

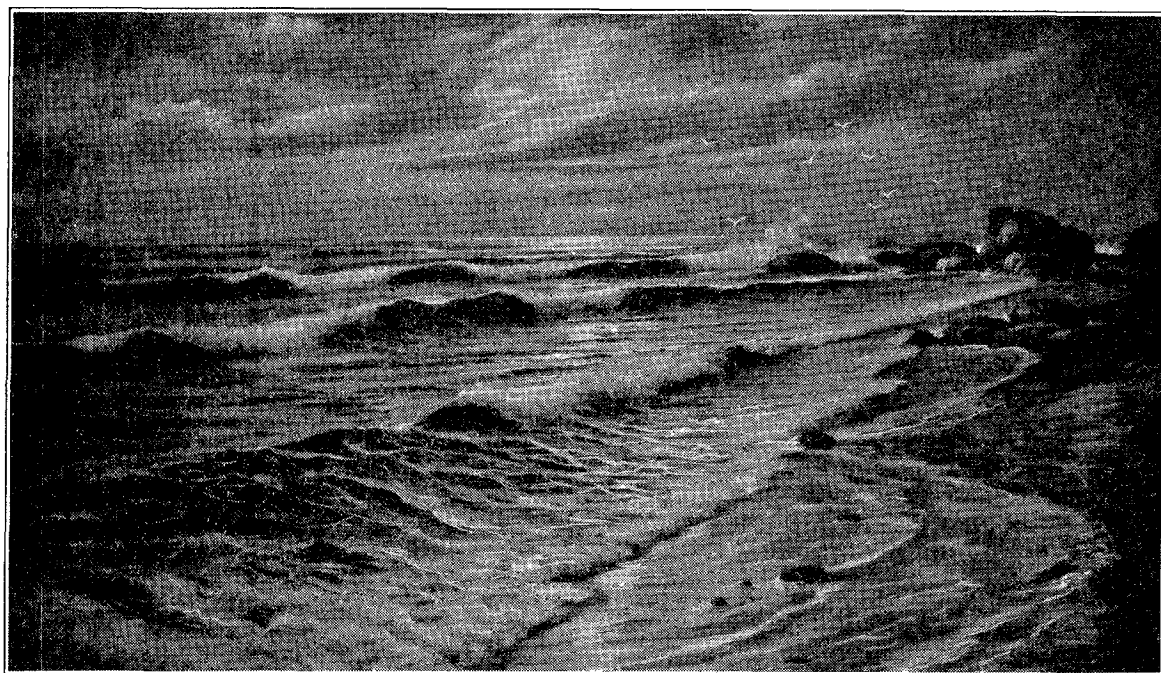
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WAVES OF PROGRESS ROLLING IN

By N. P. NEILSEN

SITTING on the deck of the ocean liner "Orbita," as it plows through the briny deep of the grand Pacific on its way to the far Southland, I fell to musing. The late afternoon is ideal, with the characteristic coolness of these southern waters. The sea is comparatively calm, except for the heavy swells that continually come rolling in. The sun is low in the west, and will soon hide its face in the deep blue sea. The Southern Cross will ere long appear in the eastern sky, and darkness will cover the deep. The passengers are trying to while away their time in various ways—playing, singing, resting, or sleeping, as their desires move them.

Looking toward the setting sun, I can see wave after wave rolling in in ceaseless procession. Whence come these heaving swells and whither are they going? What message do they bring from the far-distant shores. I can hear the continual swish, swish, of the waves as they lash the sides of our ship. To me there is music in those waves as our grand ship rises and falls and heaves and rolls with the passing of the swells.

Slowly the sun sinks beneath the waves. How like

the waves of the sea rolling in toward us is the sound of the progress waves of this message rolling in from every part of the globe! How our hearts thrill with a new emotion as the reports come in to us, telling of new fields that have been entered, new advances that have been made, and new victories that have been gained for the Master. Like sweet music to the ear these progress-wave reports roll in to us from the very ends of the earth.

We long to see the work of God finished in every clime. We sigh for the glad day when Jesus will come to take His waiting people home. Every advance that is made gives us new courage. Every forward movement in the cause of God brings new inspiration to the advent believers. New hope springs up in our hearts as we see the message swiftly speeding to the ends of the earth. As we keep our ears attuned, we hear the sound of the ever-forward movement of the message, and it thrills our souls. Yes, there is music in these report waves. Let them continue to roll in from every land!

The Sin of Gluttony

BY THE EDITOR

GLUTTONY is a sin particularly abhorrent in the sight of God. This is shown by the punishment provided for the incorrigible drunkard and glutton in the days of ancient Israel. This punishment was death by stoning, and was to be meted out by the glutton's associates in the city in which he lived. (Deut. 21:18-21.)

Why, it may be asked, was such summary punishment inflicted for this evil habit? Not primarily because of the excess of food eaten, but because of what that excess led to. In the case of the example given, gluttony led to stubbornness and rebellion. The son would not obey the voice of his father or his mother, and when they chastened him, he would not be taught by the chastening. He became in the city in which he lived a potential influence for evil, and undoubtedly with the gluttony on his part went many other evil excesses. It was not only because of what he did, but because of the fruit of his doing, that the Lord instructed that he should be put to death.

And we may well believe that sinful excess in eating and drinking today will lay the foundation for the commission of still greater sins and crimes. This evil propensity, this excess in partaking even of things which in themselves may be good, is set forth as a sin of the last days. Of the people living in the days of Noah and of Lot, it says: "They did eat, they drank, they married wives, they were given in marriage." It was proper for them to eat and drink, to buy and sell, to plant and build. It is proper for mankind to do this today. Their sin was in the excess attending these activities. They ate and drank, they feasted and made merry, and forgot God.

"Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me: therefore I took them away as I saw good." Eze. 16:49, 50.

And this indulgence on their part, this intemperance, led them to the commission of the terrible sins for which the earth was destroyed by a flood of waters, and Sodom and Gomorrah later by the visitation of fire from heaven. These conditions are set forth as a sign that we are living in the closing days of earth's history. (See Luke 17:26-30.)

The church of Christ today is warned against these evils with which it is surrounded. There is danger even that those looking for the coming of the Lord will so engage in life's activities, be so burdened with the cares of life, become so surfeited in eating and drinking, that the day of the Lord will come upon them unawares. Read the solemn admonition found in Luke 21:34-36:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Against excesses in eating as well as in drinking, definite instruction has come to the remnant church:

"Those who serve God in sincerity and truth will be a peculiar people, unlike the world, separate from the world. Their food will be prepared, not to encourage gluttony or gratify a perverted taste, but to secure to themselves the greatest physical strength and consequently the best mental conditions. . . .

"Excessive indulgence in eating and drinking is sin. Our heavenly Father has bestowed upon us the great blessing of health reform, that we may glorify Him by obeying the claims He has upon us. It is the duty of those who have received the light upon this important subject to manifest a greater interest for those who are still suffering for want of knowledge. Those who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. The harmonious, healthy action of all the powers of body and mind results in happiness; the more elevated and refined the powers, the more pure and unalloyed the happiness. An aimless life is a living death. The mind should dwell upon themes relating to our eternal interests. This will be conducive to health of body and mind."—*"Counsels on Health,"* pp. 50, 51.

Evils to Be Avoided

"It is possible to eat immoderately, even of wholesome food. It does not follow that because one has discarded the use of hurtful articles of diet he can eat just as much as he pleases. Over-eating, no matter what the quality of the food, clogs the living machine, and thus hinders it in its work."—*Id.*, p. 119.

"It is sin to be intemperate in the quantity of food eaten, even if the quality is unobjectionable. Many feel that if they do not eat meat and the grosser articles of food, they may eat of simple food until they cannot well eat more. This is a mistake. Many professed health reformers are nothing less than

gluttons. They lay upon the digestive organs so great a burden that the vitality of the system is exhausted in the effort to dispose of it. . . .

"The digestive organs should never be burdened with a quantity or quality of food which it will tax the system to appropriate. All that is taken into the stomach, above what the system can use to convert into good blood, clogs the machinery; for it cannot be made into either flesh or blood, and its presence burdens the liver, and produces a morbid condition of the system. The stomach is overworked in its efforts to dispose of it, and then there is a sense of languor, which is interpreted to mean hunger, and without allowing the digestive organs time to rest from their severe labor, to recruit their energies, another immoderate amount is taken into the stomach, to set the weary machinery again in motion. The system receives less nourishment from too great a quantity of food, even of the right quality, than from a moderate quantity taken at regular periods."—*Id.*, pp. 160, 161.

"Never cheat the stomach out of that which health demands, and never abuse it by placing upon it a load which it should not bear. Cultivate self-control. Restrain appetite; keep it under the control of reason. Do not feel it necessary to load down your table with unhealthful food when you have visitors. The health of your family and the influence upon your children should be considered, as well as the habits and tastes of your guests. . . .

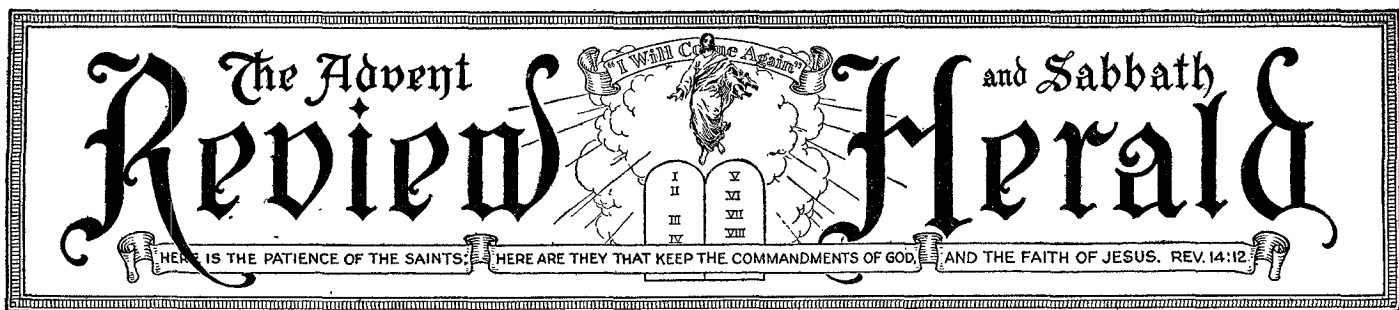
"Health reform means something to us, and we must not belittle it by narrow views and practices. We must be true to our convictions of right. Daniel was blessed because he was steadfast in doing what he knew to be right, and we shall be blessed if we seek to honor God with full purpose of heart."—*Id.*, p. 156.

Too Frequent Eating a Cause of Dyspepsia

"Many indulge in the pernicious habit of eating just before retiring. They may have taken their regular meals, yet because they feel a sense of faintness, they think they must have a lunch. By indulging this wrong practice it becomes a habit, and they feel as though they could not sleep without food. In many cases this faintness comes because the digestive organs have been too severely taxed through the day in disposing of the great quantity of food forced upon them. These organs need a period of entire rest from labor, to recover their exhausted energies. A second meal should never be eaten until the stomach has had time to recover from the labor of digesting the preceding meal. When we lie down at night, the stomach should have its work all done, that it, as well as other portions of the body, may enjoy rest. But if more food is forced upon it, the digestive organs are put in motion again, to perform the same round of labor through the sleeping hours."—*Id.*, pp. 118, 119.

Regularity in Eating

Meals should be served at regular hours. This requires system in the
(Continued on page 6)



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Representatives of a Pioneer Ancestry

As this closing advent message gathers up every ray of light from past gospel movements, it is interesting to note, also, how the movement gathers in representative descendants of various leaders of the earlier times.

In England, for instance, meeting the secretary-treasurer of the British Union, A. Carey, I inquired if the family name meant any relationship to William Carey, the pioneer of modern missions. Sure enough, I learned, our brother doing strong service in our work today is descended from a near relative of the famous pioneer.

In Australia, a few years ago, I met at a camp meeting a great-granddaughter of William Carey. I told her it was a joy to us to have also in our work in India a great-grandson of William Carey's first Brahman convert, baptized from among the high-caste Brahmans. Our Elder Lal Gopal Mookerjee's father and grandfather joined this advent movement in our early India days. And on his mother's side, I believe, Brother Mookerjee is a descendant of the first Hindu baptized by Carey, Krishna Pal, whose hymn we love to sing in English translation,

"O thou, my soul, forget no more
The Friend who all thy sorrows bore;
Let every idol be forgot,
But, O my soul, forget Him not."
—"Hymns and Tunes," No. 103.

Some time ago, F. L. Oliver reported in the REVIEW a visit with John J. Miller, of the State of Washington, William Miller's grandson. He is a member and worker in our cause at the age of eighty-five.

As a closing note in this incomplete review of representatives who bear names familiar in the story of the preparations for this closing advent movement, we may note that Mrs. Badaut, wife of P. Badaut, president of our South France Conference, is a descendant of one of

the Huguenot believers who was a companion in bonds with Marie Durand and others who endured imprisonment for many years in the grim old Tower of Constance, in Southern France. On one of the stones in the tower may still be seen the words in old French that Marie Durand etched deep into the granite

with her needles: "Resister—au ciel!" (Resist [or stand fast] unto heaven!)

As we have received the torch of truth from the consecrated hands of men and women who kept the faith in times long past, may the same love of God that filled their hearts make us true spiritual descendants of that ancestry of faith into which we all enter as we join the great world family of believers.

W. A. S.

Heralds of the Coming Morn

Seven Seals—Part III

THE symbolisms of the first five seals have dealt with the apostasy of the nominal church, her persecutions of adherents to primitive Christianity, the dawn of the Reformation, and the intermittent persecutions that followed; and now the prophecy turns from figurative language to most literal, but vivid, description of the signs of Christ's return to this earth.

These heralds of the day of God should lead the church to rejoice and make ready for the Coming One. The long night of sin, suffering, mourning, and death, is almost over. The day of God, with its eternal glory and joys, is soon to burst upon the gloom of a sin-cursed earth, chasing away the shadows, and ushering in a reign of peace, happiness, unending joys. For the tokens and assurances of such a realization, we turn to the study of the sixth seal.

The Great Lisbon Earthquake

"I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:12, 13.

A great earthquake marked the opening of the sixth seal. The fifth seal had just closed, and with it the persecution of Reformation times

practically ceased. Closely associated with this physical disturbance was the darkening of the sun. According to our Lord's prophecy, the darkening of the sun was to take place in the days of tribulation, after the persecution had ceased. (See Matt. 24:29; Mark 13:24.) Therefore we would expect the opening of the sixth seal within the 1260 years of papal persecution (ending 1798), but near its close. This is just when the great Lisbon earthquake took place—Nov. 1, 1755. There have been other earthquakes, but perhaps none of so wide extent. However, the time of this earthquake is the most significant evidence as to its identity in this particular line of prophecy. Concerning this great convulsion of the earth, we quote the following:

"Among the earth movements which in historic times have affected the kingdom of Portugal, that of November 1, 1755, takes first rank; as it does also, in some respects, among all recorded earthquakes. The first shocks of this earthquake came without other warning than a deep sound of rumbling thunder, which appeared to proceed from beneath the ground, and it was immediately followed by a quaking which threw down almost the entire city. In six minutes sixty thousand persons perished."—"Earthquakes," William Herbert Hobbs, pp. 142, 143.

"The Lisbon earthquake of November 1, 1755, appears to have put both the theologians and philosophers on the defensive. . . . At twenty minutes to ten that morning, Lisbon was firm and magnificent, on one of the most picturesque and commanding sites in the world,—a city of superb approach, placed precisely where every circumstance had concurred to say to the founders, Build here! In six minutes the city was in ruins. . . . *Half the world felt the convulsion.* . . . For many weeks, as we see in the letters and memoirs of that time, people in distant parts of Europe went to bed in alarm, relieved in the morning to find that they had escaped the fate of Lisbon one night more."—*"Life of Voltaire," James Parton, (2 vol. ed.) Vol. II, pp. 208, 209.*

The Dark Day

Closely following the Lisbon earthquake was the remarkable dark day of May 19, 1780. This event was predicted by our Lord, as well as by Old Testament prophets, as being connected with the great day of the Lord and the second coming of Christ. The dark day of North America was most marked in New England, where the memory of this remarkable event still lived in the minds of the people when students of prophecy saw this as one of the signs of Christ's coming. Like the star of Bethlehem, it was not manifested to the entire unbelieving world, but to the people whose hearts were open to the truths of the second advent.

Of late, attempts have been made to account for this phenomenon, but the people of that time knew of no natural causes. It was a mystery to them, only as it was seen later as a sign of our Lord's return. The farther critics are removed from miraculous happenings, it seems, the more they are confident of explaining the phenomena. But let us permit the contemporaries to describe the dark day. We shall first quote from a Harvard professor, as follows:

"The time of this extraordinary darkness was May 19, 1780. It came on between the hours of ten and eleven A. M., and continued until the middle of the next night, but with different appearance at different places. . . .

"The extent of this darkness was very remarkable. Our intelligence in this respect is not so particular as I could wish; but from the accounts that have been received, it seems to have extended all over the New England States. . . .

"With regard to its duration, it continued in this place at least fourteen hours. . . .

"The appearance and effects were such as tended to make the prospect extremely dull and gloomy. Candles were lighted up in the houses; the birds, having sung their evening songs disappeared, and became silent; the fowls retired to roost; the cocks were crowing all around, as at break of day; objects could not be distinguished but at a very little distance; and everything bore the appearance and gloom of night."—*Samuel Williams, A. M., Hollis Professor of Mathematics and Philosophy in the University of Cambridge, Massachusetts, in "Memoirs of the American Academy of Arts and Sciences," Vol. I, pp. 234, 235.*

We quote the following from another contemporary:

"That the smoke of burning forests cannot be the cause [of the darkness] may be rendered very certain. . . . Had the woods from the 40th degree of latitude in America to the 50th been all consumed in a day, the smoke would not have been sufficient to cloud the sun over the territory covered by the darkness on the 19th of May (1780). Any person can judge of this who has seen large tracts of forest fire. That thirty or forty miles of burning forest should cover five hundred miles with impenetrable darkness, is too absurd to deserve a serious refutation."—*"A Brief History of Epidemic and Pestilential Diseases; With the Principal Phenomena of the Physical World, Which Precede and Accompany Them," Noah Webster, Vol. II, pp. 91-93.*

And in Noah Webster's Dictionary (edition 1869), there is this explanatory note:

"The dark day, May 19, 1780—so called on account of a remarkable darkness on that day extending over all New England. . . . The true cause of this remarkable phenomenon is not known."

The Stars Fell Unto the Earth

"The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:13.

This prophetic picture was enacted in the heavens on the night of November 13, 1833. The Greek word here used for star is frequently used in classical Greek as meteor. The greatest meteoric shower of which there is any record took place in 1833. As the numberless meteors struck the earth's atmosphere on the night of November 13, they blazed into a display of celestial fireworks beyond adequate description.

Not only is mention made of this display in the Apocalypse, but in the Gospels and the Old Testament proph-

ecies the falling stars are predicted as a sign of God's great day. But among these prophecies, John gives the most vivid description. We shall let others relate the details. Professor Olmsted gives the following description:

"The morning of November 13, 1833, was rendered memorable by an exhibition of the phenomenon called shooting stars, which was probably more extensive and magnificent than any similar one hitherto recorded. . . . Probably no celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and fear by another class. For some time after the occurrence, the 'meteoric phenomenon' was the principal topic of conversation in every circle."—*Denison Olmsted, Professor of Mathematics and Natural Philosophy in Yale College, in the American Journal of Science and Arts, Vol. XXV (1834), pp. 363, 364.*

A correspondent in the New York Journal of Commerce, of November 14, 1833, wrote:

"The stars fell 'even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from one. . . . They fell, not as the ripe fruit falls, far from it; but they flew, they were cast, like the unripe fig, which at first refuses to leave the branch; and when it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force."

Another writer describes the shower thus:

"On the night of November 12-13, 1833, a tempest of falling stars broke over the earth. North America bore the brunt of its pelting. From the Gulf of Mexico to Halifax, until daylight with some difficulty put an end to the display, the sky was scored in every direction with shining tracks and illuminated with majestic fireballs."—*"History of Astronomy in the Nineteenth Century," Agnes M. Clerke, p. 328.*

Where Are We Today?

With the meteoric shower of 1833 in the past, we are awaiting the departing of the heavens as a scroll, when our Saviour makes a covenant with His people and bestows rewards at His coming. Our exact position is between these two great events of the sixth seal. We are in the time when a people are being made ready for

our Lord's return. It is at this point that the sealing work of the seventh chapter is going forward. The seventh chapter is parenthetically thrown into this period; for, as the eighth

opens, heaven is emptied, and silence prevails during the coming of Christ.

Our next study will be on the sealing movement of the seventh chapter.

T. M. F.

the courageous faith and readiness to live out all the principles of truth by some far convert from heathenism who must endure many dangers and hardships in following his new-found faith.

Engage in Soul-Saving Work

3. But there is something even more stimulating to our faith than the reading of the heartening reports from far mission fields. We can provide a demonstration in our own community that the power of God attends this message. There is no better antidote for that listlessness and waning interest that so quickly changes to complete loss of faith in the movement than to engage in soul-saving work for God. We may hear some one else say that there is a power that attends the preaching of the prophecies, and the other distinctive truths from God's holy word. But what each of us needs is the proof of that in experiences we ourselves have. There is no substitute for this. In spiritual matters, even more than in material, we learn best in the school of experience. No theory regarding the divine source of our message and its transforming effect upon men's lives can compare with the conviction that takes hold upon us as we witness a life transformed through the message we have been instrumental in presenting.

The church member who is busy in such work for the Lord, and who sees men turning from evil habits with rejoicing to walk in the ways of right, will have little time for the attacks of those who would instill doubts concerning God's leadership of this movement.

Study Fulfilling Prophecy

4. We should keep in close touch with world events in relation to fulfilling prophecy. It is not sufficient simply that we should read our daily newspaper or the weekly news magazines, as those of the world read them. Instead, we should scan the news of changing events and trends in our world always with a consciousness that the news we read may have a bearing upon our whole prophetic conception of these last days.

In order to have this prophetic outlook on the news of the day, we must find time to read something else besides the news. Too often in our busy life we seem to find little time for reading other than the newspaper. What we need to make sure of is that we are also constantly reading the prophetically interpreted news, such as is found in abundance in our denominational literature, both books and periodicals. We have found some Adventist homes—we like to think

Aids to Maintaining Faith in the Advent Movement

Part II, Dangers That Confront the Church

LAST week we considered the danger that confronts the church because of the temptation to lose faith in the movement. Emphasis was placed on the fact that our age is characterized by a lack of faith in all things spiritual, and that this dominant present-day attitude of skepticism is likely to infect our own hearts, if we are not constantly on our guard. Attention was called also to the temptation to lose faith in the message because time lingers, and to lose faith in the movement because of those in the church who are not living out the truth.

We wish now to offer briefly a few suggestions as to how we may re-enforce and constantly strengthen our faith in the advent movement:

Keep in Mind the Former Times

1. We should keep fresh in our minds the history of this movement. In reading the story of God's dealing with the children of Israel, we are repeatedly impressed with the fact that God desired them to remember all the way that He had led them. Their appalling outbursts of rebellion in the wilderness and their departures from God later on in Canaan, were generally the result of a loss of faith in God's leadership. This, in turn, was the result of forgetting what God had done in their behalf at former times. The Lord commanded the Israelites to erect various memorials, that when their children asked, "What mean these stones?" their parents might recount to them the experiences of the past.

The Bible presents to us the doctrine of faith as resting not simply on the immediate conviction of the individual soul, apart from all things else, but as depending in a very real way on the demonstrations that God has given in former times of His care for His children. The eleventh chapter of Hebrews, that notable chapter on faith, is followed immediately by the appeal to those who know of what God did for the worthies of old, and who are thus "compassed about with so great a cloud of witnesses," to press on unfalteringly in the way.

We do well to refresh our minds regarding the signal evidences of

God's guiding hand in the early years of this advent movement. Only recently we were reading again the life of William Miller, and the experiences of 1844. Our own soul was refreshed as we received a renewed conviction that God led in that mighty spiritual awakening. Then, as we follow on from 1844, and witness the forming of a compact and growing movement, protected in its tender years from extremes of fanaticism and directed along paths that have led to a world-wide field of endeavor, there comes over one the renewed conviction that God has been leading this movement from the beginning.

Keep Acquainted With Mission Advances

2. But it is not sufficient that we should simply keep bright in our minds God's leading hand in the early days of this advent movement. We need also to keep closely in touch with the very present evidences of God's guiding. We are not connected with something static, but with a movement, something that is enlarging and spreading its borders constantly. The miracles of grace, the evidences of a directing Providence, and the proofs of divine intervention that repeatedly present themselves in connection with our far-flung mission work, reveal that God is as surely leading this movement today as when it began. The one who has been tempted to lose faith because time lingers, will be led to a new and stronger faith, for he will see in the harvest of souls in benighted lands a new meaning to the words of Peter regarding the Lord's promise to return: "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

The one who is tempted to give up everything because he sees about him others who are hypocritical and who do not live out the truth, will find in these reports of mission advance the best antidote for this temptation to desert. He will be impressed anew that the faithlessness of some member in his local church cannot minimize

there are not many such—where the members of the household say they do not have our denominational journals because they do not have time to read them. Yet those same homes almost invariably subscribe to a bulky daily newspaper, and often to some worldly magazines. The question is not whether such reading matter is good or bad, for we may grant that there is much worth-while information to be obtained from these sources. The question is, rather, Should we devote the few available reading hours in perusing this secular literature to the virtual exclusion of our own truth-filled journals and books? On the answer to this question hinges in no small degree the spiritual fervor and faith of certain church members.

Speak of God's Goodness

5. Last, but certainly not least in this brief series of suggestions on aids to maintaining faith and confidence in the movement, is that we talk with others in the church of what God has done for us as a result of following the light. We are busy people, but generally we find a little time to visit with others. Yet how often the social hour is completely filled with a discussion of things that have no possible relationship to our spiritual living. There is certainly no sin in discussing the weather, or business, or crop conditions, or a variety of similar subjects. But it is a pity when we deprive our souls of the spiritual strength that comes from even a brief exchange of thoughts and experiences in the spiritual realm.

Much is said of the need of gaining

greater boldness in Jesus Christ, to proclaim Him to the world. But sometimes it seems that we need a measure of this boldness in order to speak out naturally and freely about spiritual matters, even to those of the household of faith. It is a good thing at times simply to talk of the goodness of God when you meet some brother along the wayside, or have a word across the fence, or call on him for a few moments in a social way.

Greater reality and depth is given to our own spiritual understanding when we make audible in conversation with others our hopes and our desires in the Christian way. Almost invariably such expressions by us result in similar ones by those to whom we speak. This in turn adds strength to our Christian living. For who of us has not noted at times the new impetus to godly living that we have received in the words of faith and fervor expressed by some other soul? Perhaps it has been but a simple statement of calm faith in God under some trying experience. We go back to our own home, and the memory of that fastens upon us. In our own hours of trial and perplexity, we are aided by the conviction that if some other brother is experiencing blessing and increased faith in the midst of his trials, we can also.

And the value of this interchange of experiences moves out beyond the narrow circle of our own particular life's problem, to the larger sphere of our confidence in the whole movement that has nurtured our spiritual life in a denominational way.

F. D. N.

The Sin of Gluttony

(Continued from page 2)

household economy. The wife is not more excusable for having meals late and irregular than is the husband in promptly meeting his business appointments. Indeed, regularity in the home is a strong contribution to regularity in business life.

"Many turn from light and knowledge, and sacrifice principle to taste. They eat when the system needs no food, and at irregular intervals, because they have no moral stamina to resist inclination. As the result, the abused stomach rebels, and suffering follows. Regularity in eating is very important for health of body and serenity of mind. Never should a morsel of food pass the lips between meals."—*Id.*, p. 118.

"Regularity in eating is of vital importance. There should be a specified time for each meal. At this time, let every one eat what the system requires, and then take nothing more until the next meal. There are many who eat when the system needs no food, at irregular intervals, and between meals, be-

cause they have not sufficient strength of will to resist inclination. . . .

"Another pernicious habit is that of eating just before bedtime. The regular meals may have been taken; but because there is a sense of faintness, more food is eaten. By indulgence, this wrong practice becomes a habit, and often so firmly fixed that it is thought impossible to sleep without food. As a result of eating late suppers, the digestive process is continued through the sleeping hours. But though the stomach works constantly, its work is not properly accomplished. The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed, and with little relish for breakfast."—*"Ministry of Healing,"* pp. 303, 304.

Eat Slowly and Masticate Thoroughly

Plenty of time should be given to the meals. They should constitute breaks in the strenuous program of the day; happy social occasions for the family, when care is dismissed from the mind, and the pleasures of

appetite and the needs of the body receive proper indulgence. Some years ago Horace Fletcher made a distinct contribution to the field of dietetics when he advocated thorough mastication, what became known later as Fletcherism.

"In order to secure healthy digestion, food should be eaten slowly. Those who wish to avoid dyspepsia, and those who realize their obligation to keep all their powers in a condition which will enable them to render the best service to God, will do well to remember this. If your time to eat is limited, do not bolt your food, but eat less, and masticate slowly. The benefit derived from food does not depend so much on the quantity eaten, as on its thorough digestion; nor the gratification of taste so much on the amount of food swallowed, as on the length of time it remains in the mouth. Those who are excited, anxious, or in a hurry, would do well not to eat until they have found rest or relief, for the vital powers, already severely taxed, cannot supply the necessary digestive fluids. When traveling, some are almost constantly nibbling, if there is anything in their reach. This is a most pernicious practice. If travelers would eat regularly of the simplest and most nutritious kinds of food, they would not experience so great weariness, nor suffer so much from sickness.

"In order to preserve health, temperance in all things is necessary,—temperance in labor, temperance in eating and drinking. Our heavenly Father sent the light of health reform to guard against the evils resulting from a debased appetite, that those who love purity and holiness may know how to use with discretion the good things He has provided for them, and that by exercising temperance in daily life, they may be sanctified through the truth."—*"Counsels on Health,"* pp. 120, 121.

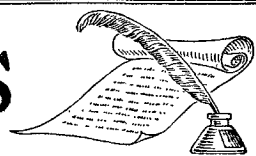
Wrong Conditions of Eating

"Food should not be eaten very hot or very cold. If food is cold, the vital force of the stomach is drawn upon in order to warm it before digestion can take place. Cold drinks are injurious for the same reason; while the free use of hot drinks is debilitating. In fact, the more liquid there is taken with the meals, the more difficult it is for the food to digest; for the liquid must be absorbed before digestion can begin. Do not eat largely of salt, avoid the use of pickles and spiced foods, eat an abundance of fruit, and the irritation that calls for so much drink at mealtime will largely disappear.

"Food should be eaten slowly, and should be thoroughly masticated. This is necessary, in order that the saliva may be properly mixed with the food, and the digestive fluids be called into action. . . .

"Custom has decreed that the food shall be placed upon the table in courses. Not knowing what is coming next, one may eat a sufficiency of food which perhaps is not the best suited to him. When the last course is brought on, he often ventures to overstep the bounds, and take the tempting dessert, which, however, proves anything but good for him. If all the food intended for a meal is placed on the table at the beginning, one has opportunity to make the best choice."—*"Ministry of Healing,"* pp. 305, 306.

GENERAL ARTICLES



"This Generation Shall Not Pass"

BY J. H. MC EACHERN

SEVENTH-DAY ADVENTISTS ought to be the happiest and most cheerful Christians that have blessed the earth since the days of the patriarch Enoch. No people in all the annals of Christian history have had such a bright hope of the future set before them as those who have identified themselves with this advent movement. In the Scriptures the second appearing of Jesus Christ in glory is called the "blessed hope." To this grand culmination of the plan of salvation the church in all ages has looked forward.

We have now reached the afternoon of the last generation. All that the prophets foretold is focused upon our day. That which through the long centuries has been anticipation, is to become a reality to the remnant church. Soon the heavens will blaze with the glory of our coming Saviour. We are admonished to be ever earnestly "looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." Titus 2:13.

For thirty-one years, since I first surrendered my life to God, and through the efforts of a faithful colporteur accepted the truths of the third angel's message, my heart has thrilled day by day with the joy of living in this, the last generation. On the night of my conversion, after struggling for victory over sin and the assurance of personal salvation, my blessed Saviour appeared to me in a dream. My feet were in the mire, but Jesus took me by the hand and lifted me to a mountaintop high above the world. There I heard the music of heaven, and for an instant beheld the glory that awaits the redeemed. Since then every passing event in the affairs of nations, every succeeding advance of the message into new territory, has confirmed my faith in the speedy and ultimate triumph of the advent movement, which will fulfill the words of Jesus, "This generation shall not pass till all these things be fulfilled." Matt. 24:34.

Nine decades have passed since the definite beginning of this advent movement, embracing in its fullness the complete threefold message of Revelation 14. With the lengthening of the years and the delay in the ex-

pected return of Christ, some may begin to wonder as to the certainty of those things in which we have been instructed, while others, in full assurance of faith, but longing for that "blessed hope," cry out, "How long, O Lord, how long?" To all such come the ringing challenge and the assur-



Mr. and Mrs. Francisco de la Torres, aged 127 and 108 respectively. Mr. de la Torres was born in November, 1807, near Iloilo, P. I. Mrs. de la Torres was born in Ilocos Sur, P. I., in 1827. The old couple still hear, see, and speak well.

ing promise, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14.

That generation still lives. God is able to preserve it as He did the generation of the exodus movement, that

the people of the chosen "remnant" may also testify, "Blessed be the Lord, that hath given rest unto His people Israel, according to all that He promised: there hath not failed one word of all His good promise, which He promised by the hand of Moses His servant." 1 Kings 8:56.

More Than Centenarians

Recently, while itinerating among our churches in the Philippine Islands, I saw sitting in the audience at our meeting at Victorias, in the province of Occidental Negros, a very aged man. Somehow my heart goes out to these dear Filipino brethren, especially those in advanced years. After the meeting and while greeting him, I put my arm around him and asked how old he was. With his face beaming with joy and his eyes dim with tears he said he was born in November, 1807. He told me of the place of his birth, and gave a little sketch of his life. Later I met his wife, who was too feeble to attend the meetings, and learned that she was born in the year 1827, making their ages one hundred twenty-seven and one hundred eight years respectively. The children and grandchildren were present at the meeting, and confirmed the ages of the old people.

This couple had never before been in a photograph gallery, but they kindly consented to sit for a picture when I told them that it would confirm the faith of God's remnant people wherever the "good old REVIEW" is read around the circle of the earth. "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." Heb. 10:36, 37. "This generation shall not pass till all these things be fulfilled." Matt. 24:34.

When Belief Becomes Knowledge

BY J. P. NEFF

"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12.

Here is a statement made with as much positiveness as any dictum of science. The apostle speaks with no hesitation and in no uncertain lan-

guage. He is sure he has not followed cunningly devised fables. He is just as sure of the fact he states, that it is a fact, as he is that the birds sing, the flowers grow, and the sun rises.

Method and Basis of Knowledge

The scientist is satisfied that facts are ascertained and established be-

yond a doubt in his field. He feels certain that he *knows*. On the other hand, he assumes with all positive assertion that Christianity is a matter of belief, but not of knowledge. If the religionist claims knowledge in spiritual things and asserts them positively, the scientist calls him a bigot, a victim of credulity, and pities him for his delusions. Let us investigate just what each *knows*, and the methods and basis of his knowledge.

The scientist depends upon the trustworthiness of his senses and their products, sense perceptions, which are formed by both sense and intellect. He also depends upon the reliability of his mind to work over his sense perceptions into other intellectual products. At the same time he admits that in all scientific procedure he is dealing only with the semblance of things, only with appearances, not with reality. He knows things as they appear, not as they really are. In other words, as Kant held, he deals with phenomena—things as they appear; not with *noumena*—the things in themselves.

Hence the scientist bases his knowledge upon modes and appearances, not upon actualities. He admits that the senses, or at least the sense perceptions, sometimes deceive, and that things are not always what they seem; and he admits that he is not dealing with things in reality, but only as they appear. So uncertain is he that there is disagreement as to whether matter (things-in-themselves) is, in the final analysis, force or substance. He is also uncertain as to whether all forms of matter are at bottom one and the same, or many. We know that diamonds, lead pencils, and carbon are the same thing. For years it was supposed by scientists that matter is transformable from one form into another, and that if we knew the method, we could change any substance into gold. Less than thirty years ago, all matter was supposed to be composed of about seventy different kinds of material. Today, scientific opinion rather tends to the old idea of medieval times, that matter is all one, if we could get back to the final reality.

While science is not so infallibly certain as scientists generally believe, and while we are far from actually knowing reality, the thing in itself, still our knowledge of the material world is sufficiently trustworthy to give us faith to build our homes, span the broad rivers and deep chasms, establish our factories, and construct our whole modern civilization upon that knowledge. Owing to lack of knowledge, accidents occur; owing to mistakes in science, many lives are

sacrificed; but still the errors are not sufficient to discourage us, and we travel on cheerfully, confidently, and complacently, assured that the errors are a small per cent of what constitutes our so-called body of knowledge.

Science Begins With Faith

It is well to notice that science begins with faith—faith in the senses, faith in sense perceptions, faith in the trustworthiness of appearances as reliable representations of reality. It verifies these by experimentation. Of course, the experiments themselves have an element of uncertainty, because in them we are still dealing with appearances, and not with the realities that lie back of the appearances, or modes of behavior.

Is Christianity always and solely a matter of faith? or is it in some way resolvable into knowledge? Can it be scientifically brought into the dignified realm of certainty and knowledge? Like scientific investigation, it begins with faith. Can it somehow be analyzed and established?

First, it is necessary to distinguish Christianity as mere theology apart from Christianity as a life that is lived. Christianity as a theology is merely a philosophy. Only as Christianity is lived in a life does it come within the realm of accurate and certain investigation, and hence become capable of being known. It can be observed in the life that is lived.

Passing by Christianity as a theory and theology, the inquiry is made as to Christianity as a life. Like the science of material things, it begins with faith. That life cannot be entered upon except by faith, for "he that cometh to God must believe that He is." "Faith is the substance of things hoped for."

Knowledge Follows Faith

Paul says: "I know whom I have believed." Knowledge follows belief. Knowledge in scientific things follows faith; it is established by experimentation. Personal knowledge in spiritual things follows faith; it is established by experience. The scientist learns knowledge by experimentation; the Christian, by experience. The evidences of scientific experimentation are no stronger than the evidences of Christian experience. In Christian living are involved heart intuitions, the moral and religious consciousness, rational intuitions, the intellectual and rational feelings, and the issuance of these in habits and conduct. Here we are dealing with ultimate realities. The heart *knows* its love and hatred, its joy and sorrow, its grief and pain, its jealousy and anger. The reason knows its truths. The moral and religious intuitions are

in touch with ultimate realities. The lover knows love; the musician knows music.

Introspection is not less reliable than the senses. The changed life is as certainly recognized by inspection as any change in the scientific laboratory. This is no delusion of the mind. The changes wrought are real. The vicious and ignorant man is wholly changed in character. The things he once hated, he now loves; the things he once loved, he now hates. Out of the mire of the slums, in the heart of a vile man or a debased profligate, grows the steel strength and lovely sweetness of a refined character. Such changes are not wrought by imaginary things. There is a reality that works such changes.

Characters that are formed out of the baseless fabric of a vision, or founded upon "cunningly devised fables," are warped and fragile; but the characters that Christianity has produced are the strongest the world has ever known. They are the ones that are most revered; they have endured the most and accomplished the most. In fact, the most desirable elements of our civilization are directly traceable to the benign influence of those who have lived the Christian life.

Napoleon Bonaparte while in exile on St. Helena, after all his glory had departed, said:

"Alexander the great, Julius Caesar, Charlemagne, and I myself have founded empires, but upon what did these creations of our genius depend? They depended upon force. Jesus Christ founded His kingdom upon love, and to this day there are millions who would die for Him."

One man enters upon the life by following in the footsteps of the Man who walked the dusty roads of Galilee, dispensing blessings everywhere; he lets the divine will take the supremacy in his life; he receives the Holy Spirit into his heart. He recognizes the transforming energy that has taken possession of his being. Others also recognize the change. He is confirmed in his experience as he learns of thousands of others, an innumerable host, who have had the same experience.

"I Know Whom I Have Believed"

No scientist ever made a surer observation; no experiment in a laboratory ever afforded more certain evidence of the existence and certainty of actual knowledge of something real. Many mistakes have been made in the laboratory in modes of procedure, in manipulation, observation, and inference; but when the experience of other scientists agrees, when

the consensus of opinion is all but universal, the scientist feels assured of the result, and places it in the class of knowledge. So likewise, the Christian, when he lets the power from above rule in his life, when he imitates the life of the Son of God, when there is reversed the whole current and spirit and motive of his life, and when he finds millions of his fellow men concur in this experience, there comes into his consciousness that all-pervading assurance of certainty, so that he exclaims, "I know!" "I know whom I have believed."

The scientist is assured of his knowledge of the modes of behavior, of the semblances of realities, of the appearances of things; the Christian is assured of his knowledge of ultimate realities, of things in themselves, of the unshifting and unchangeable actualities of the unseen, the eternal.

If the scientist can build upon his knowledge, homes, and bridges, and factories, and boats to sail the seas, and airplanes to navigate the sky, and the great cities connected by interminable threads of communication and means of transportation, the Christian can build upon his knowledge a whole life constructed for eternity.

And when that day which none may refuse shall come, when earth is receding, when all the knowledge of scientists shall fail, as it finally does fail every man, high and low, rich and poor; and when science stands dumb, a broken reed, in the chamber of death, the Christian still has hold of a reality that outlasts the ages and survives the tomb, and we bend low to hear the whisper of the last breath: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Known by Experience

But who may know? Only those who live the life. The life is entered upon through faith; it is known by experience. He who refuses the life will never know; he cannot know. He who takes hold of the strength of God knows that there is reality in the power, but his own brother or son may stand by and never know, never understand. The eternal, supernatural, spiritual world is discerned only by the Spirit. He who refuses the Spirit may doubt the very existence of that world.

There are many who do doubt everything supernatural, because the natural man receiveth not the things of God. It is reasonable to suppose that those who reject the higher life, who have only the natural life, should doubt the existence of any reality out-

side the natural order of things. To them such a world is a myth, a fiction of the imagination, a delusion. They can no more understand or comprehend the supernatural than can an ant comprehend a university; and because it is unintelligible to them, they deny its existence.

The only way to know the kingdom of heaven is by experience in one's

own life. "If any man willeth to do His will, he shall know of the teaching." A belief and a willingness to do, bring life into the soul; and with that life comes the experience, and with the experience we have the knowledge. That knowledge is the most assured, for it is the knowledge of ultimate realities, not of the appearances of things.

Sketches and Memories of James and Ellen G. White

XIV. Beginnings in Rochester

BY WILLIAM C. WHITE

THE payment for purchases made in New York City of a Washington hand press, with the type and other equipment and supplies necessary for the operation of a small printing office in Rochester, was made possible by the generosity of big-hearted Hiram Edson. After making a liberal donation, he lent \$600 to be repaid as donations for the printing plant were received from the brethren. Calls were made in the *Review*, and in a few months notice was given that "the friends of the cause have cheerfully and promptly paid in their donations to the amount of \$605.84."—*Review and Herald*, August 19, 1852.

On account of a delay in the arrival of the press, the first number of Volume III of the *REVIEW AND HERALD*, dated May 6, 1852, was struck off at another office. While it was being printed, the press arrived from New York City in good order, and was soon ready for use.

Diligent search had been made, and at 124 Mount Hope Avenue, a house had been found that was thought to be large enough to accommodate both the family and the printing plant. It was very roomy, and the rent was only \$175 a year. The plot of ground on which it stood, about an acre, gave promise of a garden, and there was a place for faithful old Charlie, the beautiful horse given them by the brethren in Vermont.

Thirty days after the close of the meeting at Ballston, at which plans had been made for moving the *REVIEW AND HERALD* to Rochester, a letter was written to the Howlands, in Topsham, Maine, relating in a cheerful strain the experiences of getting settled. Second-hand furniture, bought at very low prices, had been secured a little at a time as means permitted, until the house was scantily furnished. Among specific purchases mentioned, are two old

bedsteads at twenty-five cents each, six mismatched chairs for one dollar, and another four, with no seating, for sixty-two cents. Mrs. White seated the last with drilling.

Family Life in Rochester

With the occupancy of the big house in Rochester, there began a new and notable experience in the life of James and Ellen White. Here for the first time they had a large family to board and care for. As numbers were added to the working force, the family increased until the rooms occupied by the printing equipment were needed for living quarters.

So the printing business was moved to South St. Paul Street, Stone's Block, No. 21, third floor. The *Review* dated October 14, 1852, went forth from this new location.

Records are not complete as to who composed the family during the following three years, but we can name some of them.

At first there were James and Ellen White; little Edson, and his nurse, Clarissa Bonfoey; Stephen and Sarah Belden, and Annie Smith. Soon Janie Fraser was employed as cook. For a short time Thomas and Mary Mead were members of the family and office force. Then came Oswald Stowell, who acted as pressman.

In the autumn, Warren Bacheller, a boy of thirteen, joined the force, and served as roller boy while learning typesetting. In the spring of 1853, Uriah Smith joined the family, and in the autumn, George Amadon, a young man of seventeen, also became a member of the little company. These three were to grow gray in the service of the *REVIEW AND HERALD*. Later on they were joined by Fletcher Byington, a son of Elder John Byington, of northern New York.

As none of these had learned the

printer's trade before coming to Rochester, it was necessary to employ a skilled printer to superintend the work and teach the beginners. For this position a very competent man was found in Lumen V. Masten, with whom Elder White had become acquainted in Saratoga Springs. He had been in the employ of the Davidson Printing Company. He was the son of a widow, a devout Methodist, and had been given a good religious training. He was a wholesome, moral young man, about twenty-two years of age, yet had never made any profession of religion.

He accepted the invitation of James White to connect with the printing work in Rochester, agreeing to work for a moderate wage and to rest on the Sabbath and work on Sunday. On reaching Rochester he secured board and lodging with a Christian family near the place where the REVIEW was printed.

That the money given to support the publishing work might go as far as possible, the strictest economies were practiced. Writing about their bill of fare during the first weeks in Rochester, Ellen White said, "Butter is too high. We do not purchase it, neither can we afford potatoes. We are willing to endure privations, if the work of God can be advanced."

Janie Fraser was young, buoyant, and energetic, but she was not what one would call a trained cook.

Though she did not understand the desirable balance of proteins, fats, and carbohydrates necessary to be maintained, yet she fully understood the value of inexpensive foods, and especially of porridge and beans. She was a steadfast economist, and knew that a dollar's worth of beans would go farther in the feeding of a family of fifteen or more persons, seven of whom were hearty men and boys, than a dollar's worth of any other food.

After Uriah Smith had been in the family for a few weeks, he remarked to a comrade, that though he had no objection to eating beans 365 times in succession, yet when it came to making them a regular diet, he should protest!

A Field of Potatoes Found

Soon after the printing equipment had been placed, and the family settled, it was arranged to have a portion of the land plowed for a spring garden. As the plowman began his work, numerous potatoes were turned up. They were small, but sound and good. The garden had been planted the preceding year to potatoes, but as it was a year of drouth, the crop had not matured, and it had not been harvested. The winter had been mild, and the little potatoes had not frozen.

Potatoes were scarce and high-priced, and here was an opportunity to get a few without money. So

Ellen White seized a tin pail and followed the plowman, picking up several bucketfuls, which she carried to the house.

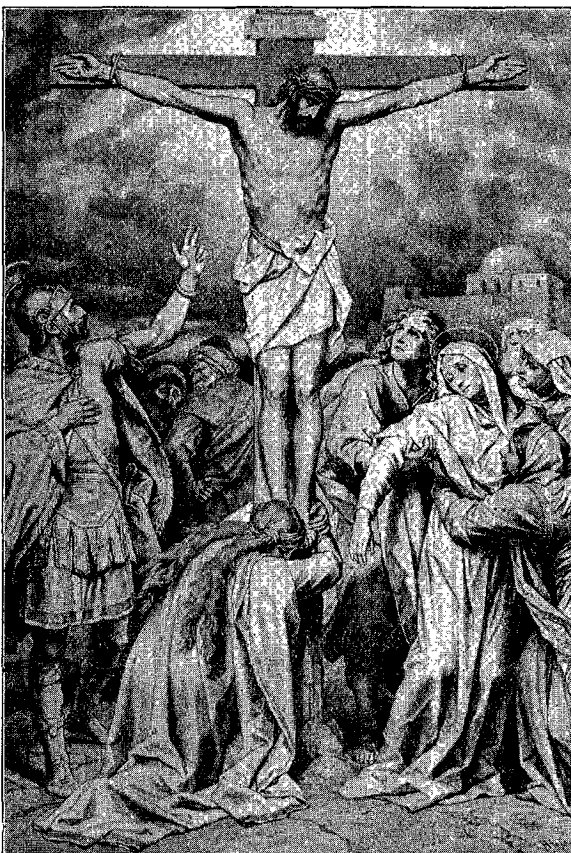
This, with her ideas of economy and her knowledge of the necessities of the big family, seemed perfectly natural. Not so to Lumen Masten, the head printer. He was shocked to see Mrs. White following the plow and picking up the potatoes, and exclaimed, "Is that my employer's wife out there following the plow, picking up those little potatoes?" Then he declared he would not work for such a concern.

Afterward, when he learned from Mrs. White that she considered it a religious duty to gather up the fragments and let nothing be lost, he calmed down and went on with his work.

Though there was abundance of wholesome food suitable for sturdy young men and boys, yet there was a lack of foods most suitable for James and Ellen White, who had become enfeebled by continuous care and anxiety over the literary part of the work. In later years, as they looked back upon this experience of overwork and extreme economy, they could see that herein was one of the potent causes for feebleness that opened the way for perilous diseases.

A Severe Trial of Faith

During May, June, and July, 1852, the matter of organizing the



HOFMANN

The Crucified

BY MRS. W. H. FARLEY

I STOOD and on a picture gazed—
It was of Christ, the crucified,
Upon a shameful cross upraised;
The cruel spear had pierced His
side.

His arms outstretched, His head was
bowed,
Around His brow the crown of
thorns;
While 'neath Him surged a clamorous
crowd
In mingled hatred, love, and scorn.

There stood the Roman soldier bold,
And in a loud, derisive tongue,
He hurled the bitter words of scorn
At Christ, the patient, suffering one.

There stood the loved disciple John,
And as he raised his pitying eyes,
By faith he saw the Lamb of God
An unresisting sacrifice.

There stood proud priest and Pharisee,
With hellish triumph in their eye,
With scoff and jeer and taunting
word
And wag of head as they passed by.

There stood His mother, sorrow-
bowed,
While waves of anguish o'er her
rolled,
The most bereft of all that crowd,
The sword of grief had pierced her
soul.

And some were there to curse and
swear,
And some to mourn and weep and
pray;
While malice, rage, and dumb despair
Were mingled on that sad, sad day.

And as I on the picture gazed,
My faith was firm in Him who died.
Oh, help us, Lord, to trust in Thee,
Thou Lamb of God, The Crucified!

new printing plant, and sending forth seven numbers of the *REVIEW* absorbed the time and energies of all members of the household. Two thousand copies of the paper were printed of each issue, which came from the press every other Thursday.

The labors of the ministers in the constantly broadening field were greatly blessed. And from the companies won to Sabbath observance, there came many appeals for Elder and Mrs. White to visit them. Those newly come to the faith desired to see the editor of the *REVIEW* and the one who had been favored with heavenly visions. So early in August, it was decided that they should make an extended trip to the northern part of New York and east into the New England States. This tour, which occupied seven weeks, was made with their horse and covered carriage.

As the time neared when they were to begin their journey, little Edson, now three years old, was attacked with cholera. As was their custom in time of sickness, they appealed to the Great Physician. Taking the suffering child in her arms, his mother rebuked the disease in the name of Jesus. Immediate relief came, and as another sister began to pray that the Lord would heal him, Edson looked up in astonishment and said, "They need not pray any more, for the Lord has healed me." The disease was evidently checked, yet the faith of the parents was severely tried, for the boy remained very weak.

They felt that they could not disappoint those with whom they had made appointments. Their solicitude for the child made it impossible for them to leave him in the care of others; and to take him with them seemed perilous. What should they do?

At length, two days before they must leave to keep their first appointment, they presented the case to the Lord, promising that if the child should show an appetite to eat, they would accept this as an evidence that they should venture. One day passed, with no change. The second day, however, he called for broth, and it nourished him.

Four hours later they started on their journey. Ellen White carried her sick child on a pillow, and they rode for twenty miles. The further story of the journey, as told by her, is as follows:

"He seemed very nervous that night. He could not sleep, and I held him in my arms nearly the whole night.

"The next morning we consulted together as to whether to return to

Rochester or go on. The family who had entertained us said that if we went on, we would bury the child on the road; and to all appearance it would be so. But I dared not go back to Rochester. We believed the affliction of the child was the work of Satan, to hinder us from traveling; and we dared not yield to him. I said to my husband: 'If we go back, I shall expect the child to die. He can but die if we go forward. Let us proceed on our journey, trusting in the Lord.'

"We had before us a journey of about one hundred miles to perform in two days, yet we believed that the Lord would work for us in this time of extremity. I was much exhausted, and feared I should fall asleep and let the child fall from my arms; so I laid him upon my lap, and tied him to my waist, and we both slept that day over much of the distance. The child revived and continued to gain strength the whole journey, and we brought him home quite rugged.

"The Lord greatly blessed us on our journey to Vermont. My husband had much care and labor. At the different conferences he did most of the preaching, sold books, and labored to extend the circulation of

the paper. When one conference was over, we would hasten to the next."—*Life Sketches of James and Ellen G. White*, pp. 144, 145, ed., 1915.

"The Youth's Instructor"

Just before leaving for this journey, there had appeared from the new press at Rochester, the first number of an eight-page monthly paper entitled, *The Youth's Instructor*. "For some time," wrote James White in the introductory article, "we have been impressed that we had a more special work to do for the youth, but have not been able to commence it until the present time. We now cheerfully engage in this work, praying the Lord to help."

Four simple Sabbath school lessons were given in the first issue, on the subjects of the Sabbath, the law of God, and the ark, each followed by questions. This arrangement naturally suggested the weekly sessions of a Sabbath school for children. On their journeys, while stopping for the noonday lunch, and as old Charlie was enjoying the wayside grass, Elder White would write on the top of his hat or on the lunch box, some of the lessons for the next number of the *Instructor*.

Too Much Man

BY CARLYLE B. HAYNES

THERE is always danger of too much man in connection with God's work. It may be that the noise we make about, and the attention we demand for, what we do for the cause of God are a hindrance rather than a help.

By the waving of banners and beating of drums man likes to call attention to his own good works. But this is not the way God goes about His affairs.

The processes of divine manifestation are usually silent, quiet, unperceived. They are not like the sounding of brass and tinkling of cymbals by which the natural man is so prone to accompany his efforts.

The drum is noisy because it is empty. Many men are noisy for the same reason.

A vast amount of useless labor is exerted by those who think that might, power, zeal, and physical strength can take the place of those silent, secret energies which emanate from God, and by which alone His work can be effectively accomplished. Too much man spoils God's work.

The curse of God is upon him who trusteth in man and maketh flesh his arm. The vast stretch of the centu-

ries is strewn with the wrecks of proud, presumptuous, puny men who have aimed to emulate the might of God, to substitute the coals of their own kindling for that heavenly fire by which His sacrifices are acceptably offered up.

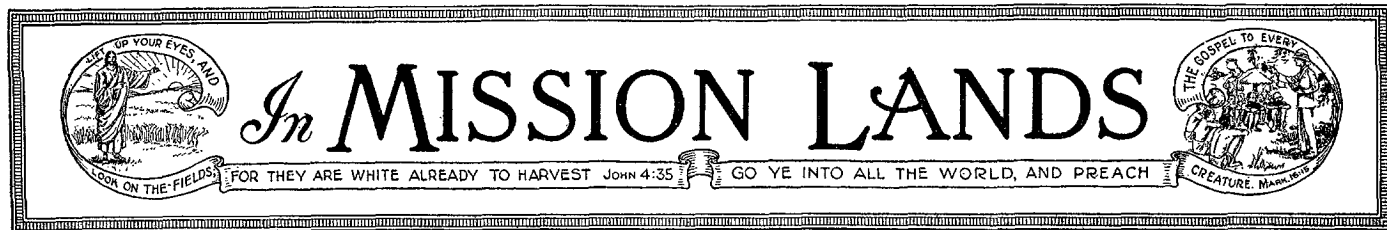
Human endeavor, human energy, human boasting, human wisdom, human policy, and human pride often end in utter and inglorious overthrow. But the meek and lowly followers of the living God stand victorious over every enemy when they are strong in the strength of the Lord, and rich in the fullness of His blessing.



RESOLVE, when you awake, that it shall be to some faithful purpose, and that your renovated powers shall be obedient to Him who has renewed them! And throw a glance backward before your eyes are weighted in sleep to see how well you have kept the morning's resolution!—*N. L. Frothingham*.



I HAVE never committed the least matter to Him that I have not had reason for endless praise.—*Anna Shipton*.



Short Message From a Division President

BY M. E. KERN

At the last Autumn Council, N. C. Wilson was selected for the presidency of the Southern Asia Division, to take the place of A. W. Cormack, who was called to be an associate secretary of the General Conference. Elder Wilson had just arrived in America for a long-overdue furlough, and it was impossible for him to go to India at once. While recuperating in his home State of California, he did considerable work in visiting churches and institutions. Several weeks ago, Brother Wilson and his family departed for their new field of labor.

I know that our people will be interested in two paragraphs from a letter which Brother Wilson wrote just before leaving. They illustrate the value of furloughs to our missionaries, and also the loyalty of our people to our great missionary enterprise. He says:

"I wish I could tell you what a great blessing our furlough has been to us. After spending ten years in Africa, much of that time being spent in the tropics, one feels the need of a change and a little opportunity of associating with the workers here in the homeland. We go out to India feeling well, and ready for future years of hard service in that very needy field.

"The thing which has cheered us most during our furlough has been the deep and genuine interest which

our people everywhere in the homeland have in the great mission program throughout the world field. It seems to me that they are solidly with



N. C. Wilson, President Southern Asia Division

us in the task of quickly finishing the work. This confidence encourages us as we leave the homeland for Southern Asia with its many and difficult problems."

With the Churches at Panama City and Cristobal, Republic of Panama

BY F. C. GILBERT

FOLLOWING the division council held at Balboa, Canal Zone, the writer was invited to spend a week conducting meetings with the churches at Panama City and Cristobal. The membership of each church is about 300, and it was refreshing to meet these children of God who are so devoted to the cause of present truth.

Soon after I reached the division headquarters I was invited to speak to the believers in Panama City on

the last Friday of the Week of Prayer, at 5 A. M. Ordinarily, we think that few people would attend a service at such an early hour, but the writer was assured there would be a good attendance, even if the meeting were appointed before daybreak.

Imagine my surprise, on reaching the church, to face one hundred people, young and old, including some not of our faith. Before the service closed at six, nearly 200 persons were

at that morning service. Most of the believers being of the working class, it was necessary to start the service at an early hour. Some of them do not own a clock. When they awaken before daylight, not knowing the hour and fearing they may oversleep, they arise, dress, have their frugal meal, take their lunch with them for the day, and go to the church, where they may have to wait an hour or more before meeting begins.

Some of the members had to walk nine miles to reach the church, and following the service they went to their day's labor. I was informed that it is not unusual for some of these believers to rise at 2 A. M. on Sabbath, and after walking the long distance, wait for two and sometimes three or four hours before the Sabbath school begins. It is a pleasure to minister the gospel of God's grace to such hungry hearts.

Church Packed Every Night

The first evening service of the week's series at Panama City saw the church packed. The people came from near and far. The believers had invited their friends, so the house was filled to capacity, with large numbers standing outside listening to the word of God. Night after night hundreds attended. The interest deepened from day to day. Many not of our faith gave the best of attention as the vital truths of the third angel's message were presented. The Spirit of God impressed the hearts of the listeners. Although some of our people were obliged to come from long distances after a hard day's work, they were faithful in attending the services.

The Lord blessed the labors, and when appeals were made for the people to give their hearts to God and to accept His message for today, a large number responded and took their stand for the truth. A number gave themselves fully to God, and joined the baptismal class.

A similar experience was enjoyed at Cristobal, fifty miles distant from Panama City. A number of new believers took their stand for the message at this place also. Both of these churches are composed of workers. Although these two congregations have no pastor, nor have they had for a long time, very frequently there are baptisms. New believers are

brought to the truth through the faithful labors of the laity.

These sincere members expressed their gratitude and appreciation that God's people made it possible for the third angel's message to come to Panama. They labor, they sacrifice, they share with the believers in other parts of the world of their meager pittance, in order that the light of present truth may go to the ends of the earth.

Wherever the third angel's message is preached, the Spirit of God bears witness to its truthfulness. How necessary it is for the servant of God, called to minister the gospel of God's grace, to bear a faithful testimony to his hearers, that they may understand the meaning and the value of the essentials of God's message for today.

"There are many precious truths

contained in the word of God, but it is 'present truth' that the flock needs now. I have seen the danger of the messengers' running off from the important points of present truth, to dwell upon subjects that are not calculated to unite the flock and sanctify the soul. Satan will here take every possible advantage to injure the cause.

"But such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past advent movement, and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell."—"Early Writings," p. 63.

by death in the vigor of middle life, and his body awaits in China's soil the coming of the great Life-giver.

On the granite pillar at the head of the well-kept grave are chiseled these lines:

"IN MEMORY OF

DURWARD SWINGLE WILLIAMS

Born at Stewardson, Ill., U. S. A.,

Oct. 10, 1891

Died July 26, 1930

*'Precious in the sight of the Lord
is the death of His saints.'*

Ps. 116, v. 15."

As the vista of years moves in review, I see the old home in Stewardson, across from a park—a home divided on matters of religion. I see their yard in which we played as children, with its grape arbor and fruit trees; also the father's hardware store situated on the town's main street where the family's living was faithfully made. I see the devoted Christian mother, active in the work of our little Sabbath school and church, and striving to rear their two sons and one daughter for Christ and His service. I see the humble little church school, with its devoted teacher, and I hear the taunts of "Advent" from other children as we came and went.

Thirty years have passed. Here he sleeps on the elevated campus of China Training Institute, at Chiao Tou Chen, where he served in life. Near by flows the great Yangtze River, symbolic of the vast surging current of Chinese life. Across its mile-or-more expanse lies the little city of Sherwei, only one of thousands of such centers that must be told of the coming Christ. In the blue distance are mountains, those silent witnesses of the ignorance and poverty and degradation and heathenism that are China's.

I bow my head in prayer to thank God for such lives of service and such inspiration as that of Durward Williams, and for the truth that motivates them, and to dedicate my own life to fuller service for Christ.



THE people in all lines of duty who do the most work are the calmest, most unhurried people in the community. Duties never wildly chase each other in their lives. One task never turns another out, nor ever compels hurried, and therefore imperfect, doing. The calm spirit works methodically, doing one thing at a time, and doing it well; and it therefore works swiftly, though never appearing to be in haste.—J. R. Miller.

Work Advancing in Madeira

BY E. V. HERMANSON

WE have been in this island a little more than a year now. We are carrying on the work started four years ago by Elder E. P. Mansell, who is now pioneering in the Azores.

Up to the present time our work has been limited almost entirely to the city of Funchal, the capital of the island. For some time we have been praying and laying plans to start the work in the villages and other points of the territory. On February 25, 1935, we held our first Bible study outside of Funchal and its suburbs, in the village of Machico, eighteen miles from the mission. Forty adults attended, besides many children, and some of them manifested a real interest and desire to know our message.

After our departure the local priest immediately went to work, arousing suspicion and creating prejudice, forbidding the people to attend the meetings, and threatening them with punishments from God. We were warned by friends to discontinue the work, on the ground that we would be mistreated and forced out of the village should we return.

However, the following week, on

March 4, we did return and spent two profitable hours breaking down prejudice and preparing the way for us to continue the work. After the study, as we were getting ready to leave the village, the priest came and started talking to the people against us. The Lord led some of the people to be friendly toward us, and this caused a division among them, so no harm befell us. But we may have to meet strong opposition here yet, as well as in all the other villages, on account of the ignorance, suspicion, and prejudice in which the people are held.

We are trusting God to open the way before us as we endeavor to advance the work in this field with His blessing.

A new interest is taking hold of many, and there are several new families asking for studies here in Funchal. We earnestly request the REVIEW family all over the world to pray for our work in this difficult field. In the great day when Jesus gathers His faithful ones, may we all have the joy of meeting around the white throne and sharing the results of our work on earth for the Master.

At the Grave of a Foreign Missionary

BY J. C. THOMPSON

WITH bared head I am standing at the grave of an old friend. We were boys together. Always of a fine, generous, sunny disposition, and naturally possessed of high ideals and gentlemanly habits, Durward Williams early consecrated his life to

Christ and dedicated it to the service of humanity.

On finishing his course at one of our colleges in America, he and his wife accepted a call from the Mission Board to work in China. He labored there many years, until struck down



Conducted by Promise Kloss

Joseph

BY JESSIE WILMORE MURTON

THE sacred stories are replete with lore
Of her, the mother of the Sinless One,
But what of him the Boy called father? He

Who called Him son, that yet was not
his son;

Who taught small, awkward hands to
guide a saw,

To wield a mallet, skill with plumb
and plane;

Acquaintance with the cruel nails that
soon

Would pinion that young flesh with
fierce, hot pain?

They say that Mary taught Him this
and that—

And truly so; but as the tale I scan,
Somehow, I always meet a carpenter

Teaching a clear-eyed Lad to play the
man!



A Testimonial of Father Love

BY A RECENT MEDICAL GRADUATE

DEAR FATHER:

Another year has rolled around, another year filled with your advice and help. How much I appreciate your standing by me these past few years, you will never know. It seems to me that we have been drawn together with a bond of friendship that transcends the relationship of father and son.

Your kindly spirit of self-sacrifice has been a wonderful inspiration to me. You have made my plans your plans, my ambitions your ambitions, and your family's happiness your career. I honestly know in my heart that to emulate your life has been and always will be my greatest ambition. To be a father to my children, as you have been a father to me, will be all that I have a right to ask of this life. And with the realization of this dream, I, too, will be able to consider my life a success.

Whatever Ruth and I achieve in this life we owe to you. The realization of this becomes crystallized in our minds every day that slips by. It is strange to me that to know you better and to be bound to you with a true comradeship I had to wait until the latter years of my life at home and my first away. The way you have taken my wife and made

her your daughter, has developed in me a pride and gratefulness I have never known before. It has made me realize that to look away from home for true friendship is to find a friendship of little comparable value.

You guided my coming into manhood with such infinite care that I shall always be grateful. It is to you that I owe my increasing realization of the true values of life. At times it seemed so difficult to reach an understanding with you on even some of the smallest differences, but of late years these obstacles seem to have melted away. Where they came from I do not know, excepting I do know that at times I was too impetuous, ungrateful, and distant in my relationship with you. Nevertheless, I know that I have you alone to thank for our better understanding of each other. I know it has taken untold patience on your part, and I do thank you, for it has meant everything to me. For the little gratitude I may seem to have shown, forgive me, and believe me, I am grateful.

That you and mother may always be happy, that you may never suffer want, that you shall have my eternal gratitude on this your "happy birthday," is my pledge. So here is to a long and enjoyable life with your children.



A Letter to Father

FATHER O' MINE:

"Behold, the Lord stood upon a wall made by a plumbline, with a plumbline in His hand." The wall stood upright for many years because it was built on the square.

Of course you know whence came these words, but my purpose in using them is to assist me in paying a tribute to a remarkable man, my father. To me you are a great man. You are not only my father, but my best friend also,—a rare combination.

You are right; your letter to me on the occasion of my twenty-fifth birthday has a greater significance and meaning than any physical object you might have sent me. The letter written on this occasion is a

precious document I shall treasure.

I am looking forward to having you with me when I have reached the halfway mark, twoscore and ten. If I reach that time, I don't want to have just the memory of a great man with me, but the great man in person, and I hope God in His providence will permit this. We all have to travel the same road of life together, but the last great journey must be made alone.

Yes, I have had more than the usual experience in this first quarter span. What I have gone through is nothing compared to what you have experienced in the same length of time. Dear father, you have had your share of life's pitfalls, but you still are able to keep your chin up. You have more courage and will power than I have, and because of these, I still depend on you. You have always been on the square with me, and taught me to be honest, and I have yet to regret this teaching.

You mean so very much to me, father; and when I read that part of your letter in which you said, "And if I am not here at the end of the second twenty-five years," I could not help but choke up at the very thought of it. I can only illustrate my feeling by referring to the Bible story of Samson. When his hair was cut, his power was gone. I am by no means a weakling, but I depend a whole lot on you, father, even though we are many miles apart. I have the feeling that you are beside me in all that I do or accomplish, regardless of whether I am down or up; and as long as I have that feeling, I am bound to go ahead.

You know, I am sure, that I have in my possession all your letters since the first one written me ten years ago, when I first left home. I have them in the order they were written, and what a story of life they tell! Words of counsel, criticism, and good cheer, all of which sum up your teaching of being on the square. My purpose in keeping these letters is to help me in later years, if you should pass before I do, to bridge the gap between the time of your passing and the meeting again up yonder.

Yes, you are right, it is far better for us to work on that castle not

builded with hands, but eternal in the heavens, rather than to work merely on the earthly castle. Of course, while we are on this earth, it is for us so to shape our lives that success will come as a reward of our labors. This is the law of life, as long as such success shall not rob us of eternal joy.

So, father, here's my hand to meet yours on this occasion—a boy's to his father's.

I am what I am because of you; I have a promising outlook on life because of you; I have a belief in everlasting life because of you; and above all, I have the rare privilege of having a great man for a father and friend because of you and one who now rests across the river, who long ago suffered that I might live. Let us both on this occasion pay a silent tribute to her memory.

May you and I and those we love, with us now, be all together when the second quarter span is reached, is my prayer to Him today.

With much love,

YOUR BOY.

An Appreciation of Father

To the father's love and sacrifice, Mrs. James Farley Cox, in her book, "Home Thoughts," has paid a beautiful tribute in the following:

"There is no reason why he whose roof shelters both mother and child, whose patient, anxious toil sustains and supports both their lives, should receive such scanty recognition both of his due as the unselfish worker

and breadwinner for his offspring, and as the giver of that deep, tender, intense love which is to many men the moving influence in their lives and the controlling purpose of their every act. . . .

"In a daily newspaper there appeared a pleading advertisement, that a young girl should communicate with her father, who was 'dying of grief' at her desertion. He was a poor carpenter, a hard-working man, who had reared his family by unceasing effort and saved a little for

Father's Way

My father's the strangest man!
Of course I love him dearly;
But really, it does seem to me
He looks at things so queerly.

He always thinks that every day
Is right, no matter whether
It rains or snows, or shines or blows,
Or what the kind of weather.

When outdoor fun is ruined by
A heavy shower provoking,
He pats my head, and says, "You see,
The dry earth needs a soaking."

And when I think the day too warm
For any kind of pleasure,
He says, "The corn has grown an inch,
I see without a measure."

And when I fret because the wind
Has set my things awirling,
He looks at me and says, "Tut! tut!
The close air needs a stirring."

Sometimes I think, when on his face
His sweet smile shines so clearly,
It would be nice if every one
Could see things just so queerly.

—Adapted.

a possible dark day. The girl, both pretty and attractive, had reached her eighteenth year, and probably chafed at the restraints his fatherly protection put upon her life in one of the most dangerous parts of a large city.

"Gradually, the man used all his savings in searching for his lost child; slowly he lost heart and strength. The family were reduced to a narrow limit of support, and he was really dying of grief, when the columns of a daily paper were generously used to reach, if possible, the erring daughter. Photographs of her and of him were printed over brief appeals. . . . At last she came, and met neither reproach nor anger; he was at peace when once he had seen her face again and heard her voice!

"Many a broad chest and stalwart frame cover and conceal a pain like this, which may have begun its destructive work at the first dishonorable step of a dear son or the first thoughtless act of a loved daughter."

The following stanza has surely been the sentiment of sons and daughters who have really understood and appreciated father:

"Only a father, but he gives his all
To smooth the way for his children
small;
Doing with courage stern and grim
The deeds that his father did for him.
This is the line that for him I pen—
Only a father, but the best of men."

A Father to His Daughter

ADVICE given (in writing) to a girl by her father when she left home to attend school at North Chili, New York.

DEAR DAUGHTER:

Be true to your God, your parents, and your convictions.

Be sure to read your Bible and pray much every day.

Be sure to be ladylike, loving, congenial, pleasant, helpful, virtuous, and holy.

Be sure to guard your company, your places, and your hours.

Be sure to dress consistently with your pilgrim calling and with what you are doing.

Be sure to study economy; sacrifice; we are for you.

Be sure to write home at least once a week; letters relieve lonesome feeling and shorten the time.

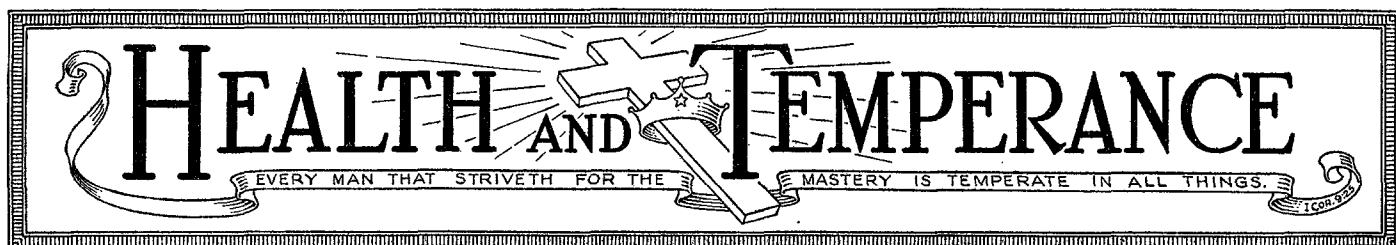
Above all, be sure to keep blest. Heaven is cheap at the greatest cost. God bless you.

Your loving Father.

—The Free Methodist.



Studio Light



How About Your Blood Pressure?

BY BELLE WOOD-COMSTOCK, M. D.

Diet for the First Class

WE cannot expect in an article of this kind to discuss all the causes of high blood pressure, but I think it may safely be said that a large proportion of high blood pressure cases can be grouped under two heads: First, those associated with overcharged tissues—incomplete tissue exchange, or metabolism, as this is called; and second, those in which a state of nervous tension is evident in the physical and emotional make-up. Those of the first group are more or less overweight, and can afford to lose flesh. Those of the second class are just as liable to be too thin, with digestive and nutritional inadequacies.

Treatment of Two Types

From a dietetic standpoint the treatment of these two types is quite different. The first group are treated with the idea of relieving their metabolic burden and making them lose weight. This metabolic overload may or may not be due to excessive eating. It may be, and often is, a result of the body's loss of power to burn up and eliminate the food after it has been digested and assimilated. The treatment of the second group is directed toward improving their nutritional state, feeding their often starved and depleted nerves, and training their digestive organs back to normal ability. This restores balance between muscle tension and muscle relaxation, and overcomes the general tightness, with its strain on all body organs.

In both of these conditions it is important that the patient be safeguarded from anything like a deficiency diet. Even those who are losing in weight must be sure to get enough of the essential foods, and those who are endeavoring to gain in weight must receive their necessary calories in the most easily digested and assimilated form. Both classes will need to be intelligent as to their dietetic needs. The fleshy ones may need to use self-control, and the thin ones a special measure of faith. After all, the mental calmness and serenity that follow a definite faith are by no means the least important part of the treatment of any high blood pressure, no matter what the cause.

We will consider first the dietetic treatment of the first class—those who can afford to lose a little weight. The losing of this extra weight will of itself relieve the body of a great burden. The blood will flow more easily, the heart will be relieved, clogged tissues will be freed of their extra load, and the blood pressure will tend to drop, relieving the feeling of tension which so often accompanies it. Let this class try the following program:

Breakfast of fresh juicy fruit, followed by a glass of buttermilk or hot skimmed milk.

Lunch or supper of soup or raw vegetable salad, a glass of skimmed milk or buttermilk, with perhaps an egg or a serving of cottage cheese. The starch should be limited to one slice of bread or its equivalent, with very little in the way of butter or concentrated dressings.

Dinner, whether at noon or night, a raw vegetable, one or two of the following cooked vegetables: Spinach, cabbage, asparagus, cauliflower, turnips, summer squash, artichokes, Brussels sprouts, string beans, celery, beet tops, onions, or any other leafy vegetables or greens. Choice of a starchy vegetable, as potato (preferably baked), Hubbard squash, green peas, corn, parsnips, carrots, beets, dried legumes (these should be cooked plain, without fatty seasoning); cottage cheese, eggs, milk or milk soup, buttermilk, or any two of these. Simple dessert, *if any*, may be prune whip, tapioca, etc., and occasionally plain cake. No bread or other starch should be used at this meal, unless the starchy vegetable is omitted. Fruit juice, tomato juice, or the water in which vegetables have been cooked, may be taken between meals with advantage in many cases.

The number of calories taken will vary with the amount of weight that is to be lost, and with individual needs as to appetite urge, muscular activity, etc. But when calories are reduced more than suggested in this program, they should be taken from those parts of the meal which are made up largely of starch, fat, or

sugar. There is already enough reduction in this respect, so that there is very little more that can be eliminated without reducing the entire food intake to the point where the person may suffer from a sense of being underfed.

A marked loss in weight is often not necessary to cause a very definite drop in blood pressure. And after the blood pressure has dropped to normal or near normal, it may be kept at its optimum point even if more food is allowed than in the above outline. It all depends upon the degree of obesity and how much weight actually needs to be eliminated.

The thing for these persons to learn is the great advantage of a diet that is not too concentrated, but which permits the cleansing, alkalizing effect of fruits and vegetables, with a sufficient amount of protein in order that the body may carry on its processes efficiently, and only the total amount of food per day that can be easily and completely cared for in the digestive tract and tissues.

Protein Sufficiency

There has much been said about the harm of excessive protein in high blood pressure. It is true that the complexity of the valuable protein element makes it less easily handled by the processes of metabolism than the more simple food units, notably starch or sugar, the burning of which has been likened to the easily burning kindling in a wood fire. And it is true that in the days when meat was eaten freely, the excessive protein thus taken often threw too great a burden upon the body's powers of food processing. But this is not to say that there can be any possible advantage in reducing protein intake to the point where the body is insufficiently supplied and thus handicapped in even a greater way because of lack of material to work with.

The ideal situation is to supply in an easily digested form the amount of protein the body actually needs to carry on its work most effectively, avoiding any diet which, because of its one-sidedness, would tend to be too high in protein concentration, or in any other one-sided concentration, for that matter.

In the ordinary vegetarian diet there is very little chance for exces-

sive protein. Any excess of concentrated food is often more liable to be in those things that we speak of as starchy substantial than in valuable tissue-building protein food. It is particularly important, in conditions of high blood pressure, that all such food be taken in a simple, easily cared-for form. This is accomplished by using largely of milk. Milk in its various forms, including cottage cheese, is thus a valuable aid in a diet designed to reduce high blood pressure. The skimmed part of the milk, containing the protein, permits of an adequate protein ration with few calories.

The Second Type

Now we will discuss for a few moments the second type of high blood pressure,—those cases associated with a low state of nutrition and with nervous manifestation. These people are often thin, tense, sometimes with increased pulse rate and pounding heart, of which they may at times be more or less conscious. There may be other symptoms suggestive of an excitable nervous state.

In any kind of high blood pressure there may or may not be a high color of throat and face. Of course there are some cases where there is an overlapping of type, and any case of high blood pressure, whether fat or thin, may have nervous symptoms. However, if the individual is underweight, it is rarely wise to put him on a low calorie diet—one that would tend to make him lose any more of his valuable pounds. If the patient has symptoms of nervous excitability, whether emotional or purely physical, any reduction in food intake must be done with much more care than if he is of a calm, placid make-up.

The diet of this nervous, high-tension person must be adjusted so as to place the least possible tax upon the nervous system, because the demands upon the nerve mechanism are very great in the accomplishment of any digestive process. Therefore plenty of calories in the form of easily digested and assimilated food is often the best dietetic treatment for this overwrought type of high blood pressure patient. Any diet, whether the patient is thin or fat, which makes him more nervous because of food lack, will probably do more harm than good. Tense nerves are usually overworked nerves, and they need to be fed.

Let us plan a diet for this nervous, thin type of person with high blood pressure:

Breakfast, fruit in the form best handled by this person; toast or other dextrinized cereal; milk—preferably

boiled because in this form it is more easily digested. Extra cream may be added to fruit cereal or milk in order to increase the calories. But the amount of cream used, in addition to the milk, depends largely upon the person's ability to handle it. This simple breakfast may be enough to begin with, its variety and caloric value being increased as there is need.

Lunch or supper may be just the same as breakfast. There may be great variation in the kind of fruit used, or when desired a raw vegetable may be substituted for the fruit. There are many forms in which easily digested food may be taken. Well-masticated breadstuff of any kind may be all right, but the meal should never be one sided in its bread or cereal content. Toast with simple cream dressings may be attractively served. Milk protein should be included in a form most practical and the most easily taken by the individual, remembering that boiled milk has an advantage in digestive ease over that which is raw. A milk or cream soup is good in many cases. The simplicity of any meal is important, a small variety always being easier han-



dled by the digestive tract than a larger one. For example, a piece of fruit and bowl of brown rice and milk might be the meal of choice. The patient should not make the mistake of taxing his digestive tract with two dinners a day, as many do. Leave the cooked vegetable meal for the dinner hour, whenever that may be, preferably, of course, in the middle of the day; and as early as possible, if it must come in the evening.

Dinner, two or three vegetables prepared simply, having only one that might be called a starchy vegetable; milk protein in some form; bread or moderate dessert, usually not both. Other foods that may be added to this meal as they are desired are: eggs (moderately), nuts, dates, raisins, honey, olives, avocado. Such foods as macaroni, spaghetti, and rice should be used rather sparingly at this meal. When used during the day, they should take the place of the cereal at one of the two other meals already served.

Artificial, concentrated foods should be eliminated largely if not entirely from the diet. The concentrates that

may be used if a high calorie diet is desired, should be those natural ones that, while easily digested, have a definite vitamin and mineral content. Many of these have already been mentioned, and may be used at any meal.

The above diet lists are of necessity in somewhat skeleton form. But the principle being understood, they can be worked out in various ways. The important thing is to provide an adequate ration in a simple form, the total caloric intake depending on the need for loss or gain in weight.

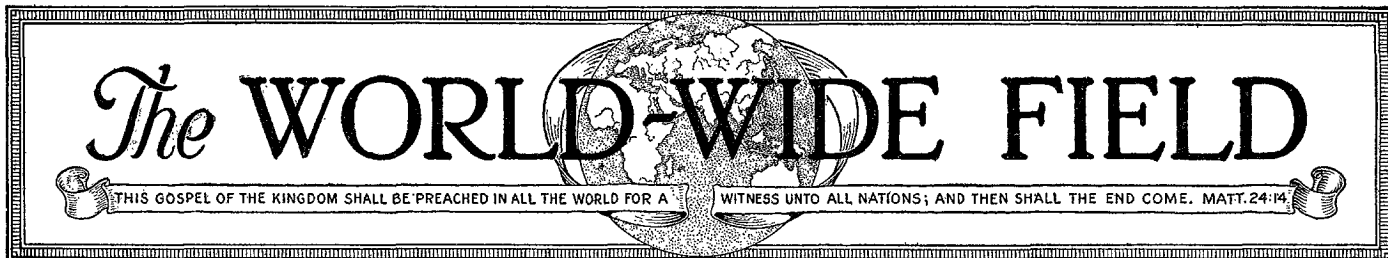
After a person has for a time been on a very careful diet such as those given above, and his condition tends to approach more nearly to normal, more leeway may be allowed as to diet selection. In the diet for any high blood pressure case the correct principle should always be followed, remembering, in food planning, to avoid too great a tax upon the digestive tract, and to regulate caloric intake according to body needs, and not simply according to the demands of a capricious or overzealous appetite.

Cause of High Blood Pressure

We can imagine why the ordinary business man, with his meat diet, his tea and coffee, his tobacco and what not, should have high blood pressure, degenerated heart muscle, coronary disease, and often meet sudden death at the time when he should be in his prime. But why men active in a cause that stands for simplicity and wholesomeness of diet and abstinence from drug-containing beverages, tobacco, alcohol, etc., should so suffer, seems a puzzling question. But what with continued nervous tension attendant upon many problems, long sitting at desks and in prolonged committee meetings, and a diet, while free from definitely objectionable things, still high on the side of concentration, with its greater or less tax upon the digestive powers, it is not an entirely unexplainable condition.

The work must go on, the committees must sit, but the diet can be adjusted to meet the needs of urgency and tension, and be simplified to the point of digestive ease and real body help. We firmly believe that wisdom as to food intake, serenity in meeting problems, firm faith and trust in the One who guides and bestows all, will safeguard a man from those conditions that handicap and cut short his work long before it is rightfully complete.

"I KNOW whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12.



Leaves From the Colporteurs' Diaries

BY C. E. WEAKS

WE take delight in sharing with the REVIEW family some of the soul-stirring stories which are passed on to us from colporteurs' diaries. These gospel pioneers, the colporteurs, are far more than mere book-sellers. They are messengers of the cross, carrying peace, hope, and light to many a troubled soul who sits in darkness. Often as I have read these stories I have thought of that statement referring to the Saviour's work found on page 24 of "Ministry of Healing:"

"What a busy life He led! Day by day He might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast and peace to the distressed. Gracious, tender-hearted, pitiful, He went about lifting up the bowed down and comforting the sorrowful. Wherever He went, He carried blessing."

A colporteur in a faraway land, after giving a brief résumé of his experiences in recent months, adds:

"The greatest joy of all—if it can be said that one phase of Christian work brings more joy than another—is the opportunity of speaking words of comfort to the troubled and sorrowing. Making a call one morning, I was invited in and began speaking of the love of God and so introduced my book. The woman said to buy a book was impossible, so I made a few remarks about our glorious hope of eternal life, and of the hope of meeting our loved ones again. This brought tears to her eyes. She then said: 'I am in trouble. My son is lying at death's door in a distant town, in the grip of that terrible disease, cancer.' I sought to comfort her with some of the precious promises of our God, and pointed out that Christ was the Great Physician, and could and would heal if we asked, believing. I then suggested that we tell the Lord all about it, and ask for His help. The woman was delighted at this, and we presented the case before Him. She was only able to say a few words between her broken sobs of grief, but I am sure the Lord heard the groaning that could not be uttered. I left that home a happy man, but I was made happier still when, about half an hour later, I met the woman on the street and saw that she had a peaceful smile on her face, betokening the inexpressible peace that comes from above and passeth all understanding."

"The same day I helped a farmer lift a calf into his cart to be taken to market, and later dined with a general of the

British army. What varied experiences the canvasser has!

"I have not told of unpleasant experiences. As I write, they seem to have vanished into oblivion. They are entirely eclipsed by the happier ones. It always seems that God gives the hard experiences that the joyful ones may seem the more joyful by contrast."

A sister colporteur working in one of our large American cities writes:

"As I go daily from door to door, many interesting things present themselves for me to do: massaging a woman suffering from a stiff neck, bandaging the hand of a man suffering from blood poisoning, straightening the teeth of a little boy who fell from the porch, giving a Bible study to a lady interested in the Sabbath, for a whole week taking care of a bedridden patient after the day's work, praying with a lady whom I found crying hysterically. All these seemingly insignificant services give me entrance into the homes and the opportunity of taking orders which otherwise would be impossible to obtain."

A brother whose work, since he entered the colporteur ministry, has been unusually fruitful in soul winning, has just given us a brief résumé of a week's work. It reads as follows:

"Worked in garden Sunday morning. Went seventeen miles to deliver a book, then stopped where a 'Daniel and the Revelation' had previously been delivered. Thirty-minute Bible talk. Stopped at another home where the sister has kept the Sabbath for six months; intends to be baptized. Had prayer with them; gave a Bible study that evening. On Monday worked seven hours; gave Bible study between 6 and 7, and between 7:30 and 9. Tuesday, hard rain; worked six hours. Bible study in evening. Wednesday, worked seven hours; attended prayer meeting in the evening. Thursday, worked eight hours made two appointments for two future Bible studies, and gave study in evening. Friday, worked six hours; gave Bible study at night to twelve people. Sabbath, studied Bible and REVIEW AND HERALD in the morning, in the afternoon took twelve people to services; taught a class; went shopping after Sabbath. No time wasted, and thanks to God for His mercy and the strength He gives me to continue in this service to help save mankind and be a witness for Jesus."

Naturally the colporteur meets those who are antagonistic to his work. A colporteur has just written of his experience in meeting a bishop

of one of the large denominations. When he introduced his book, the bishop replied:

"Yes, that's what I thought. I've been watching these meetings down here, and you and I can't talk. You people are quite cunning. You have a nice way of setting your feet on a man's doorstep, and before long he is an Advent. You people can set a man on the north pole after you make an Advent of him, and leave him there without anything to eat; and when you come back forty years later, he would still be an Advent. You folks come in and steal our members, and I don't like it. So I can't talk. I'm on to you."

Yes, our Adventist people are loyal people. When the message really gets hold of them, they remain faithful. And we are told in the Spirit of prophecy, "The printed page is therefore essential, not only in awakening them to the importance of the truth for this time, but in rooting and grounding them in the truth, and establishing them against deceptive error."—"The Colporteur Evangelist," p. 8. Our good books do help people to be faithful, as the bishop has given them credit for being.

Colporteur Cooke, in faraway Wales, gives us a story of his life since he entered the colporteur ministry. He writes:

"In the year 1928 I accepted the truth. Previous to this I had been working in an outfitter's shop. Somehow I could not stay there, although they gave me Sabbath privileges. The Lord was calling me definitely into His service, so I entered the colporteur work. The first week with a big book, I shall never forget. I approached the people, hardly knowing my canvass, but the Lord blessed me. All that week a voice seemed to say to me, 'The Lord desires your whole life for this work.' Since that day I have never failed to pay my way because 'faithful is He that calleth you.'"

"Just recently I had a striking experience. I had made up my mind to finish work for the day, as it was six o'clock in the evening. As I was walking down the street, a voice seemed to say, 'Go to the house next to the one you finished.' So impressive was this urge that I went back, and was invited in, introduced to a friend, and then began to canvass. In my canvass I mentioned the subject of trials and their object, showing how we are to partake of Christ's sufferings, and look forward to the time when Christ's glory shall be revealed, when we shall be glad also with exceeding joy, and there shall be no more pain."

"I was taken into the next room where lay a little boy, thirteen years old, who

couldn't hear, speak, or eat, only drink, because he was completely paralyzed; his two hands were rigidly held to his face, and his crossed legs were like sticks. He was helpless. I shall never forget the picture as long as I live. If there was a mother who needed prayer, this boy's did, and so I prayed right there for her. We both felt that God had led me there.

"What a privilege to be a colporteur ministering to such burdened hearts, and bringing hope and comfort! For more than six years this has been my joy, and I realize that this work does not need men and women who can merely sell books, but consecrated workers who have their hearts warmed with the love of

God, and the truth woven into their lives.

"I could write a book of experiences, but space will not permit. Oh, how my heart aches sometimes as I look down the tabular report to see how few there are in this work, when Sister White says, 'Where there is one canvasser in the field, there should be one hundred.'"

Yes, it is a blessed service, and truly in days like these, scores of consecrated Seventh-day Adventists ought to be entering this line of service which, we are told, is to be so largely used in giving the loud cry of the third angel's message.

S. E. California-Arizona Conference

BY E. F. HACKMAN

THE Lord is indeed blessing our humble efforts in this field, where both ministers and laity are united in a strong endeavor to win souls. It is our purpose to baptize 1,000 in 1935, and I believe by the help of God it can be done. Since the first of the year we have launched ten evangelistic efforts, all but one being in full swing now, and we have high hopes that there will be a goodly harvest of souls.

The Sabbath before last J. A. Neilson, our home missionary secretary, baptized six persons at Brawley, in the Imperial Valley. One more was taken in on profession of faith. This is the first fruits of the church members' work in distributing Hope of the World tracts. They are reaching 5,000 homes every week through the mail and from house to house. Once a week our elder in the district, H. A. Rentfro, speaks over the radio. As a result, so large an interest has been aroused that we have now sent three Bible workers into the valley, and we fully believe that many will be brought into the truth as a result of the work done there.

Last Sabbath I baptized eleven, who were brought into the message as a result of a lay evangelistic effort held in the El Cajon church. This effort was conducted by two young nurses of the Paradise Valley Sanitarium, who were assisted from time to time by other young people. Others are also interested, and we hope to baptize twenty before the effort is closed.

Last January we held a lay preachers' institute at the Paradise Valley Sanitarium, which was attended by forty prospective lay preachers. We had a profitable time together, and practical instruction was given in simple evangelism. Since that meeting twelve lay efforts have been launched, and we hope to see good

results from them. The lay preachers set for themselves a goal of 153 baptisms.

All over the conference we see evidences of the Lord's blessing. In northern Arizona, in the little town of Tuba City, the Presbyterian minister and his wife are deeply interested in the truth, and are attending Sabbath school.

Our pastor at Tucson informs me that a former Catholic priest is much interested in the truth, and thus far has accepted all the light that has come to him.

An Indian Mother's Resignation

BY ORNO FOLLETT

THE young North American Indian mother sat on a mat with her head bowed over her only child, a frail babe of five months. Her sad, dark eyes were filled with a nameless dread, as she gazed silently into the wasted face of her loved one. Long days and lonely nights had stretched into weeks, as she watched on, but now the dread hour was nearing; already her little one was passing into the shadows of the dark valley.

Light footsteps outside told of the approach of a neighbor. In a moment, one of our Indian sisters quietly entered the room, and sat down by the sorrowing mother's side.

"Would you like to have me read for you from the Bible?" she asked.

"Yes, please do," the young mother replied.

Our sister opened the book and read words of cheer and comfort: "Fear not: for I am with thee." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For

Scattered around the little desert town of Blythe, we have fourteen isolated believers, but no church organization. They have been faithfully living the truth, and now plead for a tent effort, stating that seventeen people are keeping the Sabbath. In another desert town, Barstow, one of our doctors settled about two years ago, and without the aid of a minister soon had as many as twenty-seven people attending the Sabbath school, and as a result there is a real interest. We sent a young interne to this field, and he now reports that eight are ready for baptism and twenty-five more could easily be baptized when an effort is held. We were also able to purchase a very nice church in the city, that will seat 200 people, at a cost of only \$600.

When I first came to California, I imagined that there was not much virgin soil left for a minister to work, but I was greatly mistaken, for there are many cities and counties in this conference where the voice of the minister has never been heard. Our people are united in carrying the message to every nook and corner of this large conference.

We also thank God for a good increase in offerings and tithes thus far this year, and it is our object to be faithful to the great work that God has committed to us.

I am . . . thy Saviour." "Let not your heart be troubled. . . . In My Father's house are many mansions. . . . I go to prepare a place for you. And . . . I will come again, and receive you unto Myself; that where I am, there ye may be also."

Then she sang in a low, sweet voice:

"Have Thine own way, Lord!
Have Thine own way!
Thou art the Potter;
I am the clay.
Mold me and make me
After Thy will,
While I am waiting,
Yielded and still."

A new, sweet peace began to steal over the young mother's heart, as our sister sang on:

"Have Thine own way, Lord!
Have Thine own way!
Wounded and weary,
Help me, I pray!
Power—all power—
Surely is Thine!
Touch me and heal me,
Saviour divine!"

The sad end came. The funeral services were over. The little one had been tenderly lowered into its last resting place. Its trinkets and toys

were placed by its side, and three or four Indian blankets were spread over the little form. As the grave was being filled, silent men, weeping women, wailing grandmothers, and wondering children returned to their huts. Our faithful sister followed the young mother to her home, to learn if there was anything more she could do to comfort her.

The ordeal was over. The bereaved mother turned to our sister and said:

"For a long time I have known my babe was going to leave me. The sorrow which came into my heart seemed almost more than I could bear. It seemed as though it would crush me. But you came and read those beautiful words from the Bible, and you sang; and my heart was com-

forted. Now I know that Jesus cares, and that I shall meet my babe again when He comes to take us home."

Dear brethren, this experience took place, not in far-away lands across the seas, but in Arizona, in the month of February of this year (1935), and the intelligent young mother, raised in a heathen home and formerly among the most prejudiced, is now anxiously studying the message. But she is only one among three hundred and fifty thousand of her race who need the saving message for this last hour. Shall we not work, give, and pray more earnestly that the glad tidings of the Master's soon return may be quickly carried to these long-neglected tribes here in our own homeland?

Sabbath Observance

Experiences of a Railway Employee in Accepting the Message

BY J. SPIBY

HAVING been asked to write some of my experiences, I will do my best to tell you how the Lord has blessed us. We know He will bless all those who will stand for the word of God and keep His commandments.

I am a railway employee in the locomotive branch of the New South Wales Railways Department. About three years ago I heard at the locomotive sheds much about "the Kent Mission" then in Cowra, so I told my wife, and we decided to go to hear what this man Kent had to say about the Bible. We were like most other people; we thought our own religion, the Church of England, was right. But when we attended the first service, we realized we were on the brink of starvation spiritually. We could not stay away from any more of the meetings, because of the abundance of the bread of life that was continually given out there from the word of God.

The Prospect of Instant Dismissal

When we heard the Sabbath truths presented, we became very much troubled. We could not see how I could keep the Sabbath and retain my position, as I was called upon to work all hours of the day or night, any day of the week, and the rules of the Railways Department state that we must go to work whenever called upon, or receive instant dismissal. Things seemed to look hopeless for me to serve God and keep my job. But my wife and I made it a matter of prayer, asking God to guide us.

I made application to all the railway officers, from the shed chargeman up to the chief commissioners, and

even to members of parliament, for exemption from duties on the Sabbath.

These appeals continued during a period of twelve months. I was willing to transfer to any department, anywhere in the state, or to work on any shift, any day but the Sabbath. The only reply I could get was that it could not be granted in the locomotive sheds, and that there were no vacancies in the workshops. We realized that the Lord wished us to take our stand for Him, and trust Him to supply all our needs.

My overseers tried in every way to cause me to depart from my convictions. They put me to the hardest work they could, to make me complain; but there was nothing to complain about, for God gave me the strength I needed. I was given a lot of night work, and yet it did not grieve me, for it afforded me the opportunity to do more work for the Lord in Big Week, Ingathering, etc. I absolutely refused to work from sundown Friday to sundown Saturday. I was told that I was mad, and was called a fool, and many other names.

Tests of Faith

On Friday, May 6, 1932, I was advised to start work at 11 P. M., but refused to go because of my religious convictions. I was suspended for refusing duty, and had to make out a report on Monday. When the steam shed inspector read my report, he told me to begin duty at once. I received a letter from the head of the locomotive branch in Sydney, stating that if I came under their notice in

this respect again, it would be more seriously regarded.

I continued to keep the Lord's Sabbath in spite of the threats of the department. On Saturday, September 17, 1932, I received advice to report for duty at 4 P. M. I again refused on the same grounds as before, and was again suspended. I had to put in another report on Monday, and it was forwarded to Sydney. On Tuesday a telegram was sent from Sydney for me to start work at once, and a letter stating that unless I was prepared to attend duty as required in future, I would be dealt with in accordance with the regulations.

These words did not weaken my resolution. They only strengthened my faith in God. Realizing that everywhere about us are men who have departed so far from God that they know not of a Saviour whose coming is near, I sought the Lord earnestly as to what I could do to help them. It was impossible to talk to them; but I endeavored to show them by my life the works and love of God.

The wheat season came, which meant a busy time for the railways for about three months. I was called upon to go as fireman on the train, and all men connected with the running of trains were called upon to work 110 hours or more fortnightly. The devil was determined to have his own way and make me work on the Sabbath day.

On Saturday, December 10, 1932, I was called to work on a goods train at 5:33 P. M. Refusing again, I was suspended a third time. I had to put in a report on Monday. Just to show how the Lord allows us to be tried, I was off work for a whole week, with no signs of resuming. Still I had faith and trusted in the Lord.

On Saturday night, December 17, 1932, a note came for me to sign on duty at 11:18 that same night. The next week I made application to the Railway Appeals Board against the loss of payment while under suspension. It was not really the money that I was appealing for, but it was on principle, because of my belief, and to make that known I was compelled to go for the money. While waiting for the case to be heard, I was again called upon to work on Friday night, December 23, at 8:13. I again refused on the same grounds as before, but nothing was done with me this time.

A New Test

The experience that followed is a wonderful instance of the working of the Holy Spirit. On Friday, January 6, 1933, I was advised to sign on duty as fireman at 10:58 A. M. to go

to Monteagle and return to Cowra. Before leaving, I made inquiries as to what time I would arrive home, and was definitely informed by all concerned that I would be home at 5:10 P. M. With that assurance I signed on duty. Many times along the track I prayed that the Lord would make it possible for me to be home before the Sabbath, which would come in at 7:15 P. M.

When about fifteen miles from Cowra, however, we heard that we might have to go farther than Monteagle. If so, I would not be home before sunset. I continued to pray that the Lord would show me the way of escape, as He had promised. I felt it would be wrong for me to leave the train, as there was no one to relieve me. Arriving at Monteagle, we were told we had to go on to Young. It was when leaving Monteagle that the Lord, through the Holy Spirit, spoke to me and showed me the way of escape. The message was, "Do not claim payment for time worked after sunset."

Arrived at Monteagle about 6:50 P. M. on the return journey, I asked the guard of the train for the drivers' time sheet, and wrote on it, "I do not wish to claim payment after 7:15 P. M." At 7:15 I drew the driver's attention to the setting sun, also the time, and informed him of what I had written on his sheet, as he knew that it was my Sabbath. We arrived in Cowra at 9:28 P. M.

On Monday I was called upon to explain why I had apparently signed off duty without authority before the completion of the rostered shift. I informed them that I did not sign off duty, and that it was against my religious convictions to work between sundown Fridays and sundown Saturdays, or to receive payment for any time worked during that time in cases of necessity. The day before pay day the timekeeper informed me that he had been instructed to pay me for all the time, as the laws of the State said that if I worked I must be paid for it. Again that still small voice told me a way of escape, and on pay day, Friday, January 20, after receiving my pay, I sent a postal note for 6s. 3d., the amount received for the time worked on the Sabbath, direct to the railway commissioners, accompanied by a letter stating what the amount was for. By return post I received a receipt.

The Case Before the Appeal Board

To me all this experience seemed a mystery. I could not see any reason for it at all, but there is a good lesson to be learned from it. Do the Lord's will, and question not; for the Lord's ways are best, as you will see from

the appeal case that was heard on January 31, 1933, in Sydney.

The charge read was for failing to come to duty as advised, and the punishment was to lose payment for six days under suspension. I pleaded guilty, for I had broken the rules and regulations, namely, that "all persons employed by the chief commissioner must devote themselves exclusively to his service and attend at such hours as may be required, and pay prompt obedience to all persons placed in authority over them." Although I may be employed by the railway commissioners, my God comes first. We are told to render unto Caesar the things that are Caesar's, and unto God the things that are God's. When the laws of the country conflict with the law of God, then I must obey God. God has promised that if we obey Him and have faith, He will feed and clothe us.

I know that God was with me at the Appeal Court. They tried to make it appear that it was a case of emergency; but the chairman told them that, if they had tried, they could have given me the time off for which I asked.

Comments of the Judge

One of the most important things in the case was the time that I worked on the Sabbath, January 6, and the receipt for 6s. 3d. from the commissioners. The chairman said that was proof that I was sincere in my belief, and that the commissioners should hold on to a man who would stand up for his convictions. He also said that if the Railways Department had more such men, it would be a better railway service. I was later placed in the witness box, and if ever there was proof that God is true to His promises, it was then, for He spoke through me words that my frail lips could not have uttered. I told them that to my mind the working of a goods, or freight, train was not a case of emergency.

The Decision of the Appeals Board

We adjourned until the Appeals Board made its decision, and when

recalled, the chairman addressed me as follows:

"Mr. Spiby, the board has considered this matter very carefully, and I must say, as I indicated during the hearing, it is a treat to find a man who has some religious convictions and is prepared to stand up for them. For that each member of this board gives you due credit. On the other hand, there can be no escaping the conviction that on this particular day you pushed your individual conscience, so far as we are capable of judging, beyond its proper limit. You should have gone on duty, assuming it was a matter of emergency, and taken up your duties. The decision of the board is that you lose two days' pay, not six days' pay, under suspension. We can only advise you, Mr. Spiby, that when you get a call in circumstances like this, give the department the credit of believing they won't trespass on your religious principles improperly. If facts show you they have trespassed, make representation of the fact with a view to remedying it."

To the railway solicitor, Mr. McDonald, he said, "The board, without any criticism of the department's action in this matter, wants to recommend for consideration that efforts be made to place this man in a position where his religious convictions, taking them at his individual standard, may not come in conflict with his official duties."

About three weeks later I received word that I was to be transferred to Cardiff workshops at once. So after my annual holidays I started at Cardiff, and I feel that the Lord has brought us here to be living witnesses to the power of God.

I could give many other experiences since accepting this message. God has richly blessed us for our stand for His truth. I do hope that this testimony will be helpful to others, and that whoever reads it will not give me any praise, but will praise and serve the God of heaven, who is the giver of all things, even eternal life.

A Year of Blessings at Pacific Union College

BY BENJAMIN P. HOFFMAN

THE hand of God has been over the work at Pacific Union College during the year just closing, giving us a good enrollment, protection from any serious losses by fire, sickness, or other calamity, and even more gratifying results in the spiritual interests of the institution. Under the leadership of President W. L. Smith, faculty and students have

sought to maintain a genuine spirit of Christian devotion, together with highest possible scholastic attainment.

The religious services have been well attended, and the various lines of student missionary activities fostered as far as circumstances would permit. Much help has been provided for church, Sabbath school,

and Missionary Volunteer work in near-by counties. With good representation from many of the mission lands, a live Foreign Mission Band has been functioning, some members of which have left for distant fields during the year, while others are now under appointment.

About seventy young men and women are registered as theology students or making Bible their major field of study. Over one hundred have been enrolled in the course in the prophecies of Daniel and the Revelation, and the other Bible classes have been well filled. Excellent Week of Prayer meetings were conducted in the autumn and spring by Alfred W. Peterson and C. Lester Bond, of the General Conference, respectively, assisted by F. G. Ashbaugh of the Pacific Union.

A group of baptismal candidates have been meeting for regular studies once a week the greater part of the year, and on April 27 it was our privilege to lead twenty-one of these into the water to witness by baptism their acceptance of the Saviour and entrance into the family of God. Of this number, five are Japanese, one is from an orthodox Jewish home, and several others are from other faiths. We are sincerely grateful for this fruitage of the year's endeavors, and we earnestly desire the continued prayers of God's people that, with His blessing, this college may press on in its Heaven-appointed work of saving young men and women and preparing them for soul-saving work at home and abroad.

Is your place a small place?
Tend it with care!
He set you there.

Is your place a large place?
Guard it with care!
He set you there.

Whate'er your place, it is
Not yours alone, but His
Who set you there.

—John Oxenham.

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

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:
Eureka July 25-28
S. E. California-Arizona, La Sierra June 13-23
Nevada-Utah:
Reno July 6—
Salt Lake City July 13—
Southern California, Los Angeles June 20-30

Southern Union

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

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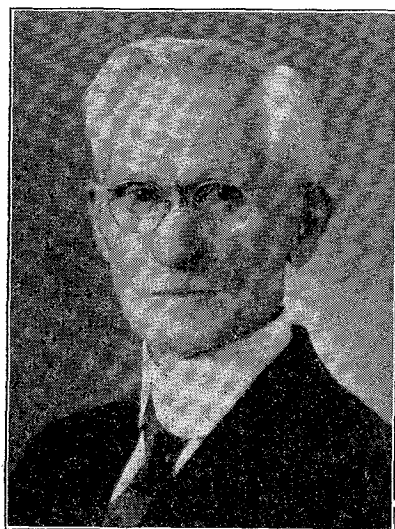
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I Remember

by

D. W. REAVIS



SOME time ago a continued story of pioneer days appeared in the *Youth's Instructor*, told to the editor by Brother D. W. Reavis, who has spent a lifetime in this message, working for its advancement, largely through the literature ministry.

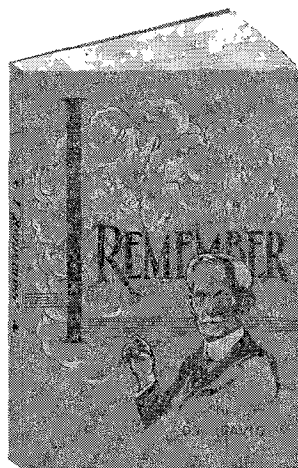
It presents a picture of the old plantation home in Missouri that only one who has lived through those days can portray,—life before the Civil War, the days of slavery, interesting farm experiences,—all tinged with the humor that makes such narrative interesting.

Then after the war come later experiences, just as thrilling, just as interesting, but more mature and more instructive. For what is more wonderful than a world-wide message to a young man, a message that catches his interest, excites his ambition, and crystallizes his effort?

So this is a story written by a real friend of the message, a real friend of boys and girls and the older boys and girls, the father of *Present Truth*, who is still young at eighty-one.

And now the author has gathered it, and much more, into a book. It is a story truly worth while. Read it to the family group around the evening lamp; let the young people catch a glimpse of service—happy service that has done much to forward this message. If a man is happy at eighty-one, as he looks back in retrospect over a long road, it is a pretty good recommendation for the younger feet.

The book contains 143 pages, an attractive cover, and a frontispiece, and of course the Missouri farmhouse. Price, 60 cents, trade (75 cents in Canada).



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OF SPECIAL INTEREST

AMONG our valued contributors, Nathaniel Krum, of South Africa, has furnished us a number of fine poems. These, with others, have recently been embodied in a book of 128 pages, under the title, "God Walks the Hills and Other Poems." These poems embrace a variety of themes, and deal particularly with some of life's practical questions. It is printed by the Sentinel Publishing Company, Kenilworth, Cape Province, South Africa. It can be secured for 75 cents a copy, postpaid. United States postage accepted.

Meetings in the Baltic Union

WRITING from Riga, L. H. Christian, president of the Northern European Division, says:

"We are having excellent meetings here in the Baltic Union. There are large and promising openings among both Protestants and Catholics in these lands. The work is making progress in every field. The membership of the Baltic Union is now over 5,200. The Suschenhof Training School in Latvia has an enrollment of more than sixty, and there is an excellent spirit in the school. Brother K. Rose and his associate teachers are doing a large work. We must soon open a school in Estonia.

"One great need of this field is more chapels. An earnest appeal for a house of worship has come in from Narvo, right on the Russian border, where we have a large church. Industrial conditions in these countries have been improving recently. We find our own people of better courage and with a wider spiritual outlook. Certain conditions in these sections of the old Russian Empire seemed uncertain for some years. Today things are more stable. H. L. Rudy, the union president, and his fellow workers are laboring with good success in their efforts to build up a well-established work in this field."

The Literature Ministry in South Africa

DURING the last two years there has been a decided upward turn in the literature ministry within the territory of the Southern African Division.

As we look at the figures for 1934, we find they reveal most encouraging progress. During 1934 we sold \$51,195 as compared with \$37,805 for 1933. Thus a marked gain is shown for 1934 over 1933.

Brother F. E. Potter, field missionary secretary for the division, and L. A. Vixie and Fred Ficker as leaders in the South African Union, are giving strong leadership to our colporteur force. We have some fine men and women in the field, and these faithful workers are pressing on in the work as valiant soldiers of the cross.

Recently an institute was conducted for these faithful workers, and a number of new recruits have been enlisted. We are looking forward to 1935 as being a banner year for our book work in this division. As in other parts of the world, so here in Africa we find the literature

ministry is proving to be a mighty factor in the finishing of the work. So let us continue to pray that God will abundantly bless this phase of our soul-winning endeavor.

J. F. WRIGHT.

Island Fields Entered

IN spite of financial and other difficulties, the advent message is pressing on into new fields. A. V. Olson, president of the Southern European Division, writes:

"Last fall, we sent Brother Mansell, of Madeira, to the Azores Islands to open up the work there. I have just received a letter from him in which he says that the Lord is blessing his work. As a result of his labors from house to house, he has already won a number of souls. They have organized a Sabbath school of sixteen members, and prospects are bright for establishing a good church there in the near future. He has finally succeeded in getting a good hall, in which he plans to begin a public effort this month. This is another new field opened up in spite of hard times. We are glad that one by one our island groups are being entered. In a few weeks, Brother Raposo, of Portugal, and his family will sail from Lisbon for the Cape Verde Islands."

Some New Home Study Courses

WE have come to the time of the summer vacation, when many of our ambitious young people are planning to make up one or two studies by correspondence in order to lighten the work of the coming school year. It is a pleasure to remind these young people that the Home Study Institute, of Takoma Park, Washington, D. C., is the Extension Division of the Associated Colleges of Seventh-day Adventists, and its credits are accepted at full value by our colleges and academies. The Institute, which first opened its doors to students about twenty-five years ago, has grown in numbers and prestige until it has the largest enrollment of any of our schools. It is better able today than ever before to serve the interests of its growing family of students.

Several new and attractive courses are offered in the catalogue, which has recently come out. Among these, "Objective and Standardized Tests," a new upper-division course, prepared and administered by H. E. Edwards, director of the Department of Education of Emmanuel Missionary College, will be of special interest to a large number of our progressive teachers. The Institute is also offering a new upper-division course on Missions and Mission Problems, prepared by T. R. Flaiz, and a course in Public Speaking, prepared by C. E. Weniger, head of the Speech Department of Pacific Union College. Professor Weniger will also correct the test papers in this course. Full particulars concerning some ninety other courses are given in the catalogue, a copy of which will be sent to all who

apply. Address the Home Study Institute, Takoma Park, Washington, D. C. W. E. NELSON, Secretary, General Conference Educational Department.

Good News From the Far East

I HAVE not forgotten your request that I send now and then a clipping from correspondence which you might use in the REVIEW AND HERALD. The following word is just at hand from E. M. Adams, director of the West Visayan Mission:

"One of our problems now is to meet present operation, to say nothing about advancement—advancement at a time when calls were never more urgent than now. Our churches are working. They would do much more if we could give them more pastoral help and direction in their labors. We have a number of calls for tent meetings that we are unable to answer, and some of these are coming from presidents of municipalities.

"Our tent effort in Capiz, which began about two weeks ago, is very encouraging. Some of the influential people there are manifesting an interest in the truth. In fact, a Catholic living across the road from the tent, gathered in children to sing with open windows in the hope of hindering our tent meeting.

"A leading member of the municipal board wrote an article for the local paper, in which he mentioned this man. He said that if the man did not wish to listen, he should not disturb others who do, and that this unbecoming conduct was contrary to what they had been taught in the Catholic Church. He said that the days of the Inquisition are over, and that we are free now to do as we please, and signed himself, 'A Catholic.' He has been attending the meetings very regularly, and last Sabbath, when I was in Capiz, he came with another person into our Sabbath service following the Sabbath school."

I am glad to tell you that Mrs. Griggs, in answer to prayer, is making very satisfactory improvement, and we expect a complete recovery.

FREDERICK GRIGGS.

Radio Results in Shanghai, China

"FOR over a year advent messages have been given each Sunday morning, from ten to eleven o'clock, over station XMHA, Shanghai, China," writes R. H. Hartwell, chaplain of the Shanghai Sanitarium. "God has added His blessing, and from at least three continents letters have come, stating that the timely messages have been heard. Recently such letters have come to us from Framingham, Massachusetts, and Hollywood, California. Also persons in New Zealand have written in to our station that they have heard these lectures.

"Here in Shanghai, as well as in several other port cities, many have listened every week. We are not trying to entertain the public, but to present 'the faith which was once delivered unto the saints,' and are glad to learn that we are getting into the inner chambers of some of the higher classes who might be unwilling or even afraid to attend church. May we not expect that God will finish the work quickly?"