

## "His Name Shall Be Called Wonderful"

Isaiah 9:6

[While in Europe I took the following from our German paper, of Hamburg, thinking of the REVIEW first page. It is good to see how all Scripture flashes these lights upon our Saviour, showing "the character He bears, and all the forms of love He wears."—W. A. S.]

Wonderful Saviour.—"He is able also to save . . . to the uttermost." Heb. 7:25.

Wonderful Love.—"Who loved me, and gave Himself for me." Gal. 2:20.

Wonderful Grace.—"By grace are ye saved." Eph. 2:8.

Wonderful Forgiveness.—"Him hath God exalted . . . to give . . . forgiveness of sins." Acts 5:31.

Wonderful Power.—"The power of an endless life." Heb. 7:16.

Wonderful Salvation.—"In whom we have redemption through His blood." Eph. 1:7.

Wonderful Peace.—"The Lord of peace Himself give you peace always." 2 Thess. 3:16.

Wonderful Light.—"I am the light of the world." John 8:12.

Wonderful Shepherd.—"I am the Good Shepherd: the good shepherd giveth his life for the sheep." John 10:11.

Wonderful King.—"He is Lord of lords, and King of kings." Rev. 17:14.

And His name is Wonderful, the mighty God, the everlasting Prince of Peace; O wondrous, saving Love, that brings my sinful heart release.

—*Herold der Wahrheit.*

# Cleanliness of Person and Premises

BY THE EDITOR

THROUGHOUT the Bible the underlying principles of cleanliness of person and premises are emphasized in the instruction God gave to Israel of old. There are found many faithful admonitions regarding the preservation of health. Undoubtedly some of our modern laws of sanitation and quarantine hark back to the health regulations which were enjoined upon Israel of old. One who had become unclean from various reasons was required to wash his clothes. Contamination from other sources required that one should isolate himself from the camp for the day, remaining unclean until evening. And in the case of some of the more serious diseases, the cleansing process required the burning of clothing, and even of the home in which the afflicted one lived. (Read Leviticus 13:39-59.)

During Israel's wilderness wandering the strictest regard was paid to cleanliness. No refuse was allowed to remain in the encampment. The reason for this was: "The Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy." Deut. 23:14. Before the Lord descended upon Mt. Sinai and spake with His own voice His law of ten commandments, the hosts of Israel were required to wash their clothes and cleanse the camp from all impurity. Ex. 19:10.

This principle of cleanliness is emphasized in the New Testament Scriptures. The believers are exhorted by the apostle: "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

The old proverb that cleanliness is next to godliness has in it much of truth. It is remarkable to see the manner in which the gospel brings to the believer reformation in the physical habits, as well as a change of heart. This is true because as soon as one recognizes that his body is the temple of the Holy Spirit, he will endeavor to make his body a fit dwelling place for the new life which has taken possession of his entire being. He will pray, as did the apostle, that his "whole spirit and soul and body" may be sanctified wholly and "preserved blameless unto the coming of our Lord Jesus Christ."

In the special instruction that has come to the church of today, cleanliness of person and premises is strongly emphasized.

"In regard to cleanliness, God requires

no less of His people now, than He did of ancient Israel. A neglect of cleanliness will induce disease. Sickness and premature death do not come without cause. Stubborn fevers and violent diseases have prevailed in neighborhoods and towns that had formerly been considered healthy, and some persons have died, while others have been left with broken constitutions, to be crippled with disease for life. In many instances their own yards contained the agent of destruction, which sent forth deadly poison into the atmosphere, to be inhaled by the family and the neighborhood."—*"Counsels on Health,"* p. 63.

## Scrupulous Sanitation

"A great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. Strict habits of cleanliness should be observed. Many, while well, will not take the trouble to keep in a healthy condition. They neglect personal cleanliness, and are not careful to keep their clothing pure. Impurities are constantly and imperceptibly passing from the body, through the pores, and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter.

"If the clothing worn is not often washed and frequently aired, it becomes filthy with impurities which are thrown off from the body by sensible and insensible perspiration. And if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body, if not allowed to escape, are taken back into the blood, and forced upon the internal organs.

"Nature, to relieve herself of poisonous impurities, makes an effort to free the system. This effort produces fevers, and what is termed disease. But even then, if those who are afflicted would assist nature in her efforts, by the use of pure, soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there.

"If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons, and from their houses, and would extend their efforts to their premises. Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from these decaying substances an effluvium that is poisoning the air. By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased. Disease of almost every description will be caused by inhaling the atmosphere affected by these decaying substances."—*Id.*, pp. 61, 62.

## Frequent Bathing

"Persons in health should on no account neglect bathing. They should by all means bathe as often as twice a week. Those who are not in health have impurities of the blood, and the skin is not in a healthy condition. The multitude of

pores, or little mouths, through which the body breathes, become clogged and filled with waste matter. The skin needs to be carefully and thoroughly cleansed, that the pores may do their work in freeing the body from impurities; therefore feeble persons who are diseased surely need the advantages and blessings of bathing as often as twice a week, and frequently even more than this is positively necessary.

"Whether a person is sick or well, respiration is more free and easy if bathing is practiced. By it, the muscles become more flexible, the mind and body are alike invigorated, the intellect is made brighter, and every faculty becomes livelier. The bath is a soother of the nerves. It promotes general perspiration, quickens the circulation, overcomes obstructions in the system, and acts beneficially on the kidneys and urinary organs. Bathing helps the bowels, stomach, and liver, giving energy and new life to each. It also promotes digestion, and instead of the system being weakened, it is strengthened.

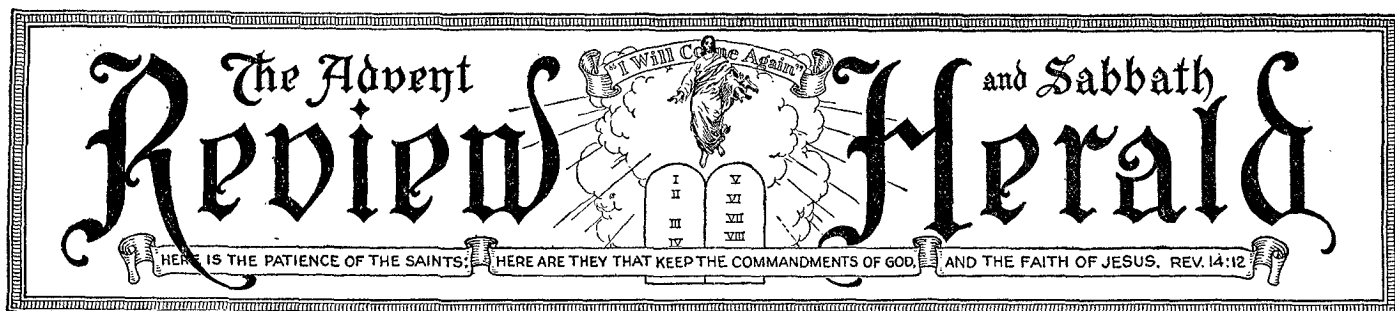
"Instead of increasing the liability to cold, a bath, properly taken, fortifies against cold, because the circulation is improved, and the uterine organs, which are more or less congested, are relieved; for the blood is brought to the surface, and a more easy and regular flow of the blood through all the blood vessels is obtained."—*"Testimonies,"* Vol. III, pp. 70, 71.

## An Outward Sign of Purity Within

"Believers should be taught that even though they may be poor, they need not be uncleanly or untidy in their persons or in their homes. Help must be given in this line to those who seem to have no sense of the meaning and importance of cleanliness. They are to be taught that those who are to represent the high and holy God must keep their souls pure and clean, and that this purity must extend to their dress, and to everything in the home, so that the ministering angels will have evidence that the truth has wrought a change in the life, purifying the soul and refining the tastes. Those who, after receiving the truth, make no change in word or deportment, in dress or surroundings, are living to themselves, not to Christ. They have not been created anew in Christ Jesus, unto purification and holiness.

"Some are very untidy in person. They need to be guided by the Holy Spirit to prepare for a pure and holy heaven. God declared that when the children of Israel came to the mount, to hear the proclamation of the law, they were to come with clean bodies and clean clothes. Today His people are to honor Him by habits of scrupulous neatness and purity.

"Christians will be judged by the fruit they bear. The true child of God will be neat and clean. While we are to guard against needless adornment and display, we are in no case to be careless and indifferent in regard to outward appearance. All about our persons and our homes is to be neat and attractive. The youth are to be taught the importance of presenting an appearance above criticism, an appearance that honors God and the truth."—*"Counsels on Health,"* pp. 101, 102.



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## Christianity Still Lives

BY G. W. WELLS

Two generations ago a Christian boy went to hear a noted infidel lecture. After he had listened awhile to the bitter words and saw the blows that were struck by his fierce fist, mailed with destructive unbelief and burning criticism, the boy hurried home and buried his face in his mother's lap and sobbed out the words, "Mother, Christianity is dead. It is dead!" The God-fearing mother with reassuring faith and tender words told the frightened lad that Christianity was not dead.

No, Christianity is not dead, neither is it dying. Christ is the center of Christianity; He is the risen Saviour, and still lives. Christianity is not just a creed, a mere theory about what Christ said or taught or did or had. It is a life in harmony with the life of God. In Scriptural language it is "Christ in you, the hope of glory." Col. 1:27. Therefore it is an ever-living force, a divine active power, a heavenly influence that takes possession of the whole man. It vitalizes, spiritualizes, animates, and transforms the entire being, and through its blessed, living, heavenly power it so elevates, ennobles, and lifts the human soul, that the man of faith grows continually in Christian experience and holy living.

Christianity is not dead, neither can it fail; for the character, honor, and glory, and the blessed name and promise of the infinite God are at stake. Not until the stars outshine the sun, the rivers no longer to the ocean run, the everlasting verities fail, and the pillars of the universe crumble; not until the bounds of eternity are reached, and there ceases to be a Creator and a creation, will Christianity fail.

Christianity will never fail, neither will the honest and true grow weary of its divine influence and blessed, uplifting power; for it alone com-

pletely fulfills and meets the need in the life of every surrendered heart; it alone answers the universal longing of a believing soul. Christianity leads to the loftiest ideals of holy and joyful living. It lifts the soul far above the weak and beggarly elements of earth into the very atmosphere of Christian perfection.

The man who has truly accepted Christianity can, with abiding faith and strong confidence, turn from the dreary desolations of heartless infidelity, vain conceits, human philosophy, and science falsely so called, to the ever-living Son of God, and joyfully exclaim with Peter, "Lord, to whom shall we go? Thou hast the words of eternal life." John 6:68. That same Christ still lives. He ever lives; therefore Christianity lives.

Neither Christianity nor the Christian church can fail; for God is organizing and developing the supreme business of carrying the glorious gospel of Christ to all nations. The clouds overhanging the church and the work of the church may at times grow dark and ominous, the social perils may wax thick, the enemies without may sometimes seem defiant and aggressive, the apathy within be-

come deep-seated and deplorable; but, thank God, these conditions do not become hopeless, for the living Christ is still leading His people.

The church and Christianity cannot die nor fail; for the Lord and Master solicited from His Father the highest of all gifts, the Holy Spirit, and He has come, not only for the exaltation of God's people, but to impart divine power to all who believe and accept Christianity. The Holy Spirit is making effectual in the lives of true Christians that which has been wrought out and made possible by the world's Redeemer.

The Holy Spirit is now imparting capabilities and rich blessings to the church, that she may represent the sufficiency of her Lord and eventually, through the grace of God, appear in full and final display of His glory. And all this is "to the intent that . . . unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Eph. 3:10, 11. Therefore Christianity is not dead, and cannot fail. Through endless ages the redeemed of all nations shall walk in the light of the Lord, and rejoice, and praise Him for the unspeakable pleasures and eternal joys brought to them through the Christ and Christianity.

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

### IV. Meeting Fanaticism

BY WILLIAM C. WHITE

God did not forget His people who were bewildered and dazed by their great disappointment in the autumn of 1844. Through the manifestation of the prophetic gift, He sent from heaven messages of encouragement and guidance to direct their minds into the fuller light, as they diligently studied His word.

Nor did the enemy of souls fail to work with extraordinary cunning, to bring in among these same people heresies and counterfeit supernatural manifestations, seeking to lead men to adopt strained and erratic interpretations of Scripture.

It should not cause surprise that whenever God gives a special mani-

festation of His power, Satan's strategy is exercised to introduce a closely associated counterfeit manifestation. In this way he is able to deceive some, and to cause many others to look with disfavor upon the true revelation of God's wisdom and power.

Among the disappointed Adventists, there was a fruitful field for fanaticism. Especially was this true of those who still believed that God had been leading them, though they could not understand their disappointment. They were disorganized and without leadership. They could not go back to the churches from which they had separated or had been disfellowshipped. Under these circumstances it was not strange that, in their confusion and bewilderment, some should fall an easy prey to the wiles of the enemy.

Yet it was from this class of loyal Adventists, those who maintained faith in God's leading in their past experience, that the future message, based upon that experience, must be developed and was to gather strength for the onward progress of truth. Their confidence in the correctness of the time element of their exposition of the prophetic period was an essential factor in their reception of the further light concerning the sanctuary; and the light on the sanctuary was the "key to unlock the disappointment." They were the "scattered flock" for whom Ellen Harmon was first bidden to search, and to whom she was directed to give the Heaven-sent messages that she bore. Indeed, they were the only ones in a position to receive them.

#### *False Sanctification*

In nearly every place where she labored, during those early years, she encountered opposition from fanatical teachers. Some of them, while professing and advocating holiness and sanctification, were themselves secretly living in gross sin. As the hidden corruption of their lives was revealed to Miss Harmon in vision, she unflinchingly met them face to face, and rebuked them for their fanaticism and their hypocrisy.

Of the method of her labor in these early years of her public work and the fanaticism that was encountered, Mrs. White has written:

"The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter. They were impatient and unbelieving, and many seemed rebellious, coming out in a most decided manner against their past advent experience. Others dared not go to this length, and deny the way the Lord had led them. These were glad to hear arguments from the word of God which would harmonize our position with prophetic history. As they listened to an explanation of the disappointment

which had been so bitter to them, they saw that God had indeed led them, and they rejoiced in the truth. This awakened the most bitter opposition on the part of those who denied our past experience.

"But we had a still worse element to meet in a class who claimed that they were sanctified, that they could not sin, that they were sealed and holy, and that all their impressions and notions were the mind of God. Conscientious souls were deceived by the pretended piety of these fanatics. Satan had worked artfully to have these deluded ones accept the Sabbath, as through their influence, while professing to believe one part of the truth, he could crowd upon the people a great many errors. He could also use them to good advantage to disgust unbelievers, who pointed to these inconsistent, unreasonable ones as representatives of Seventh-day Adventists.

"This class urged upon the people human tests and manufactured crosses, which Christ had not given them to bear. They claimed to heal the sick and to work miracles. They had a satanic, bewitching power; yet they were overbearing, dictatorial, and cruelly oppressive. The Lord used us as instruments to rebuke these fanatics, and to open the eyes of His faithful people to the true character of their work.

"Peace and joy came into the hearts of those who broke away from this deception of Satan, and they glorified God as they saw His unerring wisdom in setting before them the light of truth and its precious fruits in contrast with satanic heresies and delusions. The truth shone in contrast with these deceptions, like clear gold amid the rubbish of earth."—*Review and Herald*, Nov. 20, 1883.

#### *A False Humility*

Varied were the strange and strained interpretations given to certain Scriptures by fanatical teachers at that time.\*

Some gave a literal interpretation to the words of Christ recorded in Matthew 18:1-6. In order to "become as little children," they argued that they should demonstrate their humility by creeping like infants. They practiced this, not only in their homes, but in the streets, and even in the church where they met for worship. Ellen Harmon stood in opposition to this. She relates the following incident:

"An old gentleman who had heard me speak, made a request for an interview with me. During our talk he said, 'Miss Harmon, do you advocate the creeping position?' I said, 'No, I do not. I have plainly stated that this action is a dishonor to God. A Christian reveals true humility by showing the gentleness of Christ, by being always ready to help others, by speaking kind words, and performing unselfish acts, which elevate and ennoble the most sacred message that has come to our world.'

"During this interview, a sister whom I loved as a Christian came into the room on her knees. Said the old gentleman in clear, distinct tones:

\* The incidents related in this chapter occurred in the year 1845, but owing to lack of dates in the original sources, we cannot determine their exact date or sequence.

"If man was made to walk erect,  
The serpent made to crawl,  
Why imitate the odious thing  
That introduced the fall?"

—D. F. 733.

#### *The "No-Work Doctrine"*

A misguided and deluded man living in Paris, Maine, was teaching that the saints, while waiting for their Lord, were to do no physical labor, and he had a following in a number of places. Of course, those who sought to live in harmony with this theory had to eat, and were satisfied to partake of the bounties of those who earned their food by hard work, while at the same time they condemned their hosts as reprobates. Of this a First Day Adventist historian says:

"The sisterhood were compassionate who were obliged to perform extra labor to care for them, which they endured, as only faithful woman can, with more than Christian patience and fortitude; until some of them concluded if it was sinful to work they would prepare no more food for the table; and bringing this theory to a practical result, they soon defeated the theorists and worked a cure in some cases."—*History of the Second Advent Message*, by I. C. Wellcome, p. 400.

In vision Miss Harmon was directed to attend a meeting in Paris, Maine, where the leader in this no-work fanaticism was intending to present his theories. There, while praying, she was taken off in vision, and was given a Scriptural basis for refuting the errors of this man. She was also shown that it would be seen by the honest in heart that he was not actuated by a right spirit, and that his career would soon close.

This prediction was fulfilled. He continued to follow his impressions until his mind became seriously deranged and he committed suicide.

#### *The Resurrection Past*

Like Hymenæus and Philetus who in Paul's day overthrew the faith of some by saying "that the resurrection is past already," there were some in Maine who urged that the dead had been raised at the end of the 2300-day period. Of one experience in meeting this false teaching, Miss Harmon later wrote:

"We met Elder D. and many others in meeting, and bore our testimony, that they were in error and delusion in believing that the dead had been raised. I told them that God had shown me that Satan had been introducing fanatical errors, that he might deceive and destroy their souls. When Christ should raise the dead, there would be no small stir. He would ride forth with power and great glory, escorted by the heavenly angels, with songs of triumph and victory."—*Letter 2*, 1874.

While she was quoting the familiar words in 1 Thessalonians 4:15-17, Elder D. rose, began to leap up and down, clapping his hands and crying out:

"The dead are raised and gone up; glory to God! glory, glory, glory, hallelujah!" Others followed his example. Elder D. said, 'Don't be tried, Brother White, I cannot sit still. The spirit and power of the resurrection is stirring my very soul. The dead are raised, the dead are raised, and gone up, gone up!'—*Ibid.*

Through the influence of the clear and powerful testimony borne by rational leaders, some were freed from this delusion, but many of those who had accepted this doctrine clung tenaciously to their errors, and rejected the counsel of God. They went farther and farther into delusion and darkness, bringing a stain upon those who still bore the name of Adventists.

#### Mesmeric Influences

At this time the strange phenomena connected with mesmerism were awakening much public interest. A number of those who had been teachers in the great movement of 1844, and who were now confused and fanatical, practiced mesmerism, and called it the Spirit of God. Ellen Harmon was sent from place to place with a message pointing out their errors and the true character of this influence.

Then the fanatical leaders whom she had reproved asserted that her visions were the result of mesmerism. They followed her from place to place, and by false statements turned the hearts of many against her teachings.

In her little book, "Experience and Views," she says:

"There was in Boston and vicinity a company of fanatical persons, who held that it was a sin to labor. Their principal message was, 'Sell that ye have, and give alms.' They said they were in the jubilee, the land should rest, and the poor must be supported without labor. Sargent, Robbins, and some others were leaders. They denounced my visions as being of the devil, because I had been shown

their errors. They were severe upon all who did not believe with them."—*Page 75.*

These men positively asserted that Ellen Harmon's visions were of the devil, and that they were produced through the mesmeric influence of James White, and that they could not occur in his absence.

Mr. Otis Nichols, a resident of Dorchester, Massachusetts, had become a firm believer in Ellen Harmon's divine call, having witnessed the sanctifying influence of her testimony, as he with his godly wife had taken her and her sister from place to place to meet with companies of believers. He was distressed to see this attempt by false reports to destroy confidence in the Heaven-sent messages.

He visited Portland, and proposed that James White remain there, while Ellen and her sister Sarah should return with him to Massachusetts to visit the companies near Boston who had been told that she was wholly under the influence of Mr. White. He hoped that this would convince the honest in heart that they had been deceived by the reports of their fanatical leaders. The proposed plan was promptly accepted, and Sarah and Ellen Harmon were soon at the home of Mr. and Mrs. Nichols.

A few days after their arrival, two leaders of the company of Adventists in Boston and vicinity, Messrs. Sargent and Robbins, drove in and told Mr. Nichols that they had come to have a visit, and that they would spend the night at his home.

Mr. Nichols expressed his pleasure to see them because he wanted them to meet Sarah and Ellen Harmon, who were in the home. Suddenly Messrs. Sargent and Robbins changed their minds regarding a visit with Mr. Nichols, and said that they must at once return to Boston.

Mr. Nichols asked them if they

would like to hear Miss Harmon in Boston. They agreed to make an appointment for her to speak to the company there at their next meeting.

After they drove away, they artfully undertook to frustrate the plans agreed upon. They proceeded to cancel the appointment for the meeting in Boston, and arranged for the company there to meet at Randolph, thirteen miles distant.

But their attempt to deceive was thwarted. On the evening previous to the appointment, Ellen Harmon was shown in vision what these men had done, and was directed to go to Randolph. The next day she arrived with her friends at the morning service, much to the discomfiture of those who had expected her to go to Boston and find an empty house.

Between the morning and afternoon meetings, Mr. Robbins confidently asserted to Sarah Harmon that her sister could not have a vision where he was. But in the afternoon meeting, she was taken off in vision before them all, and continued in that condition for more than two hours. During this time the fanatical leaders tried to drown her voice by singing and shouting and reading loudly from the Bible. Nevertheless, her voice was clearly heard above the singing and shouting.

As an eyewitness, Otis Nichols wrote thus of this experience:

"Sister Ellen was taken off in vision with extraordinary manifestations, and continued talking in vision with a clear voice, which could be distinctly understood by all present until about sundown. Sargent, Robbins, and French were much exasperated, as well as excited, to hear Sister Ellen talk in vision, which they declared was of the devil; they exhausted all their influence and bodily strength to destroy the effect of the vision. They would unite in singing very loud, and then alternately would talk and read from the Bible in a loud voice, in order that Ellen might not be heard, until their strength was exhausted, and their hands would shake so they could not read from the Bible; but amid all this confusion and noise, Ellen's clear and shrill voice, as she talked in vision, was distinctly heard by all present. The opposition of these men continued as long as they could talk and sing, notwithstanding some of their own friends rebuked them, and requested them to stop. But said Robbins, 'You are bowed to an idol! you are worshipping a golden calf.'

"Mr. Thayer, the owner of the house, was not fully satisfied that her vision was of the devil, as Robbins declared it to be. He wanted it tested in some way. He had heard that visions of satanic power were arrested by opening the Bible and laying it on the person in vision, and asked Sargent if he would test it in that way, which he declined to do. Then Mr. Thayer took a heavy, large quarto family Bible which was lying on the table and seldom used, opened it, and laid it open upon the breast of Ellen while in vision, as she was then inclined backward

## The First Sabbath

BY MAY COLE KUHN

EMERGING from the hand of the Creator  
In perfect symmetry, the earth rolled forth.  
Its oceans mirrored skies of deep, clear blue;  
Its mountains, smooth and undulating, shone  
With precious jewels, and with rocks of gold;  
Rich forests shaded flower-besprinkled paths  
Where lions lay in quietness and peace.  
Birds sang and warbled in the sweet, still air,  
And man walked by life's river and life's tree.

'Twas Sabbath eve; God rested from His labor;  
The stars shone forth in brightness like the day.  
The mighty God communed with His created,  
And showed them all His works which He had made;  
Man walked and talked with Christ there in the garden,  
Through the sweet hours that passed from eve to eve.  
A chorus from the angels joined in worship,  
And all the sons of God sang the refrain,  
A song of joy, a hymn of glorious meaning,  
And God with man kept the first Sabbath day.



against the wall in the corner of the room.

"Immediately after the Bible was laid upon her, she arose upon her feet and walked into the middle of the room, with the Bible open in one hand, and lifted up as high as she could reach, and with her eyes steadily looking upward, declared in a solemn manner, 'The inspired testimony from God,' or words of the same import. And then, while the Bible was extended in one hand, and her eyes looking upward, and not on the Bible, she continued for a long time to turn over the leaves with her other hand, and place her finger upon certain passages, and correctly utter their words with a solemn voice.

"Many present looked at the passages where her finger was pointed, to see if she spoke them correctly, for her eyes at the same time were looking upward. Some of the passages referred to were judgments against the wicked and blasphemers; and others were admonitions and instructions relative to our present condition."—*The Great Second Advent Movement*, pp. 242, 243.

Sargent, Robbins, and French were silenced. For the remainder of the time of the meeting, they with many others seemed to be troubled and perplexed. But they shut their eyes to the truth, and clung to their delusions.

#### *A Providential Preservation*

Surrounded as she was by these and other fanatical teachings, it is indeed an indication of God's guidance that Ellen Harmon was kept from yielding to false influences. In reviewing this period of her life, she wrote:

"The false impressions of these fanatics might have turned me from my duty, had not the Lord previously shown me where to go and what to do. Although so young and inexperienced, I was preserved from falling into the snare of the enemy, through the mercy of God, in giving me special instructions whom to fear and whom to trust. Had it not been for this protection, I now see many times when I might have been led from the path of duty. . . .

"I had been instructed that men would come to me, urging that I should go with them to this place and that place, but that I was not to go. At the same time it was presented to me that I could trust Elder James White, that he would guard me, and that with him I would be in no danger."—*D. F.* 733.

#### *A Message Against Time Setting*

While Ellen Harmon thus faithfully rebuked hypocrisy and false teaching, it must have been a source of courage to be supported by the energy and strength of James White. And she, in turn, with her divine revelations, was able to steady him in his search for truth. Thus, when he, with others, was advocating that Christ would come exactly one year after the great disappointment, on October 22, 1845, he was corrected by her shortly before that time. James White wrote of this experience:

"It is well known that many were expecting the Lord to come at the seventh

month, 1845. That Christ would then come we firmly believed. A few days before the time passed, I was at Fairhaven, and Dartmouth, Massachusetts, with a message on this point of time. At this time, Ellen was with the band at Carver, Massachusetts, where she saw in vision that we should be disappointed, and that the saints must pass through the 'time of Jacob's trouble,' which was future. Her view of Jacob's trouble was entirely new to us, as well as herself."—*A Word to the Little Flock*, p. 22.

Thus, through the prophetic gift, not only was the advanced light confirmed, but errors were corrected. The divine revelations were not given as a substitute for Bible study and

prayer for light. Their object, and the truth regarding their place in the early advent history, were well stated by James White as follows:

"The revival of any or of all the gifts will never supersede the necessity of searching the word to learn the truth. . . . It is not God's plan to lead out His people into the broad field of truth by the gifts. But after His people have searched the word, if then individuals err from Bible truth, or through strife urge erroneous views upon the honest seekers for truth, then is God's opportunity to correct them by the gifts. This is in harmony with our entire experience on this subject."—*Review and Herald*, Feb. 28, 1856.

## *Out of the Cities*

BY W. W. EASTMAN

SOME one has said, "God made the country, and man made the town." No doubt there is much truth in this statement, for we read of the eldest son of Adam, "Cain went out from the presence of the Lord; . . . and he builded a city, and called the name of the city, after the name of his son, Enoch." Gen. 4:16, 17. It was the descendants of Cain that came to be spoken of as the sons of men. Gen. 6:2.

After the flood, Nimrod, the great-grandson of Noah and the grandson of Ham, the evil-minded son of Noah, in founding his kingdom, seemed to specialize in city building, including such cities as Babel and Nineveh. Gen. 10:6-11.

Later as the population increased, men said one to another, "Let us build us a city and a tower; . . . and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Gen. 11:3, 4. And the record says "the Lord came down to see the city and the tower" that men built, and confounded their language and "scattered them abroad from thence upon the face of all the earth." And the city was called Babel (or Babylon), which means confusion. (See Gen. 11:1-9.) It is therefore evident that God's plan was that men should scatter out; but men are inclined to build cities and centralize in congested centers.

When the Lord chose Abram as his representative in the earth, He called him from his father's house and his kindred, promising to bless him and make him a blessing. And "Abram departed, as the Lord had spoken unto him; and Lot went with him." Gen. 12:4.

When, under the prospering hand and special protection of the Lord, their herds and flocks became so multiplied that there was not room for

them to dwell together, Abram suggested a separation rather than strife, and Lot was given first choice as to which part of the country he should dwell in.

Self-interest led Lot to choose the rich plain of Jordan, which he considered the most promising; "and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." Gen. 13:12.

The record that follows tells of the sad ending of it all,—the wickedness of Sodom, the hurried call to get out, the destruction of the city, and the loss of all Lot's property and family except two daughters, who were so corrupted by the influences of city life that they became the mothers of two wicked nations, the Moabites and the Amorites, who were a menace to the people of God till they were finally destroyed with the other wicked nations of Canaan.

Jesus drew the comparison: "Likewise also as it was in the days of Lot; . . . even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

During the last of the seven last plagues, special mention is made of the destruction of the "cities of the nations," in connection with the wrath that is to be poured out upon great Babylon. Rev. 16:19.

In "Testimonies for the Church," Volume IX, page 89, we read:

"There is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities, because of the steady increase of determined wickedness. We are living in the midst of an 'epidemic of crime,' at which thoughtful, God-fearing men everywhere stand aghast. The corruption that prevails, is beyond the power of the human pen to describe. Every day brings fresh revelations of political strife, bribery, and fraud;

every day brings its heartsickening record of violence and lawlessness, of indifference to human suffering; of brutal, fiendish destruction of human life. Every day testifies to the increase of insanity, murder, and suicide. The cities of today are fast becoming like Sodom and Gomorrah."

This description of conditions in the cities has, if possible, been greatly intensified since it was written, twenty-six years ago. While it is true that these conditions have more or less spread into the rural districts, yet the country still offers a comparatively safe asylum from city conditions to those who desire to separate themselves from them.

Much valuable instruction is given on this question in "Life Sketches of Ellen G. White," in the chapter entitled, "The San Francisco Earthquake." On pages 409 and 410 of this book is reported a portion of an address to the Southern California Conference in 1906:

"Out of the cities, out of the cities!" she declared; "this is the message the Lord has been giving me. The earthquakes will come; the floods will come; and we are not to establish ourselves in the wicked cities, where the enemy is served in every way, and where God is so often forgotten. . . . We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contaminating and demoralizing influences so prevalent in these places."

"He who taught Adam and Eve in Eden how to tend the garden, would instruct men today. There is wisdom for him who holds the plow, and plants and sows the seed. The earth has its concealed treasures, and the Lord would have thousands and tens of thousands working upon the soil who are crowded into the cities to watch for a chance to earn a trifle. . . . Those who will take their families into the country, place them where they have fewer temptations." —*Id.*, 355, 356.

Much other instruction is given elsewhere from the pen of the Lord's servant, which our people should study at this time, but space forbids further quotations.

The writer does not advocate any spasmodic or fanatical movement from the cities, but it is plainly evident that the time has fully arrived when our people should not only give careful and prayerful study to the matter, but should, after due counsel, make early plans to act on the instruction given us.

It is true that some who occupy key positions may find it necessary, in the interest of the work, to remain

in the cities while probation lasts; but this should not deter others, who can and should move, from doing so.

Ten years ago the writer with his family moved into the country on a small acreage of land, and we have thanked God many times for His guidance in the matter. We have been provided with an abundance of

food and other necessities of life during the so-called depression, and have been comparatively free from the perplexities that have come to many who are living in the cities. In other words, we have had fulfilled to us all the promises God has made to those who would follow His counsel in the matter.

## Borderline Christians

BY A. T. ROBINSON

### A Royal Name

"It was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. . . . Well might the heathen call them Christians, since they preached Christ, and addressed their prayers to God through Him. It was God who gave to them the name of Christian. This is a royal name, given to all who join themselves to Christ."—*The Acts of the Apostles*, p. 157.

One of the ten words spoken from Mt. Sinai is, "Thou shalt not take the name of the Lord thy God in vain." When we leave the family of Satan, into which we were born, and become members of the heavenly family, the Lord gives us the new family name. One of the characteristics of Seventh-day Adventists is their profession of keeping the commandments of God. How careful we ought to be in the observance of that precept which says, "Thou shalt not take the name of the Lord thy God in vain." How sacredly we should guard the honor of the name of our Father and of our Elder Brother.

"The disciples were to carry their work forward in Christ's name. Their every word and act was to fasten attention on His name. . . . Christ's name was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in His kingdom that did not bear His name and superscription." —*Id.*, p. 28.

An effort to be partly for Christ and partly for the world, is to be wholly for the world. The Lord does not accept anything less than the whole heart's affection. Only Satan accepts halfhearted service. How sad to think that there are some borderline Seventh-day Adventists. Thank the Lord, there is still time for every one to make a full surrender before Jesus comes to gather His own children.

"He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Matt. 12:30.

In the light of this passage there is no middle ground between the church and the world, between Christ and Satan. Satan makes it easy for his followers. He does not object to his followers' being members of the church, provided they are not too particular, do not draw the line too closely between the church and the world. When his agent, Pharaoh, felt obliged, under pressure, to let God's people go out of Egypt, it was with the proviso, "Only ye shall not go very far away." "I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away." Ex. 8:28.

### Satan's Whispered Suggestions

When Satan can no longer hold his subjects wholly for the world, he whispers his suggestions: "Do not be too particular. Do not go to extremes. While playing fair with others, it is all right to get the best end of the bargain if you can. If you are selling fruit or vegetables to your customer, it is all right to put the best things on the top. You know others do so; and if you do not look out for yourself, no one will look out for you. 'All work and no play makes Jack a dull boy;' other Christians attend the races, the ball games, the movies, and other places of amusement. If it is all right for them, why should you deny yourself such pleasures? The theater is not so bad as some people think it is," says the tempter, "you can take what is good and forget anything that savors of the low." Through this liberal policy, Satan's followers become far more numerous than the true followers of the meek and lowly Jesus.

The Lord's invitation is, "My son, give Me thine heart." When the heart is fully surrendered to Jesus, one loses the desire for those things that are of a questionable nature. One learns not only to love righteousness, but also to hate iniquity. The Lord accepts only wholehearted service.



## *"A Permanent Miracle"*

"WE see the hand of God in the colporteur work," cried U. Augsburger, president of the French Swiss Conference; "it is a permanent miracle!"

And so it is, year in, year out, and day by day. Once it "couldn't be done in Europe." But God has helped His people to do it. It is a permanent miracle for the spreading of the light. The report of F. Charpiot, the ever-enthusiastic publishing leader in Southern Europe, showed \$10,000 gains in book sales in nine months of 1934—gains in the Madeira and Canary Islands, in Algeria, in Mauritius (in the Indian Ocean), and even in Italy. In spite of the growing power of the Catholic Church in Italy, our publications are selling. It fulfills the forecast of that old classic of colporteur work, written long ago in Australia, of the onward march of the colporteur:

"E'en where the Pope is throned by Tiber's flow,  
I see him tread, and angels with him go."

At the Northern Division meeting, in Poland, J. J. Strahle told us of fifteen publishing houses in that one division. The colporteur work is getting under way in parts of West Af-

rica and East Africa. It is hoped soon to start it in Abyssinia. "Our colporteurs," he said, "are now stationed from Hammerfest, the northernmost city of the world, to points south of the equator."

Their aim for sales in the Northern Division for 1935 totals well over a quarter of a million dollars. The British Union is assigned the largest amount—\$100,000. Well I remember when, in 1887, we were assured by the Spirit of prophecy (Sister White then being in Europe) that the canvassing work could be successfully undertaken in those countries. It was not a plan that worldly publishers generally thought feasible. I recall one brother who, it seemed, really criticized himself out of sympathy with us because, under the counsel of the gift that so often has guided, brethren in Britain planned to introduce the subscription book plan. The plan has worked from that day to this; and here is Britain taking the lead in aiming at sales of \$100,000 in 1935.

The old-time publishing activity of the Reformation times is seen over again in our work in Europe.

W. A. S.

## *Armament Appropriations*

### *Their Meaning as Signs of the Advent*

THE subject of war is one that must frequently receive consideration by those who believe that the prophecies of the last days are being fulfilled before our eyes. There is a bewildering array of things happening in our world in these times. There are strange and momentous developments in the religious and the social and the economic world, all of which changes may well give us pause. But standing in the very forefront of the fast-moving procession of significant happenings, is the feverish international program for war preparedness.

Our modern ideas of large expenditures, and especially the gigantic appropriations for curing the depression, have so benumbed our senses that it is difficult for us to express surprise when we read of billions being expended on this or that. But it

still remains a fact that billions are staggering amounts, and that these billions of which we read must come from some source. They cannot come out of thin air, unless, of course, inflation takes place, and then there is general collapse. If we can but remember these few elementary facts, we can see a great deal more in the terse announcements from the various capitals of the nations that appropriations totaling so many billions will be expended in war preparations.

#### *Two Facts on War Appropriations*

There lies before us as we write a table giving the figures on appropriations for armaments over two decades. Two startling facts immediately meet the eye; the first is the magnitude of the appropriations, and the second is that these appropriations have increased steadily over a

period of years. According to this table, which appears in the *Literary Digest* of February 23, 1935, the estimated expenditure for 1935 will be \$4,654,000,000. There are many who place the figure very definitely higher than this.

#### *The Scoffer Answered*

Often when we present the facts of wars and rumors of wars as evidence of fulfilling prophecy, scoffers endeavor to minimize the force of the evidence by reminding us that there have always been wars in the world. This is true, of course, but it is not the whole truth. Almost everything that is occurring in these last days has, to a certain extent, occurred before. Their significance, as signs of the second advent, is often their magnitude or intensity. For example, there have always been earthquakes, but it is their intensity and frequency today that give them a significance for our time.

Thus with war. The prophets point to the last days as being so marked by great war movements as to cause such movements to be definitely distinguishing marks of the closing hours of earth's history. The very fact, therefore, that wars have always occurred through the centuries makes more difficult our task of using present war conditions as a sign of the advent. But if the end of the world is really near at hand, as we believe, we are obliged to show proof that war conditions are indeed so strikingly intensified as to permit them to constitute a distinguishing mark of our day, and thus fulfill the prophecy.

It is in the light of these facts that the staggering appropriations for armaments take on their greatest significance. We have waited until this present time to have nations which were apparently at peace with each other, laying longtime plans for war of a magnitude that surpasses the dreams of the Caesars. And the significance of these appropriations is only heightened by the fact that they are made in the face of staggering deficits in government treasuries. In other words, with governments unable to provide sufficient means to care for the needy among their citizenry, they nevertheless go forward with increasingly feverish haste to sink, not millions, but billions in plans for war.



*"Historical Error" Examined*

About three years ago Guglielmo Ferrero, a former premier of Italy, wrote an article on disarmament in which he dealt with this question of repeated wars through the centuries. He opened his article with a reference to the cynical attitude taken by many toward disarmament; namely, that because nations have always been fighting, there is no reason to believe that you can get them to disarm now. He declares that "this reasoning is based on a historical error," and adds immediately that the nations "have not always armed to the same degree. From the beginning of history up until 1870, all states followed a constant rule in their armaments,—reduced them to the lowest possible minimum in times of peace, increased them only in times of war."—*Saturday Evening Post*, Jan. 30, 1932. This, he declared, was the rule followed, for example, by the Roman Republic and Empire, and by all the European states up to 1870. But he continues:

"After 1870 there appeared in Europe a formidable innovation of which all the preceding generations had had no idea,—the unlimited competition in armaments. For the first time in history, armies and fleets did not cease to increase in periods of peace, just as if a state of war existed always. This terrible innovation had its origin in the war of 1870 between France and Prussia. After the Peace of Frankfort, Germany, fearing revenge, wished always to maintain a slight superiority of force over France; France, in her turn, wished always to be at least equal to her

rival; thus began the competition which became more and more acute, and which ended by drawing in the other powers. It was like an avalanche. The growth of the population in the conscription countries placed an increasing number of men at the disposal of the general staffs; the increase of wealth permitted, without too much difficulty, the expansion of the military budgets; the progress in the metallurgy, in the mechanical and chemical industries, and the invention of new arms obliged the general staffs to renew armaments every ten years, at the same time increasing and improving them. Thus it happened that armies increased from year to year, and military budgets also.

"The final outcome of this policy was the World War. This war had many causes, but the chief one was the competition in armaments which became so intense in Europe after 1870."

*Competition Only Increasing*

Since he wrote that article, three years ago, the competition has not decreased, but increased. His article was written in connection with the opening of the long-awaited Disarmament Conference at Geneva; and he set forth as an inevitable conclusion that we must either have disarmament or another war. And now, behold, as we look back over these three swiftly moving years, we find a steady enlargement of war plans, whether it be for airplanes, infantry, or submarines.

Next week we shall discuss further facts that bear on the war situation.

F. D. N.

*Access to the Tree of Life**The Church of Ephesus*

THE first prophecy of the Revelation has to do with the seven churches. The One who walks in the midst of the seven candlesticks gives a brief picture of the churches through succeeding ages. He tells of the failures and triumphs of His people. He gives messages of reproof and commendation. He lavishes the church with promises, and cheers her on to final victory.

The messages are addressed to the seven churches in Asia; but it hardly seems consistent that these local churches alone are pictured here. There were other churches of importance in this territory. May not the instruction be just as applicable to them? And then, how about the future congregations brought together for worship through the succeeding

years? Had they no message from the One who is watching over and ministering to the church universal? It seems reasonable to believe that these messages are for the church throughout the ages until redemption's work is complete.

*Seven Periods*

Furthermore, it seems plausible that these seven churches represent seven periods through which the church of Christ was to pass. The names chosen, the promises made, support this position. As we approach the last of these, representing the people living near the close of time, there are such promises as follow: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:11. "To him that overcometh will I grant

to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Verse 21.

Concerning this prophecy the servant of the Lord says:

"The names of the seven churches are symbolic of the church in different periods of the Christian era. The number seven indicates completeness, and is symbolic of the fact that the messages extend to the end of time, while the symbols used reveal the condition of the church at different periods in the history of the world."—*"The Acts of the Apostles,"* p. 585.

*The Apostolic Church*

"Of the church at Ephesus, which the Lord Jesus used as a symbol of the entire Christian church in the apostolic age, the Faithful and True Witness declared:

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted.'" Rev. 2:2, 3.—*Id.*, pp. 578, 579.

Ephesus means *desire*, or *desirable*, and refers to the church of the first century,—a fit appellation for the church during the ministry of the apostles. The period closed with the death of John, about 100 A. D.

The church of this period had received the truth from the lips of Christ, the fount of all truth. In the light of His life, teachings, death, and resurrection, the Scriptures of truth glowed with new glory. Captivated by the glad tidings of salvation, the apostles went forth declaring what they had seen and heard. Their message was received with joy and gladness by multitudes. These in turn passed on the good news to still others, until that generation had heard the message of redemption.

*The Secret of Success*

What was the secret of apostolic power and achievement? We have already mentioned the purity of the message. It was a message of the word of God. The Master Himself gave the first demonstration of presenting gospel truth. He began with Moses and all the prophets, and expounded the Scriptures concerning Himself. This was the keynote of apostolic preaching. Such preaching bears the divine credentials.

The church of Ephesus not only believed and lived the message, but the early believers carried the glad tidings to others. The church of the first century was a working church.

Its members were workers together with God, and enjoyed that fellowship with Christ which comes alone in service.

The apostolic church was a church of order. Its congregations did not receive false teachers among them or bid them Godspeed. They "tried" those who said they were apostles, but were not, and "found them liars." Well would it be if the churches of today were as discriminating at all times as were the believers of those days. It is safe to open the pulpit only to men who bear credentials from the church of Christ. In apostolic times, the church, under the guidance of the Holy Spirit, set apart men to the sacred work of the ministry. This is a safe plan to continue until the gospel work is finished.

The early church maintained strict standards for membership. "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate." Rev. 2:6. Of this sect Eusebius, a church historian of the early part of the fourth century, says:

There "arose the heresy of those called Nicolaites, of which also mention is made in the Revelation of John. . . . And thus those that adopted his heresy, following both this example and expression [of their leader] literally, rush headlong into fornication without shame."—"Ecclesiastical History," Book III, Chap. XXIX.

The apostle Paul wrote plainly to the Corinthians about retaining in the church open transgressors. He bitingly reproved the church for permitting fornication in their members. He said: "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." 1 Cor. 5:6, 7.

If the church of God is to retain her power and purity, she must separate from her communion the open transgressor of God's law. Thus did the apostolic church maintain her purity of life as well as of doctrine.

#### "Thou Hast Left Thy First Love"

But the "Faithful and True Witnesses" not only commends, but administers reproof whenever needed. To the church in Ephesus He said:

"Nevertheless I have somewhat against thee, because thou hast left thy first love." Rev. 2:4.

This experience is not characteristic of Ephesus alone. How often it is true of Christians in other ages. Well would it be for us to examine ourselves to see if we have the ardor and devotion of our first love. Do we love Christ as ardently as when we first entered into fellowship with Him? Do we think and talk of Him? Do we hold frequent converse with Him

in prayer? Do His words in Holy Writ hold that charm for us that they did when we first entered the Christian way? These are questions it would be well for us to consider earnestly and ask ourselves. If we have lost our first love, the way back is clearly pointed out in the message to Ephesus. Said the Lord:

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Verse 5.

Our Lord never changes in His unfailing love for us. If there is a change, it comes in us. Have we drifted away from Him? The instruction is, "Repent, and do the first works." As we first came to our Saviour, sinful and unworthy, we may again come confessing our sins, and find forgiveness. How good it is that God does not cast off His children when their feet slip, when they

### The Narrow Way

BY LOIS BRUCE

THE way may seem dark and narrow,  
And your life may be filled with sin;  
But the patient arms of Jesus  
Are ready to take you in.

He bids you call upon Him,  
No matter how dark the night;  
For peace and comfort He'll give you,  
And guide you back to light.

Oh, why not accept this Saviour—  
A Saviour who died for men?  
He is always ready to help you;  
He died to save you from sin.

become infatuated with the things of this world and forget Him, when they grow cold and indifferent toward the One who was crucified for them; but His heart yearns for the straying, as a mother longs for the return of her prodigal. Infinitely greater is the love of God than that of an earthly parent. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they [the mothers] may forget, yet will I not forget thee." What a mighty incentive for the straying, the indifferent, to return to the fold of Christ!

On the other hand, the Holy Spirit, persistently resisted, will ultimately cease His pleading with the impenitent. The warning to Ephesus was, "Repent," else the candlestick would be removed—the oil, representing the Holy Spirit, would be withdrawn, and the light would go out. To us, as well as to Ephesus, comes the admonition, "Repent;" "grieve not the

Holy Spirit of God, whereby ye are sealed unto the day of redemption."

#### Promise to the Overcomer

The message closes with this beautiful promise to the overcomer:

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

Long has the pilgrim church of God waited for the fulfillment of this promise. Our first parents were driven from Eden, the garden (Greek, Paradise) of God, because of sin. Their children have reaped the wages of transgression. Some of them have cherished the hope of the final restoration. To such as overcome, the promise is that they shall eat of the tree of life in the Paradise of God.

After sin entered our fair world, the hand of God transferred the garden of Eden to heaven, where attentive hands have cared for it. The tree of life is said to be in "the midst of the Paradise of God." It is also on either side of the river of life, which flows from the throne of God. (See verse 7; 22:1, 2; also Eze. 28:13, Septuagint.)

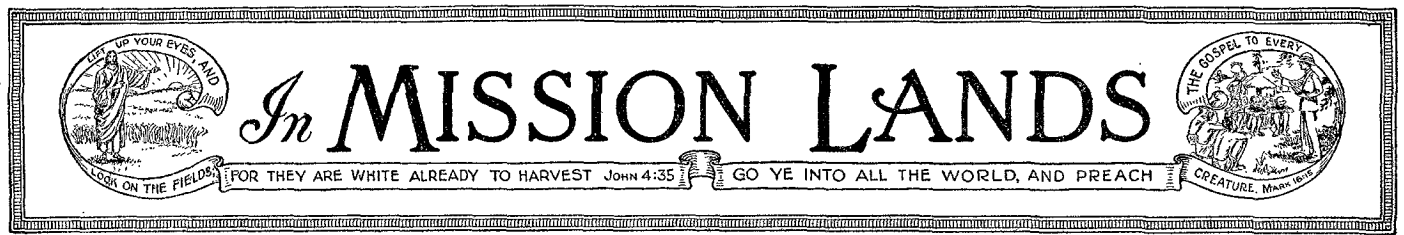
Concerning the restoration of Eden, the Spirit of prophecy says:

"The garden of Eden remained upon the earth long after man had become an outcast from its pleasant paths. The fallen race were long permitted to gaze upon the home of innocence, their entrance barred only by the watching angels. At the cherubim-guarded gate of Paradise the divine glory was revealed. Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to that law the transgression of which had banished them from Eden. When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be 'a new heaven and a new earth,' it is to be restored more gloriously adorned than at the beginning.

"Then they that have kept God's commandments shall breathe in immortal vigor beneath the tree of life; and through unending ages the inhabitants of sinless worlds shall behold, in that garden of delight, a sample of the perfect work of God's creation, untouched by the curse of sin,—a sample of what the whole earth would have become, had man but fulfilled the Creator's glorious plan."—"Patriarchs and Prophets," page 62.

Such is the promise to the overcomer, to be realized when the final restoration is made through our Redeemer.

T. M. F.



## *A New Medical Mission for Barotseland*

BY J. F. WRIGHT

FOR a number of years the Zambesi Union Mission field committee labored untiringly to obtain an entrance into Barotseland, but it seemed as if the door would never open. At last, however, the hand of divine Providence intervened; and during 1928 S. M. Konigmacher, who pioneered the way into this section of the division, opened our first mission station in that country, Liumba Hill Mission.

From the very opening of the station the "Lord of the harvest" richly blessed the efforts put forth by Brother and Sister Konigmacher. These servants of God labored hard and zealously for the cause of truth. And now, since Sister Konigmacher has passed to her rest, this station stands as a beacon light for the message as well as a memorial to the sacrifice which she, with her husband, so willingly rendered to the cause of missions.

It was not long after our entrance into Barotseland that the king made an earnest request for us to send a doctor among his people to carry forward medical missionary work. He had been greatly interested in the medical work done by Brother Konigmacher at the dispensary. And

now, since the way was opening for us to enlarge this phase of the work of the mission, it seemed we ought to strike while the iron was hot. Without doubt a hospital at this place would wonderfully increase our influence among the people of the tribe. So, after giving the request careful consideration, we are pleased to report a doctor has been placed under appointment, for which we are exceedingly thankful.

The next thing to plan for is the construction of the medical unit. We hope to begin work on the hospital building in the near future. In order to provide funds with which to put up this building, the division committee has voted to apply two thirds of the thirteenth Sabbath overflow toward this new project. This offering is to be received in all our churches March 30, 1935.

We believe our people everywhere will rejoice with us in the opening of this new medical center, and that when the next Thirteenth Sabbath Offering is received, they will give liberally of their means. Be assured we will do our best throughout the Southern African Division in helping to make a large thirteenth Sabbath overflow possible.

## *Unusual Opportunities*

BY E. D. THOMAS

I HAVE just returned from a trip to the Telugu field, where I spent six weeks visiting all the mission stations where we have workers. There are 26,374,000 Telugus in South India.

We have there thirty-four Sabbath schools, with a membership of 1,095, of whom 400 are baptized. The largest Sabbath school is at Mandapeta near Rajamahendri in the East Godavari District. Very recently one of the members of this village, a Baptist, became interested in the truth by perusing one of our small tracts on the Sabbath question. After further study with our worker he took his stand for the truth. He then, in turn, gave the light to all

his Christian and Hindu friends and relatives, and as a consequence, today we have in that place many people interested in the message. Thirty-two of them have been baptized, and others are definitely planning to be baptized in the near future.

We have very good interests in four other heathen villages, not far from this new church, with a Sabbath school membership of 187. All have come to us direct from heathenism. These villages are situated within a radius of twenty miles. We have only one evangelist to foster the interest created here. He visits them each Sabbath and looks after their spiritual interests.

### *Four Baptismal Services*

We had six week-end meetings in different sections of the field, when the workers and lay members all congregated for three days of special meetings. Baptismal services were held in four places, and eleven were added to the church. We brought before the people the present situation of the world, and the progress the message has made in other parts of the world, which helped them to reconsecrate their lives to the Master's service.

A clear idea of the Sabbath school and educational work was presented to them. Many Hindus present at these meetings decidedly promised that they would do anything on this earth if they could only have a place in the home that Christ has gone to prepare for His children. Never in South India have I seen the people so willing to place themselves under Christian instruction in order that they may become heirs to the eternal kingdom. It seems the Lord is pouring out His Spirit upon all flesh, since we are nearing the end. In various stations I found many Indian sisters who are very earnest in sharing the message with others. They are prepared to make any sacrifice to interest others in the truth. All our Sabbath schools in that field have pledged to double their membership by the end of 1935.

Some of the evangelists hold meetings either every morning or every evening, and assist the people in the study of the Sabbath school lessons. Some adults are taught to read and write in their own tongue, so that they may enjoy reading the Bible for themselves. We encouraged the workers and lay members to render this help wherever possible.

### *Progress in the Schools*

We visited the eleven schools. One of them is a high school, and the rest are primary schools. They have an enrollment of 334 pupils, of whom 181 are boys and 153 girls. Brother Hunter and I took time to examine the students in these schools. It was very gratifying to note the progress they have been making. Some of these primary schools are getting government grants, and the inspectors have given very good reports of the work done. C. A. Randolph is the principal of the high school at

Narsapur. He is assisted by five teachers, three of whom are the product of our South India Training School at Krishnarajapuram. I felt very much encouraged to see these young men carrying heavy responsibilities in training other young people, and molding characters for the kingdom to come. C. A. Schutt was in charge of the Narsapur institution before he returned to the homeland.

Some of our laymen are conducting schools of their own, independent of the mission. We visited three of their schools. These men are loyal and faithful to the message, and are teaching the Sabbath school lessons regularly to the little children in their classes; thus they let the light spread.

At different places we met our loyal colporteurs, who are very proud of their high calling. Some of them are doing very successful work.

#### *Hospitals in the Telugu Field*

We have three hospitals in the Telugu field which are doing excellent work. At the Nuzvid Hospital is Dr. D. W. Semmens, assisted by Miss Binder and many Indian helpers. This is the place where Dr. A. E. Coyne settled when he was in India. At the Narsapur Hospital are Dr. A. E. Clarke and his family. Dr. G. A. Nelson has labored here for the last six years. In the Bobbili Hospital are Dr. Emma Hughes and Nurse Gore. The Doctors Brownberger were here before they returned to America. In addition to the medical help given to the sick and suf-

fering, the knowledge of the Great Physician also is imparted to the patients. Some Hindus, in speaking with me, said they greatly appreciated the sympathetic treatments given by the workers in our hospitals.

#### *Financial Help Needed*

Owing to the present financial stringency, many of our village schools are not properly equipped, and the necessary repairs to the Indian workers' houses have not been made. The administrative building and the students' hostels at Narsapur are inadequate. And there also come cries from many directions to open new stations and conduct meetings on present truth. All these call for men and means. I cannot perceive how long we can go on denying the privileges of the last message of mercy to these people who have been sending in their Macedonian cries.

D. W. Hunter, the only foreign missionary devoting his full time to the evangelistic work, is now at Nuzvid. He was with me during the six weeks I was in that field. J. C. H. Collett, the Sabbath school secretary for the South India Union, was with us for fourteen days. We appreciated his help, but regretted very much that he was obliged to leave us so soon.

The future is very bright. We have a loyal band of Indian evangelists, teachers, colporteurs, and medical workers in the Telugu field. May the Lord bless the seeds that are being scattered, and help us reap a plentiful harvest of souls in due season.

and happier. These people were ready to provide a school and a small salary for the teacher, so we hope to find a self-sacrificing teacher who will be willing to go among them, and teach them the way to God and happiness.

The Reinish Mission has worked on this island a number of years, and has several churches and missions. The climate is very good, much cooler than on the plains.

As in the evenings we walked to and fro with our worker to his Bible studies in the kampongs around Pangoeroeran, our hearts rejoiced to hear the songs of the message sung by some young girls who, but a few months ago, were heathen. Five Sabbath schools are studying the same lessons with us. Our two teachers go from one place to the other on the Sabbath. These people are poor, and if we could have some Sabbath School Picture Rolls we should be very glad. We cannot afford to pay for them.

Balige is a town on the mainland. Last year we held a public effort here, and seven months later had the privilege of burying nineteen with Christ by baptism in the beautiful lake. Eighteen more were baptized last June in the same place, and fourteen others in another town forty kilometers distant, also on the lake shore. Seven kilometers farther on a Sabbath school has been started.

We have just returned from a trip to another district, where we held services in four different villages. In one of these we have a church, but in each of the other three we have just an isolated family. It was encouraging to see how eager these families were to share their joy with their neighbors by opening their little homes for the services, and doing all they could to make them a success.

Eight years ago the husband and father in one of these homes worked as houseboy with us in Padang. It gave us great joy to see him now in this village, holding a Sabbath school in his own house, and doing all he can for the Master by kindly deeds and ministering to the needy in any way he can. Though himself young, he has the respect of his neighbors, and we hope that some from this village will soon be ready to follow their Lord in baptism.

## *Battakland Mission*

BY G. A. WOOD

We are on our way back to Balige from Pangoeroeran, where we spent five days with our workers stationed there.

Pangoeroeran is the chief town of Samoesir, an island in Lake Toba, which one, passing from the highway, would think too small to be of much importance; but by closer investigation we learn that on this island, about twenty-five kilometers (fifteen miles) long and twelve wide, live 90,000 people. Only a small percentage of these know anything about the true God.

During our stay we visited a number of kampongs (villages), some entirely heathen. One of these made a lasting impression on my memory. One hundred eighty families live in a few houses, built up high off the ground to allow for pigs and cattle underneath. They have never had a

school here. Our teacher hung up the Sabbath School Picture Roll, and two hundred faces, old and young, were turned in his direction. Then these natives listened for the first time to news of the Saviour's return.

The chief of the village urged us to start a school, so the children could learn to read. We told the people that if they could furnish a schoolhouse and a house for the teacher, and supply him with food, we would try to find a teacher. They replied that they were too poor to do this, and if looks are anything to go by, that was surely true; but still we hope that the Lord has some way by which they may have an opportunity to hear the message for this time, and perhaps learn to read it.

The next village we visited has about the same number of inhabitants, but they looked a little cleaner

"If this whole world followed you—  
Followed to the letter—  
Would it be a nobler world,  
All deceit and falsehood hurled  
From it altogether;  
Malice, selfishness, and lust  
Banished from beneath the crust  
Covering human hearts from view—  
Tell me, if it followed you,  
Would the world be better?"

## Turan, Anam

BY R. H. WENTLAND

OUR work in Turan has been under way for about a year. Except for our occasional visits, it has been left entirely to the care of native workers. About two months ago we started a special evangelistic effort to prepare a few of the converts for baptism. Last Sabbath, December 8, 1934, we had the privilege of baptizing forty-nine. With the few who were baptized some months ago, we were able to organize a church with fifty-four charter members.

It is truly an inspiration to see these new believers rejoice in the blessed advent message. I often wish that some of our people, who give so faithfully to missions, could visit

about one thousand kilometers [600 miles] from Turan. Our furlough is overdue, and health conditions oblige us to leave soon, but how can we leave all this new work without some one to look after it?

About forty or fifty kilometers out of Turan (the French Concession) we have more than sixty families keeping the Sabbath. However, the government does not allow us to make any propaganda there, because we are not French. We have a native worker living there, but he cannot do much because of prevailing conditions. We are hoping soon to get permission from the government to carry on missionary work, for surely



These Anam People Walked Forty-five Kilometers (about twenty-seven miles) to Sabbath School, and Were on Time at 8 A. M.

these new members and see the wonderful results of mission work, all made possible by the prayers and gifts of God's children the world over. In a few more months we expect to baptize many more. We now have several hundred Sabbathkeepers who we hope will finally all be baptized and received into the church.

The work here should have European supervision. We must soon have a missionary family here; if not, our work will suffer much, for it is too far from Cochin China for us to look after it properly. We are

this message must go to this important province.

Last Sabbath eighteen people walked in to our Sabbath school here at Turan. They were on time, arriving at 8 A. M., after walking forty-five kilometers. Some of them are over seventy-five years of age.

Surely God must have some way to furnish us with means and men, and secure the necessary permission, so we can bring this saving gospel to the millions in Anam who are anxiously waiting for the hope that we have.

We desire to report briefly the second of the series held in the beautiful city of Santa Fe, capital of the province of the same name.

As word was sent in from the field, it became apparent that our own meeting hall was too small, and so a beautiful hall was hired in the center of the city. The meeting began Wednesday night, January 16, and closed Sunday night, the 20th. An excellent group was present at the very first meeting, and the number grew until we had more than 250 young people present, besides a goodly number of adults, who came with their young people. All the conference workers were present as visitors,—I. H. Evans and the writer from the General Conference, H. B. Lundquist from the division, W. E. Murray and J. T. Thompson from the Austral Union, and several workers from neighboring conferences. The attendance on the Sabbath, by actual count, ran over the 400 mark.

### Standards Set by an Army of Youth

It was indeed inspiring to see and hear this fine army of youth discuss freely their own problems and set their own standards for Christian living. Not in one instance did they vote to lower the standard, and at times they were almost more exacting with themselves than one would expect. Our South American young people hold to the solid Seventh-day Adventist principles.

The Lord came near with His sweet Spirit in all the meetings. The entire Sabbath was a day of blessing. On Sunday morning Elder Evans spoke earnestly in the devotional meeting. This was followed by a precious service of consecration. A large number took their stand for the first time, and plan to be baptized in their home churches. Backsliders sought God for a new experience, and all together sought a deeper experience. The meeting lasted more than two hours, and will be an outstanding occasion in the memory of those who were present.

At the closing meeting on Sunday night, after a very brief talk, occasion was given for testimonies. All expressed their gratitude for the privilege of attendance and for the blessings gained. At the same time they expressed a fixed purpose to return to their respective churches to live the life that counts, that is in harmony with the standards voted, and to work as never before for the Master.

The meeting cost the conference something, as do all good things, but it was a profitable investment.

God bless our dear youth of this Central Argentine Conference.

## Youth's Congress in South America

BY C. P. CRAGER

It would be difficult to express fully the joy experienced in attending a youth's congress in South America by one who for many years had been intimately connected with the work in behalf of the youth of this continent. Surely it spells a new day for this important branch of the work of God.

Inspired by the reports of success attained by these congresses in other parts, Brother Lundquist and his colleagues caught the vision, which grew upon them, and finally, in spite of apparent obstacles and problems, the division committee voted to hold a series of these congresses throughout South America.





Conducted by Promise Kloss

## Boys, Keep Out!

BY W. C. RALEY

IN effect, and in reality, this sign is on our office doors and factory gates and over the entrances to our mills, shops, pressrooms, hospitals, laboratories, and committee rooms. Our modern, specialized life has made it so. At an age when a boy is most anxious for an active part in real work and accomplishment, we shut him away from the "going" and the "doing" life of his father and his grandfather. Even the modern farm is so highly developed and specialized that there is not much room for the boy.

It is true our boys are sent to school; they study textbooks, see pictures, read about people, and hear secondhand reports about things and happenings. But a boy wants actual participation in hard and taxing realities. The harder the realities in which he has a part, the more satisfied is the boy, and the more contented is he to pursue the school work, the textbook study, and the theme writing.

In modern life our boys do not accompany their fathers on the hunt; they do not bear a large part in providing the food, drink, and shelter of the tribe; they do not serve apprenticeships; they do not stand guard at the door at night to warn of dangers. Seldom do they accompany their fathers in the daily work of providing for their families' temporal needs. Seldom do they find a place in the social activities of their fathers, and rarely do they find opportunity to sit with their fathers in business councils and committee meetings. No; we expect our boys to "keep out" until they are graduated.

When his schooling is finished, the boy is expected to assume the full dignity and responsibility of a seasoned man, and to perform with the regularity and judgment of a diplomat. Should we criticize the school if it fails to give youth the degree of balance and seasoned poise that we think it should have given?

### Firing a Boy's Interest

The story is told of a boy who lived in the neighborhood of a large metal

reduction plant. Its gates carried "Keep Out" signs.

"When George and a crony were one day caught within the gates by the superintendent himself, they expected trouble. But the superintendent ended by showing the boys through the plant. It took him half a day. He invited the boys to return. They became chronic visitors. When the boys went to college, the superintendent gave them summer employment at the plant. And George—his interest fired by his acquaintance with the man and the industry—attended the Colorado School of Mines with credit to himself, and to the superintendent who refused to join the cry to 'Keep Out.'"

An intelligent but unsettled youth was permitted to watch a surgeon perform an operation on his father's eye. The boy's life suddenly blazed with the light of ardent purpose. He is now a distinguished member of a noted faculty of surgeons. Then there is the boy who went to court with his uncle, a lawyer involved in an important trial. The unexpected result was that Ben studied law, and

today he is the city attorney in a Western metropolis.

Think, also, of your own boyhood experiences. I dare say that many successful careers have found their beginnings and their inspirations in some of those chance contacts with life's actualities that were opened to the boy at a time when he was hungry for a part in life's work. When men opened the door and took me behind the counter and had patience enough to show me the thing itself, something vital happened. Those interests and urgings that make one mentally alive began to take shape.

It may not be easy to break through the crust of reserve and specialism so that youth may see what is going on inside. But we might begin by crooking a friendly finger and saying, "Come in." The contractor might take a boy with him on a special hurry-up job. The bookkeeper might say, "Take a look at our ledger arrangement, and try our new book-keeping machine some day." The nurseryman might suggest, "We are starting some grafting experiments tomorrow; drop around." The educational secretary might take a restless boy with him on a school inspection trip. The conference president might invite James to go with him to

## The Man to Be

SOME day the world will need a man of courage in a time of doubt,  
And somewhere, as a little boy, that future hero plays about.  
Within some humble home, no doubt, that instrument of greater things  
Now climbs on his father's knee, or to his mother's garments clings.  
And when shall come that call for him to render service that is fine,  
He that shall do God's mission here may be your little boy or mine.

Long years of preparation mark the pathway for the splendid souls,  
And generations live and die and seem no nearer to their goals;  
And yet the purpose of it all, the fleeting pleasure and the woe,  
The laughter and the grief of life that all who come to earth must know  
May be to pave the way for one—one man to serve the will divine,  
And it is possible that he may be your little boy or mine.

SOME day the world will need a man! I stand beside his cot at night  
And wonder if I'm teaching him, as best I can, to know the right.  
I am the father of a boy,—his life is mine to make or mar,—  
And he no better can become than what my daily teachings are.  
There will be need for some one great;  
I dare not falter from the line—  
The man that is to serve the world may be that little boy of mine.

Perhaps your boy and mine may not ascend the lofty heights of fame;  
The orders for their birth are hid. We know not why to earth they came.  
Yet in some little bed tonight the great man of tomorrow sleeps,  
And only He who sent him here, the secret of His purpose keeps.  
As parents, then, our care is this,—to keep in mind the great design;  
The man the world shall need some day may be your little boy or mine.

—Edgar A. Guest.

a church business meeting or a public service. The evangelist and the pastor have interesting visits to make. The doctor might take a serious-minded boy with him on a country call. Both doctor and boy would probably benefit from the association.

#### Work With Them

One of my recent regrets is that the crust of modern prejudice and business ethics does not permit my own boy to work in the office with me. But I recall with satisfaction the time he remained away from a school picnic in order to vacation for a day with real work with real horses; and the long days and portions of nights that he spent, without pay, doing yards of adding machine work and many pages of schedules and reports, for the "fun" of having a part in actual accomplishment.

Such gestures, to be effective, must be more than sight-seeing tours. Mere sight-seeing tours are disappointing, and if carried too far, may be decidedly damaging, tending to blight the enthusiasm that should be developed and made permanent. The contacts made should be followed up. In fact, it is the personal balance that counts, for that is the only safe bridge between the generations. Friendship and understanding grow out of common interests and activities.

Even after the young man has been given a regular job, he should continue to receive definite instruction about his work and guidance in his

new associations. Starting a young man in his work without such assistance is like starting him on the approach of a bridge with an open draw. When he comes to the opening in the bridge, the boy will jump and endeavor to swim across the channel, but there is no telling which way the current will carry him, or how far.

Men may frown at these suggestions and say, "I'm too busy. My work is too important to be tinkered with by boys." Of course mistakes will be made. But think, men! If you and I had been put out because we made mistakes, and had been kept out until we had become perfect, most of us would still be out. Think again. The boy's repeated mistakes, which spell failure, may not be failure of the boy, but failure of the man, the teacher, because he failed to make a success of the boy, the apprentice.

An honest, substantial boy will more than compensate in youthful enthusiasm and actual work accomplishment for the time and effort spent in his training. He will go through fire for you, men, or stand immovable against the waters that flood over your interests and activities. Association with, and common understanding of, young men will tend to keep young men young and to make old men younger. It has been wisely said that no man has made a success of his work until he has trained a younger man to do that work better than he himself can do it.

was 'speaking a piece,' and I forgot it. I became terrified, and my terror wasn't eased a bit when somebody out in the audience laughed at me."

"I should say not!" Martha sympathized. "But what has that to do with James?"

Julia went on musingly, "After that I turned positively ill at the very thought of an audience, and stoutly refused to appear before the public again. But finally a chum persuaded me to be in a dialogue. The chum and I were twins, and went around holding hands all the time. And, do you know, I was the boldest child on the platform! If my knees began to wobble, one big pressure from that friendly hand steadied them instantly."

"And now you give lectures all over the country," laughed Martha. "Good for the chum!"

Julia smiled. "May I be a friend to poor, frightened James?"

Martha looked dubious, but at last she reluctantly consented.

Julia went into the other room. "Let's play!" she challenged the tearful James.

The boy was only too willing. Anything to postpone the dread ordeal of going into that dark nursery. There was a merry game with much laughter. Fear and darkness were completely forgotten. In the end Julia said, "Now, let's be airplanes and sail up and up."

Up and up the stairs the two planes went, with no dread of a dark room. James's mind was too fully occupied with fun to be fearful. Anyhow, was not this friendly playmate with him? Still chattering gaily, giving him no time to collect his bogey fears, Julia rolled him into bed.

"Good night, little plane," she said, turning toward the door.

James thought that was funny—a little plane going to bed in its hangar—and was chuckling to himself as she went out of the room. She did not go directly downstairs, however, but moved about in the hall a little distance from his door, humming softly to herself. There was no further sound from James.

Of course, all this was only "first aid to the injured," but as such it was decidedly worth while.—*Issued by the National Kindergarten Association.*

"Most problem children who get the right help at the right time cease to be problem children, and do not become problem adults or criminals. The thing to do is to give the right help before it is too late."

## Help the Child to Conquer Fear

BY LOIS SNELLING

"Oh, dear, oh, dear," sighed Martha Grant, "he'll drive me crazy! Every night it's like this, except when I let him sit up so late that he falls asleep at his play.

"Afraid of the dark! Why, James, I should think you'd be ashamed of yourself—a great big boy like you."

Ashamed or not, four-year-old James in the adjoining room only screamed the louder at the thought of going to the dark nursery.

"I have always tried to keep him from being afraid of the dark," Martha said, "but one night the cat got in his room. We didn't know it was there, and when it suddenly jumped upon the bed, James, not knowing what it was, almost went into hysterics. He's been afraid ever since."

"M-m-m," murmured her guest, Julia Carr, thoughtfully, "no wonder."

"But he must overcome that fear, so I try to argue him out of it, and

convince him that there is nothing to be afraid of."

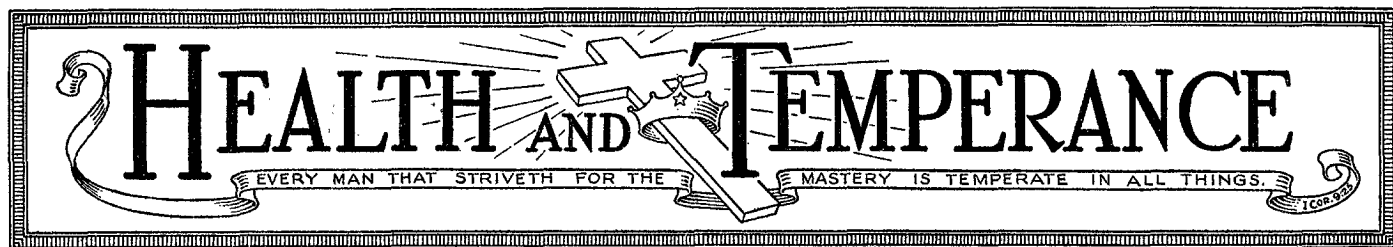
"Do you go with him?" Julia asked, "and turn on the light if he gets too panicky?"

"Mercy, no! If I once did that,



he'd be spoiled forever. No, he must go alone and in the dark."

"Well," Julia said, "I remember once when I was in high school I



## Making Digestion Easy

BY BELLE WOOD-COMSTOCK, M. D.

Food has a long way to travel from the time it enters the mouth until it reaches its ultimate destination, some of it as many as twenty-five to thirty feet along a muscular tubal tract that moves it ahead by dint of the propelling force of its contracting muscular wall.

In an early part of this tubular pathway there is a dilated portion forming a pouch, called the stomach, into which the food is received and retained for a little time until it has been thoroughly softened and formed into a smooth, souplike mixture. Then it passes on into the tubelike coils that we call the small bowel, or small intestines. Here, as it is moved along by a wormlike muscular action, it is more thoroughly dissolved, and its nutritional elements are sucked through the wall to become a part of the body fluids, and to be carried by the blood stream to the body cells which are so dependent upon this regular supply.

### Two Important Actions in Digestion

The two important actions that take place in digestion are this "pushing along," and the putting into solution, or dissolving, of the food. If either one of these processes is hindered, digestion is handicapped. And when digestion is not carried on in due time, food is retained too long, and of course trouble follows. In this way the body may be robbed of some of its needed nourishment because the food has not been prepared as it should have been for body utilization.

The ability of this muscular wall of the digestive tract to move the food along on schedule time, depends largely upon the strength of the muscles as compared with the heaviness and compactness of the food mass that has to be moved. Let us think of the digestive tract in its mechanical phase as a muscular machine with a definite power. The digestive tract of a soldier on the march, or of a mountain climber, or of a physical worker, has more strength in its muscle wall than has that of the one who is a school teacher, an office worker, or any one whose work exer-

cises his mental powers more than his physical. The invigoration of a day spent in picnicking or hiking, in outdoor work or play, tends so to invigorate the body musculature that the digestive wall may, under such conditions, take care of a food mass that at other times it might find entirely too heavy.

### Substantials Must Be Diluted

The mechanical ability of a digestive tract to take care of any food mass that is introduced into it depends not only upon the actual size of the food bulk, but also upon its weight and concentration. There must be a certain food bulk to satisfy the appetite; but if a person depends upon ordinary substantials to satisfy his appetite, the chances are that he is placing upon his digestive tube too heavy a task. Substantials must be diluted with foods that, besides furnishing bulk, also lessen the compactness of the entire food mass, thus making it lighter in weight and more easily handled. Such foods are fruits and vegetables. These should be eaten along with the more compact and satisfying portions, so that by the time the stomach has that comfortable feeling of adequacy which suggests that the meal is done, the sum total of food will not form too solid a mass.

People often complain that they cannot eat starch; that bread, potatoes, and cereals are not well borne by them. The trouble is they attempt to eat these starchy foods with an insufficient amount of the fruit or vegetable bulk that would, by its excelsiorlike consistency, ensure a lightness that would make easy the muscular work of the digestive wall.

This article is not written to the dyspeptic who has already reached the stage where his starch must be dextrinized, his vegetables pureed, his cereals gruelled (there is a very fine place in digestive ills for all such pre-digested foods), but to normal or near normal persons who, by their persistence in a concentrated food program, are laying the foundation for digestive disturbances later.

### Importance of Fruits and Vegetables

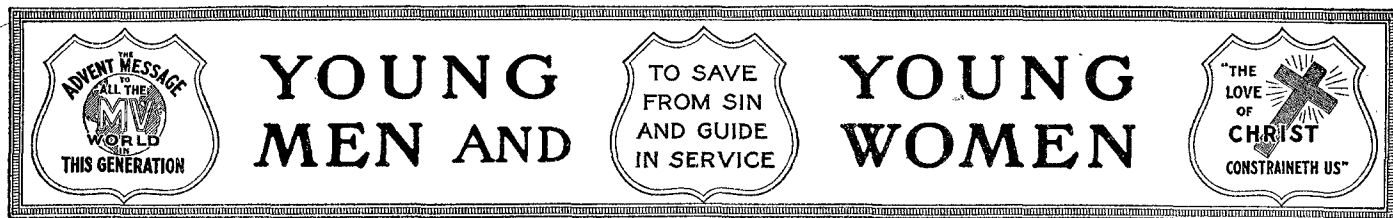
Fruits and vegetables are important for many reasons. Their ultimate importance lies in their bone, tooth, and blood building qualities. But the reason for their use we are discussing now is that which manifests itself more immediately in their effect upon ease of digestion. If a sufficient fruit or vegetable bulk is included in every meal, it will tend to prevent the overeating of concentrated food, which, of itself, is a very common cause of digestive as well as other nutritional disturbances. Overeating of concentrated food is very common, especially among those who are in average health and have ordinary appetites. The way to avoid this excess is to eat sufficiently of the fruits and vegetables which are so necessary for other reasons.

And again we are reminded that eating enough of essential foods is a very definite safeguard against eating those things without which the body may be better off. Positive instruction in correct eating is so much more interesting and conducive to happy results than are the negative things that so irk the usual mind. Learn to eat the things you should, and the great question of what you should not eat will tend to take care of itself. And again we say, as we have said before, that nearly all food is good food providing it is clean, free from drug effect, and is balanced properly at any meal with other essential foods.

### A Balanced Diet

What kind of food bulk are you putting into your stomach? Just size up this meal that you are about to eat. Are you sitting down to a dinner of potato, corn, hubbard squash, cottage cheese, bread, and pie; to a combination of beans, carrots, rice, beets, and pudding; to a breakfast of oatmeal, banana, toast; or, perhaps, of corn bread, eggs, and dates or prunes? There's nothing wrong with any of these foods, but they are not mixed with enough of the kind of bulk that would lighten the whole mass and make it easily handled by the digestive organs. One or two leafy vegetables, as spinach, cabbage, string beans, beet tops, asparagus, etc., should be added, or better still,

(Continued on page 22)



## "The Gray Angel of Success"

BY EUNICE GRAHAM

"THERE is always room at the top," has long been the watchword of ambitious young people. But we must climb; for, as one wit has remarked, "the elevator isn't running." And it is that climbing, that drudgery, that is "the gray angel of success."

Consider some of those who have achieved their goal through the simple means of drudgery, of constant and intelligent application to their daily tasks.

Edward Bok started to school in Brooklyn, without knowing a word of English. Even as children, he and his brother William were on the lookout for additional tasks. At home they rose early, built the fire, cooked breakfast, and washed the dishes; and after school they swept and scrubbed, helped with supper, and again washed the dishes. Edward's first job was cleaning a baker's window twice a week, for which he received fifty cents. One day he waited on a customer, and did it so well that the baker employed him when he was out of school, raising his pay to \$1.50. Then the boy took a newspaper route, and earned an additional dollar weekly.

Before he was thirteen, he did a piece of work which was to give direction to his future life. He reported a party he attended, telling the names of all the guests, and writing the report so well that the editor of the Brooklyn *Eagle* promised him \$3 a column for such news. Shortly afterward, he became an office boy for the Western Union, and left school.

When he was eighteen his father died, and the two boys determined to make their mother comfortable. It was at this time that he was asked to edit a magazine published by the Young People's Society of Plymouth church, of which Henry Ward Beecher was pastor. This *Brooklyn Magazine* carried articles by famous men, and because of its merit and active promotion, gradually increased its circulation. A year later Bok gave up his Western Union work, and devoted his whole time to editing and publishing this journal, which is now the *American Magazine*. Before he was twenty-one he was offered

a position with Scribner's, at a salary of \$18, and after five years became editor of the *Ladies' Home Journal*.

In the midst of his phenomenal success, he did not forget his own early years and his struggle for knowledge. To assist young people in their education, he inaugurated the scholarship plan through the sale of subscriptions.

Andrew Carnegie started work as a bobbin boy at a cotton factory, working from early morning till late at night, for which he received \$1.20 a week. When he was fourteen he became a telegraph boy, and made \$3 a week. Two years later he was promoted to telegraph operator, at \$300 a year. His start in his financial career came shortly afterward, when he purchased ten shares in an express company, mortgaging his home to do so. Later he turned to steel construction work, and became known eventually as the "Steel King." He summed up his philosophy of work thus: "Concentration is my motto. First, honesty, then industry, then concentration."

A man who won lasting fame against almost insuperable difficulties was Francis Parkman, author of the "History of the Conspiracy of Pontiac," and other annals of early America. Because of poor eyes, he was unable to read; and because of his practical invalidism, he was unable to listen to some one else read for more than two hours at a time. He could write only with his eyes shut, and once, for a period of a year and a half, he averaged only six lines of writing each day.

Bernard Palissy was originally a glass painter, and knew almost nothing about pottery making when he started his experiments in enamelware. He neglected his trade, searching after the secret of the ancient Etruscan enamel, until his family was destitute. For years he worked, buying pots, breaking them up, and covering each piece with some compound, then waiting excitedly until they were taken from the oven. Finally, after nearly ten years, he made one last effort, and covered three hundred

pieces of pots with a composition. Four hours they baked. Four hours, and then the material on one piece had melted.

Yet that was only the beginning. With his own hands he built a furnace for his further experiments, carrying the bricks himself. He made his own vessels. Finally all was ready, the pots were in the kiln, and he sat by his furnace for a day, but still the enamel would not melt. Two days, three, four, five, six days he watched, but his work failed. He was bankrupt.

But his credit was good, and he borrowed an amount for his last, desperate experiment. He was once more sitting by the furnace, waiting. The fire was running low, but the enamel had not melted. He burned the garden fence palings. He burned the furniture. He burned the shelving—and the enamel melted!

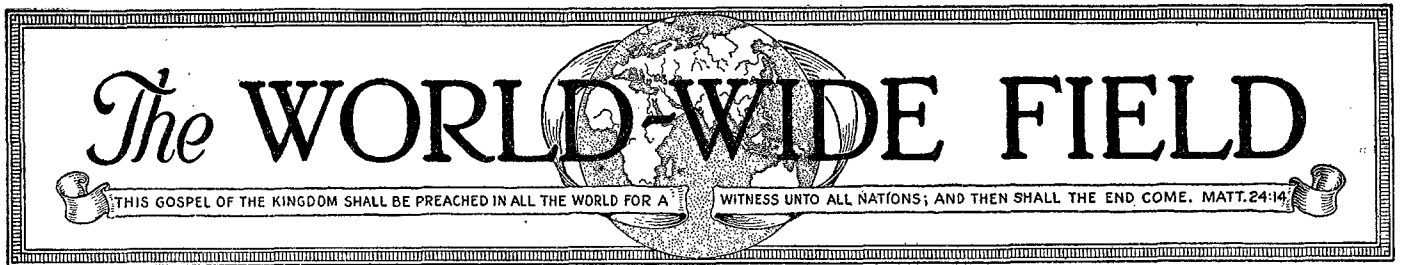
After sixteen years of experiments, Palissy assumed the title of "Potter." But he was never content with his present achievement; he always aimed at the greatest perfection possible, and for that cause endured reproach, hunger, and misery.

Josiah Wedgwood, the great English potter, in spite of the handicaps of disfigurement and lameness, the results of smallpox, experimented for years, and finally won renown and a remunerative trade by duplicating a large plate for an aristocratic family.

The story is told of Comte de Buffon, authority on natural history, that he determined to break himself of the habit of late rising. Being unable to accomplish this himself, he asked his servant Joseph to help him, and promised him a crown for each time he succeeded in getting him out of bed before six. Again and again Joseph "forced Buffon to rise, notwithstanding his entreaties, expostulations, and threats of immediate discharge from his service." If he failed, he was only met with rebuke.

"One morning Buffon was unusually obstinate, and Joseph found it necessary to resort to the extreme measure of dashing a basin of ice-cold water under the bedclothes." Buffon would often say that to this servant he owed several of his books.

THE great thoughts come from the heart.—*Vauvenargues*.



## Place of Our Publishing Work

### Maintaining Its High Purpose

BY C. H. WATSON\*

THE Review and Herald Publishing Association stands for a movement which took organized shape some seventy-two years ago.

Before that time the people of this movement had met from time to time in various ways. The first general meeting of Adventist Sabbathkeepers was held in 1848. Two years and seven months after that first general meeting, the publication of the SECOND ADVENT REVIEW AND SABBATH HERALD was begun. Still another two years after that, the first general contribution of means received from the believers of the second advent and Sabbath truths was received. This contribution was made with the purpose of purchasing a printing press, type, and material with which to publish the REVIEW AND HERALD. It is interesting to observe that the amount contributed was \$655.84, and that the amount spent in purchasing the press and other materials at that time was \$652.93. The pioneers evidently believed in living within their budget.

Two years before the movement had decided to give itself a general organization, it had taken steps to organize its publishing work. Accordingly, on May 3, 1861, the Seventh-day Adventist Publishing Association was incorporated, the name of this corporation afterward being changed to the Review and Herald Publishing Association.

Now why was this corporation ever formed? It has acted no part in the world's politics. It has had nothing to do with the world's ordinary workaday commercial doings. It never has entered into the struggle between national and international forces. Its voice has never been heard either cheering on or critically discouraging contending parties for governmental favor. Its influence has never been given to aid the ambitious seeker for worldly office. What, then, is the purpose of its existence? Where, ex-

actly, does it fit into the needs and activities of the great human family that all these other agencies are so eager to serve?

We believe that it has been brought into existence by the Lord Himself, to serve a cause so all-inclusive that it embraces all peoples, all places, and all that is within God's purpose for this generation. It is not concerned with class or color or party or racial distinction. It does not think in terms of citizen or alien. It is unrestricted in its conception of field and extent of service. It has nothing less than the whole human race in mind, and is purposed to bring the knowledge of the rapidly approaching second advent of our Saviour to all peoples.

#### Essentially Missionary

It is essentially missionary in its outlook and purpose. It exists to go "into all the world, and preach the gospel to every creature." It aims to do this by the influence of a literature ministry, which no other movement has ever thought of initiating. It does this, not merely because it believes that this is a good work and very much needed, but because it is possessed of an unshakable conviction that this is its supreme and urgent duty. It believes with Paul, "Woe is me if I preach not the gospel."

There is an idea prevailing in Christian minds, that about all the church can hope to do for this world is to leaven it with the principles of the kingdom of God, and thus preserve in it decency and safety for its peoples. This publishing house stands for something far more positive than that. Not merely to leaven with righteousness the lump of this world's wickedness is our aim, but to proclaim the gospel to all with such ringing clearness that it shall constitute a mighty call to a new life altogether in Christ Jesus; not to preach the gospel as if there were yet a long stretch of time for its leaven to work in the lump, but to ring out its message as

an alarm, calling men and women everywhere to prepare to meet their God.

#### The World Living Strangely

The world is living strangely today. We read in the book of Daniel of a time to come when knowledge shall be increased. We are now in that time. Never before have men claimed to know as much as just now. There has been a surprising increase of knowledge within our own years. But a far more surprising thing is, that this vast increase of human knowledge is accompanied by an appalling ignorance of spiritual things. The idea has long prevailed that the sum of human happiness is increased as the mind of man is better instructed. But the present condition of our world has completely exploded that idea. Never has the mind of man been better instructed concerning many things, but never has the race been more confused and despairingly unhappy. The knowledge that has been so increased to men at this time has begotten in their hearts neither interest in things relating to God's kingdom, nor the spirit to seek God in behalf of themselves or of others.

In consequence of this, the peoples of our world were never less prepared to face spiritual realities. At this time, when, more than any other, they needed to know God and to be prepared to meet Him, they have departed from God, led away by the conceit of their minds. Truly has the psalmist pictured their condition with those five little words, "They have all gone aside."

It is to a race of men that have all gone aside that our message is directed, and our field is wherever there are men. This publishing house stands to give, by the printed page, the message that this movement exists to proclaim to all men. Its work will not be finished until there is no longer need for such a movement to exist.

#### It Exists to Give Information

With such a general organization as ours it is highly important that

\*Address delivered at the Review and Herald annual constituency meeting, February 27, 1935.



the membership of the movement be supplied with exact information concerning the work that we are doing in all parts of the world. Ignorance of what has been done, what is being accomplished, and what yet must be undertaken, is a deadly enemy to co-ordination and cooperation. The co-ordination of all the forces of the movement, and the cooperation of all persons and peoples of the movement, are absolutely necessary to our success.

It is here that the Review and Herald chiefly through the service of its periodicals, is rendering the cause a very high service. It collects facts of missionary and evangelical importance. It tells us what has been accomplished. It keeps us informed as to what is being done, and it calls us always to greater things, and to unreached places, with the purpose to evangelize the whole world, and to make ready a people prepared for the Lord. This service is of inestimable value to the cause that we all serve.

#### *It Is a Unifying Agent*

The whole church in all the world, working together at the same task, with the same purpose and the same vision, proclaiming the same message, acknowledging one general organization, and operating its policies to the uttermost part of the earth, is a spectacle that, so far as I know, no other Protestant denomination presents. The influence of the Review and Herald office has had a great deal to do with the development of the will and the spirit to unify the whole membership of this movement. It must always be a leading force in the maintenance of unity in our work. In order to continue thus to serve the cause, the Review and Herald must preserve within itself the will and the spirit with which God imbued this whole movement at its beginning. And never must its high purpose be brought down to the level of a mere bookmaking and bookselling concern. Should that ever occur, its exalted service as an effectual force for unity among this people will have ceased, and a chapter of failure will have closed its record as a useful factor in the cause of God. Come what will, this influence, this agency, must not be lost from our work.

#### *Time of New Opportunity Ahead*

The time is coming when it will be impossible for us to provide foreign leadership in many countries. Already some of the countries in which we are working have excluded foreign missionaries. Under those conditions, the leadership of the church has perforce to depend altogether upon the national workers in all such places.

But where the foreign leader will not be permitted to live, our church paper, the REVIEW AND HERALD, will still take its message. It must always be a true counselor, a trustworthy guide, an unwavering leader of the indigenous church at such a time. It must, through the national leaders who read its pages, keep the church there one with the church here and in all other places, and go before the people as a pillar of fire by night and a pillar of cloud by day.

The Review and Herald as an organization already has a wonderful record of service in this cause, but its greatest and most glorious work is yet ahead. It has willingly and cheerfully accepted great responsibility in days gone by, but it must undertake larger things and accept heavier responsibilities in days that are yet to come. Against a great array of opposing forces that are surely being marshaled to overwhelm us, we must still more earnestly project the truth for this time by means of the printed page. Then, whether we go in person or are denied that privilege, the people will yet be warned, and the voice of general leadership shall yet be heard in all the earth.

#### *A Spiritual Leader in the Homeland*

The prosperity of the church abroad depends a great deal on the spiritual condition of the church at home. In all our plans for success abroad, emphasis must be laid on the ability of the home church to undertake for God in regions beyond its own borders. Certain it is that the church is spiritually no stronger abroad than it is within its own doors. It must know the power of the Holy Ghost in its own life before it will depend more upon that same power for success abroad than it does upon the money and facilities that it provides by its sacrifice for foreign service.

The home church, to be spiritually strong, must be simple and trustful and prayerful. It must cherish the things of the kingdom. It must "love not the world, neither the things that are in the world." The church is in the world, but the world must not be permitted in the church. The church at home must be alert and ready in the service of home missions. The publishing houses of the homeland have an important part to act in serving the spiritual needs of the home church.

Especially is this true of the Review and Herald, from which issue every week the REVIEW, our time-honored church paper, and the *Youth's Instructor*, and at less frequent periods the many other peri-

odicals which are published to regulate church affairs, to promote church activity, and to stabilize and enrich the experience of our church members. The influence and service of this house must always be strongly counted on for the spiritual quickening and oversight of our home church members. Our work in all this wide world depends very much upon their being well done. It depends at least as fully upon this as it does upon the personal consecration and self-sacrificing devotion of the missionaries that the church at home sends out to represent it in lands afar.

May the messages that leave this publishing house week by week and month by month be prepared and published with all this in view. May God graciously add to that work all that is needed beyond what our human efforts can impart to it, that the church in the homeland, as it faces its task of giving this message to all the world, shall come behind in no good and spiritually necessary thing.

#### *The Workers in the Review and Herald Intimately Associated With Great World Problems*

In a much more intimate way than they recognize, and in a way that no other publishing house staff does, the workers in this institution labor very close to the heart of the denomination's great world problems. No world plan for our work is ever authorized but its promotion, outside of the General Conference office, begins with the Review and Herald staff. As I face world situations in my own work, and seek to lay plans for the advancement of God's work under all conditions, I find it absolutely necessary to take the service of this house into consideration for the effective outworking of those plans. It is, therefore, important that the spirit of this institution shall always be in sympathy with the aims and purposes of General Conference leadership.

It is important, too, that the leaders of this institution shall be men of experience in the message and the movement, men of vision and sound judgment in all matters that concern our world work. This fact will, I believe, be made more apparent to us by future developments of our work.

When this institution was young, the executive committee of the General Conference consisted of three men. The twenty delegates gathered at its session represented the whole movement at that time. But that is not the situation now. The General Conference Committee now numbers some two hundred or more in its membership. More of its members meet regularly in its minority meetings than then made up the full delegation

at that General Conference session. That, of course, was the day of small beginnings, and we are not in the spirit to despise them. The difference between that day and ours is the development of the work that then was in its beginning. In those days the active operators of the publishing house were in closest cooperation with the General Conference leaders. Indeed, this was so because the men of the General Conference were the men of the publishing association. But now the work is much too large for any such identity of men at both places.

There must, however, continue to be the same close and understanding cooperation as though both were operated by one man. Because the demands of a growing work have greatly increased the staffs at both places of responsibility, there must be the greater care taken always to have the work conducted on a basis of coordinated effort and close counsel to the very end of the task. That this relationship has obtained until now is a matter of mutual satisfaction. May the good Spirit of God still preserve it in the hearts of all of us on both sides of the lawn just

now, and in the hearts of all who shall follow us in time to come.

#### *Operating Success*

For the good success of the association in 1934 we congratulate the staff. The increased business for the year was not quite sufficient, I am given to understand, to pay the entire cost of operating. However, the operating results show a very decided improvement over the previous year, and for this we are glad. In any case, while I am always anxious to have this movement in all its concerns pay its way, I shall not forget that while it is possible for an institution to make a net gain and yet fail of succeeding in the thing it exists to do, I am proudly conscious that the Review and Herald has been blessed with much success in those more important things of which I have spoken.

We are all hopeful that 1935 will be a year of very fruitful service for the institution, and of great blessing to the individual members of the Review and Herald staff. May God in His goodness give grace to all those upon whom the burdens of leadership rest, and make His name glorious in the work that this institution shall do for Him throughout 1935.

leges, and is accredited by the Massachusetts State Board of Nurse Examiners. The new State inspector of nursing schools, who recently made a visit to the institution, was profoundly impressed with the extent and high standards of our health and educational work.

In harmony with the General Conference plan, the prenursing year in college will be required for admission to the School of Nursing, after this year. The class entering in 1935 will, therefore, be the last to be admitted with only twelve grades of education. The additional year will provide more time for professional studies, since many of the sciences will have been completed in the college.

As the student cares for newborn infants and their mothers, the person recovering from an operation, the victim of an accident, or the sick child, she has the opportunity to use hydrotherapy, massage, electricity, special diets, and other forms of rational treatment that characterize our health work. She also has the privilege of giving spiritual help and comfort to many of these patients.

Because the sanitarium is the only medical institution in town, and receives all the town welfare cases as well as most of the accidents and many surgical and maternity patients, there is abundant opportunity for supervised practice and experience. On every side we see evidences that our denominational work is soon to close. A Seventh-day Adventist young person who chooses nursing as her profession is in an excellent position to have a part in advancing the work for this time.

## *New England Sanitarium School of Nursing*

BY MRS. EDITH F. STRAND, R. N.

THIRTY years ago the REVIEW AND HERALD published the following statement from the pen of Mrs. E. G. White: "I have now been at the Melrose Sanitarium for a week, and find it one of the most favorably located sanitariums that I have ever seen. The spacious lawns, the noble trees, the beauty of the scenery all around, answer to the representations given me of what our sanitariums ought to be. The quietude is delightful. The surroundings are attractive to the eye and refreshing to the mind. Here I see the very pictures that I have been shown in vision,—patients amid beautiful surroundings lying out in the sunshine in wheel chairs and on cots. I see before me the sights that the Lord has helped me to present before our people in print."

Since that time the sanitarium has grown until it now consists of more than twenty buildings, including many additions and improvements for patients and workers.

Last year the institution cared for 2,419 patients within its walls and treated 1,913 in its outpatient department. This has meant much in breaking down prejudice and presenting our truths in a favorable light

to many influential people in and around Boston.

The School of Nursing is a member of the Seventh-day Adventist Association of Secondary Schools and Col-

## *Dedication of Italian Church at Santa Rosa, California*

BY J. E. FULTON

AFTER months of conflict against the forces of evil, Elder R. Calderone has succeeded in bringing out a very fine company of Italian believers in the beautiful little city of Santa Rosa, the home of Luther Burbank. He and the believers there have erected a neat little chapel, that certainly is a credit to the cause of God, and will prove a great blessing in establishing our work with the Italian citizenry in that place.

Elder Calderone purchased a resident property, moved the residence to the rear, and constructed a neat chapel in the front, annexing in the rear a portion of the residence to the chapel for Sabbath school and other class purposes.

The chapel is of stucco construction outside, and neatly finished inside with plastered walls and Florentine glass windows. A cloak and hat vestibule projects out from the main auditorium. The auditorium has a seating capacity of between 125 and 150, the pews having been made in the Santa Rosa planing mill especially for church purposes. The floors have been finished with shellac and varnish, with runners in the aisles. The rostrum is carpeted, and has three new overstuffed rostrum chairs for the ministers, and there is a beautiful large "Rock of Ages" picture in a gold frame at the rear of the rostrum. The building is heated with a new circulating heater.

Elder Calderone has worked very hard and under many difficulties. He has had great opposition from some who wanted to overthrow his work. Warnings were given against his work, threats were made against him, and to intimidate those who attended the meetings, but the work has been carried on notwithstanding all these difficulties, and we are happy to see the results.

Elder Calderone had a very well-ordered program arranged for the dedicatory service, with special music by the Italian young people. There were sixty-two new Italian members and interested believers present for the service.

After remarks made by Elder Calderone in English and in Italian, and after some appropriate statements by C. C. Mattison, secretary-treasurer of the conference, with reference to financial matters involved in the erection of the chapel, the writer preached the dedicatory sermon, calling attention to the rise of this work in obscurity, and its spread to all lands, among so many different nationalities. Following this sermon the dedicatory prayer was offered in Italian by Elder Calderone and in English by the writer. Elder Calderone very appropriately and beautifully rendered as a closing song, "The Lord Is My Light."

hand. Feeling strongly that she should call for special prayer, we sought God earnestly with her and a small group of believing friends, and anointed her. Today she is rejoicing in restoration to health.

A man in the building trade heard the advent message. As an employer of labor in a country where restrictions are numerous at the best of times, he was faced with a grave problem. He took a wholehearted stand. His seventy men were told there would be no Saturday work, and many of them protested that this was hard treatment after they had stood by him as he built up his business from nothing. However, the man went ahead and was baptized. Shortly afterward his work grew, and he was employing eighty men instead of seventy. This good brother today radiates the joy of this message wherever he goes.

We expect more of these rich experiences as we journey on, and humbly we seek God for a greater infilling of His good Spirit.

#### *People Evangelistically-Minded*

Not in a quarter of a century have our people been so evangelistically-minded, or so zealous to press on with this soul-saving message for the last days. The larger vision is on us. The larger power for service is with us in increasing measure. For the finishing of God's work in the world we pray and press on.

We have 2,600 loyal members and about forty workers in this conference, among a population of eighteen million. This is the only self-supporting conference in the British Union. The possibilities are enormous for making this field a still stronger base of supplies in men and means for work elsewhere.

Our greetings to the REVIEW family in all the world. May God keep us all by His grace in loyalty till the victory is complete in Jesus.

## *News From Old England*

BY H. W. LOWE

INFIDELS transformed into faithful Adventists, communists converted to Christ, tobacco fiends saved from lifelong habits, drunkards delivered from their bondage, sick people restored miraculously to health, sinners by the score rescued from destruction! Does all this sound like a missionary report from the South Seas? It is but part of the romance of service for Christ in old England.

Here in south England we have been battling against a strongly entrenched conservatism for over half a century, but there are signs that a great religious awakening is coming in this proud old country. The largest evangelistic drive ever undertaken is already planned to open soon by the finest evangelists of all denominations in the country. This attack will concentrate on London, since the heartthrobs of this great city are felt throughout the country and empire.

#### *Increasing Success in Evangelism*

Our own network of evangelistic efforts has been spreading during recent years, and our men in the metropolis have had wonderful experiences in spiritual revival among their people. Not for many years have we held three to four thousand people in our audiences each Sunday night in London as we did this winter. We should constantly enlarge our spheres of activity, and ultimately "launch into the deep" by taking a large hall of national repute among the nine millions of people in the London district.

Equally soul-stirring experiences have come to our evangelists in other parts of the conference. In one section, an evangelist, with a small staff, has raised up three baptized congregations and built three churches in as many years. These buildings have

cost the conference very little indeed. In a fourth place this same staff of workers has had the unique experience of building a church before a single Adventist sermon had been preached in the town. At the moment it looks as if a good baptism will follow in this place. The ruling passion of these new people seems to be to preach the message and raise up churches in a new town each year.

#### *Miracles of Grace*

A communist came to a London meeting to heckle, but he remained to call upon Christ for mercy and forgiveness.

A poor man in another town had been unemployed and on the dole (small government grant) for three years. He heard this message, and came face to face with the tithe question. Resolutely he began to pay tithe one Saturday night. On Monday morning he found regular employment!

The mother of a large family was suddenly afflicted with a withering

## *Sabbathkeeping Experiences*

BY H. A. GOBER

MRS. F. was very timid, but felt that she must keep the Sabbath of the Lord. She was notified that eleven hands must work on Sabbath, January 26. She had not publicly identified herself with the Seventh-day Adventist Church, but was fully convinced of the Sabbath and all the third angel's message.

Being asked by some of the factory workers if she was going to work Saturday, she replied, "I do not know yet." A little later she was asked again whether she was going to work,

and she plainly but kindly said, "No." She was asked why, and replied, "I'm going to keep the Sabbath."

"The Sabbath! What do you mean?" one exclaimed.

Mrs. F. replied, "Tomorrow, Saturday, is the Bible Sabbath, and God commands us to keep it holy, and by His help I mean to do it."

On going to the office, Mrs. F. found the manager was gone. Perplexed to know what to do, she lingered; but on leaving the factory, she saw the manager coming in. She

went bravely to him and said, 'Mr. D., did you say we should work tomorrow?'

"Yes," said the manager.

"Well," said Mrs. F., "I can't come tomorrow."

"Why?" asked Mr. D.

"Tomorrow is the Bible Sabbath, and I've decided to obey God. I'm willing to work any day and every day in the week for you except the Sabbath, if you want me, but if you do not, I cannot work on the Sabbath."

Mr. D. began by saying, "You are right; Saturday is the Sabbath, and the Seventh-day Adventists are the only people who are living up to the teachings of the Bible and keeping all of God's commandments." He closed by saying to Mrs. F., "You come right on and work for me every day you can." Mrs. F. was baptized January 27, 1935.

Mr. R., being fully convinced of the Sabbath and being very much troubled as to how he could manage to observe it and not lose his job, came to me and said, "I have decided to keep the Sabbath, but it means I shall lose my job."

"Not necessarily," I said; "perhaps they will arrange for you to be off on the Sabbath."

"No, no," he said, "I've tried different times to get them to let me off on Sunday, and they would not."

I said, "Brother R., do you believe it is possible for God to work this out for you?"

He replied, "I do."

Then I said, "Let us kneel here on the ground and ask God to speak to the man's heart that he may give you a favorable reply."

When the opportune time came, Mr. R. said to the manager, "I want to talk with you when you have a little time." The manager said, "Come right into my office. I know what you want—you are thinking of keeping Saturday with these Adventists, and you want to have your Sabbath off. You may have your Sabbaths off. I shall not stand between you and your God for anything."

Marvelous works of grace are being wrought in the lives of men and women today. One who had treasured her jewelry for fifty years gladly put it away. Another who had used snuff fifty-two years gave it up joyfully. A man of eighty, whose choice meat was swine's flesh, is rejoicing in the new-found faith, and has put away all unclean meats and all filthy habits. He rejoices to be counted worthy to suffer the bitter persecutions of his own household.

We solicit the prayers of God's people that the work of grace may be

full and complete in our lives, and that we may be ready when Jesus comes.

## Making Digestion Easy

(Continued from page 16)

substituted for one of the foods just listed for the dinner.

Breakfast might be made much more digestible by the addition of a juicy, not too concentrated, fruit, as any fresh fruit in season, or stewed fruit of the more bulky type and not overly sweetened. These fruits should be eaten freely throughout the entire meal. One small saucedish of fruit may be entirely inadequate to balance a breakfast of cornmeal mush, breakfast gems, hot cakes, and sirup. By the time a sufficient amount of fruit is eaten to balance these concentrated foods, their intake is decreased to near the amount the body can take care of to advantage. Tomatoes, raw or cooked, may take the place of fruit at any meal. Tomatoes are very versatile. They may serve as fruit or vegetable as the need may be.

### One-sided Meals

There is too great a tendency to eat one-sided meals. One will eat bread with cereals, a roll with spaghetti or macaroni. Rarely would one think of having potato soup, mashed potatoes, and potato salad served at the same meal, yet frequently meals are made up largely of two or three dishes so much alike, as far as their food content is concerned, that the tendency is for the body to get too much of one kind of food with a deficiency in other kinds quite as important. This is not to say that two starches are not to be eaten at any one meal; that bread and potatoes are a bad combination; that one cannot have oatmeal and toast at the same breakfast. For naturally, smaller servings of two starchy foods may be quite the same as a larger serving of one, and there is nothing intrinsically harmful in the combination. The total amount of starch food that can well be eaten depends upon the appetite and the way these starches are balanced with other less solid foods. The important point is that enough of leafy vegetables or of bulky, juicy fruit be eaten with the starchy and other heavy combinations, so that the entire concentration of the meal will not be too great. In this way, not only will digestion be made easier, but the tendency will be to get the all-round diet that most nearly meets the body needs. There are other important reasons for the use of fruits and vegetables which will be discussed in later articles.



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"Christ's Second Advent the Only Hope for a Better World"

"A Physically Sick World"

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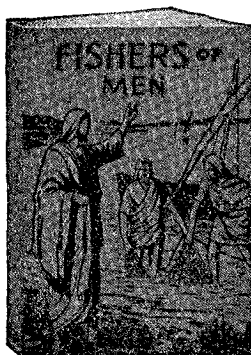
## Fishers of Men"

THUS Christ called His disciples, and they left all and followed Him into the world task of giving the gospel. When He left them to ascend to heaven, the words were still ringing in their ears, "Go ye into all the world, and preach the gospel to every creature." And so today more than ever before, this great message is being sounded around the whole circle of the earth.

### OUR NEW BOOK

#### "FISHERS OF MEN"

is stirring the hearts of our people everywhere to do more and better work in winning souls for the Master. Recently a letter came to our desk with an experi-



It is time to work for God. The fields are white, but the laborers are few. This book will help you begin.

Heavy paper covers  
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ence that may help some one else to go and do likewise.

It came from a Missionary Volunteer, who had just finished reading the book, "Fishers of Men," and this is what she said regarding it:

"In high school this year, it seemed that I had no opportunity for missionary work, but after I read the little book, I began to pray for opportunities. Since then, I have had almost more opportunities than I could use. I have had several missionary visits and considerable Christian help work, and have given out and lent quite a lot of literature. Right now the chemistry teacher has the book, 'Predicament of Evolution.' It has made me so much happier to be able to do work of this kind. I am quite sure that some of the material my history teacher gave one day was from the magazine *Liberty*, that I lent to him."

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## NEW PROPHETIC CHARTS

### For Bible Workers and Laymen

AT the urgent request of the field, we have printed the symbols of Daniel and the Revelation on cards about 7 x 10 inches, twenty in all, making it very convenient to use a single symbol for a given Bible Study. The symbols are as follows:

The Great Image of Daniel 2  
The Lion of Daniel 7  
The Bear  
The Leopard  
The Fourth Beast  
The Little Horn  
The Ram  
The Rough Goat  
The Little Horn of Daniel 8  
The 2300-Day Diagram

The Sanctuary  
The Law of God  
The Law as Changed  
The Church of Revelation 12  
The Symbols of Revelation 12 and 13  
The United States in Prophecy  
The Seal of God and the Mark of the Beast  
The Millennium Diagram  
The Three Angels' Messages  
The Calendar Chart

Two of these charts are in colors, and the rest are in black only, but all are clear and distinct, and will make good illustrations for the study of prophecy.

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## OF SPECIAL INTEREST

ACCOMPANIED by his wife and daughter, Elder George C. Nickle, of Southern California, sailed on the "California" from Wilmington, February 18, for Panama. He goes to that field to take the presidency of the Panama Conference.

THOUSANDS of our readers, particularly those in North America and Africa, who have known Mrs. W. H. Branson and have loved her for her noble, womanly qualities, will be pained to learn of her death, which occurred in Takoma Park, Maryland, March 5, 1935. Sister Branson was an earnest Christian woman, a true mother, not only in her own home, but in the church. She entered sympathetically and efficiently into the responsible and extensive labors of her husband, and her loss will be keenly felt by many. We extend to her husband, son, daughter, and other relatives our deepest sympathy.

### The "Review" a Winner of Souls

I HAVE been a reader of the REVIEW for nearly fifty years, and it grows dearer as the years go by, just as the truth grows more precious.

My mother, whose maiden name was Susan McIntosh, was the first nurse, or lady helper, as they called them then, in the old Health Reform Institute. In my boyhood home the REVIEW seemed like a member of the family, with its precious messages direct from Sister White, and from many of the early pioneers.

I sometimes visited Elder Uriah Smith in the Review office, and although I was but a humble youth, he treated me as an equal, and completely won my heart. The articles from his pen in defense of the truth made a great appeal to me when I was quite young, and I have always considered them masterly.

Today I would rather do without a meal any time than miss the REVIEW. We use the REVIEW in missionary work, as we consider it a winner of souls.

M. C. GUILD.

### To Members of Rotarian Clubs

THE reform calendar issue will be considered at the International Convention of the Rotarian Clubs next June in Mexico City. For the information of readers who do not understand, we will say that these clubs are made up of business and professional men, organized for the purpose of promoting the interests they represent. Some of our brethren may be members of these clubs. If so, we should like to hear from them at once. We should be pleased to get in touch with delegates who may be chosen to attend this International Convention, and place calendar information in their hands in advance of this meeting. Will any of our brethren interested also send us the names and addresses of the officers of their Rotary Clubs and of members who are of the Hebrew race? Address the writer at Takoma Park, Washington, D. C.

C. S. LONGACRE.

### Continued Advancement in the Southern African Division

WE have just closed our year-end division committee meeting. It was one of the most interesting meetings, I think, we have ever held here in the Southern African Division. True, we had many problems confronting us, but the Lord, according to His promise, helped in the solution of these problems, so we feel that strong plans have been laid for the year 1935. Our men have returned to their fields of labor filled with courage, and are determined to press on in the work as never before.

One of the interesting features of our work considered by the committee at this time was the medical work. Plans have been now finalized so that the brethren can enter the new opening in the Lake Ngami region in Bechuanaland. You will recall I told the story relative to this opening at the time of the Autumn Council. We are receiving excellent cooperation from the government, and this new opening should prove to be a wonderful advance for our work in Africa. Also, definite plans are being laid to open up a new hospital in Barotseland as soon as possible. Then, too, consideration is being given to calling for a doctor to connect with the Kirundu Mission, near the Congo River. Thus our medical work is being greatly strengthened throughout this division. There seems to be no limit to what our doctors can accomplish if they will but keep themselves rightly related to their great Physician as it is their privilege to do day by day.

Another item of interest which was called to our attention while together in committee session, was the statistical report given by the division secretary. Just a few figures will be of interest to you relative to the growth of our work during the last fifteen years:

Fifteen years ago we had 172 workers laboring in this division; today we have 1,048. Fifteen years ago we had a baptized membership of 2,383; today we have 23,531. Fifteen years ago we had 600 people in the Bible classes preparing for baptism; today we have 21,026. This gives us a total of 44,557 Sabbathkeepers as compared with 2,983 fifteen years ago.

The growth in the Sabbath schools during the same period has run from 4,307 to 43,819. Fifteen years ago we had 3,364 pupils enrolled in our schools; today we have 25,252.

We look to the year 1935 with courage and renewed faith in God our Father, and Jesus our mighty Captain. We believe we are living in the time of the "latter rain," and we desire so to relate ourselves to the Lord here in this division that He may be able to accomplish all He desires in the spreading of the message at this time.

J. F. WRIGHT.

### Tribute to Our Work

ONE of the best and most widely read books dealing with the inhabitants of the Philippine Islands, particularly with their religious life, is Doctor Frank Charles Laubach's sizable work entitled, "The People of the Philippines," published by the George H. Doran Company

of New York. The book deals with the religious history of the islands, and with the activities of the various denominations at the present time. The work of these different groups is treated in a broad-minded, sympathetic manner. Reference is made to the coming of Seventh-day Adventists. The author says:

"There are many valuable lessons to be learned from the methods of these earnest people. . . . They give Filipino workers generous appreciation by word and in their written reports. They are very kind, very free from caste. 'The policy of the denomination is to develop native ability and resources.' They succeed at both, especially the resources! Their members gave 14.38 pesos [one peso equals 50 cents U. S. currency] per capita for evangelistic work in 1921!

"To get the full weight of this figure, one must make comparisons. The nearest approach to them is made by the Presbyterians; but 'approach' is a poor word to use, with a per capita giving for all purposes of 2.16 pesos, a little more than one seventh of the per capita giving of the Seventh-day Adventists. To reveal the per capita giving of each denomination would be unpleasant, but it ought to prove a valuable stimulus to them to state that they average 1.43 pesos, or exactly one tenth of the per capita giving of the Adventists. The tithing plan, in other words, produces among the Adventists exactly ten times as much in the way of contributions as the methods used by other denominations. These figures may be confirmed by dividing the total contributions of each denomination by its total membership.

"One other, and the most striking, lesson to be learned from the Adventists is told at length in the chapter on Christian literature: Fifty colporteurs sell 200,000 pesos' worth of books in nine languages each year!"

J. C. THOMPSON.

Baguio, P. I.

### Freed From the Influence of Demons

IN his report of the work in French West Indies, A. Orville Dunn gives the following interesting experience:

"Brother Berle, from Pointe-a-Pitre, Guadeloupe, writes the experience of a woman who was constantly tormented by the evil spirits and had spent thousands of francs seeking, by the help of the sorcerers, to rid herself of the evil influence of the demons. But the more she spent, the worse she was tormented. When she became acquainted with our people, she longed for their peace of mind.

"One Saturday evening Brethren Berle and Plancel, both young men, were visiting the family. They offered to pray for her, and she accepted. Brother Berle explained that if we wished our prayers answered, we must be in harmony with the Lord's will as far as it lies in our power, and that we must be willing to obey Him as He reveals His will to us. The girls took off their ornaments, and the mother asked the young men to help her clear the house of the objects the sorcerers had placed there to ward off the spirits. After this was done, Brother Berle asked the Lord to free the woman from the influence of the demons. The prayer was answered, and today the woman and her daughters are attending the services."