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## TRANSFORMING GRACE

By G. W. Wells

**T**HE Bible is God's book. It tells the true story of salvation. It alone preserves the words of Christ. It records the fact that "God is love," and that Christ came to disclose that mighty truth to humanity. When man accepts Christ as the Supreme One and His word as the truth, he receives the gift of repentance and forgiveness of sins. There is implanted in his heart the new life of faith, self-sacrificing love, and true devotion to God. This new life produces in man the fruits of righteousness, a readiness for brotherly service, and the spirit of compassionate love and good will toward all.

The all-wise plan of the infinite Father to redeem man is not to fail. Significant indeed will be the final achievements of divine grace in the surrendered soul. How little we know of the Saviour's unlimited resources and transforming power! When the unfathomable love and enriching spirit of the Christ are given their rightful place in the heart, Jesus beautifies the life and forms the character after the divine pattern.

Christ is greatly in love with His church. He "gave Himself for it." It is His purpose to "sanctify and cleanse it." In His own time and way He will "present it to Himself, a glorious church, not having spot or wrinkle, . . . holy and without blemish." Eph. 5:25-27.

The secret of advancing in spiritual life is found in coming to the throne of grace for strength and for the forgiveness of sin. In Christ's name man is to come. "Whatsoever ye shall ask in My name," said Christ, "that will I do, that the Father may be glorified in the Son."

To come in Christ's name does not mean to echo the words only, but it means to be possessed by His Spirit. His name signifies His love, His faith, His gentleness, His meekness, His humility, His tenderness and forbearance. His moral goodness is to fill the heart and possess the soul. Through the power of His word and the graces of the Spirit this mighty work is wrought.

All those who come to God believing and seeking for healing and grace, Christ will fashion anew; and He will expel the demon of selfishness and sin from the heart. He will reshape the life by His own Spirit, and beautify the character with His own glory. Under the infallible message of the third angel, that is now sounding, this mighty work is being accomplished in the lives of men; and "when the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—"Christ's Object Lessons," p. 69.

# The Preparation of Food

BY THE EDITOR

It is very necessary that wholesome food products be chosen, and that there be preserved in the dietary a proper balance of food elements. It is also very essential that the food selected be prepared in a healthful, appetizing manner. The food should appeal to the sight, and also to the taste. Regarding this we have received the following instruction:

## Unpalatable Food

"I am acquainted with families who have changed from a meat diet to one that is impoverished. Their food is so poorly prepared that the stomach loathes it, and such have told me that the health reform did not agree with them; that they were decreasing in physical strength. Here is one reason why some have not been successful in their efforts to simplify their food. They have a poverty-stricken diet. Food is prepared without painstaking, and there is a continual sameness. There should not be many kinds at one meal, but all meals should not be composed of the same kinds of food without variation. Food should be prepared with simplicity, yet with a nicety which will invite the appetite."—*Testimonies*, Vol. II, p. 63.

"There should not be a great variety at any one meal, for this encourages overeating and causes indigestion.

"It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress, and inability to put forth mental effort. It is better to have the fruit at one meal, and the vegetables at another.

"The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied."—*Ministry of Healing*, pp. 299, 300.

## Healthful Cookery

Healthful cookery is an art, and we may add that in many homes it is almost a lost art. In these days of intensity, of business competition and pleasure seeking, time spent in the drudgery of the household is begrudged on the part of thousands. It is so much easier for the housewife to go to a well-stocked market and buy ready-cooked foods in packages or in cans and serve these to the members of her household, than it is to take the time and care required to cook raw foodstuffs. But this practice deprives the family of very necessary food elements, because in the process of preparation for the commercial trade, many of the foods are devitalized, or robbed of essential food elements such as are found in foods in their natural state.

No woman should accept the responsibility of a home and take on the burdens of a wife and mother, until she has equipped herself with

that knowledge which will enable her to prepare food in a healthful, appetizing way. The following sensible statements are made relative to this question:

## Proper Preparation of Food a Duty

"There is a class who seem to think that whatever is eaten is lost, that anything tossed into the stomach to fill it, will do as well as food prepared with intelligence and care. But it is important that we relish the food we eat. If we cannot, and have to eat mechanically, we fail to receive the proper nourishment.

"Our bodies are constructed from what we eat; and in order to make tissues of good quality, we must have the right kind of food, and it must be prepared with such skill as will best adapt it to the wants of the system. It is a religious duty, for those who cook, to learn how to prepare healthful food in a variety of ways, so that it may be both palatable and healthful. Poor cookery is wearing away the life energies of thousands. More souls are lost from this cause than many realize. It deranges the system and produces disease. In the condition thus induced, heavenly things cannot be readily discerned."—*Counsels on Health*, pp. 116, 117.

"Many do not feel that this is a matter of duty, hence they do not try to prepare food properly. This can be done in a simple, healthful, and easy manner, without the use of lard, butter, or flesh meats. Skill must be united with simplicity. To do this, women must read, and then patiently reduce what they read to practice. Many are suffering because they will not take the trouble to do this. I say to such, It is time for you to rouse your dormant energies and read up. Learn how to cook with simplicity, and yet in a manner to secure the most palatable and healthful food."—*Id.*, p. 143.

## A Most Essential Accomplishment

"It is a religious duty for those who cook to learn how to prepare healthful food in different ways, so that it may be eaten with enjoyment. Mothers should teach their children how to cook. What branch of the education of a young lady can be so important as this? The eating has to do with the life. Scanty, impoverished, ill-cooked food is constantly depraving the blood, by weakening the blood-making organs. It is highly essential that the art of cookery be considered one of the most important branches of education. There are but few good cooks. Young ladies consider that it is stooping to a menial office to become a cook. This is not the case. They do not view the subject from a right standpoint. Knowledge of how to prepare food healthfully, especially bread, is no mean science."—*Id.*, p. 145.

"Our sisters often do not know how to cook. To such I would say, I would go to the very best cook that could be found in the country, and remain there if necessary for weeks, until I had become mistress of the art,—an intelligent, skillful cook. I would pursue this course if I were forty years old. It is your duty to know how to cook, and it is your duty to teach your daughters to cook. When

you are teaching them the art of cookery, you are building around them a barrier that will preserve them from the folly and vice which they may otherwise be tempted to engage in. I prize my seamstress, I value my copyist; but my cook, who knows well how to prepare the food to sustain life and nourish brain, bone, and muscle, fills the most important place among the helpers in my family."—*Testimonies*, Vol. II, p. 370.

## Use of Condiments

"In this fast age, the less exciting the food, the better. Condiments are injurious in their nature. Mustard, pepper, spices, pickles, and other things of a like character, irritate the stomach and make the blood feverish and impure. The inflamed condition of the drunkard's stomach is often pictured as illustrating the effect of alcoholic liquors. A similarly inflamed condition is produced by the use of irritating condiments. Soon ordinary food does not satisfy the appetite. The system feels a want, a craving, for something more stimulating."—*Ministry of Healing*, p. 325.

## Food Requirements

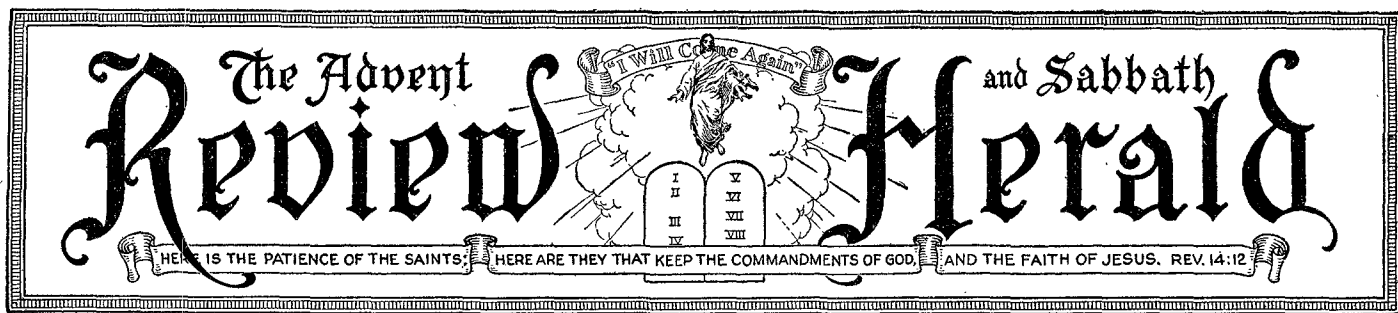
How much food and what proportion of the several food elements are required daily by the average person? In answer to this question we take pleasure in quoting from that excellent book, "The Home Dietitian," edition of 1931, by Dr. Belle Wood-Comstock. And, parenthetically, we wish to say that we know of no book so helpful in the study of proper dietary as this volume. It is procurable from our Book and Bible Houses for the small price of \$2.

"The amount of food required by an individual varies with height, age, sex, temperament, and muscular activity; but for the average person 2,000 to 2,500 calories may be taken as a working basis. Other things being equal, men need about 10 per cent more than women. If engaged in active muscular labor, the requirements may be 3,000, 4,000, or even more,—for example, the fireman, lumberman, or soldier. A small person of sedentary habits may do better on less than 2,000, even as little as 1,500 calories. An obese person may do well for a time on as low as 1,000 food units daily, with a loss of from one to four pounds a week, and marked relief from such symptoms as high blood pressure, shortness of breath, and the rheumatic pains so often accompanying obesity. A thin person should never be kept for any length of time on less than his normal food requirement.

## How Much Protein?

"The amount of protein needed does not vary within such wide limits. The amount remains more nearly constant, and should be from 200 to 300 calories in twenty-four hours even though the total ration be low. On the average ration this would be about 10 per cent of the entire daily food intake, but if one does well on a low ration, as suggested above, the protein must not be reduced proportionately,

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## An Appeal to the Ministry\*

BY W. H. BRANSON

I HAVE chosen a few words this morning from the first chapter of the book of Jonah, the last part of the sixth verse, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not."

These words we recognize as those spoken by the shipmaster to Jonah, a man who had been chosen as a prophet. There was a great city of 120,000 people, the city of Nineveh, which had become so wicked that God felt that unless the people repented, He must destroy it. He laid His hand upon Jonah, and said to him, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me."

God revealed to Jonah that only a few days more of probationary time would be granted to Nineveh, and that at the end of these days, if Nineveh had not repented, it would be overthrown. Not only was he to cry against the city, but he was to call upon the people to repent and turn to God.

For some reason Jonah shunned this responsibility, and in the story we are told of what took place—that he arose to flee from the presence of the Lord. He went down to Joppa, and there found a ship about to sail for Tarshish. He paid his fare on the boat, went on board, walked down into the ship, lay down, and fell fast asleep.

When the ship had put out to sea, a storm arose, and there was a mighty tempest. The shipmaster, running frantically hither and yon over the ship, found this sleeper, and cried out to him, "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not."

This man knew Jonah, and knew his mission; for before Jonah had fallen asleep, he had taken occasion to tell the men on the ship of the call that God had sent to him. It tells us this in the tenth verse. They understood, and when this storm arose and the captain of the ship saw they were in danger of losing their lives, he seemed to feel that the whole experience had something to do with Jonah and with the fact that he had failed to carry out the commission of his God. So he appealed to him to seek God for mercy for the whole crew on the storm-tossed vessel.

It has seemed to me, as I have thought of this experience, that these words of the shipmaster, spoken to Jonah, must have voiced the mute appeal of those thousands in the city of Nineveh who were faced with destruction. Jonah alone knew. He was the only man to whom God had revealed this secret. He alone of all the men in the earth understood that that great city was about to perish. The people in the city knew nothing about it themselves. They were going on in their wickedness and revelry and sin, and had no thought of the impending destruction. But here was a man upon whom God had laid His hand and said, "Jonah, you are to go. You are to deliver a message, —a message of salvation if they will accept it, but of destruction if they reject it."

Often on reading this story I have been astonished at the thought that Jonah could sleep under those conditions. It seems that the thought of that doomed city would have haunted him in his slumber, that it would have caused him to start out of his sleep and ask himself, "What do I here, when the destiny of all those thousands of souls is in my hands? I am responsible. I alone have the message that can save." How could

he sleep? And yet the record says he had "gone down into the sides of the ship; and was fast asleep."

### A More Solemn Position

This morning, brethren, we stand in an infinitely more solemn position than did Jonah on that occasion. That is the message I desire to bring to your hearts at this hour. We say, How could Jonah sleep? How could he be indifferent? How could he be going in the wrong direction? How could he fail to hasten quickly to that doomed city to give the message and to try, if possible, to save them from destruction? But I repeat that we who are here this morning, leaders in the great cause of God in this hour, are standing in an infinitely more solemn position than did Jonah in his day. For today the judgments of God are hanging over not one city, but over all the cities of the world. There is coming upon this world—and that we know right well—a besom of destruction that shall sweep away every man, woman, and child, and all the works of men, except those who have made their peace with God through accepting His precious truth and preparing themselves to stand before Him when He appears.

### The Coming Storm

Turn to Isaiah 24, where this coming destruction is pictured to us:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. . . . The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore

\* Address to the workers in attendance at the Spring Council, Sabbath morning, April 27, 1935.

the inhabitants of the earth are burned, and few men left." Verses 1-6.

This world is in revolt against God. For six thousand years God has permitted rebellion to continue in the earth. Generation after generation of mankind has arisen, joined in the rebellion, and then gone down into the tomb. Through His great mercy and His great desire to see men saved, God has permitted this to go on until the present. But we are coming up to the hour when the mercy of God will reach its final limit, and when the provisions of the gospel will no longer be available. Then the wicked must perish. Said the prophet Joel: "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1:15.

These words are very familiar to you. You say, We have heard this for many years. We have been preaching, all along, that destruction is coming. Yes, and so did Jonah know it. He had even told the people on the ship about it; but that did not save Nineveh. He was the only man in the world who had the information, the saving truth for that city, and yet he was keeping it to himself.

Brethren, as we face the facts, as they are shown to us in the word of God, as we recognize this morning that the judgments of God are about to be poured, unmingled with mercy, upon a lost world, it seems to me that there ought to come to us anew today a sense of our responsibility under God to go to this world that is lost and about to perish, and carry to it the message God has given to this people.

We recognize that the day of God is just upon us. If the signs of the times that we preach to the world mean anything to us, if our message is at all true, we stand this morning on the very threshold of the coming of Jesus Christ; and in connection with His coming this terrible destruction will sweep over the earth. We are told that the slain of the Lord will be from one end of the earth to the other. Not one city, not 120,000 in Nineveh, but the millions of earth will perish. And we recognize this morning, as we sit here in this Council, probationary time is drawing to a close:

For six thousand years God has extended His offers of mercy to lost men. He has offered to save sinners if they will come to Him and confess their sins. He sent His Son into a world cursed with sin in order to reveal to mankind His great love and yearning for the lost, and to save those who would believe on Him.

But we have come almost to the time when the mercy of God can no longer be extended to sinners. "My Spirit shall not always strive with man." The mercy and grace of God are limited by His justice. Those who persistently refuse to receive His proffered grace must eventually be cut off. We are nearing the time when the Master of the house will rise up and shut to the door, and those who are lost will begin to stand without and say, "Lord, Lord, open to us." But they will hear the sad words from His lips, "I never knew you." "Depart from Me, ye cursed, into everlasting fire." The sweet mercy of God is about to be withdrawn from this earth forever, its voice never again to be heard by the ear of the sinner. I read here a statement from Volume VIII, page 49: "I was shown that a terrible condition of things exists in our world. The angel of mercy is folding her wings, ready to depart."

It was many years ago when this was written. And if that was true then, it must be doubly true this morning. The judgments of God are already in the earth, and are manifested in fire and flood and earthquake and war, and by the cry of the hungry. We see evidences of them on every hand. I have often repeated the statement, "There are thousands of evidences today that the coming of the Lord is near at hand, that the pioneers did not have." They had to preach by faith the things that you and I see today with our own eyes. Surely if their faith was sufficient to enable them to believe the message under those conditions, our faith should be greatly strengthened in this hour when we see so many evidences of the approaching end on every hand.

"Already the inhabitants of the earth are marshaling under the leading of the prince of darkness, and this is but the beginning of the end.



## Angels

by

NELLIE A. ROUSE

ANGELS are joyful when sinners repent,  
Accepting salvation so free,  
That God's love provided, when Jesus He sent  
To suffer on lone Calvary.

Angels encamp about those who fear God,  
Deliver from evil and ill,  
And minister freely to all who obey,  
As they do their Maker's good will.

Angels will guard and protect day by day,  
This they're commissioned to do;  
They fly to us swiftly, when we earnestly pray,  
Our courage and strength to renew.

Angels will hold back the strong winds of strife,  
Till all of God's servants are sealed;  
And protect all His children, when troubles are rife,  
When many to Satan will yield.

Angels, some day, will with loud trumpet sounds  
Descend from the heavens so fair,  
And gather elect ones from earth's remote bounds  
To meet their dear Lord in the air.

Angels will open the white, pearly gates,  
And let the redeemed enter in  
To the wonderful glory that there them awaits,  
The thousand-year reign to begin.

Angels sing, "Holy! To God be the glory,"  
Multitudes join in their song;  
But these will alone sing redemption's sweet story,  
The ransomed, victorious throng.



"The law of God is made void. We see and hear of confusion and perplexity, want and famine, earthquakes and floods; terrible outrages will be committed by men; passion, not reason, bears sway. The wrath of God is upon the inhabitants of the world, who are fast becoming as corrupt as were the inhabitants of Sodom and Gomorrah. . . . The Lord is soon to cut short His work, and put an end to sin."—*Ibid.*

"Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise."—*Id.*, p. 28.

This is in harmony with the words of Zephaniah:

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung." Zeph. 1:14-17.

I wish, brethren, that somehow the Spirit of God would impress the solemnity of that message upon our hearts. There is nothing I can say that will add anything to these words. We live in the hour when the day of the Lord is so near that it hasteth greatly, and soon the people of the world, rich and poor, bond and free, are to go down in this besom of destruction that God declares will destroy the earth and lay the whole land desolate.

#### God's Chosen Messengers

Now God has chosen a small people, and has given to them a knowledge of these things, and has commissioned them to go quickly to the nations of earth and warn men everywhere of the coming destruction. We are that people. We stand in the same relationship this morning to a lost world as Jonah sustained to the city of Nineveh when only forty days of probationary time intervened between it and destruction. Just as surely as God made Jonah responsible for taking to that city a message of salvation, so He has made this people responsible for taking to the entire world His saving message for this time.

The Christian religion is the only religion that has salvation in it. But, brethren, we can narrow it down much more than that. We can say that to Seventh-day Adventist Christians God has committed the only message that will really meet the world's need in this hour. Many of the popular churches of our day that still call themselves Christian, have repudiated the very fundamentals of Christianity. First of all, they have repudiated their Lord, and while professing to believe in Him and to love Him, they have betrayed Him with a traitor's kiss, as did Judas in the garden. For while professing to love Him, they repudiate His claims of being the Son of God and having the power of God; they repudiate the Bible story of His vicarious sacrifice for the sins of men; they repudiate His law, and trample underfoot His Sabbath, which is the sign of His power to sanctify; they repudiate His ascension and His priestly work in heaven on behalf of sinners, and His second literal advent to the earth to gather His people; they repudiate His power to raise men and women from the grave and to restore in them the image of God and give them immortality. They repudiate every great truth of the gospel. How can they save a world with such a message? It is impossible.

But to this people God has given a pure message, a saving message, a full gospel. It is the everlasting gospel of Jesus Christ that has saved men from Adam down until this hour; but today it is clothed with a power and urgency that has never accompanied its preaching before.

Now if it is really true that we have the only message that will meet the world's need at this hour, then I wish to repeat that we stand in an infinitely more solemn position today than did Jonah in his day. God has chosen the people of whom we are leaders, and made them alone responsible for carrying to the doomed world His last message, and saving out of the wreckage those who will accept the message of salvation.

#### What a Responsibility!

"The third angel of Revelation 14 is represented as flying swiftly through the midst of heaven crying, 'Here are they that keep the commandments of God, and the faith of Jesus.' Here is shown the nature of the work of the people of God. They have a message of so great importance that they are represented as *flying* in the presentation of it to the world. They are holding in their hands the bread of life for a famishing world. The love of Christ constraineth them. This is the last message. There are

no more to follow; no more invitations of mercy to be given after this message shall have done its work. What a trust! What a responsibility is resting upon all to carry the words of gracious invitation!"—"Testimonies," Vol. V, pp. 206, 207.

Every picture God has given us of this message has action in it, rapidity and urgency in accomplishing it. The message is to go quickly, within a generation of time, to all nations, kindreds, tongues, and peoples. Its heralds are represented as flying to the world, just as Jonah ought to have hurried to Nineveh, with his message of warning and mercy. The King's business has always required haste, but especially so when it is His last appeal to sinners. But why is it necessary for God's messengers to hasten so? Notice the next sentence:

"They are holding in their hands the bread of life for a famishing world."

Now, brethren, that puts us in a solemn position, does it not? A world famishing, a world lost, a world slipping over the precipice to destruction; and the people ignorant of it. You say, They are sinners, and ought to perish. But they do not know the better way. Millions of people, perhaps, long for a better way, but know not how to find it. There is very little opportunity today for people to find truth. Error has the stage. Error has captured the world, and holds sway everywhere over the avenues of approach to men's hearts,—the radio, the pulpit, the political platform. The truth is practically shut out. The people grope in darkness, for we have come to the time when darkness covers the earth and gross darkness the people. But God has placed in our hands for this famishing world the bread of life, which will bring blessing and salvation to the hearts and souls of men, if only we can get to them with it before they perish.

I want to tell you, brethren, these considerations should solemnize our hearts. When we stand before a congregation to preach the message, we ought to remember that this is perhaps the last time many of those people will ever hear God's message. Soon, very soon, God will say, "It is finished." A divine fiat will then go forth from the throne, settling the destiny of every person in the world for weal or woe. "No more invitations of mercy will be given after this message shall have done its work." "What a trust!" the servant of the Lord exclaims. "What a responsibility is resting upon all to carry the words of gracious invitation."—*Id.*, p. 207.



"We have no time for dwelling on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world. Men are needed who move under the inspiration of the Spirit of God. The sermons preached by some of our ministers will have to be much more powerful than they are now, or many backsliders will carry a tame, pointless message, which lulls people to sleep."—*Id.*, Vol. VIII, pp. 36, 37.

I wonder, brethren, if we would say that Jonah was a backslider? At least he was going in the wrong direction; he was allowing the people to perish whom he ought to save; he was not carrying out God's purpose for him. This message which we have just read says that unless some sermons become more powerful than they are now, many backsliders will carry a tame, pointless message that will lull the people to sleep. Can you imagine a fire brigade going to a burning building in which people had retired for the night, and playing some soothing music to quiet the fears of those inside and to put them to sleep? Yet the sermons that many of our ministers preach will have to be more powerful than they are now if they are not to lull the sinner to sleep and destruction. "Every discourse should be given under a sense of the awful judgments soon to fall on the world."—*Ibid.*

I believe, brethren, that these messages constitute a mighty appeal to us to awaken, to arouse, to consecrate our lives to God far more fully than ever before, to carry out the things that He has asked us to do. "The message of truth is to be proclaimed by lips touched with a live coal from the divine altar."—*Ibid.*

Brethren, at a time like this no tame message will be of any service or any value. No pointless message will ever carry conviction and salvation to those who are lost in sin and steeped in iniquity. Something out of the ordinary must be said to men. Sermons such as men have never before heard, startling messages such as have never fallen upon human ears, must be given today in order to arouse the indifferent and the listless people of the world, and stir them to action—rapid action—in turning to God to be saved.

#### *The Watchmen Asleep*

"My heart is filled with anguish when I think of the tame messages borne by some of our ministers, when they have a message of life and death to bear. The ministers are asleep; . . . and a world is perishing in sin. May God help His people to arouse and walk and work as men and

women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. Then there will be no time to prepare to meet Him. Now is the time for us to give the warning message."—*Id.*, p. 37.

Here the statement is made that "the ministers are asleep." The messengers are asleep! That was Jonah's failure. Jonah, too, had gone to sleep. He held in his hands the destiny of 120,000 people in Nineveh,—and he had gone to sleep while Nineveh was daily nearing the fateful hour of destruction. So today a world is perishing. The hours of probationary time are rapidly passing, and God charges those whom He has called to go with His last message, with having gone to sleep! His appeal to this people in this hour is the appeal that came to Jonah, "What meanest thou, O sleeper?"

Brethren, how can men sleep under present conditions? If we believed the message with all our hearts, if our people believed the message with all their hearts, there would be an awakening and an arousing among this people, such as we have never seen. There would be a revival of primitive godliness and of purity of heart such as we have never experienced. There would be a fervor, a zeal for the cause of God, such as the world has never witnessed in all its history.

Well, you say, but are we not making advancement? Yes, we are. We thank God for every indication of advance. It has greatly cheered our hearts to know that during the past four years we have added some fifty thousand people to our membership in North America alone,—a net gain of over 30,000 after all the losses have been deducted. That is very cheering, very encouraging, and we thank God and take courage. But, brethren, I find it impossible to feel in my heart any very great satisfaction over these results, when we have added only fifty thousand in four years in a great country like this, where there are so many millions, and where we have so many thousands of Seventh-day Adventists who know the message and who ought to be giving it to their neighbors and friends. The results should have been many times greater than they are.

#### *Dark Counties*

Brother J. A. Stevens, home missionary secretary, has very kindly brought over a map that is in the process of making. He has only the center of it completed, but I asked him to let me use it this morning and

introduce it to this congregation [points to large map of U. S. A. on the wall]. Brother Stevens has been writing out to the representatives of the Home Missionary Department throughout the field in an endeavor to learn the number of counties in each State where there are no Seventh-day Adventist churches at the present time, also the counties where there are not even isolated Seventh-day Adventist believers. He is coloring the map to show the results of his investigation. He tells me that when the rest of the map is colored, it will look just like this. The white patches indicate the counties where we have Seventh-day Adventist organized churches. The red and the black represent counties where there are no Seventh-day Adventist churches. In the red counties there are isolated believers, one or more. So they are red instead of black. [Over half of the counties show red and black.] In the black counties there is not even an isolated believer—not a member, not a voice to be heard, no one to tell the story of Christ's soon coming in power and glory. Yet the black and red counties are teeming with millions of people who are longing for the message as greatly as the men and women in the counties where the message has been heard.

Somehow this map made a deep impression upon my heart. I am trying to take this matter of the finishing of the work seriously. Either we must do that, or we must admit that we are preaching a message that we do not ourselves believe. And, brethren, if we are to take this matter seriously, I believe this map reveals a condition that constitutes a challenge to the leadership of this people.

Just think of it! Here in the United States, which we refer to as the great home base of the message, and from which country we are to send out missionaries to the ends of the earth, we have allowed a condition like this to obtain and to continue right down to the year 1935. Over half the territory is unentered so far as a church is concerned, and a large part is absolutely unentered, so far as having a representative there. Elder Stevens tells me that right here at headquarters, in the Potomac Conference, there are more than seventy counties with no churches, and forty counties without a single Seventh-day Adventist believer. And it is about the same in the whole field. Thirty-nine out of eighty-eight counties in Ohio are without a church—almost half. Why, brethren, it is appalling!

*Dormant Churches*

Well, you say, but we have added members to the churches that we have. Yes, we have added in some places, because we have received some fifty thousand new members during the last four years. But this brings us to the consideration of some other startling facts.

Elder Stevens has drawn another picture, the appearance of which I do not like. He has written to the field to ascertain how many Seventh-day Adventist churches are adding members. Now wouldn't that be interesting information? Are the churches that we do have adding members? Are they all represented in the net membership increase of thirty thousand during the last four years?

On the questionnaires sent out, reports were received from 2,300 churches, and it was discovered that 968 of these 2,300 churches did not add a single member last year. Nearly a thousand, and if the report was complete, there would be over a thousand, as sixteen conferences have not yet reported for their churches,—over a thousand Seventh-day Adventist churches went through a whole year, twelve months, and brought not a soul, not a neighbor, not a friend, not even a child, to take his stand for the truth. A thousand churches! Brethren, not a thousand members, but a thousand churches, failed to bring a single soul to Christ in a whole year!

I do not know that the challenge which God has sent us is misplaced, when He charges that His people are asleep. It seems to me that a church with a record like that must have lost its vision. It is dormant; it is asleep!

That is a year's record. But Elder Stevens has gone farther, and he discovers that of these 968 churches, 499 had not added a soul the year before—not a soul in two years. And then he found that 417 of these same churches had not added to their membership in 1932, and that 314 of these churches have not added a soul in four years.

Brethren, I believe it is time for an awakening message to go to our churches if that statement from the Spirit of prophecy is true—and it is true—that “the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.”—“*Testimonies*,” Vol. IX, p. 117.

It is high time we aroused our churches and set them to work. Churches that go on for four years

and do not add a single member are asleep; worse than that, for I fear that many of the members of these churches will find that they have been asleep so long that, when the work is finished and the cry goes forth, “Behold, the Bridegroom cometh!” they will discover that the oil has leaked out of their vessels.

It is perilous to sleep in an hour like this! Our church members sleep at the peril of their souls when God is finishing His message. As leaders of this church let us awaken our people and call them forth to a new life, a new zeal, a new activity, a new consecration to God, a new faith in the message itself, in order that they may join hands with us in going forth to finish this work in the earth. Nothing short of this will meet the needs of this hour.

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*Trust*

BY J. BERGER JOHNSON

“The things which happened unto me have fallen out rather unto the furtherance of the gospel.”—Paul.

To every life some clouds must come,  
Some dreary, o’ercast skies;  
Some disappointments hard to bear,  
Some plans we must revise.

Some treasures that are prized as dear,  
We have to sacrifice;  
Some cherished goals be lost to view,  
E’en though they may entice.

Some friends on whom we counted most  
Forsake us on the way;  
Some comrade fighting by our side  
Proves traitor in the fray.

But come what will of good or ill,  
It happens for the best;  
Although I may not know His will,  
In His arms I can rest.

Could I but see the way He leads—  
Beginning to the end—  
I’d recognize how wise He is,  
His leadings comprehend.

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*Elijah to Reappear*

But sad as is this picture, we are prisoners of hope. There comes to us through the prophecy of Malachi the following word of courage and hope: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.”

Brethren, that encourages my heart. There is coming an awakening. Thank God for that! These churches are not to go on sleeping until they are lost. Our churches are to be aroused. Elijah the prophet is to appear. You ask, Is Elijah to be brought back? No, but we are told, you remember, in Luke 1:17, concerning the work of John the

Baptist, “He shall go before Him in the spirit and power of Elias, . . . to make ready a people prepared for the Lord.” It is the Elijah spirit and power that is needed and that is promised. The hour has struck for men in the leadership of the work of God to go forth to this people in the spirit and the power of Elijah, and rally them to the finishing of the work.

We cannot go on, brethren, with churches lying dormant like this year after year. There must come an awakening. A new breath of life must sweep over those churches and over the souls of their members, and they must be set to work for God. I read in Acts 17:6 that when Paul and Silas were filled with the Holy Ghost, they “turned the world upside down.” That was the testimony borne by their enemies: “These [men] that have turned the world upside down are come hither also.” I tell you, brethren, when the representatives of this message receive the fullness of the Spirit’s blessing, and go forth with a mighty awakening cry to the churches, the world will be stirred.

God is waiting for action. He is waiting for a new consecration to take possession of His servants. And when that happens, He will honor the efforts and the faith of such persons by giving them an abundant harvest of souls. After Pentecost, thousands were converted in a day, and we are told that that was only a moderate manifestation of the Holy Spirit’s power, and that we may expect a far more abundant manifestation in connection with the finishing of God’s work on earth.

*Receiving the Holy Spirit*

How are we to receive this divine gift, this spirit of Elijah, this gift of the Holy Ghost? I shall take a moment for discussing that before I close, because it is so vital; for, brethren, this awakening will never come unless it is inspired by the Holy Ghost. The Spirit of God in the heart and life of the ministry and the people,—how shall we receive this great gift? If it is so absolutely essential in order for us to finish the work and measure up to God’s program for us, how shall we enter into it? I reply, Through prayer and faith. Through prayer and faith all of God’s blessings are to be received. The reception of the Spirit is no exception. “Ask ye of the Lord rain in the time of the latter rain.” What are we to do?—Ask. “Ask ye of the Lord rain.” That is the first step. If we desired forgiveness of sin, what would be the first step in obtaining it?—Ask for it. But, brethren, if

we go no farther, we could ask all our lives, and never receive the fulfillment of the promise.

In Galatians 3:2, 14, the apostle Paul discusses with the Galatian Christians this question of how to enter into the blessings of the Spirit's presence. He says: "This only would I learn of you." He is asking a question, "Received ye the Spirit by the works of the law, or by the hearing of faith?" What are the conditions upon which you received the Spirit, by works, or by faith? In the fourteenth verse he answers the question when he says, "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

Well, I thank God, brethren, that it can be had that way. It comes not by works, but through faith. The world is perishing, and we, like Jonah, are asked to go out to save men from the wreckage. This we can do only as we are enabled through the power of the Holy Ghost. How may we receive it?—*Ask and believe.* Those are the two steps. Ask ye of the Lord rain, and then believe that He sends the showers.

"When men are as devoted as Elijah was, and *possess the faith* that he had, God will reveal Himself as He did then. When men plead with the Lord as did Jacob, the results that were seen then will again be seen. Power will come from God in answer to the prayer of faith."—*Gospel Workers*, p. 255.

How will this power come?—*Ask and believe.*

"To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will *take Him at His word*."—*Testimonies*, Vol. VIII, p. 20.

Believe God and take Him at His word. "The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day."

When did this blessing come?—When they claimed the endowment of power. Brethren, why not again claim the endowment of this power that is so essential to the finishing of the work? Why not ask God for it and believe that He sends it? Some day this blessing must come to the church. Why not in 1935? Why

wait until more trouble comes? Why not take Him at His word now and receive power as did the disciples at Pentecost?

It is good to know that we do not have to depend upon our poor, weak judgment and our limited resources in carrying on the Lord's work. The Lord has "laid help upon One that is mighty," and that One is the Holy Spirit, sent down from heaven, the personal representative of the Lord Jesus Christ. Brethren, *there* is the source of our power, the secret of our success, the means by which the work will be finished.

"Upon the land of My people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks; *until the Spirit be poured upon us from on high*, and the wilderness be a fruitful field, and the fruitful field be counted for a forest." Isa. 32:13-15.

O brethren, there will come a change when the Holy Spirit is poured upon us. These wilderness places where there are no believers will become fruitful fields, and the now fruitful fields—where we have a few churches—will become forests. The church will be revived by its life-giving power, and will arise and complete the work God has commissioned it to do.

Elder Evans told once of an experience he had some years ago when traveling by sea. He said the ship struck a sand bar and stuck fast. There was great excitement on board. The captain shouted orders to his men, the engines were turning, the propellers were churning up the sand, every one was running back and forth, all trying to do something, but to no avail. They were not getting anywhere. The excitement, the activity, the motion of the machinery, accomplished nothing; the ship was at a standstill. He said he noticed the tide was out. After a while it began to come in a bit, and every passing hour brought it higher and higher. Finally the sea rose enough to lift the great ship above the sand bar, and carry it over. They were afloat and on their journey again. Everything was all right. The swelling of the tide made the difference.

What a wonderful illustration that is of the power that the Holy Spirit, when received, will bring to the church of the living God. Our machinery is working, and there is great activity on board. But with all this, many of our churches are not making progress. No souls are being born into the kingdom. We need the flood-tide of the Holy Spirit to carry us forward and bring us victory in the work of God. That God may speedily send the fullness of this blessing upon us, is my fervent prayer.

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

### XIII—A Forward Move

BY WILLIAM C. WHITE

THE annual meeting for 1852 convened early in the season, March 12-15. Again it was held at Ballston, New York. Like the preceding meeting of June, 1851, it was held at the home of Jesse Thompson, the well-to-do farmer who had opened his home to James and Ellen White the year before. A goodly number of laborers were present. Among them were Brethren Bates, Rhodes, Holt, Wheeler, Day, Baker, Ingraham, Wyman, Churchill, Morse, and Edson, and during the last day of the meeting, Brother J. N. Andrews, who had just returned from a trip to Michigan. Brother Thompson and his family had the care and labor of entertaining the large company assembled.

Regarding the meeting, Elder White wrote in the REVIEW of March 23:

"The brethren came together with a desire to be benefited and to benefit each other; not to establish any peculiar views of their own, but to be united in the truth. The Spirit of truth was earnestly desired, and all united in asking God to give His Spirit to guide into all truth, and to 'guide in judgment,' while transacting business brought before the meeting.

"The Spirit of the Lord was with His servants during the entire meeting, and love and union prevailed. The business meetings were pleasant and free. All seemed willing to act, and ready to act in *union*, and to act *now*. The word was preached with freedom, and the examination of some points of doctrine touching the present message was conducted in harmony."

#### The Paper

"Friday, P. M., the 12th, the subject of publishing the paper was introduced. Several brethren spoke of the disadvantages of having it published as it has been, and spoke of the propriety of having an office at the control of Sabbath-keepers. And after investigating the



matter it was decided by a unanimous vote—

"1. That a press, type, etc., should be purchased immediately.

"2. That the paper should be published at Rochester, N. Y.

"3. That Brethren E. A. Pool, Lebbeus Drew, and Hiram Edson compose a committee to receive donations from the friends of the cause to purchase the press, type, etc., and to conduct the financial concerns of the paper.

"4. That the brethren abroad be requested through the next number of the REVIEW AND HERALD to choose agents in their churches to receive donations for the purpose of establishing the press, and carrying forward the publishing of the paper; and,

"5. That those donations that are immediately sent in, should be sent to Hiram Edson, Port Byron, N. Y. It was thought that \$600 would be sufficient to establish the press at Rochester."

#### *Reports of the Rapidly Growing Work*

Enthusiastically the ministering brethren reported the blessings that had attended their labors. Brethren Bates and Edson related that in November of 1851 they had crossed the St. Lawrence into Ontario, then known as Canada West. For hundreds of miles they tramped along the north shore of Lake Ontario as far as Lake Huron, often wading long distances through the deep snow in the heart of winter. Thus they visited interested ones of whom they had heard, and by January of 1852 they had raised up two strong companies, besides winning many scattered believers.

Since the meeting of the year before, there had been a great extension of the work. The early companies in New England were rapidly increasing in number and strength. From the West, there came equally encouraging reports.

Plans were then laid for strengthening the increasing number of new believers, by holding many small conferences or regional meetings. It was also planned that the brethren holding these conferences should travel in company, two working in New York and Canada West and two in New England and Canada East.

The REVIEW of March 23, 1852, the last number published in Saratoga Springs, which carried the report of the conference, contained an article entitled "The Paper," in which its financial standing, and the necessity of cooperation of all who were interested in its future work, were presented as follows:

"This number closes the present volume, and is the last to be published at Saratoga Springs. To those friends who may wish to know the pecuniary condition of the paper, we would say that \$150 was raised at the Camden Conference, June, 1851, to commence the present volume. This sum, with the receipts since that time, will only pay for this

volume. We have been unwilling to receive large donations from those real friends of the cause who are ever ready to use their Lord's money as faithful stewards. And we have hoped that all the readers of the REVIEW AND HERALD, who have had it placed in their hands, with other publications, who profess to love the truths it advocates, and who are able to do something for its support, however small the sum, would gladly help in this work. . . .

"We hope to issue the first number of the next volume by the first of May. And we would say to those who wish to help with their means that their assistance is needed now in commencing the paper at Rochester.

"Will the brethren be interested to furnish matter for the paper, either original or selected? Let all be free to write."

On the same page there is a report of a general meeting held February 27, in Fairhaven, Massachusetts. In considering the "state of the cause," those gathered at this conference made the following statement and recommendation regarding the REVIEW:

"We fully approve the course pursued by Brother White in the management of the paper, and earnestly desire that his connection with the paper may still continue. And to relieve him from pecuniary difficulties, and to bring some of the burdens more directly upon the church at large, we recommend that the brethren in each place appoint some suitable person to look after the interests of the paper:

"1. To have the charge of collecting money for the paper:

"2. To see that the paper is sent to such as have an interest to examine the truths which it advocates.

"3. To see that it is not sent to such as are not interested to receive it."

From the time of sending out this last number of Volume II to the issuing of Number 1 of Volume III from Rochester, New York, on May 6, 1852, there were nine weeks in which the brethren had no REVIEW.

At this time, lovers of the paper were beginning to raise money for the purchase of the little publishing plant.

During these nine weeks, James White and Stephen Belden were busy. All that pertained to the publishing work in Saratoga Springs was prepared for shipment. The back numbers of the REVIEW, the small stock of hymn books, "Experience and Views," the remnant of editions of a few tracts, and the scanty supply of household appliances, were made ready to be shipped. After money was borrowed to pay the freight charges, they were sent forward.

In Rochester, search was made for a suitable place to house the family and the printing business. Then selection was made in New York City of the Washington hand press, the

type, and other material, which was to constitute the Review and Herald Printing Plant.

This done, Elder White wrote several articles regarding the past experience and future outlook of the cause. In these articles, which appeared in the next issue of the REVIEW, we find much of interest under the heading, "The Work of the Lord," which we reproduce here:

#### *"The Work of the Lord*

*"By James White*

"The work of the Lord that is now progressing among those who are observing the Sabbath of the fourth commandment and are looking for the speedy coming of Christ, is most cheering to those who have held fast the advent faith. Nothing can be more encouraging to those who regard the advent movement as the work of God, and have endured the trial of their faith through the time of scattering, than to know that the Lord is gloriously reviving His work in bringing out from the world a people united in their faith and hope, joyfully keeping *all* the commandments of God, waiting for the coming of the Lord. Those who are willing to follow down the track of prophecy to the message of the third angel, see, to the joy of their heart, the providence of God now fulfilling prophecy as to time and manner. 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' Rev. 14:12.

"But this work is not confined to those only who have had an experience in the past advent movement. A large portion of those who are sharing the blessings attending the present truth were not connected with the advent cause in 1844. Their minds not being particularly called to it then, consequently they did not reject it; they are now prepared to receive the truth when presented to them in a proper manner. Some of this number have had their attention called to the advent since the great movement of 1844; others are leaving the churches where they may be free to observe the Sabbath of the Bible, and enjoy the advent hope, and not a few of the precious, tender youth, who are being converted, help make up this number.

"The truth has a happy and sanctifying influence on those who heartily embrace it. Our advent brethren who participated in the messages of the first and second angels of Revelation 14, who have been unable to clearly define their position since 1844, can now, by the light of the third message, see their whereabouts, and are able to explain their present position. The harmony of the three

angels explains the advent movement in the past, and shows that those who sacrificed in the advent cause with sincerity and discretion were doing the 'will of God.' The harmonious truths connected with the third message clearly show their present position, and place their feet in a plain path again. And now with confidence they can again rejoice in the blessed hope of soon seeing Jesus. . . .

"A brief sketch of the past will give some idea of the rise and progress of the cause of present truth. From the time of the great disappointment in 1844 to 1846, a number of the advent brethren in different States embraced the Sabbath. But the observance of the fourth commandment was strongly opposed by the leading advent papers, and by the preachers of the advent, with very few exceptions. The light that then shone out upon the subject was faint when compared with that of the present time; and in that time of confusion of views and scattering of the precious flock, many of those who embraced the Sabbath gave it up. A few, however, stood firm, and toiled on amid cruel opposition and reproach from those who professed the advent faith.

"One class of opposers of the weekly Sabbath of the Bible taught that first-day should be observed, and their main support was not the word of God, but the so-called 'Christian Fathers.' Another class taught that the ten commandments were abolished, and still another class admitted that it was right to keep the seventh day according to the law of God; but they taught that all the world had somehow made a mistake of just one day in numbering the days of the week, so that the Sabbath of the fourth commandment fell on Sunday!!

"They were willing that we should observe the seventh day on Sunday; but by all three of these classes it was generally represented as sinful in the sight of Heaven to observe the fourth commandment on the day that Jews, Mohammedans, Christians, and all nations agree is the very seventh. And those who observed the true seventh day according to the commandment were called Jews, Judaizers, and fanatics, and were represented as 'fallen from grace,' committing the unpardonable sin, and hastening to certain ruin.

"Thus a great amount of prejudice was raised against Jehovah's Sabbath, so that but seldom one was found that would listen to the Scripture arguments in its favor. And what was greatly in the way of the Sabbath cause was some who taught

it in a rash manner, which gave the opposition greater chance to oppose and misrepresent all who observed the seventh day. But it is a matter of rejoicing that such have either seen their error or have left the Sabbath, so that the cause is now generally free from this embarrassment.

"In the spring of 1848, a conference of the scattered friends of the Sabbath was held in Connecticut. The meeting was attended with the blessing of God, and the brethren were much encouraged. Another was held in Volney, New York, in September of the same year, which was attended by some of the brethren from New England. The number of believers present was only about thirty, yet there was a general attendance of the friends in western New York. This was a meeting of great interest to the few tried friends of the Sabbath, yet it was one of some trial on account of a diversity of views held by some of them on points of less importance.

"Here the work of uniting the brethren on the great truths connected with the message of the third angel commenced. This work has progressed gloriously, and hundreds have embraced the present truth whose hearts now beat in union, while their interest is one in the advancement of this holy cause.

"In the summer of 1849 we issued the first number of the little sheet, entitled *The Present Truth*. We commenced the work under circumstances the most unfavorable, being destitute of means, and the very few friends of the Sabbath being generally very poor. But soon after sending out the first number, sufficient means came in, and we were greatly cheered in hearing that several of the dear advent brethren in different States had embraced the Sabbath. About that time, Brother J. Bates visited the brethren in Jackson, Michigan, who received the truth, and have since aided much in the cause with their means.

"Since that time the cause has advanced far beyond the expectations of its warmest friends. Where there were but about a score of advent brethren in the State of New York that observed the Sabbath three years since, there are now probably near one thousand, and several hundred in the Western States, where there were none, to our knowledge. The increase in some portions of New England has been greater than in this State; and in the Canadas, where there were none in 1849, there are a goodly number that 'delight' in the whole 'law of God.'

"Notwithstanding all the efforts

that are put forth to arrest the progress of this cause, and the bitter opposition that it meets with from advent papers and ministers, yet its course is onward. The present is a time of thrilling interest to those who have toiled in sadness in past years when friends were few. Such are best prepared to realize in some degree the great and glorious work that God has accomplished for the remnant.

"The present work of those who are permitted to act a humble part in the advancement of the cause of God, should be understood, as it is of vast importance that each should do the will of God. We think that the past will give some idea of our present and future work. Thus far in the progress of the cause but little has been accomplished without persevering effort. In this respect we may safely judge of the present and future by the past.

"The servants of the Lord have cheerfully left their homes, and have traveled long distances in the cold and heat to spread the truth before a very few. And as they have seen them yield to its force, and made happy on receiving it, they have felt doubly paid for all their toil. Others have freely given of their means to publish books and papers to distribute gratuitously to those who might be benefited by reading them, and to sustain the traveling brethren. And God has blessed the efforts of His children in a wonderful manner.

"It is true that there are but few laborers in the wide harvest. Three years since, there was not one that labored constantly in the field. Now there are a few, and the Lord is constantly raising up and sending out others. They must go in the name of the Lord, and bear reproach and learn how sweet it is to suffer for Jesus in this cause. And as they go they must carry with them publications containing the reasons of our faith and hope to hand to those who are perishing for spiritual food.

"The Lord is opening the way before us. A spirit of inquiry is awakened, and many who have formerly been prejudiced against our views, or indifferent, are now anxious to hear and read the evidences of our position. It lies in the power of those who have this world's good, and those who are able to earn means to spare, to send the servants of the Lord to such to speak to them the word of God, and leave with them those publications that will aid them in studying the word. This they will cheerfully do when they feel the importance of the hour, and the necessity of acting, and acting immediately.

"Those who oppose the present truth are active, and leave no means untried that they think will shut the light from those we hope to benefit. Let us, dear brethren, leave no means untried that will send out light and truth to perishing souls. Let us gird on the armor, and go forward in this holy warfare.

"If ever the children of God should be as 'wise as serpents and harmless as doves,' it is now. They are often

placed under circumstances the most trying. And to enable them to maintain their position on unpopular and even despised truths, and always exhibit the meek spirit of their Master when bitterly opposed, they need much of the grace of God. Dear brethren, let us look to the great Example and Pattern, Jesus, and learn to be meek and lowly in heart, and in our daily walk."—*Review and Herald*, May 6, 1852.

## High Privilege and Responsibility of Leadership

BY O. MONTGOMERY

(Concluded)

As the time of the prophecy was fulfilled and the judgment hour drew near when the advent message was to be heralded to earth's remotest bounds, again the great Head of the church moved in His own chosen way by calling into ministry and leadership men through whom He could work to build up the remnant church. We think of such leaders as Elder Joseph Bates, Elder James White, and Ellen G. White, and those associated with them in the pioneering of this wonderful message of truth. The work was very, very small at first,—only a few believers and a mere handful of workers. But as in apostolic days and as in the experience of the church in the wilderness, when the ministry was enlarged, responsibility of leadership was divided.

We think of that experience of the church in the wilderness as typical. Leaders, judges, or rulers of thousands, of hundreds, of fifties, of tens, were chosen, with a prince over each tribe. A chief body of counselors, later known as the Sanhedrin, made up of seventy elders, was the leading body of counsel among that vast multitude; and Moses was "for the people to Godward" with whom the Divine One spoke face to face. These men were not ministers or preachers. They did not pertain to the priesthood. They were laymen, able men, such as feared God, men of truth, hating covetousness. It was in this dividing of responsibility that the hands of Moses and the princes of the tribes were strengthened. Leadership in the church in the wilderness was multiplied and His people blessed.

It is impossible to ascertain the exact number who were thus chosen to bear responsibility of leadership in Israel. But with 600,000 heads of families—men fit for military service—as a basis, we can estimate that there were at least 78,862 leaders in

Israel. In addition to this large number among whom was divided the responsibility of leadership that Moses for a time bore alone, there was the house of Aaron, to whom was given the priesthood, and the whole house of Levi, who were associated with the house of Aaron, to "keep the charge of the tabernacle of testimony," whose numbers augmented the total; so the least member of all the tribes and families of Israel was brought into immediate and intimate contact with direct leadership.

### Organization of the Remnant

So it is with the remnant church. As the work has enlarged and multiplied until it has circled the earth and has become established in practically all the countries of the world, the gospel ministry among this people has grown apace.

"No man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made a high priest; but He" was "called of God a high priest after the order of Melchisedec." Heb. 5:4, 5, 10.

So Paul was called to be "an apostle, not of man, neither by man, but by Jesus Christ, and God the Father." God through the work and leadings of the Holy Spirit and through His organized church is calling men today, as in apostolic times, to the gospel ministry.

With the ministry there have been associated in church, departmental, and institutional responsibilities a large army of laymen as leaders and burden bearers in many lines of service. The responsibility of leadership has been divided, subdivided, and divided again. It has stepped down from one body or group to another until it has touched the smallest and the most remote churches and groups, in the farthest-flung corners of the earth. We think of our organi-

zation in its wonderful completeness and unity of operation, from the General Conference, with its divisions, down through the various unions and local conferences, to the local churches and the unorganized groups of believers, with all the various departments of activity. We think of our great institutions with their organizations, the division of responsibility of leadership, among the heads of the various departments.

We think of the division of responsibility in all these various lines, from the highest circles of the General Conference down through the various committees and boards, until we find the mantle of leadership falling upon the youngest recruit, as an interne in the ministry, or as a slip of a girl in her teens just undertaking to teach some primary Sabbath school class; as the lad who is acting as a Master Comrade to a group of Juniors, or the youngest church school teacher, or the youngest and most distantly removed native village teacher in the jungles of Africa. All of these, each and every one in his sphere, have in the providence of God been associated with the gospel ministry as co-workers, as sharers in the responsibility of leadership in the remnant church.

And what a vast number there are! Of course it is impossible to give any accurate statistics, but it is estimated that, including all who are bearing responsibility in any degree, there are many, many thousands.

What a wonderful system of organization! How marvelously God has wrought to prepare and equip His remnant church for a mighty and speedy work in the closing scenes of earth's history! The avenues of communication within the church are established. The channels of light, blessing, and power are laid. Quickly and effectively the heartthrobs from the very center of our world work can vibrate through these instrumentalities to the very outer rim of our movement. It almost seems that scarcely anything more could be done than has already been done to bring each unit and each individual of each unit into quick, harmonious, united action in meeting the world's need and passing on to perishing souls the life-giving flow of this blessed message of truth.

How wisely the great Lord of the harvest has wrought in equipping this movement with such excellent facilities, and how great is the responsibility for effectively and successfully carrying forward His work in the earth to a glorious and blessed triumph! Surely the church has never faced greater opportunities, greater

privileges, nor greater responsibilities.

#### *Moving to the Final Conflict*

As we look out upon the conditions on every hand, we are profoundly impressed that the church is moving swiftly onward to her final conflict. Trouble, perplexity, and fear are seizing the hearts of men everywhere. Lawlessness, revolution, communism, anarchy, are sweeping the world. The spirit of independence, of strife for supremacy, of disorganization, is in the very air we breathe. A growing disregard for constituted authority, for government, for law and order, is found everywhere. Representative governments are falling. Dictatorships are taking the reins of power. The right of might is being accepted by many. The rights of minorities and the rights of the individual are being ignored and denied by the new philosophy of government and community interests. Constitutional guaranties of liberty and the right to worship God according to the dictates of one's own conscience, are being trodden underfoot. War clouds are hanging low over the nations of earth. A frenzy of preparation for war is seizing the nations.

The financial situation throughout the world is growing more and more serious. Currencies are becoming very unstable. Fluctuations in many countries are erratic and extreme. Values of securities and holdings are in many cases fictitious. The attitude of different governments makes the transfer of moneys very difficult, if not impossible.

Calamity follows calamity. Appalling disasters are frequently reported in many places. Storms, floods, drouth, and famine, that eclipse all former records, are taking place.

The rapid accumulation and hoarding of wealth in the hands of the few, the increase of unemployment, poverty, and hunger among the laboring classes, is far more than serious. The efforts of governments through dole and relief are helping many, but are not measuring at all with the situation.

The rapid increase of the spirit of nationalism is drawing the lines of separation in many places. The free movement of mission recruits and funds for the support of our world work is being jeopardized more and more. Difficulties and perils are thickening on every hand.

#### *A Crisis in Christendom*

Atheism, infidelity, evolution, Modernism, in all their different forms and phases, are sweeping the religious world. There is a crisis in Christendom. The challenge is that Chris-

tianity is a failure. Truly darkness is fast covering the earth, and gross darkness the people. The crosscurrents of these influences are sweeping against the church from every quarter. The church is in danger from within and from without. The cry of many an anguished heart is, "What is truth? Where is light?"

#### *Challenge to the Advent People*

Surrounded by such conditions and facing such a challenge, the remnant church has been raised up, organized, and equipped, as we have tried to point out in this study, for such an hour as this. The answer to the crisis and to the challenge is the message

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### *By Faith Alone*

BY MRS. R. B. SHEFFER

FROM out the depths I cried; He heard  
my call,  
Stooped down and lifted me, imparting  
all  
His perfect righteousness. Oh, plan sub-  
lime!  
Self dies, Christ lives, by faith in Him  
divine.

By faith alone His blood can cleanse and  
free;  
That crimson tide that flowed from Cal-  
vary  
A cleansing stream, doth healing power  
impart.  
He died, He lives! that He might gain my  
heart.

Before the throne my surety He stands,  
And pleads the merits of His nail-pierced  
hands.  
My advocate is He, a suppliant I.  
He bids me trust, on Him alone rely.

My life surrendered quite, withholding  
nought,  
My will submerged in His, nor asking  
ought,  
Becomes a mighty fortress, nor will yield  
To alien foes; while He my life doth  
shield.

And so 'tis done, the great transaction's  
made:  
The atoning sacrifice my debt has paid.  
A cross—a crown—I live by faith alone:  
For me the cross; for Christ the royal  
throne!

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of a crucified, risen, and soon-coming Saviour, as set forth in the everlasting gospel. That gospel is the judgment-hour message that has been committed to the remnant church to herald to earth's remotest bounds. Genuine Christianity, as an experience of the inner life and as revealed in the character of those whose lives have been transformed and sanctified by the advent message, is a conquering power.

But there is another challenge that faces the advent people in this hour, and that is the challenge of unparal-

leled opportunities, the challenge of unprecedented openings for advancement, the challenge of the Pentecostal outpouring of the Holy Spirit upon the hearts of men and women everywhere, leading them to turn with eagerness and joy to the light of truth. The reports that are coming to us from the ends of the earth indicate that never before since the days of Pentecost has the Spirit of God been so manifest and the leadings of His providence so clear. And what a challenge!

Shall we not earnestly seek for a preparation of heart, a dedication of life and of all that we possess, to the Lord Jesus for the finishing of His work? A mighty wave of deep godliness should sweep through our ranks, transforming and baptizing anew, for godly living and for service, every minister, every leader of every rank, every believer in this message.

Shall not the remnant church respond to the cry, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem"? Shall we not "arise, shine," knowing that our "light is come, and the glory of the Lord is risen upon" even us? For we have the assurance that as "darkness shall cover the earth, and gross darkness the people," "the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

"Clad in the armor of Christ's righteousness, the church is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer.

"The darkest hour of the church's struggle with the powers of evil, is that which immediately precedes the day of her final deliverance. But none who trust in God need fear; for 'when the blast of the terrible ones is as a storm against the wall,' God will be to His church 'a refuge from the storm.'"—*"Prophets and Kings,"* p. 725.



It is not work that kills men; it is worry. Work is healthy: you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction.—*Henry Ward Beecher.*



It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.—*Samuel Johnson.*



## *As Others See Our Publishing Work in Mission Lands*

AN appreciative note concerning our Spanish literature is sounded by a London magazine, *World Dominion*. Surveying mission publishing activities in Spain, this influential review, entitled, "Religion in the Republic of Spain," says:

"The literature, both periodical and occasional, of the Adventists, is, as is generally the case, above the average level of evangelical productions."—*World Dominion*, p. 80.

We may put with this a comment from another source on the work which our Brazil publishing house is doing in the Portuguese language. In a two-volume book, "Christian Work in South America," the general Protestant mission movement pays tribute to the efficiency of our publishing work. They say frankly, "The official attitude of the national churches toward the Adventists places them outside the field of our present survey." But they can hardly pass by our publishing activities. Under "Literature in Portuguese," they feel that mention should be made of the Adventists' Tract Society in Brazil: "A well-organized, skillfully operated and managed establishment." And later they add: "The Evangelical forces have not yet a well-organized colportage work, though the Adventists have a well-organized service which should be copied by the Evangelical missions."—*Vol. II*, pp. 223, 227.

Little do they who assume the exclusive title of "Evangelical," realize that they cannot copy the methods of the Adventists; because the Adventist people have a distinctive evangelical message for this day, that appeals to inquiring hearts. It is the advent message, "the everlasting gospel" of Revelation 14, that vitalizes our publishing work.

Again, we may repeat a paragraph from the famous report of a heavy committee of laymen who recently surveyed Protestant missions in Asia and the Orient. Their report, "Re-Thinking Missions," has been hotly debated in mission circles. Thoroughly Modernist in their sympathies, these observers seemed mainly to approve cultural and uplifting educational and philanthropic

work. But in our publishing work in China they saw something to commend to others. The report says:

"In China we were impressed with the sales methods of the Adventist Mission. While we do not pass on the value of their publications, it is noteworthy that this denomination, with approximately ten thousand church members [in China], is able to obtain a distribution of each issue of its official periodical of about eighty thousand copies. This is done through a thoroughly organized 'house-to-house' sales department. Its business methods contain possibilities that other Christian publishing societies might profitably emulate."—*Page 189*.

We know well it is not business efficiency, merely, that is the secret

of this publishing development. Yet we thank God for the body of men and women in our printing centers in all the world who have grown into skilled efficiency in producing the literature, and also for the body of men and women whom God has blessed with true salesmanship ability in placing this gospel literature in the hands of the people. Consecrated efficiency and skill have been developed. But all this would not go far in literature evangelism without the advent message in the books and papers. It is the message that has built up our whole organization of distribution. Men may depreciate the value of our publications, and at the same time urge others to copy our methods; but it is not the method but the treasure of truth itself that gives the efficiency, as God is pouring out His Spirit upon all flesh and awakening hearts to inquire for the truth.

W. A. S.

## *Dangers That Confront the Church*

### *Part I—The Danger of Waning Confidence*

It is one thing to bring a movement into existence; it is another thing to maintain it and cause it to grow along the lines marked out by the founders. This advent movement is a very remarkable one. It started amid poverty and in the face of great opposition. It was reared upon faith, and it set forth as its goal the warning of all the world regarding the soon coming of Christ and the need of heart preparation for this mighty event. The founders have gone to their rest; momentous changes have been taking place in every realm of life since the days of 1844. The passage of time since the movement began, coupled with these great changes, has created certain dangers. We wish to single out a few for special consideration.

#### *The Danger of Loss of Faith*

First, the danger that presents itself as a result of the breakdown of faith and confidence everywhere. The world today is marked in a very distinctive way by a loss of faith in all things spiritual, a loss of faith in God, a loss of faith in the Bible, a loss of faith in the church. And it expands beyond that. The very cor-

roding influence of loss of faith in the things of God seems to spread itself out to a loss of faith in our fellow man, in established institutions, in all things that we have taken as permanent and dependable in the world. Society itself seems to be shaking and disintegrating under the pressure of forces which can best be described under the head of loss of faith and confidence.

No one is free from this danger of loss of faith. The special danger to us is that this peril may attack the very shrine of our hearts, and rob us of the confidence and hope that have distinguished the advent believers from the beginning of the movement. And when hope is lost, all is lost. For if we lose the faith and confidence in the nearness of the advent of the Lord which created this movement, we can see nothing but disintegration ahead.

#### *"My Lord Delayeth His Coming"*

We are confronted in a very peculiar way today with a temptation to loss of confidence that did not confront the first believers. Time has lingered longer than the limited understanding of the first believers



permitted them to see. They did not grasp the fullness of the dimensions of the program of God for this people in the last days. It could not be expected that they should. But as the decades have passed, the devil has endeavored to capitalize the mere passage of time as a reason why we should lose faith in the advent truth. The warning and exhortation in Hebrews comes directly to our hearts today with a more pertinent meaning than ever before:

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10:35-39.

This is a time for strengthening our faith and our confidence in God. It is a time when our confidence ought to be stronger than it ever was before. The present lack of faith and confidence in all things spiritual should be a challenge to us to know God better, to know His Scriptures more fully, to know more definitely what it means to pray to God and to have answers to our prayers. We ought, in these days, to have more definite confidence in the divine origin of this movement than we ever had before; we have more reason to have it.

#### *Evidences Stronger With Passing Years*

True, time has continued longer than the pioneers anticipated. But as time has grown longer, the evidence has grown stronger in support of the advent message. What the pioneers had to see with the eye of faith in their preaching of the prophecies, we can see with the natural eye today. What they had to read largely in the symbolic language of the prophets, we can read in the literal language of the newspapers.

In a sense we do not live in a day of prophecy, but in a day of fulfillment. We witness the actual reviving of the Papacy, the struggle between capital and labor, the religious apostasy, the preparation for war, to mention only a few of the forecasts that were made at a time when it seemed to the casual observer that such forecasts would never come true.

We witness today a state of affairs in our world which is at once the greatest vindication of Seventh-day Adventist preaching through the

years, and the greatest reason for the continuance of that preaching.

#### *Accusations Against Leaders*

Again, there are those who would strive to undermine faith and confidence in the movement in terms of its leadership. The devil has always been in the business of bringing accusations of every kind, whether it be against those at the head of a work or those in minor positions. It is the devil's chief business, because it is such a successful business. It is such an insidious business, and so hard to counteract. God calls upon us today to have faith and confidence in this movement in terms of the message and in terms of those whom God has set forth to be the exponents and the leaders of it throughout the world.

We hear members occasionally declaring that because some leader or some lay brother fails to live out the truth, they are ready to give up everything. Such a conclusion is both tragic and unreasonable. Why give up the truth because some one fails to live up to it? If some one else is no longer pressing on toward the mark for the prize of the high calling in Christ Jesus, why should you find in this a valid reason for no longer pressing on? Your hope of eternal life does not depend on whether Brother A or Brother B keeps on in the way, but whether you do. That some one else should be proved a hypocrite provides no reason why you should become a heathen.

The failings of the brethren, no matter how grievous, do not affect the truth of the doctrines we believe. And it is these doctrines that constitute the advent message. The seventh day is still God's Sabbath and His sign, no matter what any one may do or fail to do. The second advent of Christ is near at hand, even though all around us hypocrisy should develop.

#### *Confuse Message With Messengers*

How evident this is; yet how often does the enemy of souls distract the

minds of believers, so that they confuse the message with the messengers. Whenever the devil is permitted to create such confusion, he always succeeds in weaning some away, because any movement that God has ever had in the world has been composed of poor frail mortals, some of whom have failed to live out the truth in their lives.

It is well for all of us to ask ourselves occasionally, "Why am I a Seventh-day Adventist?" The answer is that we are Adventists because, as a result of the study of the Bible, which we believe to be God's word to us, we have learned great truths that are vital to our salvation, and particularly because we have learned from the prophecies that the day of the Lord is near at hand. Believing these truths in the setting of the prophecies, we have applied them to our lives, and have joined ourselves to those who hold the same religious convictions. We have thus joined with others, not only that we may receive the joy that comes from such fellowship, but also that we may give that added strength to the spreading of the message that comes from united effort.

When we thus view our membership in this movement, we arm ourselves against the subtle temptation to give up everything because of the failure of some individual member. We think of ourselves as an army under orders that we have found in God's word, commissioning us to warn the world. Thus, if a traitor, whether official or private, is discovered, we do not conclude it is time for us all to desert. Rather, we feel there is need for greater loyalty on our part. God, who has brought forth and enlarged and strengthened this movement over the earth, is not going to desert it in these last days. There is no danger of that. There is danger that, under the pressure of temptation, some member of the movement may desert it. That is what we must guard against.

F. D. N...

## *The Souls Under the Altar*

### *Seven Seals—Part II*

IN our former study we traced in symbol the history of the Christian church from purity of faith to great apostasy. Under the fourth seal we saw a portrayal of the nominal church as a persecutor. In her trail, the prophet was shown the terrible persecutions instigated and prosecuted against those who continued in apostolic truth. Millions perished at

the hands of a state church during the Dark Ages. With this brief picture before us, let us listen to the mute appeal of the multitude of martyrs.

#### *The Fifth Seal*

"When he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which

they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" Rev. 6:9, 10.

John saw the martyrs under the altar and heard them call for vindication. If our belief in the unconscious state of the dead is true, how is it that these martyrs were able to make this appeal? And under what altar were these souls existing at the time they made request of God for justice? These are questions that we may well consider.

If the popular belief that souls, upon death, go immediately to heaven were true, then all these martyrs would be in heaven or in some other blissful place, and certainly would be happy in their eternal inheritance. They might well thank their persecutors for hastening them into their future reward. But no; they cry out for vindication of their martyrdom.

These souls were seen under the altar. Was this altar John saw in heaven? What a strange place of abode for the redeemed—to be under the altar, where incense is burned as the prayers of the saints are offered. This is not a picture of the saints entering upon their existence in heaven, or Paradise. Then what altar is here symbolized?

The altar which John saw was a symbol of the papal altar of persecution or execution. The Greek word here used is employed by the Septuagint Version of heathen altars, as well as of that of the sanctuary. Upon these heathen altars human sacrifices were frequently offered. We should conclude that the symbol used under the fifth seal is of the papal persecutions. As the blood of the victims flowed down beneath the altar, so the blood of the martyrs was represented as crying out from beneath the altar, even as Abel's blood cried out from the ground against Cain. (See Gen. 4:10.)

#### White Robes Given Them

During the ignorance and superstition of the Dark Ages, those who were loyal to the primitive faith were persecuted from city to city, from country to country. By slavish adherents of the state church, these loyal subjects of the kingdom were thought to be deserving of all that was inflicted upon them. Martyrs were burned at the stake. Upon their garments were pictured demons; they were labeled as heretics and arch-heretics. Every ignominy was heaped upon them. They went down to their graves covered with popular contempt and infamous accusations. But a change was to take place. Said the prophet:

"White robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. 6:11.

Since the souls were to rest for a season under the altar, the giving of white robes to them must be a figurative expression. As a new day, that of the Protestant Reformation, dawned, there was a change of sentiment. Instead of the martyrs' being looked upon as heretics and justly deserving of their punishment, they were honored for their faith and loyalty to truth, and were rightly appraised as righteous witnesses of their Lord. Figuratively, white robes were given them, a symbol of their true character.

#### Until Their Brethren Should Be Killed

The time of the fifth seal, here referred to, was doubtless the early part of the Protestant Reformation. Persecution had not ceased. The souls under the altar were to rest until their fellow servants and brethren should be killed as they had been.

The fires of persecution were kindled anew and burned fiercely as the spiritual awakening came to Europe. Army after army was marched against the Bohemians, who

had cast off a false worship. The followers of Wycliffe were opposed and persecuted. The Huguenots of France were massacred, and many driven from their country. But the bounds of this period of persecution had been set by the prophet Daniel, —the 1260 years of papal supremacy ending in 1798. However, our merciful God brought a shortening of this time. Said the Saviour:

"Except those days [of tribulation] should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:22.

The influence of the Reformation ultimately brought about a cessation of persecution near the close of the eighteenth century.

Just as our Lord introduced the signs of His coming following the days of tribulation, so in the seven seals, the prophecy changes from symbolism at the close of the fifth seal and describes the literal signs of the Saviour's return. What a change of outlook! From the gruesome scenes of martyrdom the picture changes to a portrayal of omens that the day of deliverance and glory is at hand, when Jesus will claim His own and crown the faithful as victors in the great spiritual conflict.

Next we shall consider the events of the sixth seal. T. M. F.

## The Preparation of Food

(Continued from page 2)

but should be kept near the normal of at least 200 calories; for the body, not being able to store this repair material in excess, must have it supplied to it in regular daily amounts.

#### How Much Fat and Carbohydrate?

"The fat intake should amount to some 600 or 800 calories a day. A study of food value soon makes it evident that the average individual takes much more than this amount. If in a 2,000-calorie diet, 250 calories is protein, 600 is fat, then 1,200 calories will be left for carbohy-

drates. This one can get easily in breads, cereals, potatoes, desserts, etc. Fat and carbohydrates can, to an extent, be substituted one for the other; but an excess of fat should be avoided."—"The Home Dietitian," pp. 34, 35.

And in this same book Doctor Comstock provides a table of the caloric value of ready-to-serve foods. For the benefit of our readers, we reproduce this data regarding the more common foods:

#### CALORIC VALUE OF READY-TO-SERVE FOODS

Food	Amount	Weight	Breads and Cereals				Per Cent Protein	Per Cent Fat	Per Cent Carbohydrate
			Protein	Fat	Carbohydrate	Total			
Barley, pearled	2 hp. tbsp.	3 1/3 oz.	8	2	65	75	10	3	87
Bread, corn	small sq.	1 oz.	12	16	72	100	12	16	72
Bread, graham	1 slice	1 1/3 oz.	14	6	80	100	14	6	80
Bread, rye	1 slice	1 1/3 oz.	14	4	82	100	14	4	82
Bread, white	1 slice	1 1/3 oz.	13	6	81	100	13	6	81
Bread, whole-wheat	1 slice	1 1/3 oz.	17	4	85	106	16	4	80
Crackers, graham	1 cracker	1/4 oz.	3	7	25	35	9	20	71
Crackers, oatmeal	1 cracker	1/4 oz.	4	8	23	35	11	23	66
Corn flakes	2 hp. tbsp.	1 1/2 oz.	4	1	33	38	11	1	88
Corn meal	2 hp. tbsp.	3 1/3 oz.	7	9	64	80	9	11	80
Granola	2 hp. tbsp.	1 1/3 oz.	20	1	113	134	15	1	84
Grape-nuts	2 hp. tbsp.	1 1/3 oz.	17	47	112	176	10	27	63
Granose biscuit	2 biscuits	1 oz.	14	2	84	100	14	2	84
Griddle cakes (buckwheat)	1 cake	3 oz.	12	12	116	140	9	9	82
Hominy	2 hp. tbsp.	3 1/3 oz.	9	2	73	84	11	2	87
Oatmeal	2 hp. tbsp.	4 oz.	14	5	56	75	19	7	74
Rice, polished	2 hp. tbsp.	3 1/3 oz.	12	2	114	128	9	1	90
Rice, whole (brown)	2 hp. tbsp.	4 oz.	30	5	142	177	16	3	81
Shredded-wheat biscuit	1 biscuit	1 oz.	15	3	91	109	14	3	83
Tapioca	2 hp. tbsp.	2 oz.	3	1	52	56	5	2	93
Wheat, cracked	2 hp. tbsp.	4 oz.	14	4	86	104	14	4	82
Wheat, cream of	2 hp. tbsp.	3 1/3 oz.	7	2	47	56	12	4	84

Food	Amount	Weight	Pro- tein	Fat	Carbo- hydrate	Total	Per Cent Pro- tein	Per Cent Fat	Per Cent Carbo- hydrate
<b>Fruits, Fresh</b>									
Apple	average	3 1/2 oz.	2	4	54	60	3	7	90
Apricot	average	1 oz.	1.5	1	20.5	23	6.5	4.5	89
Banana	average	3 1/2 oz.	7	6	87	100	7	6	87
Blackberries	2 hp. tbsp.	2 1/3 oz.	3	6	30	39	6	15	79
Cantaloupes	1/2 melon	1 1/2 lb.	6	..	87	93	6	..	94
Cherries	aver. serv.	3 oz.	3	5	49	57	5	8	87
Currants	2 hp. tbsp.	2 oz.	3	..	30	33	9	..	91
Figs	1 large	1 oz.	3	..	57	60	5	..	95
Gooseberries	2 hp. tbsp.	1 2/3 oz.	1	..	24	25	4	..	96
Grapefruit	1/2 large	8 oz.	5	1	55	61	8	2	90
Grapes	1 bunch	5 oz.	5	10	85	100	5	10	85
Huckleberries	2 hp. tbsp.	1 1/2 oz.	1	3	34	38	3	8	89
Lemon	average	2 oz.	2	3	15	20	9	15	76
Orange	average	6 oz.	5	2	69	76	7	3	90
Peach	average	3 oz.	3	1	36	40	7	2	91
Pear	average	4 oz.	4	6	80	90	4	7	89
Pineapple	2 slices	2 oz.	1	1	15	17	5	6	89
Plum	average	1 oz.	2	..	27	29	6	..	94
Raspberries, black	2 hp. tbsp.	2 oz.	4	5	27	36	10	13	77
Raspberries, red	2 hp. tbsp.	2 oz.	2	..	30	32	7	..	93
Strawberries	2 hp. tbsp.	2 1/3 oz.	3	4	23	30	10	12	73
Watermelon	1 slice	10 oz.	5	5	70	80	6	6	88

<b>Fruits, Dried</b>									
Apricots	one	1/3 oz.	1.5	1	20.5	23	6.5	4.5	89
Dates	one	1/3 oz.	5	2	24	26.5	2	8	90
Figs	one	1/2 oz.	3	1	50	54	6	1	93
Prunes	one	1/3 oz.	1	..	24	25	4	..	96
Raisins	ten	1/2 oz.	2	4	44	50	4	8	88

**Stewed Fruits, Fruit Juices, Jellies, etc.**

Apple, baked	1 large	4 oz.	2	5	118	125	1.5	4	94.5
Apple juice	1 glass	4 oz.	..	..	17	17	..	..	100
Apple sauce	2 hp. tbsp.	4 oz.	2	4	94	100	2	4	94
Apricot sauce	2 hp. tbsp.	3 oz.	4	..	63	67	6	..	94
Blackberry juice	1 glass	6 oz.	..	..	150	150	..	..	100
Blackberry sauce	2 hp. tbsp.	2 oz.	1	6	60	67	2	8	90
Cherry sauce	2 hp. tbsp.	2 oz.	3	4	60	67	4	6	90
Cranberry sauce	2 hp. tbsp.	3 oz.	1	3	146	150	1	2	97
Currant jelly	1 hp. tbsp.	1 oz.	1	..	99	100	1	..	99
Lemonade	1 glass	6 oz.	..	..	85	85	..	..	100
Lemon juice	1 tbsp.	1 1/2 oz.	..	..	5	5	..	..	100
Orange juice	1 glass	6 oz.	..	..	90	90	..	..	100
Orange marmalade	1 hp. tbsp.	1 oz.	1	..	99	100	1	..	99
Peach juice	1 glass	6 oz.	..	..	120	120	..	..	100
Peach sauce	2 hp. tbsp.	3 oz.	2	1	57	60	4	1	95
Pear juice	1 glass	6 oz.	..	..	150	150	..	..	100
Pear sauce	2 hp. tbsp.	2 oz.	1	2	47	50	2	4	94
Plum juice	1 glass	6 oz.	..	..	150	150	..	..	100
Plum sauce	2 hp. tbsp.	2 oz.	..	..	70	70	..	..	100
Prune marmalade	2 hp. tbsp.	2 1/4 oz.	2	1	97	100	2	1	97
Raspberry juice, black	1 glass	6 oz.	..	..	150	150	..	..	100
Raspberry sauce, black	2 hp. tbsp.	2 oz.	3	..	50	53	6	..	94
Raspberry juice, red	1 glass	6 oz.	..	..	120	120	..	..	100
Raspberry sauce, red	2 hp. tbsp.	2 oz.	2	..	42	44	5	..	95
Strawberry juice	1 glass	6 oz.	..	..	120	120	..	..	100
Strawberry sauce	2 hp. tbsp.	2 oz.	1	1	48	50	2	2	96

**Dairy Dishes**

Butter	1 pat or 1 lev. tbsp.	1 1/2 oz.	..	114	..	114	..	100	..
Buttermilk	aver. serv.	6 oz.	23	8	35	66	34	12	54
Cheese, cottage	2 hp. tbsp.	3 oz.	60	38	15	113	53	33	14
Cream, average	1 tbsp.	1 1/2 oz.	2	25	3	30	5	85	10
Eggs	1 large	1 1/2 oz.	25	50	..	75	33	67	..
Milk, skim	aver. serv.	7 oz.	30	5	36	70	42	7	51
Milk, whole	aver. serv.	7 oz.	27	64	34	140	19	52	29

**Vegetables and Legumes**

Asparagus	8 stalks	4 oz.	8	1.5	15.5	25	32	5	63
Beans, Lima, green	2 hp. tbsp.	2 1/2 oz.	12	2	42	56	21	4	75
Beans, Lima, dried	2 hp. tbsp.	2 1/2 oz.	24	5	86	115	21	4	75
Beans, navy, baked	2 hp. tbsp.	4 oz.	37	8	105	150	25	5	70
Beans, navy, boiled	2 hp. tbsp.	2 1/3 oz.	19	3	50	72	25	5	70
Beans, pink or kidney	2 hp. tbsp.	2 1/3 oz.	18	2	47	67	27	3	70
Beans, soy	2 hp. tbsp.	2 oz.	32	41	27	100	32	41	27
Beans, string	2 hp. tbsp.	2 oz.	5	1	15	20	30	5	70
Beets	2 hp. tbsp.	2 1/2 oz.	7	1	21	29	24	3	73
Beet greens	2 hp. tbsp.	3 oz.	9	10	13	32	28	3	69
Cabbage, chopped, raw	2 hp. tbsp.	1 oz.	2.5	7	4	7	30	10	60
Cabbage, cooked	2 hp. tbsp.	2 oz.	5	1.5	10	16	33	10	67
Carrots	2 hp. tbsp.	2 oz.	2	1	10	13	14	10	76
Cauliflower	2 hp. tbsp.	4 oz.	5	1	2.8	13	40	7	53
Celery	3 stalks	2 oz.	5	1	14	20	24	5	71
Corn, canned,	2 hp. tbsp.	3 oz.	11	11	78	100	11	11	77
Corn, green	1 ear	3 oz.	13	10	77	100	13	10	77
Cucumber	aver. serv.	2 oz.	2	1	7	10	20	10	70
Eggplant	1 slice	1 1/2 oz.	2.5	1.5	8	12	21	12	67
Lentils	2 hp. tbsp.	2 oz.	18	1	48	67	27	1	72
Lettuce	aver. serv.	1 oz.	1.5	5	4	6	28	10	6
Onion	one	3 oz.	5	2	32	40	12	5	83
Parsnips	2 hp. tbsp.	3 oz.	1	1	7	9	10	10	80
Peas, dried, cooked	2 hp. tbsp.	2 oz.	28	2	70	100	28	2	70
Peas, green	2 hp. tbsp.	2 oz.	14	2	41	57	25	3	72
Potatoes, baked	average	3 oz.	10	1	89	100	10	1	89
Potatoes, boiled in skins	aver. serv.	3 oz.	10	1	89	100	10	1	89
Potatoes, mashed	2 hp. tbsp.	3 1/3 oz.	10	26	70	106	9	25	66
Potatoes, sweet	average	3 1/3 oz.	12	19	175	206	6	9	85
Radishes	5 large	2 1/2 oz.	2	1	10	13	18	3	79
Spinach	2 hp. tbsp.	3 oz.	7	2	12	21	35	10	55
Squash, Hubbard	2 hp. tbsp.	3 oz.	3	4	36	43	8	9	83
Tomatoes	1 medium	5 oz.	7	1	24	33	22	3	75
Turnips	2 hp. tbsp.	4 oz.	2	1	4	7	20	10	70
Vegetable oysters, creamed	2 hp. tbsp.	2 oz.	4	24	12	40	10	60	80

**No Vindictiveness in Divine Punishment**

DEATH is not the wages of sin because the Lord arbitrarily decreed it, but because, owing to the very nature of God and of moral obligation, the Divine Being Himself could not have it otherwise without denying Himself, something He cannot do. (See 2 Tim. 2:13.)

As a people we reject the doctrine of eternal torment, not because there are no isolated texts that might be so misunderstood, but because it is contrary to the whole trend of the Scriptures and to the character of God. For these same reasons we must believe that there is no element of vindictiveness in divine punishment. "God is love," and it is in love that He destroys the incorrigibly wicked. This is true even in His dealing with Satan, of whom this statement is made in "The Great Controversy," page 670: "He has trained his powers to war against God; the purity, peace, and harmony of heaven would be to him supreme torture."

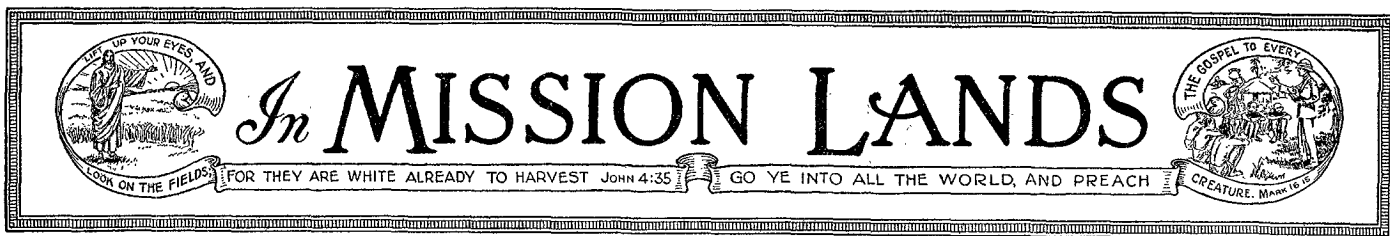
On the next page is this further statement: "The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings He has created. With all the facts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare, 'Just and true are Thy ways, Thou King of saints.'"

We should cease to think of God the Father as a stern judge, angry with us because of sin and bent upon our destruction, and restrained from accomplishing His purpose against us only by the intercession of Christ. The Bible view is that of a father grieved because of the waywardness of his children, willing to do anything in consonance with their true happiness and with His own holy character, to save from death every soul willing to separate from sin. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And this He did, not for friends, but for enemies; for "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8.

C. P. B.

THE love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bosom you can look a little way, but its depths are unfathomable.

—McCheyne.



## Manchukuo

BY J. C. THOMPSON

THERE is growth in our work in the much-publicized new state of Manchukuo. In the report of J. M. Chen, Sabbath school secretary, to the delegates at the biennial session of the Manchurian Union, held in Mukden, it was indicated that twelve new Sabbath schools have been organized during the last two years, with 233 new members. The Sabbath school membership in this union is 139 per cent of the church membership. Their objective is 150 per cent, that is, one and one-half times as many people in Sabbath school as there are members in the church.

As is true in some other parts of the world field, the offerings have decreased each year since 1931. But plans are now laid for a much stronger promotion of Sabbath school offerings in response to the call of the last Autumn Council for an increase of 25 per cent in mission offerings in all divisions.

In area, Manchukuo is larger than Germany and France combined, and more than three times the area of Japan proper. The population is 30,000,000, in round numbers.

The chief religions in Manchukuo are Buddhism, Taoism, Mohammedanism, Lamaism, and Christianity, the latter having been brought in during late years by foreign missionaries. With the exception of Mohammedanism and Christianity, these religions are said to have no definite system, and their faith and worship are more

or less chaotic. It is authoritatively stated that the beliefs of Confucianism, Buddhism, and Taoism are much confused in the popular mind, and that there are numerous varying sects and schools of all faiths. Many of the people are not certain as to which religion or sect they belong.

Much material progress has been achieved during the three years that Manchukuo has existed as an "independent" nation. The future of the country, and of our work therein, is

very promising. We have a strongly organized work in the Manchurian Union. Our new sanitarium near the large city of Mukden is a beautiful institution, and the clinic, in a congested section of the city, is a busy place. Dr. R. W. Paul is in charge. The writer enjoyed meeting an excellent group of foreign and native workers in Mukden, who are under the leadership of N. F. Brewer, the union superintendent. Included in these are three young couples recently arrived from America: Mr. and Mrs. Raymond F. Cottrell, Mr. and Mrs. Edward Meisler, and Dr. and Mrs. Winston Nethery.

## On the Highways of China

BY JOHN OSS

ONE of the outstanding manifestations showing that the Lord of the harvest has set His hand to the task of quickly finishing the work in China, is seen in the greatly improved means of communication that are seen on every hand. The prophecy of Daniel 12:4, "Many shall run to and fro, and knowledge shall be increased," is being fulfilled. In every part of the Middle Kingdom, as in ancient Rome, highways are being built and the material way for the rapid spread of the gospel is being prepared.

God, in His providence, has made possible in these last days these highways over which our workers can travel in giving the last message of warning. Our faithful colporteurs

are taking advantage of these improved communications in carrying on their work.

At a recent colporteurs' institute in Peiping (the old Peking and former capital of China), as shown in the accompanying picture, a large number rode bicycles to attend the meeting. A. A. Esteb wrote as follows regarding these faithful workers: "Of the twenty-one in attendance at our institute, eighteen rode their bicycles from 400 to 550 Chinese li. These men are all on fire with enthusiasm."

In one of his recent letters Brother Esteb mentions that before the end of 1935 they hope to have in the North China Union at least fifty colporteurs riding bicycles and working in the

(Continued on page 20)



Colporteurs of the North China Union



Conducted by Promise Kloss

## "Don't Forget Your Prayers"

BY MAUDE B. DAVIS

"Don't forget your prayers." I can hear that gentle voice, and see her as she hurried away to a home where she had been called to do what she could for a dying child. She was our mother,—my sister's and mine,—but she mothered every child in the neighborhood.

We were at that time perhaps eleven and eight years of age, and after our evening work was finished, we amused ourselves until bedtime, for mother would be gone for some time. We knew the baby was very ill, and when we said our evening prayers, we remembered to pray for it. Then, turning the lamp low, we were soon fast asleep.

About midnight we were suddenly awakened by a terrific storm. The crashing thunder and the vivid lightning, so stupendous in its nature, accompanied by a terrific wind, made

the little two-room house tremble. We sat up in bed too terrified to speak for a moment. Then as in one voice we whispered, "Let's pray."

Kneeling at the bedside, we prayed that Jesus might spare us. We could scarcely hear each other, for the wind seemed gaining velocity, but in our childlike faith we reached up to the tender, loving Father, and we ceased to be afraid. We crept into bed and immediately fell asleep, assured that God, who marks the sparrow's fall, would care for us. God in His providence had seen fit to spare two little children who asked, believing.

All through life, so fraught with storms and uncertainties, there has always come to me my mother's gentle admonition, "Don't forget your prayers." She rests from her labors, but her faithful teaching does follow after her.

## What Do You Bring?

BY MARY S. STOVER

MRS. MILLER had seen how her mother-in-law stiffened at a request to leave the children's gifts till another day. When they were out of hearing, she explained.

"Of course the children have been gloriously excited over your coming. Neither Betty nor John could settle to a nap this afternoon, and I knew that one more drop of bliss would make them just too effervescent. Besides, we want them to welcome all visitors as persons rather than as so many prospective gift bringers."

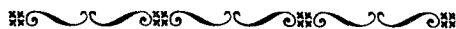
"This long trip was more fatiguing than I realized," acknowledged the older woman. "A postponement is kinder every way. You must amplify that second statement, dear; I have a glimmering of what it means, and the idea fascinates me."

Both Louise and Daddy John were glad to explain their policy in the freedom of a quiet dinner hour:

"It is one of several things we owe to the noisy twins who lived next door for two years," Louise began. "Their

father was a traveling man who spent each week-end at home. He always came loaded down with packages that included toys or some other treat for the children. Any one could see that he fairly lived for the moment when they would come running out with cries of, 'Hello, daddy! Show us what you've brought!'

"At first this was all a sweet family picture; but the mother enjoyed an afternoon away, and would bribe the youngsters to stay with the maid by promising to bring each one some-



thing. Different relatives were also in the habit of giving the twins sweets, fruit, and playthings, so it is only natural that the boys were soon greeting every arrival with the strident demand, 'What did you bring me?'

"This dramatized a situation that is all too common in many families. I resolved that our little folks should never be tempted into such a spirit," Louise finished earnestly.

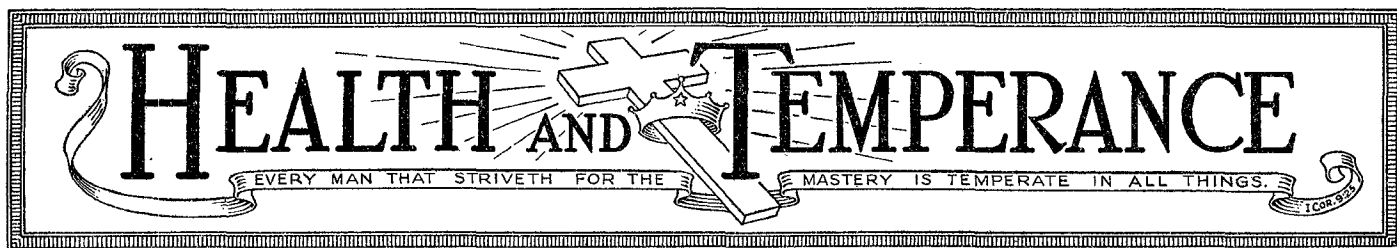
"At first the aim wasn't much more than to prevent their pestering our friends and becoming materialistic little grabbers," said Daddy John. "My big fight was with Cousin Ted and other men guests, who seemed to think they must pay for all hospitality with a cash equivalent. Ted was finally told that we'd fix him up a hotel tariff if necessary, but he wasn't to tip the children."

"Remonstrating with Ted made us understand better that it is fair to expect something intrinsically worth while from everybody who approaches our door. That rude, 'What'd you bring me?' hasn't merely been trained into a child by wrong treatment; it's the perverted expression of a noble instinct for individual enlargement. All of us ought to be continually expecting benefits from our association with others; where more than from the sociability of a Christian home? We're trying to train both the children and ourselves to welcome people in the spirit: 'What do you bring us? What can we give that will be of real service?'

His mother's eyes were shining. "Son, I never heard a better exposition of Paul's 'I seek not yours, but you.' It has often exasperated me to see children pounce on a guest like so many robber knights, and most people fail to recognize those forays as the sign of an inner urge to exact some worthy tribute. As a result, few children will ever rise above the toy and sweets level."

"How good it is to know that your darlings care more about grandma herself than they will about those trinkets we'll be unpacking tomorrow." John's mother lifted her water glass with a regal gesture. "Wise young parents, I thank and congratulate you!"—*Home Department Magazine*.





## Colitis and Constipation

BY BELLE WOOD-COMSTOCK, M. D.

THESE are two kindred ills and very common. Apparently our modern civilization is the largest contributing factor, for among simple, natural peoples, unaffected by artificiality, these conditions are practically unknown. But so common are they among modern peoples, particularly in America, that there is scarcely a family in which one or more of its members are not afflicted. There are few people in our cities who are not troubled with intestinal sluggishness, and the word "colitis" is coming to be almost as familiar to the average person as is appendicitis.

Just what is colitis, anyway? "Itis" means inflammation. So we have tonsillitis, laryngitis, meningitis, appendicitis. An inflamed part or area, wherever it may be, is red, sore, swollen, and feverish. This is well illustrated by the condition of a boil coming to a head, or of the respiratory mucous membranes at the onset of a cold. Such a condition of inflammation is acute and distressing. It rather quickly reaches its peak, and gradually subsides. The boil, of course, needs to be opened to relieve pressure and to let out purulent material.

But not every case of colitis, so-called, is a true inflammatory process. Cases of inflammatory colitis do appear in connection with extreme colon irritation and intestinal infection. Such cases, when acute, usually clear up rather rapidly following treatment; occasionally a chronic case may be very severe, with the formation of ulcers, causing hemorrhage, general weakness, anemia, and even death itself. What is known as ulcerative colitis is a very grave disease, and is often fatal.

### *Irritation of the Colon*

But the fashionable colitis is quite a different matter. It is not an inflammation, but an irritation. The irritability is usually in the muscle wall, producing a tense condition of the entire colon. And the mucous membrane is usually catarrhal, with an excessive mucus formation. This mucus may be abundant and apparent, or it may be so thoroughly

mixed with the bowel content that it is not easily recognized; or it may form stringlike masses or membrane-like layers, that make people think, as they view these flakes in alarm, that the lining of the bowel is coming away. If the lining of the bowel should come away, there would be left a raw, bleeding surface behind it, and then there most certainly would be inflammation and trouble. But this is not what happens. These pieces that look so much like mucous membrane are simply dried particles of mucus that have probably been retained for some time before being passed.

The ordinary colitis, so called, is usually a combination of colon muscle and colon membrane irritation, the muscle irritability in most cases being the most important. The nerves of the bowel, especially in the colon, are very closely linked up through the sympathetic nervous system to the higher nerve centers. General nervous and emotional states have a great influence over the tenseness or relaxation of the bowel wall.

Illustrating this is the overactivity of the bowel with some at a time of nervous stress, as in taking an important examination, for example, or the constipation attendant upon the excitement of a trip. Of like import is the loss of appetite under emotional states, or the nervous indigestion attendant upon disturbed conditions of the mind. The inability to relax that goes along with modern strenuous life, the anxieties and care that are a part of present-day existence, all tend to produce a tense condition of all muscles controlled by the sympathetic nervous system. And so the colon may become chronically tense. This chronic tension is of course nerve-exhausting and fatigue-producing.

### *A Spastic Colon*

The ability to relax is just as dependent upon a positive nerve impulse as is the power to work. In all cases of nerve exhaustion the first thing one suffers is the loss of power to relax. It is often easier for the nervous person to work than to rest,

to stay awake than to sleep. And so as the fatigue resulting from this colon tenseness becomes greater, the tension increases. A vicious circle has been established, and we have what medical people call a spastic colon, "spastic" coming from the same root word as "spasm." This is a colon that never lets go, that is always contributing as well as responding to a condition of body fatigue, and which, instead of relaxing normally to let the bowel contents pass through, tenses down on them and ahead of them, thus making proper intestinal progress almost impossible. Such a situation is naturally irritating to the mucous lining, first, because normal circulation in the bowel wall is interfered with, and, second, because of actual retained contents which of themselves serve as irritants.

This gradually increasing mucous membrane irritation is another factor in producing spasm of the bowel; and the colitis, if that is what we may call it, certainly gets no better. Round and round the causative factors chase themselves, and the person afflicted may have little comfort or capacity for efficient work, even though told, perhaps, that there is nothing seriously wrong with him.

The mucous membrane may go on a rampage every now and then, and secrete an extra amount of mucus in a desperate effort to relieve the bowel; but this excessive lubrication only increases the irritation. After a spell of mucus formation, there may be some relief for a while, but the whole thing is reenacted time and again. Power to take care of food is interfered with, and digestion and nutrition suffer.

### *Malnutrition Must Be Corrected*

Efforts to correct constipation often are of little avail because of the failure to recognize the fact that the fault is largely with the nervous system, with a resultant loss of normal digestive power. The condition of malnutrition must be corrected and the nerves strengthened. In order to accomplish this, sufficient food must be taken, but in a form that can be very easily digested, and that will place the least possible tax upon the mechanical powers or nerve strength of the digestive organs.

This may mean much use of nourishing liquids, stewed fruits, and puréed vegetables. This is not so much because the fiber or roughage would scratch the bowel wall, but because these foods require much less effort on the part of the digestive mechanism than those bulkier foods which need both mechanical and chemical extracting before the nutritional elements contained in them are in a condition to be absorbed. When a liquid, semiliquid, or smooth, well-mixed food is taken into the stomach, it requires very little effort to digest it, and absorption can begin almost at once. The starved tissues appropriate this food very readily, and in this form more of the much-needed calories are ready for immediate use by the body, than if they had to be digested out of roughage which, after all, might supply comparatively few calories for the amount of space required for its very presence.

The moment an adequate supply of food can get by this tired-out, tense digestive canal, nervous strength begins to return, and the power to receive and take care of food is increased.

Persons suffering from colitis are often thin, and a gain in weight is one of the first evidences that the vicious circle is being broken, and that relief is at hand. So the food that they take, while light and soft in bulk, must be rich in food value. Their soft stewed fruits may have cream added to them. They may have a purée of creamed vegetable soups. Their milk, which they will probably be able to digest better if it is boiled, may have added to each glass a little extra cream or evaporated milk, perhaps just enough to make the hot boiling milk of just the right temperature for drinking.

Instead of eating much bulky fruit, they will drink freely of fruit juices. Their vegetables will be those that are tender, and they will pay careful attention to thorough mastication. Instead of mushes, which may become soggy and mix with difficulty in the stomach, they will have gruels to which evaporated cream or milk has been added, thus increasing the caloric concentration. When possible they will take such bland natural concentrates as avocado, olives, and dates. Nuts, especially the almond, when well masticated, are borne well by some. Honey is a natural sweet that can be taken by many. It can be eaten from a spoon as plain honey, or can be put on toast or zwieback, which is a form of cereal food that is very easily digested because it mixes so easily with the digestive juices. And since these people should not lose the art of mas-

tication, it will be well for them to have bread in this form quite regularly. Baked potato is a valuable food which is easily digested, and when cream or milk is added, it becomes very rich in food value.

The amount of cream used should not be enough to make any food seem too rich, and it should not in any way crowd out the milk that all of these people should use. The cream should be an addition to the milk, not a substitute for it. Care will need to be taken to see that too much free fat is not used. Butter, oils, and fatty seasonings may be deterrents to the digestion, so should be used rather carefully.

#### *Program of High Calorie Diet*

Now for a suggestive program of high calorie, but very easily digested diet:

7:30, *Breakfast*.—Stewed fruit with cream. Whole-wheat oven toast with honey, or avocado, or a moderate amount of butter. One and a half to two cups of hot boiled milk, cooled to the drinking point with evaporated milk or cream. Choice of dates, olives, almonds, or portion of mashed banana.

10:00, *Lunch*.—Orange juice, tomato juice, grape juice, or any other fruit juice, or one half to one cup of hot boiled milk.

12:00, *Dinner*.—Baked potato, whipped smooth with cream or evaporated milk, or a purée of creamed vegetable soup. One or two tender puréed vegetables. Tomatoes fresh or canned can be taken if desired. Plain raw vegetables may be taken by some, if thoroughly chewed. Zwieback or oven toast as above. Well-masticated nuts, if borne well. Olives, avocado, or honey as desired. Simple dessert may be allowed, as tapioca pudding or prune whip with cream. Ice cream is a dessert that is often well borne under these circumstances. Boiled milk or buttermilk with cream added.

2:30 to 4:00, *Lunch*.—Liquid drink as at 10. At least some of these between-meal drinks should be in the form of fruit juice.

5:00 or 5:30, *Supper*.—Stewed fruit with cream. Some may be able to take fresh fruit, as berries sweetened with a little honey and cream added. Zwieback or toast as at breakfast, or cereal gruel made by adding to a thin, well-cooked cereal enough evaporated milk or cream or both to make it about the consistency of a rather thick soup. Corn meal gruel is often well taken. Some may be able to take well-cooked rice, better if brown or whole rice. Milk toast may be the supper dish of choice, or a cream soup with toast. Any of the extras at breakfast may be added if desired.

*Bedtime*.—Hot milk, or hot malted milk, or fruit juice if sufficient milk has already been taken.

Gradually foods may be taken in a more bulky form and a greater variety allowed. Because of the failure of the bowel to do its work, it may be necessary during the initial days, or even for a week or two, to take a daily enema. This is much better if in the form of a quart or more of a thin,

but slimy, flaxseed tea which, while encouraging bowel activity, is soothing to the irritated colon lining. As the bowel wall relaxes and nutrition improves, and as the diet permits of greater variety, the tendency will be for the constipation to be relieved.

#### *Other Types of Constipation*

There are many cases of constipation apart from the condition of colitis that we have been discussing. They may be the result of too compact a diet. The heavy, concentrated mass made up of substantial without the necessary admixture of fruit and vegetables, is moved with difficulty through the digestive tract, and a sluggish condition is very liable to obtain. Let more of the bulk be made up of the lighter foods, fruit, and vegetables, and progress through the alimentary canal will be more easily accomplished, with a tendency toward relief from the constipation.

A diet well-balanced as to nutrition and digestive ease is almost sure to correct intestinal inactivity. But where constipation is associated with colitis or is a result of it, the digestive problem must be solved, not with the addition of fruit and vegetables in the bulky form in which they would normally be taken, but reduced to the soft and semiliquid state, to which condition all foods must be changed until the digestive powers have been increased to the point where they can do normal work.

In the meantime, the flaxseed or oil enema offers a simple, harmless, and helpful means of relieving the bowel situation. Nothing of this kind should be continued for more than a short period. On this program the time soon comes when the best treatment for a sluggish bowel is to forget about it. With the diet adequate and anxiety forgotten or ignored, the patient is pretty sure to return to a state of normal activity.

## *On the Highways of China*

*(Continued from page 17)*

country districts, besides a larger number working in the cities.

This use of bicycles on a larger scale by our colporteurs, we believe, will bring about a new era for our literature work in China. It is going to make it possible to cover much more territory in a systematic way.

As our God-fearing colporteurs tread their bicycles over the roads of interior China, let us remember them in a special way in our prayers, that the literature they scatter may produce an abundant harvest.

*Shanghai, China.*

## Appointments and Notices

### CAMP MEETINGS FOR 1935

#### Atlantic Union

S. New England Youth's Congress -- June 26-28  
New York, Union Springs ----- June 28-July 7  
S. New England, South Lancaster, June 28-July 7

#### Canadian Union

Newfoundland, St. John's ----- June 17-23  
Maritime, Memramcook ----- June 26-30  
Ontario-Quebec Youth's Congress, June 30-July 3  
Ontario-Quebec, Oshawa ----- July 3-7  
Manitoba-Saskatchewan Youth's Congress ----- July 5-9  
Manitoba-Saskatchewan, Saskatoon -- July 9-14  
Alberta, Lacombe ----- July 12-21  
British Columbia:  
Kelowna ----- July 17-21  
Vancouver ----- July 24-28

#### Central Union

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

#### Colored

Missouri, Kansas City ----- August

#### Columbia Union

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

#### Lake Union

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

#### North Pacific Union

Youth's Congress, Walla Walla ----- June 9-13  
Upper Columbia ----- June 13-23  
Idaho ----- June 24-30  
Montana ----- July 25-Aug. 4  
Oregon, Gladstone ----- Aug. 1-11  
Washington, Auburn ----- Aug. 8-18

#### Pacific Union

Central California:  
Mountain View ----- Aug. 1-7  
Santa Cruz ----- Aug. 8-14  
Arroyo Grande ----- Aug. 16-21  
Northern California:  
Lodi ----- May 30-June 8  
Eureka ----- July 25-28  
S. E. California-Arizona, La Sierra -- June 13-23  
Nevada-Utah:  
Reno ----- July 6-11  
Salt Lake City ----- July 13-18  
Southern California, Los Angeles -- June 20-30

#### Southern Union

Carolina, Flat Rock, N. C. ----- May 31-June 9  
Alabama-Mississippi, Meridian, Miss., June 7-16  
Kentucky-Tennessee, Lebanon, Tenn. June 14-23  
Kentucky-Tennessee (colored),  
Nashville, Tenn. ----- June 14-23  
Youth's Congress, Asheville, N. C. --- July 4-8

#### Southwestern Union

S. W. Indian Mission ----- June 28-30  
Texas ----- Aug. 2-10  
Texico, Clovis ----- Aug. 8-18  
Oklahoma, Guthrie ----- Aug. 15-24  
Arkansas-Louisiana ----- Aug. 23-31

### MARITIME CONFERENCE

The first meeting of the biennial session of the Maritime Conference will be held at the Maritime Academy at Memramcook, New Brunswick, at 7:30 p. m., Wednesday, June 26, 1935. All Seventh-day Adventist churches are entitled to one delegate for the organization, and one additional delegate for each ten members or fraction thereof. The purpose of the meeting is to elect officers, and for the transaction of any other business that may come before the delegates.

W. A. Clemenson, Pres.  
Dorothy E. Ostoich, Sec.-Treas.

### CORRECTION OF ADDRESS

The address of Elder Luther Warren has not been changed as indicated in the new Year Book, but is still Paradise Valley Sanitarium, National City, Calif.

### PRAYER FOR HEALING

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.

A sister in Ohio desires prayer for the restoration of her health.

A mother in Minnesota desires prayer for the healing of her son.

A sister in Iowa who has suffered ill health for sixteen years desires prayer for healing.

Prayer for the healing of a son who is afflicted with tuberculosis, is requested by a mother in Iowa.

An Oklahoma sister requests prayer for the restoration of her hearing, that she may attend church services and help others.

A colporteur in the Jamaica Conference requests prayer for the healing of an acute difficulty, that he may continue his work.

Prayer for her mother who is suffering from a fractured hip with neuritis, and for her father's mental condition, is requested by a sister in Indiana.

An Oregon sister requests prayer for the healing of herself and her widowed sister, that through this means her sister and family may be established in the truth.

### PUBLICATIONS WANTED

The following publications are being efficiently employed at the present time for missionary work: *Signs of the Times*, *Watchman*, *Review and Herald*, *Youth's Instructor*, *Little Friend*, *Present Truth*, *Good News*, *Life and Health*, *Health*, *Liberty*, *Life Boat*, and tracts and booklets on various phases of present truth.

The persons named below desire late, clean copies of any or all of these publications, sent postpaid, for use in missionary work. We cannot specify in calls for literature particular publications. In sending publications, care should be exercised to select only such as are free from soil and disfigurement.

We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth. No publications but those bearing the imprint of our publishing houses should be used by our missionary workers.

These publications are not to be used by the recipients for soliciting money, but wholly for free missionary work. We shall esteem it a favor if any of our friends will report to us the names of any using free literature for personal gain or advantage.

Mrs. Lee Hunt, Thatcher, Ariz.

C. O. McClendon, Fairhope, Ala.

A. R. Dunagan, Hachita, N. Mex.

C. P. Lillie, R. F. D., Lenox, Mass.

Arnzi O. Russell, Deer Creek, Minn.

Mrs. Athalia M. Smith, Southport, N. C.

E. Mead Graham, Route 1, Plant City, Fla.

Lou Ella Pack, 1162 First St., Eldorado, Ill.

Dr. John W. Ford, Box 43, Bowling Green, Ky.

Mrs. Chester Glenn, Route 2, Siloam Springs, Ark.

Mrs. L. W. Myers, 703 E. B Ave., Waurika, Okla.

Mamie Steele, Route 2, Box 22, Hastings, Okla.

Mrs. P. L. Dowling, Route 1, Grass Valley, Calif.

E. Aaserude, Terrace, British Columbia, Canada.

Chas. Larson, No. 810, Hong Kong, China, desires periodicals in German, French, Italian, Swedish, Danish, and Dutch for distribution on the various ships which call at that port.

Mrs. Noah Scott, Animas, N. Mex., desires literature, and requests lady who sent literature and asked reply, to please send address again.

Curt Payne, Star Route, Swan, Mo. Also used books, and especially Bibles or parts of the Bible.

Bernice Gibson Norwood, Route 1, Banners Elk, N. C. Also used Bibles and Crisis Series books.

L. L. Hutchinson, Bahamas Mission, S. D. A., Box 356, Nassau, N. P., Bahamas.

Mrs. Jennie Harrington, 905 Sixth St., S. W., Mason City, Iowa.

Elder D. Mackintosh, 898 George St., Sydney, Nova Scotia, Canada.

Miss Blanche Clarke, Box 736, North Sydney, Nova Scotia.

Mrs. W. Arwood, Route 1, Box 121, Johnson City, Tenn.

Frances Thomas, 221 North 9th St., Muskogee, Okla.

## ASLEEP IN JESUS

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

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

### ELDER A. F. HARRISON

Allen Foster Harrison was born near Lizton, Ind., May 2, 1859; and died at his home in Oklahoma City, Okla., April 13, 1935.

Brother Harrison came to Kansas when a young man, and took up farming. Here at Casno on July 21, 1881, he was united in marriage with Alice Cary Parkhurst. To this union were born four sons—Robert, Roy, William, and Harland, all of whom except William preceded their parents in death.

Brother and Sister Harrison united with the Seventh-day Adventist Church in 1887, and shortly afterward he was deeply impressed with the colporteur work to which line of service he dedicated his entire life. In the early days of our work in the South, Brother Harrison was called there as field missionary secretary. In this capacity he served for forty years without interruption. His fields of labor were the old Southern Union, the Southeastern Union, and the Southwestern Union Conferences. He retired from official work at the time of the last General Conference.

Brother Harrison was an energetic and faithful leader in his chosen work. Many a faithful colporteur, as well as workers in other lines, received their first inspiration from Brother Harrison's association. Brother and Sister Harrison were deeply interested in helping young people receive an education. Some fifty-eight young men and women owe their schooling to the efforts put forth by this faithful couple. Counting Brother Harrison's work as colporteur before his call to official position and his work since retirement, he labored forty-six years. Since the last General Conference he sold many hundreds of dollars' worth of books in his home city. Only the resurrection will determine the extent of his faithful service.

Throughout the great South, Brother Harrison will be especially missed. He was known as a man of integrity, fearless to stand for truth, uncompromising with sin. His life, together with the life of his dear companion, who preceded him in death last May, was a constant inspiration to all with whom they came in contact.

There are left to mourn of the near relatives, the son William and his wife and daughter, a foster daughter, Mrs. LaRue Melendy, of Melrose, Mass.; a sister, Mrs. Myra Swank, of Orlando, Fla.; a brother, Harvey Harrison, of Terra Haute, Ind.; and a host of friends.

We laid him to rest beside his faithful companion in Fairlawn Cemetery, Oklahoma City. He awaits the call of the Lifegiver. Elders E. E. Beddoe and F. L. Perry, assisted the writer in the funeral services.

M. B. Van Kirk.

**Kellogg.**—Mrs. L. Jennie Ayars-Kellogg was born at Clarence, Erie Co., New York, Sept. 12, 1843; and lived to the ripe age of ninety-one years. She died at Takoma Park, Md., April 18, 1935.

Mrs. Kellogg was reared in the atmosphere of devotion to God. Her father was an active church worker, and was accustomed to visit and comfort the sick. On these visits he was often accompanied by his wife and daughter. When she was nine years old, her father sold his farm in New York, and returned to New Jersey, in order to bring the truth of the near coming of Christ to his relatives and friends of the old home community. After five years, the family returned to New York. Later they moved to Pawamio, Mich. Here, at the age of twenty-three, Jennie Ayars was united in marriage to Alonzo Franklin Kellogg, who had been a Seventh-day Adventist since he was a small boy. Like her father, her husband was an earnest Christian and a faithful church worker.

Sister Kellogg was a dressmaker and a practical nurse, and often made use of her skill in these lines to bring help and healing to those in need. She and her husband were also active in the distribution of literature.

Sister Kellogg died in the full assurance of the resurrection. There are left to mourn, her daughter, Mrs. C. C. Lewis, and an adopted son, Charles Kellogg, of Chicago, Ill.

**Lickey.**—Mrs. Oda J. Truitt-Lickey was born in Keene, Tex., May 17, 1896; and died in Portland, Oreg., April 7, 1935. When she was seven years of age, her family moved to Hagerman, N. Mex., where she spent her early life. Later, she attended the Southwestern Junior College, and at the close of the school year in 1918, she was married to Arthur E. Lickey.

She and her husband immediately entered the work in the South Texas Conference, where they labored for several years. Later they were transferred to New Mexico, and from there to Southern California. They spent six years in the Colorado Conference, several years in the Washington Conference, and for the last two years have been in Portland, where Elder Lickey is pastor of the Sunnyside church.

Though never in robust health, Sister Lickey was an earnest worker, and stood faithfully by her husband in his labors. She was constantly at work in the church and Sabbath school, and was especially interested in the children and young people. It can well be said of her that she spent her life for others. She was always of a cheerful disposition, and her charming personality made her universally loved by those who knew her.

She leaves to mourn, her husband, three sons, her father and mother, two sisters, connected with the General Conference office in Washington, D. C., a brother in Arizona, another in Kentucky, and a sister in Battle Creek, Mich.

She was laid to rest in the Lincoln Memorial Park in Portland. She rests from her labors, but her works will follow her, and we truly believe that she sleeps in Jesus.

E. L. Neff.

**Cowan.**—Robert Cowan was born near Montreal, Canada, May 16, 1853; and died near Sidney, British Columbia, Canada, April 14, 1935. For many years he served as a member of the Manitoba Conference committee. He was a very active home missionary worker in Winnipeg, where he circulated thousands of copies of the Crisis Series books.

T. S. Bowett.

**Heiberger.**—Mrs. Blanch Heiberger was born at Hope, Ark., April 22, 1908; died near Peabody, Kans., March 1, 1935. She was the daughter of the late Elder John L. Upton, who died early in her life. She was reared in the home of Mr. and Mrs. George Behnfeldt.

**Santee.**—William Santee was born in Steuben County, New York, Sept. 27, 1859; and died at Charlotte, Mich., April 6, 1935.

**Widen.**—Petrus Herman Widen was born in Sweden, July 2, 1861; and died at Bakersfield, Calif., April 13, 1935.

**Egan.**—Sylvester Egan was born near Madison, Wis., Nov. 15, 1867; and died at Walla Walla, Wash., April 6, 1935.

**Cook.**—Mrs. Margaret M. Cook was born in Ohio, April 22, 1849; and died at Battle Creek, Mich., April 23, 1935. She had been a Seventh-day Adventist for almost sixty years.

**Johnson.**—Mrs. Margaret Nelson Johnson was born in Rauland, Telemarken, Norway, May 11, 1858; and died at McVillie, N. Dak., Dec. 21, 1934.

**Beck.**—Mrs. Emma B. Beck, nee Sprinkle, was born in Adams County, Pennsylvania, Oct. 26, 1854; and died at Bonaparte, Iowa, April 10, 1935.

**Remington.**—Mrs. Mercy Jane Remington, nee Dunn, was born at Greenfield, Ind., Aug. 22, 1858; and died near Bellingham, Wash., April 3, 1935.

**Barnes.**—Mrs. Orinda Barnes, nee Darling, was born at Portland, Maine, June 6, 1876; and died at Los Angeles, Calif., April 20, 1935.

**McDonald.**—Mrs. Mabel May McDonald, nee Harris, was born in Kansas, Jan. 27, 1888; and died at Seattle, Wash., April 14, 1935.

**Webb.**—Kenneth William Webb was born at San Francisco, Calif., Aug. 9, 1907; and died at Oakland, Calif., April 17, 1935.

**Haughey.**—Mrs. Mary Marilla Haughey was born in Michigan, Aug. 11, 1851; and died near De Queen, Ark., April 12, 1935.

**Young.**—Rowena L. Young was born at Santa Cruz, Calif., Feb. 28, 1890; and died at Oakland, Calif., April 12, 1935.

**Mathisen.**—Karl Ludvig Mathisen was born at Oslo, Norway, March 22, 1855; and died at Oakland, Calif., April 15, 1935.

**Dunlap.**—Mrs. Clara Mae Dunlap, nee Logan, was born in Marshall County, Indiana, Sept. 7, 1867; and died in Michigan.

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

**Kennedy.**—Mrs. Emma Kennedy was born in Arkansas, Aug. 7, 1855; and died near Richland, Kans., March 4, 1885.

**Brown.**—Mrs. Katharine K. Brown, nee Knolty, was born Dec. 1, 1851; and died at Ionia, Mich., April 23, 1935.

**Wilson.**—Guy Harmon Wilson was born at Portland, Oreg., Feb. 10, 1885; and died at Las Vegas, Nev., Jan. 19, 1935.

**Griffiths.**—Lewis Franklin Griffiths was born in Missouri, Sept. 30, 1865; and died at Newberg, Oreg., April 11, 1935.

**Smith.**—George E. Smith was born in Indiana in 1870; and died at Wewoka, Okla., April 14, 1935.

**Fox.**—Mrs. Anna E. Fox died at Grand Rapids, Mich., at the age of eighty-seven years.

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"This is the second such experience that has come to me at a time when finances kept me from doing all I desired in the way of sending subscriptions. While living in New Mexico, a stranger sent me \$20 for literature, stating he believed in the way we were doing. I replied, thanking him for the offering, and giving an itemized account of how the money was used, but we never heard of him again. It is a comfort to know God has many ways to use those who love Him and desire to help spread His message."

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

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

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## JANUARY

Pearls of Character, by Alonzo J. Wearner.  
Are You Chained to a Coffee Cup? by Daniel H. Kress, M. D.  
Have You Had a Physical Examination? by W. W. Bauer, M. D. ★  
Good Health Habits for Young Women, by Loleta Simpson, M. D.  
That Most Common Ailment, Constipation, by C. H. Wolohon, M. D.  
Plain Old-Fashioned Colds, by T. Gordon Reynolds, M. D.  
Leafy Vegetables for Longer Life, by Martha W. Howe, Dietitian.  
How Shall We Clothe the Small Child? by Belle Wood-Comstock, M. D.  
"Grumpety Man," A Children's Story, by Veda S. Marsh, R. N.  
Family Physician Department—Answering nine questions.

## FEBRUARY

Do You Take Drugs Blindly? by George K. Abbett, M. D.  
Food Facts Versus Food Fables, by Alice Garrett Marsh, Dietitian.  
The Care of a Child With Croup, by Amanda Sloane, R. N.  
What Science Has Discovered About Alcohol, by Emma L. Transeau.  
The Man Behind the Microscope, by Harry E. Ford.  
A Week's Menus, by Helga C. Forehand, Dietitian.  
Don't Be a Slouch! by G. Mosser Taylor, M. D.  
Life Is a House Three Stories High, by T. H. Jeys.  
How Can I Persuade Johnnie to Eat His Spinach? by Belle Wood-Comstock, M. D.  
When Daddy Was a Boy, A Children's Story, by Veda S. Marsh, R. N.  
Family Physician Department—Answering thirteen questions.

## MARCH

Repeal—Success or Failure? by an Editorial Observer in D. C. ★  
How the Body Fights Disease, by Wells Allen Ruble, M. D.  
Mr. Businessman: Tobacco Is Injurious, by Clyde A. Haysmer, M. D.  
Why Does the Doctor Thump Your Chest? by Arthur N. Donaldson, M. D.  
Women Need Not Be Fearful as They Approach Forty, by Clara M. Schunk, M. D.  
Halitosis (Bad Breath), by Robert A. Hare, M. D.  
Nancy and Dick Make a Decision (A Story), by Leonora Lacey Warriner, R. N.  
The Cross-Eyed Child, by Belle Wood-Comstock, M. D.  
Vegetables Rich in Iron, Starch, and Vitamins, by Martha W. Howe, Dietitian.  
A Trip to Africa, A Children's Story, by Veda S. Marsh, R. N.  
Family Physician Department—Answering eleven questions.

## APRIL

How Much Sugar Should We Eat? by Alfred B. Olsen, M. D.  
Sore Throat, by Amanda Sloane, R. N.  
Temperature, Pulse, and Respiration, by Amy Klose, R. N.  
Keep Your Teeth Clean, by D. A. R. Aufranc, M. R. C. S., L. R. C. P.  
Some Healthful Drinks, by Alice Garrett Marsh, Dietitian.  
Backache, by Geoffrey Williams, M. D.  
Spiritual Living Promotes Health, by W. H. Address.  
The Child Who Cries Out at Night, by Belle Wood-Comstock, M. D.  
Hernia, by Clarence E. Nelson, M. D.  
Canned Sunshine, A Children's Story, by Veda S. Marsh, R. N.  
Family Physician Department—Answering ten questions.

## MAY

The Proper Care of the Hair, by Henry H. Hazen, M. D.  
What Is Meant by a Balanced Diet? by Helga C. Forehand, Dietitian.  
A Fly in Time Saves Nine, by Clyde A. Haysmer, M. D.  
The Value of Water in Reducing Fever, by Edith Cornish, R. N.  
"Just a Cold," by Stella Mae Beauchamp, R. N.  
Why Does the Doctor Palpate Your Abdomen? by Arthur N. Donaldson, M. D.  
Take Care of Your Mouth, by Roxette L. Runk, M. D.  
Are You Living or Merely Existing? by M. B. Van Kirk.  
The Baby Who Won't Eat, by Belle Wood-Comstock, M. D.  
An Adventure in Health Education, by Eunice Graham.  
Two Tiny Kodaks, A Children's Story, by Veda S. Marsh, R. N. ★  
Family Physician Department—Answering twelve questions.

## JUNE (50th Anniversary Number)

Your Chances of Living to Middle Life Are Good, by H. W. Vollmer, M. D.  
But—You Will Probably Die Younger Than Your Grandfather, by L. L. Andrews, M. D.  
Healing Lepers in the Jungles of Africa, by Charles H. Watson.  
A Half Century of Changing Fashions in Patent Medicines and Quacks, by Arthur J. Cramp, M. D.  
Simple Aids to Health, by Alfred B. Olsen, M. D.  
How to Escape the Surgeon's Knife, by William W. Frank, M. D.  
Are You Really Temperate? by Wells Allen Ruble, M. D.  
Why Punish Your Stomach? by Harold M. Walton, M. D.  
Winning the Fight Against the Great White Plague, by Kendall Emerson, M. D.  
A Partnership of Doctors and Preachers, by William G. Wirth, Ph. D.  
Why I Am a Vegetarian, by Charles H. Wolohon, M. D.  
Unique Health Institutions (two pages of pictures of S. D. A. Sanitariums).  
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## OF SPECIAL INTEREST

### Advanced Bible School Announcement

ANY who are planning to attend the Advanced Bible School, not being sent by a conference or institution, should bring a recommendation from their conference president.

While those who are not college graduates will be admitted, they must present evidence of ability to pursue the courses offered. A statement from a conference president or school administrator on this question will be helpful.

A commendable interest is being manifested in our graduate Bible School. We welcome those who are qualified by study and experience to enter into these studies. The first term of six weeks begins Wednesday morning, June 5, at 7:30.

M. E. KERN, Dean.

### "Home and School"

THE special summer issue of *Home and School* lies before us. It is an excellent number, filled full of practical instruction relating to the various phases of Christian education. "Laying the Foundation" by C. H. Watson, "The Teaching of Evolution in the Schools" by J. P. Neff, "Vitalized Character Education" by Elva Zachrisson, "When One Semester in an Academy Saved a Soul" by Kenneth A. Wright, "Are Worldly Educational Degrees Overemphasized?" by S. A. Ruskjer, "In the Care of the Christian Teacher" by Mrs. Mary E. Little, "A Christian Education for Every Child" by A. C. Nelson, "As the Twig Is Bent" by Agnes Lewis Caviness, "Bringing Up the Enrollment" by Theodore Lucas, "How Can We Save Our Children?" by Lee R. Marsh,—these constitute the leading articles in this issue.

We believe this special number should have a large circulation and that it will do much in building up the attendance in our church schools. We wish that every reader of the REVIEW were a regular reader of *Home and School*.

### Permission to Enter New Province

FOR years there have been scattered believers over Portuguese East Africa, from whom repeated calls for Christian teachers and evangelists have come. Now word comes that permission is granted for opening a mission in that large province. Writing from Lourenco Marquez, W. H. Anderson, our pioneer missionary in Africa, tells, in a personal letter, of the success of his efforts, as follows:

"I came down here at the end of February to see if it was possible to get the concession that we applied for two years ago for the opening of the work in this colony. Max Webster came with me. After we had searched for two weeks, we found the papers in the Administration Civil, where they had been in a pigeonhole for two years. We got

them out of there after ten days of striving, and then they went to the Department of Lands.

"The Department of Lands had them for nearly a week, when they promised to send them to the Governor General. The day they were to go, the governor was sick. Official matters go to him from the Lands Department on Thursday each week. Well, that meant we had to wait another week. Then they went to him, and he gave us the grant, for which we praise the Lord. This now enables us to start the work among the four million in this colony.

"From July to November I shall be in the Zambesi Union, and will attend camp meetings at Inyazura, Lower Gwelo, Lower Shangani, and then go to Solusi the last week of July, when they will celebrate the fortieth year of the mission's existence. I was there when it started, and I shall be glad to be with them again this year.

"The first of August I shall cross the Zambesi River at Victoria Falls, and from there go up the river one hundred miles for a camp meeting and workers' institute at Katima Mulilo. I started the work there in 1920, and shall be very glad to see the growth through the years.

"From there I go two hundred miles farther up the river to Liumba Hill, where S. M. Konigsmacher started the work. I have not been in the Barotse country since 1903. I shall be glad to see how the work is going there now. We will hold a workers' institute and camp meeting there.

"Then I go to Rusangu for a workers' institute. I started the work there thirty years ago, and shall be glad to visit the old place again. The work in Northern Rhodesia these later years has grown beyond that in Southern Rhodesia.

"My last appointment is for a workers' meeting at Musofu Mission, two hundred miles north of Rusangu. That meeting closes on the third of November. Following that I will visit Kanye, Mafeking, and Kimberley on my way south.

"Most of this itinerary will be over the same ground that I covered in the beginning of the work, but from which I have been away for years. It will be a great joy to see the old faces again, and to see the new converts who have accepted the message since I moved on to other parts."

Since the Midsummer Offering in July will be devoted to carrying on work in the Southern African Division, this new opening in Portuguese East Africa will be an added incentive to give liberally for opening the work in this unentered territory.

### The Recent Chain Letter Craze

It is indeed a craze, and it has swept the country like wildfire. Several have written, inquiring if we consider this a laudable method of securing money. In reply we can say unequivocally that we do not. It is purely and simply a form of gambling, and is so considered by legal authorities, who have been making an effort to apprehend the promoters of the scheme.

No means has yet been devised whereby men and women can honestly engage in some scheme which will bring to them large returns for a trifling expenditure. We cannot get something for nothing, and this is the principle operating in lotteries and other gambling devices.

We trust that none of our people will be led into questionable methods of this sort in trying to raise money for any department of church work, or for their own personal advantage.

### Tokyo Sanitarium Nurses

In a report of work done at our Tokyo Sanitarium, V. T. Armstrong, superintendent of the Japan Union Mission, says: "Recently examinations of nurses have been held in Tokyo. These examinations are given by the government and are usually quite difficult. At a recent examination 435 took the tests. Of this number only thirty-five passed the test and received secondary certificates. Of the thirty-five who received the secondary certificates, eighteen passed and received first grade certificates. Two nurses from the Tokyo Sanitarium-Hospital took the tests. Both passed and received first grade papers. We feel this speaks well for our nurses' training class. Out of 435, only eighteen passed first grade tests, and two of them were Seventh-day Adventist nurses."

### Progress in Northern European Division

THE work in the old Scandinavian Union, now the two Nordic Unions, has been making very rapid progress the last years. The membership is now over 11,000, and our ministers, especially in Finland, but really in all these countries, are having good success in leading people into the truth. The colporteur work, too, is strong.

In these northern fields we have four good schools for youth aside from three nurses' training centers. They have all been doing a large spiritual work for our young people, training many promising workers for both the homeland and overseas. These countries have now more than seventy missionaries abroad.

Our health work, too, is prospering. The Hultafors Sanitarium is crowded to the doors with patients, and has been all the year. The same is true of the Skodsborg Sanitarium. At this time there are 304 patients here. The new institution in Copenhagen has made an excellent beginning. Our medical work in this important center has become so large that the association has urged the division to release Christian Pedersen, who has served so faithfully as division treasurer for fifteen years, to come into the institution to take a large share of the business management. We shall greatly miss Brother Pedersen's efficient labor in the division. E. R. Colson, from the Swedish school, and formerly from Nebraska, has been elected treasurer of the division instead of Brother Pedersen.

E. D. Dick, who has been visiting in West Africa all winter, and W. T. Bartlett, who has been nine months in the East African fields, have just returned. They bring encouraging reports of cheering progress in all our African missions.

L. H. CHRISTIAN.