

"HAVE FAITH IN GOD"

By ELLEN G. WHITE

OBSTACLES to the advancement of the work of God will appear; but fear not. To the Omnipotence of the King of kings, our covenant-keeping God unites the gentleness and care of a tender shepherd. Nothing can stand in His way. His power is absolute, and it is the pledge of the sure fulfillment of His promises to His people. He can remove all obstructions to the advancement of His work. He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be delivered. His goodness and love are infinite, and His covenant is unalterable. . . .

In the darkest days, when appearances seem so forbidding, fear not. Have faith in God. He is working out His will, doing all things well in behalf of His people. The strength of those who love and serve Him will be renewed day by day. His understanding will be placed at their service, that they may not err in the carrying out of His purposes.

There is to be no despondency in God's service. Our faith is to endure the pressure brought to bear upon it. God is able and willing to bestow upon His servants all the strength they need. He will more than fulfill the highest expectations of those who put their trust in Him. He will give them the wisdom that their varied necessities demand. . . .

The church of Christ is God's agency for the proclamation of truth; she is empowered by Him to do a special work; and if she is loyal to God, obedient to His commandments, there will dwell within her the excellence of divine power. If she will honor the Lord God of Israel, there is no power

that can stand against her. If she will be true to her allegiance, the forces of the enemy will be no more able to overpower her than is the chaff to resist the whirlwind.

There is before the church the dawn of a bright, glorious day, if she will put on the robe of Christ's righteousness, withdrawing from all allegiance to the world.

The members of the church need now to confess their backslidings, and press together. My brethren, allow nothing to come in that will separate you from one another, or from God. Talk not of differences of opinion, but unite in the love of the truth as it is in Jesus. Come before God, and plead the shed blood of the Saviour as a reason why you should receive help in the warfare against evil. You will not plead in vain. As you draw near to God, with heartfelt contrition and in full assurance of faith, the enemy who seeks to destroy you will be overcome.

Turn to the Lord, ye prisoners of hope. Seek strength from God, the living God. Show an unwavering, humble faith in His power and His willingness to save. From Christ is flowing the living stream of salvation. He is the fountain of life, the Source of all power. When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of His name.

God calls upon His faithful ones, who believe in Him, to talk courage to those who are unbelieving and hopeless. May the Lord help us to help one another, and to prove Him by living faith.—"Testimonies," Vol. VIII, pp. 10-12.

The Use of Tobacco, Tea, and Coffee

BY THE EDITOR

WE find no mention of tobacco, as such, in the word of God, because its use evidently was unknown in Bible times. That it is regarded, however, as a terrible health menace, and one which contributes to the more serious forms of intemperance, is recognized by thousands who have given careful thought and study to the question. The teaching of the Spirit of prophecy relative to the evil of this great poison is clear and unmistakable:

A Deceitful Poison

"Tobacco is a poison of the most deceitful and malignant kind, having an exciting, then a paralyzing influence upon the nerves of the body. It is all the more dangerous because its effects upon the system are so slow, and at first scarcely perceivable. Multitudes have fallen victims to its poisonous influence."—*"Facts of Faith," Vol. II, p. 128.*

Its Effect on the Mind

"Tobacco, in whatever form it is used, tells upon the constitution. It is a slow poison. It affects the brain and benumbs the sensibilities, so that the mind cannot clearly discern spiritual things, especially those truths which would have a tendency to correct this filthy indulgence. Those who use tobacco in any form are not clear before God. In such a filthy practice it is impossible for them to glorify God in their bodies and spirits which are His."—*"Counsels on Health," p. 81.*

Abstinence From Narcotics

"Tobacco is a slow, insidious poison, and its effects are more difficult to cleanse from the system than those of liquor. What power can the tobacco devotee have to stay the progress of intemperance? There must be a revolution in our world upon the subject of tobacco before the ax is laid at the root of the tree. We press the subject still closer. Tea and coffee are fostering the appetite which is developing for stronger stimulants, as tobacco and liquor. And we come still closer home, to the daily meals, the tables spread in Christian households. Is temperance practiced in all things? Are the reforms which are essential to health and happiness carried out there? Every true Christian will have control of his appetite and passions. Unless he is free from the bondage and slavery of appetite, he cannot be a true, obedient servant of Christ. It is the indulgence of appetite and passion which makes the truth of none effect upon the heart. It is impossible for the spirit and power of the truth to sanctify a man, soul, body, and spirit, when he is controlled by appetite and passion."—*Id., pp. 85, 86.*

Evil Effects of Tea and Coffee

How strange it is, with the abundance of healthful, life-giving water which God has so generously provided, that men and women should turn to injurious concoctions of their own devisings! And in addition to the water in its natural state, there are provided in the juices of various fruits most delightful, health-giving

beverages. Millions of dollars are annually spent for drinks not only useless but positively evil in their effects, and drinks, too, which only serve to create a thirst for stronger intoxicants. In many a home today its inmates are being prepared, in the use of highly seasoned food and such drinks as tea and coffee, for drunkards' graves. There is created an abnormal appetite for stimulants, which calls for more strongly exhilarating and stimulating beverages.

"Tea is poisonous to the system. Christians should let it alone. The influence of coffee is in a degree the same as tea, but the effect upon the system is still worse. Its influence is exciting, and just in the degree that it elevates above par, it will exhaust and bring prostration below par. Tea and coffee drinkers carry the marks upon their faces. The skin becomes sallow, and assumes a lifeless appearance. The glow of health is not seen upon the countenance.

"Tea and coffee do not nourish the system. The relief obtained from them is sudden, before the stomach has time to digest them. This shows that what the users of these stimulants call strength, is only received by exciting the nerves of the stomach, which convey the irritation to the brain, and this in turn is aroused to impart increased action to the heart, and short-lived energy to the entire system. All this is false strength, that we are worse for having. They do not give a partake of natural strength.

"The second effect of tea drinking is headache, wakefulness, palpitation of the heart, indigestion, trembling of the nerves, with many other evils. 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.'"—*"Testimonies," Vol. II, pp. 64, 65.*

The following statement from a widely circulated medical book confirms the above statements:

"The caffeine beverages are represented by tea and coffee. One cup of coffee as commonly made contains from one and one-half to three grains of caffeine, an active, damaging stimulant. One cup of tea has about one to two grains of the same powerful drug present. A medicinal dose of caffeine ranges from one to five grains. By drinking two or three cups of tea or coffee, one would receive more than a full medicinal dose. In large doses, this drug is a marked poison. Its use tends to produce a habit that is frequently difficult to overcome. Tea, in addition to its content of caffeine, has another harmful constituent, tannic acid, which has a pronounced astringent effect upon the digestive organs. This action is detrimental to digestion, as it retards the circulation in the area it touches."—*"The Home Physician," p. 255.*

Temperance in All Things

"Our ancestors have bequeathed to us customs and appetites which are filling the world with disease. The sins of the parents, through perverted appetite, are

with fearful power visited upon the children to the third and fourth generations. The bad eating of many generations, the gluttonous and self-indulgent habits of the people, are filling our poorhouses, our prisons, and our insane asylums. Intemperance, in drinking tea and coffee, wine, beer, rum, and brandy, and the use of tobacco, opium, and other narcotics, has resulted in great mental and physical degeneracy, and this degeneracy is constantly increasing."—*"Counsels on Health," p. 49.*

"The use of tea and coffee is also injurious to the system. To a certain extent, tea produces intoxication. It enters into the circulation, and gradually impairs the energy of body and mind. It stimulates, excites, and quickens the motion of the living machinery, forcing it to unnatural action, and thus gives the tea drinker the impression that it is doing him great service, imparting to him strength. This is a mistake. Tea draws upon the strength of the nerves, and leaves them greatly weakened. When its influence is gone and the increased action caused by its use is abated, then what is the result?—Languor and debility corresponding to the artificial vivacity the tea imparted.

"When the system is already overtaxed and needs rest, the use of tea spurs up nature by stimulation to perform unwonted, unnatural action, and thereby lessens her power to perform, and her ability to endure; and her powers give out long before Heaven designed they should."—*"Testimonies," Vol. II, p. 64.*

The Use of Poisonous Drugs

Closely allied to the use of stimulants, as we have previously mentioned, is the employment of poisonous drugs and patent medicines. From many of these drugs the same stimulating effect is obtained which would be obtained from alcohol; indeed many of the patent medicines possess a good per cent of alcoholic content. Undoubtedly the use of these drugs and patent medicines creates an appetite for the stronger stimulants. This is very definitely pointed out in the following:

"A practice that is laying the foundation of a vast amount of disease and of even more serious evils, is the free use of poisonous drugs. When attacked by disease, many will not take the trouble to search out the cause of their illness. Their chief anxiety is to rid themselves of pain and inconvenience. So they resort to patent nostrums, of whose real properties they know little, or they apply to a physician for some remedy to counteract the result of their misdoing, but with no thought of making a change in their unhealthful habits. If immediate benefit is not realized, another medicine is tried, and then another. Thus the evil continues."—*"Counsels on Health," p. 89.*

"By the use of poisonous drugs, many bring upon themselves lifelong illness, and many lives are lost that might be saved by the use of natural methods of healing. The poisons contained in many so-called remedies create habits and appe-

(Continued on page 6)

The Advent Review and Sabbath Herald

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

Vol. 112, No. 15

Takoma Park, Washington, D. C., U. S. A., April 11, 1935

One Year, \$2.50

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

A New Way of Telling It

To the Northern European meeting in Poland came K. Noltze (formerly of Germany), on furlough from our Liberian Mission, West Africa. "It is the first time a delegate from Liberia ever came to our division meeting," said L. H. Christian, president of the division, welcoming him to the Poznan session.

Speaking of methods of pushing into the interior of Liberia, our brother said:

"The right hand and the left hand of a new mission are the Sabbath school and the day school. At our main station we divide our Sabbath school into seven branches, and it

meets every Sabbath in seven different villages."

Africa is the land of big Sabbath school figures. "In the French Equatorial Africa missions," D. N. Wall told us, in the Southern European meeting, "the Sabbath school membership is now 2,560 per cent of the church membership."

I think our church is the only one that has such a pioneering agency. It is not only "the church at study," but it is the church laying hold of a simple organization to set thousands outside our ranks at the same study of the converting word of God.

W. A. S.

From Faith in Genesis to Belief in Evolution

LAST week we quoted a statement from a newspaper of fifty years ago in which the prediction was made that a general denial of Christian doctrine would ultimately result from accepting the evolution theory. In commenting we simply called attention to the fact of the fulfillment of this forecast. We wish now to discuss some of the steps by which orthodox religious leaders have come to accept evolution and reject fully the creation story.

The steps by which the change from historic belief in the tenets of Christianity to acceptance of evolutionary, Modernistic views, have been gradual ones. Apostasy does not take place in a day. Gerald Birney Smith describes the change in attitude toward evolution. His book, "Current Christian Thinking," is one of a series of handbooks on ethics and religion published by the University of Chicago. He may be considered a representative spokesman for Modernism. Says this writer:

"When Darwin's great work appeared in 1859, theologians were naturally greatly disturbed. Dr. Hodge, the influential Princeton theologian,

declared in the eighties of the last century that Darwinism logically leads to atheism. But during the last decade of the century, men like Henry Drummond had indicated a positive religious use that could be made of biological findings. Lyman Abbott in 1898 published a most readable book entitled, 'The Theology of an Evolutionist,' in which he described evolution as God's method of doing things. By the year 1910 it had come to be taken for granted by most religious leaders that the evolutionary hypothesis could be positively used in the interpretation of religion."—Page 172.

Day-Age Theory

The major attempt at harmonizing Darwin and Moses was by interpreting the days of creation week as long periods of time. This ingenious piece of Scriptural interpretation seemed to ease the troubled minds of many preachers. It appeared that in this way sufficient time would be allowed for all that was supposed to have taken place in the evolutionary history of our world. This day-age interpretation had considerable vogue a generation ago. But it was more ingenious than exact, and could be

maintained only by "considerable juggling of the text of Scripture," as Smith observes. The result is here described:

"The harmonizing position, therefore, is being rapidly abandoned today. It is admitted that the Bible was not intended to teach modern science. There is less and less inclination to risk discrediting the Bible by trying to claim for it a scientific authority which it, as a matter of fact, does not possess."—*Id.*, pp. 180, 181.

This University of Chicago writer observes also that other attempts at harmonizing, such as that made popular by Henry Drummond in the latter part of the nineteenth century, have been very largely abandoned.

Quoting further regarding specific changes in the attitude toward evolution we find this description of the interpretations of a few decades ago:

"It is true that for the most part theological interpretations of the theory were very general. They were concerned mainly with a somewhat vague philosophical view which could be turned in an optimistic direction. It was generally held by religious interpreters that evolution represented a process by which constantly 'higher' forms of life were being developed, until the climax was reached in man. It was thus possible to regard man as the 'crown of creation,' and to continue to use without any radical alterations the familiar Christian picture of man as a special creation, in the sense that all else was subordinate to this last and highest product of evolution."—*Id.*, pp. 172, 173.

Optimism Suffered Adjustment

But he immediately adds that this vague, optimistic view has suffered serious adjustment:

"In recent years, however, this earlier optimism has been somewhat disturbed. The detailed investigations of scientists have tended to show that the fundamental life processes are common to man and to other species. . . . Moreover, each species in the vast array of living beings

seems to be struggling to maintain itself as if it were supremely important. It can no longer be said that the entire evolutionary process leads up to man."—*Id.*, p. 173.

This leads to the following summarization of the present attitude toward evolution:

"By the second decade of the twentieth century, the younger teachers in universities and theological seminaries were men who had been trained largely in the use of scientific method. . . . Such persons were not at all alarmed at the thought that doctrine might change as a result of closer investigation. Teachers belonging to the older generation were concerned to keep virtually unimpaired the old-time beliefs, and employed scientific conclusions with such adaptations as would cause as little disturbance as possible. Recently, however, an increasing number of teachers have begun to speak as frankly concerning religious doctrines as concerning the theories of science. They have been ready to abandon theological theories incompatible with scientific conclusions."—*Id.*, p. 174.

Take Evolution As a Whole

In other words, as he remarks a little further on: "It is coming to be seen that the evolutionary process must be taken as a whole."—*Page 184*. What this means in relation to Genesis he explains in straightforward language:

"The complete acceptance of the evolutionary conception means that the account of the origin of man given in the first chapters of the Bible is no longer taken as literal fact. It is regarded as folklore."—*Id.*, p. 174.

The harmonizers of the Bible and evolution began by loosing the bands of literal interpretation to allow the days of creation week to expand into long periods, thus to encompass the geological periods of evolutionism. They have ended up by throwing away altogether any literal bounds to the Genesis record, with the result that the whole of creation week has been vaporized into a misty fog bank of folklore. When a man says that he does not believe in the *literal* interpretation of the Genesis record, he is simply expressing in softened language his complete repudiation of the Bible story of the beginnings of our world.

A Pantheistic God

As we learned in recent editorials, the best that religiously-minded scientists have been able to offer of a harmony between evolutionary science and religion has been by presenting for our worship a god resident in nature, a pantheistic god. We wish now to show that the best that scien-

tifically-minded religionists can offer of a harmonizing nature is the same kind of god. One further quotation from Smith makes this fact clearly evident:

"The doctrines with which we are familiar undertake to base our religious faith on what has occurred in the past. Man's religious capacity is declared to be due to the manner in which the first man was created. Our knowledge of God is alleged to have been given in its most complete form in an ancient sacred literature. Our salvation is believed to have been made possible by a 'work' of Christ accomplished centuries ago. . . . To a large extent theologians are still struggling with the problem of adjusting the theory of evolution to a religious philosophy which stakes its case entirely on the absolute perfection of some past stage of history.

"The evolutionary conception, however, turns attention definitely toward the future. . . . If the attempt should be made to define God, not in terms of a 'first' cause of remote beginnings, but rather as a power residing in the evolutionary process luring things on to a better future, we might see a new theology which would draw largely on the findings of modern science."—*Id.*, pp. 186, 187.

A False Contrast

We need not here turn aside to offer any extended refutation of the false contrast that would describe orthodox Christianity as something attached wholly to the dead past, while evolution's face is set to a glorious future. Suffice it to say that Bible Christianity links the perfect earth of long ago with the new earth of the future, and the first advent of a past day with the glorious second advent of a day soon to come. Evolution may look to the future, but it can offer us no assurance what that future will be, much less promise us that it will be glorious.

The point that we wish here to bring out is that Smith would "define God . . . as a power residing in the evolutionary process." This is pantheism or it is nothing.

The evolution theory leaves no room for Genesis, so the record is shorn of its historical reality and turned into a cloudy myth. This theory likewise leaves no room for a personal God, above and apart from created things, as that sacred term has always been understood; so He is shorn of His reality and turned into a pantheistic "power residing in the evolutionary process."

F. D. N.

Continual Growth in Christian Character and Service

The Church of Thyatira

THYATIRA covers the period from the setting up of the Papacy in 538 A. D. to the breaking of the papal power in 1798. This was a time of persecution for the church. It also included the period of the Protestant Reformation. Consequently this is the most comprehensive message in this line of prophecy.

The close of the period reached a few years past the first sign given of Christ's second coming,—the dark day of May 19, 1780. To the people of that time, the admonition was, "That which ye have already hold fast till I come." Rev. 2:25. And again, "I will give him the morning star." Verse 28. Our Lord here is represented as the "morning star," the herald of the coming day of God.

Message of Commendation

To the persecuted of the papal era, the Saviour gives the assurance that His eye, "as a flame of fire," is ever watching over them, and He acknowledges their devotion and service during those days of tribulation.

"I know thy works, and charity, and service, and faith, and thy pa-

tience, and thy works; and the last to be more than the first." Verse 19.

The experience of Thyatira stands out in contrast to that of Ephesus. The latter church lost her first love. Her devotion waned through the years. But not so with Thyatira. "The last" was said "to be more than the first." Through the years the people of God gained in charity, faith, patience (endurance), service, and works.

In this experience Thyatira sets a good example for us in this age. There need be no loss of love for God, no weakening of faith, no diminishing of the spirit of consecration, no yielding to sin. On the contrary, there should be growth through the years. Faith should wax stronger. Love for God should deepen. Our consecration should be more complete. There should be a series of victories over sin, bringing greater confidence in God's power to save from sin. As the Christian experience deepens and broadens, the word of God should grow richer in its wealth of truth, its promises should become more precious, the prophecies and doctrines

should stand out more clearly. The Christian should be able to say with the tried apostle Paul, "I know whom I have believed." Such is the experience that awaits every one today who will lay hold upon it. Says the Spirit of prophecy:

"When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us. As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength."—*"The Desire of Ages,"* p. 668.

"Thy Service and Works"

When we think of this period of the church, there comes to mind the missionary zeal of the Waldenses, the Lollards, the Bohemians, the Lutherans, the Huguenots, and others who kept aflame the light of truth during that era of great darkness. We remember the labors of the Waldenses, who sent out their teachers, disguised as salesmen, to scatter the blessed word of God. There arise before us the faith, the courage, the fortitude, the loyalty of the Reformers, who risked their lives for truth's sake. Would to God that we might see the same characteristics manifested throughout the church of God today. There are those who have stood the test, even as did the martyrs of the Dark Ages, in defense of truth. Let us thank God that this spirit still lives, and pray that He may give us all the same loyalty, devotion, and fortitude.

To these loyal, faithful martyrs and overcomers, the promise is given: "To him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father." Verses 26, 27.

The day is soon coming when earth's order will be reversed. The persecutor will be brought into judgment, while the persecuted will sit in judgment. The One who will break the nations as a potter's vessel, will share His throne and power and authority with the saints. Said the prophet of Patmos:

"I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4.

Not alone to the martyrs of the

Middle Ages is given the promise of "power over the nations," but there will join them those of this age who refuse to receive the mark of the beast or to worship the image to be set up. What an incentive to be loyal even unto death!

Seduced by Jezebel

As Jezebel of old led the northern, or Israelitish, kingdom into idolatry by introducing the worship of Baal, so the Papacy, by corrupting the Christian religion with pagan beliefs and practices, led some of the otherwise loyal people of God into apostasy. It is said that priests were permitted to enter some of the churches and to teach. It was for this that the Lord laid a charge against Thyatira. There can be no mingling in fellowship of the faithful with the disloyal and false. This position is clearly set forth by the prophet Isaiah, at the time when Ahaz was about to turn to Assyria for help against Rezin and Pekah. He said:

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts, Himself; and let Him be your fear, and let Him be your dread." Isa. 8:12, 13.

Again the prophet Isaiah pictures the last-day confederacy of the nations in a vast peace movement. All nations are flowing into this union. It is a union of the nominal Christian nations and the heathen. Concerning God's attitude toward these professed Christian people, the prophet says:

"Therefore Thou hast forsaken Thy people the house of Jacob, because they be replenished from the East, and are soothsayers like the Philistines, and they please themselves in the children of strangers." Isa. 2:6.

When the enemy of God's people cannot succeed in corrupting their faith, he often seeks to lead them into fellowship with unbelievers, knowing that this unholy union will destroy their defense, and they will easily be led away from their allegiance to God. As a safeguard against this evil, the apostle Paul gives the following admonition:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will re-

ceive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

Repentance Required

"I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death." Rev. 2:21-23.

Even to the church that was commended for its loyalty and service, there is sent the most fearful warning when she turned to fellowship with the disloyal and false. "I will cast her into a bed" of affliction, and "will kill her children with death." There can be no compromise on God's part here, nor can there be on the part of His people any commingling of good and evil. When we seek the things of this world, we turn our back on God, and there comes a separation from Him. In turning to the sinful things of the world, we incur the just wrath of God. His mercy and love are forfeited, and we become the children of wrath. Said the prophet Ezekiel:

"Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth." Eze. 33:12.

Persecution came to Thyatira as a blessing in disguise. The Waldenses were destroyed by the sword and famine, but they await the crown of life. Later the followers of Wycliffe were persecuted, but the Reformation moved forward in England. On the Continent of Europe the Bohemians, the Lutherans, the Huguenots, and others were opposed, oppressed, and slain, but the church moved forward to victory, perhaps not seen as such in this world, but in the world to come.

One of the most encouraging characteristics of the Christian religion is its ability to throw off error, and free itself from hindrances. Again and again the church of God has shaken herself loose from apostasy, and clothed herself with power and purity. But not so with the great religions of the world. Baal worship perished. Zoroastrianism dimly exists with a few Parsis of India. Roman and Grecian paganism perished. Hinduism has waned until it seems impossible to inject new life into that ancient religion. Bud-

dhism was a reaction from ancient Hinduism, but has been corrupted beyond recognition by its earliest advocates. Confucianism has long ago seen its golden age. Shintoism was largely eclipsed by Buddhism, and the two are destined ultimately to fall. But Christianity lives. It marches on to victory.

When Judaism set itself up against the logical outgrowth of her types and ceremonies, and the fulfillment of her prophecies, she failed, and her adherents were scattered throughout the world. Then Christianity went forth conquering. True, the Christian religion went through a period of apostasy, but faithful churches maintained its purity. When that great masterpiece of Satan was set up and sought to stamp out opposi-

tion, the church of God rallied and threw off the errors of the Dark Ages, and held aloft the banner of truth. The standard of Christ has been raised in every country of the world, and the cause of Christian missions will ultimately triumph.

The time has come for the church to cast aside every error, no matter how hoary with age, and go forward in the purity and power of apostolic truth. If the church of today will cut loose from the world and stand wholly for God and His truth, clothed with Christ's righteousness, then will the church of Christ answer to the description of the wise man:

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" T. M. F.

The Use of Tobacco, Tea, and Coffee

(Continued from page 2)

tites that mean ruin to both soul and body. Many of the popular nostrums called patent medicines, and even some of the drugs dispensed by physicians, act a part in laying the foundation of the liquor habit, the opium habit, the morphine habit, that are so terrible a curse to society."—*Id.*, pp. 89, 90.

Patent Medicine

"The endless variety of medicines in the market, the numerous advertisements of new drugs and mixtures, all of which, they say, result in wonderful cures, kill hundreds where they benefit one. Those who are sick are not patient. They will take the various medicines, some of which are very powerful, although they know nothing of the nature of the mixtures. All the medicines they take only make their recovery more hopeless. Yet they keep dosing, and continue to grow worse until they die. Some will have medicine at all events. Then let them take these hurtful mixtures, and the various deadly poisons, upon their own responsibility. God's servants should not administer medicines, which they know will leave behind injurious effects upon the system, even if they do relieve present suffering."—*Mrs. E. G. White, in Review and Herald, Sept. 12, 1899.*

Temperance in the Home

There has always rested upon the home a great responsibility. It is here that life habits are begun which form and mold character. What great care should parents exercise to see that nothing is placed before their children which will create an appetite or thirst for greater excesses. This responsibility is very definitely emphasized:

"Often intemperance begins in the home. By the use of rich, unhealthful food the digestive organs are weakened, and a desire is created for food that is still more stimulating. Thus the appetite is educated to crave continually something stronger. The demand for stimulants becomes more frequent and more difficult to resist. The system becomes more or

less filled with poison, and the more debilitated it becomes, the greater is the desire for these things. One step in the wrong direction prepares the way for another. Many who would not be guilty of placing on their table wine or liquor of any kind, will load their table with food which creates such a thirst for strong drink that to resist the temptation is almost impossible. Wrong habits of eating and drinking destroy the health and prepare the way for drunkenness."—*"Ministry of Healing," p. 334.*

"Intemperance commences at our tables, in the use of unhealthful food. After a time, through continued indulgence, the digestive organs become weakened, and the food taken does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea, coffee, and flesh meats produce an immediate effect. Under the influence of these poisons, the nervous system is excited, and in some cases, for the time being, the intellect seems to be invigorated and the imagination to be more vivid.

"Because these stimulants produce for the time being such agreeable results, many conclude that they really need them, and continue their use. But there is always a reaction. The nervous system, having been unduly excited, borrowed power for present use from its future resources of strength. All this temporary invigoration of the system is followed by depression.

"In proportion as these stimulants temporarily invigorate the system, will be the letting down of the power of the excited organs after the stimulus has lost its force. The appetite is educated to crave something stronger, which will have a tendency to keep up and increase the agreeable excitement, until indulgence becomes a habit, and there is a continual craving for stronger stimulus, as tobacco, wines, and liquors. The more the appetite is indulged, the more frequent will be its demands, and the more difficult of control. The more debilitated the system becomes, and the less able to do without unnatural stimulus, the more the passion for these things increases, until the will is

overborne, and there seems to be no power to deny the unnatural craving for these indulgences."—*"Counsels on Health," p. 124.*

"Great efforts are made to put down intemperance; but there is much effort that is not directed to the right point. The advocates of temperance reform should be awake to the evils resulting from the use of unwholesome food, condiments, tea, and coffee. We bid all temperance workers Godspeed; but we invite them to look more deeply into the cause of the evil they war against, and to be sure that they are consistent in reform.

"It must be kept before the people that the right balance of the mental and moral powers depends in a great degree on the right condition of the physical system. All narcotics and unnatural stimulants that enfeeble and degrade the physical nature, tend to lower the tone of the intellect and morals. Intemperance lies at the foundation of the moral depravity of the world. By the indulgence of perverted appetite, man loses his power to resist temptation.

"Temperance reformers have a work to do in educating the people in these lines. Teach them that health, character, and even life, are endangered by the use of stimulants, which excite the exhausted energies to unnatural, spasmodic action.

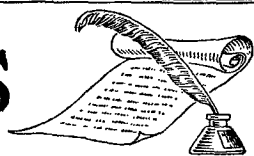
"In relation to tea, coffee, tobacco, and alcoholic drinks, the only safe course is to touch not, taste not, handle not. The tendency of tea, coffee, and similar drinks is in the same direction as that of alcoholic liquor and tobacco, and in some cases the habit is as difficult to break as it is for the drunkard to give up intoxicants. Those who attempt to leave off these stimulants will for a time feel a loss, and will suffer without them. But by persistence they will overcome the craving, and cease to feel the lack. Nature may require a little time to recover from the abuse she has suffered; but give her a chance, and she will again rally, and perform her work nobly and well."—*"Ministry of Healing," p. 335.*

"The only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks. The necessity for the men of this generation to call to their aid the power of the will, strengthened by the grace of God, in order to withstand the temptations of Satan, and resist the least indulgence of perverted appetite, is twice as great as it was several generations ago. But the present generation have less power of self-control than had those who lived then. Those who have indulged the appetite for these stimulants have transmitted their depraved appetites and passions to their children, and greater moral power is required to resist intemperance in all its forms. The only perfectly safe course to pursue is to stand firmly on the side of temperance, and not venture in the path of danger."—*"Counsels on Health," p. 125.*

A CHILD of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—*Spurgeon.*

"A CONCEALED disgrace is a moral cancer gnawing away the sinews of self-respect."

GENERAL ARTICLES



The Danger of Self-Deception

BY T. E. BOWEN

WE are taught in the Scriptures to look unto Christ for salvation. "He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst."

To show His keeping power manifest for those who thus truly come to Jesus, looking unto Him for grace and power so to live that they shall rightly represent Him before men, this precious promise is recorded for our comfort and encouragement:

"My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand." John 10:27-29.

This promise, as well as kindred ones, requires, for its fulfillment, that the trusting, humble soul continue to walk with Jesus. His confidence and hope for salvation must ever rest and center in the sustaining grace and keeping power of the Lord Jesus Christ. To trust in his own strength, to depend upon any merit he may think to have attained, even in his service to Christ, must result in an experience similar to Peter's. He took his eyes off his Saviour, that night on Galilee, looking to see if his fellow sailors appreciated what he was doing in walking on the water to go to Jesus. "If a man abide not in Me, he is cast forth as a branch, and is withered;" "for without Me ye can do nothing."

We sometimes hear people rather confidently assert that they are "saved." By this they mean to say that to them heaven is assured. This expression seems to carry with it the thought, "Let come what may, I am confident I shall never fall a prey to temptation, severe though that temptation may be."

The spirit of Paul appeals to us as the more fitting attitude for the pilgrim Christian to maintain. He wrote: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have ap-

prehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12-14. And then he adds: "Let us therefore, as many as be perfect, be thus minded." Verse 15.

Here is set forth a fine point in Christian living, in the Christian race for the prize. Something would be wrong with the contestant should he say while in the race for his prize, "I have attained the prize." His struggles with the danger of losing out in the race would then be over. There is too great a possibility that one may fall out by the way. Triumphant Paul did say at the end of his race, as the headsmen's ax was about to fall, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." During the time that Paul was fighting the good fight of faith, witnessing for the truth as set forth by Jesus, he bore in mind there was a possibility that on his own part he might in some manner fail, for he wrote, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to oth-

ers, I myself should be a castaway." 1 Cor. 9:27.

"The evil that led to Peter's fall, and that shut out the Pharisee from communion with God, is proving the ruin of thousands today. There is nothing so offensive to God, or so dangerous to the human soul, as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable.

"Peter's fall was not instantaneous, but gradual. Self-confidence led him to the belief that he was saved, and step after step was taken in the downward path, until he could deny his Master. Never can we safely put confidence in self, or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. God's word declares, 'Many shall be purified, and made white, and tried.' Only he who endures the trial will receive the crown of life."—*Christ's Object Lessons*, pp. 154, 155.

Yes, it is a process of purifying and making white through trials. The question is, Shall we be able to endure this sonship testing? Shall we be able to drink of the cup of which Jesus drank, and to be baptized with His baptism?

This is the supreme question, for "he that endureth to the end shall be saved."

Sketches and Memories of James and Ellen G. White

VII. The Least of All Seeds

BY WILLIAM C. WHITE

MANY parts of the work being carried forward in the proclamation of the gospel are beautifully illustrated in the Master's parables of the growth of the mustard seed.

This little seed, "the least of all seeds" when it is grown, is "the greatest of all herbs." In a special manner this illustrates the beginning and development of the publishing

work among Seventh-day Adventists.

The first seed was the little paper, *Present Truth*, printed in Middletown, Connecticut, in July, 1849. In time it was to develop into a sturdy plant. The burden of its message was the restoration of the Bible Sabbath and faith in the soon return of Jesus. With these doctrines there came to be associated, in process of

time, a number of other tenets of faith, all uniting to form a wonderful system of truth which is today being heralded to the world in scores of publications.

An Earnest Appeal

The last of the four numbers of *Present Truth* published in Middletown, Connecticut, bears the date of September, 1849. In this number there appeared, from the pen of Ellen G. White, a timely appeal to the "Dear Brethren and Sisters" regarding consecration and sacrifice. From this article we quote three paragraphs:

"The Lord has shown me that His grace is sufficient for all our trials, and although they are greater than ever before, yet if we trust wholly in God, we can overcome every temptation, and through His grace come off victorious. . . .

"We must be partakers of Christ's sufferings here, if we would share in His glory hereafter. If we seek our own interests, how we can best please ourselves, instead of seeking to please God, and advance His precious, suffering cause, we shall dishonor God, and the holy cause we profess. . . .

"The Lord has shown me that precious souls are starving and dying for want of the present, sealing truth, the meat in due season; and that the swift messengers should speed on their way, and feed the flock with the present truth. I heard an angel say, 'Speed the swift messengers, speed the swift messengers; for the cause of every soul will soon be decided, either for life or for death.'"

Visiting Companies of Believers

Not only had the promise of sufficient means for the sustenance of the paper by donations from its readers been fulfilled, but there was a surplus in the treasury. With the burden of advancing the message, James and Ellen White were not content with publishing only, but felt that they must visit the scattered believers, as far as means would permit, and encourage them by the ministry of the word. Besides those whom they had visited in former journeys, a number of interested readers of the *Present Truth* had written to them, and by visits in person they desired to strengthen the ties thus formed.

And so it was that, with their six-weeks'-old baby, Edson, they left Rocky Hill for nearly four months of labor in the New England States and in New York. Joseph Bates joined them in their travels for two months. They spent the first week end at a conference of believers in Granville, Vermont, and the following week they attended a conference at North Paris, Maine, appointed to begin September 14.

The Paris Meeting

Of this meeting in Paris, Ellen White wrote:

"Brethren Bates, Chamberlain, and Ralph were present, also brethren and

sisters from Topsham. One F. T. Howland, a notable fanatic, was present. He had long troubled God's children with his errors and harsh spirit. Honest souls whom the Lord loved, but who had long been in error, were at the meeting.

"While engaged in prayer the Spirit of the Lord rested upon Brother Stockbridge Howland. His face was white, and a light seemed to rest upon it. He went toward F. T. Howland, and in the name of the Lord bid him leave the assembly of the saints. Said he, 'You have torn the hearts of God's children and made them bleed. Leave the house, or God will smite you.' That rebellious spirit, never before known to fear or to yield, sprang for his hat, and in terror left the house."—*Life Sketches of James and Ellen G. White*, pp. 260, 261.

More than four years had passed since fourteen persons in Paris had begun the observance of the Sabbath through the influence of a single copy

House in Which the
REVIEW AND HERALD
Was Printed for a
Short Time in Paris,
Maine, in 1850



of T. M. Preble's tract. But their common interest in the Sabbath was not strong enough to hold them together. The influence of fanatical teachers, of whom this Mr. Howland was one, had wrought a cruel work among the Sabbathkeepers there. Dissension was so rife that for eighteen months they had not met together on the seventh day. But now their time of deliverance had come.

Writing further of this solemn meeting, Mrs. White says:

"The power of God descended something as it did on the day of Pentecost, and five or six who had been deceived and led into error and fanaticism, fell prostrate to the floor. Parents confessed to their children and children to their parents, and to one another.

"Brother J. N. Andrews with deep feeling exclaimed, 'I would exchange a thousand errors for one truth.' Such a scene of confessing and pleading with God for forgiveness we have seldom witnessed. That meeting was the beginning of better days to the children of God in Paris, to them a green spot in the desert.

"The Lord was bringing out Brother Andrews to fit him for future usefulness, and was giving him an experience that would be of great value to him in his future labors. He was teaching him that he should not be influenced by the experience of others, but decide for himself concerning the work of God."—*Id.*, p. 261.

In the issue of the *Present Truth* following this meeting, appears the first communication from John N.

Andrews. In giving a report of the Paris conference, he says:

"Our minds were deeply interested in the solemn truths presented before us, and at the conclusion of the meeting a general determination was manifested to lay aside forever the painful views by which we have so long been separated, and once more to unite in the great and important truths of God. It was a season of heartfelt confession and deep humiliation before God; such as we trust will not soon be forgotten."—*Present Truth*, December, 1849.

The contacts made at this time with the Andrews, Stevens, and Stowell families, no doubt had a large influence in the selection of Paris, a year later, as the place from which to publish the *REVIEW AND HERALD*.

After the meeting in Paris, they visited Gorham and Topsham, Maine.

Here they received letters urging them to visit New York State again.

Labors in New York

November 3, 1849, they attended a large gathering in Oswego, New York. From that place Ellen White wrote:

"Our labors at this time were difficult. Some of the poor seemed to be envious of the rich, and it needed much wisdom to reprove the errors of the poor without strengthening the hands of the rich. If we reproved the selfishness of the rich, the poorer classes would respond, 'Amen.'

"We presented before both classes the responsibilities resting upon the wealthy to make a right use of that which God had lent them, and held up before them the suffering cause of God which was the true object of their liberalities.

"I was also shown that it was not the duty of the wealthy to help those who had health and could help themselves; that some were in very poor circumstances who need not be thus situated. They were not diligent in business. They lacked economy and good management, and it was their duty to reform. Instead of receiving help from their brethren, they should carefully husband their time, and provide for their own families, and have something with which to help the cause of God. They were as accountable to God for the strength which He had given them as the rich man is for his property. . . .

"We then decided that it was our duty to labor in the State of New York. My husband felt a burden upon him to write and publish. We rented a house in Oswego, borrowed furniture from our brethren, and commenced housekeeping.

There my husband wrote, published, and preached. It was necessary for him to keep the armor on every moment, for he often had to contend with professed Adventists who were advocating error, preaching definite time, and were seeking to prejudice all they could against our faith. We took the position that the time they set would pass by. I was shown that the honestly deceived would then see the deception of some whom they then had confidence in, who were zealously preaching time, and they would be led to search for truth."—*Life Sketches of James and Ellen G. White*, pp. 263-265.

The fifth number of *Present Truth*, published five months after the first, was printed at the office of R. Oliphant, Oswego, New York.

Of the conditions under which this young couple with a small babe had gone from place to place prior to their locating in Oswego, we have a few glimpses in their correspondence. In apology for not writing more frequently, Mrs. White wrote to some of her friends early in 1850:

"We love you and love to hear from you. We should have written before, but we have had no certain abiding place, but have traveled in rain, snow, and blow with the child from place to place. I could not get time to answer any letters, and it took all James's time to write for the paper and get out the hymnbook. We do not have many idle moments."—*C-16, 1850*.

They traveled by private carriage or sleigh, by train or canal boat, and in a three-foot trunk they carried all their worldly possessions, clothing, household goods, books, and other incidentals.

Six numbers of *Present Truth* were sent out from Oswego. Here, by request of readers, there were regularly admitted to the columns of the little paper, reports from laborers in the field, and letters from brethren and sisters, east and west. The readers were greatly encouraged as they saw the advent and Sabbath message gaining converts in many places.

The movements of Brethren Bates, Holt, Edson, Rhodes, and others were followed with the deepest interest, and the words of praise and good cheer expressed by humble members of the little companies were exceedingly refreshing.

The publishing of this paper was an important step in advance. It proved to be a strong branch of the mustard plant. As an avenue of information and good cheer to accompany doctrinal and moral instruction, it was greatly loved. It has developed with the message until now thousands of readers depend for information and encouragement upon the reports from the field appearing regularly in the *REVIEW* AND *HERALD*.

In the second December number of 1849, Elder White confessed the narrowness of his expectations and plans

when he began to publish. Here is the statement:

"When I commenced the *Present Truth*, I did not expect to issue more than two or three numbers; but as the way opened before me, and as the cause of truth seemed to demand something of the kind, I have continued thus far. While publishing the four first numbers in Connecticut, the brethren sent in more means than was necessary to sustain the paper, which I have since used in traveling to visit the scattered flock."

At that time he had but a limited conception of the meaning of the statement that from this small beginning, streams of light would shine clear around the world. But to those

who have labored for fifty years since he laid down the burden in 1881, these words are an unfolding mystery.

In 1929, just eight decades after James White began in faith to publish, more than 4,000 persons were engaged in the work of manufacturing and selling Seventh-day Adventist periodicals and books. In the same year there were sold in all parts of the world, books and periodicals to the value of nearly five million dollars.

Truly the mustard plant has grown to be the greatest of herbs, and is supporting a large number of birds lodged in its branches.

God's Way in Adversity

BY J. BERGER JOHNSON

How often have we heard expressions like these: "Why did this happen?" "I do not understand why the Lord should permit this misfortune to befall me." Very likely we ourselves have used them at one time or another. Death, that grim reaper, robbing us of one who is nearest and dearest to us, has plunged us into deep grief; illness strikes down one of our near kin, if not ourselves; unforeseen poverty or unemployment adds to our perplexity; some one in whom we have placed implicit confidence proves traitor to our trust; the disgrace and social ostracism that haunts a dishonest or a dishonorable act spreads its dark stain not only upon the culprit who committed the crime, but over all his near relatives; or we may see horrible disease invade our family circle, to lay low those who are bound to us by the closest ties of love.

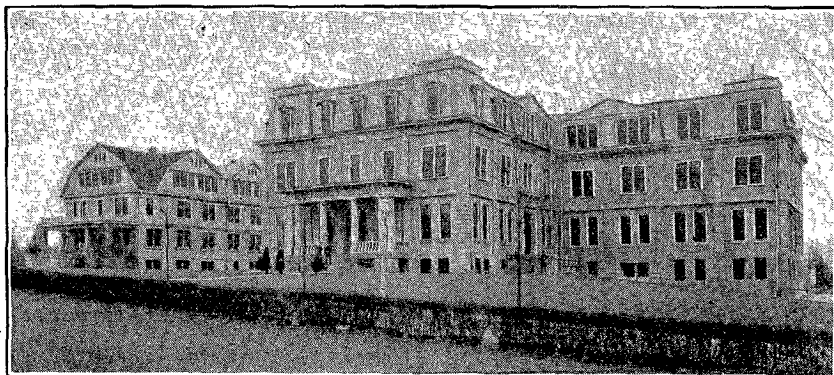
Not Blind Accident

We fail to realize that whatever happens to us is not a matter of mere chance or blind accident. To a child of God nothing happens casually. That which overtakes us is permitted by an all-wise Providence; and although His designs and purposes are

at times inexplicable, we may have the certainty of knowing that whatever He allows to *happen* to us is for our best good, and for the advancement of His kingdom in this world. The apparent calamities through which we must pass, are only the means employed by God to hasten His work in the earth and in our hearts.

Would that we all had the certainty that Paul had when he recorded the many and varied experiences through which God had permitted him to pass, the apparently adverse experiences that happened to him.

Many things befell Paul. Few, if any, of the children of God have had to endure such calamities; and yet, as he cast a backward glance over his experiences, he saw that all these vicissitudes and reverses had redounded to the glory of God, to the progress of His work, and to Paul's own development in the Christian life. Note his words: "Ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." Phil. 1:12. Paul gloried in this fact. It mattered little to him whether the experiences that had come to him were always agreeable



The Review and Herald Publishing House in Washington, D. C., one of a chain of publishing plants established in various parts of the world, devoted to the spread of the advent message.

or not. Be the experience what it might, he was sure it was for the best. He said: "We know that all things work together for good to them that love God." Rom. 8:28. He desired no other lot than the one that was his. In "stripes above measure, in prisons more frequent," he remembered that everything works for good to them that love God. The beatings, the stonings, the shipwrecks, the perils he passed through on the high seas, the perils among his own countrymen, the perils among the heathen, the perils in the cities where the throngs thirsted for his blood, the perils in the wilderness, the weariness, the painfulness, the hunger and thirst, the cold and nakedness, were all, to him, God's instruments to perfect his character and to advance the interests of His kingdom. Paul gloried in his "infirmities." (See 2 Cor. 11:23-30.)

What a list of adversities! Who of us have had to pass through as much? Yet Paul was confident that *all* these things would work out for good. He had no longing to change his lot for that of another. He was willing to bear his cross without self-pity.

How prone to complain are we all! We feel that if we could only pass through life as unscathed by adversities as our neighbors seem to do, we would not repine. But our own cross seems too heavy to bear. We are asked to carry more than our share of the burdens of life. Calamity strikes us with a doubly heavy blow; yet, could we see the end from the beginning, as does the all-wise Father, we would not choose a course different from that laid out for us by Him. We would see that His way is best, even though we may not always comprehend its windings as we pass through life.

The Iron Cross

An old German legend tells of a man who passed along life's pathway under the weight of a huge iron cross. One night he prayed earnestly that the cross might be taken from him and a cross of roses substituted for it. He was sure it would be much more agreeable to carry a cross of roses than one of heavy iron. To be sure, he realized that he must needs carry some cross, for who in this life does not have some such burden? Yet if the iron cross were traded for one of roses, he felt that he would be better off. On awakening the next morning, he found a cross of roses fastened to his shoulders, and he started on his way with great relief. How much more agreeable was the fragrance of the roses than the dead weight of the iron! But he soon began to realize that, with the roses there were also

some thorns; and before he had gone far, these began to pierce his flesh unmercifully. Long before evening, blood was flowing freely from his body wherever the thorns dug in. Unable to go farther with his painful burden, he prayed again: "O Lord, I see I am not able to carry a cross of roses. It is even worse than the cross of iron; but grant, in your infinite goodness, that I may be given a cross of gold to carry,—that I am sure I can carry with joy and ease."

On awakening the next morning, he found that his prayer had again been answered, and he set off briskly down the road, his cross of gold gleaming in the rays of the morning sun. But he had not gone far when he fell among thieves, who assaulted and beat him. They took the cross

Love

BY THOMAS E. HIRST

THERE is but one true greatness known,
One treasured worth mankind may own.
No race, no creed, can claim its right
To have and hold its worth and might
As selfish gain, or think to use
Exclusively. But all may choose,
No matter what or where their birth;
For human clay from common earth
Was formed, ere sin division wrought,
Or Providence by gifts had sought
To reunite in common fold
Those races which through hoary mold
Had pressed apart, when strife was born,
And good from human hearts was shorn.
Yet one true grace remained to plead
In every race and through sin's greed,—
Love, like a star, though far removed,
Remains to shine; its light has proved
The proof, the right, the royal sign
Which testifies God's Fatherhood,
Man's hope to come of all things good.

of gold, and left him for dead by the roadside.

When after many hours he regained consciousness, it was to utter a broken prayer: "Merciful Father, give me back my cross of iron! for I understand now that it is the only one that I can carry."

So it is in life. We think if our lot and station might only be changed, all would be well with us. We look at our neighbors and friends, and think that the cross given us to carry is much heavier than theirs.

Trials Shape Character Into Beauty

Could we only realize that the trials crossing our pathway are chisels that God uses to round our characters into beauty; that "as it is the water that dashes against the mill wheel that keeps the mill in motion, so the incessantly beating trials of life keep grace in the soul alive," our

lot would be much happier. "It is said that migrating birds, preparing to wing their flight to summer climes, wait for a wind that blows against them, for that assists them to rise to the needed elevation; and the things of which we often say, 'All these things are against me,' are the things of which God says, 'These are meant to help you to soar.'"

Whether our circumstances be a "tissue of crushing misfortunes" or a "succession of conspicuous successes, the love of God is the touchstone that reveals the ore in each experience, and that makes all of them promote man's final and absolute good."

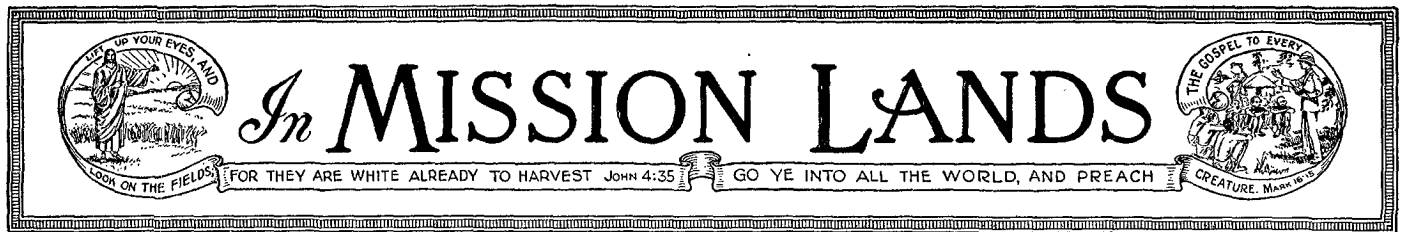
If, while we pray for strength, we apparently sway, "weak, trembling, and alone;" if, while praying for light, the sun goes down in clouds, and the moon and the stars hide themselves from our sight; if, while praying for peace, the onslaught of our foes grows fiercer, and the battle rages more lustily, we may later have the assurance that the everlasting arms have all the while been underneath us to sustain us, that the face of Christ has made all our darkness bright; and we shall hear His voice speaking peace to our souls. As Annie Johnson Flint has so beautifully put it:

"I prayed for strength, and then I lost awhile
All sense of nearness, human and divine;
The love I leaned on failed and pierced my heart;
The hands I clung to loosed themselves from mine.

"I prayed for light; the sun went down in clouds,
The stars of heaven were dimmed by earthly fears,
And all my little candle flames burned out;
But while I sat in shadow, wrapped in night,
The face of Christ made all the darkness bright.

"I prayed for peace, and dreamed of restful ease,
A slumber drugged from pain, a hushed repose;
Above my head the skies were black with storm,
And fiercer grew the onslaughts of my foes;
But while the battle raged, and wild winds blew,
I heard His voice, and perfect peace I knew.

"I thank Thee, Lord, Thou wert too wise to heed
My feeble prayers, and answer as I sought,
Since these rich gifts Thy bounty has bestowed
Have brought me more than I had asked or thought;
Giver of good, so answer each request
With Thine own giving, better than my best."



Indian Convert Becomes Evangelist

BY S. O. MARTIN

SINCE coming home from the mission field, I have been so busy that I have not found time to contribute anything to the REVIEW, but today I received a very interesting and encouraging letter from one of my former Indian collaborators. I am sending it to the REVIEW, for I believe it will be a source of encouragement to all our people. It reads as follows:

"I am writing a few lines about my work. When I read the Week of Prayer readings through first, I had a burden on my mind to increase the Annual Offering more than last year (1933) for God's work. My church members are poor, but I appealed to them to give more than last year.

"During the Week of Prayer we held prayer meetings from house to house at nighttime, and collected gifts from people for God's work. Some people gave corn, ground nuts, and sugar cane, and some gave money. Three sisters of my church gave one day's income for the Annual Offering. Habbabai Gopala, Anandibai Bundu, Bhagubai Ishwara Mahapura, and Narmada G. Borge gave one day's income for God's work. [There are four women mentioned, but the last one is the Indian evangelist's wife, so he means three sisters besides her.] In this way we have increased our Annual Offering about 42 per cent more than last year.

"God touched the hearts of some church members during the Week of Prayer. He blessed them and helped them, and so they gave more, according to their strength for His work. I ask your prayers for my work and for my church members, that they may be faithful until the Lord's second coming.

"Today I received a letter from a lay member named Lohu Satu More, from Bhilawadi, in Satara District. He writes about his work. He holds Sabbath school at Bhilawadi, and he teaches the people about Sabbath, the true Sabbath, and about the second coming of Christ. He has twelve candidates, and six of them are ready for baptism. He writes that some one should come and see his work.

"Some Hindu preachers had been to his village, and they taught the

people against Christianity, and so some Christians became Hindus. One of them was a teacher from — Mission. They had tried to win Lohu Satu More to Hinduism, but he refused to accept the Hindu religion—he did not leave the truth and Christ. He is interested more and more in the last message and in the truth.

"All our church members are asking for you and Madam Sahib. My work is going on well. But up to this time we have no church building. I am holding school and Sabbath school at my veranda. I was very sick, but now I am well. All of us are well, by the grace of God. My wife and chil-

dren are telling salaams to you. We are praying for you. I beg your pardon for my handwriting and mistakes. I am yours sincerely,

"G. S. BERGE."

This letter was written by the crippled evangelist, Govind S. Borge, who has charge of the work in Kodoli, Kolhapur State, India. He is a faithful reader of the REVIEW, and translates its messages to his congregation, thus giving them a wider vision of the work than their own immediate village. He is also a man of faith and prayer.

It was the writer's privilege to baptize Lohu Satu More just before leaving India, and I am glad to know that he is proving to be a successful lay evangelist. May the Lord bless all the people of all lands, and especially the "household of faith."

Progress in Hokkaido and Karafuto (Sakhalin), Japan

BY A. C. KOCH

THE people in this northernmost mission of the Far Eastern Division have to battle sometimes against very unfavorable weather conditions and to wrestle hard with the soil to obtain a fairly good crop. They have some-

thing to do to keep warm in the cold season, and to prevent starvation. This constant combating of obstacles makes them the more brave and industrious.

Group of Believers in Hakodate

We are thankful to the Lord that He has blessed richly our feeble efforts for the advancement of His cause. Three years ago there lived only a single sister in Hakodate, the port of entry of Hokkaido. Now we have there a nice little group of believers. While 2,000 people lost their lives during the terrible conflagration which devastated two thirds of the city in March of last year, our believers were kept safe under God's care.

The Lord helped us, in the meanwhile, to secure funds and a lot for a substantial chapel and a parsonage. In the devastated town itself we were able to raise more than 600 yen [about \$300] for the building fund. Without hesitating one Buddhist businessman of this town gave us 350 yen in cash, when we called on him. In his private office Brother Hayakawa and I knelt and thanked God that he had touched the heart of this good man. The businessman seemed to be very



Brother and Sister Ikeda, Our Pioneer Workers in Karafuto

much impressed. In many ways he helped us in the erection of our chapel, besides making us another contribution.

One sister of the church gave her precious violin—a real sacrifice on her part. This violin has successfully been turned in toward an organ. On December 2, last year, we held the dedication of this new chapel. Elder Armstrong and Pastor Ogura from the union were present.

Church in Otaru

In the most important harbor town of the island, Otaru, we have a flourishing church, with K. Ochiai as the worker. This young worker distinguished himself while studying at our mission school by sending in the largest order for books we ever received in Japan. Through his efforts the authorities for the prisons in this great empire bought 95 "Patriarchs," 56 "Daniel," 128 "Steps to Christ," etc. It is a common thing to see Brother Ochiai with the young people of his church holding street meetings at a busy corner of the town. They sing a hymn, offer prayer, and preach on everyday religion or the signs of the times.

In Sapporo, the capital of the island, we have a good chapel and a church composed of members with many years' experience. Among the influential people of the town, with its famous Imperial University, a good many have become friendly toward our work. They are reading our books and magazines, and contribute liberally to the work. We trust that when God's time comes, there will arise real Nicodemuses to stand fearlessly for the truth in spite of enemies around them.

A large town in the interior, Asahigawa, known for its severe cold, has now a prosperous little group of believers in the blessed hope. In spite of a cut budget we were able to open up work there, move a worker to this town, and will soon organize a church.

Sakhalin Entered With the Message

What we are especially thankful for is that the island of Sakhalin does not belong any more to the unentered territory of this denomination. On November 5, 1933, Brother and Sister Ikeda left Otaru and sailed for Karafuto as self-supporting missionaries. They encountered many difficulties, but succeeded by the Lord's help in laying a good foundation for further progress of the work on this large island.

In the summer of last year, with Brother Ikeda, I traveled over almost the whole Japanese territory called Karafuto. On June 16 it was my

privilege to baptize our first believers there in the Shiritori River. For more than seven years a family in the northern part of the island had subscribed to our magazine and read our books. A faithful canvasser had made the contact with them, and we have kept up this connection by mail. An earnest young man who had decided to take his stand for the truth was baptized with them. Since then we have had two baptisms in Odumari, where Brother and Sister Ikeda are settled.

Literature Distributed Over Karafuto

While traveling over Karafuto, we had wonderful experiences. We saw many of the leading personalities, sold a great many of our books, took subscriptions for the magazine, made new contacts, and held many Bible readings in the homes of the people. We believe that there will be a harvest of many earnest souls in the near future on this large island.

There are many small islands around Hokkaido and Sakhalin which

capital of Chosen, and are doing good work in spreading the printed page among the Japanese living in Korea. We look forward to receiving inspiring reports from them.

While at first the sacrifice was hard to overcome, the Lord never neglects the one who is willing to give; and new men, raised up in our field, are filling the gaps made by the transfer of these dear brethren, who push the work now at different places.

What has been accomplished in recent years, in spite of the steady cuts in the budget, is largely due to a good increase in tithe and successful Harvest Ingathering campaigns. Our colporteurs are lately selling more than 7,000 yen [\$3,500] worth of literature annually on these islands. We ask for the prayers of our earnest believers everywhere, that the work in these outposts of God's cause, in spite of many obstacles, may prosper and furnish many brave, consecrated witnesses for the truth.

Sapporo, Japan.

~~~~~  
Traffic in Northern  
Karafuto. Sleds  
Drawn by Reindeer  
~~~~~



deserve our attention. The largest of the Kurile Islands, connecting Hokkaido with Kamchatka, were thoroughly canvassed last year. The seed sown will bear fruit according to God's plan and time.

While it is difficult for this young mission, with its many needs and small force of workers, to spare men for outside fields, we were able to respond to some calls from beyond. H. Yamamoto, the only ordained native minister we had, has been connected with our Japan Junior College since last fall, as preceptor and head teacher. We rejoice to see him succeed. All Japan looks for consecrated, energetic young workers graduating from the school and entering soul-winning work.

After Pastor Yamamoto had moved to the school, a call came from Chosen for our best canvassers, Brother and Sister Sakujiro Sugimoto. They are settled now in Keijo (Seoul), the

God's Love

BY CALVIN W. GREENLEAF

WHAT loving thoughts, what gracious words, what tender acts of kindness, set apart the Saviour's life as unique, employed by Him to make known to men what life is like in heaven. Who can but say that love's impulse was felt when His willing hands, His obedient feet, His surrendered heart, His yielded life, were mightily used of God, the Father, to stir the waiting multitudes, so that they moved a pace toward heaven, and so mankind was blessed? The Father's love unfolding, shaped itself into my Saviour's life, until the human heart exclaimed, Behold what love!

O my Father, may that life, unmarred by self, be an opening bud within my heart, which, ere long in my eternal home, shall bloom to glorify Thy love.



Conducted by Promise Kloss

True Happiness

BY MRS. W. B. VOTAW

MANY a young woman thinks that when she has a home of her own, when she can furnish a tiny cottage to suit her fancy, and make a cozy little home, then she will be truly happy. Yes, she may be happy, but that happiness really does not come because of the cozy home; it comes from within her heart. The same girl would be happy in a log cabin.

After we had been here in India for a year or so, we moved into a little house just at the outskirts of a village. Fortunately, we had very little furniture, for there was not much room left when we had placed what we had. There was not such a thing in the house as a glass window, and one of the windows had not even board shutters which could be closed to keep out the rain or the hot winds.

When we moved into the house, it was not raining, as there was a break in the monsoons for a few days, but in a short time we found that the house leaked badly. The front room was the only place that was dry. Unknowingly we had placed the furniture in the other rooms in the only dry places to be found, and although the rain came down just in front of and just behind the various articles of furniture, keeping the floors in a puddle, it was only during severe storms that any damage was done.

With the best planning, we could find no place inside to be used as a bathroom, so our washstand was placed on the back veranda, and later I found this to be a joy instead of an inconvenience. Just back of this veranda was a broken-down mud wall, and every morning, when I went out to wash, I stood looking off over this wall to the fields beyond. A few miles in the distance was a low range of hills. As the sun rose and shone on the paddy fields below and the hills above, with the monsoon clouds hanging just over the hills, it was a glorious sight. I could do nothing but stand and drink in the beauty. I knew then that happiness was nothing that came from my immediate surroundings, but from within myself.

This thought has come to me at

times since, as I have heard some complain because they did not have running water in the house, or because the rooms of the house were not conveniently situated, or the bazaar was poor, or the color of the paint on the woodwork was not suitable. It is true that we cannot always have just the things we desire to make home beautiful and convenient, but if we have happiness in our hearts, these things will not really matter. If we cannot see beauty in the house in which we live, we can step out of

doors, and look up at the beautiful sky. That is the same the world over. And there is scarcely a spot in the world where a person looking for beauty cannot find it, whether it be among the rugged mountains, or in the valleys; whether near the woods, or on the grassy plains; whether surrounded by waterways, or near the desert.

Happiness springs from the heart, and the one who has this happiness will be content in a tent or a palace; but the one who is looking for material things to give him happiness, will not find it even when surrounded by all the luxuries this world can give.

---And a Little Child

BY LOUISE PERKINS SMITH

"NINETY-EIGHT, ninety-nine, three dollars," counted chubby, brown-eyed Bobby from the lowest step.

"Did you hear, mother? Three dollars, and I earned it all myself, didn't I, mother?"

Mrs. Merrihew nodded a smiling assent, and went on with the pile of mending in her lap. "I'm going to buy that scooter in Patten and Frye's window, tomorrow. My, I wish it were tomorrow this very minute," Bobby went on somewhat impatiently.

The mother, busy with her sewing, smiled at her small son's impatience, but at the same time she was as eager for Bobby to have the long-desired scooter as the child himself, for he had wanted it for months, and being a wise mother, she was giving him the additional joy of earning it himself.

"Count how much's in my bank, now, peese, Bobby," pleaded Baby Nancy, not quite three.

"Why, mother, Nancy has ninety-three pennies in her bank," exclaimed Bobby in surprise.

"Ninedy-tree moneys in my bank, muvver. I'm goin' buy a doll 'at opens and shuts her eyes," cried Baby Nancy gleefully.

"Little darlings," remarked Aunt Helen to her sister. "Children at that age are as sweet and adorable as baby kittens, and quite as self-centered," went on their aunt.

"Self-centered, Helen?" queried their mother. "Somehow, I can't agree, and you know I have had quite a bit of experience—five years as kindergarten supervisor before I became a wife and mother of three. Children are impulsive, of course, but truly I believe they are as generous and sympathetic as grown-ups."

"That may be, Deborah, but it's my opinion that you love children so much, your very love of them causes you to see them through rose-colored lenses. My! Who is that pathetic little fellow just going past?"

"That's Jackie Burkson. I don't know much about him except that he passes by several times a day. I guess his folks are rather poor."

"Is he a 'poor' boy, mother?" asked Bobby, who had chanced to hear his mother's last few words.

"Tell me, mother, is he really poor?" Bobby repeated still more insistently.

"Why, yes, dear, I'm afraid he is," returned Mrs. Merrihew.

"Miss Greyson, my Sabbath school teacher, says we should help the poor. I didn't know there were any poor boys near us, mother. I thought poor boys lived way off in China or Afreega or some place."

After that Bobby was silent for several minutes, and several minutes was indeed a long interval for Bobby

to remain silent; but mother and aunt were so engrossed with a new embroidery stitch the latter had just learned, that they failed to observe Bobby's thoughtful expression and his rare silence.

That night after Bobby and Nancy had gone to bed, their mother had to call up to them several times, admonishing them to be quiet and go to sleep. Bobby was up unusually early the next morning.

At three that afternoon the peal of the doorbell announced a visitor, and when Mrs. Merrihew opened the door, she found Miss Greyson, Bobby's Sabbath school teacher.

"Why, Mrs. Merrihew," Miss Greyson exclaimed almost breathlessly the minute she was inside, "I never dreamed that the Burksons were so needy. They are fairly destitute. Tell me how you discovered their plight?"

"I? Why, I don't know what you mean, Miss Greyson. I hardly know

them," Mrs. Merrihew explained after the manner of one deeply puzzled.

"Why, Bobby brought four dollars to me this morning—three dollars and ninety-three cents to be exact—and said he wanted to help poor Jackie Burkson. He said he thought that I would know all about helping the poor. O Mrs. Merrihew, he was the darlinest thing about it all, but I thought of course you had suggested it to him. Well, to be brief as possible, I went to see the Burksons, and found the mother ill with pneumonia and the father just convalescing and still far too weak to work. Jackie has to do most of the work about the place, deliver papers morning and night, and run errands for the grocer to keep them in the barest of necessities. Here we have a district nurse, community clubs, and other organized charities, and yet we grown-ups are so self-centered that it takes a seven-year-old to open our eyes to the needs of a very worthy family."

Teacher and mother alike were frankly wiping their eyes a few minutes later when Aunt Helen entered the room and had to be told the whole story.

"Well, your cherubs surely started the ball rolling, and it's a good-sized ball by now. An hour ago a fund of over a hundred dollars had been raised, and three local businessmen have offered Mr. Burkson a job just as soon as he is able to accept one, and there is food enough in their kitchen to last them a month, I am sure."

"Even Baby Nancy gave Bobby her pennies to take to Miss Greyson," Mrs. Merrihew exclaimed, turning toward her sister. "She said if poor Jackie was 'hungie,' she'd just love her old dolly and make 'beeve' it could shut its eyes."

Even Aunt Helen's eyes were suspiciously moist as she remarked, "You certainly win, Deborah."—*The Presbyterian*.



Treasure Time

BY BERTHA D. MARTIN

ERE I turn out the dim hall light,
And seek my pillow for the night,
Into the children's room I go,
And there, with thankful heart, I know
The richest moment of the day,
When mother love receives its pay.

The air is cool, the windows wide;
I kiss the one, then pause beside
The other, pat an upflung arm,
And kiss her cheek so soft and warm;
And push a pair of peeping toes
Back to their place beneath the clothes.

She twists and squirms at each light touch,
But still she is not conscious much;
One fluttering sign her dear heart shows—
Her fingers open twice and close;
And I am quite content, for that
Would be, awake, an answering pat.

It is a shame, full well I know,
To thus disturb her slumbers so;
But I must grasp the fleeting bliss
And wonder of a time like this,
And store it for the years ahead,
When empty is her room and bed.

O heaven, command! O earth, take care!
And keep them always sweet and fair,
Warp not their souls with too much pain,
And let their tender dreams remain;
Preserve their spirits glad and free,
And take their hearts, dear God, for Thee.



Growing Up With the Third Angel's Message

As Told by Mrs. Jennie Ayars-Kellogg to Ruth Conard

A DEAR, bright little old lady of ninety-one lives quietly in a cozy, tree-sheltered home in Takoma Park, Maryland, and—remembers. And the pictures her mind recalls are scenes from those grand old days when the advent message was young, when the sturdy pioneers of this great movement were first sending out the clarion notes which were destined to increase until they encircled the globe.

Her eyes twinkle merrily at the thought of the little human interest incidents which form an interesting side light to those times. Her voice grows soft with affection as she mentions the many forerunners of our denomination who, in her full life, have held the place of personal friends. And there is a quiet, yet animated joy about her whole self as she dwells on the mighty truths which she has watched take shape almost from the time they were planted by an all-wise God in the minds of the men and women who first sounded on this earth the call of the third angel. "It seems," she says with a smile that turns every delicately etched wrinkle into a line of sweet happiness, "that my life has been a bright path, like walking down through an orchard, in an avenue of sunlight, between rows of shadowing trees." And this is the story she tells:

My father's name was Ayars—Hazael Manning Ayars. His ancestors lived originally in England. They were Seventh Day Baptists, and because of persecution came to the United States in 1650. They settled first in New England, and later went south, to what was then called Cohansey Corner, in New Jersey, where they bought a great tract of land—some 2,200 acres. There was quite a colony of Seventh Day Baptists in that locality, and they renamed the settlement Shiloh, after the Biblical name. Here my father was born in 1812.

When a young man, he moved away from Shiloh, and went to New York State. He settled eventually in Unadilla Forks, where he became acquainted with a family by the name of Stanbrough. There were four

daughters in the family. Mr. Stanbrough had been married twice. His first wife had been a staunch Seventh Day Baptist, and he had accepted his wife's religion to please her. And she very carefully instructed her two daughters in the religious beliefs of her faith. After she died, Mr. Stanbrough married again, and two more daughters were born into the home. This second wife did not believe in the seventh-day Sabbath, but as Mr. Stanbrough did not have any very firm religious convictions either way, he took his whole family to church on both Saturday and Sunday. All four girls married Seventh Day Baptist young men, one of them becoming the wife of my father.

A few years later, Mr. Stanbrough moved to the town of Springville, New York, and his four sons-in-law and their families soon followed him. As they started to work in this new locality, Mr. Stanbrough said to his sons-in-law that he thought they had better give up this queer seventh-day religion. Three of the sons-in-law, with their wives, decided to comply, but my father and mother refused to give up their faith. "I will remember this when I make up my will," Mr. Stanbrough threatened them. But mother said she would rather go without any of her father's property—and he was considered a wealthy man in those days—and do right, than to do what she knew to be wrong and receive a large inheritance.

There was no Seventh Day Baptist church in Springville, so when father heard that there was one in the little town of Clarence, New York, fourteen miles east of Buffalo, he decided to move out there. He and my mother settled in a house across from the Seventh Day Baptist church. It was here that I was born on September 12, 1843.

Father was always an active church worker. He was not a minister, though the officials of the church wanted to ordain him, but he was what was called an exhorter, something like our deacon or elder, and went around visiting any church members who were sick. Mother and

I always used to go with him on these visits. Father would carry his Bible, and also another book, "Clarke on the Promises," from which he would read. I still have that little book. I have kept it all these years to remind me of those missionary visits we used to make.

Father and mother first heard the advent message way back in 1839, when a number of followers of William Miller—Millerites, they were called—came to Clarence to preach the soon coming of Christ. Father was very hospitable, and he always entertained them in his home. They thought all they had to do was to present their message in the churches, and everybody would receive it with joy, and prepare at once for the coming of the Lord. But, strange to say, very few of the people seemed interested in hearing about their Saviour's soon return. Isn't that sad! The Millerites returned to the town several times, always receiving the same cool treatment from the majority of the people. Finally, when they came back in 1843, not one of the five churches in town would open its pulpit to them. There was a farmer in the vicinity who had a large new barn, and he said he would put in seats and they could hold their meetings there. He did not belong to any church, but believed in giving every one an opportunity to preach what he thought to be the truth. I was only about six weeks old then. My parents went to this service and took me along. So the first meeting I ever attended was an Adventist meeting, and it was held in a barn.

The Millerites believed, of course, that Christ was coming in 1844, thinking that this earth was the sanctuary which prophecy foretold was to be cleansed at that time. My parents were very much impressed by many of the new doctrines these preachers presented, as were also several other families in the Seventh Day Baptist church in Clarence.

Father and mother accepted eagerly the explanation of the prophecies which they gave, except that they did not look for Christ to come at the

exact time predicted, because the Bible said that no one should know either the day or the hour of His coming. So father made no definite plans to close up his business on October 22, 1844, the time set by the Millerites for the end of the world, and on that day went about his work as usual, making a trip to Buffalo. Mother looked out of the window several times, wondering if anything would happen, but she really felt that this was not the appointed time for Christ's second coming, and was not surprised when nothing out of the ordinary occurred.

Living on farms not far from Clarence were three families by the name of Cottrell,—John, the father, and two of his sons, R. F. and Harvey,—who were interested in this second advent message. John Cottrell had been for years a minister in the Seventh Day Baptist Church. However, when I remember him, he was not doing any active preaching. But his son, R. F., an ordained minister, was very zealous, and after he accepted the advent message, would go out to the schoolhouses in the different districts around where we lived and hold meetings. I remember also that he used to write hymns.

The Cottrells were anxious to have our family move out of town and locate close to them, so we could hold meetings of our own together. One of them came into town one day, and told father that there was a farm two and a half miles out in the country which was for sale. Father went out and looked at it, and bought it.

Father had a great many friends among the Seventh Day Baptists in Clarence, whom he tried to interest in this new religion. There was one especially whom I remember, Joseph Clark, the man who wrote "Elihu on the Sabbath." You have heard of that? It was published anonymously in tract form, and has for years been used by the Seventh-day Adventist denomination as one of the strongest, most concise arguments ever written in favor of the seventh-day Sabbath. And it is still being printed by the Pacific Press Publishing Association. Mr. Clark used to bring his manuscripts over to father to read. He wrote a great deal, but he would never sign his name to any of his writings. He was very clear on the Sabbath truth, but never accepted the advent doctrine, though father tried many times to convince him. It seems so strange that he could not see the whole Bible truth.

Of course, after we learned that Christ was coming very soon, we all thought about it a great deal, and talked about it, and planned for it.

We expected that He was coming very soon,—right away,—but we did not know the exact time. I can remember even now, when we were

little children, whatever we might be doing, we were always looking for Christ to appear in the clouds to take us to that beautiful home on high.

God's Miracles

BY MAY COLE KUHN

"My heart is awed within me, when I think Of the great miracle that still goes on In silence round me—the perpetual work Of Thy creation, finished, yet renewed Forever."

In these words Theodore Parker interpreted nature as a visible expression of the mind of the Almighty. Every rose is an autograph from the hand of God on this world about us. The Creator has inscribed His thoughts in these marvelous hieroglyphics, which sense and science these many years have been seeking to understand.

"There are no miracles," averred a young teacher going out to the Orient to teach in a government school. "There are no miracles," echoed a student as he came forth from the halls of an Eastern university. "There are no miracles," the world of men reiterates. Yet at the feet of each grows a blade of grass that not one of them can analyze. None of them can make a root that is able to select the elements for continuing the life of the commonest kind of vegetation.

Above in the sky the stars twinkle. Their relative position has not changed for centuries. The great geometric designs; the power of God that holds the universe in equilibrium; the steady swinging of the earth about the sun season by season; the return of the day three hundred and sixty-five times a year; the moon in its unfailing march about the earth, are still mysteries to human beings. Not one of these skeptics could guide Mars or Venus for a day, and what would he do with mad Arcturus? Yet in spite of the inability to accomplish any of these feats, men say there are no miracles.

The apple blossom in its pink and white sweetness, the gorgeous poinsettia, the purple bougainvillea, the fragrant lilac, the dainty arbutus, and the rustic sunflower draw their substance from the same brown earth. Their nutriment comes from common dust. The selection is a miracle.

Tennyson says:

"Flower in the crannied wall,
I pluck you from the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

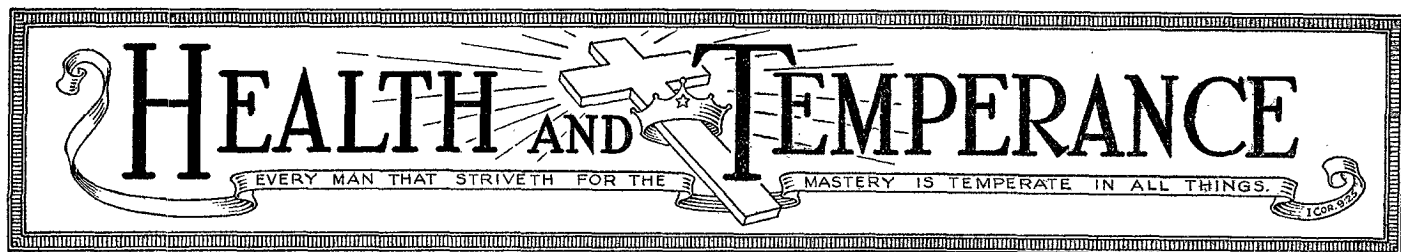
Every grape testifies to God's power to turn water into wine. Every spear of wheat proclaims His ability to feed

the multitude. But man says this is a natural occurrence. Natural though it may be, man cannot remotely imitate the phenomenon. He cannot control or produce life in plant or animal. The nearest approach to it is the judgment a Burbank uses in developing a superior grade of fruit or vegetable. The orchardist may graft a tree to obtain a better kind of peach or walnut, but he cannot explain the way in which the unification of character and the transference of flavor takes place. It is a miracle. Every moment miracles occur.

On every hand are evidences of a master mind at work, a mind with capability so far above the possibility of human achievement that the curve of comparison diverges. A few years ago the scientists were accounting for the existence of the earth by the nebular hypothesis. They said that the solidification of gas and the twirling of the gaseous substance caused the shape of the planets. The wreaths of luminous substance about Saturn, and his moons, were an additional proof of this theory. No one has ventured a solution to the mystery of one of the moons traveling in an opposite direction to the others. It is just an exception that does not prove the rule. Now with greater telescopes and finer equipment, scientists have found that nebulae are not gas at all, but infinite numbers of worlds of stars and planets. The science of today has disillusioned men concerning the beliefs of years ago. We shall have to accept by faith the words which testify to the greatest miracle—"By Him were all things made, and without Him was not anything made that was made." John 1:3.

Not only has God made all things, but in the beginning He made all things beautiful. In His Book He has told us that at first everything was good. Sin caused a perversion to come in. God's work has been marred. Yet still His name is writ large on tree and flower; the birds of the air sing of it, and man yet bears about in himself the image of the Creator, for "in the image of God created He him." Every life is a miracle.

"Strong Son of God, immortal love,
Whom we, who have not seen Thy face,
By faith and faith alone embrace,
Believing where we cannot prove."



Foods That Build the Body

BY BELLE WOOD-COMSTOCK, M. D.

WE have divided foods into two classes, as regards the compactness of their bulk, the lighter ones being the juicy fruits and the leafy vegetables. Those of more compact bulk are the starchy foods, like bread, potatoes, cereals, legumes, many desserts, etc. We have learned that digestion is easier if the more solid foods are diluted, so to speak, by a sufficient amount of the lighter ones, as fruits and leafy vegetables, so that the entire food mass, being less in weight, may be passed more easily down the digestive tract, and thus be able to arrive on schedule time.

Two Classes of Foods

Now we will again divide foods into two classes,—those that burn and those that build. This classification has reference, not to digestive ease, but to ultimate destination and final body use. It will be interesting to note as we go along that the right balance for the digestive tract is rather likely to be correct as far as the needs of the body are concerned. This holds true to a very great extent, but some special knowledge is also necessary. A very large part of the food that we eat is simply burned in the body, giving off in this process the necessary heat and energy. This includes all our starches, sugars, and fats.

But a certain proportion must be of the sort that enters into the body's make-up, that is, carries on a continual process of body building. Mineral salts enter into the formation of bones and teeth. They are found freely in fruits and vegetables. But there is also a great demand for food that builds the soft, functioning tissues of the body, or the active working portions, such as muscles, nerves, glands, blood, etc. Such organs as the heart, brain, liver, stomach, and intestines are made up of this active tissue. In order to keep them in condition to do their important work well, these structures must receive continually a sufficient supply of the food that builds, and thus restores that which is continually being broken down.

Importance of Protein

This important building food is spoken of as protein. The word "protein" should not be thought of as a vague scientific term, but should become as familiar to us as the words "starch," "sugar," and "fat." All the important tissues we have been talking about are made of this particular element. And there cannot be a shortage without serious damage to the body structures. Since protein enters into the make-up of living organs, it can be easily understood why it is more complex in its composition than are such foods as sugar, starch, and fats, which are simply fuel for body burning.

Since protein is more complex, it is more of a task for the body to handle it. So we have heard a great deal about the harm of too much protein. In the days when few people ate a meal without meat in some form, protein was often eaten in such quantities that it was impossible for the body to care for it properly, and harm often resulted from such excess. But there is also danger in the other direction by people who have given up the use of flesh foods, and have not learned to substitute in their diet some food that would in a measure take the place of the protein that hitherto had been furnished in the meat, now eliminated from the daily fare.

So we find among vegetarians or those who eat but little meat a tendency toward a deficiency in the protein food upon which the body is dependent for its maintenance of healthy tissue.

Foods Containing Protein

The white of egg, the curd of milk, and lean meat are protein. It is also found in nuts, particularly the almond and peanut. In nuts, protein is combined with a great deal of fat, and because of this richness in fat and the consequent concentration of food value, it is difficult to depend entirely upon nuts for our protein supply. Legumes—peas, beans, and lentils—are rich in proteins. But in these, protein is combined with a large

amount of starch, and because of this starchy concentration many find it difficult to eat a sufficient amount of beans, as they are ordinarily served, to get the necessary amount of protein.

A very excellent quality of protein is present in green leaves, so that leafy vegetables are a valuable source of this important food element. We must look to our leafy vegetables for quality rather than quantity. It would be impossible from these vegetables alone to get enough of this body-building material. There is no natural food that does not contain at least a small amount of protein. Potatoes, bread, and cereal foods, all have some protein combined with their starch. Even fruit has a small amount.

But when it comes to artificially prepared foods, there are many that contain no protein at all. When we stop to think that many of our appetite-satisfying calories come in this proteinless form, it is easy to understand how it is possible to take into our digestive canals daily a high caloric total with a very low protein. For example, sugars, jellies, jams, and many desserts have practically no protein. Our fats, oils, sauces, and dressings supply nothing in a protein way, yet they are rich in food that acts simply as fuel. Then when we remember that the bulk of our substantials, such as bread, potatoes, cereals, while they are valuable as foods for body burning, contain a relatively small proportion of protein, it is easy to see how we may eat a lot of food,—even more than a sufficiency as far as calories are concerned,—and yet be very low in those things upon which the body's living, working tissues are dependent for their upkeep.

Knowledge of Nutrient Values Imperative

If an individual would keep in health, it is imperative that he have a working knowledge of nutrient values that will enable him to make a selection that will assure the proper proportion of protein. If he does not have this knowledge, he will do one of two things,—either he will eat too much in order to get enough of the small proportion of building food contained in his daily ration, or he will, in eating only the amount of

calories that he actually needs, suffer from an insufficient amount of this important repair material. Over-eating does great harm, but under-eating of a food as needful as protein, may have even more serious results.

To make our study practical, we will enumerate three don'ts:

1. Don't try to live on fruits and vegetables and cereal foods alone. Only the person who is able to eat a loaf or a loaf and a half of bread a day would be able to get the necessary amount of protein out of such a diet. Most of our readers are affected sufficiently by the more or less artificial conditions of present-day life to find it impossible to digest this amount of concentrated food, whether or not it is combined as it should be with a proportionate amount of fruits and vegetables. This much compact starch could be used only by a husky laborer, a mountain climber, or a ditchdigger.

2. Don't try to get all your protein from legumes, valuable as they are. The amount of starch associated with the protein in this type of food is so great that few of us could eat enough of this starch-combined protein to get a sufficient amount of the very food for which we might be supposed to be eating it. In order to eat enough beans to get the necessary protein value from them, something must be done to them to make them more digestible. This can be done by puréeing them, serving them as bean loaf or as bean soup. So if it has fallen to your lot to have to eat freely of this humble type of food, eat a great many of them in the form of bean soup, as bean and tomato soup, cream of bean, and other like combinations.

3. Don't depend on nuts for your protein. These help out, but in most cases, if enough nuts are eaten to furnish the necessary protein, the fat intake becomes too great, with a resultant tax on the digestion and the body powers of utilization. The nuts which are richest in proteins are peanuts and almonds. This makes these nuts valuable as sources of protein food. Peanut butter is of value, and can be made more digestible by emulsifying, that is, stirring to a cream with water. Nuts may be diluted in their concentration by combining them with other foods, as in fruit or vegetable salads; or by eating them as they are, with other foods at any meal. Nuts had better be combined with a lighter food, not with one which is already heavy by reason of its own compactness. For this reason nut and cereal roasts or loaves are often too heavy. A more digestible combination would be, say, grated carrots and chopped nuts.

Best Source of Protein

Because our modern way of living makes it impossible for us to eat the total quantity necessary to assure a sufficient amount of building material from natural foods, such as cereals, nuts, and legumes, it becomes necessary for us in most cases to include in our diet certain other more concentrated proteins. This makes it possible for a person to get out of the

plies in an easily digestible form the protein for which there is so great a need. This food is milk.

Milk is a great balancer for a diet that might otherwise be inadequate. Milk is really baby food, and when used in later life, carries over with it the ease of digestibility that is so essential in the diet of the child. And as with the infant, it can be modified to suit the needs of the individual. It can be boiled for those whose tongue is easily coated or who have liver upsets. It can be served cooked in many foods. It can be used as canned milk or in one of the several forms of powdered milk. These latter are the most easily digested of all. It can be taken as buttermilk or sour milk. In these forms it is especially good in sluggish conditions of the intestinal tract. The protein of milk can be taken in the form of cottage cheese. This valuable food can be served in many attractive ways.

Any diet containing daily a free amount of milk in some one or more of its various forms, in addition to an abundant serving of either fruit or vegetables at every meal, is very likely to be sufficient for the body needs of the one thus partaking. Such a diet is not likely to be top-heavy with the more concentrated and heavy foods which tend, if eaten in excess, to hamper the digestion and clog the body's channels of waste and repair.

It is easy to see why Adam was destined to earn his bread by the sweat of his face, and to understand something of the dietetic complications resulting as man has gone away from the original plan. With heavy enough muscular exercise, the ideal diet would be one of natural foods, because of the large amount of total bulk that could then be taken; but with modern sedentary habits and nerve tensions, the diet must be manipulated to suit our more or less artificial ways of living.

The Sun of Righteousness

BY MAY COLE KUHN

THE Sun of Righteousness shall rise
With healing in His wings,
And ye shall go forth joyfully
As conquerors and kings.

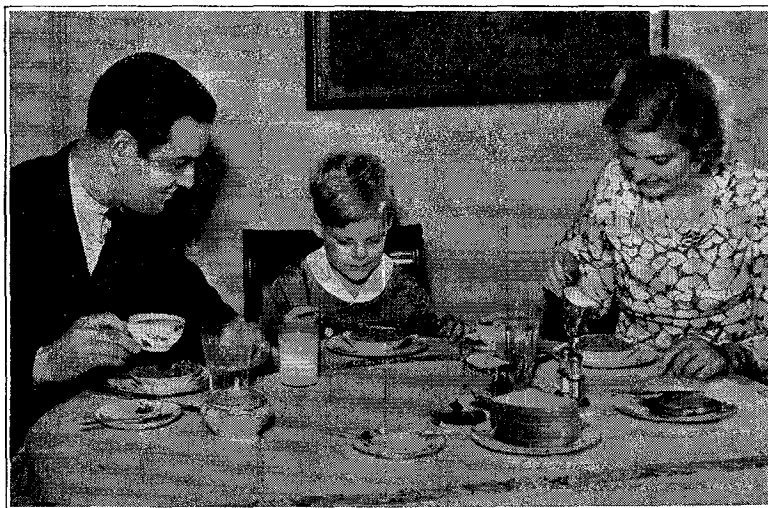
For unto you that fear His name,
This promise has been given:
That all power is bestowed on you
In earth and in high heaven.

Ye shall go forth in strength and health,
His remnant firm and true,
His blessing on thy head descend,
And Hermon's fragrant dew.

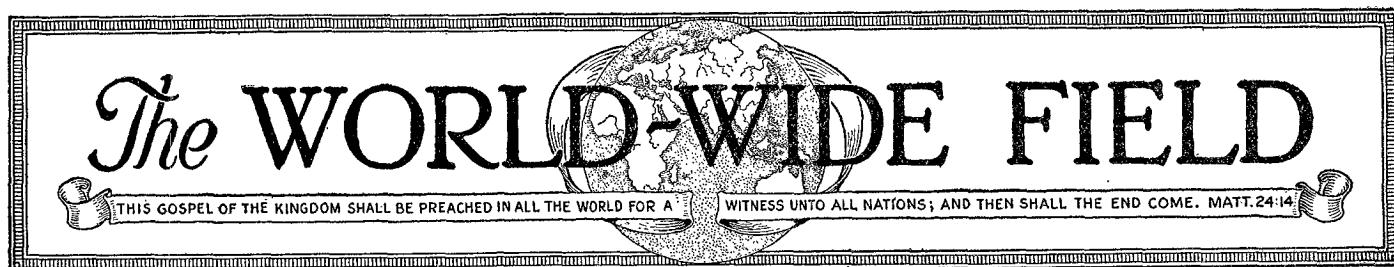
The Sun of Righteousness shall rise
With healing in His wings,
And ye shall reign eternally
With Him, as priests and kings.
Shanghai, China.

low-total ration, upon which so many have to live because of their tense life or sedentary habits, the amount of body repair material upon which their health and ability to carry on depends.

How can this be done? We know that there are great disadvantages healthwise in obtaining our protein from meat. We have been instructed for years as to the danger of meat eating. Present-day investigation corroborates statements given us that meat is an unclean food. But we have a valuable food made safe by modern sanitation, and which sup-



EWING GALLOWAY, N. Y.



Fitting Our Young People for Changing Conditions

BY F. R. ISAAC

To prepare our young people to meet the greater temptations and greater evils in the world today should be the endeavor of every church member. In "Testimonies," Volume VI, page 436, we are told:

"Peculiar and rapid changes will soon take place, and God's people are to be endowed with the Holy Spirit, so that with heavenly wisdom they may meet the emergencies of this age, and as far as possible counteract the demoralizing movements of the world."

No one can deny the fact that we are living in peculiar and rapidly changing times, and that the movements of today are indeed demoralizing. Satan is making it more convenient to sin. Objectionable movies are not only shown in the theaters, but are thrown on screens in the streets of our cities. The cover pages of magazines and the billboards are constant advertisements of the moral decline of the nation. It is astounding with what freedom questions that used to be restricted to the medical profession are now common topics of discussion among young students. What used to be considered gross sins are today accepted as proper pastime for the growing youth. The statement made by a high school professor is all too true. When asked about the moral condition of the boys and girls who mingled freely together in their modern recreation suits, he replied: "They know more in a minute than we used to know in a day."

"Keep Them From the Evil"

Realizing the grave influence of these changing conditions upon our youth, we cannot help thinking of the prayer of our Saviour when He said, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." It is true that there are more temptations today than in days gone by. With this existing condition, God has also provided more ways of escape. Weapons may be placed in the hands of our youth with which to battle successfully against these temptations.

One of the greatest weapons of defense that our young people may use is Christian education. In "The Great Controversy" we are told that only the diligent student of God's word will be kept from the delusions that are taking the world captive. This demonstrates the power of the word in the hearts and minds of those who will be engaged in the battle against error and present-day evils.

Changes are taking place along all lines. The age-old occupations are passed. Father used to teach his son how to farm, tailor, build, or lay brick, but not so today. Mother used to teach her daughter how to bake, cook, and sew, but the economic instructor has that pleasure now. Educators constantly remind us that they do not teach as they did a few years ago. The statement, "When I went to school, they taught thus and thus," does not mean anything any more. There is an increased demand upon new knowledge. With the many inventions comes the necessity for new learning. There is a great deal of meaning contained in the following quotation taken from the flyleaf of a recent book on education:

"Greeting his pupils, the master asked: 'What would you learn of me?'"

"And the reply came:

'How shall we care for our bodies?'"

'How shall we rear our children?'"

'How shall we work together?'"

'How shall we live with our fellow men?'"

'How shall we play?'"

'For what ends shall we live?'"

"And the teacher pondered these words, and sorrow was in his heart, for his own learning touched not these things."

Christian Education the Solution

Continuing the quotation from Volume VI in the Spirit of prophecy we read, "If the church is not asleep, if the followers of Christ watch and pray, they may have light to comprehend and appreciate the movements of the enemy." It is high time that we sense the danger, and place our young people where God

can contend for them. He says (Isa. 49:25), "I will contend with him that contended with thee, and I will save thy children."

Christian education is the solution of our problems, as it places our children where God can contend for them. That is why we are told: "Nothing is of greater importance than the education of our children and young people."—"Counsels to Teachers," p. 165. "Parents and teachers do not estimate the magnitude of the work given them in training the young."—*Id.*, p. 166. "There is no work more important than the education of our youth."—*Id.*, p. 46. This being true, should not every church member do his utmost to provide the training for our boys and girls that will establish them in the message and in the word of God?

A Barrier Against Corruptions

The world is dividing into two distinct classes of people. The Spirit of God is being withdrawn from those who disregard His word, but a double portion may rest upon those who heed His instruction. The belief that there is no God who says, "Thou shalt not," has caused the old ideas of wrong to vanish. Standards are lowered and ideals of purity and right are destroyed. We are told in "Education," page 46, that the schools of the prophets were established "to serve as a barrier against the widespreading corruption." If schools were needed then to protect the youth from the polluting influences, how much more necessary it is today to separate them, not only from the demoralizing conditions they face in everyday walks of life, but also from the teachings of atheism and infidelity they are forced to meet in the schools of the land.

As Paul's heart went out to the people of his day, when he said, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved," so should we, who are living near the end of probation, reach out and with prayer upon our lips do what we can to safeguard our boys and girls from the evils of the present world. The Lord has given us a system of education second to none, as well as godly teachers whose determination is to lead the youth to the Lord.

A Worthy Work

BY W. H. BRANSON

AMONG the most self-sacrificing workers in our ranks is the group of men and women who are giving their lives to the work of operating rural schools and health institutions in the Southern States. Many of these educational and health centers are to be found in the neglected mountain regions of the South, far removed from the highly developed centers of civilization and culture in the Southern cities and lowlands.

The dwellers in many of these Southern mountains are poor in this world's goods, and have very meager facilities for the education of their families or for the care of their sick. Concerning the need of these people the Spirit of prophecy has said:

"How best to accomplish the work in this difficult field is the problem before us. Long years of neglect have made it far more difficult than it would otherwise have been. Obstructions have been accumulating.

"Great progress might have been made in medical missionary work. Sanitariums might have been established. The principles of health reform might have been proclaimed. This work is now to be taken up. And into it not a vestige of selfishness is to be brought. It is to be done with an earnestness, perseverance, and devotion that will open doors through which the truth can enter, and that to stay."—*Vol. VII, pp. 226, 227.*

"In many places schools should be established, and those who are tender and sympathetic, who, like the Saviour, are touched by the sight of woe and suffering, should teach old and young. Let the word of God be taught in a way that will enable all to understand it. Let the pupils be encouraged to study the lessons of Christ. This will do more to enlarge the mind and strengthen the intellect than any other study. Nothing gives such vigor to the faculties as contact with the word of God."—*Id., p. 228.*

"The Lord desires the desert places of the South, where the outlook appears so forbidding, to become as the garden of God."—*Id., p. 230.*

It is in a sincere attempt to meet this need that families from both North and South have gone into these Southern mountains and started schools and health centers. Their work is generally recognized by the conferences in which they happen to be located, but of course these conferences are unable to render them financial support. They are to a large degree self-supporting. They and their pupils till the soil, and try in this way to grow most of their food. At times some clothing is supplied by relatives or friends. Oftentimes they are brought into straitened places and hardly know what to do or which way to turn; but somehow, by faith and prayer, they manage to get through and struggle on.

These faithful workers are fighting a good fight. They are engaged in a praiseworthy work—a work that certainly is worthy of our support.

It was with the belief that our members throughout North America would be pleased to lend a helping hand to these worthy laborers that the General Conference Committee set aside Sabbath, April 13, as a time

when a special offering should be taken up in all our churches for this purpose. We wish that on that day several thousand dollars might be received to help these workers add a little much-needed equipment to their meager facilities, and to extend their endeavors farther into near-by needy fields.

Let us pray for these workers in the Southern highlands and give to their work on Sabbath, April 13, as we would desire them to give if we and they should exchange places.

Your Rural Schools

BY ARTHUR W. SPALDING

ON Sabbath, April 13, a general offering is asked for the benefit of Rural Schools. What is meant by Rural Schools, and why do they deserve our help? Perhaps the answers are already known to every one, since neither the schools nor the offering is a new thing. And yet, perhaps you do not all know, and a little look into the subject will enlighten and inspire you.

We have a group of missionary enterprises, combining educational, medical, and industrial ministry, which, because they all serve country communities, and for want of a better term, are called Rural Schools. These schools are located in the Southern States, most of them in the mountain or piedmont sections. They were located in communities where, in the beginning, there was most evident need of schools for the children, of service and teaching in health, and of bettering the conditions of families through industrial training. These Rural Schools have done and are doing a great work, deeply appreciated by their communities and by interested observers in State and philanthropic agencies.

While there is need everywhere, the mountains of the South have a special appeal. They are populated by original American stock from pre-Revolutionary times, a naturally sturdy, independent, keen strain of men and women. But the mountains are no place to grow rich. Except in the valleys and bottoms, the land, when given to agriculture, quickly loses its fertility; and the tiny farms and patches clinging to hillside and mountain are commonly the abode of poverty and deprivation. The wealth of the great agricultural, industrial, and commercial centers is little shared here; consequently the means of culture, material and spiritual, are small. Better education might mean better use of existing resources, but how get the education?

Our Rural School workers are unique, I believe, among all the uplift agencies of this country, by being self-supporting. Their policy is to get a piece of land,—as good as they can get, but usually secondhand,—and on it to grow their food and in part supply their other needs. They supplement this income sometimes, by partially remunerative medical service, or by manufactured articles, or by working out. They live most simply and frugally, and they do not call for money to support them, though they are duly grateful for occasional gifts, as of secondhand clothing, which "imported goods" they share with the needy of their community.

Why, then, call for an offering of money for the Rural Schools? To provide equipment. The schools need books which often the children cannot buy; they need blackboards and desks, though commonly they make these themselves; they need roofs over their heads. The medical units (sometimes a tiny sanitarium, sometimes just a foot tub) desperately need equipment and supplies. Somebody, something, has to pay for carbolic acid and clinical thermometers and worn-out fumigation cloths. The farm and the shop have to have tools, and maybe a mule or a cow. In other words, the offering for Rural Schools provides capital and replacement funds, not living expenses.

The results? Thousands of lives saved physically and spiritually, given broader outlook on life, better economic footing from which to reach a higher plane; men and women rescued from damaging habits and brought into the fold of Christ; children saved from vice and disease and ignorance, and trained in the ways of God. There is no space even to hint at all the great work accomplished in homes and communities by these devoted workers. They are Christian men and women, who with their Mas-

ter have cast their lives into the furrow of the world's need, and abundant harvests of souls are springing up from the sacrifice. They are Seventh-day Adventist workers, whose duty is to minister, as is the duty of all of us, to the needy without thought of reward, and yet who see reward in lives not only saved and ennobled but joined to us in Christian bonds of service. These Rural Schools have founded many Seventh-day Advent-

ist churches and have added hundreds to our numbers. They are one of the mainstays of our cause in the South; and this in no narrow sectarian sense or spirit, but with a breadth of sympathy and a clarity of vision which sanctify the service they give.

There is no more economical missionary agency, there is no more worthy cause, than this of the Rural Schools.

A Work for Lay Members

BY E. A. SUTHERLAND, M. D.

For thirty years or more our denominational literature has contained very definite instruction as to the duty of lay members of the church in the closing years of earth's history. A great work has been assigned these people. Together with the ministering brethren they are to hasten the coming of the Son of man. More, we are told that the end will never come until this cooperative work is being done.

It was in the face of this instruction that thirty years ago a school was established in Tennessee on the banks of the Cumberland River, not far from the capital of the State, for the education of lay members of the church, endeavoring to prepare men and women of Christian integrity to do what had been outlined for them in the teachings of our Saviour.

Small indeed were those beginnings. The task sometimes seemed almost an impossible one, but the start was made in faith, and the enterprise was encouraged by repeated testimony as to the work that should be done and the methods of procedure. As in the growth of a child, so the institution gathered strength as the years passed. Its avowed object was to afford an education for Christian men and women, fitting them by education and by vocation, at the same time imbuing them with the spirit of the pioneer to such an extent that they would dare brave the hardships in other needy sections and there repeat the activities of the mother school.

In the early days of Madison a medical department was established, the Madison Rural Sanitarium, which has ministered in a double way to the needs of the times and the situation. It has cared for thousands of sick and afflicted, sending many to their homes, not only with renewed health and courage, but with a fuller knowledge of life and its responsibilities and the great laws of the Redeemer of men. At the same time it has been the center of education for

hundreds of nurses who today are carrying on work in various fields in the name of their Master.

It is impossible to measure the influence of this medical work. It is met everywhere, and often in most unexpected places. The experience of Elder S. A. Ruskjer, president of the Southern Union Conference, as related at a recent gathering, illustrates this. He said:

"It falls to my lot to do Harvest Ingathering among business men. Day before yesterday I wanted to go among the hill dwellers. I went back into the territory where they have no telephone, no radio, and only a path leading up to the house. When I began to talk, the man said, 'Why, that is the kind of work Madison is doing.' I said, 'What do you know about Madison?' His reply was, 'Madison has done more for the people of the South than any other denomination. Are you identified with them?' I said, 'Yes, indeed, I am identified with Madison!'

The school known as the Nashville Agricultural Normal Institute first operated as a secondary school, receiving recognition as such from the accrediting agencies of the South. Then it stepped up to the level of a junior college, with due recognition from the educational institutions and accrediting agencies, each year sending forth a class of premedical students, and others for the Southern field. As time passed, it seemed necessary, in order to meet advancing standards in the medical and teaching fields, to offer students a full four-year college curriculum. And this has been the work of the college for the last two years.

For the benefit of students not yet ready for college entrance, a high school department is maintained on the same high level as the college. Before all classes is kept ever the objective—a life of service for the Master, wherever and whenever He calls.

Ripening Fruits

From the very earliest days there have been in the student body some who quickly caught the spirit of the school, and went forth to establish other centers. Some of these centers have flourished and today are doing a large and well-known work. Others were shorter-lived, yet who can say what the reward of their effort will be when the great time of reckoning comes?

Today we find over in the Carolinas a number of units (we call them) that have come up out of tribulation oftentimes, grown in spite of adverse circumstances, but grown and matured until they themselves are sponsoring other centers of lesser magnitude. Such for instance are Pisgah Industrial Institute and Sanitarium at Candler, North Carolina; and the Asheville Agricultural School and Mountain Sanitarium at Fletcher, in another direction from Asheville, North Carolina. Space limits forbid mention of all the newly established and the more mature institutions in that section of the great Southland.

Pewee Valley Sanitarium after years of inconspicuous growth has in the last few years assumed larger proportions. It now has a resident physician. Its cause was espoused by the county authorities, who made possible an addition to the sanitarium, including an operating room and facilities for patients.

Readers have heard the story of Lawrenceburg Sanitarium, located in the south-central portion of Tennessee, operated by a group of steadfast nurses and teachers, the only hospital in five counties. It is meeting a long-felt need. Its hold on the community was attested when the original building burned, and the community gave hearty support in the erection of a new and better-equipped institution.

Dr. Julius Schneider, one of the early graduates of the College of Medical Evangelists to return to the South, has his little sanitarium near Atlanta. Ministering to the sick in Florence, Alabama, only a short distance from the nationally known Wilson Dam and Muscle Shoals electric plant, is a small institution operated by Mr. and Mrs. Neil Martin and their helpers. Not only do people come to them, but over the air the message of health is carried from that little center.

These are only samples, picked here and there, but illustrating what can be done by laymen of the church who hear a call to use their means and their time and ability in a definite way for the Lord. Each center becomes a seed that bears a harvest of fruit.

ASLEEP IN JESUS

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

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

ELDER CLINTON V. ACHENBACH

It was a life pressed full of mission service that our brother devoted to the cause of God.

Clinton V. Achenbach was born April 11, 1875, at Mount Aetna, Pa. His connection with the Seventh-day Adventist Church began in 1898, when he was baptized. He attributed his conversion primarily to the reading of that well-known book, "Steps to Christ."

He entered South Lancaster Academy in 1894, spending two years there, later engaging in teaching work. In 1903, he graduated from the three-year nurses' course at the Battle Creek Sanitarium. Here he met his future wife, Miss Minnie Branson, also a teacher and nurse. They were married in 1901. Their nurses' training took them to Florida, where they established treatment rooms in Orlando. This was the beginning of the present Florida Sanitarium.

Desiring experience in field evangelism, Brother Achenbach acted as State leader of the colporteur work in Florida for two years. Then, in 1909, he was called to the ministry, being ordained in 1911, while laboring in Florida and North Carolina. He was president of the South Carolina Conference from 1912 to 1914.

After spending two years in study at the Washington Missionary College, our brother and his wife accepted, in 1915, a call to the Lake Titicaca Indian Mission, in the high Andes. Here their daughter Rachel was born. Their training in medical lines made their service for the Indians particularly strong. Many a horseback ride over the mountains was taken to minister to sick bodies and sin-sick souls living in remote places forty miles or more away. In those four or five years the workers saw more than one deliverance by special providences, as wild Indians were stirred up by fanaticism to attempt to destroy the work. In those years, Brother Achenbach laid the foundations for the impaired health that prevented him from returning to high altitudes.

Returning from Peru in 1920, in less than a year he was off to Porto Rico, another Spanish field, where he was director of the mission. Later, he was called to directorship in Venezuela, then in Cuba. In 1927, he returned from the Republic of Santo Domingo, where he had acted as director. The next year, in 1928, he sailed again for Porto Rico, where he engaged in evangelistic work for nearly six years more, until ill health compelled his return in 1934. Since then the family have lived in Takoma Park.

While attending the 1934 Autumn Council in Battle Creek, Mich., Brother Achenbach suffered a stroke, from which it was hoped he had recovered. But on March 19 another stroke brought his active life to an end, at the age of 59.

Brother C. V. Achenbach leaves his devoted wife and missionary companion to carry on alone, also their daughter, Miss Rachel Achenbach. Others of his immediate family who mourn are his mother, Mrs. Bertha S. Achenbach, of Stroudsburg, Pa., and three sisters, Mrs. Carrie M. Krick, of Wyomissing, Pa., Mrs. Bessie S. Buch, of Shillington, Pa., and Mrs. Elsie V. Grounds, of Kingston, Jamaica (West Indies); also his stepbrother, Howard Drake, of Takoma Park, Md.

Funeral services were held in Takoma Park, F. M. Wilcox preaching the sermon, with B. G. Wilkinson, W. P. Elliott, H. L. Shoup, J. A. Stevens, and the writer assisting.

W. A. Spicer.

Elder O. J. Corwin.—Elder O. J. Corwin was born Oct. 2, 1858, in Ohio, and died in his home in San Antonio, Tex., at 1:20 a. m., Friday, March 1, 1935, after a prolonged illness of sev-

eral months. In July, 1934, he underwent a serious operation, from which he never fully recovered.

In 1878 he was married to Miss Mattie Clapsdale of Ohio, and to this union three children were born, two boys and one girl, who were all present at the funeral. In 1892 he accepted present truth, and was a faithful member of the Seventh-day Adventist Church until his death. Immediately after accepting the message, he entered the work as a colporteur in Kansas, and later on came to Texas, where he was one of the star colporteurs for many years. During the time he was canvassing in Texas, the conference issued him a ministerial license. He was asked to enter the evangelistic field, and soon was ordained to the gospel ministry. In this capacity he served in the North Texas Conference, the South Texas Conference, the Arkansas Conference, again in the South Texas Conference, and later in the Texas Conference. He was active and carrying full responsibility in that line until a few days before he underwent his serious operation last July.

In 1901 his wife passed away, leaving him with three children. They were at that time residing in Keene, Tex., where he had located for the purpose of giving his children a Christian education. In 1905 he was married to Mrs. Fannie Rout, who stood by his side in the ministry all these years, and served the conference in the capacity of a Bible worker.

Besides many relatives and friends, he leaves to mourn their loss his wife, two sons, L. A. Corwin of Temple, Tex., and Charlie Corwin of Brownwood, Tex., and a daughter, Mrs. W. L. Adams, missionary in the Inter-American Division. But they do not mourn without hope.

The service, based on 2 Samuel 3:38, was conducted by the writer, assisted by Elders R. L. Benton and G. R. Carter. Interment was made in the cemetery at Keene, Tex.

G. F. Eichman.

Goss.—John Franklin Goss was born at Gosport, Ind., May 31, 1850; and died at Loma Linda, Calif., Feb. 17, 1935. In 1876 he was married to Elvira Alice Rogers, and four children were born to this union. From 1905 to 1912 Brother Goss was a successful colporteur in Oklahoma and Texas. In 1915 Brother and Sister Goss came to Loma Linda, Calif., where for the next eight years he was employed by the Loma Linda Sanitarium as a gardener and in the dairy. In 1924 they moved to Riverside, where Sister Goss was laid to rest in 1927. He was united in marriage to Mrs. Florence Kiser in 1930. Brother Goss had been a faithful Christian for fifty-six years and had given liberally of his time and means for the forwarding of the truth he loved so well. H. H. Hicks.

Charlestream.—William Augustus Charlestream died at Eagle Bridge, N. Y., Oct. 25, 1934.

Beardsley.—Mrs. Adelia M. Beardsley was born May 3, 1851; and died at El Paso, Tex., March 3, 1935.

Barber.—Martha Alice Barber was born near Trivoli, Ill., Nov. 27, 1885; and died at Nevada, Iowa, March 5, 1935.

Hartley.—Charles L. Hartley was born in Illinois, Dec. 15, 1852; and died near Salem, Oreg., Jan. 18, 1935.

Payne.—Mrs. Bertha Payne was born in Norway, June 13, 1866; and died at Newberg, Oreg., Feb. 19, 1935.

Wilcox.—Mrs. Ida M. Wilcox was born at Joliet, Ill., Nov. 24, 1860; and died at Los Angeles, Calif., March 4, 1935.

Hackett.—James H. Hackett was born at Paisley, Scotland, July 6, 1872; and died at Haxton, Colo., Feb. 22, 1935.

Wilson.—Mrs. Lucy Butler Wilson was born at Liberty, Ky., Aug. 31, 1863; and died at Charlotte, N. C., March 11, 1935.

Marshall.—Cy Marshall was born in Johnson County, Arkansas, Nov. 3, 1878; and died at Sanitarium, Calif., March 2, 1935.

Francis.—Mrs. L. Francis was born at Bowling Green, Ohio, April 27, 1860; and died at Battle Creek, Mich., Feb. 21, 1935.

Covill.—Mrs. Mary E. Covill was born at Aurora, Wis., Jan. 20, 1872; and died at Battle Creek, Mich., March 1, 1935.

Avery.—George Royal Avery was born in Ingham County, Michigan, April 21, 1855; and died at Lansing, Mich., March 2, 1935.

Briggs.—Mrs. Jane Briggs was born at Greenfield, Pa., Oct. 21, 1847; and died at Clifford, Pa., March 12, 1935. For forty-nine years she was a faithful Seventh-day Adventist.



Seeking for More Truth

Here is another letter of appreciation for the message in an old copy of

PRESENT TRUTH:

"Walking down the street this evening, I saw an old, dirty, ragged paper flopping in the wind. It caused me to glance at it just as the title the PRESENT TRUTH turned up; and as in this day and age God's people are ever seeking for more of truth, I stepped over and gathered it up, taking care to get all the pieces.

"I brought it home and read it, and wondered at its truth, thank God. This paper was marked Extra, Vol. VII, No. 84. Gentlemen, if this paper is still in existence, I want it. Send me a sample copy for 3 cents enclosed. I will send the price for one year if I receive the sample."

FOR BEST RESULTS—

distribute PRESENT TRUTH

SYSTEMATICALLY

by mail or from door to door.

Effective May 1, yearly subscriptions will be 35 cents each, three for \$1. (District of Columbia, Canada, and foreign, 60 cents.) Place subscriptions for yourself and friends before the end of April at 25 cents each. In bulk, 75 cents per 100; \$4.75 per 1,000. Order of your Book and Bible House, or of the

REVIEW AND HERALD PUB. ASSN.

Takoma Park, Washington, D. C.



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

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

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

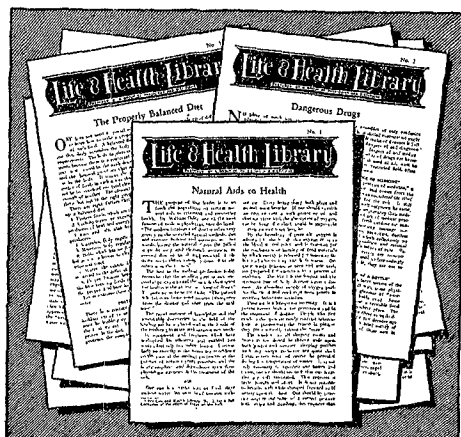
All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

TERMS: IN ADVANCE

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

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

When Your Neighbors Ask You—



What Is Your Objection to Flesh Foods?

Why Don't You Use Tea or Coffee?

Why Do You Not Use Spices and Condiments?

Everybody Smokes; Why Shouldn't I?

How Is an Occasional Drink of Beer or Liquor Going to Hurt Me?

Can you give these questions an answer that is sound, scientific, and reasonable?

LIFE & HEALTH LIBRARY will answer for you—

These twelve authoritative leaflets, covering the main points of our health reform message, were written by doctors and nurses who are contributors to LIFE AND HEALTH, and were planned and edited by the editorial staff of LIFE AND HEALTH. They approach vital health problems in the same practical way that has made our pioneer health periodical so popular as a home journal.

LIFE AND HEALTH Library leaflets were written and arranged with a view to presenting tactfully these important health principles to others in orderly manner. Some will want to use them in a series by themselves—this is good. And it is an excellent plan to combine them with other literature. For example, cover a chosen territory for two or three weeks with the first numbers of the series, to build interest and confidence. Then combine these with PRESENT TRUTH, following out the regular plan of systematic distribution. This is an effective way to use the “entering wedge.”

These are four-page leaflets, sizes 6 x 8½ inches. A sample set of the twelve numbers is 20 cents; in quantity, any assortment, 75 cents per hundred; \$4.90 per thousand. Order of your Book and Bible House, or of the

REVIEW AND HERALD PUBLISHING ASSN.

Takoma Park Washington, D. C.

THE TITLES

1. Natural Aids to Health
2. Dangerous Drugs
3. The Properly Balanced Diet
4. Correct Habits of Eating
5. Sweets—Good and Bad
6. Are Coffee and Soft Drinks Harmful?
7. Healthful Drinks
8. Condiments—Should We Use Them?
9. Shall We Eat Flesh Foods?
10. The Advantages of a Vegetarian Diet
11. The Truth About Tobacco
12. The Effect of Alcohol on the Body

OF SPECIAL INTEREST

A STORY of Mrs. Jennie Ayars-Kellogg's life in connection with the third angel's message, is contributed by Miss Ruth Conard, and will appear in the Young People's department, beginning with this issue of the REVIEW. The series is entitled, "Growing Up With the Third Angel's Message." Photographs of Mrs. Kellogg have been received, which will appear in the next number of the series. We feel sure that our people, especially the youth, will be interested in this contribution and will be benefited by it.

Annual Offering for Rural Schools

THE regular annual offering for the rural schools in the South is to be received on Sabbath, April 13. The attention of the readers of the REVIEW, as well as of the union papers, has been called of late to the work these schools are doing. Now we are appealing to the members of our churches to contribute to this interesting and fruitful work in a near-by field, and are urging that pastors and elders call special attention to this matter, making this the regular offering for the day. We trust the offering will be as liberal as possible in support of this very worthy endeavor. The funds received will go through the regular channels, and are counted on the Forty-cent-a-week Fund. W. E. NELSON, *Secretary,*
Gen. Conf. Educational Dept.

Advance in Southern Asia

ELDER C. L. TORREY, treasurer of the Southern Asia Division, after writing of the difficulties experienced in balancing their budget at their division committee meeting, says:

"While the way does seem dark and foreboding as we look forward to 1936, we believe that God will lead as He has always done, and the work will go forward; and as we face another year—1935—of mission activities, it is with hope and courage, and a belief that God is leading this world movement of ours on to victory.

"Never in the history of our work in Southern Asia have there been so many souls inquiring the way to salvation. It is marvelous how interests are springing up everywhere throughout the field. I wish you might have listened to the superintendents tell of the way the Spirit is working on the hearts of men and women everywhere. Long years have we waited for the manifestation of the mighty working power of God upon heathen hearts here in India, Burma, and Ceylon; and all the workers are greatly cheered by what is being accomplished in various parts of India."

Speaking of their Uplift work (Harvest Ingathering), he says:

"Over 40,000 rupees was realized in 1934 by way of Uplift receipts. This is by far the largest amount of money ever solicited by us in Southern Asia. We are putting forth special effort to increase the funds in 1935 over 1934 as much as possible." M. E. KERN.

A Fruitful Field

BROTHER J. WAGNER, superintendent of the Lake Titicaca Mission, wrote me as he was speeding over the blue waters of the historic and interesting Lake Titicaca in the "La Paloma," the mission launch:

"We are now on our way from Umuchi to Piata, two of our mission stations. It will take us about two hours more to arrive there. Yesterday we had a baptism in Umuchi, and thirty-three souls were added to those who love and seek to obey the truth. Tomorrow we plan to have a baptism in Piata, but I do not know how many will be baptized. We are seeking to do very thorough work in the preparation of candidates for baptism, and accepting only those who have been really living the Christian principles of Seventh-day Adventism for at least a year."

The Lake Titicaca Mission is still a fruitful field for soul-saving endeavor. ENNIS V. MOORE.

Good News for the Blind

THERE is good news for the blind in the one hundred twenty-fifth annual report of the New York Bible Society just issued. A substantial beginning has been made by this society in recording the books of the Bible on the new long-playing records or talking books. Hitherto Bibles and other books for the blind have been limited to the raised characters of the Braille or Moon Type, and they were read by the sense of touch. Now the sense of hearing also becomes available, and the talking books of the four Gospels and the book of Psalms can be heard by the help of the talking book machine as easily as they could be read by a sighted person. The New York Bible Society now can supply both the Braille and these talking book records to the blind as it does the printed books to sighted persons. The specially adapted reading machine, including a standard radio set, has been developed by the American Foundation for the Blind, and is being distributed by them. The Library of Congress also is cooperating in the production and circulation of these and other talking books, thus greatly enlarging their use.

Camp Meeting on Pitcairn

THIS year we decided to hold our annual camp from November 22 to December 2. Two or three days before the camp, the people, both old and young, might have been seen carrying loads of bedding, cooking utensils, tables, chairs, and other articles needed for a good and comfortable camping time. All took a share in the work of shouldering the heavy loads up to Flatland. The men were carrying loads that would surprise you.

There were the women with their bedding and dried banana-leaf mattresses, while the men had heavy loads of canvas, used for making tents, and they also carried tanks to catch water in case of rain. It was a pretty and encouraging sight to see the wee tots with their small

loads, climbing the steep hill to Flatland. All went about the work with enthusiasm and earnestness. It certainly seemed that the people had the right spirit for a good camp.

Flatland itself was a scene of activity. The men were busy repairing camp houses or building new houses or setting up tents. The women were engaged in sweeping around their tents or small camp houses and kitchens. The voices of children could be heard as they romped and played. Columns of smoke were rising from the fires of burning brush and rubbish. The sounds of the ax, saw, and hammer were heard as the big tent was being set up, or the men were doing other necessary work. The campground was cleared of the weeds and bush that had been growing for a year, and soon all was neatness and order. Already we seemed to sense the presence of God, and to feel a solemn awe and reverence.

We come out to Flatland edge. The day is perfect. We behold the smooth sea as far as the eye can reach in any direction. If the water is clear, one can see to a depth of from twenty to twenty-five fathoms.

Directly under the edge is Adamstown, the village of Pitcairn. One can see nearly every home nestled among the trees. Truly it is a beautiful sight, and one not likely to be effaced from the memory. There are the large banyan trees that are the admiration of all who view them, and the coconut trees waving in the breeze. Here and there is a glimpse of the surf beating on the rocks. A trained eye can distinguish the orange trees, loaded with their golden fruit, hiding among the thick foliage of other trees. Some of the roads and pathways can be seen, with people coming and going. This adds life and color to the picture, as the women are wearing different colored dresses. I do truly wish you could view the scene some day.

Two days before camp time it rained so hard that the roads became unbearable to walk on. Did this circumstance dampen the enthusiasm of the people? Not a bit! Up went the loads just the same. Some came from Flatland through mud ankle-deep, with a smile of greeting to those who were going up.

The weather looked foreboding, and it was likely that the rain would continue for some time. Wednesday evening came, and time for the first meeting. What happened? From the first evening meeting to the very last meeting on Sunday morning, ten days later, there was not a single squall of rain. We had perfect camp weather.

But this is not the best part of the occasion. Just as we finished the last morning meeting on Sunday, there came a heavy shower. Then there was a time when it cleared up enough for those who were waiting to go home with their loads to do so. Later the rain came down in torrents. In these remarkable circumstances we saw the overruling hand of God.

We had some good testimony meetings at the camp, and many received a blessing that will stay with them through life.

One of the young new converts had a remarkable dream. He saw two angels holding up a large white sheet by the corners, with the words of Revelation 14: 12 written upon it in large letters. The next morning his wife asked him to help her study the senior lesson, and the first text he saw was the one he had seen in his dream. ROY P. CLARK.