

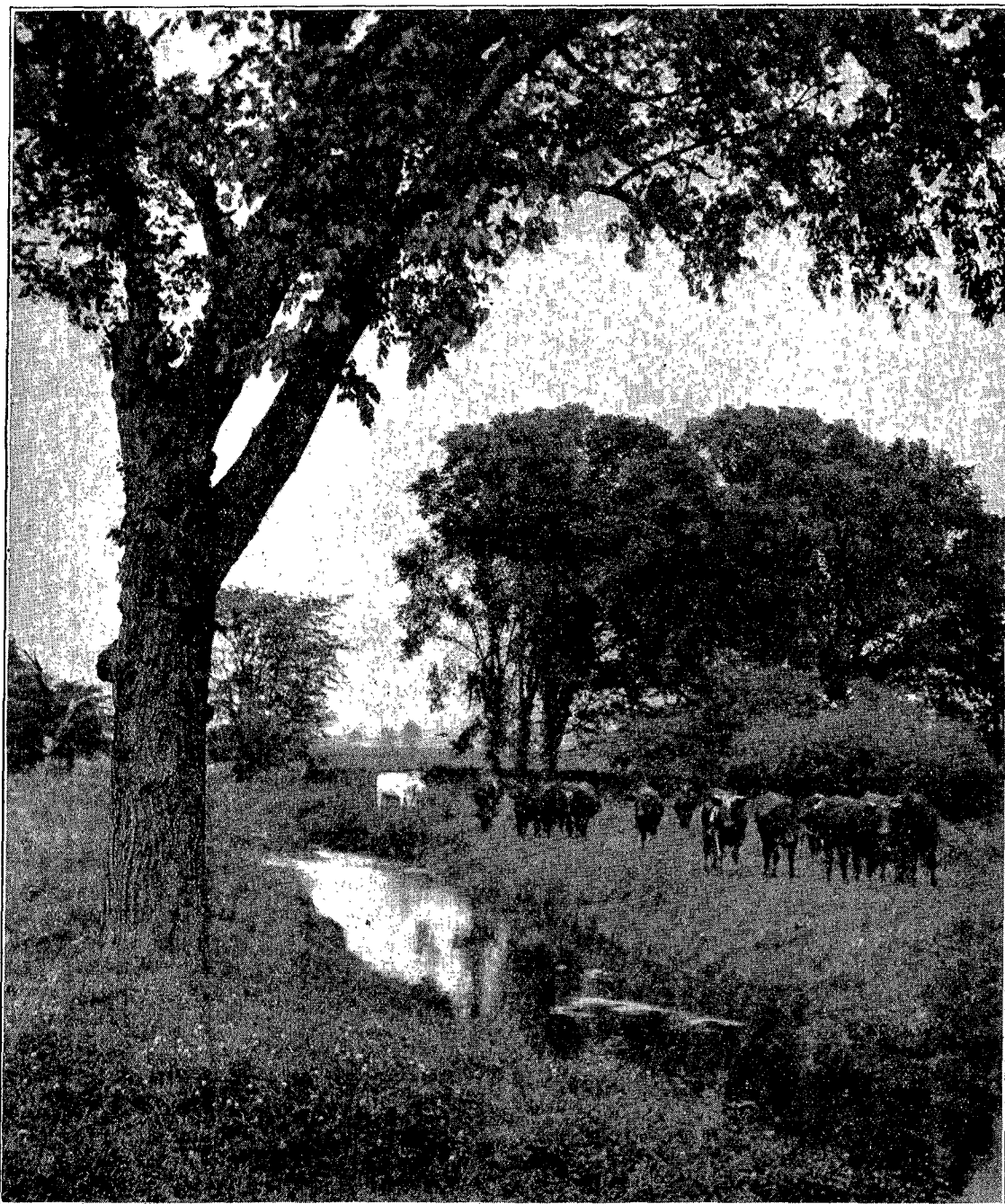
# The Advent and Sabbath Review Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 112

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No. 18



JOHN KABEL

"HE IS OUR GOD; AND WE ARE THE PEOPLE OF HIS PASTURE." PS. 95:7.

# God's Original Purpose in Man's Diet

BY THE EDITOR

WHEN God created man, He provided for his temporal necessities. He gave him as a home the Garden of Eden. His food was to consist of the fruit which the trees of the garden produced in abundance. His diet was wholly vegetarian. God said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

As men increased and spread out from the Garden of Eden, peopling the earth, this original diet would have continued to be their food. But sin came in and turned aside the purpose of God. The purpose was not thwarted, for every one of God's purposes will carry in the end; but the full fruition of the purpose was delayed. The entrance of sin made necessary certain changes in God's provision. Because of sin, man was deprived of access to the tree of life. To his diet there were added the herbs of the field. Still later, after the flood, God gave to Noah permission to eat animal food.

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Gen. 9:3. Before this time God had given man no permission to eat animal food; He intended that the race should subsist wholly upon the productions of the earth; but now that every green thing had been destroyed, He allowed them to eat the flesh of the clean beasts that had been preserved in the ark."—*"Patriarchs and Prophets,"* p. 107.

"After the flood the people ate largely of animal food. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator, and to follow the inclinations of his own heart. And he permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the flood the race began to rapidly decrease in size and in length of years."—*Mrs. E. G. White, in "Facts of Faith,"* p. 121.

## Experience of Israel of Old

God brought Israel out of the land of bondage. He led them for forty years in their wilderness wanderings. While He still permitted them a restricted measure of flesh food, He gave them the "bread of heaven" for their diet. This was food the best suited to their physical needs.

"God might as easily have provided them with flesh as with manna; but a restriction was placed upon them for their good. It was His purpose to supply them with food better suited to their wants than the feverish diet to which many had become accustomed in Egypt. The perverted appetite was to be brought into a more healthy state, that they might

enjoy the food originally provided for man,—the fruits of the earth, which God gave to Adam and Eve in Eden. It was for this reason that the Israelites had been deprived in a great measure of animal food."—*"Patriarchs and Prophets,"* p. 378.

"In choosing man's food in Eden, the Lord showed what was the best diet; in the choice made for Israel He taught the same lesson. He brought the Israelites out of Egypt, and undertook their training, that they might be a people for His own possession. Through them He desired to bless and teach the world. He provided them with the food best adapted for this purpose, not flesh, but manna, 'the bread of heaven.' It was only because of their discontent and their murmuring for the fleshpots of Egypt that animal food was granted them, and this only for a short time. Its use brought disease and death to thousands. Yet the restriction to a nonflesh diet was never heartily accepted. It continued to be the cause of discontent and murmuring, open or secret, and it was not made permanent."—*"Ministry of Healing,"* p. 311.

## Results of Selfish Choice

In response to their murmuring, God gave them the desires of their own selfish hearts, just as later in their experience he gave them a king in response to their demand to be "like all the nations."

"God gave the people that which was not for their highest good, because they persisted in desiring it; they would not be satisfied with those things that would prove a benefit to them. Their rebellious desires were gratified, but they were left to suffer the result. They feasted without restraint, and their excesses were speedily punished. 'The Lord smote the people with a very great plague.' Large numbers were cut down by burning fevers, while the most guilty among them were smitten as soon as they tasted the food for which they had lusted."—*"Patriarchs and Prophets,"* p. 382.

"By departing from the plan divinely appointed for their diet, the Israelites suffered great loss. They desired a flesh diet, and they reaped its results. They did not reach God's ideal of character or fulfill His purpose. The Lord 'gave them their request, but sent leanness into their soul.' They valued the earthly above the spiritual, and the sacred pre-eminence which was His purpose for them they did not attain."—*"Ministry of Healing,"* p. 312.

"Had the Israelites obeyed the instruction they received, and profited by their advantages, they would have been the world's object lesson of health and prosperity. If as a people they had lived according to God's plan, they would have been preserved from the diseases that afflicted other nations. Above any other people they would have possessed physical strength and vigor of intellect. They would have been the mightiest nation on the earth."—*Id.*, p. 283.

## A Type of Remnant Israel

Ancient Israel, in their journeyings to the land of Canaan, constitute a type of remnant Israel in their

preparation for a home in the heavenly Canaan. As God sought to bring ancient Israel back to His original standard of diet, so it is His purpose to bring the remnant church back as far as possible to the original diet which He bestowed upon the human family. Eventually, it is declared, meat eating will be done away with. Flesh will cease to form a part of the diet of those looking for the coming of the Lord.

"Again and again I have been shown that God is trying to lead us back, step by step, to His original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I cannot think that in the practice of flesh eating we are in harmony with the light which God has been pleased to give us."—*"Christian Temperance,"* p. 119.

"If meat eating were ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are caused by meat eating."—*"Testimonies,"* Vol. IX, p. 159.

## A Vegetarian Dietary

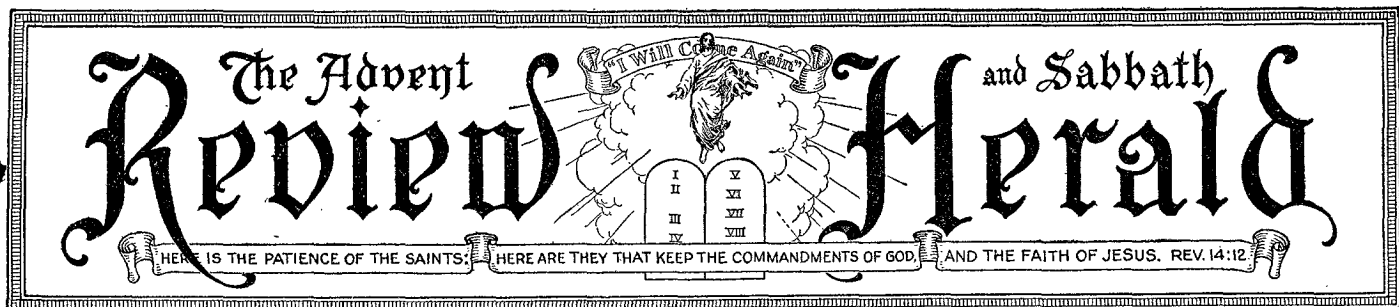
In Volume IX of the "Testimonies" is printed an address read before the delegates to the General Conference in Washington, D. C., May 31, 1909, on the subject of healthful living. The use of flesh foods is spoken of as follows:

"Those who have received instruction regarding the evils of the use of flesh foods, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. God demands that the appetites be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people."—*Pages 153, 154.*

It is urged that those who are so situated that they can secure a vegetarian diet should conform their lives to be in harmony with this teaching, and there is pointed out the danger of following personal preferences in eating and drinking, instead of following the instruction of the Lord.

"If we could be benefited by indulging the desire for flesh foods, I would not make this appeal to you; but I know we cannot. Flesh foods are injurious to the physical well-being, and we should learn to do without them. Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruc-

(Continued on page 10)



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## Rejoicing in Tribulation

BY GENTRY G. LOWRY

"BELOVED, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13.

This is not always easy to do, but surely if we could see the end from the beginning as God does, we would realize that we have reason for rejoicing when tribulation comes, "for tribulation worketh patience," and patience is one of the essential qualities that are to be seen in the saints redeemed. Without tribulation and trouble we would not learn these lessons of trust and submission which are so needful in the Christian character. The poet has well said:

"God would never send you the darkness  
If He thought you could bear the light;  
But you would not cling to His guiding hand

If the way was always bright,  
And you would not care to walk by faith  
Could you always walk by sight.

"'Tis true He has many an anguish  
For your sorrowful heart to bear,  
And many a cruel thorn crown  
For your tired head to wear.  
He knows how few would reach heaven  
at all  
If pain did not guide them there."

We sometimes see people who seem to have no trouble or anxiety at all; everything seems to glide smoothly along, without ruffle or murmur, and we almost envy them. But we must remember that there are really very few cloudless lives in this world, and even they are not the most beautiful.

A life that has been filled with clouds of struggle and sorrow, but which is lighted up with rays from the Sun of Righteousness, far excels in beauty and splendor the life which has known no sorrow. A few years ago we visited the great Niagara Falls, and were impressed by the beauty of the rainbows painted by the rays of

the sun on the spray. But had it not been for the rushing torrent dashing the drops of water against the stones and hurling them for hundreds of feet down the steep cliffs, the spray, on which the bows were painted, would never have existed. And so lives filled with torrents of struggle, heartaches, and sorrow, are more beautiful for the clouds raised by the

struggle, if they are lighted up with rays from above.

The kite which the boy flies will not rise unless the wind beats on its face. The harder the wind blows, the higher the kite goes, if the proper angle is kept. And so it is with us. Much depends upon the angle we keep. If we rightly relate ourselves to God, then the harder the struggles we have to face, the heavier the sorrows and burdens we have to bear, the nearer we are driven to Him. This is why we are taught to rejoice in tribulation.

## Divine Revelations

BY ASA T. ROBINSON

IN creation God gave a revelation of Himself. Through a study of the great open book of nature spread out before him, with vision undimmed, man would have continued to know more and more of the Infinite One during the endless years of eternity. The wisdom and knowledge thus unfolded to the human mind would have been an eternal source of joy and happiness. God's purpose concerning this earth was that it should be to Adam and his posterity their eternal home, where they should bask in the light and glory of the divine presence forever and ever.

"Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. 45:18.

Through sin and rebellion a dark shadow was cast over this beautiful picture. Men departed from God, and went so deeply into sin that God had to blot them from existence. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

At the end of two thousand years the human mind had become so darkened by sin that it did not clearly discern "the invisible things of Him

from the creation of the world" (Rom. 1:20), and could no longer understand the character of a loving Creator. Man was in need of another revelation.

### The Blessed Bible

The Bible is God's revelation to this world. The Bible contains all that is essential or needful for the salvation of a lost race. "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

The Bible is so complete a revelation from God that it is able to make the one who believes and obeys its holy precepts, "wise unto salvation." Verse 15.

Through the debasing and blinding influence of sin for another two thousand years, with the great open book of nature spread out before it, and an open Bible read every Sabbath day in the synagogue, the human mind had again become so darkened that man could no longer see the One whom nature and the Bible reveal. The pen of inspiration records this fact in the following words: "They that dwell at Jerusalem, and their

rulers, because *they knew Him not*, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him." Acts 13:27. Once more the world was in perishing need of another revelation.

#### *The Word Made Flesh*

The advent to this world of Jesus as the Redeemer was foreshadowed in Eden by the declaration made to Satan: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15.

"The coming of the Just One" is the keynote and the theme of the entire Bible. To find Him "of whom Moses and the prophets did write," is the true aim of Bible study. "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27. "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me." Verse 44.

Another two-thousand-year period brings us down to our own time, when the world is once more enveloped in spiritual darkness. One phase of this dark picture is given by the pen of inspiration: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; . . . having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

Once more, with the book of nature and with an open Bible revealing the character of a loving Creator, and with the story of Jesus made the theme in thousands of pulpits, this world is plunged beneath a pall of obscurity, when, as described by the pen of inspiration, "darkness shall cover the earth, and gross darkness the people." Is the world now to be left to perish in darkness? No! Blessed be the name of the Lord forever. He is now sending to the world His last message of warning and invitation.

#### *The Message of Revelation 14:6-12*

This message is a world-wide proclamation of the everlasting gospel. It announces that the hour of God's judgment has come. It is an appeal to the Christian world to turn in obedience to the keeping of the ten commandments. It warns against the worship of an apostate power. Under its sounding is developed a people of

whom it is written that they "keep the commandments of God, and the faith of Jesus."

This message is the last note of invitation and warning ever to be proclaimed to human beings, for it is to be immediately followed by the coming of the Son of man, seated upon a white cloud, with a sharp sickle in His hand, to reap the rip-

ened harvest of the world. "This gospel of the kingdom [the gospel of the coming King] shall be preached in all the world, for a witness unto all nations; and then shall the end come." Matt. 24:14. "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

## *Sketches and Memories of James and Ellen G. White*

### *IX. Publishing the "Advent Review"*

BY WILLIAM C. WHITE

ON their return from the eastern trip of about five weeks, Elder White reported that he had seen tenfold more accomplished in Vermont and Canada East than he had expected. Now as he was about to resume the work of printing and publishing, Ellen White received in vision specific instruction as to the character of what should be printed and put in circulation.

Up to this time the *Present Truth* had been largely composed of articles presenting in a clear and convincing way the claims and sacredness of the true Sabbath. Now there must be borne to the perplexed Adventists a decided testimony regarding the soon coming of the Saviour, accompanied by the evidences of divine guidance in their past experience, and proof that the great prophetic period spoken of in Daniel terminated in 1844.

The little paper advocating the Sabbath message had begun to attract attention, and was made the target for criticism and opposition by writers in other Adventist papers. The majority of the Adventists, with their leaders, had rejected light regarding the sanctuary and the Sabbath. As early as April, 1845, they had met in conference at Albany, New York, where they drew up articles of belief, and prepared for a concerted movement. Here they officially stated that they would have no "fellowship for Jewish fables and commandments of men, that turn from the truth, or for any of the distinctive characteristics of modern Judaism." In this veiled language they took their stand in opposition to those who were accepting the seventh-day Sabbath.

Having rejected the Scriptural explanation of their disappointment, as found in the light shining from the heavenly sanctuary, and having refused to follow in Sabbath reform, they soon questioned and doubted the main features on which they had

been united before the autumn of 1844. As time went on, they freely stated they had been entirely mistaken in fixing upon the year 1844 as the termination of the 2300 days. Some made new adjustments of the chronology and set new times for the second advent. Others denied that this prophetic period had any significance for our time.

Thus while the great Adventist body was becoming disunited, they were strongly united in their opposition to the few who still maintained their faith in God's guidance in their former advent experience. These, they declared, were an offshoot, while they themselves professed to be the main body of Adventists, walking onward in the light.

The instruction given to Ellen White was that her husband should now "publish the testimonies of those who acknowledged the work done, and the advent move of God after 1844." "The Lord showed me," she wrote, that he (Elder White) "must take the testimonies that the leading Adventists published in '44, and republish them, and make them ashamed."

"This is my first work," wrote James White to Leonard Hastings, July 21, 1850. "I expect to get out a paper called the *Advent Review*, 16 pages, the size of the *Present Truth*. . . . The cause calls for it. I hope to get out six numbers. 3,000 copies each will cost \$250. I shall move as the means comes in."

For this important work, James White felt the need of able helpers. He called on Hiram Edson, David Arnold, George W. Holt, and Samuel W. Rhodes to be associated with him as a publishing committee.

#### *Publishing at Auburn*

At Auburn, New York, a thriving city thirty miles south of Oswego, James White found a favorable place for the printing of these papers. And at the home of Brother and Sister Harris, in Centerport, six



miles north of Auburn, they found a hospitable welcome. Although humble in appearance, the Harris home was a place of unbounded hospitality. Not only did the White family find a welcome there, but the other brethren on the committee of publication were entertained a week at a time, while helping James White in planning and writing for the new paper.

The complete files of the six numbers of the journal are not before us. But as we look at one of the numbers, containing 16 pages, we note on its brown paper cover the title, "The Advent Review, Containing Thrilling Testimonies, Written in the Holy Spirit, by Many of the Leaders in the Second Advent Cause, Showing Its Divine Origin and Progress. 'Call to Remembrance the Former Days.'" \*

The introductory article states the aim and object of the publication, in the following words:

"Our design in this review is to cheer and refresh the true believer, by showing the fulfillment of prophecy in the past wonderful work of God, in calling out, and separating from the world and nominal church, a people who are looking for the second advent of the dear Saviour.

"Those who claim to be Adventists should, to be consistent, acknowledge the means that God in mercy has employed to bring them to the light of the advent truth, and which has made them what they are. No one will deny the fact that it was the proclamation of the time, 1843, as it was written on the chart, that aroused the advent people to look for the Lord. If that alarm had not been given, none would have been waked up to see the true light, and those who rejoice in the 'blessed hope,' would now, doubtless, be covered up in the mist and darkness of the nominal church.

"We cannot, therefore, see the least consistency in the position of those who call themselves Adventists, and at the same time call the very means that has brought them to this Scriptural faith and hope, 'a mistake,' 'fanaticism,' 'mesmerism,' and, as some have said, 'of the devil.'

"What! shall we rejoice in the 'blessed hope,' and then turn round and curse the means that Heaven has employed to bring us to its light and glory? God forbid it. Such a course, and such a position is not only inconsistent in the extreme, but blasphemous.

"Call to remembrance the former days,' and 'ye have need of patience, that, after ye have done the will of God, ye might receive the promise; for yet a little while, and He that is to come will come,' etc. [Heb. 10:26, 27], are words applicable to our case, and were designed for our instruction and comfort, who had faithfully given the warning to the world, and were disappointed, when we passed the point of time, to which we so confidently looked for the Lord.

"In reviewing the past, we shall quote

largely from the writings of the leaders in the advent cause, and show that they once boldly advocated, and published to the world, the same position, relative to the fulfillment of prophecy in the great leading advent movements in our past experience, that we now occupy; and that when the advent host were all united in 1844, they looked upon these movements in the same light in which we now view them, and thus show who have 'left the original faith.'"

In the quotations that follow are passages from the *Voice of Truth*, the *Advent Herald*, the *Advent Testimony*, and the *Midnight Cry*. The selections chosen were from such prominent Adventist leaders as William Miller, Joshua V. Himes, J. B. Cook, Joseph Marsh, O. R. Fassett, O. R. L. Crosier, and F. G. Brown, names familiar to those who had read the Adventist publications both before and after the disappointment. Most of the quotations were written shortly after the passing of the time, before they had abandoned their faith in the divine leadership in the proclamation of the prophetic period of Daniel. Then their faith was in harmony with the fundamental principles still held by the editor and adherents of the *Present Truth*.

As characteristic utterances of these leaders immediately following the disappointment, when a scoffing world looked for words of humiliation and despondency, we note a few passages, taken from the *Advent Review* before us:

"We can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in His presence and received blessings to their souls, unprecedented in the history of the advent cause. And yet we are disappointed—the day passed away and we were still here. And those who only looked on, and passed by, were ready to exclaim that it was all a delusion; and that now of a certainty we must relinquish all our hopes, and abandon all our expectations.

"We, however, do not thus feel. As great a paradox as it may be to our opponents, yet we can discern in it the leadings of God's providence; and when we are reviled and censured by those to whom the world look as the Gamaliels of our age, we feel that they are only speaking evil of the things they understand not. . . .

"The effect that this movement produced upon the wicked, also greatly served to confirm us in our belief that God was in it. . . . In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God's children, and the hatred and malice His enemies have displayed, we must still regard it as the true midnight cry. . . . A little delay is therefore no cause for discouragement, but shows how exact God is in the fulfillment of His work. Let us therefore hold fast the profession of our faith without wavering; for He is faithful who has promised."—*Vol. 1, No. 1, pp. 4-7; quoted from the Advent Herald, Nov. 13, 1844, J. V. Himes, S. Bliss, and A. Hale, editors.*

"We have had, and still have, a conscience void of offense in this matter toward God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of His dear people, and His glory.

"We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our great High Priest did not on that very day, accomplish all that the type would justify us to expect. We now believe He did."—*Id., p. 7; quoted from Joseph Marsh in the Voice of Truth, Nov. 7, 1844.*

Commenting on this remarkable statement, James White in a footnote says:

"So do we. The type (see Leviticus 16) in connection with the 2300 days of Daniel 8:13, 14, 'justified us to expect' that on the tenth day of the seventh month, 1844, Jesus, our High Priest, would enter the holiest of all, to cleanse the sanctuary."—*Id., p. 7.*

Among other articles chosen for reprinting in the *Advent Review* is one from the pen of J. B. Cook, on the Sabbath, giving his reasons for the observance of the seventh day. In this article he states:

"Every enactment relative to the religious observance of the first day originated with the pope or potentates of Rome and those who in this matter sympathize with them; but every enactment that ever originated in heaven relative to the keeping of the Sabbath confines us to the seventh day. The seventh day is 'the Sabbath of the Lord our God.'"—*Id., No. 2, p. 15.*

The last eleven pages of the *Advent Review* are a reprint of the greater part of the epochal article by O. R. L. Crosier regarding the sanctuary, which first appeared in the *Day Star Extra*, of February 7, 1846. In this is reached the conclusion:

"The sanctuary to be cleansed at the end of 2300 days is also the sanctuary of the new covenant. . . . We see that the sanctuary of the new covenant is not on earth, but in heaven."—*Id., No. 3, p. 43.*

The circulation of several numbers of the *Advent Review* did much to clarify among the Adventists the views advocated by the *Present Truth*, for it made evident the fact that the same views had been held by their leaders for a time, and had been clearly stated by some of their own number, and printed in their official papers. The injustices of many of the charges that were made against the little company of Sabbathkeepers became apparent. As a result, a number of readers were won to the truth regarding the sanctuary service in heaven and the seventh-day Sabbath.



"FAITH is useful when used, but soon dies when not used."

\* The reader should not confuse this series of six papers printed during the summer of 1850 with the *Advent Review and Sabbath Herald*, published from November, 1850, and onward.



## Thoughts on Faith

IN the first verse of that wonderful chapter on faith, the eleventh of Hebrews, the apostle says: "Faith is the substance of things hoped for, the evidence of things not seen."

This rendering of the Greek text has perplexed many, for the question not unnaturally arises, How can faith be substance? The trouble is due to the fact that with many faith is mere belief, often belief with absolutely no substantial foundation.

One may say, "I have faith to believe that if I do as I would be done by, I shall be saved." Another may say, "I have faith to believe if I live an upright, honorable life, it will be all right with me when I die."

But such belief is not faith, for it has no basis in the word of God. Faith is not a fanciful belief in something that may appear to us to be desirable, but belief in the promise of God. In Romans 10:17 we are told that "faith cometh by hearing, and hearing by the word of God."

Faith can be properly predicated only concerning those things which have a substantial basis in the Inspired Writings. It follows that that only is faith which rests upon the divine word, and such faith is substance.

But plain and positive as this is, the text in question, namely, Hebrews 11:1, will perhaps be more readily understood as rendered in the Oxford Revised Version: "Now faith is the assurance of things hoped for, the proving of things not seen."

Faith, then, is not only giving mental assent to what God says, but it is acting upon what He says; or, in other words, faith is yielding cheerful obedience to the divine requirements.

Perhaps Malachi 3:10 will help us to understand the principle involved, for in that scripture God calls upon His people to prove Him by obedience.

Not alone in the matter of tithes and offerings does the Lord call upon us to prove Him, but in our everyday lives. Faith casts every care upon God, feeling that He cares for us. A life of faith is a life of willing obedience, which in its turn is a life of blessing. God calls upon every believer to prove Him, not by

mere mental assent to the truths of His word, but by lives of obedience to His every word. The divine challenge is voiced by our Saviour Himself:

"Why call ye Me, Lord, Lord, and do not the things which I say? Whosoever cometh to Me, and heareth My sayings, and doeth them, I will show you to whom he is like: He is like a man which built a house, and digged deep, and laid the foundation on a

rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." Luke 6:46-49.

"Faith, if it hath not works, is dead, being alone." James 2:17.

C. P. B.

## "Come Out, . . . My People"

THE voice of God, in the message of the judgment hour, is plainly calling, "Come out of her, My people." Rev. 18:4. His people are coming to the truth in the Catholic parts of Europe. "Our people are Catholic," said T. T. Babienec, of the Polish Union, "but they are religious people. It is not difficult to get them to listen." The workers have set a goal for 500 new believers in Poland during 1935.

"Do you find much interest in those regions of southeastern France where the 'Church of the Desert' held out in the days of persecution?" I asked W. R. Beach, of the Franco-Belgian Union. "No, very little interest. The old Huguenot spirit seems dead," he replied; "in fact our best field in France is in the north, where Catholicism is aggressive and even fanatical. There we baptized eighty-five in 1934, as against forty-three the year before."

"Are you doing much in the old Waldensian valleys of Italy?" I asked Luigi Beer, superintendent of the Italian Union. "No; spiritual interest seems dead there," he answered. "Our best interest is in the south and central parts. And a new program has come about. Last summer, articles appeared in Catholic papers, saying that our evangelists were to be hindered in every way. Church after church has had its meeting place closed." But somehow it has been possible to open again. A good friend has been found in an advocate, or lawyer, of old Waldensian descent. He has done yeoman service for our people. He has said: "The Seventh-day Adventists are the leaven of Protestantism in Italy." And he has

taken more than professional interest in helping our brethren to keep the work under way.

Over in Rumania our people have long had an advocate at the bar in one of our own brethren, S. Demetrescu; formerly conference president, editor, and evangelist. Years ago he qualified for law practice, and gives his time mostly to our work before the courts. "It is a wonderful blessing to our work," said P. P. Paulini, of the Rumanian Union. "He has a case somewhere about every week, and sometimes two or three in a week."

Where hundreds are coming to us—over a thousand a year in Rumania—from the Orthodox Catholic ranks, while the priests are doing their utmost to hinder, it has been a great blessing to have one of our own brethren able to appear before courts for the believers. I recall a case about the year 1922, when a lawyer employed to defend our brethren made a plea for leniency from the court on the ground that these simple people had been led astray by our Adventist preachers!

So stirred by the success of Protestant effort in Rumania have been the ecclesiastical authorities, that a special course of instruction has been drawn up by a leading professor for use in universities to prepare theological students to meet the work of Adventists and Baptists in the villages.

The new Reformation is on in the Catholic lands, and the voice of Revelation 18:4 is crying, "Come out of her, My people." In Europe and other Catholic lands His people are heeding the call by the thousands every year.

W. A. S.

## The Laodicean Message

### Are the Faithful to Be Called Out of Laodicea?

In our study of the seven churches, we have now come to the last of the seven—Laodicea. "Laodicea" means people of judgment. What a fitting term for Christians living since 1844, while the investigative judgment has been in progress. It would seem that the message would picture a people of intense earnestness, of deep consecration, of definite preparation of heart for the solemn, concluding work of the great High Priest; but, alas, it is a delineation of indifference, self-satisfaction, and lukewarmness.

"Unto the angel of the church of the Laodiceans write: These things saith the Amen, . . . I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. . . . Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3:14-18.

#### The Sin of Indifference

The message to Laodicea is not a reproof for apostasy, false doctrines, or disloyalty, but for indifference. "Because thou sayest, I am rich, and increased with goods, and have need of nothing." This condition is doubly perilous in view of the final atonement that is now being made for Israel.

Anciently the people were called to afflict their souls on the Day of Atonement, and whoever failed to participate in this work of repentance and confession was cut off from among the chosen people. How much more is this true of men and women who are living in this last great Day of Atonement, when the final work of ministration is being accomplished for a sinful race. Soon Jesus will arise and declare, "It is finished." The destiny of every soul will be fixed for eternity. There will be a final separation between saint and sinner. The wheat will be gathered into the heavenly garner, but the chaff will be burned with fire.

At such a time Satan redoubles his efforts to hold souls in the grip of sin and indifference. It has always been so at a crucial time in the history of God's people. On the night of Christ's betrayal, when the disciples were to be severely tried, the

tempter cast a spell of drowsiness over that group of the Master's followers which it was impossible for them to throw off in human strength. How earnestly the Saviour exhorted them to watch and pray, that they enter not into temptation. But sleep took fast hold upon them, and they were wholly unprepared for the trial which followed. The lesson is for us. The admonition of the Master to those who live at this time is:

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." "For as a snare shall it [the day of God] come on all them that dwell on the face of the whole earth." Luke 21:36, 35.

Continued indifference at this time will mean eternal loss. Says the Amen: "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth."

#### Counsel of the True Witness

"I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich." The gold referred to here is faith—that faith that has brought the soul through the fires of temptation and affliction. This is the faith attributed to the remnant, developed by the three angels' messages. Said the angel: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

It is good that Laodicea is not left to herself to obtain this gold tried in the fire. Malachi, in looking down to these very days, says:

"Behold, I will send My Messenger, and He . . . shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in." "And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:1, 3.

Submission in the hands of the Refiner will bring purification. This surrender may bring persecution, misrepresentation, sore trial, and affliction; but the Messenger of the covenant is watching over His treasure, that it be not consumed, but purified as an offering of righteousness to Him when He comes.

#### "White Raiment"

The counsel is that we buy "white raiment" that we may be clothed. This raiment is offered in the righteousness of Christ. As the sinner

surrenders his sins and his heart to Christ, the Master removes the filthy garments of sin and self-righteousness, and clothes His child with His own garment of righteousness. This work is beautifully pictured by the prophet Zechariah thus:

"Now Joshua was clothed with filthy garments, and stood before the Angel. And He answered and spake unto those that stood before Him, saying, Take away the filthy garments from him. And unto him He said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. . . . So they set a fair miter upon his head, and clothed him with garments." Zech. 3:3-5.

The imminence of Christ's coming and of participation in the marriage supper of the Lamb is an urgent call to be clothed with the wedding garment so graciously prepared for the guests.

Not only is Laodicea to put on the garment of imputed righteousness, but she is to square her life in harmony with the commandments of God. She must meet the description of the remnant, who are said to "keep the commandments of God."

#### "Anoint Thine Eyes With Eyesalve"

"Anoint" is a term used of the Holy Spirit, so the anointing with eyesalve refers to the bestowal of the Spirit. We are told that spiritual things are spiritually discerned. Without the unction of the Spirit there can be no true discernment of the soul's need. The fact that Laodicea feels no need is evidence of the Holy Spirit's absence. It is the work of the Spirit to convict of sin. "When He is come, He will reprove the world of sin." If there is no conviction of sin, there is an evident quenching of the Spirit.

The nearer men come to God, the more unworthy and sinful they appear in their own eyes. There can be no true conception of God's holiness while the soul is self-satisfied. Therefore, the True Witness exhorts us to seek anointing for the eyes, that we may see. And this admonition comes at a time when the Holy Spirit is offered in His fullness, in the time of the latter rain. How sad that in this time of refreshing, when the latter rain is experienced by those who seek it, there are some wholly unconscious of its bestowal.

#### Message Applies to Advent People

That the Laodicean message is sent to the advent people is clearly pointed out, not alone by the Scriptures, but by the Spirit of prophecy. The charge of indifference may not be laid at the door of all, however;

for there are men and women clothed with power and stirred to great earnestness in behalf of souls, giving their lives and unstinted service for saving judgment-bound men and women in this country and abroad. There are also lay members sacrificing even the necessities of life in their giving that souls may be saved in the kingdom, and they send forth their gifts with unceasing prayer and tears. God honors such, and rewards them with spiritual power and true holiness. But there are many who are asleep in this tragic hour of earth's history. In addressing these, under the heading, "The Laodicean Message," the servant of God says:

"The Lord is soon coming. The watchmen on the walls of Zion are called upon to awake to their God-given responsibility. God calls for watchmen who, in the power of the Spirit, will give to the world the last warning message; who will proclaim the time of night. He calls for watchmen who will arouse men and women from their lethargy, lest they sleep the sleep of death."—*"Testimonies," Vol. VIII, p. 304.*

#### *Call to Repentance*

The call is to repentance. "As many as I love, I rebuke and chasten: be zealous therefore, and repent."

This call is not to come out of the Laodicean church, as is sometimes urged by men who withdraw from her ranks and charge the church with being in a backslidden condition, but an exhortation to forsake the Laodicean condition. God issues no call to come out of this, the last and only church of this period. He admonishes to repentance and reform, and this spiritual awakening is a matter of prophecy and is assured.

Occasionally there arise men who have become disaffected and point to the messages of the Spirit of prophecy as applying to the advent church, and give this as a reason for withdrawing from the church. These men condemn their brethren. They carry no burden for souls. They open no mission stations for the salvation of the heathen. No time is spent in endeavoring to reach the great masses of unsaved in the cities. No earnest prayers are offered for the lost. No sacrifices are made to extend the triumphs of the cross. Their time and money are spent in issuing railing accusations against the church of God. Their very spirit betrays them as being identified with "the accuser of the brethren." While these self-commissioned men point complacently to the messages of the Spirit of prophecy as proving this people to be Laodicea, they inconsistently reject messages from the same

source as assuring the triumph of the advent message and people. The final triumphant church is not the company shaken out, but those who remain steadfast to the end. Said the servant of God:

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified.

"Said the angel, 'List ye!' Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. . . . My attention was then turned

to the company I had seen, who were mightily shaken. . . . I heard those clothed with the armor speak forth the truth with great power. It had effect. . . . I asked what had made this great change. An angel answered, 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'"—*"Early Writings," pp. 270, 271.*

Such is the picture of the remnant people as they are purified and awake to their God-given privileges, and lay hold of the fullness of the Spirit of promise for finishing God's work in the earth. The Master is even now waiting to bestow the riches of His grace upon His children. Listen to His gracious invitation:

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.

If we will but swing open wide the heart's door, and enter fully into this communion and fellowship with Him, there will come that victory which will be rewarded so soon in the kingdom of God. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Verse 21.

T. M. F.

## *Modern Apostasy and the Third Angel's Message*

### *In Two Parts—Part I*

It might seem at first glance that the third angel's message, as recorded in Revelation 14, does not have any direct relationship to the modern apostasy in Christendom. Of the third angel of that trio who set forth the special messages to be proclaimed just before Christ's advent, we read:

"The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14:9, 10.

We have understood these symbolic words as a warning against rendering obedience to the mandate of an apostate power, Catholicism, that long ago set up Sunday as a counterfeited weekly holy day in place of God's Sabbath. And of course we are correct in this understanding. But the

development of the modern apostasy in Protestantism gives to the words of the third angel an added significance that could not have been discerned when the advent movement began.

#### *Striking Contrast*

One phase of the relationship between the modern apostasy and the third angel's message is revealed in "The Great Controversy," by Mrs. E. G. White. We quote a paragraph from the chapter entitled, "Aims of the Papacy:"

"A day of great intellectual darkness has been shown to be favorable to the success of the Papacy. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were without God's word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations,



'science falsely so called;' they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual powers should be held as a gift from his Maker, and should be employed in the service of truth and righteousness; but when pride and ambition are cherished, and men exalt their own theories above the word of God, then intelligence can accomplish greater harm than ignorance. Thus the false science of the present day, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the Papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages."—*Pages 572, 573.*

Through the centuries those who called themselves Christians have based their faith and practices on one or the other of two sources of authority, the Bible or the church, by which is meant the Catholic Church. The Protestant Reformers took issue with the claim that the church, which gave audible expression to the accumulating traditions of the centuries, was the true source of authority. They declared instead that all things must be measured by the Scriptures. This controversy over whether the Bible is the supreme authority has been the very foundation of the differences between Rome and Protestantism.

#### *One Source of Rome's Strength*

It is of the very essence of our religious nature that we look to some authority outside of ourselves in things that have to do with the realm of the spirit. One reason for Rome's hold on so many through all generations has been that she offered to men a visible source of authority. If they would commit to her their lives, she would promise to guide them safely in this present world, and assure them of a world to come. Only to the extent that Protestantism has remained virile and held firmly to the Bible as a sufficient source of authority, as, indeed, the very voice of God speaking to us, has she been able to offer to men that which satisfies the deepest longing of the soul, a sure authority.

It is in the light of this that we can see the sinister import of the modern apostasy, which is causing increasing multitudes of Protestant church members, to say nothing of hosts of nonchurch members, to view the Bible as a mixture of folklore and beautiful platitudes. We speak often of completing the Reformation. It would perhaps be more exact to

speak of starting the Reformation all over again. The counterreformation in the latter part of the sixteenth century, as the militant movement to recover Europe for the Papacy is described, never struck as deadly a blow at Protestantism as did the evolutionist-Modernist movement that got under way in the latter half of the nineteenth century. In other words, the modern apostasy paves the way for revival of power by Rome.

#### *Revivified Papacy*

It is a revivified Papacy that the apostle John describes in the book of Revelation; the deadly wound is healed, and the Papacy is enabled to enforce its commands under penalty of boycott and death. It is the fact that the Papacy will be thus revived, will have such a grip on the minds of men as to cause all the world to wonder after the beast, and will be able to enforce its commands on all men, that gives real force to the warnings of the third angel. There would be no point to warning men against giving obedience to the command of some power that was dead or dying, and had no hold upon the hearts of men.

Though the full results of the apostasy in Protestantism as touching the authority of the Bible are yet to be seen, there is already sufficient evidence to indicate what the full harvest will be.

We will cite first the view of the Catholic Church itself in relation to the present religious situation. An editorial in the *Pilot*, one of the

prominent weekly newspapers of the Catholic Church in America, published, in its issue of June 10, 1933, an editorial on the skeptical views held by certain Protestant missionaries. After quoting specifically the Modernist views of one missionary, the editorial declares:

"To lodge the accusation of 'heresy' against the author of this sentence is to err seriously regarding the nature of the offense. These sonorous platitudes constitute a total apostasy."

#### *Rome's Sweeping Claim*

The editorial then goes on to extol the unity of Rome and her authoritative teachings, and concludes thus:

"She teaches, not speculatively, or with mere probability, but with an assurance which is altogether divine. Her credentials entitle her to the allegiance of every reasonable intelligence. The day draws nearer when the simplest of minds must perceive that their choice lies between her or nothing."

In South Africa, as the result of the Modernist declarations of a Protestant minister, the *Southern Cross*, a Roman Catholic journal, says: "It is the liberalizing of Christianity by the Protestant churches today which has brought about the trek toward Rome."

If the claim of Rome that the "choice lies between her or nothing" were unsupported by any facts or admissions of others, we might dismiss the statement. But there is very ample support. This we will consider next week.

F. D. N.



## *My Shepherd*

BY MRS. E. O. HUTCHINSON

THE Lord is my Shepherd, and nought do I fear;  
Whate'er may betide me, I know He is near.  
He leadeth by paths that are fragrant and fair:  
If led through the storm, I am under His care.

The Lord is my Shepherd both tender and true;  
He loves and will save me, He died for me too!  
Sometime through the "valley of shadow" I'll go;  
My Lord will be with me to comfort, I know.

Come, list to His voice, He is calling to you;  
You will find Him a Friend both tender and true.  
Probation is closing, His coming draws near:  
Shall we meet Him with joy, or tremble in fear?

His goodness and mercy, His love full and free,  
Is waiting and yearning to save you and me.  
Come now, while His voice is calling to you,  
O, come to your Saviour, the Shepherd so true.

## God's Original Purpose in Man's Diet

(Continued from page 2)

tion the Lord has given regarding other phases of the present truth, and will lose their perception of what is truth; they will surely reap as they have sown."—*Id.*, p. 156.

It is declared further that those who place themselves fully on the Lord's side, resolving to do His will and to walk in the way of His guidance, will receive strength to enable them to follow the light.

"There are many who feel that they cannot get along without flesh foods; but if these would place themselves on the Lord's side, resolutely resolved to walk in the way of His guidance, they would receive strength and wisdom as did Daniel and his fellows."—*"Testimonies,"* Vol. IX, p. 157.

Neglect of the instruction which has come to us regarding the subject of health will gradually lead to a disregard of every principle of right, and the end will be separation from God and from His people.

"If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. . . . There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people, to walk no more with them."—*"Counsels on Health,"* p. 575.

"Shall we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the fleshpots of Egypt? Will those who are supported by the tithe from God's storehouse permit themselves by self-indulgence to poison the life-giving current flowing through their veins? Will they disregard the light and warnings that God has given them?"—*"Testimonies,"* Vol. IX, pp. 159, 160.

### Increase of Disease in Animals

Why, it may be asked, has so much emphasis been placed upon a vegetarian diet, and so much said as to the dangers of flesh eating? Flesh was never the best food, but the greater danger attending the use of flesh today, compared with the years of the past, lies in the great increase of disease in the animal kingdom. Sin has had its effect upon the brute creation as well as upon the human family.

The eating of meat makes one more susceptible to many of the diseases of the last day.

"The liability to take disease is increased tenfold by meat eating. The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh meats. Meat eating deranges

the system, beclouds the intellect, and blunts the moral sensibilities. . . . Your safest course is to let meat alone."—*Id.*, Vol. II, p. 64.

There are several objections to the use of flesh foods. The nutritive elements are unbalanced. Amino acids are in excess, and these, in such proportions as are found in meat used largely in the diet, are harmful, as has been shown by several investigators. Lean beef, used in the same excess as other proteins, such as milk and cheese, causes much more harm to the kidneys. Some of these investigations show that a greatly increased amount of albumin and a larger number of casts were formed in the urine when beef was used than when cheese was used. There are also toxins and poisons which are generated in the animal tissues. This is pointed out by Mrs. E. G. White in that excellent book, "Ministry of Healing," from which we quote:

"Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing. Those who use flesh foods little know what they are eating. Often if they could see the animals when living, and know the quality of the meat they eat, they would turn from it with loathing. People are continually eating flesh that is filled with tuberculous and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated.

"The tissues of the swine swarm with parasites. Of the swine God said, 'It is unclean unto you; ye shall not eat of their flesh, nor touch their dead carcass.' Deut. 14:8. This command was given because swine's flesh is unfit for food. Swine are scavengers, and this is the only use they were intended to serve. Never, under any circumstances, was their flesh to be eaten by human beings. It is impossible for the flesh of any living creature to be wholesome when filth is its natural element, and when it feeds upon every detestable thing.

"Often animals are taken to market, and sold for food, when they are so diseased that their owners fear to keep them longer. And some of the processes of fattening them for market produce disease. Shut away from the light and pure air, breathing the atmosphere of filthy stables, perhaps fattening on decaying food, the entire body soon becomes contaminated with foul matter.

"Animals are often transported long distances and subjected to great suffering in reaching a market. Taken from the green pastures, and traveling for weary miles over the hot, dusty roads, or crowded into filthy cars, feverish and exhausted, often for many hours deprived of food and water, the poor creatures are driven to their death, that human beings may feast on the carcasses.

"In many places fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the fish come in

contact with the sewage of large cities. The fish that are fed on the contents of the drains may pass into distant waters, and may be caught where the water is pure and fresh. Thus when used as food they bring disease and death on those who do not suspect the danger.

"The effects of a flesh diet may not be immediately realized; but this is no evidence that it is not harmful. Few can be made to believe that it is the meat they have eaten which has poisoned their blood and caused their suffering. Many die of diseases wholly due to meat eating, while the real cause is not suspected by themselves or by others.

"The moral evils of a flesh diet are not less marked than are the physical ills. Flesh food is injurious to health, and whatever affects the body has a corresponding effect on the mind and the soul. Think of the cruelty to animals that meat eating involves, and its effect on those who inflict and those who behold it. How it destroys the tenderness with which we should regard these creatures of God!"—*Pages 313-316.*

"Those who indulge in meat eating, tea drinking, and gluttony are sowing seeds for a harvest of pain and death. The unhealthful food placed in the stomach strengthens the appetites that war against the soul, developing the lower propensities. A diet of flesh meat tends to develop animalism. A development of animalism lessens spirituality, rendering the mind incapable of understanding truth.

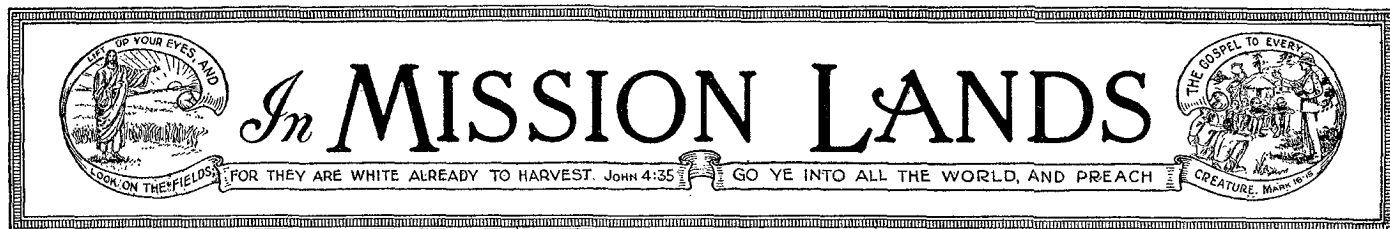
"The word of God plainly warns us that unless we abstain from fleshly lusts, the physical nature will be brought into conflict with the spiritual nature. Lustful eating wars against health and peace. Thus a warfare is instituted between the higher and the lower attributes of the man. The lower propensities, strong and active, oppress the soul. The highest interests of the being are imperiled by the indulgence of appetites unsanctioned by Heaven."—*"Counsels on Health,"* pp. 575, 576.

### Heard in Europe

IN Poland I learned of a sister on the eastern frontier who cannot read or write, but who holds cottage Bible readings, by which she has led six souls into the truth. "I have learned where the texts are by chapter and verse," she says, "and can point to the places on the page. Then I ask people to read the verse, and God has helped me to win hearts to Christ." Surely, where there is a consecrated will, there's a way.

\* \* \*

Here was a new thing to me. The delegate to the Northern European Division council from Estonia up by the Baltic Sea, told how that conference had appointed two days a year called "Good Shepherd Days." On these days all the members are asked to make special efforts to seek out wanderers from the fold, to get them to attend meetings, and generally to check over their own warmth of love for souls and reconsecrate their lives for service. W. A. S.



## *The Youth's Congress*

### *Brazil Training School*

BY J. BERGER JOHNSON

YOUTH'S Congresses are an innovation in South America, but after having the privilege of attending two of them, I would venture to affirm that they have come to stay. The first of these congresses held in Brazil was in Rio de Janeiro, and the second one at the Brazil Training School, near the city of São Paulo. It lasted from Wednesday to Sunday night, February 13-17.

#### *Over One Hundred Churches Represented*

In spite of many invitations sent out beforehand, in which the young people of the churches in this state were urged to come to the meeting, I think nearly every one was surprised by the response on the part of the youth to the call of their leaders. They came from among the more than 100 churches and groups of believers, in beves of five, ten, fifteen, and in one case twenty-eight from a single church in the interior of the state. Truckload after truckload poured in on Wednesday afternoon, and at the supper tables 100 visitors were taking their first meal

at the congress. The students of the school had eaten their supper before the visitors were seated. The students and as many more as the tables would accommodate ate at the first table. A half hour later the tables filled up again with visitors who were served by the students. Not all could be accommodated at the first and second tables, so a third was set to take care of the overflow. In order to take care of the hundreds of youth present, it was necessary that the kitchen help be on duty twenty-four hours a day.

Before and after supper there was bustle and hurry to get settled before the evening meeting. The college administration had bought 150 mattresses to take care of the visitors, but it became evident the first night that these were not sufficient, and so another fifty mattresses were bought the next day. The girls' parlor, the large library, and four spacious classrooms had been cleared of school benches and class apparatus, and the floors covered with the mattresses.

The students' rooms were all occupied, with three students in a room, and the visitors' rooms were full, with four in a room. Large gatherings had been held there before, but never had the school administration been so put to it to find a place for all to lie down at night.

#### *Young People Adapt Themselves*

But with it all there was a cheery, helpful spirit everywhere. Young people easily adapt themselves to a new environment, and by the time the lights were put out every one had been provided for, even to the boys who volunteered to sleep in the hay-mow for lack of sufficient mattresses.

Careful planning had been carried on for some time previous to the congress by division, union, and local conference young people's leaders, in order that the meeting might be a success; and when the opening song was announced on Wednesday night, their fondest hopes had been more than realized. The chapel was full of young people. On the lips of many was the question: "What will it be on Friday and Sabbath, with this large crowd on the opening night?" It was not hard to guess. And the guess came true, for never had the school auditorium held such an audi-



Young People Who Attended the Youth's Congress at the Brazil Training School, Sao Paulo, Brazil

ence as it did on Sabbath morning, when 600 persons, mostly youth, were packed within its walls.

#### *Success of Congress Assured*

From the very first meeting every one had the answer to the questions that had been voiced by many ever since it had been decided to hold Youth's Congresses in South America: "Will the Youth's Congress idea 'catch' here in Brazil? Will the young people get the vision of the possibilities in this kind of meeting? Will the results recompense the outlay of money and time?" If these questions had their answer in the first meeting of the congress, who will affirm that the answer was not a hundredfold more evident by Sabbath?

One of the features that added greatly to the success of the congress was the abundant variety of both instrumental and vocal music that had been carefully provided for and budgeted out to vocal and instrumental musicians, as well as to choral organizations in the four near-by churches. Each day's program was enlivened with special musical selections, in addition to the congregational "sings" from the relatively new songbook with music, published recently by the Brazil Publishing House. Scores of copies of this songbook were sold at the college business office to the delegates of the congress.

One unique musical feature was a composite choir of seventy voices made up of the choirs of four churches. Each of these local choirs had practiced by itself the songs decided upon by their respective leaders in consultation, and then one general practice was held in which all came together to put on the finishing touches. The Lord richly blessed to the good of those present the message expressed in song by this large group of youthful voices.

Besides the selections presented by this composite choir, each local choir sang several times. There were solos, duets, quartets, double quartets, as well as violin, piano, and zither music.

#### *The Daily Program*

Each day's program began with an earnest consecration service at 6:30. At 8 came a Bible study directed by Elder C. P. Crager, with the exception of one day, when Elder I. H. Evans gave the study. From 9:30 till noon, and from 2:30 till 5:30 P. M., youth's problems were freely discussed in open forum by the youth themselves. Such major themes were treated as: "Education and the Life-work," "Recreation and Amusements—Licit and Illicit," "Social Relations of the Sexes," "Music—Good, Bad, and Indifferent," "Reading—

Constructive and Destructive," "The Youth and the Missionary Program of the Church," and "Temperance and the Adventist Youth."

At the opening session of the congress, a resolution committee from among the youth present was chosen, which put in concrete form the consensus of opinion as expressed in the discussions on the floor by the youth themselves. The older people present were given to understand that this was a *Youth's Congress*, and that it behooved the older folk to sit still and listen. This at times was hard to do, and some broke the rule now and then. Strong, clear-cut resolutions, faithful to the principles of the denomination, were presented by the committee, and voted unanimously by the entire congress. We should like to publish some of the outstanding resolutions adopted by the congress on the points mentioned in the former paragraph, but space forbids, as this article is already getting long.

With the exception of Sabbath night, all the night meetings were occupied with sermons. Elders C. P. Crager, N. P. Neilsen, H. B. Lundquist, and E. H. Wilcox were the speakers at the night services. The night after the Sabbath was given over to a varied musical and literary program, which was greatly appreciated by all the young people.

#### *Many Take Their Stand on the Sabbath*

On Sabbath morning Elder I. H. Evans led the attention of the hundreds of his youthful listeners to the consideration of youth's greatest problem—sin—and the solution of it. At the close of the sermon an appeal was made to those who had never taken their stand for Christ, and several came forward, expressing their wish to follow the Saviour, this response to the call being the first

step in that direction. Following this, almost the whole congregation stood, manifesting their desire to consecrate their lives to the Master.

On the last day of the meeting, after a heart-to-heart appeal by Elder Crager, more than sixty young people came forward, expressing their purpose to join a baptismal class, and later the church. The Holy Spirit was present and touched juvenile hearts, drawing them to the Lord. Who would measure the confession of that hour in money? After witnessing this scene could any one say that the congress had been in vain? No, the most doubting Thomas would have to confess that the efforts made to hold this congress were amply recompensed.

How could money have been invested in a better way than to put our boys and girls in contact with the spirit and environment of this congress? Where could the conference leaders have invested money to better advantage, where it would have realized a greater income of souls, than at this congress?

Therefore we repeat, after what we saw and heard during the days we were with the hundreds of youth assembled in congress, that we are of the conviction that Youth's Congresses will be a "permanent program" among us here in Brazil and the other parts of South America. May God richly bless the men called to lead out in the remaining five congresses in Brazil, and in those of other parts of South America, and may He put it into the hearts of the Adventist youth in all this great division to avail themselves of the opportunity offered them for improving their talents and consecrating them to the advancement of God's last message in the world.

## *Progress in the Sao Paulo Conference*

BY A. E. HAGEN

THE year 1934 was one of progress and blessings in the São Paulo Conference. God fulfilled His promise, and opened the windows of heaven. Our people were faithful, and God did not fail nor forget. We serve a wonderful God, and how full and sincere should be our praises to His holy name.

The baptisms were not as many as they could have been had there been ordained ministers to prepare the candidates and baptize them. We have 2,200 members in 110 churches and groups scattered over a vast field, and only two ordained ministers, including the president of the field, to care

for all details, campaigns, and public efforts. We pray for more workers. Our situation is unique in the present world crisis. We have money for employing men, but no men to employ.

Our field was blessed of God in an increase of 25 per cent in tithe. The Harvest Ingathering, Sabbath school offerings, and colporteur sale goals were all reached and well passed.

We are following carefully and prayerfully the lead in evangelism and the studies on and preparation for the latter rain, which are evident in the United States. We praise God that our leadership is taking the lead in this heavenly work.



# The HOME CIRCLE

"BE IT EVER SO HUMBLE,"

THERE'S NO PLACE LIKE HOME"

Conducted by Promise Kloss

## Some One Had Prayed

THE day was long, the burden I had borne  
Seemed heavier than I could longer bear,  
And then it lifted—but I did not know  
Some one had knelt in prayer,

Had taken me to God that very hour,  
And asked the easing of the load;  
and He,  
In infinite compassion, had stooped down  
And taken it from me.

We cannot tell how often, as we pray  
For some bewildered one, hurt and distressed,  
The answer comes; but many times those hearts  
Find sudden peace and rest.

Some one had prayed, and faith, a reaching hand,  
Took hold of God, and brought Him down that day!  
So many, many hearts have need of prayer—  
Oh, let us pray.

—Grace Noll Crowell.

## The Third Person

BY A WIFE

A STRANGE thing happened the other day. We were sitting by the window, my hostess and I. Twilight had just overtaken us, and—

But I must go back a bit. I was visiting in the home of a doctor and his wife who are doing a wonderful work for God. Souls are being won to the glorious message of the soon coming of Jesus as a result of their work. The light of health reform is shining in its most appealing beauty in a community formerly antagonistic.

After being there a few days, I was aware that, while a beautiful cooperation appeared on the surface, things were not so smooth behind the scenes. My heart ached for these two, so admirably prepared for their work, and both of them devoted to it. But in their private life the enemy was gaining a foothold.

"Sometimes I almost hate him," the little wife told me. He once said, "I am afraid I am losing ground. I get so tired, and sometimes I say harsh things."

The wife's childhood home was near by, and there was a devoted

family of father, mother, brothers, and sisters. When things didn't go right in the new home, there was always ready sympathy for her in the old home.

The doctor was aware of this, and in their family visits felt completely left out of the picture. I could see things for them were headed for the matrimonial rocks. They realized it themselves, but seemed helplessly entangled in their differences.

I thought of the truly wonderful work they together were doing, and realized that a separation would cast a cloud over their work, possibly ending their usefulness as workers for God.

But "prayer changes things," and after much agonizing alone with God for them one night, I felt the burden leave me, and I knew God would bring things out for them in a beautiful way. And He did.

Now to go back to my visit with my hostess that stormy evening. She is a jolly, efficient little wife, and I admire her greatly. Her one fault was that of speaking with very little compunction of conscience of her husband's failings—a not uncommon fault.

As she came into my room that evening and sat down in the chair near the window, I could tell by the look on her face and her opening remarks that I was to listen to a further account of her husband's failings.

Then, from out the stormy sky

came one sudden gleam of blinding light, followed by one loud clap of pealing thunder. The lights went out over half the city, ours included, resulting in quite a bit of stirring around and adjusting ourselves to what we thought was going to be a terrible thunder storm.

But that was all. Nor did I ever hear "what that man of mine" had done.

And I was glad. I thought how Sarah addressed Abraham. She called him respectfully, "My lord." She is commended to Christian wives in the New Testament. It is well to remember also that Christ puts the man at the head of the household.

There will always be differences of opinion, even though one's husband is the best of Christians. And though she may feel he makes a greater profession than his works can justify, let her remember that ever among Christians there should be a respect for the husband as head of the house that will close tightly in her own breast any words of complaint a wife may feel like expressing.

Her husband, in turn, will repose in her his utmost confidence. It will be easier for him to keep the golden rule. It will be a love insurance also if Jesus is the only one who "listens in." Taking a third party into matrimonial differences, no matter who he may be, creates estrangement. Let that third person be Jesus, and all will be well.

## "Thank You, Mister"

"SHINE, mister? Shine! Shine! Only a nickel, and a good job, too."

Such had been the sales talk of an enterprising young Italian boy for a good many hours on this particular day, I suppose, before I happened to see and hear him.

He was a lad about thirteen, with pleasant dark eyes and good features. His clothes were what you might expect to see on a boy doing his work on the street corners, trying to earn enough to help at home or maybe help himself.

It was a cold day, and my shoes did not need much attention; so my

friend and I passed by as hundreds of others had done on that busy afternoon in the heart of downtown Boston.

Some half an hour later I was in Raymond's, a store widely known to Bostonians and I presume elsewhere, as its policies of operation have saved much money for many folks. Near the door in the shoe department I stood and noticed a boy looking in the window where shoes were advertised for "Today only \$1." Then I recognized the boy as the lad who had been selling shoe shines for a nickel. I looked at his shoes. There were



hardly any soles on them, and a thick piece of paper had been inserted in the bottom of the shoes to help keep his feet off the ground.

The next thing I knew the lad was coming in the store. "I want a good pair of those dollar shoes, mister," the boy said politely to the clerk.

"All right, son, sit down and let me measure your foot," was the reply of the clerk. "Size nine is what you want, and here is a pair you can try on. Have your profits been good enough today to buy a pair of shoes?" asked the clerk, while the boy was getting off his old shoes.

"Yes, sir," was the short reply.

"These shoes are just right for you," said the clerk.

"If you say they are right, you ought to know, and I'll take them," said the shoe-shine boy.

Into his pocket went his hand to get his money. It was in a deep pocket in the inside of his jacket, and nickel by nickel out it came: eighty-five, ninety, ninety-five—and no more.

By this time there was interest in the lad, on the part of several bystanders. My friend was interested, too. He was a leather salesman, now working for the United States Government, and he surely ought to know whether the boy was getting his dollar's worth. The plain-clothes policeman was watching, too, because some such boys had been stealing shoes.

"Well, take off the shoes if you haven't got the money," said the clerk. The boy's face turned a little red, his lips began to be pressed together holding back emotion that only he himself knew about. He couldn't have the shoes after all.

Reluctantly he started to obey. He felt once more for the other nickel he was sure he had when he came into the store. But he didn't have to look long. Two men were ready with their hands in their pockets. Even the hard-looking policeman would have given a nickel, I thought. I knew I would, but my friend, the government man, was beating everybody to it. The nickel was in his hand, and he gave it to the clerk, saying, "Here's the nickel for the boy."

"Thanks," said the lad, and the shoes were his! He wanted to wear them, too. The soles of his others were gone. He put the new ones on, the clerk laced them up, and then taking up his kit with which he shined shoes, the boy started off; but when he passed the man who had given him the nickel that made possible his ownership of the shoes, he hesitated and said, so only the man could hear it, "Thank you very much, mister."

My friend's heartbeat was quick-

ened a bit, I'm sure. He was glad to help the lad. The lad was happy, certainly. He had worked all day to get those shoes, and then when disappointment was staring him in the face, this friend of mine came to his help.

Did you ever have a disappointment? Did it ever seem that you could not bear your tremendous load of care and concern? There is hardly a person who does not know disappointment of some kind. Even a child who is denied a toy, though for his own good at the time, knows disappointment.

But there is a Friend, one who

knows how to help, one who suffers the pangs of disappointment, one who has had all experiences such as we have, and He is able to give us either just a little assistance or even quite a bit as we need, just as my friend gave a wee nickel, which was all that was needed to end the boy's disappointment.

"Come unto Me, all ye that labor and are heavy laden; and I will give you rest," He says.

Why not seek Him for that assistance you may need to end your disappointment? Millions have tried it, and found it to be true.—*Paul K. Blanchard, in the World's Crisis.*

## Teaching a Child How to Spend Money

BY AUDREY C. HAYDEN

WHEN my little girl was still a baby, we had a neighbor with a four-year-old boy whose name was Robbie. He was so naughty in the stores that more than one of the near-by merchants had actually asked his mother not to deal with them. Robbie helped himself to fruit, tipped over piles of produce, or annoyed a customer every time he went to the store. He was spanked, scolded, and often yanked around by one arm as the mother walked from counter to counter.

There was another child who came into the stores frequently. This one regularly sent up a wail for "cokies," but as soon as he was satisfied, he behaved as well as any one could wish. Considering the matter with reference to my own child, I didn't like his mother's method any better than that used by Robbie's mother. To begin with, eating between meals is acceptedly bad for the digestion. Then think of the undesirable habits and attitudes the boy was forming.

So I began to study the situation. "Why are children naughty in a store?" I asked. That led me to question myself further:

"Do you like to market?"

"Yes, I do."

"Well, why do you?"

The answer was simple, "Because as I shop I plan meals and compare prices."

"What is there in a grocery store for a very little child except fascinating jars, cans, and boxes which he is forbidden to touch?"

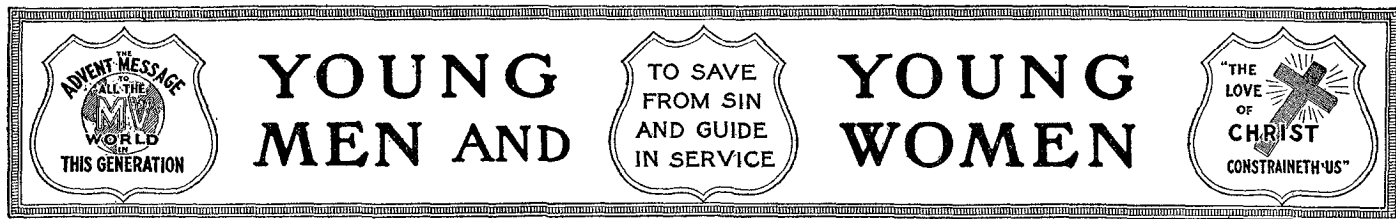
I saw that my problem was to think up some scheme to make my little girl understand shopping.

As the first step, when she was two and a half years old, I gave her a penny bank, and every few days at first, and then at longer intervals, I gave her pennies, and showed her how to put them in. It was a great game.

Then, when she was three years old I took her to the grocer's for the first time, at an hour when he wasn't busy, and holding her hand, went around the store, selecting a few foods that she knew, talking about them to her. When I had the things I needed, I lifted her to the counter so she could see me pay the man all in pennies. Pennies meant something to her. She had seen them many times, and had played a game with them. Here was a new game: Give pennies to the man, and he will give you spinach and oranges and eggs.

We had played this new game for several months, when one day, while we were at the store, she asked for an apple. I agreed, but said we would have to go home for some of her pennies. We made a special trip, and she gave the man her pennies by herself, and was given the apple in a bag to carry home. What a day that was for my little daughter! She was so delighted to do her own shopping and to pay the storekeeper, herself. A dozen times that day she tried to coax me or her daddy to "go store." The next day she asked for pennies before we went to the store. For the first week or so I let her have all she wanted from her little bank, but now she knows that she has a limited supply, and is beginning to understand that I have, also. She knows, too, that pennies can be saved until you have enough to buy three of anything, so you can share with mother and daddy.

I feel that we have laid a sound foundation for the future. Besides this, she behaves exceptionally well in any store, and helps me at the grocery by suggesting items for dinner. She is interested in shopping, so of course we have no reason for unpleasant scenes.—*Issued by the National Kindergarten Association.*



## *Growing Up With the Third Angel's Message---No. 4*

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

WE lived in York State until I was nine years old. Then my father decided he wanted to tell his relatives and friends back in New Jersey about his new-found religion. He imagined that just as soon as he presented the third angel's message to them, they would embrace it at once. He planned to be a self-supporting missionary, and go right back to Shiloh, where he had lived when he was a boy, and tell them all about the soon coming of Christ. So he sold our farm in New York, and put the money away for safekeeping.

We made our journey in a two-seated carriage which father had built. It was a very fine carriage, for my father was an expert cabinet-maker. He had constructed it so we could store our things under the seats. There were four of us children—Euphemia, "Phemie" we always called her, who was seven; my four-year-old brother, Frank; the baby, Alice; and I, the eldest. So you see we had quite a load. Our pet horse, Billie, was in the harness. We had friends all through the eastern part of York State and in Pennsylvania, and we decided we would visit all of them we could. One night we would stay with some of our Seventh Day Baptist friends, and the next night, possibly, we would find an Adventist family we wanted to visit.

Whenever we stopped with any Adventists, even though we would spend only one night with them, word would be sent out to the other believers in the community, and they would all come together, and we would hold a meeting. One of the places where we stopped, I remember, was at Elder Rhodes' home. He lived with his sister and her husband in a large farmhouse in the eastern part of New York. We had a good time visiting at these different places. The people seemed very glad to see us, and we youngsters enjoyed playing with the children where we stopped. Everywhere we went, our parents talked about Christ's soon coming, for that is what we all thought about the most.

On our first night out, we visited

grandfather in Springville, New York. He suggested that we go to a hotel when we were not near friends or relatives. So the next night we stopped at a hotel. I was old enough to know how to act, but when we went to supper, my little brother, Frank, who had never been in a public dining room before, was so excited he would not eat anything. He just sat and watched the waiters with great big wondering eyes. After that, father said, "We will not go to a hotel again. We will stay at farmhouses instead." And during the rest of the journey, wherever we stopped, we always found a nice farmhouse where the people seemed glad to have us spend the night.

We had some very rough roads to travel over, and finally, one Friday, when we were about thirty miles out of Philadelphia, one axle broke. There was a large farmhouse close by, one of those places where everything is connected—living quarters, milkhouse, workshop, blacksmith's shop, and all the rest. Father went in and told the man who lived there what was the trouble. He at once invited us in, and told father he could go right out to the blacksmith's shop to repair his carriage. So father started to make a new axle. He did not get it finished that day, and of course he never worked on the Sabbath, so it was Sunday before he completed the job.

But these people seemed very glad to have us there, and though we spent several days with them, they did not charge us one cent. They seemed to like us children very much, and did a great many nice things for us. Of course, mother was very careful with us, and always tried to keep us from making any trouble or bothering anybody.

This house was made of brick, and the window sills were very wide. On the sills in the room where we stayed, there was quite a collection of antique coins. Father said to us children, "Do not touch those." And we did not touch a thing. We were taught to obey.

For our midday meal on this journey we often had a picnic dinner. We would stop at the stores in the towns and get crackers and things we could carry, then about noon we would look for a grove where we could all sit under a tree to eat. We always tried to find a place where there were flowers.

Leaving Philadelphia, we passed through Camden and New Brunswick. In each of these cities we had relatives whom we stopped to visit. It took us a little over a month to make the journey; we, having left Clarence, New York, on May 4, arrived at Shiloh, New Jersey, in June.

After we finally reached our destination, it was not long before we were comfortably settled in town. The house where we lived is still standing. A few years ago I went back there and visited it, and it looked very natural. Father started to work as soon as he could. Of course, woodworking was really his trade, but he had learned shoemaking when he was a boy, and as that was much easier to get a start in than woodworking, he took it up. Back in those days there were many shoes in the stores, but when some one wanted some particularly nice ones, they got a shoemaker to make them, just as we do now. If you want a very special dress, you get a dressmaker to make it for you. My father had a fine stock of leather, and made attractive shoes indeed. I remember he made me a pair of green ones once.

But father made shoes only to earn a living for himself and his family. His real business was carrying the knowledge of the third angel's message to those around us. We had many relatives within a few miles of our home. Father never preached to them, but he talked and worked with them. He was very much disappointed, however, to find that they were not nearly so much interested as he had hoped and expected them to be. I remember his talking to one of his sisters. He was explaining the Bible very carefully to her, feeling so anxious for her, pleading with her. "I came back here on purpose to tell you about this," he said, hoping that he could in some way make her feel the importance of the message he was bringing. But she only replied, "We did not ask you to come back." One of my aunts, however, accepted the

truth, and she became a very earnest Seventh-day Adventist.

Faith—back in those days we did not know anything about not having faith in God. There are two incidents that occurred during my childhood which stand out very clearly in my mind and show just how completely we believed the Bible exhortation, "Ask, and ye shall receive."

One day, when my little brother Frank was about three years old, I was going to the mill with father, and he wanted to go along. Father told him no, he could not go. Instead of crying or running off and forgetting all about it, as most children would have done, he knelt down and asked Jesus to let him go the next time. Mother heard him praying, and she promised him that when father went again, he should certainly go too. That is just the way we were brought up, to go to the Lord with anything we wanted.

In those early times, Adventists did not employ doctors very much. I remember so well, one time when I was almost twelve years old, mother had a bad attack of erysipelas. Home treatment did not seem to relieve her. Her skin became almost black. Father had faith that the Lord would heal mother. We children were all outside, and he came to the door and called to us, "Come in. Mother is very ill. We must pray for her or she will die." So we children and father all knelt down and prayed for mother. We just knew she would get well. And sure enough, when we arose from our knees, her face was its natural color and the fever was all gone. It seems strange to think about it. But that is the way the Adventists were then. They had implicit faith, and their faith was amply rewarded.

We were taught to observe the Sabbath very carefully. I remember well when my brother George was born, the nurse came and told Frank that he had a new baby brother, and wanted to know if we should keep him. Frank looked at her seriously for a moment, and then asked, "Is he a Sabbathkeeper?" "Yes," replied the nurse, "he has been ever since I knew him." And so Frank said, "All right, we will keep him."

We remained at Shiloh until I was thirteen years of age. Then we returned to New York, and bought a farm seven miles from Clarence, close to where we had lived before. The Cottrells were still faithfully holding meetings, and we were glad to join them again. Soon afterward, my sister "Phemie" and I were baptized by Elder R. F. Cottrell, and joined the church.

When I was twenty-one, father decided to go to Michigan. So in 1864 we moved to Pewamo, Michigan. We stayed with my aunt until we found a farm, which we could rent for the winter, while father was looking around for a place to buy. We had always had a great deal of company while we were living in York State, and my aunt had described to us how quiet it was up in Michigan, and how few neighbors one had. So mother thought that we would not have very many visitors there, and it would be a nice rest.

Well, we moved into our new home on a Wednesday. It took a little over a week for the news to spread that some newcomers were in the community, so on the second Sunday we were there, all the neighbors came to see us, and we had a houseful. Some of them arrived in the morning and stayed all day, and we had to get dinner for them all. That is the way



### *You're in Luck—*

If your parents taught you how to work;  
If you know how to accept defeat cheerfully and success modestly;  
If you have the courage to face the facts and go ahead;  
If you have a talent for sticking to your task;  
If you are without assistants when you start pitying yourself.



it was at our house; there was always much company.

Of course, wherever father went, in search of a place to buy, he always asked if there were any Seventh-day Adventists living near by. At Matherton, a little town about seven miles from Pewamo, he learned there were some Adventists by the name of Kellogg, and went to see them. He told them about his family, and especially about his oldest daughter, Jennie. He mentioned that I had had some experience in nursing, and they wondered if I would come and take care of the oldest son's wife, who was sick at the time. Of course I was glad to go, and while I was there I became acquainted with another son of the family, Alonzo, the young man who later became my husband. I came to know him better later, when I was nursing others in the town.

There was quite a crowd of young people in the town with whom I soon became acquainted, but because our religious belief was the same, Alonzo Kellogg and I soon became good friends. He had been an Adventist ever since he was a small boy. In fact, he had gone to what, I believe,

was the first church school ever held. That was in Jackson, Michigan, and the school was conducted in the home of a man by the name of Cyrenius Smith.

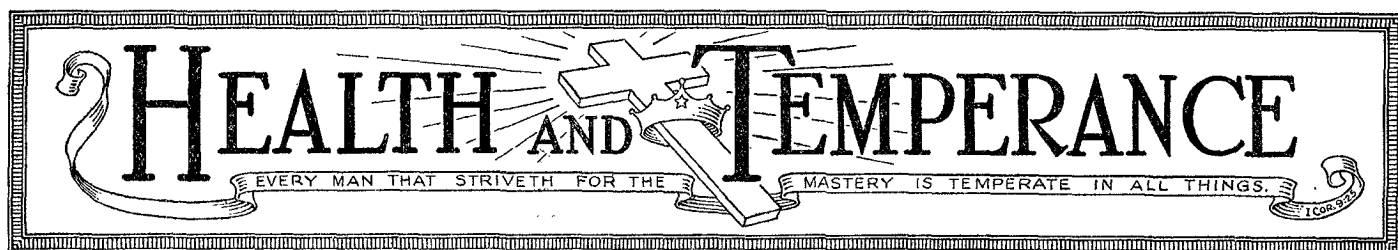
Of course, Alonzo knew a great deal about the pioneers of this work, too. When he was a little boy, he was one of the company who were at the station in Jackson to bid Elder and Mrs. James White farewell the time they so miraculously escaped being injured in a wreck. They were on their way to Wisconsin, and were planning to leave in the evening. They felt very peculiar about this journey, and earnestly petitioned God for safety before they boarded the train. They were forced to find seats in one of the rear coaches, as those toward the front were all full.

About three miles out of Jackson, the train gave several violent jerks, and then their coach suddenly stopped. Up ahead they could hear shrieks and groans, and upon investigating, found that the engine had been thrown from the track, and the front coaches were badly damaged and some of the people in them were seriously injured. Their car, however, was standing, untouched, about a hundred feet behind the wreck. The coupling which had connected it with the rest of the train was not broken, but had been unfastened, as if by a divine hand. With hearts filled with sincere gratitude, Elder and Mrs. White secured a carriage and returned to Jackson, to tell of the wonderful deliverance which God had wrought in their behalf.

I always admired Alonzo Kellogg. He was such a fine, good young man, but for quite a while I did not realize that he liked me especially. He was boarding at his brother's home while I was there, and he used to take me out in the evening now and then. Sometimes we would go to singing school, as we both enjoyed music very much. Also, the Baptists held protracted meetings—or revivals, we would call them—every once in a while in the town, and we would go to those. You see, there were not very many places to go to in those days, so we used to attend almost every meeting that came along, even the religious services of other denominations.



DREAMS pass; work remains. They tell us that not a sound has ever ceased to vibrate through space; that not a ripple has ever been lost upon the ocean. Much more it is true that not a true thought, nor a pure resolve, nor a living act, has ever gone forth in vain.—Robertson.



## Conditioning Foods

BELLE WOOD-COMSTOCK, M. D.

CONDITIONING foods are those that help in cleansing the body and giving it vivacity, tonicity, vitality. They keep the body alive, alert, and all its processes going on with dispatch and effectiveness. Such foods may or may not have important caloric value. They may or may not enter directly into the body make-up, but they do keep it in a fit condition to utilize its fuel and its building material. Without a sufficient amount of these foods the body's efforts may be sluggish and to a greater or less degree ineffective. If they were eliminated entirely, life could not exist even in the presence of an ample amount of all the calories and building food that could possibly be required.

Since this type of food is so important, and since it is so easy to eat large meals and yet be short in these conditioning elements, it is well for us to be carefully informed as to what they are and how we may be sure of getting enough of them.

We have heard a great deal about vitamins. The word is no longer strange or rarely heard. The first part of the word, "vita," indicates at once that it has some relation to life. The last syllable has to do with its chemical make-up.

### *Discoverer of Vitamins*

Casimir Funk, a Polish chemist, was the first to isolate this important chemical material. He found that pigeons died after being fed for three or four weeks on rice from which the polishings had been removed. But if, a short time before their death, the pigeons were fed the polishings of this same rice, they were at once restored to health. He was finally able to separate from the rice polishings a minute crystalline substance, of which two pounds of rice polishings yielded about one half a grain. Injecting under the skin or into the crop of a dying pigeon three tenths of a grain of this crystalline material, was sufficient not only to make it well in a few hours, but also to keep it so for two weeks while on a diet of polished rice.

Other investigators have isolated other vitamins with just as much evidence as to their importance and their relation to normal body states.

### *Vitamin A Stimulates Growth*

At the present time, with our up-to-date knowledge, we may classify vitamins as follows: Vitamin A is the vitamin that stimulates growth—development in the young and maintenance in the grown-up. It is also the vitamin that helps to protect the body from infection, from colds, sinus trouble, various mucous membrane involvements, as well as other infections. Other things being equal, these conditions are much more common with those who get an insufficient amount of vitamin A. A lack of vitamin A is also a causative factor in a certain type of sore eyes. Foods having a yellow or green color are usually good sources of this vitamin. Vegetables with a high color, such as leafy and green vegetables, tomatoes, and carrots, are rich in vitamin A; and so also are colorful fruits—another reason for an abundant use of these foods in the daily ration. Milk is a rich source of vitamin A, it being soluble in the fat of the milk. Egg yolks are also rich in this important vitamin. Cod-liver oil contains it.

### *Vitamin B Essential to Life*

Vitamin B is essential to life. Life processes cannot be carried on without it. Muscle tone and nerve integrity are dependent upon it. It is often spoken of as the antineuritic vitamin. When it is lacking, all processes depending on a good nerve background are weak and inefficient.

These vitamins are rather generally distributed in all natural foods, yet our important source of vitamin B is in whole-grain cereals. It is present in the germ and outer covering,—that part that is so often eliminated in the refining of cereals and flour. The swing away from so-called starchy foods, thus markedly reducing the amount of breadstuffs and cereals eaten, has greatly lessened the probability of the people's getting enough of this vitamin.

When we stop to think that people

who do not eat bread will often substitute for it cake and other desserts in which only white flour is used, it becomes quite evident that there might easily be a great deficiency in the antineuritic vitamin. We should realize the importance of a sufficient amount of whole-grain cereals and whole-grain breads in every one's diet. And since, except for the hard muscular worker, both bread and dessert are liable to make the diet top-heavy on the caloric side, we see another reason why bread should be more often chosen than cake, pie, or other sweets.

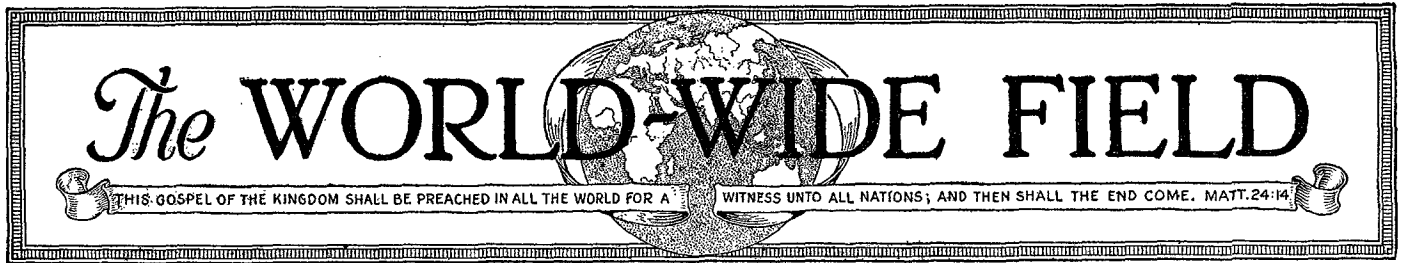
It is not so much that certain things are bad for us, as it is that by eating them to any great extent we are liable to eliminate from the diet foods that are of vital importance. As people begin to realize this, bread may come back to its own as the "staff of life." But remember that to be this staff, bread must contain those parts of the grain that are rich in vitamin B.

Yeast is rich in vitamin B. Commercial companies know this, and in taking advantage of the people's lack, are reaping a rich harvest. For there is a real reason for the benefit that accrues from the taking of yeast cakes and yeast tablets by the undernourished and the below-par person. Beans, nuts, and peanuts, as well as all vegetables and fruits, are good sources of vitamin B.

### *Foods Containing Vitamin C*

Vitamin C, often called the anti-scorbutic vitamin, is the one in the absence of which sailors have so often suffered from scurvy. The bones and joints, teeth, and gums all suffer when there is a lack of vitamin C. And just as the juice from oranges and lemons, the water from fresh vegetables, or the tea from fresh green leaves, quickly cured men in the old exploring days, so will these things prevent conditions that might be related in any way to this historical deficiency disease. While entire lack will cause scurvy and death, a shortage may cause many symptoms that ordinarily would not be recognized as having any connection with scurvy. Vitamin C is found in all fruits and vegetables, and is especially rich in citrus fruits.

(Continued on page 20)



## A New Opportunity

BY M. E. KERN

"MISSIONS EXTENSION"! Blessed words! What a thrill they bring to the heart of the Christian! These words mean extension of the good news of salvation and the soon coming of Jesus. The very nature of the gospel requires its extension.

Jesus began it: "Let us go elsewhere into the next towns, that I may preach there also."

He foretold it for His disciples: "Ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."

That progression is the divine ideal: first in Jerusalem, the home community; then in Judea and Samaria, the adjoining provinces; and then where?—To the uttermost parts of the earth.

We are not on a "wild-goose chase," nor following a will-o'-the-wisp. Oh, no! We are following the blessed Christ as He leads the way "into all the world." "Lo, I am with you always, even unto the end of the world."

When two or three meet to worship and counsel regarding the task, lo, He is "in the midst." When we walk to some near-by Emmaus, He walks by our side. When the offering plates are passed (as on May 11), He sits "over against the treasury," observing not only the gifts, but the consecration and sacrifice they represent. He knows whose hearts stir them to give, and to pray that this gospel of the kingdom may be quickly "preached in the whole world for a testimony unto all the nations," so that the end of sin and sorrow may come.

Yes, Missions Extension is sweet to the ears that are listening and longing for that heavenly song of triumph,—the song of Moses and the Lamb. That song will be sung when the work is finished—yes, finished!

So let us lengthen our cords. The work has suffered and is suffering for want of means. Urgent calls for help are unfilled, for workers that seem absolutely essential even to hold intact our lines of advance. Improvements and equipment—the necessary

tools for the work—must be supplied if the work is to advance.

Others have written of the enterprises to be supported by the Missions Extension Offering, and the complete list is found printed on the Missions Extension coin holder which is being distributed to the members of our churches. I see there the Ngoma Medical Mission, and I think of the many thousands of needy people whom I saw in Ruanda, where this mission is located, and how impossible it is with our present force of workers to care adequately for the people who are coming to us in that country. Dr. Gordon Beckner is now in England qualifying to go to that mission. And Miss Fannie Spillman, a graduate nurse of the Gland (Switzerland) Sanitarium, is in Belgium taking a course in tropical diseases, preparatory to connecting with the Ngoma hospital. Surely we must support this work.

Then I noticed the Songa Medical Mission in the list. There in the Belgian Congo, surrounded by millions of people as needy spiritually

and physically as I have ever seen, this Songa Mission is doing a wonderful work. Miss Sientjie Siepmann, a young woman from South Africa, who is just finishing her nurses' course at the Washington Sanitarium, has been appointed to assist in the work at Songa. It is unthinkable that this work should not be supported by God's people.

And it thrills my heart to see the Tibetan Mission in the list. Tibet, "the forbidden land," we could almost say is wide open. It has often occurred to me that Tibet, in the heart of Asia, on "the top of the world," is really the uttermost part of the earth. We are really working for that people today, and the president of our China Division has had an invitation to visit Lhasa.

Every item on this list is important, but here is one very worthy of special note. We are asked to supply \$10,000 for a building in Jerusalem. There where Abraham offered Isaac, where the Hebrew kings ruled and the prophets gave their messages, where Jesus worked and where He died, we are building a memorial of the advent movement.

So, joyfully let us work and give for the Missions Extension of 1935.

## The Year 1934 a Good Year

### Shall 1935 Be Better?

BY J. L. SHAW

WE started the year 1934 with no little concern for the cause of missions. During the previous five years, a large deficit had been shown each year. We knew this could not continue much longer and our work be held intact the world around. Could our people be led to realize the gravity of the situation? and would they come with sufficiently liberal hearts to the rescue? were the questions that faced our leaders.

God did hear the prayers and honor the faithful efforts of His servants. He did put liberality and generosity into the hearts of His people. He did give them a spirit to labor and to work. They tramped the streets and solicited money in a way

not exceeded, if equaled, in any previous year.

God's people have done exploits in ages past, and they surely did so in the Ingathering effort in 1934. The financial statement of the General Conference for last year reveals the inspiring fact that the income of the General Conference in 1934 was equal to its expense in its far-flung work in mission endeavor. In other words, amid uneven world conditions, after five years of large repeating deficits, the General Conference balanced its budget with normal income equal to expense.

On the next page we give a list of offerings on the Forty-cent-a-week Fund, comparing 1934 with 1933:



|                     | 1933           | 1934           |
|---------------------|----------------|----------------|
| Annual Offering --- | \$ 24,779.77   | \$ 26,147.12   |
| Midsummer Offering  | 44,053.34      | 43,708.77      |
| Harvest Ingathering | 511,123.73     | 639,410.11     |
| Sabbath School ---  | 394,030.73     | 947,597.49     |
| Missions Extension  |                |                |
| Fund ---            | 56,877.84      | 56,852.35      |
| Week of Sacrifice   | 51,609.42      | 52,109.24      |
| Foreign Literature  | -----          | 2,412.42       |
| "Melting Pot"       | -----          | 30,587.17      |
| Misc. Missions      | 85,293.72      | 133,146.58     |
|                     | \$1,667,818.55 | \$1,898,971.67 |

But now what about 1935? Is the burden heavier? Is the budget larger? If so, what are the reasons? We must tell you the budget is larger in 1935, and we desire you to know the reason, with a prayer that you may be led to plan your giving accordingly.

The General Conference Committee, in arranging appropriations for the mission field this year, did not make an increase in its regular appropriations to division fields; in fact, they made cuts in the appropriations, much against their desire.

There are two main reasons for an increase in appropriations. One is the loss in exchange. In countries on the gold standard, the United States dollar is worth scarcely two thirds of what it is in this country. In other words, each dollar we send to countries on the gold standard shrinks to sixty or seventy cents. This calls for an extra appropriation to make up that shrinkage.

Another reason for increase in appropriations in 1935 is, in a large way, due to the support of missions formerly financed from Germany. Owing to restrictions of the German government, sufficient funds cannot be sent out of the country to provide the missionaries with the necessities of life. The mission fields involved are Palestine, Persia, Egypt, Dutch East Indies, Arabia, and Syria.

The needs of all these fields have been carefully studied by the General Conference. In order to help the workers there, it seemed necessary to add \$151,113 to the appropriations. We know, dear brethren and sisters, this is a large additional load to carry, but what else should we have done? Shall we call home the missionaries in these fields? The message is going forward in these lands; the missionaries know the languages in which the work is going on in an aggressive way. Should we pull down our flag in these mission fields and abandon the work? We do not believe our people who have given so faithfully, many times to the point of sacrifice, would consent to such a procedure.

It seemed wise to the leaders to assume this added burden, and lay the situation before our people. This we are now doing, and shall continue to do. Our message is for the whole

world. While other mission boards may abandon their work in foreign lands, how can we, with the truth in our hands, sound a note of retreat? Onward, onward, is the commission of the Lord's servant. We are not called to retreat, but to advance, advance, and enter new territory.

Now as regards the Extension Fund Offering to be taken up in all our churches on May 11. This is a very important offering, calling for nearly \$68,000, with an average goal of \$2 for each church member. You doubtless read of the very important work to be maintained by this offering. We again present it to our readers. The Lord can help us to get and to give the amount needed to care for all this work. Let us not be of those who draw back. The Lord has larger blessings for 1935 as we make greater sacrifices in the onward march of the message into all the world.

Your Missions Extension Fund Of-

fering will sustain the work in these mission enterprises during 1935:

|  |          |
|--|----------|
| Southern Africa                        |          |
| 1. Songa Medical Mission               | \$ 4,562 |
| 2. Luwazi Mission Station              | 3,046    |
| 3. Ngoma Medical Mission               | 4,190    |
| China                                  |          |
| 4. Tibetan Mission                     | 648      |
| 5. Signs of the Times Publishing House | 2,657    |
| 6. Hankow Training School              | 1,039    |
| 7. Shenyang Hospital and Clinic        | 750      |
| 8. Fui On Hospital, Waichow            | 1,000    |
| Far East                               |          |
| 9. Girls' School, Tokyo                | 665      |
| 10. Seoul Sanitarium                   | 1,120    |
| 11. Malayan Seminary                   | 1,780    |
| Northern Europe                        |          |
| 12. Addis Ababa Hospital, Abyssinia    | 4,400    |
| Southern Europe                        |          |
| 13. Madagascar Mission                 | 2,000    |
| Southern Asia                          |          |
| 14. Kamamaung Mission Station, Burma   | 2,537    |
| 15. Karmatar Dispensary, India         | 2,406    |
| Inter-America                          |          |
| 16. Mt. Roraima Mission                | 750      |
| 17. Haitien School                     | 3,824    |
| North America                          |          |
| 18. Lake Grove Indian Work             | 1,500    |
| South America                          |          |
| 19. Amazon Mission                     | 5,488    |
| 20. Titicaca Training School           | 3,248    |
| Miscellaneous                          |          |
| 21. Netherlands East Indies Missions   | 10,000   |
| 22. Jerusalem Building                 | 10,000   |
| Grand Total                            | \$67,610 |

## Enterprises Worthy of Our Enthusiastic Support

BY W. H. BRANSON

ONE of the greatest blessings to our foreign mission program through the years has been the Missions Extension Fund. Through this fund hundreds of thousands of dollars have been raised and sent forward to mission lands for new equipment, that has resulted in greatly strengthening and more firmly establishing our work in every field.

Through this fund schools have been opened, hospitals and dispensaries built, printing plants established, churches erected, medical supplies provided, and many other items of equipment have been made possible. In fact, if all that has been provided in the way of buildings and equipment were taken out of the mission fields, there are many places where very little indeed would be left.

This year the income from the Missions Extension Fund Offering is to go to help establish and carry on our work in many lands. Three principal mission centers in Africa are to receive some \$11,000; our Chinese publishing house, the Hankow Training School, and two mission hospitals in China, are to be given help; the Tibetan Mission, one of our newest and most strategic outposts, is to be strengthened; the medical work in Abyssinia, where the war clouds are so thickly gathering, is to have assistance; the work

in the large and neglected island of Madagascar, in Burma, in India, among the "Davis" Indians at Mt. Roraima, in the great Amazon basin, at Lake Titicaca, among the Indians of North America, in the East Indies, and at old Jerusalem,—each will receive a share of what is given this year through the fund.

Surely these are all most worthy enterprises, and they should receive the enthusiastic support of every church member. We should raise about \$68,000 in order to provide adequately for all the items listed for assistance from this offering this year, and I am sure that with the cooperation of our entire church membership in North America this will be easily possible.

The date set for the offering this year is Sabbath, May 11. We appeal to all, both old and young, both conference workers and laymen, to begin now to plan on giving at least the equivalent of one full day's earnings. Of course many will be glad to contribute much more than this, some giving hundreds of dollars, but we trust that all will strive to reach at least the minimum goal of \$2 per person.

Today we see the war clouds gathering blackness, and men's hearts everywhere filled with fear and dread of the immediate future. The sun is setting upon earth's day, and the

night is near. These calls for help for God's work will soon be heard no more. In a little while, probation will close, the sweet voice of mercy

will die out of the earth, and the world's doom will be sealed. Let us fill these last moments with wholehearted, self-sacrificing service.

## Our New School

BY M. E. KERN

THE General Conference Advanced Bible School is the capsheaf of our fine system of Christian education.

As a denomination which stands more and more alone as a defender of the validity of the Bible and of the great fundamentals of Christianity; as a people who have been called to herald God's last message to a sinful world, we must *know* the Bible and live "by every word that proceedeth out of the mouth of God." While appreciating the value of the writings of men who have brought forth truth from God's great storehouse of knowledge, we must, in our schools as well as in our preaching, exalt above all others the *Book of Life*,—the Bible, "the fountain light of all our day, the master light of all our seeing."

To make our schools really Biblicentric, we must have teachers who are stalwart students of the Bible,—men who "combine sainthood with conspicuous scholarship." As the Spirit of prophecy has told us, "there is need of men mighty in the Scriptures; men whose every word and act exalts the statutes of Jehovah, . . . who will inspire hearts with reverence and love for the Scriptures."—*"Prophets and Kings,"* p. 624.

It is for the training of such teacher-leaders that the General Conference has established the Advanced Bible School to hold successive summer sessions. The results of our first session last year have served to deepen the already profound conviction in the hearts of our educational and conference leaders that such a school is the great need of the hour. And larger plans are laid for this summer's session, which is to be conducted at Pacific Union College, St. Helena, California, June 5 to August 27. The courses in Bible and history have been doubled, and courses in Biblical Greek, radio speaking, education, and methods in Bible teaching have been added. President Andreasen, of Union College, and President Landeen, of Walla Walla College, will again carry important classes in Bible and history; and Elder L. H. Christian, president of the Northern European Division, will conduct courses in the epistle to the Hebrews, and religious conditions in Europe since the World War. Another new course is the History of

Antiquity, which will give the students a historical background for the study of the Old Testament. The wonderful confirmatory results of recent archeological discoveries will be considered.

Daily lectures for the entire school will be given again this year, covering the subjects of Denominational Organization, Foreign Missions Problems, Christian Education, Evangelism, Christian Stewardship, and Religious Liberty.

This graduate school is open to Bible and history teachers and other teachers from our schools, to editors from our publishing houses, and to ministers from the conferences, who are recommended by their respective organizations. The applications of others who believe themselves prepared to carry the courses offered, will be considered. Some teachers are coming from Europe, and several missionaries from overseas divisions will be in attendance.

The tuition is free to those who are sent by the various organizations, and the cost of room and board is very reasonable.

It is quite generally recognized that in these days of advancing technical standards in all fields of study, there is real danger that our schools will be deflected from their original objective of making foremost the study of the Bible. It must not be! Luther, in that burst of dawn after medieval darkness, saw clearly the absolute necessity of the Bible in education. He said:

"I much fear the universities will become wide gates to hell, if due care is not taken to explain the Holy Scripture and engrave it on the hearts of the students. My advice to every person is, not to place his child where the Scripture does not reign paramount. Every institution in which the studies carried on lead to a relaxed consideration of the word of God, must prove corrupting."

It is confidently believed that our Advanced Bible School has been providentially established in a special time of need. I would earnestly ask our people to pray for the school and to support it to the full.

Regardless of low finances, we cannot afford to neglect the strengthening of the Bible and history depart-

ments in our schools, the editorial staffs of our periodicals, or the development of forward-looking young ministers into stalwart defenders of the Bible in this age of infidelity.

Those who are interested in further information should write for a copy of the Advanced Bible School Bulletin to W. E. Nelson, Secretary of the Advanced Bible School Board; or to M. E. Kern, Dean, Takoma Park, Washington, D. C.

## Conditioning Foods

(Continued from page 17)

### Value of Vitamin D

Vitamin D has to do particularly with the body's ability to utilize the calcium, or lime, which it receives in its food. This calcium and the phosphorus with which it is associated enter largely into the make-up of the bones and teeth. Its presence in too small amounts is a fertile cause of rickets, a condition of childhood in which the bones are too soft.

When an insufficient amount of lime is supplied, or when the body is unable to utilize this lime because of a lack in vitamin D, proper bone structure is impossible, and the teeth soon show the effects of the lack. For this reason it is very important that children, before their birth as well as after, receive a rich amount of this vitamin.

It is because of its vitamin D content, along with vitamin A, that cod-liver oil and other fish oils are given so frequently to the child or to the mother of the child during the prenatal period. There are any number of vitamin D and vitamin A concentrates on sale to make up to the child the lack, not only in his own diet, but also in that of his mother's food before he was born.

Plant life of itself does not contain much vitamin D, but the factors that make up this vitamin are quite generally distributed in the natural foods. The actual construction of this vitamin, however, takes place to a great extent in the body itself. The tissues underneath the skin are a great factory for the making of this vitamin, and the stimulus for this manufacturing plant is in sunshine. The ultraviolet rays of the sun falling on the skin are the motive stimuli for this important process. This is why sun baths have such a definite place in the proper development of the child, and why they are so good for any one.

Sunshine helps the body to make its own vitamin D. This is why cod-liver oil is given to children in the wintertime, and is not so necessary

in the summer when sun baths can be taken.

This is another reason why sunshine is one of the natural remedies of which we have been told we should take every possible advantage.

It has been found that by exposure to concentrated ultraviolet rays, foods like cereals, vegetables, and milk, that might not of themselves contain a great amount of vitamin D, may become rich in this valuable property. This process is called irradiation. So we have irradiated cereals, irradiated milk, etc. Cows fed irradiated cereals give milk containing vitamin D. Such milk is coming to be quite commonly sold. We are reminded again, however, that simple, natural foods, and outdoor life are the things most needed to keep our bodies in the proper condition.

#### Vitamins E and G

Vitamin E has to do with the body's ability to reproduce itself. The richest sources of vitamin E are in wheat germ and green leaves.

Vitamin G is another vitamin found largely in fruits, vegetables, wheat germ, and yeast. A lack of it produces body deficiencies that lead, when extreme, to a disease called pellagra. Pellagra was first recognized in the Southern States, manifesting itself largely among a class of people living on a monotonous diet of corn bread, bacon, biscuits, and sirup. The introduction of whole cereals and fresh vegetables in most cases eliminated the pellagra. While pellagra is not so common among people who have a more general diet, yet there are not a few so-called borderline cases, and every now and then we do see a very marked case, even in communities where fresh natural foods of all kinds are abundant. It is not the availability of the food, but its intelligent use that prevents disease.

#### Abundance for Man's Need

In the original plan, food was supplied in abundance for man's needs, giving him everything that he would require for strength of body and mind. But in the artificiality of man's life during passing centuries, the drift has been away from the original plan, and man has suffered many deficiency diseases. But he has not been left in darkness. Instruction has been given. A great flood of light along health lines has been thrown upon the world in the last few years. The person who does not take advantage of this, and by study acquaint himself with his body's nutritional needs and the way best to supply them, will not be entirely without blame if he does not reach

the physical or mental standard that it is his privilege to reach. The care of the body then becomes, we may well say, a Christian duty, which thought coincides with the things that we as a people have been taught for so many years.

One living on a general natural diet, with plenty of sunshine, is pretty sure to get enough of all the vitamins, so closely are they associated in nature's supply.

## Appointments and Notices

### CAMP MEETINGS FOR 1935

**Atlantic Union**  
New York, Union Springs ----- June 28-July 7  
S. New England, South Lancaster, June 28-July 7

**Canadian Union**  
Newfoundland, St. John's ----- June 10-17  
Maritime, Memramcook ----- June 20-24  
Ontario-Quebec Youth's Congress -- June 26-30  
Ontario-Quebec, Oshawa ----- June 28-July 7  
Manitoba-Saskatchewan Youth's Congress ----- July 3-7  
Manitoba-Saskatchewan, Saskatoon -- July 5-14  
Alberta, Lacombe ----- July 12-21  
British Columbia:  
Kelowna ----- July 17-21  
Vancouver ----- July 24-28

**Central Union**  
Colorado, Boulder ----- June 6-16  
South Dakota, Huron ----- June 7-15  
Wyoming, Casper ----- June 12-16  
Minnesota, Anoka ----- June 13-23  
North Dakota, Jamestown ----- June 14-23  
Missouri, Clinton ----- Aug. 2-11  
Kansas, Enterprise ----- Aug. 8-17  
Nebraska, College View ----- Aug. 14-24  
Iowa, Nevada ----- Aug. 22-Sept. 1

**Columbia Union**  
Potomac, Takoma Park, Md. -- May 30-June 9  
Chesapeake, Catonsville, Md. ----- July 19-28  
New Jersey ----- June 27-July 7  
E. Pennsylvania ----- July 4-14  
W. Pennsylvania, Export ----- July 11-21  
Ohio ----- Aug. 15-25  
West Virginia ----- Aug. 22-Sept. 1

**Lake Union**  
Illinois ----- June 6-16  
Indiana ----- June 6-16  
Michigan (Upper Peninsula) ----- June 13-23  
Wisconsin ----- June 20-30  
Michigan ----- Aug. 22-Sept. 1

**North Pacific Union**  
Youth's Congress, Walla Walla ---- June 9-13  
Upper Columbia ----- June 13-23  
Oregon, Gladstone ----- Aug. 1-11  
Washington, Auburn ----- Aug. 8-18

**Pacific Union**  
Central California:  
Fresno ----- May 23-June 1  
Mountain View ----- Aug. 1-7  
Santa Cruz ----- Aug. 8-14  
Arroyo Grande ----- Aug. 16-21  
Northern California:  
Lodi ----- May 30-June 8  
Eureka ----- July 25-28  
S. E. California-Arizona, La Sierra -- June 13-23  
Nevada-Utah:  
Reno ----- July 6-11  
Salt Lake City ----- July 13  
Southern California, Los Angeles -- July 20-30

**Southern Union**  
Florida ----- May 17-26  
Georgia-Cumberland ----- May 24-June 2  
Carolina ----- May 31-June 9  
Alabama-Mississippi ----- June 7-16  
Kentucky-Tennessee ----- June 14-23  
Youth's Congress, Asheville, N. C. -- July 4-8

**Southwestern Union**  
S. W. Indian Mission ----- June 28-30  
Texas ----- Aug. 4-10  
Texico, Clovis ----- Aug. 8-18  
Oklahoma, Guthrie ----- Aug. 15-24  
Arkansas-Louisiana ----- Aug. 23-31

## 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 E. W. WEBSTER

Elder Edwin Wells Webster was born in La Salle County, Illinois, March 22, 1862; and died at Grants Pass, Oreg., March 22, 1935.

Brother Webster was reared a Spiritualist. At the age of nineteen he became a Christian, and joined the Methodist Church, remaining in that church but a few months, when, through reading, he became a firm believer in the message taught by the Seventh-day Adventist Church. He always proved himself a true and loyal member of the church.

In the year 1883 Brother Webster entered the colporteur work in the Kansas Conference, remaining in that work until he entered Battle Creek College in 1885. He labored as an evangelist in the Wisconsin Conference, from the time he left college until 1893. On June 17, 1890, he was united in marriage to Lucy A. Hale, to which union one daughter was born. Another year was spent in Battle Creek College, and in 1895 Elder Webster, with his family, was sent to Trinidad, B. W. I., where for five years he carried the responsibility of superintendent and treasurer of that mission field.

In this field the whole family was stricken with yellow fever. His wife passed away November 28, 1897; and his dear little daughter, Ida Mabel, died of the same dreaded disease one month later, December 26, at the age of six and a half years. Brother Webster recovered and continued the work he loved so dearly.

August 26, 1898, he married Mrs. Rachel Flowers, whose husband a few years before had laid down his life for the work of God in the British West Indies. In 1900 they were called to the mission field of Arizona. Here he acted as superintendent and treasurer of that mission, and when that field was organized into a conference, Elder Webster was elected its first president. In 1903 and 1904 he labored in the Oregon Conference. And in 1904 he and his wife were called to South Carolina, where he acted as superintendent and treasurer of that mission field for three years. As a loyal soldier of Christ he labored as chaplain and pastor in Tennessee, Florida, Washington, D. C., and West Michigan. Here in the early part of 1912 his faithful companion was laid to rest.

June 8, 1913, he was married to Mrs. Cleora Hall Green. Brother Webster labored in the North Michigan, Northern Illinois, and Southern California Conferences, and the last year and a half with the Grants Pass church in Oregon. Mrs. Webster was also, for many years, employed in our organized work.

Elder Webster was a tireless worker, and was blessed in his labor for the Master. He leaves his wife, four brothers, and many believers who mourn their loss. We laid him to rest with the assurance of a blessed reunion on the morning of the resurrection if we are faithful. Funeral services were conducted by the writer, assisted by Elder E. H. Curtis, Adolph Johnson.

Nicola.—Dr. Mary Byington Nicola was born in Coopersville, Mich., March 4, 1869; and died at the Melrose Sanitarium, Melrose, Mass., March 17, 1935. Her grandfather was John Byington, the first president of the General Conference.

In July, 1899, she was married to Dr. C. C. Nicola. To this union three children were born, two of whom survive her: Mrs. Paul Woodruff, of Los Angeles, Calif.; and Mrs. Paul Noseworthy, of Rochester, N. H. One sister, Mrs. J. F. Crane, of Oakland, Calif.; and one brother, J. F. Byington, of Portland, Oreg., also survive her.

The greater part of her lifework was in New England, first in South Lancaster, where she and her husband were called to open the New

## The Birth of *Life and Health*

AN editorial in the first issue of the *Pacific Health Journal and Temperance Advocate*, June, 1885, states:

"At the annual meeting of the Rural Health Retreat (now St. Helena Sanitarium) Association in May last, at which time arrangements were perfected for the permanent opening of the Retreat, it was decided that a health and temperance paper was needed on this coast. . . . It will be our aim to make this a useful family journal: useful in health, useful in sickness, useful in every household, and useful in every department."

### TRANSFER TO WASHINGTON

In June, 1904, appeared this editorial:

"For some time past it has been thought that the sphere of usefulness of the *Pacific Health Journal* would be greatly increased by changing its place of publication to an Eastern city. . . . The July number will be issued from Washington, under a new name, and probably in new dress. . . . As it is the intention of the publishers to give it a general circulation, it has seemed advisable to change the name, adopting one which will be more in harmony with the changed circumstances."

The July, 1904, issue, published in Washington, D. C., as *Life and Health*, contains this editorial word:

"The caterpillar settles down in some snug corner, spins a cocoon, and to all appearances is dead; but soon the cocoon bursts, and a new being emerges. . . . The *Pacific Health Journal* has gone through a chrysalis transformation, and now as it emerges in a new locality, with a new name, to meet new friends, it is hoped it will still be recognized by old friends as the same health journal. The size is materially increased."

### NATIONAL CIRCULATION

The larger size was made steadily larger for a number of years, and the anticipation of "general circulation" has been realized. During the post-war boom period the circulation of *Life and Health* reached the highest point of any of our magazines in North America. Recently that record figure has been exceeded.

Subscription is only \$1. Five or more to separate addresses, only 60 cents each. (The 60-cent rate applies only in the United States.) Widen the influence of our pioneer health journal by making it available to your family and friends. Order now, so subscriptions can begin with the 50th anniversary number.

[Second in a series giving the story of "*Life and Health*" in celebration of the 50th anniversary. Watch this column.]

England Sanitarium. Later the institution was moved to Melrose, and here they spent eight years in placing the sanitarium on a growing and prosperous basis. A number of years were spent in medical work in a private sanitarium at Attleboro, Mass.

In 1918 Dr. Mary moved to South Lancaster, where she resided until 1932. The later years of her life were spent with her daughter Hazel in California, or with her daughter Ruth in New Hampshire.

On December 30 last, Dr. Nicola went to the Melrose Sanitarium for rest and medical care. It soon became evident that she could not recover, and our sister expressed herself as being reconciled to the will of God. She was a noble Christian woman, and a true mother in Israel.

Her great heart of love will ever be remembered by the host of patients to whom she ministered. She was one of the bravest of the brave, a fervent lover of the third angel's message, and a loyal worker in the church. Her decease is a great loss to the church of which she was a member.

We sorrow not without hope, for we believe that she sleeps in Jesus, and that she will answer His call on the morning of the resurrection.

Funeral services were conducted by the writer in the South Lancaster church, March 19, assisted by J. K. Jones, F. D. Wells, and J. E. Shultz. W. R. Andrews.

Scott.—William B. Scott, M. D., was born in Nebraska in 1875; and died in New Orleans, La., March 12, 1935. When fourteen years of age, he accepted the faith and belief of Seventh-day Adventists. Throughout the remainder of his life he remained devoted to the faith which he had accepted in his youth.

As a preparation for his life's work, he attended Battle Creek College, Battle Creek, Mich. Following the years spent in college, he occupied many positions of trust and responsibility both in the local church and as a conference laborer.

In 1897 he was united in marriage with Nellie N. Anspaugh in Seattle, Wash. To this union three children were born. One son, Howard Scott, passed away when fifteen years of age.

While a young man he was invited to take the work of field secretary in the North Pacific Conference. Later he responded to a call from the Hawaiian Islands to engage in school and evangelistic work in that mission field. After spending a period of faithful service in those islands, he accepted a call to Scotland, where he had charge of our literature work. After several years in that field, he returned to the United States, and entered the medical course in the George Washington University, where he completed the course in 1908. For a time Dr. Scott was connected with the Walla Walla Sanitarium, later moving to Seattle, where he made his home until the time of his death.

Dr. Scott was a man greatly beloved by all who knew him. He was one of the elders of his church in Seattle for over twenty years. At the time of his death he was a member of the Washington Conference executive committee, which position he had occupied for a number of years.

The large number of church members and friends who attended the funeral to pay him their respects, indicated the high esteem in which he was held. The very nature of his work brought him in close contact with those in need. Being a kind man, he brought loving service to all those to whom he ministered.

Left to mourn their loss are his devoted wife, Nellie A. Scott; his daughter, Violet V. Scott, who is one of the teachers at Auburn Academy; his son, Dr. Percy T. Scott, a practicing physician in Seattle; one sister, Miss Katherine Scott, of Portland, Oreg.; and two brothers, Vernon C. Scott, a businessman of Portland, Oreg., and Dr. J. Vinton Scott, of Salem, Oreg.

The funeral service was conducted by Elder A. E. Lickey, assisted by the writer.

M. L. Rice.

Knight.—Carrie Adelia Knight was born in New York State in 1861, and passed away in Kingston, Jamaica, Jan. 28, 1935, at the age of seventy-three years. She leaves her husband, Elder I. G. Knight, two daughters, and an adopted son, and many friends to mourn their loss.

Elder and Sister Knight were married in 1880. About one year after their marriage they accepted the Seventh-day Adventist faith, and at once began to engage in missionary activities in connection with the church. For a while they engaged in colporteur work together; then Sister Knight was called to connect with the office staff of the *Signs of the Times*, where she did efficient service. Because of his active missionary endeavors, Brother Knight was soon called to the ministry.

Brother and Sister Knight labored in the Western conferences of the United States until 1903, when they answered a call to connect with our mission work in Panama. They remained there four years, and then returned to the United States, where they again took up active conference work.

In 1916 the Caribbean Union called for their services, and they labored in British Guiana, Trinidad, St. Kitts, and the Virgin Islands for a period of thirteen years. Six years ago Brother and Sister Knight were transferred to the Antillian Union Mission, and were assigned to the Cayman Islands as their field of labor.

God blessed their untiring, united efforts. Three church buildings have been erected to the glory of God in the Cayman Islands. Thus they unitedly served the cause for the major portion of the last thirty years in mission fields of the Inter-American Division. Sister Knight was the secretary-treasurer of the Cayman Islands Mission, and looked after the several lines of departmental work, with Pastor Knight as superintendent.

Funeral services were held in the North Street Seventh-day Adventist church, in the city of Kingston, Jamaica, Jan. 29, 1935. Pastor C. E. Andross, assisted by Pastor B. A. Meeker, had charge of the services. Comforting words were spoken and precious promises from God's word were read. A. R. Ogden.

Hogue.—Mrs. Jennie Eliza Hogue was born at Fairbury, Ill., March 7, 1856; and died at Grants Pass, Oreg., Feb. 27, 1935.

Mross.—George F. Mross was born at Massillon, Ohio, Sept. 12, 1899; and died at Colorado Springs, Colo., Jan. 2, 1935.

Lynch.—Mrs. Allie E. Lynch, nee Allman, was born Dec. 4, 1844; and died at Weatherford, Tex., Sept. 10, 1934.

Eurton.—Mrs. Edna E. Eurton was born at Boise, Idaho, Dec. 12, 1900; and died at National City, Calif., Feb. 5, 1935.

Maloney.—William Walter Maloney was born in Ohio, July 10, 1855; and died at Los Angeles, Calif., March 15, 1935.

Mason.—Neill A. Mason was born at Wasioja, Minn., July 27, 1856; and died at Dodge Center, Minn., Feb. 15, 1935.

Hardt.—Mrs. Elizabeth Pauly Hardt was born in Russia, Oct. 24, 1858; and died at Clinton, Mo., March 25, 1935.

Miller.—Horace M. Miller was born in Pennsylvania in 1882; and died at Seattle, Wash., March 8, 1935.

Hogue.—Arthur R. Hogue died at Los Angeles, Calif., at the age of forty-nine years.



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

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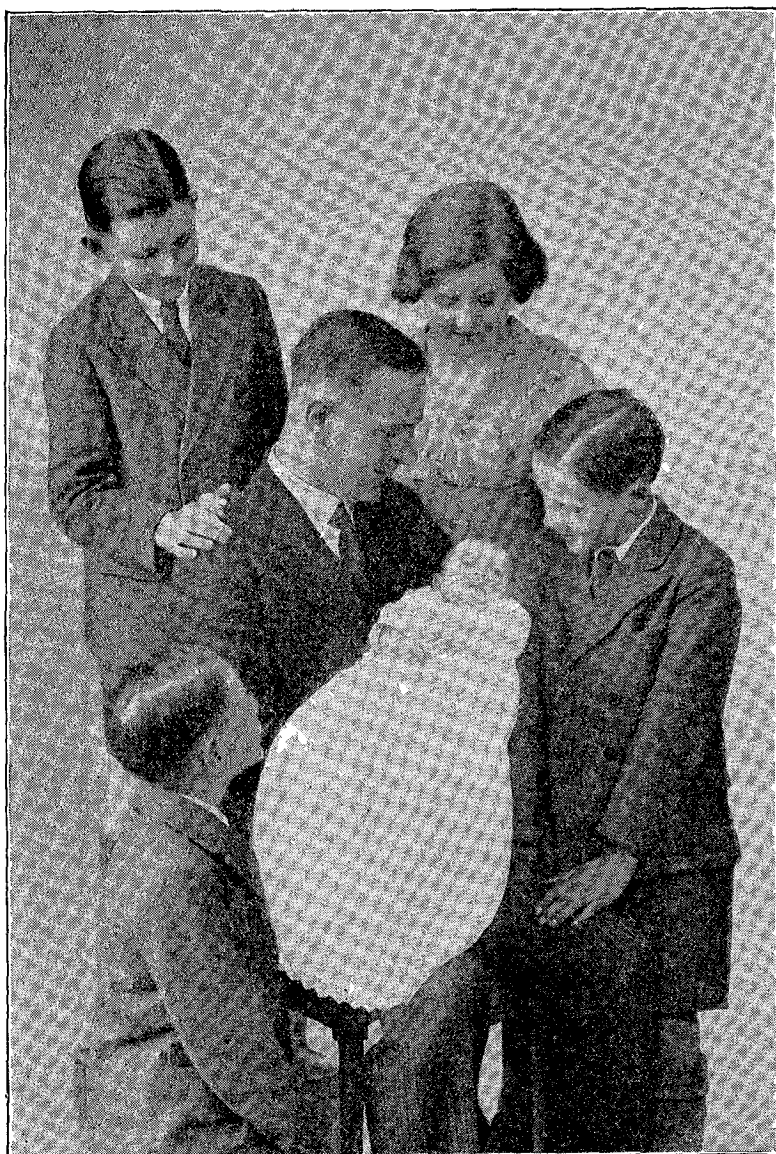
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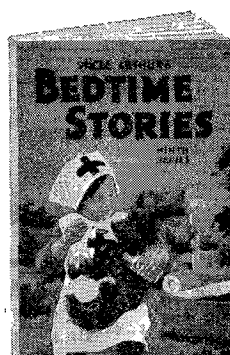
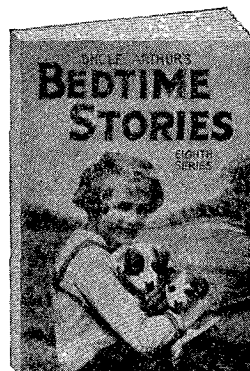
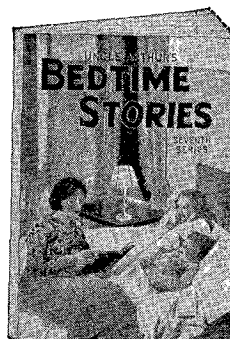
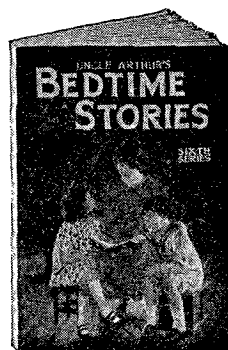




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*His Majesty Holds Court*



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## OF SPECIAL INTEREST

SPECIAL attention is called to the articles appearing in this issue, under "World-wide Field," from Elders Kern, Shaw, and Branson, setting forth the needs of the mission fields, and written in behalf of Missions Extension.

OUR attention is called to a mistake in the REVIEW of April 18, in which we stated that the headquarters of our work was removed from Battle Creek to Takoma Park in 1905. The date should have been 1903, as this was the year the change was made.

A RECENT personal letter from J. L. Shuler, president of the Carolina Conference, says:

"At this time I wish to express my appreciation of the REVIEW. All the articles are helpful, but I found one, entitled 'Jesus Cares,' which was especially helpful to me. This came to me when I was very sick of pneumonia, and was a real help and comfort to me in that trying experience.

"The Lord was especially good to me in raising me up to health again. Perhaps you have heard that on January 28, at two o'clock in the morning, I was taken with a violent chill. When the chill subsided, my wife, who is a trained nurse, took my temperature, and found it to be 104.6°. A physician was called immediately, and he pronounced my case to be a virulent type of lobar pneumonia. After the fever had hung around 104° for four days, it seemed that unless God intervened I must die.

"In this crisis we called for two of our ministers to come and anoint me and pray for me according to James 5. The Lord richly rewarded our faith. The disease immediately took a turn for the better. The next day the fever left me, and I have been getting better ever since, until now I feel much stronger than before I was taken down with this illness."

We are indeed thankful that the Lord raised Brother Shuler up to go on with the excellent service he is rendering this movement.

### Death of Elder A. F. Harrison

WORD comes that Elder A. F. Harrison passed away at his home in Oklahoma City, Sabbath morning, April 13.

Elder Harrison began work as a colporteur in 1887, and was soon called to the position of leader in that work. He gave forty-seven years of faithful service to the literature ministry, during forty of which he was a union leader.

After giving up his work as leader in 1930, he continued the work with his prospectus. His last delivery of books was just before Christmas, 1934. His last weekly report of sales was the largest in Oklahoma for that week. Soon after his delivery he had a stroke, which resulted later in his death. A vigorous and faithful warrior has gone to his rest. We shall greatly miss him.

The news of Brother Harrison's death came to the General Conference Com-

mittee while in session, and they voiced their appreciation and sympathy in the following action:

"Voted, That we hereby record our appreciation of the many years of loyal service given to this cause by Brother Harrison, our sorrow because of his death, and ask the secretary to convey to his relatives an expression of our sincere sympathy with them in their bereavement." N. Z. TOWN.

### The Advanced Bible School

ONE of our Bible teachers who attended the General Conference Advanced Bible School at Pacific Union College last year, writes:

"Without question, this is one of the most advanced steps ever taken by our Educational Department. No three months of my educational experience can compare with those of last summer for stimulus, for broadening of vision, and for deepening of spiritual values. I know the school will again merit and receive full blessing."

We thank God that at last we have a graduate school where the Bible and history teachers in our schools, as well as editors and ministers, can engage in study and research under teachers who are well qualified by scholarship and experience to lead in this work.

Let any of our workers who desire to attend this school write to the Dean, M. E. Kern, Takoma Park, D. C., for a copy of the Bulletin.

### Progress at Rwankeri, Ruanda

AS I read the articles in the REVIEW from week to week regarding the spread of the gospel in the whole world, I feel it my duty to pass on to your readers the wonderful way in which God is leading in this country also.

For a number of years we have had very urgent calls from the northeastern Congo. We are just on the border here, but no mission work has been done by us in that section of the Congo proper. A number of people have come over to our schools near the border. After having received the gospel, they have returned to their country and people, and a lively interest has been awakened.

Every year we have had to tell those eager people who asked for a school that we will open up work there "next year." It is very unfortunate that, up to the present time, we have not entered that country.

A month ago all our teachers had their annual holiday. A few of them went into the Congo to see the country. They climbed a little hill to have a look at the densely populated country. In a short time they were seen by some people, who immediately began to tell others that the Adventist teachers had come. Crowds gathered to them to be taught the blessed story of salvation. Even after our teachers left, a number followed and pleaded to have some one sent to teach them.

One of our Christians who has gone back from here to the Congo, took his

Bible with him. At his home another Christian, a Roman Catholic, saw this Bible and began to read it. He had finished one Gospel when he wished to return to his home. Upon leaving, he asked our brother for this book, but was told that he could not spare it, as it was all he had. The man kept on asking for it, but our brother refused. Finally he said: "If you do not want to give it all, you must give some." It was then agreed to tear the Bible in two, and each took a half.

A subchief in that country has spent some time at one of our schools here in Ruanda. He wishes to return to his country now, but says he will not do so before we give him a teacher to go back with him. It is a most promising field, and would yield a harvest of souls if we only had the necessary funds to make a beginning.

There are at the present time nearly 2,000 in our Bible classes here. Our present membership is 682. The average Sabbath attendance is well over 5,000. We have more than 4,000 Sabbath school members and still our work keeps growing. Continually come requests to open new work. M. J. MOOLMAN.

### Articles on Archeology

ABOUT a year ago Prof. L. H. Wood retired from the presidency of Emmanuel Missionary College in order to take some special work in Biblical research in connection with the Chicago University. Unusual opportunities were offered him. He has found his year of study most interesting and strongly fortifying to the authenticity of the Bible and the great truths of salvation which it proclaims.

By our request Brother Wood has kindly furnished us with five articles on "The Authenticity of the Scriptures." These will appear in early numbers of the REVIEW under the following subheads:

1. The Hittites.
2. The Invasion of Shishak.
3. The Story of Samson.
4. Manasseh and His Captivity.
5. The Historical Sargon.

It has been a number of years since we have had any articles in the REVIEW recording the findings of archeological research, and we believe that these articles will be read with special interest. In these days of doubt and confusion, we need to fortify our faith in the word of God, and we believe that these articles will be a valuable aid in doing that.

### Not Stopped by Hard Times

THOUGH at the time of writing (March, 1935) not all of our island mission reports are in hand, we are able to give the home field church membership in the Australasian Division. This stood at 12,696 at the end of 1934.

Of the last ten years here, five have been years of adversity, and five, years of prosperity. For the five depression years the gain in membership in the home field was 3,180, an annual average increase of 636. For the five previous prosperous years the increase was 1,380, averaging 276 a year.

We are cheered to see so definitely that more than a world-wide depression is needed to stop the onward march of our message. H. STOCKTON.