

The Advent and Sabbath  
**Review Herald**  
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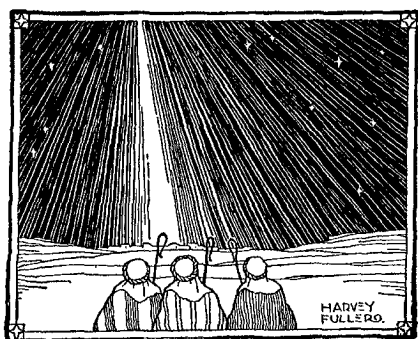
Takoma Park, Washington, D. C., U. S. A., January 23, 1936

No. 4



*Star  
of the  
East*

by  
D. A. R. Aufranc, M. D.



DARK was the hour, long years ago,  
And silent was the night,  
When in the east, o'er Judah's hills,  
There rose a wondrous light.

Bright was the star the shepherds saw,  
A shining band above,  
Whose beams led on to Bethlehem,  
The mystery of love,

Loud were the songs the angels sang,  
That beauteous night of old,  
As seraphs from the heavenly choir  
The joyful tidings told.

Soft were the whispered words they spoke,  
As fast the shepherds trod  
The rugged path to Bethlehem,  
The road that led to God.

Low was the manger where He lay,  
A humble cattle shed;  
But angels with the wise men there  
Bowed low before His bed.

High in the heavens see now He reigns,  
A prophet, priest, and king,  
As angels with His saints below  
Unite, His praise to sing.



## HEART-TO-HEART TALKS WITH OUR READERS

By The Editor

### *"Judge Not, That Ye Be Not Judged"*

EARNEST admonition is given us in the word of God against judging others. I do not understand that this means that we must never express any opinion as to our fellow men, as to their fitness for membership in the church of Christ or as to their qualification for office. It does not mean that the church has no right to decide as to who shall be chosen as its representatives in the preaching of the word. Indeed, the responsibility for decision in matters of this kind has been committed to the church, and God expects His children to exercise their very best judgment in such matters.

I understand the prohibition against judging takes into account our weighing the motives and purposes of others. It involves holding our brethren up to standards of our own making. It prohibits unkind criticism, idle gossip, cruel condemnation of those who fall into error. If all such judging as this were banished from the church, what a revolution would take place, and what a long step the church would take in preparing the way for the mighty workings of the Spirit of God.

By nature we are very selfish human beings. We are inclined to judge others, not by the standards of God's word, but by our own narrow conceptions, by our own customs and practices. We judge the hearts of others by their outward appearance. The cut of a man's coat, the style of a woman's hat, become factors in the mental process of determining their moral worth. And in doing this we fail to take into account many circumstances and conditions known only to them and to their Maker. And in judging our fellows by this rule, we fail to recognize that there are sins in our lives much greater perhaps in the sight of God than those we condemn in others.

Long years ago, in a family where I was living for a time, I heard a good sister severely criticize a brother in the church because he drank tea and coffee. She felt that the church should discipline him. His practice was surely an unfortunate one, and with the light we have, no Seventh-day Adventist should follow it. But this particular sister had a very bad case of dyspepsia, and her principal food was highly seasoned pastries. It is quite probable that she did her-

self as great injury in eating these things as the brother did in drinking tea and coffee.

Some years ago I heard one good brother unkindly charged with being responsible for bringing upon himself a terrible disease because he sometimes partook of flesh food. Possibly this was quite true. Surely a much better and more wholesome dietary may be found under ordinary conditions than the flesh of animals, which are seldom free from disease. But the brother who criticized him, himself a strict vegetarian, sad to say, died of the same disease.

The apostle Paul makes direct reference to this kind of judging in the fourteenth chapter of Romans:

"Why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Verses 10-12.

And let it be noted that the apostle is speaking of judging our brother with particular reference to the eating of food. In saying this I am not discussing the subject of dietetics; I am discussing the question of our passing judgment upon our brethren, climbing up into the judgment seat and dealing with matters which only the great Judge, in His infinite wisdom, can wisely consider and rightly settle.

Even when we see a brother fall into the snares of the enemy and become entrapped in some great sin, we should realize that he needs our prayers, and not our criticism. If we could see the struggle that may have gone on in his heart as God sees; if we could recognize the influence of heredity working in his experience, the home from which he came, its early associations; the fight he has made against inherited tendencies all of his life and the struggle which went on in his soul before he took the fateful step,—I say if we could realize all of this, our judgment would be tempered with mercy and our burden of heart would be to recover him from his sin.

If there is one sin above all others in the church of Christ, it is the sin of unholy judgment, of unkind criticism, of gossip. God would have it banished from the church. It can

be banished from the church only as it is taken out of every individual heart.



### *Making Restitution*

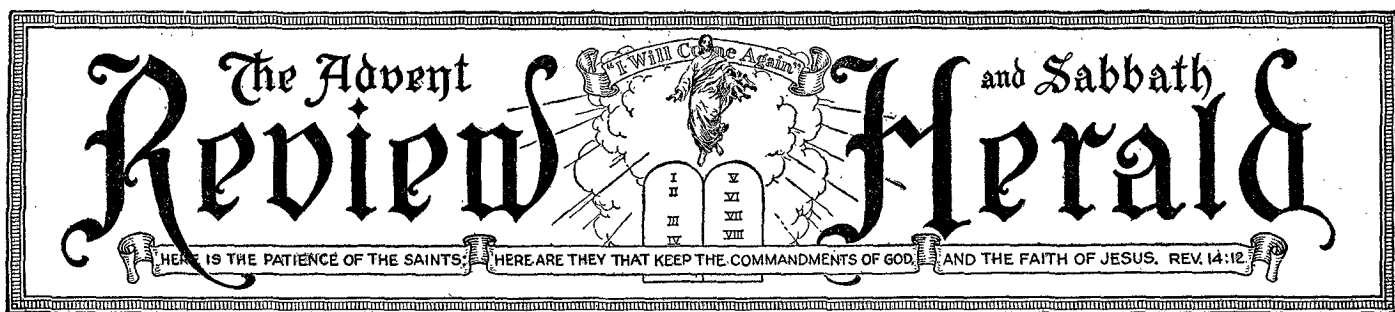
THE spirit of genuine sorrow for sin finds expression, not alone in confessing that sin, but in making restitution for the wrong that has been done. If I cheat a brother in trade, it is not enough to go to him and acknowledge the injury I have done. Genuine sorrow on my part will lead me to restore that which I have wrongfully taken. If I have stolen from my fellow men, genuine contrition will lead me to restore that which I have taken away.

I was impressed with this some time ago. I welcomed one of our brethren as a visitor to the Review and Herald. He was a brother whom I had known for years and highly respected. In our parting he expressed great appreciation for what he had seen. I was surprised, several weeks afterward, to receive from him a letter of confession. He stated that while we were going through the institution and he was viewing the large collection of books, he saw one book that he particularly desired which he did not have in his library, and that he purloined a copy, secreting it on his person, and carried it away. Later the Spirit of God had moved upon his heart, and he was led to see his wrong. He wrote a humble letter of confession, restoring the book he had taken or the price thereof.

This acknowledgment did not lessen my confidence in this brother; rather, my confidence was increased. I recognized the weakness which led him to yield to the suggestion of the enemy, but I recognized also a noble principle of truth and honesty which led him to make right the wrong he had done. This brother's identity I have never revealed, and so speak freely of him in this connection.

There is nothing so honorable in all the world as to make wrongs right. This brother demonstrated that he was an honest man. The taking of the book was a mere accident. The acknowledgment of his wrong and the restitution he made showed that theft had no part in his life purpose; the same as the one who falls, gets up, and goes on again. One who willingly lies in the gutter demonstrates that he is in fellowship with his surroundings, but one who arises and presses on, demonstrates that the fall was not a part of his purpose.

Let us, by our steadfastness and perseverance, demonstrate that a high and holy and noble purpose possesses our lives.



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## *Are We Justified in Proselyting?*

LAST week we discussed the subject of church mergers, and commented on the fact that the creation of separate denominations in past generations resulted generally from divergence of view concerning the interpretation of the Scriptures. We observed that while in the former days the Bible was considered the one guide for the church, this Book is now viewed as being on a much lower level, and that accordingly the merging of various churches is not so much an evidence of the unity that comes from agreement on Bible interpretation as of the peace that results from the conclusion that there is really nothing worth fighting for. When men no longer consider the Bible as of great importance, they cannot logically hold that the differences in viewpoint resulting from difference of interpretation, is of great moment. We have, as stated last week, the peace of apostasy.

Religious bodies of every shade are working more or less together. True, their mutual tasks and objectives are not strictly theological, as in former times. That, too, is in keeping with the changed emphasis regarding the importance of the Bible and of the certainty that we have a supernatural religion. The common objectives of religious bodies today are more in the realm of social service and semipolitical activities, in an endeavor to bring about a better world through an improved body politic.

### *Attitude of Fundamentalists*

It may be asked, What is the attitude of Fundamentalists toward this modern trend in religious bodies? It would be difficult to give a concise answer in quotation marks, but we believe it would be correct to say that there is an increasing feeling on the part of leading Fundamentalists that they cannot permit themselves much longer to live within the framework of the religious bodies as they are today. Some of them have been bold enough to go on record now

for years with the declaration that the time has come to heed the prophetic appeal, "Come out of her, My people."

If this drift continues in religious bodies, all who remain true Fundamentalists will have to withdraw, or else in principle deny their faith and the historic purpose of the Christian church, which is to call men to salvation through the sacrifice of Jesus Christ on the cross. The future holds interesting possibilities in this regard. We will do well to watch developments.

### *Why a Separate Adventist Body?*

In a day when the religious trend is so definitely away from distinct denominations, and the beautiful ideal of working in harmony with other churches is so widely extolled, it is appropriate that we as Seventh-day Adventists make sure of the reasons why we are a militantly distinct denomination. The reasons should not be hard to find, even for those little acquainted with the history of this movement. The very fact that we are Fundamentalists of the Fundamentalists would in itself be sufficient reason why we must be a distinct body today.

But our reason for separate existence and for declining to blend with the religious picture of today, is more specific than simply that we are Fundamentalists. The very doctrines we hold separate us from other bodies. Our difference of religious viewpoint and Scripture interpretation is not in the realm of vague non-essentials, but of primary religious principles and precepts. There comes to mind, of course, most prominently our view regarding the weekly rest day. We believe, on clear Scriptural evidence, that the seventh day of the week has been set apart by God as His holy day. Obedience to that command forever and completely separates us from the wide circle of other Christian bodies. Our views on the nature of man, the state of the

dead, and the final destruction of the wicked, are other illustrations of the deep line of cleavage that prevents our fellowshiping with others.

Perhaps it might not be strictly correct to say that our belief in the nearness of the second advent must necessarily separate us from other bodies, but right in this connection we may fittingly introduce another strong reason why we must stand alone. Our belief in the nearness of Christ's advent rests upon our study of the prophecies; and this study of the prophecies has led to the belief also that this Seventh-day Adventist movement was raised up of God in these times to accomplish a certain work,—the proclaiming of the day of God's judgment, and the preparing of men and women for the great day of the Lord. Thus believing, we are not able to hold the doctrine of the second advent merely as a theological dogma. We believe we must make it a living, moving force in our own lives, and then must preach it everywhere.

The very fact that we believe we have been raised up of God, gives to us a certain high sense of duty, a certain earnestness in our endeavors. And the conviction that our task must be accomplished in this generation, gives a singleness of purpose that leaves no room for turning to one side or the other to join hands with varied religious organizations.

### *The Question of Proselyting*

It is in the setting of these facts that we can most intelligently approach another question closely related to this subject of the existence of distinct religious bodies. We refer to proselyting. If we as a body of people suddenly decided today to cease all literature distribution, all evangelistic meetings, all proselyting agencies, critical comments on us would virtually die out tomorrow. We are the object of attack, not really because we ourselves believe as we do, but because we are attempting to convert others to our belief. That is the terrible sin of proselyting, as our critics remind us.

And how shall we respond to this charge? The only answer is that we should modestly but earnestly and unabashed plead guilty. We are proselyters. No other course is open to us, so long as we believe that God has commissioned us to preach a special message for a special time, and to call on men to heed it. The day that we believe there is no further reason or justification for proselyting, that day we confess that there is no reason for our existence as a distinct body.

It is strange how this charge is brought against us by the pastors of various Protestant churches, that with all the talk of unity and mergers are still striving to maintain their separate identity. The only way the spokesman for a religious body can justify its separate existence is by asserting that the founders of that body held certain truths that were so vital to the salvation of souls that the creation of a distinct body was justified in order to protect these truths. To declare that one's denomination was started for any less reason than this would be to admit that the founders had been guilty of making a split in Christendom for reasons outside the circle of those that justify so serious a thing as complete separation into a new religious body.

#### *The Logic of Proselyting*

But if a denomination is founded on the belief that it is preserving and perpetuating certain necessary truths of salvation, do not the leaders of that denomination have a responsibility to promote far and wide those truths for which the founders fought and separated from their former brethren? The logic is inescapable. Nor did men in former generations attempt to escape this logic; they proceeded in harmony with it. The Reformation would have died with Luther and Calvin and those directly active at that time, if Lutheran and Calvinistic ministers set over the various Protestant churches had not felt a responsibility to proselyte.

Proselyting is neither more nor less than giving active expression to the belief that you have something that the world needs and that you should share with men. Proselyting is not confined to religious bodies; it finds expression in political organizations of every shade, and other nonreligious movements. Any kind of movement whose membership believes that it can make a contribution to a solution of the world's problems will inevitably be a proselyting body, and the vigor of the proselyting will depend upon the vigor of the belief.

The trouble with Protestantism to-

day is that it has largely lost the conviction that it has any distinct message of salvation for men. The membership of most denominations, even if their lives were at stake, could not tell why their denomination exists apart from other Christian bodies. No wonder there is scarcely any proselyting on the part of these churches. To charge us with proselyting is really to credit us with having denominational vigor, and clear

convictions and objectives. Why be ashamed of the charge?

In a day when denominational lines are being blurred, when the Bible is being discounted as an authority in religious matters, and evangelistic zeal is fast disappearing, we may thank God anew that we have reason for the hope that is within us, and reason for striving to bring that hope to the hearts of others.

F. D. N.

### *"As It Is in Heaven"*

"As it is in heaven," so, we pray, may God's will be done in earth—first of all in our own hearts.

How do heavenly beings do His will in heaven?

They keep God's commandments, as the psalmist says: "Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word." Ps. 103:20.

All the angels hearken to the word of God, and obey His commandments in heaven above. And so on earth God calls all people to listen to the divine word and join with those who "keep the commandments of God." Rev. 14:12.

In heaven the angels are ever looking unto Him. "In heaven their angels do always behold the face of My Father which is in heaven." Matt. 18:10. Looking ever to Him, they are ready to obey at the instant.

"Look unto Me, and be ye saved," the Lord cries to "all the ends of the earth." Isa. 45:22. We are to run this race for eternal life, ever "looking unto Jesus," beholding "the glory of God in the face of Jesus Christ." 2 Cor. 4:6. Watching His face, as all Scripture reveals the portrait, we too are to catch the first suggestion of duty and service.

Quick response is the rule in heaven. "They went every one straightforward: whither the Spirit was to go, they went; and they turned not when they went." Eze. 1:12.

"They turned not to the left hand nor the right, They went 'straightforward' in their Master's might. They questioned not the wisdom of His way, These 'living creatures' sought but to obey."

Quick, glad obedience is the way in heaven. So on earth. When Saul the Pharisee, who was to become the apostle Paul, heard the Lord's voice speaking to him of duty, he says, "Immediately I conferred not with flesh and blood." Gal. 1:16. This "immediately" is one of the secrets of that strong life of service. "Long delays tire the angels," says the Spirit of prophecy. "I have been shown that the most signal victories and the most fearful defeats have been on the turn of minutes."

All heaven is busy in the work of God for sinful men. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. So all the church on earth is sent forth to minister for souls. It is to be on earth "as it is in heaven." W. A. S.

## *The Seven Last Plagues---Part III*

#### *The Passing of the Turk*

THE sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared." Rev. 16:12.

This is not the first time the river Euphrates appears in the prophecies of Revelation. Under the sixth trumpet the four angels bound in the great river Euphrates were loosed for a period of 391 years and fifteen days—a prophecy of the Turks. During this time period the Ottoman Turks were to destroy the

remnant of the Eastern Empire, and were to continue as a scourge to an intolerant, apostatizing church throughout this allotted time. In 1840 this great Moslem power was so reduced that it played thereafter no important part in prophecy, and dropped out of the picture until the time of its disappearance under the sixth plague.

But as insignificant as is the role the modern Turks have played during the last few decades, the passing of their empire will produce a profound effect on the East; for the Euphrates is "dried up, that the way

of the kings of the East might be prepared." This expiring nation has sympathizers in the East, and perhaps her decease will stir the wrath of the East to avenge the injustice done her.

#### *Turkey a Mohammedan Power*

Though recently a separation of church and state in Turkey has taken place, yet the Turks are predominantly Mohammedan; and as such, they have the sympathy of 209,020,000 of their coreligionists. And there has been marked activity during the last five years in bringing about unified action for mutual benefit. There has also been a drawing together of Islamic countries and provinces within the past months, so that we should not be surprised if there is unification of Islam in the near future.

Furthermore, there is awakening a common feeling of allied interests among the religionists of the East, and especially among the colored races and peoples. A conviction that smaller and oppressed nations must unitedly contend for independence is strongly felt. The league idea has permeated Asia. Spasmodic efforts have been made to form an Asiatic league similar to the League of Nations.

With these developments before us, we can readily see how war between Turkey and some other power, in which the former would be dismembered, will deeply stir the kings of the East, ignite a world-wide conflagration, and bring on Armageddon. We are told there is a tradition in the Far East to the effect that when Turkey, the buffer state, disappears, there will be war between the East and the West. And with the steady growth of militarism and racial animosity, how quickly these people may be ready for action!

#### *The Drying-Up Process*

At its height the Ottoman Empire extended on the east to the Tigris and to the Caspian Sea; on the south to Aden, including Arabia, Palestine, Egypt, Algiers; on the north, the kingdom of Hungary, the Balkan States, the Crimea. Turkey waged war again and again with the mightiest armies of Europe, with Germany, Russia, and others. She carried her conquests deep into Asia, and received appeals for assistance from India. But this mighty scourge of Christendom did not pass her bounds. In the events leading up to 1840 she all but collapsed, and since then has rapidly declined. Let us consider some of her losses.

Turkey lost the kingdom of Hungary in 1718; the Crimea in 1774;

Serbia, 1817; Greece, 1832; Rumania, Montenegro, and Bulgaria, 1878; Tripoli, 1912; in the same year, all the European possessions but Adrianople and its environs; Egypt was lost in 1914; Mesopotamia was taken by Britain in 1917; Palestine, 1917; Syria, 1918; the Hejaz about the same time. At the close of the World War, the straits and Constantinople were made international, and the Turkish capital was removed to Angora. Turkey recovered western Anatolia, including Smyrna, from the Greeks; she regained the western portion of Armenia, the headwaters of the Euphrates; she recovered her ancient capital in Europe, with a portion of Thrace; but little territory was left to this one-time mighty empire. Her dominion has been reduced province by province, until she retains but a shadow of her former possessions. Surely the nation symbolized by the Euphrates is drying up. Perhaps another stroke, and she will be no more.

#### *Identical With the King of the North*

As we have formerly shown, Turkey holds today the center of the territory held by the Seleucidæ kings, the kings of the North. This is the country known anciently as the north country, as will be seen by Jeremiah's prophecy. "Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates;" "for the Lord God of hosts hath a sacrifice in the north country by the river Euphrates." Jer. 46: 6, 10. Writing of this same power, the king of the North, Daniel says:

"He shall come to his end, and none shall help him. And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time." Dan. 11: 45; 12:1.

There is remarkable unanimity in these two prophecies. They both, Daniel 11 and 12 and Revelation 16, point to the passing of the Turk as a forerunner of the time of great trouble among the nations, when the battle of Armageddon will be fought. While Turkey perishes without help, yet the immediate result of her destruction is this time of trouble. In our next article we shall discuss this mighty struggle which closes earth's national history.

#### *Under the Sixth Plague*

Observe that the river Euphrates will be dried up under the sixth plague. Five plagues will have al-

ready fallen. Probation will have already closed when the Turk comes to his end. Therefore the steady, sure decline of the "sick man of the East" marks with ever-increasing significance the fact that human probation is soon to close. With what interest the advent believers have watched this increasingly important sign through the decades! And now that events of great possibility are taking place in the eastern Mediterranean, it behooves us to study this and kindred prophecies anew, that we may not be in darkness concerning the day which is rapidly approaching.

It would seem that this key prophecy was given to the advent people as a continual sign of the end. Many were the sermons preached on this subject by our earlier pioneers, and many the hearts that were deeply stirred by the convincing evidence. Should we be less concerned as we draw near the end? During recent decades we have seen movements fulfilling this prophecy. These should establish faith in the prophetic word and in the final events so soon to take place. We need not presume to point out to a deeply stirred world just how prophecy will be fulfilled, but may give the clear outline God has given. Were it not possible to do this, we should be no better informed than those about us. The prophetic outline is before us, the actors are on the stage of world happenings. These facts should lead us to proclaim more earnestly the truths for this time. T. M. F.



JESUS sees His true church on the earth, whose greatest ambition is to cooperate with Him in the grand work of saving souls.—"Testimonies to Ministers," p. 19.



#### *Turning the Leaf*

TURNING the leaf that the new year brings

To the worn old book of life,  
Is turning your back on a tired past,

With its fear and distress and strife.  
Turning the leaf, you may turn to love.

To brightness, and joy, and laughter;  
But it isn't the turning that counts so much,

As what comes after!

It's the writing that counts in the book of life:

It's the message you pen each day,

It's whether the page be rosy hued,

Or touched with a sullen gray;

It's what we teach as we humbly write,

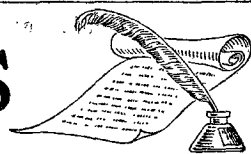
And what we, please God, may learn.

What really counts, as the new year dawns,

Is what comes after the turn!

—Margaret E. Sangster.

# GENERAL ARTICLES



## *What Have You to Give Me?*

BY M. E. OLSEN

"FRIEND, for the last five years I have given you ten dollars a year for your Harvest Ingathering campaign. What do you have to give me this morning?" The words came from a businessman who had just handed a ten-dollar check to a student in one of our colleges. The young man was taken somewhat by surprise.

"Is the man in earnest?" he asked himself. "Is he really seeking spiritual help?" In a moment he had decided in the affirmative, and with a silent prayer for divine help, he seated himself, and began in a quiet, feeling way to tell this businessman how much Christ meant to him in a personal way, how thankful he was to share with others the good news of full and complete saving from sin, and joyous fellowship with the Master.

The man listened attentively, and presently began to ask questions. The interview lasted nearly an hour. It closed with prayer. When the student took his departure, the businessman grasped his hand warmly, and thanked him for the message of hope and trust which he had borne. "You have indeed helped me, my young friend." He added, "Come again soon, and may God bless you and your school."

The man had asked the question in a half joking way; but like a great many other men who hide their feelings under light words, he was in trouble. His business was reasonably prosperous, he did not labor under serious financial difficulties; but he was unhappy in his home life. His religion was chiefly formal, and he had not learned to commune directly with God through prayer and humble, reverent reading of the inspired Book.

It is not often that the men and women from whom we solicit a Harvest Ingathering offering, ask us to do something in turn for them; but surely most of these people need something that we have, and we should be glad to share with them. Could there not be something in our demeanor, and perhaps in the tones of our voice, that would make people we associate with day by day feel that we love them and have some-

thing precious that we would fain impart to them to make their lives more complete?

How little some of us realize that we are surrounded by men and women who are carrying burdens far heavier than those resting on our shoulders. They do not ask for our help; but if our hearts are overflowing with sympathy, and our eyes are open to the needs of others, we may be able to do much to help them.

Even within the protecting walls of an Adventist church there may be those who need understanding sympathy,—the word in season, sometimes the deed, that shows thoughtfulness. Boys just entering manhood, young women with few social privileges and limited companionship—how it would cheer and encourage their hearts to know that older people understood them and were glad on occasion to lend a helping hand!

Young men leave us in large numbers, especially between the ages of seventeen and twenty-one, and while there are various causes, lack of sympathy and cooperation is often an outstanding one. Keeping the Bible Sabbath may be quite a problem sometimes to an experienced adult. To the boy just entering manhood, who does not wish to be a preacher

or a physician or a colporteur, but desires to make his living in some other way, the Sabbath test is a real one, and sometimes a good deal of encouragement of the right kind is needed, and when given at the critical time, saves a soul from sin, and starts a young person on a course of large usefulness.

What a fine art is the art of dealing personally with men and women! Surely it is worth much study and prayer to become able to meet people as individuals and talk with them about serious things. We are naturally sociable beings, and the art of drawing people out and ministering to their needs, is one that every one of us can cultivate to excellent advantage.

The Christian religion, rightly understood, is truly attractive. The people of today are skeptically inclined, and they live outward lives widely different from those of the men and women who follow the Saviour. They ride in automobiles, and make daily use of the telephone, the radio, and many other modern conveniences; but they are not satisfied. They long for something they do not have. The language of their hearts is: "We would see Jesus."

At such a time it seems fitting to give the winter evenings to studying the fine art of opening the truths of the Bible in an attractive way to individuals. Conventional religion isn't very interesting to the average person, and arguments to prove this or that point do not make a wide appeal. But to realize the presence of the Saviour as a vivifying, inspiring influence in one's own life, and to tell others some of one's personal experiences in answered prayers, and daily help for daily needs—this is always interesting and helpful.

One thing to remember is that an experience in successful soul winning is the outgrowth of study and prayer, and then more study and prayer, and a great deal of patient effort in getting acquainted with people. The winter evenings are bright with blessing when devoted to study of the things that refresh our own souls and fit us to speak in due season words of life to our neighbors and friends.

THERE is no such thing as secrecy in doing wrong.—*Jataka*.

## *God Answers Prayer*

BY EDA A. LOVESTEDT

'Tis wonderful to know  
That God hears prayer,  
Your prayer and mine.  
Stammering and slow our speech may be;  
He only hears our earnest plea;  
He reads the heart's sincere desire,  
And answers prayer.

'Tis wonderful to know  
That God hears prayer,  
Your prayer and mine.  
I pray for you, you pray for me,  
Where'er on earth we chance to be;  
And, lo, the very blessing comes  
We need the most.

'Tis wonderful to know  
That God hears prayer,  
Your prayer and mine.  
Then fail me not; I need your prayer;  
Each morning brings its weight of care;  
'Twill ease it much if I but know  
You pray for me.



## God's Purpose in the Church---No. II

### Our Relation to It

BY S. M. COBB

OUR carnal natures and worldly tendencies do not make for a union with Christ; therefore there must come into our lives a power capable of effecting a change, and that power is the Holy Spirit who "awaits our demand and reception." "Your body is the temple of the Holy Ghost." In all the history of the church, from her very beginning in the first century to the present time, we find there has been an ever-present danger that the church will be molded by the customs and practices of the world, and that by the assimilation of worldly principles, she will be in a greater or less measure separated from her God.

Conformity to the world caused the downfall and ruin of the early church. It is traceable throughout the whole history of the church, and in every instance it has proved fatal to the best interest of the cause of God. In most cases, though small at first, departures from God have soon assumed such proportions as to rob the church of its power, and leave it a prey to the ambitions of ungodly, designing men professing godliness. As a result the church has been rent asunder, and left mangled, bleeding, and helpless before the gaze of a wondering, mocking world.

But Israel prospered in the days of her devotion to God, when she gladly acknowledged His divine leadership, as the great Head of the church. But when she became strong, numerous, and wealthy, her eyes turned to herself and her greatness, and she lost her bearings and clamored to be "like all the nations" around her. Victory and defeat, success and failure, repentance and apostasy, were characteristic of her history, until at last she rejected the Son of God, nailed Him to the cross as a malefactor, and chose the Roman king in His stead.

Since the apostolic church apostatized from God, in the third and fourth centuries, her condition has been even worse than before the crucifixion of our Lord. Having separated from Christ, her divine Head, she soon became proud, boastful, sinful, and fallen; yet she held to her outward forms and ceremonies with great pretensions of sanctity and holiness. Her separation from God became more apparent as she joined affinity with the world, and adopted unholy principles to further her ungodly ends. The Reformation brought brighter days; but

now, after a lapse of three centuries, the nominal church is proving false to her sacred trust, and has become worldly, formal, and godless.

Shall the remnant church, called of God to give the last solemn message to a perishing world, follow in the same path? For spirituality we cannot trust in our great institutions, nor in our increasing numbers, nor in our accumulating wealth, nor yet in our growing popularity. All these may be snares to us, while if we relate ourselves to them aright, they will be a blessing to us and to the cause of God.

Again, our almost perfect organization is often referred to as a mighty factor in the finishing of the work of God. But however perfect and useful, organization alone cannot save a single soul. It may, and does, facilitate the work, and in many ways makes it possible to accomplish great things in a short time; and if God continues to lead, as we believe He will, organization will be used of God in the finishing of the work.

#### *Leadings of the Holy Spirit*

The book of Acts, especially the first twenty chapters, records the most wonderful manifestation of the Holy Spirit in the lives and work of individuals connected with the church of God, the most remarkable ever revealed in the history of the world. The work of the Holy Ghost was miraculously manifested in the church, in healing the sick, in delivering from prison, and in wonderful counsel to the workers and to the church. He spoke to Cornelius, to Peter, to Barnabas, to Ananias, to Paul, and to each worker as the need required; and the church was directed by His promptings.

The people surrendered their lives to the Spirit's guidance, giving their all for the carrying forward of the work, not even counting their lives dear. They had "all things common," "and great grace was upon them all."

Such is the record of the book of Acts, and it was written for our learning. It exhibits the divine model for God's work at all times, and shows what God is willing to do through the human instrument when the heart is right with Him and open for the free operation of the Holy Spirit upon it.

#### *Union With Christ*

A similar work will be wrought when the church wholly submits to the control and work of the Holy Spirit. "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. In the Scriptures is clearly taught the union of Christ and the human agent, so perfectly united, so perfectly at one, that the whole life will be completely yielded to the influence of the Holy Spirit to guide, lead, and teach, as He did in apostolic times.

A blameless life, wherever found, will be characterized by the work of the Holy Spirit. It is for this that God is waiting. Our unpreparedness for the coming crisis grieves the heart of God. We seem so slow to comprehend either our duty or our danger, or to sense as we should our responsibility. God's willingness and power to save is unlimited, but He saves us only upon our willing submission to His divine will.

#### *The Sifting*

It is inspiring to think of the glorious triumph of this message, and the victory that we know will ultimately crown the work and people of God. It is cheering to read of the mighty power that will attend the closing of this work; and it is interesting to read of the experience that is in store for the remnant people, some of whom are now so indifferent to their difficult and mighty task. While some will be shaken out before the end, yet the promise is that not one true child of God will be lost. "Lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos 9:9. We are now entering upon that shaking time; and while not a single grain will be shaken out, yet the shriveled kernels and the chaff will be carried away.

It is vain to entertain the thought that we are all now ready to meet successfully the trials and great pressure that the sifting will bring into our experience, because many are not ready; the church is not filled with the power of the Spirit as God desires, nor are we doing all that might be done in the work that has been committed to us.

It is true that we are doing a great work in the heathen countries of the world, and seeing wonderful results. Great manifestations of divine power in some of the dark corners of the earth are seen through

the exercise of simple faith in God's mighty saving power. In this we rejoice, and bless and praise His holy name for all these wonderful manifestations. But while this is so, many in the home field are languishing and drifting into the world. This fact brings sadness of heart.

We believe that our leaders are men of God, that the men who have been chosen as leaders in this movement are giving their very best to the finishing of this great work. We believe that they, and many others, are laying their lives upon the altar for the accomplishment of the work that God has given us to do; and whatever we say, it is the farthest from our purpose to reflect in any way upon their earnestness and faithfulness; but it is our desire to say something that will help us to sense more vividly our responsibility toward the unfinished task assigned us, preparatory for the coming of our King.

We must take our eyes off from men and material things, and fix them upon Christ the great Head of the church, ere we can fully sense either our danger or our great need. When we shall behold Him as He is, we shall see ourselves in contrast to His holiness. Once we get a true vision of ourselves as He sees us, we shall sense our need, and flee to Him

as our only refuge. He bids us, "Look unto Me, and be ye saved, all the ends of the earth."

Also Jeremiah invites us: "Hear ye, and give ear; be not proud: for the Lord hath spoken. Give glory to the Lord your God, before He cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, He turn it into the shadow of death, and make it gross darkness." Jer. 13: 15-17.

Our present condition, our present need, our present opportunities, our present unfinished task, our present call to duty, our present glorious possibilities, our present danger, together with these approaching events so soon to become stern realities, are calls to prayer and consecration, to girding for the last great conflict.

As ministers and leaders of all ranks in our work, together with every member of the body, old and young, may there not be a united effort made for a more complete renunciation of self, a more unreserved surrender to God, and a more united effort for a full baptism of the Holy Spirit for the closing work?

Let us follow the counsel given in Joel 2:12-18, and He will return and leave a blessing behind Him.

Now is our opportunity.

him to accept. Though he was opposed to discussions, yet he publicly championed the faith. In reporting this experience for the REVIEW, he said:

"How good the Lord is to give us a truth that may be spoken by the unlearned so as to confound the wisdom of the world. May the Lord help us to so keep His commandments that we may be more than a match for all our enemies."—*Review and Herald*, Sept. 25, 1856.

Two families of pioneer Sabbath-keepers from Paris, Maine, were among those who had moved west. By invitation from a brother-in-law who offered to help in the securing of cheap and fertile land, Edward Andrews was persuaded, in the autumn of 1855, to leave his rocky farm in Maine, and move with his family to Waukon, Iowa. John N. Andrews, a son, and one who has been several times mentioned in these articles as a faithful worker in the cause and a profound Bible student, spent the winter as a clerk in his uncle's store at Waukon.

In the spring they secured 160 acres of fertile soil three miles south of the village, where they were joined by their former neighbors, the Stevens family. They bought farming tools and several yoke of oxen, and began to improve the land and to build log houses for themselves and barns for their horses and cattle.

Other Adventists from the East soon followed, until as the winter of 1856 set in, their company numbered about thirty. Among the group were several whose names, such as Andrews, Stevens, Butler, Lindsey, Mead, Loughborough, and Lamson, are familiar to readers of the REVIEW, and whom God had chosen to act a leading part in the future work of the remnant church.

What was the meaning of the gathering at Waukon of several of those who had acted a part in the early development of the "little flock" that was to constitute the "remnant church"? We can best understand its significance as we study their experience in the light of the great conflict between the forces of light and darkness.

The early experience of the Andrews and the Stevens families in Paris, Maine, before, during, and after the months when the *Present Truth* was published there, had given them an understanding of the character of the work of the "remnant" such as few others possessed, and had fitted them to be pillars and builders in the church which was to proclaim the last message of mercy to the world, thus fulfilling the command, "Thou must prophesy again

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

### XXVIII. A Perilous Venture Across the Mississippi

BY WILLIAM C. WHITE

DURING the middle of the last century, many of the sturdy farmers of New England were lured by the call of the West, with its rolling prairies and its rich virgin soil, to leave their hilly and oftentimes rocky acres, and help to push the frontiers of the nation farther inland. It was natural that among these should be some Sabbathkeeping Adventists. The Middle Western States had proved to be a fruitful field for the ministry of the word, and James White saw possibilities for successful missionary work by consecrated laymen among the pioneer settlers. In 1856 he made, through the columns of the REVIEW, the following suggestion:

"It seems in harmony with the work of the last ripening message for many of those in the East who have borne their testimony to their neighbors and townsmen, and have faithfully lived out the truth before them, to move into the West, where there is hope of benefiting

many, by a faithful testimony and holy life."—*Review and Herald*, Sept. 4, 1856.

That he was not unmindful of the strong temptations that would attend such a move, is evident from the words of counsel and caution that are found in the same article. He says:

"Beware, brethren, of settling down, and burying yourselves up in the cares of this life, of adding house to house and land to land. O, the deceitfulness of riches!"

#### *In Defense of the Truth*

Among those who moved west from Sabbathkeeping communities in the East, were some who made their missionary aims first. Witness, for example, Josiah Hart, who settled in Round Grove, Illinois. For months he held Sunday services in district schoolhouses. When a preacher came six miles and challenged him to debate on the Sabbath question, the people of the community urged



before many peoples, and nations, and tongues, and kings." Rev. 10:11.

#### *Difficulties Encountered*

Elder J. N. Loughborough had labored diligently and self-sacrificingly in the cause, but he had been poorly supported. Now, as he faced a severe winter, he was led to join the company at Waukon, where he might earn means as a carpenter, at least for a time, and thus provide support for his family.

Among the other families that had moved west from various places in New England and New York, were a number who, some years later, were to act a prominent part in the development of the cause of truth.

We can readily see that the prince of darkness, who had striven mightily to hinder and destroy the work of publishing the message by afflicting those who were leading out in its endeavors, was on the watch to divert from the cause of present truth those who might be useful in sounding the message regarding the coming of the Saviour and the restoration of the Bible Sabbath.

Not that these pioneer workers intended to become negligent in their efforts in behalf of the cause, but they were handicapped through uncertain financial support. Glowing pictures of Western land agents led them to believe that they might quickly secure their humble homes and property, which would aid in their support, and then use a part of their time in spreading the message. But they encountered unexpected difficulties that taxed their strength and consumed their time. They saw great possibilities of comfort and wealth if, by unremitting toil, they could subdue the prairie soil and provide buildings to shelter themselves and their cattle.

In this struggle, it is not strange that they gradually lost courage regarding their ability to carry out their original purpose of acting as messengers of truth. Hardships brought discouragement; discouragement led to murmuring. As with Israel of old, they did not venture to place the responsibility for their misfortune upon God, but they did find occasion to criticize those who had been their leaders in the cause of present truth.

#### *Questioned Laodicean Message*

Was it consistent, some of them argued, for the editors of the *Review* and its principal writers to apply the message of Revelation three to the Laodiceans, with its dark picture of spiritual wretchedness and misery and blindness and nakedness, to those who had come out from the

world, embraced the Sabbath, and who were looking for the coming of the Saviour? Were they not endeavoring to live faithful, consistent lives? Were not the men who wrote these articles, manifesting a spirit of personal superiority and ambition in charging humbler brethren with being lukewarm in the cause of present truth? And did it not seem that the "Testimonies" which were being published and sent abroad regarding the Laodicean condition of the remnant church, were influenced by the associates of the one through whom the messages were sent?

They questioned further if the removal of the *Review* office from Rochester to Battle Creek had not been a mistake. Why was it necessary for those connected with the publishing work to break their ties of friendship in Rochester and go to a new place where all were strangers? Besides all this, when the traveling messengers were so poorly supported, as had been the case with some in their own company, was it right that the benevolence and attention of our people should be so largely drawn upon to build up the work in Michigan and in establishing the publishing work on a new basis?

Such questions as these seemed natural to those who were suffering under the grinding conditions of settlement in a new country. And as time went on, the dissatisfaction and murmuring increased, until, as later stated by one of their number, the company gathered at Waukon was not at all anxious to see Elder and Mrs. White and their fellow travelers, when they heard they were coming to labor among them.

Surely it seemed that a great victory was assured to the enemy of the work of the third angel, and especially of the publishing work. The prospect seemed to indicate that John Andrews, instead of becoming one of the leading theologians in the church and its first foreign missionary, would be content to spend his days on an Iowa farm; that J. N. Loughborough would be persuaded that the hardships of ministry in the cause were too great, and that it would be proper for him to devote his energies for a time to the building of houses in this new community; and that the cares of the world would absorb the attention of a number of others who had abilities that were needed in the future development of the work.

#### *Threatened Daggers Revealed in Vision*

But this strategic move on the part of the enemy was not unmarked by the Lord of the harvest, and through the prophetic gift his evil plans were

revealed to Mrs. White. It was on December 9, 1856, that she was shown in vision that among those who had gone from the East to the West, were Sabbathkeepers who had "become drunk with the spirit of the world." Among them there was a loss of brotherly love, and in its place there had crept in a close, selfish spirit. So engrossed were they becoming in business that they were encroaching upon the hours of the Sabbath with their own work. They were neglecting the study of God's word, and by their eager grasping for worldly riches, were failing to show to their neighbors that they were seeking a better country.\*

The company at Waukon, Iowa, were especially shown to Mrs. White as being in a low spiritual condition, and filled with a spirit of dissatisfaction, bordering on rebellion. This view caused her deep distress. She felt burdened to visit them and bring them spiritual help.

At this time, she and her husband were at Round Grove, Illinois, where they had attended a general meeting appointed for December 6 and 7. The journey to Waukon, if it were made, would involve a drive of two hundred miles in an open sleigh in the middle of a severe winter, yet she felt constrained to ask Brethren Hart and Everts to take them to Waukon. These brethren could not refuse to share the hardships with her if she were determined to go, though they pointed out the difficulties and hardships of the long journey.

#### *The Trip to Iowa*

As preparations were made for the trip, it began to rain, and continued for twenty-four hours. By night the snow was fast disappearing, and it seemed that it would be impossible to drive with the sleigh. Before retiring for the night they discussed the matter, and at length James White declared that they must abandon their plan. Then, as Mrs. White tells the story:

"Brother Hart said to me, 'Sister White, what about Waukon?'

"Said I, 'We shall go.'

"'Yes,' he replied, 'if the Lord works a miracle.'

"Many times that night I was at the window watching the weather, and about daybreak there was a change, and it commenced snowing. The next evening about five o'clock, we started on our way."—*Life Sketches of James White and Ellen G. White*, p. 330.

As they traveled northward in Illinois, it continued snowing. The evening of the second day, they ar-

\* A portion of the instruction given in this vision is found in "Testimonies for the Church," Vol. I, pp. 149-153.

rived at Green Vale, where they tarried for the night with a family of believers. But in the morning they found the roads were blocked with snowdrifts. Day after day they waited, hoping in vain for a change in the weather. It was nearly a week before they were able to proceed, and then they could make but slow progress. Often they had to stop and dig their way through deep drifts.

Thursday evening they put up for the night at a hotel a few miles from the Mississippi River, near East Dubuque, Illinois. About four o'clock in the morning they were awakened with the unwelcome sound of rain upon the roof. There was no bridge across the great river, and they were dependent upon the firmness of the ice for their safety in driving across. They dared not wait, so as soon as possible they pushed forward through the rain in their open sleigh. There was a crust of ice on the snow and the horses broke through at nearly every step.

They inquired frequently of those they met regarding the possibility of their driving across the Mississippi River, but received no encouragement. The treacherous ice was covered with a foot of water. Mrs. White thus briefly describes the dramatic moment when they reached the river bank:

"Brother Hart arose in the sleigh and said, 'Is it Iowa, or back to Illinois? We have come to the Red Sea; shall we cross?'"

"We answered, 'Go forward, trusting in Israel's God.'"

"We ventured upon the ice, praying as we went, and were carried safely across. As we ascended the bank on the Iowa side of the river, we united in praising the Lord."—*Life Sketches of James White and Ellen G. White*, pp. 330, 331.

They were now only about half way to their destination. That day they went six miles beyond Dubuque, and put up at a hotel to rest over the Sabbath. In the evening they sang hymns, and after the other guests had gathered to listen, Brother Everts hung up his chart and gave a short lecture.

Sunday they resumed the journey. The thermometer had dropped again, and it was bitterly cold. They watched each other for frozen faces and would frequently rub with snow some frost-bitten portion of nose or ears. Of the difficulties encountered the next two days, Mrs. White wrote to her children from Volney, Iowa, December 24, 1856, the last day of the journey:

"Here we are fourteen miles this side of Waukon. We are all quite well. Have had rather a tedious time getting thus far. Yesterday for miles there was

no track. Our horses had to plough through snow, very deep, but on we came.

"O such fare as we have had on this journey. Last Monday, we could get no decent food, and tasted not a morsel with the exception of a small apple from morn until night. We have most of the time kept very comfortable, but it is the bitterest cold weather we ever experienced.

"We introduce our faith at every hotel we enter, and have some two or three invitations to hold meetings on our return. . . . There seems to be interest awakened at every place we stop. We think we shall have some meetings in this place next first day. . . .

"O how thankful shall I be to see home, sweet home, again and my dear little boys, Henry, Edson, and Willie. . . . Children, be thankful for your comfortable home. We often suffer with cold, and cannot keep warm sitting before the stove, even. Their houses are so cold and your mother suffers with cold in her head and teeth all the time. . . .

"Last night we slept in an unfinished chamber where there was an opening for the stovepipe, running through the top of the house,—a large space, big enough for a couple of cats to jump out of.

"Pray for us. We are near the scene of conflict. I say pray for us, for God to open the way for our return, or we may be blocked in and remain all winter. Pray for the Lord to give us success."

#### *An Unexpected Meeting*

The brethren at Waukon had read in the REVIEW of the appointment for Elder and Mrs. White at Round Grove, Illinois, but no appointment had been made for Waukon, and they did not consider even the possibility of their venturing to visit them through the deep snow and the cold of that December. They were greatly surprised at seeing their visitors. Of Elder Loughborough's experience, he has written:

"As Brother Hosea Mead and I were working on a store building in Waukon, a man looking up saw me, and inquired, 'Do you know a carpenter around here by the name of Hosea Mead?'"

"I replied, 'Yes, sir, he is up here working with me.'"

"Brother Mead said, 'That is Elon Everts' voice.'"

"Then he came and looked down, and Brother Everts said, 'Come down; Brother and Sister White and Brother Hart are out here in the sleigh.'"

"As I reached the sleigh, Sister White greeted me with the question, 'What doest thou here, Elijah?'"

"Astonished at such a question, I replied, 'I am working with Brother Mead at carpenter work.'"

"The second time she repeated, 'What doest thou here, Elijah?'"

"Now I was so embarrassed at such a question, and the connecting of my case with Elijah, that I did not know what to say. It was evident that there was something back of all this which I should hear more about.

"The third time she repeated the question, 'What doest thou here, Elijah?'"

"I was brought by these bare ques-

tions to very seriously consider the case of Elijah, away from the direct work of the Lord, hid in a cave. . . . The salutation most thoroughly convinced me that there was going to come a change, and a 'go-back' from the labor in which I was then engaged."—*Pacific Union Recorder*, Aug. 4, 1910.

Meetings were appointed to be held in a large room in the home of Brother Edward Andrews. Not all were ready at once to accept the view that the message to the Laodiceans should be applied to the Sabbathkeeping Adventists. At the Sabbath meetings, the question was freely discussed in a candid, Christian manner, and all became united in accepting the new light.

On Monday, a meeting was called for the discussion of matters that had led to misunderstanding and alienation of the sympathy of the group in Waukon from the brethren in Battle Creek. When facts were stated and motives explained, it was seen that there was no just occasion for loss of confidence in the leading brethren.

The way was now open for confession and forgiveness. At the evening meeting, an unusual spirit of prayer rested upon several of the brethren, and the Spirit of the Lord wrought powerfully with them. Mrs. White was taken off in vision, during which she repeated very solemnly the words, "Return unto Me, and I will return unto you, saith the Lord." These words brought consolation and hope to some who were desponding because of their past mistakes.

Among others who were powerfully affected during this experience was Mrs. Loughborough. She had been left so often alone for long periods while her husband had been away from home preaching, that she had been tempted to murmur at her hard lot. Now she confessed her bitterness of spirit, and urged her husband to return to his ministry.

The meeting lasted till midnight, and was resumed at ten o'clock the next forenoon, lasting without intermission till five o'clock in the afternoon. John Andrews renewed his consecration to God and to His service, and the spirit of confession continued till every cause for alienation was removed, and those present rejoiced in their acceptance with God.

#### *Influence on Future Workers*

While considering the marked influence of these meetings upon future workers in the cause of God, it is worthy of mention that George I. Butler, one of the sons of E. P. Butler, formerly of Vermont, though not present at these meetings, was just about this time converted from

skepticism in a very remarkable manner. While traveling on a steamer along the Mississippi River, he was waiting at Rock Island, Illinois. Here, as he was meditating upon a verse of Scripture, he seemed to hear an audible voice bidding him to believe the Bible as the word of God, to which he responded, "Yes, Lord, I will." Returning to the ship, he bowed on his knees in the cabin, and gave himself to the Lord.

Shortly after, he went to Waukon and engaged in farming, until a few years later he was called from the farm to the ministry. The zeal of the church, fresh from this revival, and this knowledge of their thrilling experience, made a deep impression upon his mind, and helped to fit him for his many years of service as Gen-

eral Conference president, to which he was later called.

In concluding his report to the Review of this truly epochal experience at Waukon, James White said:

"Should we undertake to give a full description of the triumphant meetings at Waukon, we should fall far short of doing justice to the subject. We close our remarks by adding that these meetings were the most powerful we had witnessed for years, and in many respects the most wonderful we ever witnessed.

"We parted with our dear friends in tears, feeling the sweetest union with them, and grateful to the Lord for His merciful dealings to His erring children. We felt that the increase of light and evidence that we were living in the last of the seven periods of the church of Christ was tenfold, and that we were already many times paid for facing the prairie winds and storms on our long and tedious journey to northern Iowa." —*Review and Herald*, Jan. 15, 1857.

## The Testimony of Jesus Christ

BY ELVA ZACHRISON

ACCORDING to Revelation 19:10, the testimony of Jesus is the Spirit of prophecy. In 1 Peter 1:11 we are told that it was the Spirit of Christ which was in the prophets that testified beforehand the sufferings of Christ, and the glory that should follow. The prophetic gift, manifested intermittently down through the ages, was to appear again in the last days. One of the distinguishing features of the remnant church is that it has the Spirit of prophecy.

### *Gift of Prophecy in the Remnant Church*

How faithfully has God fulfilled His promise in bestowing upon His remnant church the prophetic gift! How marvelously has the manifestation of this gift in the writings of Mrs. E. G. White built up this remnant church, and promoted the forward sweep of this movement to the ends of the earth!

From 1 Corinthians 12:10, we learn that prophecy is one of the gifts of the Spirit, given, according to Ephesians 4:12, 13, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in [into] the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

If ever a church must attain that high standard of perfection, it is the remnant church. "In their mouths was found no guile: for they are without fault before the throne of God." Rev. 14:5. "The remnant of Israel shall not do iniquity." Zeph. 3:13.

In the last days the light of truth shines brighter, the knowledge of full salvation beams clearer, than in any preceding age. Yet to the true church in the early apostolic days, Paul says: "That in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:5-7.

The early church had all the gifts of the Spirit. The remnant church will also have all the gifts of the Spirit, including the testimony of Jesus confirmed in them.

The apostle Paul says, "Covet to prophesy." 1 Cor. 14:39. In advising us how to obtain the "best gifts," he eloquently swings from the greatest gifts of the Spirit, to love, the greatest fruit of the Spirit. First Corinthians 13 has been called his masterpiece.

### *Fruits of the Spirit*

Will not the remnant church, while exercising all the gifts of the Spirit, also have all the fruits of the Spirit? The gifts are diversified, the Spirit "dividing to every man severally as He will," whereas the fruits of the Spirit will be manifest in each individual member of the remnant church.

Many, too many, of us have never had the witness of the Spirit in our lives, and so are living in uncertainty. We should come to the Lord and receive the assurance that we are His, and then rejoice in the certainty of this glorious truth.

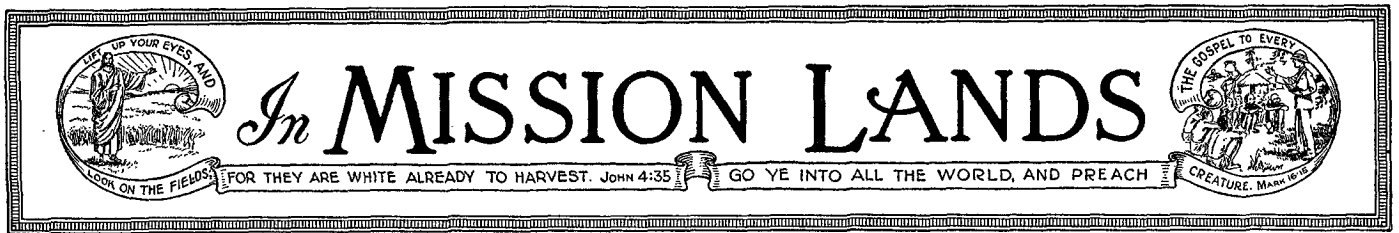
Recently I talked with a sister who told me of her experience in coming to the Lord. She had had a very unhappy childhood. She still bore the scars of the terrible abuse of her stepmother. Her married life was even unhappier. So when she heard that the friendship of Jesus may become very real to earth-bound children, and that we may know for a certainty that we are Christ's and that Jesus is ours, she determined to obtain this experience. She prayed and studied and listened until she understood that she must surrender all, and say, "Yes, Lord," to every one of God's commands, and then trust Him implicitly.

One day as she was sitting by the window sewing, the unspoken prayer of her heart still being for the witness of the Spirit, she opened her Bible and began reading. Her heart was surrendered; and as she heard the Lord talking to her through the passages of His word, her soul responded, "Yes, Lord." Then the blessed Spirit came to her, filling every chamber of her hungering heart with the overflow of love for which she had been longing. She said to her wee tots near her, "Come, children, let us pray." They knelt with their mother as they had often done before, and she says that the presence of the Lord seemed to envelop them with His glory. From the depths of her rejoicing soul the anthem was rolling, "Praise the Lord!"

After kneeling for some time, she arose and resumed her seat by the window, her heart still overflowing with her new-found joy. Soon her husband, a godless man, came in, and began cursing and swearing. He struck the door with his fists, then came over to where she was sitting. Shaking his fist in her face, he declared she should never go to church again. Formerly she had always felt resentment, but this time her spirits were unruffled. The Spirit of God was bearing witness with her spirit that she was His, and nothing else mattered. Her peace was like a river, and though she said not a word, her heart was still singing, "Praise the Lord!" even when her husband struck her. Today she testifies that from the time of this experience she has had a power in her life to overcome and to live for God that she had never known before.

"Ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8.

"His blessed kiss of peace  
Has assured my soul forever  
That His love will never cease."



## The Northern Islands of the Cook Group

BY H. B. P. WICKS

On September 17 the trading schooner "Tiare Taporo" left Rarotonga, with the writer as the only European passenger, for the island of Penrhyn, which lies about 760 miles to the north-northeast of Rarotonga. With a heavy southeast trade wind blowing (rather more than was necessary) and the ship in ballast, the sails were reefed and the course set. The sails were not shifted, except to shake out the reefs on the third day, when the wind moderated slightly. The sea was rough, but we made good time, and entered Penrhyn Lagoon five days from the time we left Rarotonga.

Penrhyn is the only inhabited island of the Cook group that has a passage into the lagoon large enough for the schooners to enter; and it was very pleasant, after the five days of rough weather, to get into smooth water. We had not been long out from Rarotonga when influenza broke out on board, and every one was affected, so the rest of ten days on Penrhyn was appreciated. We were not there long, however, before the influenza broke out ashore and went right through the village.

Penrhyn is a large atoll, enclosing a lagoon perhaps fifteen miles long, surrounded by a coral reef, some parts of which are awash, and other parts raised above high-water mark as much as eight to ten feet. It is on these sandbanks, which have been planted with coconuts, that the people live.

There are two villages, with a total population of a little over 500. This description of the atoll is typical also of all the other atolls of the group. Penrhyn is the only island of the group on which we have no representative of this message. My time here was spent first in recuperating from the "flu," then in visiting those who were sick, and giving treatments and Bible studies where opportunity presented. There are some who appear to be interested, and the work would probably open favorably if we had some one competent for this place.

### Baptism on Rakahanga

After ten days we set sail for Manihiki, another atoll more than 200

miles to the westward. At midday on the third day the ship was alongside the landing. I was met by Tauraki, our native evangelist, with whom I stayed that night. The next morning I returned to the ship, and we sailed for the island of Rakahanga, about twenty miles distant, where I spent two days ashore with our little company which is being cared for by a local elder.

A woman who united with us about two years ago, requested baptism. Her husband is a Roman Catholic. She was well spoken of by all, and on examination I found her to be well instructed and to be enjoying a good Christian experience. So on Sabbath morning I baptized her in the beautiful Rakahanga Lagoon. In the afternoon the Lord's supper was celebrated, the first time in four years.

It was very refreshing to be with this little company for even two days, to hear the stories of their sorrows and joys, and to encourage them to remain faithful and press on in the Christian pathway for yet a little longer, for "He that shall come will come, and will not tarry."

Sunday morning we returned to the island of Manihiki, where I was able

to stay with Tauraki for two days more. During that time I held the first baptismal service ever conducted on that island. An elderly man who has been keeping the Sabbath for nearly nine years, whom I had refused to baptize on several previous occasions, because he was a tobacco addict, had now overcome the craving for the filthy weed. First we held a service in the little leaf house that serves for a church, and then went to the appointed place at the shore of the lagoon, where we found about 200 people assembled to witness the scene. Some scoffed, but others said that now they had witnessed the way in which John baptized Jesus. We trust that what they saw and heard that day will bear fruit, and that many will repent and be baptized, and have their sins washed away too.

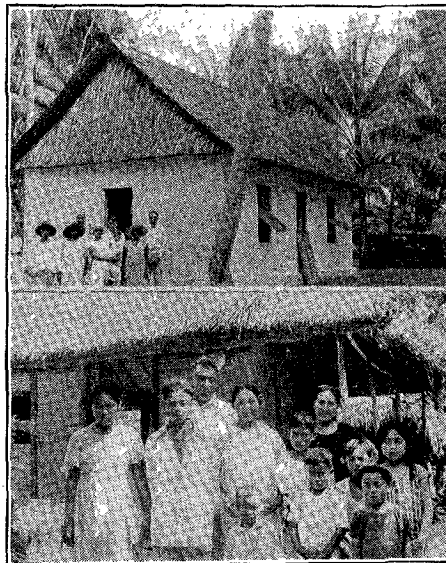
Tauraki has been laboring on this island for three years now, and so far has only one young man with him. While we were there, though, a young couple came to see us, and expressed their desire to join the people who keep the commandments. May they have grace to continue.

We left Tauraki and his large family on Tuesday, and started for the island of Suwarrow, 210 miles in a southwesterly direction, and on Thursday morning anchored inside the lagoon. This island is also an atoll, and is uninhabited, except that occasionally a labor gang is brought here to work the coconuts and dive for pearl shells. There was a gang from the island of Palmerston, that had been here about five months. These, with ten tons of copra which they had prepared, we took aboard to return to Palmerston, leaving the island again without inhabitant.

### A Visit to Palmerston Island

A further run of almost 300 miles brought us to the atoll known as Palmerston Island, which is the home of the Masters family. This is the smallest atoll of the Cook group, and is oval in shape, with six small islands spaced almost equally distant around the reef. The lagoon is shallow, with numerous coral clumps which at low tide are awash. The colors in the bright meridional sunshine are superb.

Almost a hundred years ago, William Masters, a sailor from a whale ship, took to himself three native



Upper: Church and Company of Believers on the Island of Rakahanga, Cook Islands, October, 1935.

Lower: Tauraki, Native Teacher on the Island of Manihiki, and His Family, Cook Islands, October, 1935.

wives from the island of Penrhyn, and settled on the then uninhabited island of Palmerston.

The islets scattered around the reef have been equally divided among the descendants of the three families. All the islands have been planted to coconuts. In the past the Masters family have shipped more than fifty tons of copra a year; but recently two destructive hurricanes have devastated the place,—one in 1926, when it took six years for the coconuts to recover from the effects, and an even worse one in February, 1935. Now there is not a nut to be seen on any tree. This makes a serious problem concerning diet, which is necessarily restricted, on such an island, to coconut, fish, fowl, and a taro which they cultivate by laboriously digging the sand out of pockets in the coral rock down to sea level until the water percolates through, then making up a compost of leaves until it is deep enough to plant their taro. During the most favorable times there is only a small quantity of taro on this island, but the hurricane destroyed many of their taro beds.

There is one small village near the

landing, where many of the people are living in houses thatched with coconut leaf. Most of their houses were destroyed during the recent hurricane. There were seventy-one people on the island, so with the seventeen that we brought from Suwarrow, there are eighty-eight people there at present.

We have a little company of about twenty-two all told. They are members of two families. Their little leaf church had been blown down, so they were meeting in the home of one family. I spent Friday and Sabbath with them. The time was all too short. However, I baptized one man, who had been waiting for several years. Forty people witnessed the ceremony, it being the first time this rite had been administered there.

Taking leave of the company on Sabbath afternoon, we set sail for Rarotonga, 280 miles distant, arriving home five weeks to the day from the time we left.

Although there is nothing spectacular in the work here in the Cook Islands, still there are honest souls who are living in all good conscience before God and man.

ing. We passed on, however, without being molested.

Shortly after our arrival at the hotel at the end of our day's travel, we learned that a telephone message had been received that one of the autobuses of the group we had been with, had been stopped by bandits and the passengers robbed of all their money and valuables.

The next morning we heard the details of the robbery. When the autobus that we had seen about a mile away came near to the place where our auto had stopped, less than five minutes after we had left, a group of bandits waiting at the roadside shot holes into two of the tires, and as soon as the car stopped, robbed the passengers of all their cash and valuables. Three men were tied up to be taken away, but were later released. No doubt the fact that other automobiles were coming not far away frustrated some of the plans of the brigands.

After the robbery the passengers hastily gathered together the few things the robbers did not carry away, threw them into the autobus, and hastened on as soon as the tires could be repaired. Just before we left the hotel the following morning, we saw a sight that I shall long remember. What remained of all the passengers' baggage was thrown into a pile, and each sought out what belonged to him. Suitcases and packages had been cut or broken in pieces, and all things of value had been taken. Some of the passengers were thinly clad, as their clothing had been snatched from their bodies and carried away.

The driver of the autobus that had been robbed said to me, "The robbers were after you, but you got away just in time." Without doubt if we had been delayed another four or five minutes we would have been the victims of the robbery and perhaps of bodily harm.

Surely the God of heaven guides and protects those who put their trust in Him. They are always in His hand. We rejoice in God's protecting care, and that now, as in days of old, His promise is sure—"He shall give His angels charge over thee, to keep thee in all thy ways."

*Sianfu, Shensi.*



Love's secret is to be always doing things for God, and not to mind because they are such very little ones.  
—Faber.



"THE gods we worship write their names on our faces."

## "To Keep Thee in All Thy Ways"

BY JOHN OSS

THE other day, as we were traveling through a bandit-infested area in the Kansu Province, returning to Sianfu, the capital city of the province of Shensi, we had an experience that reminded us of the wonderful promises of the ninety-first psalm,—  
"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. . . . There shall no evil befall thee, . . . for He shall give His angels charge over thee, to keep thee in all thy ways."

The road over which we must travel had been closed for some weeks, due to communistic activities. While the meeting was in progress at Lanchow, the capital city of the Kansu Province, we wondered just how we would be able to make our next appointment in the province of Shensi. We made the opening of the road a special subject of prayer, and were made glad when, on the last day of the meeting, the first commercial passenger automobiles came through and announced that the road was open. Three days later we left Lanchow in company with seven autobuses, as it was still unsafe for one auto to travel alone.

The first day of our long trip was uneventful and all went well, but in

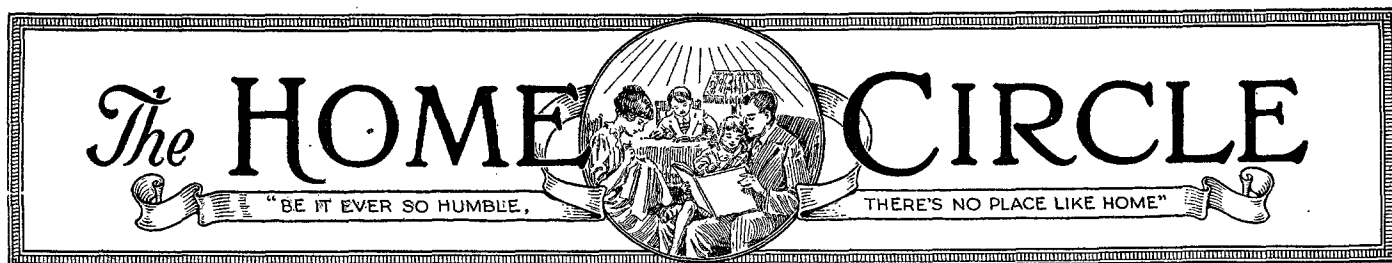
the afternoon of the second day we had an experience that showed God's wonderful guidance and protection.

Learning that the road was considered safe to travel, and finding it easier driving to be somewhat in advance of the other automobiles, we drove some distance ahead of the party with whom we had traveled the previous day. All went well till we came to a certain turn in the road and started down a long hill.

When we came to the foot of the hill and started up the opposite side of the narrow valley, the auto, which had not been working well for some time, suddenly stopped. It proved to be carburetor trouble, and it took some time to get the car started again.

As we left the spot where we had been while the auto was being repaired, we noticed the first autobus behind us coming less than a mile away. We also noticed some people coming toward the road a short distance ahead. Before the auto stopped we had seen a man on the top of a high hill, some distance from the road, mount a horse and hurry away, and we wondered if these people had any connection with his hurried departure as soon as he saw us com-





Conducted by Promise Kloss

## Early Impressions

BY W. G. MURDOCK

"As the twig is bent, the tree's inclined." This is a true statement in the physical realm; and how true also in the development of character! The impressions made upon the plastic mind of the child are responsible for molding his whole future experience. Therefore it is highly important that parents and those who have a responsibility in looking after the youth, should realize the very important task laid upon them.

On the mountains of Scotland one day a visitor met an old shepherd. As he glanced at the sheep quietly grazing on the mountainside, he remarked that these were the best sheep he had seen for many years, and asked the shepherd how it was that his sheep looked so much better than his neighbor's. The old man hesitated for a moment, and looking into the visitor's eye, slowly answered: "I take care of the lambs." He knew that in order to get good sheep he must nurture the lambs carefully. If shepherds of ordinary sheep will take such great pains with their flock, how much more should the true shepherds of the flock of God care for the lambs in their midst!

The responsibility in taking care of the lambs of the flock rests primarily upon the parents in the home, and then upon the church school teacher.

The following story well illustrates how an impression made on the mind of a child of tender years may seem to lie dormant for many years, and then spring into life when the opportunity is afforded.

A child of six years was traveling with his parents on the railway from Glasgow to London. The mother told the little boy to feign that he was asleep when the ticket collector entered the compartment to check the tickets, as they did not have a ticket for him, and he was at the age when he should pay a child's fare. The young boy obeyed orders, and the parents congratulated themselves that they had been able to save six dollars on the child's ticket.

Time went on, and the boy became a youth of sixteen and went to college. One day a policeman called at the school and asked to see the president. "Have you a young man by the name of — in your school?" The president replied, "Yes." "I must see him; I have a warrant to arrest him for traveling on the railroad without a ticket. This is a

very grave offense, and he will have to answer for it."

Many years before, the parents had congratulated themselves that they had saved that paltry sum of money. Little did they realize that they had sown seeds that would mold the future life of their child.

How important it is, then, that we walk carefully before those who are of an impressionable age, that the seeds which are sown in their fertile minds may bring forth a harvest unto life eternal.

## Try a Horn

OCCASION: A family quarrel.

SCENE: The husband telling a friend how the breach was healed. Go on with the narrative.

"Alice and I have our little differences of opinion now and again—I

### A "Naughty Boy's" Soliloquy

BY ETHEL W. KELLY

"Now I lay me down to sleep—  
Don't want to sleep, I want to think;  
I didn't mean to spill that ink;  
I only meant to softly creep  
Under the desk and be a bear—  
'Tain't 'bout the spanking that I care.

"If she'd only let me 'splain an' tell  
Just how it was an accident,  
An' that I never truly meant,  
An' never saw it till it fell.  
I feel a whole lot worse'n her;  
I'm sorry, an' I said I were.

"I s'pose if I had cried a lot  
An' choked all up like sister does,  
An' acted sadder than I wuz,  
An' sobbed about the naughty spot,  
She'd said, 'He shan't be whipped, he shan't,'  
An' kissed me—but somehow I can't.

"But I don't think it's fair a bit.  
Then when she talks an' talks at you,  
An' you wait patient till she's through,  
An' start to tell your side of it,  
She says, 'Now that'll do, my son;  
I've heard enough,' fore you begun.

"F I should die before I wake—  
Maybe I ain't got any soul;  
Maybe there's only just a hole  
Where 't ought to be—there's such an ache  
Down there somewhere. She seemed to think  
That I just loved to spill that ink."

suppose all young married people do. And sometimes it is not easy to effect a reconciliation. Well, the other evening we went into a delicatessen shop in our neighborhood to get something for our evening luncheon. We had just had a lively 'tiff' and had made up.

"In the back of the shop a little boy and a little girl, the proprietor's children, were having a vociferous quarrel about some toys. She slapped him and he kicked her; then she slapped him again and he pulled her hair. Suddenly on this unpleasant scene appeared a third child, a baby boy of about two years, with a tin horn which he began to blow mightily. He blew so loudly that it drowned out the noise of the quarrel. He went up to his brother and blew the horn in his face, and then he went up to the little sister and blew the horn in her face. The two wranglers stopped quarreling and laughed. The baby kept on blowing the horn; the other boy beat the drum and the girl began to pound on a toy piano.

"We were served by this time and started out. At a toy shop on the way home, Alice turned to go in, and I said, 'What do you want in there?' 'I am going to buy a tin horn,' she said. 'Good,' I exclaimed, 'we'll get the biggest horn they have.'

"Whenever there is any sign of a quarrel coming on, one or the other of us gets out the horn, blows on it lustily, then we laugh and make up. This is the story of the horn of peace. It never fails."—*Author Unknown.*

## Parents' Problems

Conducted by

ARTHUR W. SPALDING

*What can I do to make my boys love the Sabbath? There are three of them, aged six, nine, and twelve. They go to Sabbath school; but the oldest one, at least, has lost his interest in it and goes rather sullenly. The other two tend to follow his lead. But, anyway, the rest of the Sabbath is almost a nightmare to me, for there is no place for them to go, as we live in the city, and they are restless and often quarrelsome. They want to play ball or bandit, or go roller skating, and will not listen long to my reading. Their father is not an Adventist, but as he works he is not here on Sabbath. I want my boys to be Christians and to keep God's Sabbath, but I do not seem to know how to go about getting them to.*

E. B.

Dear sister, you have a great problem. But you have also a great Teacher, even Jesus Christ. There were once two sisters, into whose home Jesus came to teach. Martha bustled about, anxious and careworn, fearful that things were not going well. Mary came close to Jesus and listened to His teaching. And Jesus said, "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away." There were things needing to be done in the house, and I believe Mary did them, and at the right time. But Martha tried to do them all the time, even when she should have been resting and listening and studying. We have to be learners at the feet of Jesus, and then we can be successful workers, carrying out His teaching.

Do you take time to listen to Jesus and learn of Him? Every day? You will have to plan definitely for it. Make a daily program in your home, in which everything has its due time and place, and then keep to it. Put in an hour—or a half hour, at least—when you not only pray, but study. You have to listen to the Teacher, and meditate upon His teaching.

Seek for the precise knowledge you need in the training of your boys: the Bible; Mrs. E. G. White's writings, particularly "Ministry of Healing," "Education," "Counsels to Teachers;" the Christian Home Series, particularly "Through Early Childhood" and "Growing Boys and Girls."

You have to learn how to make home happy, the most desirable place your boys know of—no fretfulness, no scolding, no worried face, but sunny looks, happy tones, cheering song, glad greetings, and happy

things to do. These cannot be detailed in a paragraph; you must make a constant study of home life. But be assured that underneath all this happy life lies the experience of a heart filled with the peace and presence of God. And that means "Sabbath."

The Sabbath is an experience. Unless the Sabbath is in the heart, all attempt at outward observance of the day will result in nothing better than pharisaism. And what does it mean to have the Sabbath in the heart? It means to have Christ in the heart. "Sabbath" means "rest," and to have the Sabbath experience means to answer to Jesus' invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." The Sabbath day is sacred and beneficial only to him whose life is filled with the Sabbath—the peace—of Jesus. Thus Sabbath-keeping involves all of Christian experience, and means a life of communion with God every day of the year. Then the Sabbath day comes every week as a blessed opportunity to live more completely the ideal life.

"God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family, opportunity for communion with Him, with nature, and with one another."—"Education," p. 251. Get the little pamphlet, "The Blessed Sabbath," read the chapter, "The Sabbath," in "Education," and similar chapters in "Through Early Childhood" and "Growing Boys and Girls."

The Sabbath day cannot be spent in inactivity by vigorous boys. A little reading may be endured, or better, storytelling; but muscles and



nerves demand exercise. Children vary in nature, and some are more quiet and tractable than others; but all require physical as well as mental activity. There must be strolls, walks,—and there is no divine prohibition of running and climbing. But if these children are led out in nature study, not only on the Sabbath day but on other days, there stretches before them on the Sabbath an infinite world of interest and occupation which will preclude hilarity or roughness. Combine this study with Bible lore and teaching. This takes preparation on the parent's

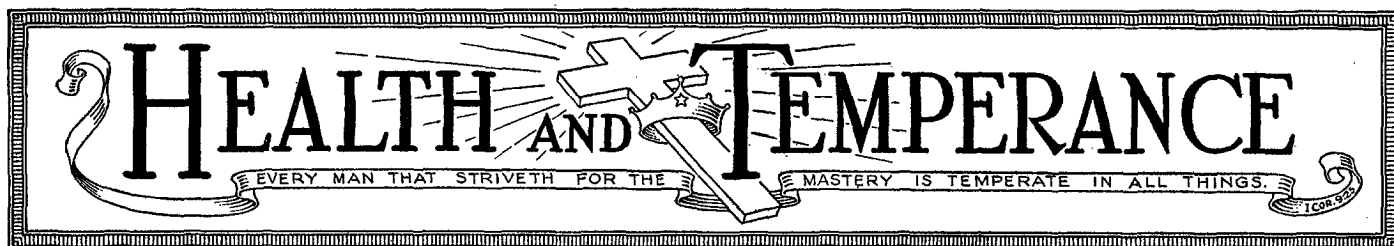
part; that cannot be shirked. "Mary hath chosen that good part, which shall not be taken away."

You live in the city. That is unfortunate, not only on the Sabbath day but for every day of these boys' lives. Pray and plan for removal to the country. Here is possibly a point of contact with the father's interest in his boys. Other mothers in your situation have accomplished it; why not you? But country life is of value only if its advantages are utilized in study, work, and recreation. Here lies a great field for your study. Do not be daunted by its magnitude: you have only to advance a step at a time. And this is Christian living. The Christian does not remain empty-minded, making only formal religious gestures; the Christian, and especially the Christian parent, grows.

Our children will be lovers of the Sabbath in just the degree that they are lovers of the Lord Jesus. To love the Lord Jesus means more than observing religious forms, more than reciting the ten commandments, more than making a perfect record at Sabbath school. All of these may be a part of true religion, but they are not the sum. Our children must be placed under such conditions, molded by such influences, led into such truth, that they will know God.

The Bible, skillfully taught, is one great source of knowledge of God. Another, and even more neglected one, is study of nature,—the study of which Mrs. White says, "In no other way can the foundation of a true education be so firmly and surely laid."—"Education," p. 101. Still another source is the study and observation of the laws of our being, in diet, in cleanliness and purity, in work, rest, and recreation, making the body a temple of the Holy Spirit. And crowning all is the conduct of home life and communion in such a way that sweet ministry shall be the very breath of the child's life. We can lead into true Sabbathkeeping only as we inculcate these elements of Christian education.

You ought to have the help of the church in the education of your boys. I hope they are in church school. But every church should have competent Junior Missionary Volunteer leaders, who will take a deep and abiding interest in leading the boys and girls in the Progressive Plans of the Junior Missionary Volunteer Society. This fills a tremendous space in the child's life. But still the chief work remains with the parents. Be of good courage, dear mother; your reward will measure with your zeal.



## Diet, Health, Character, Destiny

BY ARCHIBALD W. TRUMAN, M. D.

"THE very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." 1 Thess. 5:23, 24.

The very God of peace sanctify you, not holy, but wholly—completely, entirely. "And I pray God your whole spirit and soul and body be preserved blameless." How can the body be preserved blameless?

Many seem to think that religion has to do only with the heart or the soul. The religion of the Bible includes the whole man, the entire being. True religion cleans up the body and purifies the mind and heart. It is not possible to have a clean, pure mind in a polluted body. God's message for the hour cleans up the soul temple, the body. It purifies the heart and sanctifies the entire being.

### A Clean Mind in a Clean Body

The third angel's message is true in doctrine—it makes the receiver clean in soul; it is a message for the physical—it makes a man clean in body; it is a message for the mental—it makes a man clean in mind. There are no sophistries, no fairy tales, no evolution in it. This three-fold message develops a clean mind and a clean soul within a clean body.

Better health is the rightful heritage of every Seventh-day Adventist. It is a part of the new birth of every Christian, but especially of those who have received the truth of the third angel's message.

I was born a Seventh-day Adventist. My mother was not only a Seventh-day Adventist; she was a seven-day Adventist. Mother heard, received, embraced, and lived the whole message, the whole truth, seven days of the week, although our home was a divided one. When but a lad of seven years, I made a bargain with my mother. One day she offered me five cents if I would promise to use no more pepper. Although I could not then see what I understand now, the nickel appeared large to me and I entered into the

compact. And although forty-five years have passed since, I have never found occasion to dust pepper over my food. That was the beginning of my interest in health reform, and I thank God for a mother whose example and instruction included this phase of present truth.

### An Integral Part of the Message

Health reform is an integral and vital part of the third angel's message. It is not an appendage or an afterthought.

"The health reform, I was shown, is a part of the third angel's message."—*"Testimonies," Vol. I, p. 486.*

"You have stumbled at the health reform. It appears to you to be a needless appendix to the truth. It is not so; it is a part of the truth."—*Id., p. 546.*

"Many are suffering and many are going into the grave because of the indulgence of appetite. . . . There are many now under the shadow of death who have prepared to do a work for the Master, but who have not felt that a sacred obligation rested upon them to observe the laws of health. The laws of the physical system are indeed the laws of God; but this fact seems to have been forgotten."—*Id., Vol. VI, pp. 372, 373.*

The health reform, the message of physical peace, is a beautiful part of present truth. It is a part of God's love message to His church, and through them to a suffering world. "It is in love and pity to the race that He causes light to shine upon health reform."—*"Counsels on Health," p. 21.*

The value of these health principles may be measured only by a true estimate of the value of vigorous health and by the part which these reform principles must play in preparing a people for the coming of the Lord.

"The health reform is one branch of the great work which is to fit a people for the coming of the Lord."—*Id., p. 20.* "He who cherishes the light which God has given him upon health reform, has an important aid in the work of becoming sanctified through the truth, and fitted for immortality."—*Id., p. 22.*

I appreciate these principles. We ought to be profoundly thankful to God for a knowledge of the laws of physical peace in an hour like this. I cannot conceive of a temporal blessing to any one that can equal

the value of good health. I do not know of any tragedy in this world that is worse than the loss of one's health. Of course, one can be a Christian and not be in possession of good health, but his dreams of accomplishment and happiness fade rapidly when health is gone.

Health reform is truly a part of God's last message to men. I do not know, I do not practice, I do not echo, a single health principle which I did not obtain from the ministry or the literature of this denomination. A well-rounded health message cannot be had anywhere else. One cannot obtain the whole truth upon the liquor question or upon the tobacco evil except in the message of the remnant church.

Do you not think that well-informed physicians of the world understand the nature of alcoholic beverages and their ruinous effects upon the brain and nervous system, upon the heart and circulatory system, upon the stomach, liver, and digestive system, upon the kidneys and other organs of excretion? Do not these learned medical men know the potency of nicotine to damage the heart structure, harden the arteries, raise blood pressure, and wreck the health foundations? Why then the desert dearth of reliable information in our schoolbooks and popular literature regarding the true nature and effects of these twin agencies of death? "Don't smoke too much; don't drink too much," is the usual medical counsel. How much is too much of a deadly poison?

### A Question of Conscience

We cannot escape the conclusion that something more than knowledge is essential to lead any one to adopt and consistently practice health reform principles. It requires a conviction born of a sense of one's accountability to his Creator for the manner in which he treats the human habitation, and also an appreciation of the exalted privilege and honor of cooperating with the Designer and Builder of the body temple in making of it a fit abiding place for the Holy Spirit of God.

It requires the same grace of Christ to live health reform that it requires to keep holy the Sabbath day. Would you permit a personal

application of the outworking of this principle? Did you ever make measurable progress in healthful living until this question became to you a matter of conscience, of loyalty to right, of faithfulness to duty, of obedience to God?

A few years ago I was on a boat en route to Europe. A worker was on the boat who had been preaching this truth effectively for fifty years, but has since given it up and is now in the ranks of the opposition. He came into my cabin and talked to me for about three hours. But the whole burden of his conversation was to unsettle the confidence and faith in the Spirit of prophecy planted in my heart in childhood by a godly Seventh-day Adventist mother. When he had finished I said, "My brother, you have been preaching this truth longer than I have lived. I cannot hope ever to make a contribution to this work which will equal yours; but would you permit me to ask you three questions?"

"First," I asked, "would you say that the reading of such books as 'The Desire of Ages,' 'Patriarchs and Prophets,' 'Christ's Object Lessons,' 'Ministry of Healing,' and 'Steps to Christ' would do a young worker like me injury?"

After some hesitation he replied, "No, I don't think it would!"

Then I said, "You know better than I that our entire educational system is a child of the Spirit of prophecy. You are aware that our health work, and our medical institutions, including our medical school, were developed under instruction from this gift. You know that our publishing work has been nurtured and developed through the counsels of this same agency. Would you please point out one place where these counsels have ever guided us wrong?"

The brother was visibly perplexed, and could not cite one instance of such misguidance.

I asked further, "What do you think would become of this world-wide evangelical movement if our leaders and workers generally would accept your position?" He was perturbed, but made no response.

Let us now inquire, What is the foundation for criticizing the Spirit of prophecy by this brother and by some others? Is it because the pages of these volumes constantly point to the Bible and encourage more diligent study of that blessed book? Is it because the Spirit of prophecy would lead us to a deeper regard for the sacredness of the tithe or to a more careful observance of the holy hours of the Sabbath day? Ah, no!

Almost without exception the stumbling block is the teaching regarding the necessity for great reforms in our physical habits, if we would be among that company of whom it is declared that they are without "spot, or wrinkle, or any such thing; . . . without blemish" before the throne of God.

Is it too much to say that to us the Spirit of prophecy is on trial in our experience, and that it stands or falls in its work for us according as we accept or reject its counsels, its warnings, and its reproofs? And is it not true that our greatest danger is still in the same indulgence where ruin began,—the indulgence of perverted appetite?

Many of our people are perplexed and more or less confused as to the real issues involved in health reform. Some think that health reform rests exclusively upon a physiologic basis; that it is merely a matter of improving the physical health, and perhaps of avoiding appendicitis or escaping the cancer menace. In the light of the teachings of the Bible and the Spirit of prophecy upon the subject, one cannot escape the conclusion that health reform rests upon both a physiological and a moral basis.

Any habit or anything which injures or weakens the body, in like manner injuriously affects the mind, enfeebles the will, and adversely influences the development of a noble character. Why is tobacco a moral evil?—Because it injures the body and is an enemy to health.

#### *Temperance in All Things*

The apostle Paul clearly indicates that temperance "in all things" is essential to success in running the Christian race and of obtaining the incorruptible crown. "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9:25. He further declared, I am not running an uncertain race, I am not fighting an uncertain fight, as one who pounds the air; "but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

Was the diet question merely a matter of physiology or physical health to the children of Israel, or did it also influence their religious experience and their destiny? For the instruction and admonition of those upon "whom the ends of the world are come," the light of inspiration illuminates the pages of sacred history which record the experiences of the chosen nation, and interprets the reasons for their tragic failure.

After delineating many wonderful experiences in which "all" the children of Israel shared, the apostle Paul wrote, "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." 1 Cor. 10:5, 6.

Speaking of their experience, the psalmist declares, "They waited not for His counsel: but lusted exceedingly in the wilderness, and tempted God in the desert." And what was the result?—Disease, not only of body, but also of soul. "He gave them their request; but sent leanness into their soul." Ps. 106:13-15.

The apostle further exhorts, "Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents." 1 Cor. 10:9. In what did they tempt Christ? The psalmist answers, "They tempted God in their heart by asking meat for their lust. . . . So they did eat, and were well filled: for He gave them their own desire; they were not estranged from their lust. But while the meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them." Ps. 78:18, 29-31.

In thus demanding, to satisfy their depraved appetite, that which God had withheld and forbidden, the children of Israel made a god of their appetite, and became idolaters. "Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play." "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:7, 11, 12.

#### *Influence of Diet on the Soul*

Here is a question that we do well to ponder and consider diligently. Does an individual's diet influence not only his health but also his soul, and may it be an important factor in determining his destiny? Isaiah wrote: "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55:2.

"The people need to see the bearing of health principles upon their well-being, both for this life and for the life to come. They need to be awakened to their responsibility for the human habitation fitted up by their Creator as His dwelling place, and over which He desires them to be faithful stewards."—*"Ministry of Healing,"* p. 146.

"Wrong habits of eating and the use of unhealthful food are in no small de-

(Continued on page 21)



## Department in the World of Business

BY FLORENCE HOWELL

### Office Etiquette

THE advent of woman into business has brought about a change of attitude toward her. She is now accepted on an equality with men in business, and must expect no favors because of her sex. While at home and socially the man always gives the woman the preference; in an office he does not rise to his feet because a woman employee enters the room. From nine o'clock to five they are laborers together, and nothing counts but efficiency.

There should be no familiarity between men and women in business. A kindly, courteous respect is due every one, but a certain reserve should be displayed that will discourage advances from the opposite sex. Christian names are not used in business. No matter how well-acquainted persons may be outside the office, here it is invariably "Mr." and "Miss." It is permissible for a girl occasionally to lunch with her employer when she is holding a responsible position and there are matters of business to discuss, but the girl should pay her own share, and thus keep her independence. Upon occasion, a girl may accept an invitation to lunch with a friend of the opposite sex, whether married or single, but she must use discretion, and must not allow this to be repeated often enough to cause criticism.

Do not allow personal likes and dislikes to show. The more impersonal you are, the more efficient you are considered. Ethics forbids that anything derogatory, or which could be in any way construed as criticism of one's competitor or predecessor in business or social position of any kind, should ever pass your lips. Among well-bred people, such criticism always detracts from their good opinion of yourself.

### Business Dress

Clothes are important, and must be suited to the occasion. The girl must always be neatly, simply dressed and fresh looking. Tailored clothes and sport suits, especially with a touch of fresh linen, are appropriate. The man's linen must

be immaculate, and his suit well pressed.

Make it a point to be neatly groomed, ready for work at the hour appointed. Avoid anything that will call attention to your person: cleaning fingernails, powdering the nose, propping the head or handling the face, arranging the hair or any part of the costume, playing with anything in the hand or on the desk, squirming about nervously. All of this shows inner confusion, uncertainty, lack of poise. Before leaving your mirror, groom yourself so that you will stay groomed, and then free your mind for your work.

### Honesty in Labor

"Business hours should be faithfully employed. To be wasteful of time or material is dishonest before God."—*Testimonies*, Vol. IV, p. 451. "Every one . . . should exercise even greater faithfulness in handling that which belongs to another than in managing his own affairs."—*Id.*, p. 450. During the hours you are employed by others, you should permit no personal work to slip in. Do not chat with other employees, nor write your own letters, nor make telephone calls; request your friends to call you at home, not at the office.

It is wise for those who are in business to have counsel. No one is sufficient unto himself. An employer will find much better cooperation on the part of his employees if he takes them into his confidence, to a certain extent, and welcomes suggestions. Such an atmosphere is conducive to loyalty.

### Business Principles

Much counsel is given by the Spirit of prophecy in regard to business and temporal living. "Be ye not unequally yoked together with unbelievers," includes more than the marriage relation. Seventh-day Adventists are warned against speculating:

"I was shown that it is a dangerous experiment for our people to engage in speculation. They thereby place themselves on the enemy's ground, subject to great temptations, disappointments, trials, and losses. Then comes a feverish unrest, a longing desire to obtain

means more rapidly than present circumstances will admit."—*Testimonies*, Vol. IV, p. 617. "He [Satan] tells them they may invest with profit in this or that enterprise, and in good faith they follow his dictation. . . . But frequently their expectations are not realized."—*Id.*, pp. 616, 617. "Soon they are tempted to swerve from their integrity in order to make as good bargains for themselves as possible."—*Id.*, p. 616.

"Thou shalt love thy neighbor as thyself," forbids us to take advantage of our fellow men in order to advantage ourselves. Think of the influence that avarice and false-dealing have upon the children in a family. Children are very likely to follow their father's example in business tactics, and to take great satisfaction when father drives a sharp bargain. They will think their father is keen in a trade, and that nobody can get the better of him. The Bible condemns in the strongest terms all false-dealing and dishonesty. Right and wrong are plainly stated. In *Testimonies*, Volume V, pages 179, 180, we read that some "bring a reproach upon the cause" by running in "debt for provisions." These debts they "are not always particular to pay, but instead move to another place." These should "not give occasion for the truth to be reviled through their . . . course of action. 'Owe no man anything,' says the apostle."

"A businessman is not necessarily a sharp, policy man. . . . Yet the Lord desires to have in His service intelligent men." "The Lord made Daniel and Joseph shrewd managers. . . . Of Daniel we learn that in all his business transactions, when subjected to the closest scrutiny, not one fault or error could be found. He was a sample of what every businessman may be."—*Christ's Object Lessons*, pp. 350, 351.

In the law given to Israel there was special provision made for those who were unable wisely to care for themselves, and no man was permitted to take advantage of them.

"The rights of widows and orphans were specially guarded, and a tender regard for their helpless condition was enjoined. 'If thou afflict them in any wise,' the Lord declared, 'and they cry at all unto Me, I will surely hear their cry.' . . . The taking of usury from the poor was forbidden, . . . and judges were warned against perverting judgment, aiding a false cause, or receiving bribes."



—*"Patriarchs and Prophets,"* pp. 310, 311.

This instruction just as surely concerns us who are living in the twentieth century.

#### Unwise Benevolence

While the Christian is to be charitable toward all, he is to use discretion in his benevolences. He is not to give blindly to every one who asks. Professional beggars on the streets are sometimes wealthy, having much property, and with money in the bank. They have grown rich upon the credulity of a sympathetic but unconsidering public.

"Methods of helping the needy should be carefully and prayerfully considered. . . . There are some who give indiscriminately to every one who solicits their aid. In this they err. . . . [Do not] encourage idleness, helplessness, extravagance, and intemperance; . . . place them [the needy] where they can help themselves."—*"Testimonies,"* Vol. VI, p. 277. "But if one comes to our door and asks for food, we should not turn him away hungry. His poverty may be the result of misfortune."—*Id.*, p. 278.

#### Poor Investments

Some men do not use the best judgment in making investments. Of a certain man it is said:

"Men who are not of our faith obtain means of him upon various pretenses. He trusts them, believing them to be honest. It will be impossible for him to get back all the means he has let slip out of his hands into the enemy's ranks. He could make a safe investment of his means by aiding the cause of God. . . . Frequently he is unable to help when he would because he is crippled and cannot command the means to do so. When the Lord calls for his means, it is frequently in the hands of those to whom he has lent it, some of whom never design to pay, and others feel no anxiety in the matter. Satan will accomplish his purpose as thoroughly through dishonest borrowers as in any other way."—*Id.*, Vol. II, pp. 675, 676.

#### Wills

The making of so important and responsible a document as a will should not be delayed until sickness or a near approach of death makes it imperative. Death is sometimes swift, and there is no opportunity to make disposition of property according to one's desire. Every man, and woman also, of mature years, whether possessed of property that is personal or real, should write a will and have it executed in proper form. You should secure proper counsel, for there are many technical points in the law which make it unsafe for laymen to execute without counsel from those trained in the law.

It is always good for the one making the will to write the entire will himself, and to do this at a time and under circumstances that will avoid,

so far as he can do so, any charge that he is mentally incompetent or unduly swayed by outside influence.

The will must be dated and signed the same as any other instrument, and duly witnessed by persons who can testify to the maker's sound mind and memory at the time of execution. It is best to select individuals not personally interested as beneficiaries under the will, to act as witnesses. These need not know the contents of the will, but they should sign in the presence of the testator and in the presence of each other.

A will usually names some individual or corporation as executor; and the document must be placed in safe-keeping and the place must be known to the executor, so that it can be

### I May Not See

BY LOUISE C. KLEUSER

I MAY not see the way entire  
Beyond the winding stretch;  
Around the juts, and up the hills,  
The lane I cannot sketch;  
But this I know, that just ahead,  
My Father's love and care  
Point out the way, as they do now,  
For God is everywhere.

Quite unawares, my path of bliss  
May change to rougher plain,  
While I may fail to comprehend  
A road of fear and pain;  
Of this I feel—yes, reassured—  
My God, Jehovah true,  
Has chiseled out this very path;  
No other way would do.

May I not bravely tread the road  
The Father points as mine,  
And though I fear, lean hard upon  
His strength and love divine?  
It matters not what turns or twists,  
How dark the way may be;  
Mine is the joy of trusting Him  
Who planned it all for me.

presented upon the death of the testator. It is not necessary that a will should be recorded.

Disposition of the property must conform to the statutory requirements of the State and county where the property is situated. Each separate parcel of real estate should be described as to its location, etc. Any additions or alterations in a will must be made by adding a codicil, which must be dated, signed, and witnessed the same as the will itself. Erasures or marking out invalidate it.

"The love of God constrains all who look for His soon appearing to give of their substance to further His truth in the earth."—*"Church Manual,"* pp. 106, 107. "It is especially the privilege and duty of the aged, . . . and those who have no children, to place their means where it can be used in the cause of God

if they should be suddenly taken away."—*"Testimonies,"* Vol. I, p. 200. "I was shown the awful fact that Satan and his angels have had more to do with the management of the property of God's professed people than the Lord has." "Some . . . are unwilling to make any settlement of their worldly business, and in an unexpected moment they sicken and die. Their children, who have no interest in the truth, take the property. Satan has managed it as suited him."—*Id.*, p. 199.

"It often happens that an active businessman is cut down without a moment's warning, and on examination his business is found to be in a most perplexing condition. In the effort to settle his estate, the lawyer's fees eat up a large share, if not all, of the property, while his wife and children and the cause of Christ are robbed. . . .

"Many are not exercised upon the subject of making their wills while they are in apparent health. But this precaution should be taken by our brethren. . . . Wills should be made in a manner to stand the test of law. After they are drawn, they may remain for years and do no harm. . . . Death will not come one day sooner, brethren, because you have made your will."—*Id.*, Vol. IV, p. 482.

#### Gifts and Annuities

"If you want your means to go to the cause, appropriate it, or all that you do not really need for a support while you live. . . . Dying charity is a poor substitute for living benevolence."—*Id.*, Vol. V, p. 155.

An annuity contract is an agreement whereby the donor makes a gift in money for which he receives a stated sum, payable annually, during his lifetime. Then upon the death of the donor the money becomes the absolute property of the donee.

Officers of the local or General Conference will give counsel and instructions as to the best way to proceed in making any disposition of property to the cause, whether by means of wills, annuities, or absolute gifts. It would be wise to get in touch with them before taking any steps in the matter.



### The Foolish Monkey

DR. SAMUEL SMILES tells us that in Algiers the peasants attach a gourd to a tree, and place rice in the gourd, which is left with an opening merely sufficient to admit the paw of the monkey they wish to catch. The monkey comes, sees the gourd and rice, puts in his paw, grasps the booty, and tries to pull out his clasped hand. Instead of letting go of the rice and pulling out his paw, he hangs on to the rice and stays there until the native appears and makes him captive. Poor, foolish monkey! And yet can it be that such an incident has an application even wider than this?—*Onward.*

# The WORLD-WIDE FIELD

THIS GOSPEL OF THE KINGDOM SHALL BE PREACHED IN ALL THE WORLD FOR A WITNESS UNTO ALL NATIONS; AND THEN SHALL THE END COME. MATT. 24:14

## *The Bible and Soul Winning*

*Four Hundred Years of the Printed English Bible*

BY WILL H. HOUGHTON

*President of Moody Bible Institute*

THE Bible is uniquely a personal book. It contains governmental laws, and imparts principles which, properly interpreted and applied, would bring right adjustment in every social relationship; but it is, after all, a book with a message to individuals. Each individual reading it can say, "This means me."

Thousands in every generation have recognized this, and have found comfort in the realization that not only is the Lord the shepherd of His people, but "the Lord is my shepherd."

It is this appropriation of the personal message of our Bible that this age seems to have lost—even those who are faithful in proclaiming that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The "whosoever," the universality of it, is always before them; but when some Philippian jailer as a lone soul asks, "What must I do to be saved?" they haven't the answer.

The revival in the church is always the making personal of the Bible message. As long as the Bible is the private possession of the king, of the church, or of the scholar, the book fails of its end and purpose. But let the releasing of it come and let it reach the people, and a spiritual awakening is on.

### *Door Opened to Spiritual Awakening*

When Tyndale and his associates gave the Bible to the people of England in their own tongue, they opened the door to a spiritual awakening. The nave of St. Paul's held the first five or six copies, and the multitude turned to this church to hear the word of God read. Later the Bible was reproduced in such fashion that it could enter the homes of the people; and out of an atmosphere of coldness and corruption a revival was born.

The revival of the Puritan period was due to this giving of the word of God to the common people one by one. It is popular today to ridicule

the Puritans; but as some one has said, "Better the age of the Puritans than the age of the impuritans."

Geneva has had the fortune to be the center of the world's interest for many reasons, but none more significant than its association with the name of John Calvin. He was the man who helped divinity students realize the power of the Bible in personal life. They called Calvin "the man of one book." But the students gathered with him for the study of the contents of that Book, and soon the awakening had come.

John Wesley found the church ignoring the Bible, and brought its power to bear on individual lives; and a revival was the result.

Every student of missionary history knows the story of Madagascar. When the missionaries were ordered to leave, they hurriedly finished the translation of the Scriptures and placed copies here and there. When the door of Madagascar was opened to the gospel years later, it was found that the Bible had done its work, and there were many Bible-born Christians awaiting the missionaries.

We are fortunate in our day, in that the Bible is made available to every one in his own tongue. But a Bible distributed and a Bible read may be two different things. It is the Bible read, released, received, that operates for the salvation and sanctification of life.

The ministers of today might heed the words of McCheyne, "It is not our comment on the word that saves, but the word itself." How frequently do we read in the Acts that the early Christians "spake the word," and that they went everywhere "preaching the word." Paul exhorts young Timothy to "preach the word," and reminds him of how much this word has meant in the lives of Timothy's mother and grandmother, as well as in his own life.

In the eighth chapter of Acts, one person, Philip, brought the Bible to bear upon the life of another person, the Ethiopian, in such a way that, through the Scriptures, the Ethiopian was brought to the knowledge of the Divine Person—Jesus Christ. This is the method and means of revival and of the lesser thing we call evangelism.

## *The Living Word*

That the word of God is "quick, and powerful" is the claim of the apostle. The word "quick" is old English for alive. The apostle Peter says it is the living word. It possesses life, but it also imparts its life; for in the same scripture (1 Peter 1:23) he says that we are born again by this word.

Church history itself is the corroboration of the fact that men may be born from above through the Scriptures. The useful servants of God in distant and recent generations have been Bible-born and Bible-bred. It may be a Wesley in his day, or a Moody in his; but the operating agency is the same—the Spirit of God through the word of God. Oh, yes, says James (1:18): "Of His own will begat He us with the word of truth."

It is said that when Mr. Spurgeon was enlarging and remodeling his great Tabernacle, when the work was about done, he went to the platform to test the acoustics. Thinking the auditorium was empty, he lifted his voice in the recital of John 3:16. High up on a bit of scaffolding was a workman just finishing his task. The word of God found its place in his heart at that moment, and he became a born-again Christian.

The blessing of God is on His own word according to His own declaration to Isaiah: "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:10, 11.

Our age is not new in its needs. What other ages required, we require. What has brought blessing to other men, will bring blessing to us. The Holy Scriptures are still "able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15.

How can a powerless church find new power? How can a scorned church find new victory? How can the indifferent be aroused, the skeptic

tical be convinced? Where is a spiritual awakening to be found? What will produce the faith which transforms character and gives life point, purpose, poise, and power? All the answers are in the one answer: "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17.

The Bible has always been the instrument for soul winning, whether in the period of revival or in the gleanings of quieter periods. God has used His word. He *will* use His word.

## Mussau, New Guinea

BY V. A. STEED

A LITTLE boy stands gazing out to sea. The question ever on his lips is, "Mummy, when is daddy coming home?"

Mummy replies, "I do not know, son; maybe tomorrow or the next day. We will just have to wait, dear."

No one knows, only the isolated missionary's wife and family, what a joy it is to see the sails of a ship coming over the horizon, knowing that within a few hours husband and daddy will be home. And then for the mail! We are overjoyed to have news from the homeland.

A letter has just reached us from Pastor Turner, asking that more boys be sent along to Ramu to help with the good work which has been opened in inland New Guinea. The question is put to the students, and each responds eagerly to the call.

My husband paid a visit to the Manus group last month, and found the work spreading rapidly. The people are rejoicing in their new-found light. We have every confidence in the two Solomon Island boys who have been placed in charge of the work there. They are full of courage, and are pressing ahead with the work. Truly these Solomon Island boys are a credit to their teachers, so steady and reliable are they.

On his return from Manus, my husband brought with him a young lad of about fourteen. I say "about," as none of these people can tell us their exact age. He is a very promising lad, and has a keen intellect. Really, it is an inspiration to watch his face during the Bible and singing periods in school. It beams. We are hoping for great results from the work of Salapan.

A sweet spirit is felt throughout our training school on Mussau. Everybody is busy and happy about the various tasks. One boy is asked to go and bring a wedge. He returns

and says, "Master, me find 'im, find 'im, find 'im, me no look 'im." Master answers, "Well, you go look 'im, look 'im, look 'im, and you'll find 'im."

Just recently I paid a visit to Sister Atkins' home, and stayed a few days while our menfolks were away at Kavieng. During my stay I developed a cold and some fever. The native women, immediately on hearing this, asked that they might come along and have prayer with me. They were delighted when I was able to be up and about the same afternoon, feeling much brighter. These people are great believers in prayer and have wonderful faith. I fear they could teach us a few lessons in faith. If any one of them becomes sick, or if trouble comes along, they go to the Lord, asking in faith for aid, and they are never disappointed.

When my husband visited one of the other islands a few weeks ago, he found a young man who had been badly gored by a pig. He was in a critical condition when carried up to the house. My husband brought him over here to the school, and dressed his wounds and cared for him. The whole school had special prayer on his behalf, and within a week or so he was up and about again, almost as well as ever.

He came to Mr. Steed one evening last week, and said he wished to thank him for all he had done. My husband told him to thank, not him, but the Lord that he had been spared. He has now a desire to enter school. He has been home to inform his people that he wishes to attend school and prepare himself to become a worker. We sincerely trust that, if time lasts, Lowai's desire will be fulfilled.



Brethren Who Were Instrumental in the Conversion of the Mountaineers of Occidental Negros, Philippines, as Related by G. S. Bacomo in the REVIEW of January 9

## A Prayer

"EACH day I pray, 'God give me strength  
 anew  
 To do the task I do not wish to do;  
 To yield obedience, not asking why;  
 To love and own the truth and scorn  
 a lie;  
 To look a cold world bravely in the  
 face;  
 To cheer for those that pass me in the  
 race;  
 To bear my burden fairly, unafraid;  
 To lend a hand to those that need my  
 aid;  
 To measure what I am by what I give.  
 God give me strength that I may rightly  
 live.'"

## A Church of Sailcloth and Rails

THE first church in America, erected, according to story, at Jamestown, Virginia, consisted of an awning made of old sailcloth, walls made of rails, seats of unhewn trees, and the pulpit desk consisted of bars of wood nailed to two trees. Captain John Smith says of the church: "We had daily common prayer, every Sunday two services, and every three months the holy communion, until the minister died."—*Religious Digest*.

## Diet, Health, Character, Destiny

(Continued from page 17)

gree responsible for the intemperance and crime and wretchedness that curse the world."—*Id.*, p. 146.

"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."

This is very serious, but let us read on:

"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."—*Id.*, p. 315.

"Is it not time that all should aim to dispense with flesh foods? How can those who are seeking to become pure, refined, and holy, that they may have the companionship of heavenly angels, continue to use as food anything that has so harmful an effect on soul and body?"—*Id.*, p. 317.

Speaking to the delegates of the General Conference in Washington, D. C., in 1909, near the close of her ministry, Mrs. White said:

"I am instructed to bear a message to all our people on the subject of health reform; for many have backslidden from their former loyalty to health reform principles. . . .

"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."—*"Testimonies," Vol. IX, pp. 153, 154.*

Brother, sister, the hour is late. The stage is set for the final scenes of earth's history. Soon we shall hear the trumpet sounding the call to pass over Jordan and possess that goodly land. Should we not, then, hasten to cast aside every hindering weight, and eagerly lay hold of every means which grace has provided to make our progress less difficult and our triumph more certain?

Have you "backslidden" from your "former loyalty" to the "health reform" phase of God's last message? Are you content to drift carelessly along in complacent self-indulgence, and finally drift out of the message; or, since "God demands that the appetites be cleansed," and since "this is a work that will have to be done before His people can stand before Him a perfected people, will you not with becoming zeal and vigor take hold of these "reforms which are essential to prepare a people for the coming of the Lord"?

## Appointments and Notices

### REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

Notice is hereby given that the thirty-second annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D. C., will be held in the Review and Herald Publishing Association chapel, Takoma Park, Washington, D. C., at 10 a. m., February 4, 1936, for the election of seven trustees for a period of two years to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

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

stituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

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

### WASHINGTON MISSIONARY COLLEGE CORPORATION

Notice is hereby given that the next biennial meeting of the Washington Missionary College Corporation will be held at Washington Missionary College, Takoma Park, Maryland, at 9:30 a. m., February 5, 1936. The object of the meeting is to elect trustees and to attend to other matters which should properly come before the membership of the Association. The members of this corporation consist of the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of the Southern Union Conference of Seventh-day Adventists, the executive committees of the local conferences in the territory of the Columbia Union Conference of Seventh-day Adventists, the resident members of the General Conference Committee, the Board of Trustees of Washington Missionary College, the faculty of Washington Missionary College, and three other members at large, chosen by the other members.

H. J. Detwiler, Pres.  
H. A. Morrison, Sec.

### GENERAL CONFERENCE CORPORATION

Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Civic Auditorium at San Francisco, California, June 2, 1936, at 3 p. m., for the transaction of any business that may come before the meeting. The members of this Corporation are the delegates to the forty-third session of the General Conference. By order of the Board of Trustees.

C. H. Watson, Pres.  
H. E. Rogers, Sec.

### GENERAL CONFERENCE ASSOCIATION

This is to give notice that the next regular meeting of the members of the General Conference Association of Seventh-day Adventists will be held in the Civic Auditorium at San Francisco, California, June 2, 1936, at 3:15 p. m., for the transaction of any business that may come before the meeting. The members of this Association are the delegates to the forty-third session of the General Conference. By order of the Board of Trustees.

C. H. Watson, Pres.  
H. E. Rogers, Sec.

### TWO CLASSES OF YOUNG PEOPLE

There are two classes of young people and only two. The young people of the first class are giving their spare time to study in order that they may fit themselves for some place of usefulness. The young people of the other class are either not studying at all, or are doing very little studying. They work more or less during the day, but they lounge evenings. These in the latter class are unhappy.

Young people properly trained are in demand everywhere. The effort put forth to get a training through correspondence study is itself an important part of a real education. The Home Study Institute has trained hundreds of young men who are now occupying positions of trust and responsibility. It can train thousands more, all of whom can be used to excellent advantage.

Write now to the

HOME STUDY INSTITUTE,  
Takoma Park, Washington, D. C.

## "WHEN DOES A PERSON NEED GLASSES?"

THIS is the title of an article by Harry K. Messenger, Ph. D., M. D., a research professor of Harvard Medical School, probably the leading medical college in the United States, in the March **LIFE AND HEALTH**. It is an article for those who wear glasses, and for those who don't, providing in authoritative yet simple language an answer to this vital question of good eyesight.

This outstanding article written especially for **LIFE AND HEALTH**, as are all of its contributions, is in keeping with the policy of the journal to present month by month to its readers the very best that is obtainable in medical counsel.

"Patent Medicine Mysteries" are exposed in this same issue by A. E. Hollenbeck, M. D. Perhaps you have aches and pains that hydrotherapy treatments would relieve, or you may want suggestions for preparing attractive meals for the sick. Don't miss the March issue.

If you do not receive **LIFE AND HEALTH** regularly, why not have your subscription entered for a year for only \$1, or better still, if you live in the United States, take advantage of the low club rate of 60 cents by ordering for yourself and four or more of your friends at one time.

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REVIEW AND HERALD PUBLISHING ASSN.  
Takoma Park, Washington, D. C.



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

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# Would You Like to Raise Up a New Church?

If it were within your power to select a territory, arrange for an evangelist, conduct a series of meetings, follow up the interest with Bible studies, and win a group of people to be organized into a church, thus establishing another memorial of God's saving power, would you do it? Surely you would!

There are many Seventh-day Adventists who could do this very thing with careful planning and earnest effort. Here is the plan:

**1. Select your territory.** For best results, your work should be conducted systematically so that each effort put forth will build upon and add to what has been done before. This is best accomplished by concentrating on a certain group of homes until a complete program has been carried out.

**2. Arrange for an evangelist.** Not being able to secure the personal services of a skilled evangelist, you will naturally turn to our literature. You will want something inexpensive, attractive, and interesting that will present the truths of the third angel's message in their logical, convincing order.

The *Present Truth* is the ideal literature for this work. It is inexpensive. It is the most economical missionary literature available, considering the number of pages and the cost per copy or subscription. It is attractive. The layout and illustrations are arranged by our art department to make a strong appeal to the eye. It is interesting. Our leading evangelists and Bible teachers who know how to present the truth in a way to gain attention are the writers for *Present Truth*. It is convincing. The logical presentation of Bible truth in its properly connected form, each number dealing with one main topic,

brings conviction that leads to conversion. It is a "tent-effort-in-print."

**3. Conduct a series of meetings.** This may be done by personal delivery of the papers from door to door, or by sending subscriptions through the mail. Deliver papers to homes near by, where you can be reasonably sure of being able to visit them regularly. Subscriptions have the added advantage of reaching distant points with unfailing regularity. Either method is good. Probably you will wish to use both.

**4. Follow up the interest.** As interested ones indicate their desire for further instruction, this can be given in Bible studies during personal visits, or by other issues of *Present Truth*. There is always a large assortment of former numbers from which to choose for follow-up work.

**5. Establish a company for church organization.** As interested ones accept the Sabbath truth, invite them to a home Sabbath school. The enthusiasm and interest of the group will attract others, and soon you may have a company keeping the Sabbath with you, ready for church organization.

Plan now for an evangelistic effort. Your conference home missionary secretary will be glad to advise you in the selection of territory and literature. Write to your Book and Bible House for a current list of *Present Truth*.

## Prices in Bulk

25 copies .....	\$ .25	300 copies .....	\$2.00
50 copies .....	.40	500 copies .....	3.00
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Yearly subscriptions (24 issues) are only 35 cents; three for \$1. In the District of Columbia and foreign countries, including Canada, 60 cents each.

Ask for the new circular containing subject classification of all available numbers of *Present Truth*. Send orders to your Book and Bible House, or to the

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**Takoma Park, Washington, D. C.**



## OF SPECIAL INTEREST

### Missionary Sailings

ELDER and Mrs. Alfred Fossey and their little son, returning to China from furlough, sailed from Los Angeles for Shanghai, on the "President Cleveland," December 7.

Mr. and Mrs. F. S. Thompson and family, of Illinois, sailed from New York for Kingston, Jamaica, December 8, Brother Thompson having been appointed to the West Indian Training College as accountant and teacher.

Mr. and Mrs. A. E. Hempel and their son Arthur Edwin, returning from furlough to their work in Trinidad, West Indies, sailed from Boston on the "Lady Hawkins," December 21.

Mr. and Mrs. F. B. Moore, of New Mexico, sailed from New York for Callao, Peru, December 27, on the S. S. "Santa Inez." Brother Moore will serve as field missionary secretary of the Inca Union Mission.

Mrs. Frances Nordberg, of Colorado, having accepted appointment to the training school in Bartle, Cuba, left for her field via Miami, Florida, January 2.

M. E. KERN.

### Christian Home Day

THIS is a special Sabbath for the consideration of the home and its interest. It comes only once a year, the first Sabbath in February, and surely no church can afford to miss the opportunity of making the home the topic of the day's study or sermon. "The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*"Ministry of Healing,"* p. 349. An excellent program is given in the *Church Officers' Gazette*.

MRS. FLORA H. WILLIAMS.

### Looking Out From the Canal Zone

HERE at Balboa, by the great Panama Canal, our Inter-American Division committee is meeting in council.

This canal is probably the greatest single piece of construction wrought by human hands since the millions of Chinese workmen built the Great Wall that runs from the Yellow Sea to the inner Asia mountains, 1,700 miles westward.

The apostle Paul exulted as he contrasted the earthly might of Rome with the divine power of the gospel. "I am not ashamed of the gospel of Christ," he cried out to the people of mighty Rome; "for it is the power of God unto salvation to every one that believeth." All the power of Rome could not save one human being from the power of sin and death; while Paul preached a message that transformed all who believed it, and gave assurance of life eternal beyond the grave.

We see this same power working in this last gospel message of Revelation 14. It is doing the work for thousands every year in this great division. We exult in its power as day after day we hear the

reports in this headquarters office alongside the great canal that unites the Atlantic and Pacific and creates a mighty world highway for commerce, unthinkable until these last days when ways for quickly reaching all the earth have come into being.

One hardly realizes how great the Inter-American Division is until one joins in a council like this. Our workers gathered here represent mission fields that touch California on the north, and stretch beyond the equator in the south. And everywhere it is one story of a message that saves men.

For more than thirty years we directed these detached fields from the General Conference in Battle Creek and Washington. By 1922 there were 7,000 members. We thanked God for them. But it became evident that oversight and direction called for a headquarters in the field, with a permanent staff of leaders. So, in 1922, the Inter-American Division was organized, and E. E. Andross was appointed president. Now, instead of the 7,000 of that time, the membership is 27,000, and last year over 4,000 new members joined us. It is a stirring story these workers tell us. Not a thing but the power of God could call out these thousands year by year. We have no earthly inducement to offer. There is nothing popular about this advent movement. The whole current of the world runs against this way. But at the call of God these souls are coming—by thousands every year from the islands, and by hundreds from the Spanish-speaking mainlands.

Every kind of development that makes for growth and training of workers in the great continents is going on here. Preceding our council, intensive work was done in educational and young people's conventions. C. L. Bond, of the General Conference office, joined W. L. Adams and Mrs. E. E. Andross in strong convention work. The education of the youth and their organization for Missionary Volunteer service are great issues in these growing fields. The Pacific Press branch on the Zone is the center of an essential publishing campaign. Brother Rowse, of the home plant of the Pacific Press, was down from Mountain View, surveying the work at the factory and joining in all our meetings.

This Inter-American Division is a golden link, joining the great North American and South American Divisions.

W. A. SPICER.

Canal Zone.

### Home and School

THAT veteran educator William Chandler Bagley once said:

"The strength of the nation depends upon the home, the school, the church." He was right. The home is the foundation of society; in the school it is trained; in the church it is inspired. Real Christian education embodies the closest coordination and integration of these three institutions.

The home is the child's first school. His parents are the teachers. It is here that the human twig is easily bent. What is put into the first of life is put into all

of life. The human clay is plastic. It is easily fashioned.

After a few years comes more formal schooling. Happy the child who is started right—first, in the home; then, in the school. If these two institutions perform their tasks faithfully, he naturally goes on into church relationship.

For many years the General Conference Department of Education, more recently in conjunction with the Home Commission, has published a journal known as *Home and School*. As its title indicates, its aim is the promotion of better homes and better schools.

Since the writer contributed nothing to the January number, he feels no hesitancy in urging our people everywhere to read this number from cover to cover. In his opinion it is one of the best numbers ever put out. Send a dime to the publishers, Southern Publishing Association, Nashville, Tennessee, for this copy. We believe you will then wish to become a regular subscriber. "Happy New Year" will grip your heart. So also will "Let's Stay Married." Yes, and the story on Africa, as told by one of our missionaries right on the ground. And—but why multiply words? Send in your dime, and you will agree with me that you will get your money's worth many times over.

We firmly believe that any family receiving the regular monthly visits of *Home and School* will find that home is becoming more homelike and school more interesting. And these two institutions, under God, will lead the boys and girls into the church as the fold of Christ on earth, and we trust into the heavenly fold.

C. A. RUSSELL.

### The Missing Link and Lost Souls

WHEN I reached Lanchow, the capital city of the province of Kansu, I was met by Pastor and Mrs. G. J. Appel and some of their coworkers, and taken by automobile to our mission compound outside the south gate of the city.

As we were driving along the way, Pastor Appel said, "You are now riding in the automobile once used by the explorer J. Chapman Andrews." As I looked at the old Dodge car, that shows some signs of wear from its many trips across the Gobi Desert in Mongolia, carrying its passengers in search of the missing link and reputed millenniums-old dinosaur eggs, the thought came to me, What a different use the Dodge car now has! Instead of carrying people searching for the missing link, it is carrying the messengers of the cross in their ministry of uplift and consolation to lost humanity.

The auto soon conveyed us to the mission compound, where we held our joint meeting for the Kansu, Chinghai, and Ninghsia Missions, and where we laid large plans for expanding our work in Northwest China.

It was my privilege to ride in that auto a number of times while in Northwest China. It took us over 425 miles of difficult road to Sianfu, the capital of Shensi, where we had another meeting. It also conveyed us around this ancient capital of China while we did Harvest Ingathering work.

Every time I stepped into that auto, I thought of its history. It has given up its task of assisting in finding the missing link, and is now doing its part in conveying those who are searching for lost souls.

JOHN OSS.