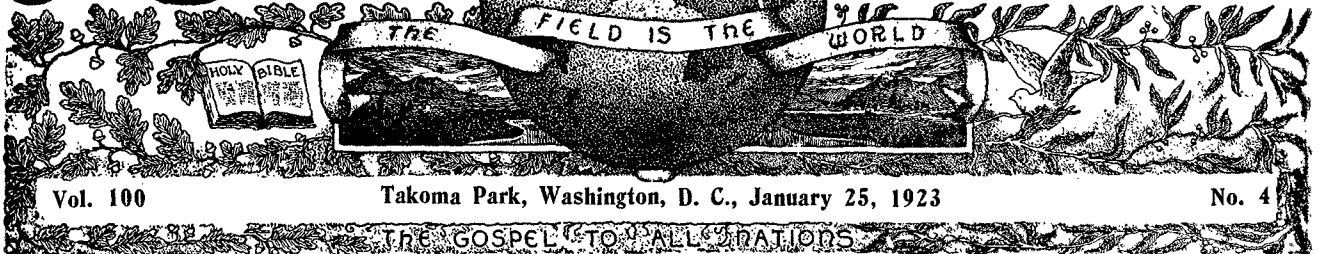


# The Advent Review and Sabbath Herald



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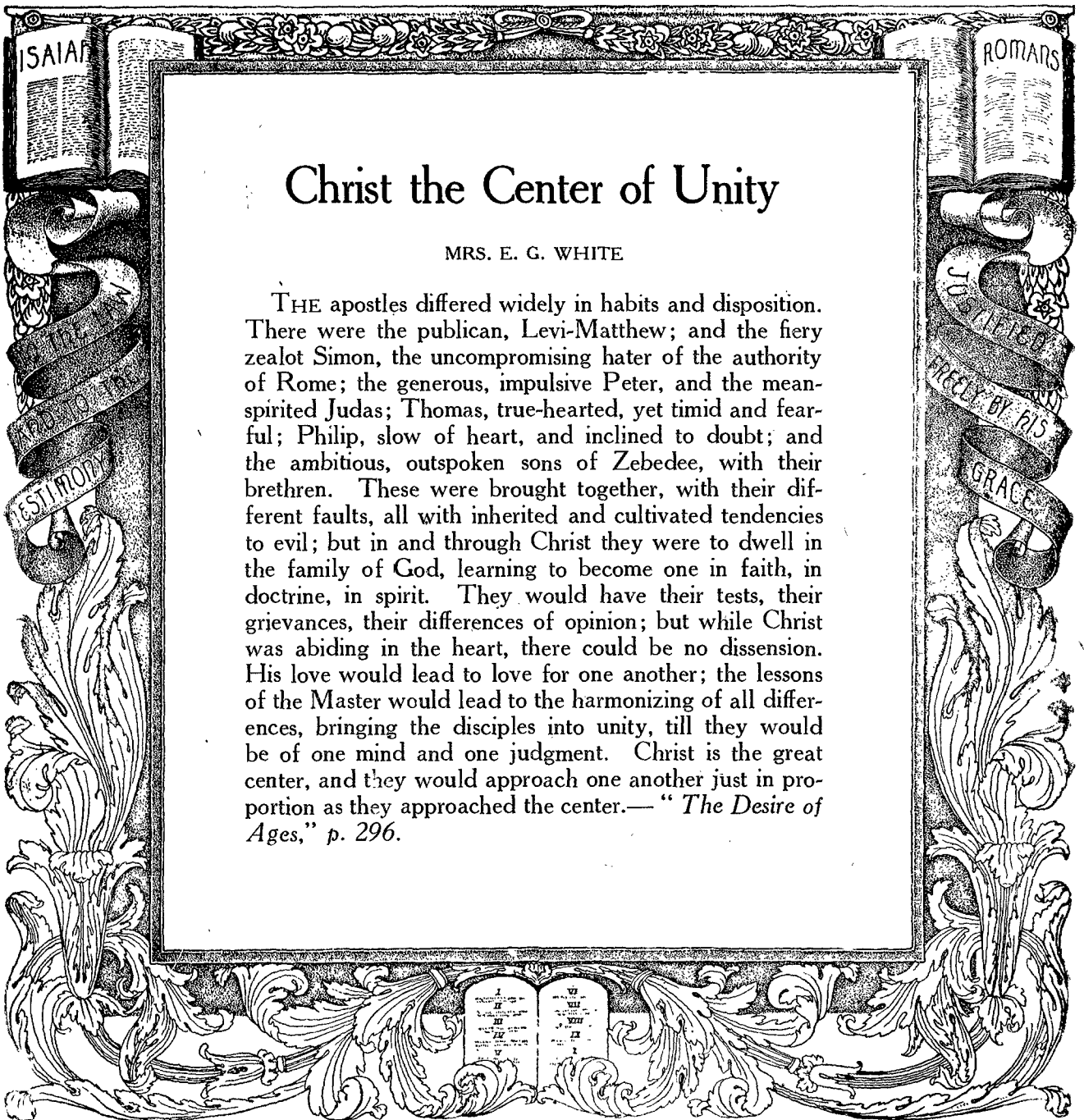
No. 4

THE GOSPEL TO ALL NATIONS

## Christ the Center of Unity

MRS. E. G. WHITE

THE apostles differed widely in habits and disposition. There were the publican, Levi-Matthew; and the fiery zealot Simon, the uncompromising hater of the authority of Rome; the generous, impulsive Peter, and the mean-spirited Judas; Thomas, true-hearted, yet timid and fearful; Philip, slow of heart, and inclined to doubt; and the ambitious, outspoken sons of Zebedee, with their brethren. These were brought together, with their different faults, all with inherited and cultivated tendencies to evil; but in and through Christ they were to dwell in the family of God, learning to become one in faith, in doctrine, in spirit. They would have their tests, their grievances, their differences of opinion; but while Christ was abiding in the heart, there could be no dissension. His love would lead to love for one another; the lessons of the Master would lead to the harmonizing of all differences, bringing the disciples into unity, till they would be of one mind and one judgment. Christ is the great center, and they would approach one another just in proportion as they approached the center.— *"The Desire of Ages,"* p. 296.



# Significant Events of the New Year

## Reparations Conference

DURING the early days of the new year the eyes of the world were turned to Paris and Lausanne. In the former city a conference, in which Great Britain, France, Germany, Belgium, and Italy participated, was held on the question of German reparations, and came to an end with the powers disagreeing. The main point of difference was on the guaranties which should be exacted of Germany. In the main, agreement was reached on the amount of reparations to be paid. This was placed at approximately fifty billion gold marks. As a guaranty of payment, France desired that the Allies levy on certain of Germany's internal and export industries, by force if necessary. This was not agreeable to Great Britain. The chief problem complicating the question was the economic condition of Germany. It is stated that starvation is threatening twenty million Germans in the near future. Producing only two thirds of the food it consumes, and with its currency inflated beyond the point of real purchasing power, the German nation faces a problem that is difficult enough of itself without reparations. The national debt exceeds one trillion marks, and the present state of the currency has reduced German credit to the point where it does not exist. There is a sinister rise in food and fuel prices, due to reckless profiteering, and unemployment is a growing and inevitable condition under the circumstances. Besides all this, the republic is struggling against internal movements which seek to overthrow it.

## Near Eastern Conference

In Lausanne the Near Eastern conference continued with little progress toward actual settlement. At times, breakup of the conference was threatened, and, in the main, points of difference rather than of agreement were emphasized. Return by Great Britain of the Mosul oil lands was demanded by Turkey, and there was disagreement on the customs tariff and on the question of judicial guaranties for foreigners residing in Turkey.

## Debts, and Billions for Armament

Comment has been caused by what one news service calls "the greatest paradox of modern times," found in the fact that nations suffering from financial depression, and even on the verge of bankruptcy, are preparing to spend billions of dollars on armies and navies in 1923. France owes 316,984,988,953 francs, yet is planning to spend 4,782,915,675 francs on armament this year. England's debt is £1,090,482,000, yet she expects to spend £127,183,500 on her army and navy in 1923. Italy has national liabilities totaling 122,000,000,000 lire gold, and the army and navy budget stands at 3,380,000,000 lire. A newspaper comment, that the nations are "fighting mad," is appropriate, and but echoes the words of Scripture.

Following is a table prepared by American Government experts who are studying the question of national debts from the standpoint of military expenditures. The figures do not accord in all particulars with those given by the various countries, due to the fact that in the national budgets not all military items are included under the head of army and navy. The table gives the latest figures available for the standing army, population, and percentage of the total current revenues that go for army expenditures alone, in the countries indicated.

Country	Army	Population	Per Cent of Revenue
Belgium .....	120,000	7,700,000	16.8
Czecho-Slovakia .....	150,000	13,000,000	26.5
Denmark .....	27,500	3,000,000	20.4
France .....	690,000	14,000,000	31.3
Italy .....	356,000	40,000,000	14.2
Netherlands .....	20,000	6,800,000	18.7
Norway .....	30,000	2,600,000	12.8
Spain .....	253,300	21,000,000	34
Sweden .....	19,500	6,000,000	31.2
United Kingdom .....	256,700	47,000,000	15.2
Poland .....	250,000	25,000,000	59.5

## Naval Competition

After surveying these figures relating to Europe's armies, one's thoughts naturally turn to the naval armaments of the world. By the terms of the Washington treaty, the number of battleships, battle cruisers, and airplane carriers was limited to a figure which allowed Great Britain to increase her ships of that type. Consequently she is laying the keels of two new battleships. The United States, under the treaty, cannot begin the building of new capital ships until 1931, but is obliged to scrap some already built in order to reduce to the maximum strength. Attention is called, however, to the fact that naval competition in capital ships is not at an end, but is merely directed into new channels. Rather than depending on size, the nations are competing in the efficiency of the craft in their possession. As one writer puts it, "In the new era it will be a battle of wits rather than dollars. . . . The skill and efficiency of warship designers will be matched to produce for their own flags and within treaty limits the best fighting machines in each class."

Relative to light cruisers, flotilla leaders, and destroyers, Secretary of State Charles E. Hughes, in a recent address, pointed out that at the Washington Conference the proposed tonnage was 450,000 for Great Britain and the United States, and 270,000 for Japan. A year after the conference the British tonnage of cruisers less than ten years old is 218,390, and that of the United States is negligible. In consequence, heavy building programs are under way in the lighter naval departments, and the actual result of the Washington Conference seems to be to direct naval competition rather than limit it. C. A. H.

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"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

VOL. 100

TAKOMA PARK, WASHINGTON, D. C., JANUARY 25, 1923

No. 4

## Healthful Living

### Physical Habits in Their Relation to Spiritual Life

BY THE EDITOR

THE Scriptures of Truth set forth one and only one way of salvation. Christ declares, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:6. The apostle Peter emphasizes this truth in his address before the Jewish Sanhedrin. Referring to Christ, he says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

The means of salvation in and through Christ Jesus are plain and simple, so plain that even the little child as well as the man of mighty intellect may avail himself of its gracious provisions. Read it in that beautiful gospel text so many times repeated: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. The apostle deals more specifically with the means by which salvation may be obtained through Christ Jesus. He declares that through His death we obtain justification, or are made righteous from the sins of the past; and that through His indwelling life, the Holy Spirit, we are saved from falling back into the pit from which He rescued us.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5: 8-10.

Saving faith in Jesus Christ is more than mere sentiment or emotion. It is a faith which works by love and purifies the heart. Gal. 5:6. It is a faith which takes Christ at His word, and lives in obedience to His commandments. In other words, it is a living, working, concrete faith, which changes the heart and transforms the life, and leads one to walk in harmony with the instructions of divine revelation.

The enemy of all righteousness has sought through the ages to subvert this beautiful doctrine of righteousness and salvation by faith. He has sought to make it appear that man must work out his own salvation; that by the deeds of the law, by ritualism, by form and ceremony, by ordinances, fastings, penances, by eating and drinking, man could earn a home in the kingdom of God.

Man must indeed co-operate with His Saviour in the work of redemption, but in doing this he will work out in his life only that which Christ creates within. In other words, he is "created in Christ Jesus unto good works." Eph. 2:10.

It is well for us to bear these principles in mind as we consider the question of healthful living, and the relation which physical habits bear to the spiritual life and to the plan of salvation.

In considering the question of health reform we are answering a demand which has come to us from the field for many months, and the only excuse we have for devoting so much space to it in one issue of our church paper, is that we may bring the question before our readers in balanced relation, considering it, not as relates to the work in America alone, but to our world-wide work; because we must remember now that this movement is spreading out to all the world, and our church paper goes to readers in every part of the habitable earth. With this introductory statement we proceed to the discussion of the principles involved.

#### Relation of Health Reform to the Second Advent Movement

God identifies Himself with all the interests of His people. He desires both their spiritual and their physical welfare—the health of their bodies as well as the prosperity of their souls. This thought of God is indicated in the words of the apostle John: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

The reason for this divine interest is found in the close relationship existing between man's physical and spiritual powers. The body of the believer is represented as the temple of the Holy Spirit, and anything which weakens the body defiles the temple. Declares the apostle Paul:

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20. (See also 1 Cor. 3: 16, 17.)

The relation of the subject of health reform to the last gospel message is indicated in the very conditions which exist in the world. The last days are likened unto the days of Noah and of Lot. In excess of eating and drinking, and in the indulgence of unholy ambition, men forget God. Read this striking simile as found in the words of the Master:

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and

brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

#### A Warning Against Excess

Against this spirit of intemperance in eating and drinking the Christian believers of the last generation are specifically warned. Unless they gave diligent heed to their ways, there would be danger that the prevailing spirit around them would take possession of their lives, and that they would become overcharged, not alone with the cares of this life, but with surfeiting (overeating) and drunkenness. Luke 21: 34.

In the very nature of the case the threefold message is a message of reform, and must call men back, not alone to primitive godliness and spiritual life, but must also effect reforms in physical life. As to the direct relationship of health reform to the threefold message, the servant of the Lord declares:

"The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert."—*Testimonies*, Vol. I, p. 486.

Some have been inclined to feel that questions of health were interlopers; that they were a needless appendix to the message. Regarding this we have the following statement:

"Said the angel, 'Abstain from fleshly lusts which war against the soul.' You have stumbled at the health reform. It appears to you to be a needless appendix to the truth. It is not so; it is a part of the truth. Here is a work before you which will come closer and be more trying than anything which has yet been brought to bear upon you. While you hesitate and stand back, failing to lay hold upon the blessing which it is your privilege to receive, you suffer loss."—*Id.*, p. 546.

But while the subject of health reform is as closely related to the message as the right arm is to the body, it is never to be made the body itself. It is not to be made the leading, specific message of today, but stands as closely related to it as does an important member of the body to the body itself.

"The health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent."—*Id.*, p. 559.

#### The Object of the Health Reform Message

Its object is not primarily and chiefly for temporal benefit nor for the prolongation of life in this present world, but rather as an aid to the spiritual life, as a means whereby the people of God may be fitted for life eternal. This is clearly indicated by the apostle Paul. He says:

"Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9: 25-27.

Regarding this point the servant of the Lord makes the following clear statements:

"You need clear, energetic minds, in order to appreciate the exalted character of the truth, to value the atonement, and to place the right estimate upon eternal things. If you pursue a wrong course, and indulge in wrong habits of eating, and thereby weaken the intellectual powers, you will not place that high estimate upon salvation and eternal life which will inspire you to conform your life to the life of Christ; you will not make those earnest, self-sacrificing efforts for entire conformity to the will of God, which His word requires, and which are

necessary to give you a moral fitness for the finishing touch of immortality."—*Testimonies*, Vol. II, p. 66.

"All who profess to be followers of Jesus should feel that a duty rests upon them to preserve their bodies in the best condition of health, that their minds may be clear to comprehend heavenly things."—*Id.*, pp. 522, 523.

"Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. All the laws of nature—which are the laws of God—are designed for our good. Obedience to them will promote our happiness in this life, and will aid us in a preparation for the life to come."—*Christian Temperance*, p. 120.

#### Rests Primarily upon a Physiological Basis

Upon what basis should the question be considered? upon the moral or the physiological basis? We reply, Primarily upon the physiological basis. It becomes a moral question to the extent that the physical habits affect the spiritual life. When the violation of physical law is prompted by lust or passion, or when it leads to the violation of moral law, sin results; and it is in this sense that we understand the statement made in "Christian Temperance and Bible Hygiene:"

"It is as truly a sin to violate the laws of our being as it is to break the ten commandments. To do either is to break God's laws. Those who transgress the law of God in their physical organism, will be inclined to violate the law of God spoken from Sinai."—Page 53.

Yet there are sacrificing toilers for Christ who wear out their lives in service for the Master, as did the martyrs of old. Many times they have violated the physical laws of their being, not from choice or to satisfy the cravings of the flesh or of the appetite, but they were impelled by a love which led them to count their lives of little value in the service of their blessed Master. Their sacrifice and toil, instead of leading them to the violation of moral law, led them more perfectly to exemplify its holy principles in their lives.

Some have been inclined to restrict the scope of the subject of health reform. They have fastened their eyes upon one little detail, and have made that a shibboleth, a rallying cry, for all their fellow men. They have failed completely to comprehend the breadth and length of the subject. Against this narrow, one-sided view we have been definitely warned. The subject of healthful living is a broad and comprehensive one. We shall consider now its scope and general bearing.

#### What Is Comprehended in the Work of Health Reform?

We answer, All that pertains to the development, preservation, and use of the physical and mental powers. It pertains to the food we eat, the water we drink, the air we breathe, the clothes we wear, the houses in which we live, our time of sleep and exercise and relaxation, cleanliness of the person and premises, rational treatment when ill,—in fact, all that contributes to the development and use of the wonderful body which God has given to His children.

We do not hope in this discussion to consider the many ramifications of this complex question. Our design is to consider its general features in relation to the teachings of the Bible and the spirit of prophecy, particularly the question of diet, inasmuch as this question is one which demands liberal if not leading consideration. The subject of healthful living in its various phases will be dealt with in subsequent articles by some of our physicians.

It was the privilege of the editor to attend a convention of our medical workers, held at Madison, Wis., in the month of June, 1916. A number of physicians and ministers were in attendance. At this convention

considerable time was spent in the discussion of what was involved in the subject of health reform. As a result of the discussion there was adopted by the convention an excellent comprehensive statement of principles. We are pleased to present this statement in this connection as an elucidation of the primary object of this section, namely, the scope of health reform:

"1. The control of appetites and passions: self-control instead of self-indulgence.

"2. The use of wholesome and nourishing foods, containing the necessary food elements in proper proportion.

"3. Abstinence from the use of alcohol and tobacco, tea and coffee, flesh meats, rich and highly seasoned foods, irritating spices and condiments.

"4. The limited use of sugar and pastry foods.

"5. Simplicity in variety and amount, and in the scientific combination and preparation of foods.

"6. Proper clothing of the body as relates to warmth, protection, simplicity, and modesty, avoiding constrictions and improperly adjusted weights.

"7. Sufficient and appropriate exercise, especially for those whose work is sedentary.

"8. Abstinence from the use of poisonous drugs, above all, avoiding the patent medicine habit; and an intelligent application of the principles of rational treatment, as represented in the proper use of water, air, food, electricity, massage, and other natural physiological stimuli and therapeutics.

"9. Strict cleanliness of person and premises.

"10. Proper and sufficient hours of sleep and relaxation.

"11. Proper and sufficient ventilation of churches, schools, dwelling houses, and especially sleeping-rooms.

"12. Activity in the warfare against flies, mosquitoes, and all other disease-producing and disease-carrying insects."

#### Effects of Extreme Views

It is to be regretted that this subject could not have been presented through the years upon this broad and comprehensive basis. This would have done much to widen the conception of the church, and to keep us free from some of the extreme and radical positions which have been taken by well-meaning but misinformed advocates of healthful living. Some of these, unfortunately, have injured the very cause which in their conscientious ardor they were seeking to advance. Their narrow conceptions have led many to reject a beautiful line of truth which, when presented in its completeness, commends itself to the judgment of every sincere believer. As to the effect of extreme views regarding this subject, the spirit of prophecy has definitely warned us:

"Our views differ widely from those of the world in general. They are not popular. The masses will reject any theory, however reasonable it may be, if it lays a restriction upon the appetite. The taste is consulted instead of reason and health. All who leave the common track of custom, and advocate reform, will be opposed, accounted mad, insane, radical, let them pursue ever so consistent a course. But when men who advocate reform carry the matter to extremes, and are inconsistent in their course of action, people are not to blame if they do become disgusted with the health reform. These extremists do more injury in a few months than they can undo in their whole lives. By them the entire theory of our faith is brought into disrepute, and they can never bring those who witness such exhibitions of so-called health reform to think that there is anything good in it. These men are doing a work which Satan loves to see go on.

"Those who advocate unpopular truth should be most consistent in their lives, and should be extremely careful to shun everything like extremes. They should not labor to see how far they can take their position from other men; but, otherwise, to see how near they can come to those whom they wish to reform, that they may help them to the position which they themselves so highly prize. If they feel thus, they will pursue a course which will recommend the truth they advocate to the good judgment of candid, sensible men and women. These will be compelled to acknowledge that there is a consistency in the subject of health reform."—*"Testimonies," Vol. II, pp. 377, 378.*

#### The Exercise of Good Sense

There is common sense in true health reform. It is not one-sided. It is not made up of fads or fancies.

It is based upon physiological and scientific principles, and it is so broad in its scope that it adapts itself to the various uses and needs and conditions of the human family.

"There is real common sense in health reform. People cannot all eat the same things. Some articles of food that are wholesome and palatable to one person, may be hurtful to another. Some cannot use milk, while others can subsist upon it. For some, dried beans and peas are wholesome, while others cannot digest them. Some stomachs have become so sensitive that they cannot make use of the coarser kind of Graham flour. So it is impossible to make an unvarying rule by which to regulate every one's dietetic habits."—*"Christian Temperance," p. 57.*

The following further statements from the pen of Sister White are worthy of careful consideration in this connection on the part of every reader:

"There are some who go to extremes. They must eat just such an amount and just such a quality, and confine themselves to two or three things. They allow only a few things to be placed before them or their families to eat. In eating a small amount of food, and that not of the best quality, they do not take into the stomach that which will suitably nourish the system. Poor food cannot be converted into good blood. An impoverished diet will impoverish the blood."—*"Testimonies," Vol. II, p. 367.*

"While we would caution you not to overeat, even of the best quality of food, we would also caution those that are extremists not to raise a false standard, and then endeavor to bring everybody to it. There are some who are starting out as health reformers who are not fit to engage in any other enterprise, and who have not sense enough to take care of their own families, or keep their proper place in the church. And what do they do? Why, they fall back as health reform physicians, as though they could make that a success. They assume the responsibilities of their practice, and take the lives of men and women into their hands, when they really know nothing about the business."—*Id., pp. 374, 375.*

It is the duty of every member of the church to study this question for himself. We are to study, not alone what health reform is in its general principles of application, but as well what health reform is as applied to each one of us, because it rests with each individual to take the general principles and make a specific application of them to his own physical condition and his own environment. If he does this intelligently, he will be so busy seeking to find out what his individual duty is, that he will feel no unwarranted concern over the duty of his brother, and above all will have no spirit of criticism of the manner in which his brother relates himself to the question.

#### Our Individual Relation to the Subject

What responsibility has the individual believer toward the subject of Christian temperance and Bible hygiene? Enough has already been said to indicate a direct personal relationship on the part of each believer. The responsibility consists in so acquainting himself with the question and so regulating his life in harmony with the principles of true health reform, that he shall be able to render to God the highest possible service of all the powers, mental, physical, and spiritual, with which he has been endowed. Regarding this practical application which every believer should make, we are instructed as follows:

"Men who are engaged in giving the last message of warning to the world, a message which is to decide the destiny of souls, should make a practical application in their own lives of the truths they preach to others. They should be examples to the people in their eating, in their drinking, and in their chaste conversation and deportment. Gluttony, indulgence of the baser passions, and grievous sins are hidden under the garb of sanctity by many professed representatives of Christ throughout our world. There are men of excellent natural ability whose labor does not accomplish half what it might if they were temperate in all things. Indulgence of appetite and passion beclouds the mind, lessens physical strength, and weakens moral power. Their thoughts are not clear. Their words are not



spoken in power, are not vitalized by the Spirit of God so as to reach the hearts of the hearers.

"As our first parents lost Eden through the indulgence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion. Abstemiousness in diet, and control of all the passions, will preserve the intellect and give mental and moral vigor, enabling men to bring all their propensities under the control of the higher powers, and to discern between right and wrong." — *Testimonies*, Vol. III, pp. 490, 491.

#### As Applied to the Home

Not alone should the believer apply these principles to his own life, but consistently and in the fear of God he should make the application to his own family. Upon parents is thrown a twofold responsibility: First, in expressing right principles in their own lives; and, second, in representing right principles in their homes.

"Healthful living must be made a family matter. Parents should awake to their God-given responsibilities. Let them study the principles of health reform, and teach their children that the path of self-denial is the only path of safety. The mass of the inhabitants of the world by their disregard of physical law are destroying their power of self-control, and unfitting themselves to appreciate eternal realities. Willingly ignorant of their own structure, they lead their children in the path of self-indulgence, thus preparing the way for them to suffer the penalty of the transgression of nature's laws. This is not taking a wise interest in the welfare of their families." — *Id.*, Vol. VI, p. 370.

#### In the Church and School

The work that is done in the home should be carried to the church and the school. Unitedly the members of the church should seek to represent these principles in their community, and the young men and women sent to our schools should have placed before them, on the part of instructors both in life and teaching, right principles regarding questions of health.

"There is a message regarding health reform to be borne in every church. There is a work to be done in every school. Neither principal nor teachers should be intrusted with the education of the youth until they have a practical knowledge of this subject. Some have felt at liberty to criticize and question and find fault with health reform principles of which they knew little by experience. They should stand shoulder to shoulder, heart to heart, with those who are working in right lines.

"The subject of health reform has been presented in the churches; but the light has not been heartily received. The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God. If the churches expect strength, they must live the truth which God has given them. If the members of our churches disregard the light on this subject, they will reap the sure result in both spiritual and physical degeneracy. And the influence of these older church members will leaven those newly come to the faith.

"The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted, and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?" — *Id.*, pp. 370, 371.

#### The Responsibility of Church Leaders

If a grave responsibility rests upon each lay member to let his light shine in true, clear rays, an increased responsibility is thrown upon the church leader, whether he be the elder of the church, a minister of the gospel, or the president of the conference. True leadership in the cause of God involves something more than merely holding office. Unfortunately, through the centuries there have been men and women who were leaders only in name, who did not truly appreciate what was involved in their high and holy calling. God calls upon men and women who are placed in responsible positions to stand stiffly for His

truth, and to represent in consistent lives and wise teaching the light He has given to His church. The responsibility of the leaders in the church is strongly emphasized in the spirit of prophecy:

"We should educate ourselves, not only to live in harmony with the laws of health, but to teach others the better way. Many, even of those who profess to believe the special truth for this time, are lamentably ignorant with regard to health and temperance. They need to be educated, line upon line, precept upon precept. The subject must be kept fresh before them. This matter must not be passed over as nonessential; for nearly every family needs to be stirred up on the question. The conscience must be aroused to the duty of practising the principles of true reform. God requires that His people shall be temperate in all things. Unless they practise true temperance, they will not, they cannot, be susceptible to the sanctifying influence of the truth.

"Our ministers should become intelligent upon this question. They should not ignore it, nor be turned aside by those who call them extremists. Let them find out what constitutes true health reform, and teach its principles, both by precept and by a quiet, consistent example. At our large gatherings, instruction should be given upon health and temperance. Seek to arouse the intellect and the conscience. Bring into service all the talent at command, and follow up the work with publications upon the subject. 'Educate, educate, educate,' is the message that has been impressed upon me." — *Christian Temperance*, p. 117.

#### Intelligent Leadership Demanded

God requires intelligent leaders. It is not enough for the leader to pass on to others, parrot-like, that which he has learned by rote. He needs to store his mind with a fund of information so that he is able to view the question from all angles, giving not only the plain, positive testimony of truth, but an answer as well to objections which may be raised against it. For this reason our ministers are urged to acquaint themselves with the science of hygiene and physiology, to become familiar with the laws of their being, so that they may understand the workings of the wonderful body which the Creator has bestowed upon them.

"Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene; they should understand the laws that govern physical life, and their bearing upon the health of mind and soul.

"Thousands upon thousands know little of the wonderful body God has given them, or of the care it should receive; and they consider it of more importance to study subjects of far less consequence. The ministers have a work to do here. When they take a right position on this subject, much will be gained. In their own lives and homes they should obey the laws of life, practising right principles and living healthfully. Then they will be able to speak correctly on this subject, leading the people higher and still higher in the work of reform. Living in the light themselves, they can bear a message of great value to those who are in need of just such a testimony.

"There are precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with all their labors in the churches. The people must have the light on health reform. This work has been neglected, and many are ready to die because they need the light which they ought to have and must have before they will give up selfish indulgences." — *Testimonies*, Vol. VI, p. 376.

#### A Lost Opportunity

Had our ministers faithfully presented these principles through the years, there would have been a decidedly different condition existing in the church. But, unfortunately, some have retarded the progress of reform by their own attitude toward this question. By depreciating remarks, by making health principles a subject of jest, they have not only thrown their influence directly against those who were seeking to advance health principles, but have held the people back from advancing as they otherwise would. Declares the servant of the Lord:

"The work of educating in medical missionary lines is an advance step of great importance in awakening man to his

moral responsibilities. Had the ministers taken hold of this work in its various departments in accordance with the light which God has given, there would have been a most decided reformation in eating, drinking, and dressing. But some have stood directly in the way of the advance of health reform. They have held the people back by their indifferent or condemnatory remarks, or by pleasantries and jokes. They themselves and a large number of others have been sufferers unto death, but all have not yet learned wisdom." — *Id.*, p. 377.

The higher one's responsibility in the church of God, the larger his accountability in representing in his life and teaching the principles of the truth. Hence, upon those occupying leading positions in the church a greater responsibility is thrown. To the presidents of our conferences the following admonition is given:

"The presidents of our conferences need to realize that it is high time they were placing themselves on the right side of this question. Ministers and teachers are to give to others the light they have received. Their work in every line is needed. God will help them; He will strengthen His servants who stand firmly, and will not be swayed from truth and righteousness in order to accommodate self-indulgence." — *Ibid.*

#### A Personal Appeal

We make a personal appeal to our brethren in the ministry. Has not the time come for us to take our stand upon the principles of health which God has given to His people? Should we not seek to make ourselves intelligent with reference to these principles, both from the standpoint of the teachings of the Scriptures of Truth and the Testimonies, and also from the standpoint of science, so that we shall understand the reasons for our faith and be able to give an intelligent answer as to the hope which we possess?

If we have failed in the past, has not the hour come when we should seek to redeem lost opportunities? We believe that our dear brethren and sisters throughout the world are waiting for us to move; for us to place before them in our lives a godly example. They are willing to receive instruction, and upon us God has thrown the responsibility of giving the instruction. We have been inclined in the past to feel that this was the work of the physicians. But it is, nevertheless, our work. We may not be able to deal with it from a physician's viewpoint, but we can work out these principles in our own lives, and then we can give to others the benefit of our experience. Upon the labors of all who will seek to do this, we believe God will let His signal blessing rest.

In the presentation of this question to others, let us never present it as the way of salvation, or even as the means by which salvation may be obtained. Christ is the way, His righteousness the means, by which we gain eternal life. In the outworkings of Christ's righteousness we shall seek to perform every act of life to His glory. The apostle Paul states the principle which should govern us: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

#### Man's Original Diet

As to the purpose of God in arranging man's original diet, there can be no question. The Scriptures of Truth plainly teach that to Adam, the father of the human family, was given a diet confined exclusively to the vegetable kingdom. This is the record: "God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

This evidently embraced the finer vegetable growths, such as were best suited to man's finer mechanism. To the animal creation there were given the coarser vegetable products, or the herbs of the field. "To every

beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat." Gen. 1:30.

As man increased and spread out from the garden of Eden, peopling the earth, this original diet would have continued to be His food. But sin came in and turned aside the purpose of God. The purpose was not thwarted; every one of God's purposes will carry in the end; but the full fruition of the purpose was delayed. The entrance of sin made necessary the enlargement of God's provisions, so that there was given man, not alone the finer vegetable products, but even the herbs of the field for his subsistence; and later, when by the destructive forces of nature in the flood every vegetable growth was destroyed, God gave to Noah, in his dire necessity, permission to eat of animal food. But the purpose of God, as we have already stated, remained unchanged.

This is shown in the experience of the children of Israel. God brought them out of the land of bondage. He led them for forty years in their wilderness wanderings. He gave them for their subsistence the "bread of heaven." Flesh food was not a part of His plan for them.

#### Ancient Israel a Type

Ancient Israel, in their journeyings to the land of Canaan, constitute a type of remnant Israel in their preparation for a home in the heavenly Canaan. As God sought to bring ancient Israel back to His original standard of diet, so it is His purpose to bring the remnant church back as far as possible to the original diet which he bestowed upon the human family.

This is clearly expressed by the servant of the Lord. She enjoins simplicity of diet, cleansing both of the flesh and of the spirit in harmony with the instruction of the apostle in Romans 12:1. This work of reform will exclude, as far as possible, the use of flesh foods. Eventually, it is declared, meat eating will be done away with. Flesh will cease to form a part of the diet of those who are looking for the coming of the Lord. Read these statements:

"God requires all who believe the truth to make special, persevering efforts to place themselves in the best possible condition of bodily health, for a solemn and important work is before us. Health of body and mind is required for this work; it is as essential to a healthy religious experience, to advancement in the Christian life, and progress in holiness, as is the hand or foot to the human body.

"God requires His people to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. All those who are indifferent and excuse themselves from this work, waiting for the Lord to do for them that which He requires them to do for themselves, will be found wanting when the meek of the earth, who have wrought His judgments, are hid in the day of the Lord's anger.

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." — *Testimonies*, Vol. I, p. 619.

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

### The Use of Flesh Foods

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

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

Sister White urges that those who are so situated that they can secure a vegetarian diet should conform their lives to be in harmony with this teaching, and she points out the danger of their following their own preferences in eating and drinking, instead of following the instruction of the Lord.

"If we could be benefited by indulging the desire for flesh foods, I would not make this appeal to you; but I know we cannot. Flesh foods are injurious to the physical well-being, and we should learn to do without them. Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and will lose their perception of what is truth; they will surely reap as they have sown."—*Id., p. 156.*

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

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

### The Danger of Flesh Eating

Why, it may be asked, has so much emphasis been placed upon a vegetarian diet, and so much said as to the dangers of flesh eating? Is it because the eating of a piece of meat, in and of itself, is primarily sin? We answer, No. Certainly, with the example of the Lord before us, both before and after His resurrection, not only in partaking of flesh Himself, but in providing it for His disciples, we could not take this position. Such a position would make of the Lord of life and glory a sinner, and this is unthinkable.

The danger attending the use of flesh today, compared with the years of the past, lies in the great increase of disease in the animal kingdom. Sin has had its effect upon the brute creation as well as upon the human family.

This great danger from disease in the use of flesh foods was pointed out long years ago. In the little book "How to Live," No. 1, published in 1865, we find the following statement on this subject from the pen of Mrs. E. G. White, under the general heading, "Disease and Its Causes:"

"There are but few animals that are free from disease. Many have been made to suffer greatly for the want of light, pure air, and wholesome food. When they are fattened, they are often confined in close stables, and are not permitted to exercise, and to enjoy free circulation of air.

"Many poor animals are left to breathe the poison of filth which is left in barns and stables. Their lungs will not long remain healthy while inhaling such impurities. Disease is conveyed to the liver, and the entire system of the animal is diseased. They are killed, and prepared for the market, and people eat freely of this poisonous animal food. Much disease is caused in this manner.

"But people cannot be made to believe that it is the meat they have eaten, which has poisoned their blood and caused their sufferings. Many die of disease caused wholly by meat eating, yet the world does not seem to be the wiser.

"Because those who partake of animal food do not immediately feel its effects, is no evidence it does not injure them. It may be doing its work surely upon the system, and yet the person for the time being realize nothing of it.

"Animals are crowded into close cars, and are almost wholly deprived of air and light, food and water, and are carried thus thousands of miles, breathing the foul air arising from accumulated filth; and when they arrive at their place of destination, and are taken from the cars, many are in a half-starved, smothered, dying condition, and if left alone, would die of themselves. But the butcher finishes the work, and prepares the flesh for market.

"Animals are frequently killed that have been driven quite a distance for the slaughter. Their blood has become heated. They are full of flesh, and have been deprived of healthy exercise, and when they have to travel far, they become surfeited and exhausted, and in that condition are killed for market. Their blood is highly inflamed, and those who eat of their meat, eat poison. Some are not immediately affected, while others are attacked with severe pain, and die from fever, cholera, or some unknown disease.

"Very many animals are sold for the city market, known to be diseased by those who have sold them, and those who buy them for the market are not always ignorant of the matter. Especially in larger cities this is practised to a great extent, and meat eaters know not that they are eating diseased animals."—*Pages 59, 60.*

### A Question of Importance

The importance attached to this question is great. There is required more than a mental or half-hearted attitude toward the subject. We are told in another article from the pen of Sister White,

"Many who are now only half converted on the question of meat eating, will go from God's people, to walk no more with them."—*Review and Herald, May 27, 1902, p. 8.*

The same principle which leads men to reject instruction on this question, will cause them to disregard other instruction, and lead to their final separation from God's people.

There is little excuse, under ordinary conditions, for the Seventh-day Adventist in the homeland who does not obey this instruction. He can supply his own table with an abundance of good, nourishing food from near-by markets. In traveling he can usually find sufficient good food at hotels and restaurants. It is a problem which each one must work out for himself, in the fear of God, to whom he is alone accountable, and do the best he can under all the circumstances of life. Only as he does this can he live and labor as in the sight of a holy God, with a conscience void of offense.

### Guarding Against Extreme Positions

As we have said, the evident design of God, before sin entered the world, was that the human family should subsist upon vegetarian food, excluding the coarser vegetable growths provided for the animal creation. With the entrance of sin, God did not change this original purpose, but its full fruition was delayed. He recognized that the conditions created by the fall would require that man should be allowed to partake of some foods which before had not been included in his bill of fare. Thus to Adam was given for his subsistence, to use as circumstances might demand, every herb of the field.

The necessities of the human family were still further recognized after the destruction of the earth by the flood. Every vegetable growth had been destroyed. Then there was given to Noah and his descendants permission to eat, not only of every green thing, but of animal flesh. God in His wise providence saw that in the dispersion of the race to every part of this



sin-cursed earth, the preservation of human life would oftentimes require this liberal provision on His part.

#### God's Reasonable Requirements

The great Creator is reasonable in all His requirements. He demands of His creatures no impossibility. He requires only that they shall do the very best they can under all circumstances. He recognizes, also, that the life is more than meat, and that it is better for His children to maintain life and health, even if under extreme conditions they find it necessary to take advantage of the permissions He has granted, where it is impossible for them to follow His original plan.

The operation of this law of exception we see in many instances recorded in the divine word. During their wilderness wandering, God gave Israel bread from heaven. This showed that His original purpose in the dietary of man was unchanged, and yet daily the priests in the temple service, and their families, partook of the flesh offerings brought by the children of Israel.

The law of type expressing God's plan of salvation became to the priests the law of exception. Today there is no distinction between the diet of priests and that of the people. The minister of Christ should be an example to the flock in the observance of the principles of health and temperance, the same as in all other questions of life.

There are other striking examples to be found in the Sacred Record. The one given in the experience of Hezekiah affords a notable illustration. Hezekiah instituted a Passover feast which was attended by the people of Judah and by many invited guests from the other tribes of Israel. The people were not prepared to take part in this great convocation, because they had not purified themselves in harmony with the law of cleansing. 2 Chron. 30:17. But Hezekiah prayed for them, that God would pardon every one who prepared his heart to seek the Lord, though he was not cleansed according to the purification of the sanctuary; and the record is, the Lord "hearkened to Hezekiah, and healed the people."

The Master Himself, during His earthly experience, recognized that man's dire necessity sometimes made an exception in the divine rule which had been established. He and His disciples on the Sabbath day went through the cornfield, and ate of the growing grain to satisfy their hunger. When censured by the Pharisees for this act, Christ referred His accusers to the experience of David, who entered the sanctuary of God and ate the showbread, which it was not lawful for him to eat, but only for the priests. God permitted David in his dire necessity to do that which would have been unlawful for him to do under ordinary circumstances. Matt. 12:1-7.

#### Christ's Example and Teaching

Christ came as a great spiritual teacher, as a moral reformer, to teach man by His word and His example the more perfect way of life. He did not seek to change the political or social customs of His time. He associated with the human family, conformed to their customs, partook of their common, everyday food. Repeatedly during His earthly ministry He supplied the multitude who thronged His steps, with food, consisting of bread and meat. Mark 6:34-42; 8:1-9. Even after His resurrection He partook of fish and honey in proof that He was not a spirit, but the Christ with whom His disciples had associated (Luke 24:41-43); and in the last instance recorded where He met His disciples after His resurrection, He fed

them with cakes and flesh which He Himself had furnished (John 21:9-13).

Some, in order to bolster up an extravagant theory, have contended that Christ Himself did not partake of flesh food. Such, however, is not warranted by the plain statement of Scripture. The King James Version reads as follows:

"While they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of a honeycomb. And He took it, and did eat before them." Luke 24:41-43.

Some ancient versions leave out of this scripture all reference to the honeycomb, and this rendering is followed in the American Revised Version as well as in other translations. The American Revised Version expresses the incident in these words: "While they still disbelieved for joy, and wondered, He said unto them, Have ye here anything to eat? And they gave Him a piece of a broiled fish. And He took it, and ate before them." To deny that Christ ate meat when the Scripture plainly and unequivocally says that He did, is to nullify and set at naught the words of Holy Writ.

Every act of the Master was fraught with farseeing purpose, even though we may not be able to understand its meaning and significance.

"Many of the words and acts of Jesus appear mysterious to finite minds, but every word and act had its definite purpose in the work for our redemption; each was calculated to produce its own result. If we were capable of understanding His purposes, all would appear important, complete, and in harmony with His mission."—*"The Desire of Ages,"* p. 393.

#### Christ Not a Sinner

In thus partaking of flesh, both before and after His resurrection, Christ rendered a most effective example of teaching against the extremes which later periods would bring to the church. By partaking of the food used by the common people to whom He ministered, He gave an example to His disciples as to their course of conduct as they should go to all climes and countries, proclaiming the gospel message. By this course, also, He became a shield against Pharisaical attack upon His messengers who, under adverse living conditions, might find it necessary, in order to maintain health, to avail themselves of the permissions granted by the Creator to vary the original order of diet.

And by His use of meat, Christ forever settled the contention made by some, that meat eating, in and of itself, is primarily sin. Surely we cannot charge Christ the Lord with being a sinner; no more can we charge one who follows His example in diet as in all else, with committing sin. Because of the great increase of disease in the animal world as well as in the human family, we may justly argue that meat should not be eaten today, even though Christ ate it in His day. But the argument should be made upon the physiological basis, and not upon the moral basis, except as the spiritual nature is affected by the physical habits.

On this basis we can consistently explain why Christ could eat meat and why we should not eat it whenever we can obtain better food answering our need. And on this basis, also, we can justify our brethren who do as Christ did when they are living under conditions which make the use of meat absolutely necessary to the maintenance of health and strength.

#### The Teachings of the Spirit of Prophecy

The exceptions in God's original plan for man's dietary, entailed by the entrance of sin, are recognized in the teachings of the spirit of prophecy to the rem-

nant church. Again and again the servant of the Lord has emphasized the necessity for the church to return as far as possible to God's original plan. The danger from the eating of meat because of the great increase of disease in the animal creation, has been faithfully and repeatedly pointed out.

But while the principles of health reform are urged upon the church, and while the dangers of eating flesh are strongly emphasized, the servant of the Lord recognizes that in certain physical conditions and in some countries, exceptions must be made to the general rule. After the publication of "Christian Temperance and Bible Hygiene," in which Sister White says that with those who are preparing for translation meat eating will eventually be done away, she published a series of articles in the *Youth's Instructor*, in the year 1894. In these articles she states that there may be persons with enfeebled digestion who may find it necessary to use a little meat. We quote her words as follows:

"Many have misinterpreted health reform, and have received perverted ideas of what constitutes right living. Some honestly think that a proper dietary consists chiefly of porridge. To eat largely of porridge would not insure health to the digestive organs; for it is too much like liquid. Encourage the eating of fruit and vegetables and bread.

"A meat diet is not the most wholesome of diets, and yet I would take the position that meat should not be discarded by every one. Those who have feeble digestive organs can often use meat when they cannot eat vegetables, fruit, or porridge.

"If we would preserve the best health, we should avoid eating vegetables and fruit at the same meal. If the stomach is feeble, there will be distress, the brain will be confused, and unable to put forth mental effort. Have fruit at one meal, and vegetables at the next." — *The Youth's Instructor*, May 31, 1894.

At the same time and in this same article Sister White warns teachers and students that the more largely flesh composes their diet, the less susceptible will be their minds to spiritual impressions. Even while making the exception, she throws her influence against the use of flesh foods, and at the same time against the use of rich pastries, in the following words:

"Sweet cakes, sweet puddings, and custards will disorder the digestive organs; and why should we tempt those who surround the table by placing such articles before them? The more largely flesh composes the diet of teachers and pupils, the less susceptible will be the mind to comprehend spiritual things. The animal propensities are strengthened, and the fine sensibilities of the mind are blunted. Diligent study is not the principal cause of the breaking down of the mental powers. The main cause is improper diet, irregular meals, and a lack of physical exercise. Irregular hours for eating and sleeping sap the brain forces." — *Ibid.*

#### A Personal Testimony

In Volume II of the "Testimonies," pp. 383, 384, there is a statement addressed by the servant of the Lord to one whose wife was in delicate condition. This man is reprimanded because he did not satisfy his wife's cravings in furnishing her with articles of food suited to her needs. He was instructed that "even a small amount of the least hurtful meat would do less injury than to suffer strong cravings for it." The paragraph reads as follows:

"B has been very deficient. While in her best condition of health, his wife was not provided with a plenty of wholesome food and with proper clothing. Then, when she needed extra clothing and extra food, and that of a simple yet nutritious quality, it was not allowed her. Her system craved material to convert into blood; but he would not provide it. A moderate amount of milk and sugar, a little salt, white bread raised with yeast for a change, Graham flour prepared in a variety of ways by other hands than her own, plain cake with raisins, rice pudding with raisins, prunes, and figs, occasionally, and many other dishes I might mention, would have answered the demand of appetite. If he could not obtain some of these things, a little domestic wine would have done her no injury;

it would have been better for her to have it than to do without it. In some cases, even a small amount of the least hurtful meat would do less injury than to suffer strong cravings for it."

#### Precise Lines Not Marked Out

Still later in Volume IX of the "Testimonies," the last number published before Sister White's death, while a vegetarian diet is strongly urged upon the church, she states emphatically that she does not "mark out precise lines to be followed," that "those who are in a position where it is possible to secure vegetarian diet, but who choose to follow their own preferences in this matter, . . . will lose their perception of what is truth." — *Page 156.*

Further: "In countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God's people." — *Page 159.*

She declares that "if meat eating were ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat eating." — *Ibid.*

#### Heaven's World-wide Provision

There can be no question as to the application of this instruction to the home field under ordinary conditions, and to those countries where may be found an abundance of food products like grains, vegetables, nuts, fruits, milk, cream, and eggs. But in the application of these principles to countries not possessing these advantages this positive statement is made:

"While working against gluttony and intemperance, we must recognize the condition to which the human family is subjected. God has made provision for those who live in the different countries of the world. Those who desire to be coworkers with God must consider carefully before they specify just what foods should and should not be eaten. We are to be brought into connection with the masses. Should health reform in its most extreme form be taught to those whose circumstances forbid its adoption, more harm than good would be done." — *Id.*, p. 163.

There are many circumstances surrounding our brethren in some countries, which forbid their adoption of the same standard of health reform that we in the homeland can follow. Deprived of meat, they would be brought to the verge of starvation. And yet in their lives God's grace has wrought wonderful transformations. They are true and loyal Seventh-day Adventists, loving the Lord and looking for His appearing. Many of them have made sacrifices in accepting the truth which many in the homeland never experienced. Shall we in our greater abundance condemn them because by force of circumstances they must eat food which, while not the best, is the best they are able to obtain? May God save us from this spirit of Pharisaical self-righteousness.

It is unnecessary to say that if the Christian believer is brought under such exigencies of life as to make it absolutely necessary for him to use flesh foods, he will at least limit his choice to the clean class designated in Leviticus 11 and Deuteronomy 14. While this law of distinction ceased with the old dispensation, the underlying physiological reasons which made the distinction, still exist.

#### Sane and Balanced Teaching

The instruction of the spirit of prophecy, taken in its entirety, is balanced and in harmony with the teachings of the Scriptures of Truth. They present no extreme positions. Whenever they are made to appear in an extreme light, it is because of a perverted and erroneous interpretation. God through His servant has given us a reasonable and consistent revelation in harmony with the teaching of His word.

We are to take the instruction both of the Bible and of the "Testimonies" in their entirety, and not piecemeal, if we are to understand their true teaching. The apostle Paul illustrates this principle. In the sixth chapter of Galatians the apostle exhorts the believers, "Bear ye one another's burdens, and so fulfil the law of Christ." Verse 2. But in verse 5 he declares, "Every man shall bear his own burden." It takes the two statements to bring clearly to our minds the spirit of individual responsibility and Christian helpfulness which should exist between the Christian believer and his brethren. In the same way we are to balance one statement found in the spirit of prophecy against another statement. We are to bring together all that Sister White has said upon various questions, comparing statement with statement, the same as we compare scripture with scripture. In this method of study we shall find that the teachings of the servant of the Lord are consistent and balanced.

We recognize that in calling attention to these exceptions entailed by the necessities and exigencies of physical condition or environment, some whose perverted appetite leads them to excess, who are looking for an excuse to eat as they please, will make the exception the rule of their life. They will do this at their own peril.

When one turns away from the plain, positive teaching of the "Testimonies," and makes out of the cravings of his perverted, pampered appetite a law of necessity, he must meet his record with the divine Judge, who will hold him to account for the light he has received.

#### A Question of Personal Relationship and Responsibility

It is for every believer to work out in his own experience his duty as relates to what he shall eat and drink. The question of the choice of food has always been and must remain to the end of time one of individual decision and responsibility. No man can be conscience for another. We may teach principles, but the application of those principles must be left to each man to apply as is best suited to his own individual condition and environment. While the servant of God gives positive warnings against the dangers of using flesh foods, she declares that "we are not to make the use of flesh food a test of fellowship."—*Id.*, p. 159. And if the question is not a test of fellowship, it is not a question of church regulation nor of judging one another.

Every one must render an account to God of the way he has related himself to the light which he has received. The apostle Paul deals with this principle in the fourteenth chapter of Romans. He is speaking there upon the subject of meats and drinks, and of the divisions and criticisms which this question is likely to arouse in the church. This is his conclusion:

"So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." Rom. 14: 12, 13.

#### The Kingdom of Heaven Not Meat and Drink

There was danger in the church of the first century, that the minds of the disciples would be turned away from Christ; that they would seek by the works of the law, by ordinances and ceremonies, to obtain salvation. Hence the apostle declares in this same chapter, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." He does not in this statement ignore the importance of one's physical habits, nor the influence which the question of eating and drinking has upon his life;

rather, he sounds a protest against making these things the means whereby eternal life may be achieved.

But while the believer is admonished not to judge others, at the same time he is exhorted to be careful that he pursue such a course of conduct himself as not to prove a stumblingstone to his brother. Verses 15-21. This is the consistent and ideal standard for the Christian to maintain.

#### Judging One Another

The Bible and the Testimonies have much to say about the members of the church judging one another. In differences of opinion which arise, how greatly we need to cherish the spirit of brotherly love! Sometimes we feel that great error exists in some of our brethren, failing to recognize that still greater errors in other ways exist in our own life. The Master expresses this principle:

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7: 1-5.

Regarding the matter of judging one another, the servant of the Lord makes this excellent statement:

"Now, while probation lingers, it does not become one to pronounce sentence upon others, and look to himself as a model man. Christ is our model; imitate Him, plant your feet in His steps. You may professedly believe every point of present truth, but unless you practise these truths, it will avail you nothing. We are not to condemn others; this is not our work; but we should love one another and pray for one another."—*"Testimonies," Vol. V, p. 345.*

If one sees his brother make a mistake, there is a proper way for him to seek to redress the wrong, and a proper spirit in which he should undertake this labor. We read further:

"When we see one err from the truth, then we may weep over him as Christ wept over Jerusalem. Let us see what our heavenly Father, in His word, says about the erring: 'If a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.' . . .

"What a great missionary work is this! How much more Christlike than for poor, fallible mortals to be ever accusing and condemning those who do not exactly meet their minds. Let us remember that Jesus knows us individually, and is touched with the feeling of our infirmities. He knows the wants of each of His creatures, and reads the hidden, unspoken grief of every heart. If one of the little ones for whom He died is injured, He sees it, and calls the offender to account. Jesus is the good shepherd. He cares for His feeble, sickly, wandering sheep. He knows them all by name. The distress of every sheep and every lamb of His flock touches His heart of sympathizing love, and the cry for aid reaches His ear."—*Id.*, pp. 345, 346.

#### The Exercise of Christian Charity

Our faithful, sacrificing missionaries are compelled to go to the four corners of the earth, where they do not have access to the liberal supplies of food which we enjoy in this country, and are sometimes forced to partake of food not of their choice or desire, and food which is not the most healthful, but the best they can secure under the circumstances.

It is easy for one in this country, where the markets afford every variety of vegetable product, where one is able to secure abundance of proteid material in eggs, nuts, and similar foods, to live without the use of flesh meats. There would appear to be no excuse for Seventh-day Adventists in America under ordinary conditions of health, to use flesh in any form.

We in this country can say indeed, "The lines are fallen unto me in pleasant places, I have a goodly heritage." And this, no doubt, is true of other countries outside of America, and of many of our mission fields. But may God forbid that we in our prosperity and with our manifold blessings, should view with Pharisaical pride our own course of conduct, and criticize our brethren and sisters throughout the world field because some in their peculiar surroundings do not conform to our standard of living. In doing this we not only criticize our Master in the person of His children, whom we may believe are seeking to do the best they can in the conditions surrounding them, but we violate as well the teachings of the Scriptures and also of the Testimonies.

We are to teach the principles of health reform, emphasizing them as strongly as we may desire, upon the basis of physiological law. We may apply these principles in our own experience as strictly as we choose. But let us accord to every other brother and sister in the church the same liberty which we ourselves exercise. Let us not set up our conception of the truth of God as a standard by which to judge the consciences of others.

#### Why This Discussion?

We have spoken thus fully and at length regarding this phase of the question because in our judgment the situation in the field demands it. Wild teachings are afloat. Extreme theories are being promulgated. The teaching of some would indicate that they feel that they can eat and drink their way into the kingdom of heaven; that the matter of diet is one of the conditions of eternal life. This is but the preaching of another gospel, against which the apostle warned the church (Gal. 1:6-9),—an effort to bring the church into subjection to the weak and beggarly elements of the world. Such teaching is in direct contravention of the principles of salvation brought to view in the Scriptures of Truth and in the spirit of prophecy.

Physical habits may, indeed, as plainly and definitely stated in the "Testimonies," affect our chances for eternal life. We may so partake of unhealthful food, and so indulge even in food that is pure and wholesome, as to poison the life current of our blood, animalize our natures, affect our nerves, and benumb our sensibilities. But of themselves, neither by fastings, nor by penances, nor by bodily inflictions, nor by what we eat, nor by what we do not eat, can we gain a home in the kingdom of God. There is one supreme test of character, one passport which will usher us through the gates into the eternal city, and that is the righteousness of the Lord Jesus Christ. This righteousness is obtained by simple faith in Him—by a faith which takes Him at His word, and which leads us to shape our lives after His divine example.

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#### Teaching by Example

DANIEL H. KRESS, M. D.

THE people of Israel had so far departed from God, that mere words from the mouth of His prophets failed to make any impression upon them. What could not be taught by word, had to be taught by example. The word of the Lord came to Ezekiel, saying, "According to thy ways, and according to thy doings, shall they judge thee, saith the Lord God." God then told him he should be a sign unto them, that he should live out before them what he desired

to teach them later, until they should come to him and say, "Wilt thou not tell us what these things are to us, that thou doest so?" Then he was to say to them, "Ezekiel is unto you a sign: according to all that he hath done shall ye do." Eze. 24:24.

Those who would go out as teachers of the truth must first live before the people what they purpose to teach by word of mouth. It is what they live rather than what they say that will impress others. "What you are thunders so loudly," said Emerson, "that I cannot hear what you say."

Jesus "began both to do and to teach," therefore "He spake as one having authority, and not as the scribes," who said, and did not. When the officers who were commissioned to arrest Him, were asked on their return, "Why have ye not brought Him?" they replied, "Never man spake like this man."

Not long ago I heard a young man sing at a religious meeting. The words were beautiful, and his voice was well trained, but somehow the song failed to make much impression upon me because I was so well acquainted with the young man's life. His life and the words of the song failed to harmonize.

Some time ago I gave some lectures in a large city under the auspices of the Twentieth Century Woman's Club. I was invited to speak in a near-by town. When I arrived at the station, I was met by a reception committee, and taken to the best home in the city to be entertained. Among the guests were the leading physician of the city and his wife; two ministers, and others. At the supper table, a large turkey was carved, and the first plate was passed to me as the guest of honor. Instead of saying, as I always had, "Thank you, I do not care for any meat," I thought I would merely place it before me and leave it there. I felt they might think less of me, and that my words would not be so well received, if I should decline, and thus make my peculiarities too conspicuous.

Soon my hostess observed that I did not partake of the turkey on my plate, and asked, "Dr. Kress, are you a vegetarian?"

Then I felt the secret was out. Like a criminal I said, "Yes, I eat no meat; in fact, I have lived on a meatless diet for more than thirty years."

"Well," she replied, "why did you not tell me? and I would not have served you with turkey. It must be offensive to you," and she removed it from my plate. Then she said, "My husband and I are on the point of becoming vegetarians. We have studied into the subject, and it appeals to us. We eat meat only once a week. This turkey was prepared in your honor."

This opened up the topic of vegetarianism. Questions were asked, and I answered them, with the result that all present agreed that vegetarianism is rational. At the close of the discussion the hostess turned to me and said, "Now, doctor, see what an opportunity you would have missed had I not inquired of you whether you were a vegetarian."

I took her words as a gentle reproof, and determined in my own mind right there that never again would I compromise as I had, but I would live before others what I aimed to teach by word of mouth, so as to be able to say with Paul, "Those things which ye have both learned, and received, and heard, and seen in me, do." Phil 4:9.

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"We cannot act like God outwardly unless God lives in us inwardly."

# Last-Day Delusions

Warnings to the Remnant Church

GEORGE K. ABBOTT, M. D.

"MANY shall run to and fro, and knowledge shall be increased." Dan. 12:4.

It is a remarkable fact that after nearly six thousand years since this world's history began, the development of extensive travel and a knowledge of the intricacies of science should be left to the last two hundred years. Scientific knowledge has increased by leaps and bounds. However, the public generally possess but little exact knowledge of the principles and intricacies of the physical, chemical, electrical, or biological sciences. But the practical workings of these in power development, aerial navigation, electrochemical industry, and radio communication, are so much a matter of everyday news and experience that we feel we know all about them, and have ceased to wonder at new things. New discoveries in science and their practical application scarcely awaken more than passing comment. We have almost come to believe that there are no bounds to the possibility of man's inventions.

With this increase in the knowledge of true science has come also an increasing volume of would-be science,—that which the Bible alludes to as "science falsely so called." Among these false sciences are evolution and the popular conceptions of geology and the age of the world. Engineering treatises on mines and minerals, government documents on soils, and geological surveys are full of these false theories. There is scarcely a single biological treatise that is not filled with erroneous ideas,—unproved and unprovable,—and these are stated as facts. Medical science is also deeply tinged with them. Compromising theology has engrafted and absorbed so much of this that the popular theology of the day bears but little resemblance to apostolic doctrines and faith. If the apostle Paul were to live again in our day, he would surely repeat with greatly increased emphasis the admonition given to Timothy in his first letter to that disciple: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." 1 Tim. 6:20. Even history has not escaped the inroads of the evolutionary doctrine, and H. G. Wells so presumed upon its widespread acceptance that he dared to foist upon an over-indulgent and gullible public a strange mixture that he would have pass as history.

The science of psychology has largely degenerated into a study of the evil tendencies of the mind as controlled by Satan, sex perversions, and lust. So bad is much of this literature that scarcely a medical book along this line escapes a scoring from its reviewers. Occultism has eaten its way not only into theology and psychology, but has even made some impression upon such discerning scientific minds as that of Edison. Sir Oliver Lodge has been quite carried away with it. The false doctrine of inherent immortality has, of course, prepared the soil for these deceptions.

Much of the more popular medical fakery of our day had its origin in occultism. Christian Science is occultism carried to the point of denial of almost every scientific fact.

## Modern Cults

The originator of a certain diagnostic and healing delusion which has lately befogged unwary medical

minds with a subtle assumption, was ever a devotee of occultism.

Another man, the founder of an exclusive system originating in one of the Middle States, was an avowed Spiritualist, as his writings plainly attest. The founder of still another system of absurd claims, originating also in one of the Central States, was a magnetic healer before he invented his present system, which has now spread all over the United States, and whose adherents openly oppose and openly preach their opposition to the medical practice acts of almost every State in the Union. When asked why he did not call his system magnetic healing, he stated that that is not popular at present, but that the other system has already attained a great popularity.

The fake healing output of the fertile brain of another quack has been large. It is mixed with occultism, religious ideas, and Scripture, almost to the point of blasphemy.

## Warnings in the Bible and Testimonies

Some of our own people have been bewitched with these deceptions, being carried away by the apparent benefit and healing which seems to follow the practice of these systems. That such a state of affairs, together with outright religious deceptions, would exist in the last days, none can doubt who in humility and consecration make a careful study of the Bible and the Testimonies.

These warnings are given emphasis in "The Ministry of Healing:"

"How is it that men who are at war with the government of God come into possession of the wisdom which they sometimes display? Satan himself was educated in the heavenly courts, and he has a knowledge of good as well as of evil. He mingles the precious with the vile, and this is what gives him power to deceive. But because Satan has robbed himself in garments of heavenly brightness, shall we receive him as an angel of light? The tempter has his agents, educated according to his methods, inspired by his spirit, and adapted to his work. Shall we co-operate with them? Shall we receive the works of his agents as essential to the acquirement of an education?" — Page 440.

A distinguishing feature of all these false systems of healing is the wilful refusal to recognize known causes of disease, such as improper diet, wrong habits of life, dissipation, intemperance, and in most instances even infections. They attribute all disease to one cause, which they claim is universal in its operation, and consequently advocate the cure of disease by one means only,—in each case their own particular stock in trade. This is in direct opposition to the plain statements of the Testimonies.

## Preservation Through Obedience

The physician has a distinct duty to teach his patient the relation of cause and effect,—that disease comes from violation of the laws of health which God has ordained.

"The physician should teach his patients that they are to co-operate with God in the work of restoration. The physician has a continually increasing realization of the fact that disease is the result of sin. He knows that the laws of nature, as truly as the precepts of the decalogue, are divine, and that only in obedience to them can health be recovered or preserved. He sees many suffering as the result of hurtful practices who might be restored to health if they would do what they might for their own restoration. They need to be taught that every practice which destroys the physical, mental, or spiritual energies is sin, and that health is to be secured through obedience



to the laws that God has established for the good of all mankind."—*Id.*, p. 113.

#### Mind Cure — Suggestion Therapy Wrong

The spirit of prophecy emphasizes the need of the physician's directing his patient's mind to the Creator, and by the exercise of faith, hope, and courage to co-operate in his restoration.

"The physician's effort to lead the minds of his patients to healthy action must be free from all human enchantment. It must not grovel to humanity, but soar aloft to the spiritual, grasping the things of eternity."—*"Testimonies," Vol. VII*, p. 74.

After speaking of the great helpfulness of hope, faith, and courage in the recovery of the sick and of the benefit of wholesome mind cure, especially in those whose illness is due to worry or is wholly imaginary, it is further stated:

"There is, however, a form of mind cure that is one of the most effective agencies for evil. Through this so-called science, one mind is brought under the control of another, so that the individuality of the weaker is merged in that of the stronger mind. One person acts out the will of another. Thus it is claimed that the tenor of the thoughts may be changed, that health-giving impulses may be imparted, and patients may be enabled to resist and overcome disease.

"This method of cure has been employed by persons who were ignorant of its real nature and tendency, and who believed it to be a means of benefit to the sick. But the so-called science is based upon false principles. It is foreign to the nature and spirit of Christ. It does not lead to Him who is life and salvation. The one who attracts minds to himself leads them to separate from the true Source of their strength. . . .

"The theory of mind controlling mind was originated by Satan, to introduce himself as the chief worker, to put human philosophy where divine philosophy should be. Of all the errors that are finding acceptance among professedly Christian people, none is a more dangerous deception, none more certain to separate man from God, than is this. Innocent though it may appear, if exercised upon patients it will tend to their destruction, not to their restoration. It opens a door through which Satan will enter to take possession both of the mind that is given up to be controlled by another, and of the mind that controls."—*"The Ministry of Healing," pp. 242, 243.*

#### Legitimate and Reliable Means of Healing

What are the legitimate and reliable means of healing which should be employed? The instruction we have received on this subject is plain and definite.

"There are many ways of practising the healing art; but there is only one way that Heaven approves. God's remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying; yet these remedies are going out of date because their skillful use requires work that the people do not appreciate. Fresh air, exercise, pure water, and clean, sweet premises, are within the reach of all with but little expense; but drugs are expensive, both in the outlay of means and the effect produced upon the system."—*"Testimonies," Vol. V*, p. 443.

"Nature is God's physician. The pure air, the glad sunshine, the beautiful flowers and trees, the orchards and vineyards, and outdoor exercise amid these surroundings, are health giving—the elixir of life. Outdoor life is the only medicine that many invalids need. Its influence is powerful to heal sickness caused by fashionable life, a life that weakens and destroys the physical, mental, and spiritual powers."—*Id.*, *Vol. VII*, pp. 76, 77.

#### Shall We Consult Spiritualist Physicians?

Much is said in the writings of the spirit of prophecy regarding the danger of consulting physicians who employ questionable methods of treatment, even though in some instances actual results may appear to be obtained. From the chapter, "Shall We Consult Spiritualist Physicians?" in Volume V of the "Testimonies," we take a pertinent quotation. After reciting the account of Ahaziah's seeking help from

Baalzebub, the god of Ekron, as recorded in 2 Kings 1:2-4, the servant of the Lord sounds this definite warning against the counterpart of this ancient evil system as found in present-day delusions:

"The heathen oracles have their counterpart in the spiritualistic mediums, the clairvoyants, and fortune tellers of today. The mystic voices that spoke at Ekron and Endor are still by their lying words misleading the children of men. The prince of darkness has but appeared under a new guise. The mysteries of heathen worship are replaced by the secret associations and séances, the obscurities and wonders, of the sorcerers of our time. Their disclosures are eagerly received by thousands who refuse to accept light from God's words or from His Spirit. While they speak with scorn of the magicians of old, the great deceiver laughs in triumph as they yield to his arts under a different form.

#### Electricity and "Sympathetic Remedies"

"His agents still claim to cure disease. They attribute their power to electricity, magnetism, or the so-called 'sympathetic remedies.' In truth, they are but channels for Satan's electric currents. By this means he casts his spell over the bodies and souls of men."—*Page 193.*

"I have from time to time received letters from both ministers and lay members of the church, inquiring if I think it wrong to consult spiritualist and clairvoyant physicians. I have not answered these letters, for want of time. But just now the subject is again urged upon my attention. So numerous are these agents of Satan becoming, and so general is the practice of seeking counsel from them, that it seems needful to utter words of warning.

"God has placed it in our power to obtain a knowledge of the laws of health. He has made it our duty to preserve our physical powers in the best possible condition, that we may render to Him acceptable service. Those who refuse to improve the light and knowledge that has been mercifully placed within their reach, are rejecting one of the means which God has granted them to promote spiritual as well as physical life. They are placing themselves where they will be exposed to the delusions of Satan.

#### Trusting Evil Spirits Instead of God

"Not a few, in this Christian age and Christian nation, resort to evil spirits rather than trust to the power of the living God. The mother watching by the sick-bed of her child, exclaims, 'I can do no more. Is there no physician who has power to restore my child?' She is told of the wonderful cures performed by some clairvoyant or magnetic healer, and she trusts her dear one to his charge, placing it as verily in the hands of Satan as if he were standing by her side. In many instances the future life of the child is controlled by a satanic power which it seems impossible to break.

"Many are unwilling to put forth the needed effort to obtain a knowledge of the laws of life and the simple means to be employed for the restoration of health. They do not place themselves in right relation to life. When sickness is the result of their transgression of natural law, they do not seek to correct their errors, and then ask the blessing of God, but they resort to the physicians. If they recover health, they give to drugs and doctors all the honor. They are ever ready to idolize human power and wisdom, seeming to know no other god than the creature—dust and ashes.

"I have heard a mother pleading with some infidel physician to save the life of her child; but when I entreated her to seek help from the Great Physician, who is able to save to the uttermost all who come unto Him in faith, she turned away with impatience. Here we see the same spirit that was manifested by Ahaziah.

#### Trusting Ungodly Physicians

"It is not safe to trust to physicians who have not the fear of God before them. Without the influence of divine grace, the hearts of men are 'deceitful above all things, and desperately wicked.' Self-aggrandizement is their aim. Under the cover of the medical profession, what iniquities have been concealed, what delusions supported! The physician may claim to possess great wisdom and marvelous skill, when his character is abandoned, and his practice contrary to the laws of life. The Lord our God assures us that He is waiting to be gracious; He invites us to call upon Him in the day of trouble. How can we turn from Him to trust in an arm of flesh? . . .

"The Hebrews were the only nation favored with a knowledge of the true God. When the king of Israel sent to inquire of a pagan oracle, he proclaimed to the heathen that he had more confidence in their idols than in the God of his people,

the Creator of the heavens and the earth. In the same manner do those who profess to have a knowledge of God's word dishonor Him when they turn from the Source of strength and wisdom, to ask help or counsel from the powers of darkness. If God's wrath was kindled by such a course on the part of a wicked, idolatrous king, how can He regard a similar course pursued by those who profess to be His servants? . . .

"God has granted to this people great light, yet we are not placed beyond the reach of temptation. Who among us are seeking help from the gods of Ekron? . . .

### The God of Israel Versus the God of Ekron

"In the name of Christ, I would address His professed followers: Abide in the faith which you have received from the beginning. Shun profane and vain babblings. Instead of putting your trust in witchcraft, have faith in the living God. Cursed is the path that leads to Endor or to Ekron. The feet will stumble and fall that venture upon the forbidden ground. There is a God in Israel, with whom is deliverance for all that are oppressed. Righteousness is the habitation of His throne.

"There is danger in departing in the least from the Lord's instruction. When we deviate from the plain path of duty, a train of circumstances will arise that seem irresistibly to draw us farther and farther from the right. Needless intimacies with those who have no respect for God will seduce us, ere we are aware. Fear to offend worldly friends will deter us from expressing our gratitude to God, or acknowledging our dependence upon Him. We must keep close to the word of God. We need its warnings and encouragement, its threatenings and promises. We need the perfect example given only in the life and character of our Saviour.

### The Assurance of Protection

"Angels of God will preserve His people while they walk in the path of duty; but there is no assurance of such protection for those who deliberately venture upon Satan's ground. An agent of the great deceiver will say and do anything to gain his object. It matters little whether he calls himself a spiritualist, an 'electric physician,' or a 'magnetic healer.' By specious pretenses he wins the confidence of the unwary. He pretends to read the life history and to understand all the difficulties and afflictions of those who resort to him. Disguising himself as an angel of light, while the blackness of the pit is in his heart, he manifests great interest in women who seek his counsel. He tells them that all their troubles are due to an unhappy marriage. This may be too true, but such a counselor does not better their condition. He tells them that they need love and sympathy. Pretending great interest in their welfare, he casts a spell over his unsuspecting victims, charming them as the serpent charms the trembling bird. Soon they are completely in his power; sin, disgrace, and ruin are the terrible sequel.

"These workers of iniquity are not few. Their path is marked by desolated homes, blasted reputations, and broken hearts. But of all this the world knows little; still they go on making fresh victims, and Satan exults in the ruin he has wrought.

"The visible and the invisible world are in close contact. Could the veil be lifted, we would see evil angels pressing their darkness around us, and working with all their power to deceive and destroy. Wicked men are surrounded, influenced, and aided by evil spirits. The man of faith and prayer has yielded his soul to divine guidance, and angels of God bring to him light and strength from heaven.

### Preserve the Ancient Landmarks

"No man can serve two masters. Light and darkness are no more opposites than are the service of God and the service of Satan. The prophet Elijah presented the matter in the true light when he fearlessly appealed to apostate Israel: 'If the Lord be God, serve Him; but if Baal, then serve him.'

"Those who give themselves up to the sorcery of Satan, may boast of great benefit received thereby, but does this prove their course to be wise or safe? What if life should be prolonged? What if temporal gain should be secured? Will it pay in the end to disregard the will of God? All such apparent gain will prove at last an irrecoverable loss. We cannot with impunity break down a single barrier which God has erected to guard His people from Satan's power.

"Our only safety is in preserving the ancient landmarks. 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.'—Pages 193-199.

And now in closing, let me ask this question: If those who believe that these warnings are not idle

tales, but mean what they say, and who base their profession on the law and the testimony, are in this time of opportunity and enlightenment captivated, deceived, and led about by such obvious deceptions as are popular today, what will become of them when Satan presents his last great overmastering delusions, which will, if it were possible, deceive the very elect?

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in a land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" Jer. 12: 5.

Those who do not study the Scripture as if their life depended upon it, will one day seek its spiritual food in sorrow of heart, with anguish and bitterness of soul, and shall not be able to find it.

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8: 11, 12.

But to the faithful, how precious is that promise to the church of Philadelphia:

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name. He that hath an ear, let him hear what the Spirit saith unto the churches." Rev. 3: 9-13.

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### The Twenty-third Psalm

F. W. HALLADAY

READ carefully the twenty-third psalm, and place yourself in the position of a sheep being led by a good shepherd. Think why a sheep will lie down in a green pasture, and be led beside the still waters. He is contented, with the green grass around him.

Is the Lord your shepherd, and does He cause you to lie down in green pastures? Are you contented wherever He leads you?

"We know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8: 28.

As a comment on this text we quote from "The Desire of Ages," p. 225, this statement:

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with Him."

This is a wonderful promise of divine leadership, which calls for complete submission on the part of God's people. We, like the sheep, often suffer trials, disappointments, and persecutions, even while being led by the Shepherd; but it is through these that we learn to trust in our Shepherd, even as the sheep learns to trust and to follow where the shepherd leads.

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PERPENDICULAR vision is better than horizontal vision. It has been said that Moses tried both kinds. He "looked this way and that," and then killed a man, hid his body in the sand, and ran for his life. But it was when Moses, looking up, saw Him who is invisible that Moses "endured" (Heb. 11: 27), and then he led Israel out of Egypt. In his human vision, when he was acting in his own strength, he buried one Egyptian in the sand. But when he accepted God's vision, he became the instrument of the wholesale burial of a whole army of Egyptians in the Red Sea! Truly, without vision people perish, but let it be God's kind of vision.—*The Sunday School Times*.



# EDITORIAL



## *The Displacing of the Book*

THE editor of the *Christian Advocate* for Nov. 16, 1922, comments with sorrow upon the influences which are creeping into modern life,— influences engrossing time and thought so entirely as to crowd out the reading of worth-while books, books which have had so much to do with the making and shaping of all that is good in human society. He says:

"But where is the family? If countless clubs and committees have not claimed their presence, it is probable that some of them are sitting before a moving-picture screen. Some of the stay-at-homes are busy with the radio set, the latest miracle. The telephone bell from time to time interrupts serious application, and gives opportunity for those visits which have taken the place of neighborly calling. The phonograph in the corner is liable to lift its voice at any moment when silence invites.

"With all these committees, parties, clubs, moving-pictures, and the ever-darting automobile to take people away from home, and the radio, telephone, and phonograph to break in upon the silence indoors, when shall books be read? Will not the art of reading be lost, and the book go where the carriage horse has gone?

"These questions are not so foolish as they sound, if people are to be content to get all their ideals and emotions from the screen, the slide, the radio set, the phonograph record, or through the windows of a motor car, except what they snatch from the headlines of the morning paper, or gobble up from some insubstantial digest of the news and thought of the world."

Let us be careful that we do not permit life's social interests or worldly pleasure, or the reading of that which is not worth while, to displace in our experience the reading of the word of God, the writings of the spirit of prophecy, and hundreds of other good books which make for purity and strength of character. These long winter evenings provide excellent opportunity in every home for improving these advantages.

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## *The Inroads of Spiritualism*

It is only occasionally, nowadays, that we hear or read much about Spiritualism. This does not mean, however, that the cult is on the decline. On the contrary, never in all its history was Spiritualism making such inroads into the ranks of professed Christians as now.

In the January number of the *Homiletic Review*, under the heading, "A Christian Apologist Turns to Spiritualism," the London correspondent of that journal says:

"When Sir Oliver Lodge descended upon the public with 'Raymond,' . . . and the one-time rationalist, Sir Arthur Conan Doyle, defended his belief in the spirit world in language more picturesque than precise, the great majority of Christian preachers and teachers protested against what could be characterized only as a crass and credulous apologetic for the life beyond the grave. None the less, no unprejudiced observer can fail to notice the increasing hospitality of the clerical mind to the evidence for occult phenomena, and it is significant that two of the best recent books in favor of the spiritist hypothesis are written by ministers of religion, one of them a Methodist, the other an Anglican. An article in the *London Quarterly Review* reveals yet another Methodist champion of the occult, Dr. Frank Ballard, the most popular writer and lecturer on Christian apologetics. Unless I am mistaken, Dr. Ballard was at one time a formidable foe of what he would have termed 'spook'; at any rate, he has now definitely ranged himself with the modern advocates of spiritist experiments—

but probably he would call it a reversion to type, for did not John Wesley himself believe in spirit communications?

"Dr. Ballard makes short work of those who say that Christians need no other support for their faith than the word of God. 'Christ's own treatment of Thomas,' he says, 'carries with it a significance which no amount of denunciation, whether clerical or skeptical, can conceal or annul. If we are bound in duty to reject all the inexplicable as being incredible, there is an end of Christianity.' He urges the fact of our Lord 'showing Himself alive by many infallible proofs' in a supernatural body as justifying the present-day cult. He himself attends séances, and is satisfied that he is being put into communication with the departed. But granting the truth of his assertions, one is still left wondering why the moral and spiritual result of these experiments remains negligible. A 'proof' which does not affect life is, after all, less than Christian."

The reader should note carefully and ponder deeply the last sentence of the foregoing: "A 'proof' which does not affect life is, after all, less than Christian."

But how do the proofs of Spiritualism affect the life? Surely the effect is not to make any one more religious in a Bible sense, but quite the contrary. Always and in all places the influence of Spiritualism has been to lead away from belief in Christianity. There is not a Christian doctrine that is not denied by Spiritualism, and invariably he who becomes a devotee of that cult loses faith in Christianity and the Bible.

There is little room to question the genuineness of much spiritualistic phenomena. But the claimed source of such phenomena may well be questioned by the believer in the divine inspiration of the Bible. Five words from that Book would settle the whole matter if people would only believe them: "The dead know not anything." Eccl. 9:5.

But to what, then, are spiritualistic phenomena due? The answer is, From Genesis to Revelation, wherever the subject is reverted to, the various phenomena mentioned are attributed, not to departed human spirits, either good or bad, but to demons.

In the temptation recorded in Genesis 3:1-7 the serpent was the medium through which Satan spoke, deceiving and seducing the woman from loyalty to God to fealty to the fallen angel.

Exodus 22:18 commands in these words the destruction of what we now call spirit mediums: "Thou shalt not suffer a witch to live." (Compare 1 Sam. 28:3-25.) And in Deuteronomy 18:9-12, divination, enchantment, witchcraft, necromancy, and consultation with familiar spirits are all forbidden, at least by implication.

In Isaiah, warning is given against the practice of spiritism, in these words:

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? ["On behalf of the living should they seek unto the dead?"] To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20.

Going over to the New Testament, and turning to 1 Corinthians 10:20, we are told that paganism was in very truth the worship of demons; while in Revelation 16:13, 14, we learn that down even to the end of time and the close of human probation, evil spirits are to be active in their deceptive work. We read:

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and

out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Now as never before we need to be on our guard against the many-sided delusion of Spiritualism. It masquerades under many names and in many forms; but whatever its guise or profession, it is devil worship, pure and simple. Beware! Remember the warning of Revelation 12:12: "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." C. P. B.

\* \* \*

### "The Sea Hath Spoken"

Not once, but many times during recent years hath the sea spoken, hath it showed the might of its power. "The sea and the waves roaring" is set forth by the Master as one of the signs of the end of all things. He declared also that there should be divers earthquakes, indicating not that this earth is in its infancy, as some argue, but rather that it is waxing "old as doth a garment."

The recent terrible earthquake and tidal wave which swept the western coast of South America is but one of a long list of disturbances of this character whose path has been marked by waste and desolation.

An interesting statement regarding earthquakes and tidal waves has recently been issued by the National Geographic Society *Bulletin*. This *Bulletin* also quotes a communication by the late Rear Admiral L. G. Billings, whose "unparalleled adventure occurred some hundreds of miles north of the recently devastated towns." The following extracts from this *Bulletin* we quote from the Washington Evening Star of December 6:

"There is no natural phenomenon more deeply interesting and yet so little understood as the seismic disturbances which have from earliest history devastated the earth and carried terror and dismay into the hearts of all survivors.

#### Many Quakes Reported

"Up to 1903, it is computed by an eminent scientist, Comte de Ballore, there had been 159,782 recorded earthquakes. Of later years, when more accurate records have been kept, they have averaged about sixty a year. There is comfort to the dwellers in most of the world to know that 94 per cent of recorded shocks have occurred in two narrow, well-defined belts,—one called the Mediterranean, with 53 per cent to its credit, and the other, the circum-Pacific, with 41 per cent,—while the remainder of the world has only 6 per cent, widely distributed.

"Though many times there seems to be an intimate connection between earthquakes and volcanoes, the law regarding them has not been established. Some remarkable coincidences have been observed in late years. The terrible cataclysm of Mt. Pelée, which, on May 8, 1902, almost instantly killed 30,000 inhabitants, was preceded by the earthquakes, which, in January and April of the same year, wrecked a number of cities in Mexico and Guatemala. The distance between these points is at least 2,000 miles, showing how deep-seated must have been the disturbance if, as has been suggested, there was communication between them. The great San Francisco earthquake was preceded only two days by one of the most violent eruptions of Vesuvius recorded in many years.

"It is also a significant fact that the fuming island off the coast of Alaska, called Bogoslof No. 3, appeared at almost the same time. A revenue cutter, visiting this island, was astonished to see that the mountain, or hill, some 400 feet high, on the island, had disappeared, and in its place a bay had been formed. Soundings showed a depth of from eight to twenty-five fathoms of water.

"The greatest of recent volcanic disturbances which blew the top off of Mt. Katmai in Alaska and gave birth to the wonderful Valley of Ten Thousand Smokes, was preceded and accompanied by a series of severe earthquakes."

#### Tidal Wave Described

Admiral Billings, to whom reference has been made, was an officer on the United States Steamship

"Waterree," which at the time of his experience was anchored in the harbor of Arica, a city then belonging to Peru. The account follows:

"Some time after the initial tremor, the sea receded until the shipping was left stranded, while as far to seaward as our vision would reach, we saw the rocky bottom of the sea, never before exposed to human gaze, with struggling fish and monsters of the deep left high and dry. The round-bottom ships keeled over on their beam ends, while the 'Waterree' rested easily on her floor-like bottom; and when the returning sea, not like a wave, but rather like an enormous tide, came sweeping back, rolling our unfortunate companion ships over and over, leaving some bottom up and others masses of wreckage, the 'Waterree' rose easily over the tossing waters unharmed.

"From this moment the sea seemed to defy the laws of nature. Currents ran in contrary directions, and we were borne here and there with a speed we could not have equalled had we been steaming for our lives. At irregular intervals the earthquake shocks recurred, but none of them so violent or long-continued as the first.

"About 8:30 P. M. the lookout hailed the deck and reported a breaker approaching. Looking seaward, we saw, first, a thin line of phosphorescent light, which loomed higher and higher until it seemed to touch the sky; its crest, crowned with the death light of phosphorescent glow, showing the sullen masses of water below. Heralded by the thundering roar of a thousand breakers combined, the dreaded tidal wave was upon us at last. Of all the horrors of this dreadful time, this seemed the worst. Chained to the spot, helpless to escape, with all the preparations made which human skill could suggest, we could but watch the monster wave approach without the sustaining help of action. That the ship could ride through the masses of water about to overwhelm us seemed impossible. We could only grip the life-line and wait the coming catastrophe.

#### Ship Submerged

"With a crash our gallant ship was overwhelmed and buried deep beneath a semisolid mass of sand and water. For a breathless eternity we were submerged; then, groaning in every timber, the stanch old 'Waterree' struggled again to the surface, with her gasping crew still clinging to the life-lines, some few seriously wounded, bruised, and battered; none killed; not even one missing. A miracle it seemed to us then, and as I look back through the years, it seems doubly miraculous now.

"Undoubtedly our safety was due to the design of the ship, which permitted the water to run off the deck about as it would from a raft or floating plank.

"The ship was swept on rapidly for a time, but after a while the motion ceased, and lowering a lantern over the side, we found ourselves on shore, but where we knew not. Smaller waves washed about us for a time, but presently they ceased.

"The morning sun broke on a scene of desolation seldom witnessed. We found ourselves high and dry in a little cove, or rather indentation in the coast line. We had been carried some three miles up the coast and nearly two miles inland. The wave had carried us over the sand dunes bordering the ocean, across a valley, and over the railroad track, leaving us at the foot of the seacoast range of the Andes. On the nearly perpendicular front of the mountain our navigator discovered the marks of the tidal wave, and by measurements found it to have been forty-seven feet high, not including the comb. Had the wave carried us 200 feet farther, we should inevitably have been dashed to pieces against the mountain side."

\* \* \*

### The Stewardship of Wealth

THE following interesting figures with reference to the wealth and resources of the United States we clip from the *Christian Herald* of October 28. This country possesses—

- 6 per cent of the population of the world
- 7 per cent of the area of the world
- 30 per cent of the manufacturers of the world
- 35 per cent of the wealth of the world
- 40 per cent of the coal of the world
- 40 per cent of the iron of the world
- 50 per cent of the gold of the world
- 50 per cent of the copper of the world
- 66 per cent of the petroleum of the world
- 66 per cent of the cotton of the world
- 75 per cent of the corn of the world
- 80 per cent of the automobiles of the world

### *After Twenty Years*

TAKOMA PARK, WASHINGTON, D. C., Dec. 31, 1922.

*To the Editor of the Review.*

DEAR BROTHER:

Twenty years ago this morning, the writer, with a little group of anxious-faced men, stood on the corner of Washington and West Main Streets, Battle Creek, Mich., looking across the smoking débris of the main factory building of the Review and Herald Publishing Association. The factory had burned during the night, becoming a total loss, the fire having been discovered about 7:30 the previous evening.

The West Building, located on the opposite corner across Washington Street, was still standing, though the charred cornice and blackened front on the east side bore witness to its narrow escape. This smaller building, however, was an important factor in this midwinter crisis, for it housed the treasury department, book department, and several editorial and periodical rooms of the Review and Herald, and also was the headquarters of the General Conference and the Foreign Mission Board.

The loss of the great factory building, with its large business, established through many years of sacrifice and toil, was apparently an insurmountable calamity. The Review and Herald having been the first institution established by the denomination, and having stood as a center for the training of workers and for the output of our leading books and periodicals, it seemed at first that the movement had sustained an irreparable loss. The insurance on the building, equipment, and stock was only \$100,000, which was hardly enough to pay the indebtedness. On the desk of the manager at the time of the fire was an insurance policy for an added \$50,000, which would have gone into effect at midnight of the following day.

Before the fire a very large commercial work had been carried on, and important contracts involving many thousands of dollars were in hand. All this business, with the equipment and records, had been swept away.

Between 200 and 300 employees were left in midwinter without work. The larger part of this force were compelled to scatter to other places where work in their line might be found. A few remained with the institution, others went to our sister publishing houses, and still others connected with printing houses in Battle Creek and elsewhere.

The anxieties and perplexities of those days can hardly be described. It was really a time of mourning for the loss, and of deep concern for the future. There seemed little to work upon in laying a foundation for the days to come. The commercial contracts in hand at the time of the fire could not be completed, and that line of work could not be quickly revived. But even if this had been possible, there was little if any desire on the part of men, who had regretted the existence of commercial work in the institution, to build up equipment for commercial printing.

The colporteur work throughout the country was at a very low ebb, there being only a small, scattered force of leaders and colporteurs in the field.

But the Lord was the help and stay of His people at this time. The leaders drew close together, and by earnest supplication prayed their way toward the light. Messages from Sister White always contained a high note of courage and promise.

And so the first steps toward reconstruction were taken. A small equipment for temporary use was

assembled in the West Building, which remained, the large rooms previously used for chapel and for a restaurant being utilized as factory space. Providentially, the book stock had been preserved, and the editor and other workers on periodicals were ready and willing to do their utmost in bringing out our regular publications.

Careful and extensive search for a new location, together with words of counsel from the spirit of prophecy, led ultimately to the selection of Takoma Park, Washington, D. C., for the future home of the Review and Herald.

In July, 1903, the headquarters of the General Conference and Mission Board, together with the equipment necessary for the publication of periodicals, were moved to Washington. Offices for handling periodicals were rented at 222 North Capitol Street; the book depository was located on Twelfth Street; and the General Conference and Foreign Mission Board rented a private residence in Takoma Park for their headquarters office.

Soon after the General Conference held in Takoma Park in 1905, the erection of a new home for the Review and Herald was begun. The new building, sixty by ninety feet, and three stories above the basement, was completed in 1906. The scattered fragments of the enterprise were brought together from the two rented places in Washington, and from Battle Creek, and a new era of activity and success in the history of the office was begun in the clean, new plant. This became the nucleus of the present large institution.

So here we are, this beautiful winter morning, on the last day of another year, with twenty years stretching between that tragic hour of the big fire and the prosperity and joy of the present. We now have a good plant, clean, well heated and lighted, with ample room and equipment for our work. We have 140 loyal employees, and scattered among them are still a noble few who passed through the fire, as it were, and have stood by the work of the institution to their utmost until the present time.

The work of the institution has grown apace. Not a job of commercial work of any kind has been handled in the institution since it was moved to this place. Our business is not only many times larger than it was at the time of the fire, but it is fully four times as large as the entire publishing work of the denomination in all the world twenty years ago.

Every good word of the Lord, which He has spoken concerning this institution, is being fulfilled. We are of good courage, and thank God for all the way in which He has led us.

As we enter upon the work of another year, the writer is sure that you can say with confidence to the readers of the REVIEW that the Review and Herald office family is keeping step with the workers in the field, in the spirit of sacrifice, devotion, and loyalty to this cause.

Sincerely your brother,

E. R. PALMER.

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"ANOTHER year is but another call from God  
To do some deed undone and duty we forgot;  
To think some wider thought of man and good,  
To see and love with kindlier eyes and warmer heart,  
Until acquainted more with Him and keener eyed  
To sense the need of man and serve  
With larger sacrifice and readier hand our kind."

— *Selected.*



# IN MISSION LANDS

"Before every church there are two paths: One leads to a mission field; one leads to a cemetery. When a denomination ceases to build, it has begun to die."

## *On the Isthmus of Tehuantepec, Mexico*

OWEN C. BARRETT

RECENTLY I visited Puerto Mexico, which is on the north side of the isthmus on the Gulf of Mexico. I was out seeking to obtain money to reach my Harvest Ingathering goal of one hundred pesos. I secured fifty pesos, and the church members received quite an amount.

There is a church here of seventy-two baptized members, and a good Sabbath school of nearly one hundred. On Sabbath they come to church at seven in the morning and stay until dinner time; then they go home for dinner, and return and stay the rest of the day. On several occasions they have kept me up until twelve at night, and one time until two in the morning; then they got me out again at five to go up the river and hold a meeting at another place.

From Puerto Mexico I went to Jaltipan, Vera Cruz, where I stayed eight days, working and preaching. The second night a mob surrounded the house with wild cries and attacked us with sticks, stones, and other weapons. I went out and talked with them, shaking hands with one of the leaders. The next night they came back with shouts and imprecations, and with threats of driving me out of town for teaching witchcraft, saying that I did not know God. I went out again, and rotten eggs were thrown at me, but I received no injury. I tried to talk to them, but they either could not or would not understand me. One man tried to knock me down with a brick, but an old Indian sister, over sixty years of age, threw herself in front of me, receiving the blow on her head. She was not seriously injured. The mob then made a rush at me, but the brethren surrounded me, and bore me back into the house, several of them receiving blows of some consequence. The brethren and their friends guarded the house after that, and we had no further trouble. Several went with me the few miles to the railroad station as I left, because threats had been made to waylay me on the road.

From Jaltipan I went back into the bush, visiting several towns, working for the Harvest Ingathering, and preaching when I could. I encountered no unpleasant incidents, except that on the road my poor old horse fell in the mud and slid into a fifteen-foot ditch. I jumped to save myself from being injured, and fell into a pool of water. But it did not matter, as I was already wet through, having been traveling all day in the rain.

At Santa Lucrecia I had to wait six days for a brother to come up the river. I spent the time in visiting and giving Bible readings. We have no church at this place, but there is good prospect for one to be raised up.

From Chalchijapn there are three rivers which branch out in different directions. In one place, called Dos Rios, the people have put up a building to be used as a church, a school, and a home for a teacher. It is all done except the windows and doors. The building is a good one, constructed of wood, with a sheet-iron roof. The brethren have done this at their own expense, and promised me with tears that they would

give the teacher all the corn and fruit and beans that he or she could eat, if I would only send one. There are seventeen children now ready, and as many older people who can and want to learn to read and write. But what could I tell them? We must even turn off some of the workers we have, for lack of funds.

Oh, if the brethren in the States could only have seen those old men with tears streaming down their almost black faces as they asked me for a teacher, I am sure that in some way a teacher would be supplied.

Here at Dos Rios I got wet in the river, and many days went all day soaked through, and then had to sleep in my wet clothing at night. On reaching the railroad I found a letter from Brother C. R. Callicott, calling a general meeting at Mexico City.

On my way to Mexico City I had another little mishap. The train ran off the track, and we had to stay out in the jungle all night. The mosquitoes were pretty thick, so I did not sleep, but kept walking back and forth to escape them. It would be impossible to get much rest on the hard wooden benches in the second-class coach, anyway.

The Lord has certainly blessed in the work down on the isthmus. There is a great work to be done there among the Indians. But oh, we do need help! Pray that this may be provided.

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## *Espirito Santo Mission, Brazil*

F. W. SPIES

DURING the month of October Elder J. H. Boehm, Brother H. G. Stoehr, and I visited the churches and companies of Espirito Santo Mission. The brethren had for a long time been looking for Brother Boehm's return from the United States; some years had also passed since I had had the privilege of visiting this field, and the special blessing of the Lord accompanying us at this time, caused this trip to be one of great benefit to the workers as well as to the brethren.

Wherever we went, the preaching of the word brought renewed courage. But Sabbath, October 14, which we spent with the Serra Pellada church, was a day of special blessing. A talk was given on present world conditions, the dangers that confront us as a people, and the great work needing to be done, not only for a world lost in sin, but first of all for the church who is professing to wait for her Lord.

An invitation for a fuller consecration of ourselves, our families, and all we have was extended to all present. All, by rising, expressed their desire to make this consecration. A season of prayer was engaged in. At the close of this season the brethren gave evidence of the sincerity of their consecration by bringing an offering to the Lord, which finally amounted to nearly a thousand dollars, gold, for missions.

On the following day (Sunday), the church again assembled, and plans were laid for a Harvest Ingathering campaign for this church. Inasmuch as the church is a large one, having over a hundred members, and as they, being farmers and living in the country, have not an abundance of territory close by for all, some,

especially of the young people, volunteered to go as far as a day's journey on horseback to find territory in which to work. We were certainly glad to see, on the part of many, such a willing mind to take hold of this important work.

After the Serra Pellada meeting it was necessary for the writer to return to Rio de Janeiro, Brethren Boehm and Stoehr visiting one or two other new companies which the latter had won to the truth, and baptizing some new believers. On this trip Elder Boehm baptized in all thirty-three persons. We are glad to see the work thus growing, and ask an interest in the prayers of all who read these lines.

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### *The Madeiras Also*

WARREN E. HOWELL

SITTING under a fig tree (not my own) on an upper height of Funchal, I am taking a bird's-eye survey of the only town in the Madeira Islands, so recently the home of the exiled emperor Karl. From our good ship, "Edinburgh Castle," lying yonder in the offing, I came ashore on a missionary errand. I have never heard of the sounding of the last message in this place, but as it must come here before the work is finished, I wanted to see something of the life of the people, the condition of the town, its natural products, and form some idea of what the living missionary who pioneers the work here will have to deal with.

I was well rewarded for riding the whitecaps of a rough harbor in a small boat—about the only one who was not sprayed with salt water, as I took the precaution to remain standing in the middle of the boat. I set out on foot alone, to make the best use of my time. The first sign I read was "New York Bazaar," another, "American Bar;" then passing on into the town, I seemed once more to be in Brazil—Portuguese everywhere. First came "*Diario de Noticias*" (*Daily News*) of Madeira, then the striking but typical sign in large lettering, "*Fabrica Industrial de Bom Jesus*" (Machine Shop of the Good Jesus).

After visiting a bank, the telegraph office, and the post office, and taking note of the appearance of the better class of business men, I was surprised to pass by a sugar mill of some proportions. I had been passing along the well-paved, but somewhat slippery streets, observing the modes of locomotion. Every street, usually narrow and as a rule without sidewalks, is paved with blue, flinty stones of small size, on the cobblestone order. It is very hard and seems to be oily, making a natural runway for the sledges one sees everywhere. The only wheeled vehicle I saw was an occasional English or French motor truck or roadster. All the rest remind one of reindeer or dog sledges of the arctic, or the bobsled at home, or the old-time stone boat, or drag, once used in rural places. With iron runners, these glide along as smoothly and easily as a sleigh, drawn by mules or oxen, mostly the latter. They rig them up with a canopy top for tourist sight-seeing conveyances.

To return to the sugar mill. Brown, hardy-looking Portuguese were drawing in sugar cane from the fields, bound in bundles, with about a dozen laid on each ox sledge. Occasionally in the ox train would appear a modern motor truck, honk-honking the oxen aside to hurry by. Looking through the iron grating at the windows, I could see workmen inside about as clean looking as if they had fallen into a vat of sirup and then rolled over in the street, but fortunately,

they were using tools with which to do their work.

Another surprise was to find two flour mills, one American and one English, so I was told. Wheat is raised in the upland and delivered to the mills.

Climbing on up, up, up the steep streets in a broiling August sun, I finally reached the shade of a friendly fig tree spreading its branches over the high wall. Here I sat down and began thus to record my impressions, till the flies bit my ankles so badly I had to move on. My chief difficulty hitherto in passing along the streets was to see out, for after the manner of the East, a wall so high I could not see over, runs on each side of the street. The houses lie in behind the walls, and are often part of them. Here and there I found a gate open, and ventured inside to look around. This, together with climbing to the top of a wall a little lower than the rest, opened up to me the inside life of the agriculturist. Beautiful arbors hanging full of luscious Madeira grapes; fig trees, mangoes, papayas, bananas, all laden with fruit; and interspersed among them patches of sugar cane; exquisite hydrangeas fully five feet high, in bloom; scarlet trumpet vines hanging over walls and terraces—looked cool and shady and almost romantic.

As far as the eye could see up the mountain and off toward the deep blue sea right and left, are acres and miles of terraced vineyards, fields of sugar cane, and fruit-bearing trees and plants. The vegetables, too, look better than the average. Our ship supply was plentifully replenished here. I went also through the market, as I always do in a new place. One cannot escape the conclusion that here is a vegetarian's paradise. I saw comparatively little flesh food, though liquors, Madeira wines, and tobacco in all forms abound.

The better class live much in spacious houses and villas dotted here and there over the mountain slope among the trees. Emperor Karl occupied one of the finest villas above the town. Beggars follow you on the street, and poverty shows its marks on enough of the people. Yet there is a thrifty air of work and enterprise to be felt. Passing steamers afford the best market. Venders are allowed to swarm aboard and hawk their wares, some of them exquisite pieces of handwork, while brown-skinned boys in breech-clouts reap their day's earnings diving for coins.

I have said this much in a brief and crude way, with the hope that some one who reads may conceive an interest and burden to bring to these people the third angel's message. The marks of Catholicism seem to me much less pronounced here than in South America. The driving of milk goats through the streets to deliver milk to maids and women who pass their cup or pitcher out a window in the wall, reminds one strikingly of Athens and the Holy Land, while the fruit culture and terraced hillsides strongly resemble the Portuguese section of Honolulu, up along old Kinau Street.

Having spent five years in an island group in the middle of the Pacific, in my first experience as a foreign missionary, this island home of 21,570 people in Funchal and 150,000 in the island group, mostly Portuguese, appeals to me very strongly. As I walked slowly back to the pier to return to the steamer, my soul was much moved for these people. "This gospel of the kingdom *shall* be preached in *all* the world" and "to *every* creature," before the end can come. Are not the Madeiras also to hear the message? "Whom shall I send, and who will go for us?"

*Off Funchal, Madeira, Aug. 1, 1922.*



# OUR HOMES



Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes. Conducted by Miss Lora E. Clement.

## THE BURDEN-BEARER

"They compel one Simon a Cyrenian, who passed by, . . . the father of Alexander and Rufus, to bear His cross." Mark 15: 21.

WEARY and worn, our Saviour trod  
Up Calvary's rugged steep,  
Crowned with the thorn, bruised by the rod,  
He trod with bleeding feet.

Fainting beneath a cruel load,  
By sin heaped mountain high,  
He who had once in triumph rode,  
Treads Calvary's steep to die.

On stalwart form of Afrie's son,  
They lay the cruel tree;  
Nor are his sacred labors done  
Till he stands on Calvary.

Rich blessings came to him who bore,  
The burden-bearer strong;  
His sons were blessed evermore;  
His deed inspires our song.

O, none who for our Saviour wrought  
Through ages dead and gone,  
Or those with loving deed or thought  
Shall help the sad world on,

Can ever lose or live in vain;  
For hearts that throb with love  
Bring to the doer joy and gain,  
From radiant realms above.

On some glad morn the Light divine  
Shall flood dark Afrie-land,  
Eternal light aloft shall shine,  
Borne by her children's hand.

Ho! every race and every clime,  
Burdens for others raise;  
Help them to climb the steep of time,  
Their lips will voice thy praise.

—Edwin Higgins.

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## The Eternal Home

J. M. HOPKINS

THE world is filled with suffering. Men and women everywhere are seeking relief, seeking for happiness, for something they do not possess.

As we look upon this picture of distress, the thought comes to mind, if there were a city where, for the space of one hundred years, all who enter would be absolutely immune from pain, grief, and tears, what a desperate effort all would put forth to enter its gates. No price would be withheld. Men and women would rush thither—for only one hundred years.

And yet there is held out before the world, the suffering and afflicted of every tribe and nation, the promise of a home in the city of God, the heavenly Jerusalem, not for one hundred years only, but forever. Here is offered absolute freedom from sin and all attending consequences, in "a city which hath foundations, whose builder and maker is God" (Heb. 11: 10), "having the glory of God" (Rev. 21: 11); and "there shall be no night there" (verse 25), "and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (verse 4).

Such a city the sons of men have never known. In "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency" (Isa. 13: 19), with its hanging gardens, which were one of the seven wonders of the world, men suffered and died. There was

wealth and splendor untold, but sin and slavery reigned supreme. How different it will be in the city of our God!

"When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise  
Than when we first begun."

Such is the gracious offer held out to the world, yet how few there are who appreciate this heavenly boon. But some will esteem the glorious gift, and be willing to separate from everything that will hinder their entrance. I want to be there, not because I am worthy, but because God loves me, because Jesus loves me, because I love Him, and I do not want to grieve and disappoint Him who has done so much for me. I expect to be there. Don't you?

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## Real Economies

D. W. REAVIS

WHY wash windows in these modern times in the old soap-and-rag way? It requires much time to get lint and rag marks off a window glass after all the dirt is gone. In fact, soap is not needed on ordinarily soiled windows.

Every home should have a window brush which can be used on either a short or a long handle. With this brush the entire window should first be washed gently but thoroughly, and then flooded, beginning at the top and following down to the bottom with a brush well filled with clean water, then immediately wiped with a rubber window wiper, beginning at top of sash and going clear down the glass with an even, firm pressure and not stopping. Should the wiping be stopped before reaching the bottom of the glass, it should be gone over again, for stopping produces a blur. Watch the plate glass cleaner in the city, and for economy in time and getting better results follow his worthy example in your home.

The rubber wiper is also excellent for cleaning off frost or moisture on the inside of windows. The water it collects and forces down on the window sill can be easily removed without touching the glass or injuring the paint or varnish.

Four neighbors live in one block, and their back yards lie in the form of a square. On wash days their lines of clothes decorate these four back yards. Two families boil their clothes just as their grandparents did. Two do not boil theirs, but put them out according to modern, short-cut, improved methods. It is impossible to pick out the boiled washings from the unboiled, for they are all about as perfect as hand washings can be. The question then is, Why boil clothes when they can be cleaned as well without the expense and labor of boiling?

The two families who boil their clothes say they somehow feel that they have not done a washing unless they boil their clothes thoroughly. They admit their clothes are no whiter and apparently no cleaner than those unboiled, but they *feel* better when they know their clothes have been boiled. They are, therefore, boiling their clothes for the mere personal feeling that follows the boiling practice. Perhaps the weary backache produced by the boiling process helps them to realize more perfectly the old-time drudgery of wash days.

Without the boiling process, with modern improvements, the old-time wash day has been reduced to a comparatively pleasant task. One need not have an electric washer, nor any other kind of washing machine, in order to make an ordinary washing easy.

Try this: First, run the wash through cold water; second, let it stand for about an hour in very hot suds made by dissolving good soap, flakes, or washing powder, or a combination of soap and powder; third, rub only the very badly soiled spots, and wring out of the suds; fourth, run the wash through hot, clear water to take out the soap; fifth, rinse in clear, cold water; sixth, run through the bluing water. Thorough rinsing is more essential than boiling.

Why is it that so many people are always "hard up"? The great majority of such persons have incomes as large as other people, with equal demands. Yet their money seems to have

wings, and they are constantly in a financial "pinch." They do not appear to be extravagant. Seemingly they have no more belongings than other people of their financial class, yet they are always "short." This situation cannot be consistently classed under "Little Things About Home," for it is a big thing. Yet it comes as the result of neglecting small things in conducting home affairs, a few of which we have cited, and the many more that cannot be mentioned, make up the cause of this unnecessary, humiliating situation.

In the great majority of cases the foundation of this undesirable condition is laid in youth. Children are left to follow their natural inclinations in the use of the little money they may be permitted to call their own. They are not restrained or guided in spending it, but are left to spend it in satisfying their fancies. They acquire the spending habit, rather than the power to hold money and not spend it. When they grow up, it seems to be impossible for them to have money and not spend it. The only way they can keep money at all is to put it where they cannot get it, and but few seem to be inclined to do this. The majority of such youth spend as long as their supply lasts, and often borrow to the extent of their credit for still further needless spending. Usually, such people are "flush" only a short time after pay day.

But the greatest difficulty with this spending habit is not so much in spending money on hand as in spending in anticipation of more coming. The business interests of the world recognize this spending weakness of the rank and file of humanity, and have temptingly provided to take advantage of it. "Your credit is good," is an irresistible business "sop" to a large class who would rather purchase than pay. "One dollar down and the balance in easy payments," is a financial "tangle-foot" that produces far more hardships than going without the things so temptingly offered until cash can be easily paid and a liberal discount obtained. Any one ought to know that it costs more to sell on payments than for cash, and that the purchaser always has to pay for the supposed time favor. The purchaser is heavily taxed for favoring the merchant by buying, before he is able, things he could profitably do without until he is able.

Buying becomes a fascinating habit when it can be indulged with no present inconvenience. It seems to grow into a mania that all manner of hardships it causes cannot seem to cure. The business world depends upon this tendency of humanity, and shrewd men burn the midnight current in planning ways to make it easy for the people to buy. All should remember that the selling price of goods bought on time always covers interest and cost of collection. Yet it is always made to appear that the goods thus sold are furnished at a great bargain.

This partial payment system, the instalment plan, encourages "fast living." Many people today are living far beyond their means as the result of it. Young people begin housekeeping on a scale far beyond that of their ancestors. In fact, they launch out far in excess of their parents' present surroundings and beyond their own financial ability. Unexpected adversities often come to such people. Payments cannot be met, and heavy losses with great discouragement follow. All this, and more, comes as the result of the tempting and often ruinous instalment plan. In a few instances this weekly or monthly payment plan may be helpful to beginners, but as a general thing it is more of a curse than a benefit. It encourages extravagance, and prevents an economical expenditure of a limited income.

A friend of mine struggled along for several years trying to prove to himself that buying on the instalment plan was a help to him. Finally, he changed his plan to buying things only when he had the money to pay cash. He said the cash plan reduced his purchases very perceptibly, and saved him much money on what he did buy. It took away that "poor man's" feeling he always had when the collector came around, he said, and put in its place a self-respecting, competent conception of himself. A real need may be dignified and rendered a real anticipated pleasure through planning for it as all one's own when it is finally supplied.

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### **Lessons from Snow and Ice**

A. W. SPALDING

[The following is taken from the Nature Study section of the Mothers' Lessons for January, which the Home Commission is furnishing to the Young Mothers' Societies, and to isolated mothers as well. Are you teaching your child the beauty and the love to be found even in the cold of the winter? It is his due from you, father and mother. These lessons will help you. Besides the nature part, the lessons contain story-telling, health habits, and home management.]

If you have not yet formed a society, or subscribed for the Mothers' Lessons, send for an Outline of the Young Mothers' Society to the Home Commission, Takoma Park, Washington, D. C.]

IN the parts of the world where cold weather comes, snow is given for protection. Whenever snow covers the earth, the ground is kept from becoming as cold as it otherwise would, because snow yields up its heat much more slowly than does the soil. In fact, many of the birds and wild animals plunge under the snow to spend the cold winter nights, for here they are kept from the bitter cold above. In teaching this lesson, it will be very interesting to take a thermometer when there has been a recent sharp drop in temperature, and bury the bulb in the snow, packing it tightly, so that the cold air will have no opportunity to reach the bulb. It will be found that even though the thermometer may register 15° or 20° below zero in the air, it will stand very near the freezing point when buried in the snow. So the snow is the hope of the world in wintertime. Plants that would freeze to death, and insects that would perish by the millions, were there no snow, pass through the winter unharmed under its covering.

In all nature the lessons of the gospel are taught. If you will take the pains to examine newly fallen snow, especially if you will use a hand magnifying glass, you will see that snow is made up almost entirely of star-shaped crystals. Children will be very much interested in examining these crystal stars, because every one is perfect in beauty, and yet no two are alike. All the stars are six-pointed, but it is almost beyond belief how great a number of different forms of six-pointed stars can be found.

In prophecy the Saviour is represented as a star; and it is very interesting to note that a physical savior of the world from destruction by cold is in the form of a star.

Children should be taught how snow is formed. The water in a cloud is in the form of very small drops. Sometimes a cloud floats low enough to drag on the earth; then we say there is a fog. Practically all the children have seen fogs, and will remember the tiny drops of moisture that are floating in the air at such times. Whenever a freezing wind strikes a cloud, these tiny drops of moisture are frozen, each one making a six-pointed crystal. These crystals float about and stick together as flakes. If the wind is exceedingly cold, these crystals soon freeze perfectly dry, and so do not stick together very well. Then the flakes are small. If the wind is strong, they will also be broken up into small flakes. Where the temperature is not much below freezing, the snowflakes remain more or less damp; and if there is not very much wind, they often stick together to make very large flakes. This explains the reason for the very large flakes of snow early in the winter or at the beginning of spring.

God has myriads of creatures that live in the water, and they must also be protected from the cold of winter. Ice is for this purpose. Ice is frozen water. The tendency of cold is to contract substances; that is, it makes them grow smaller as they grow colder. But God has made a wonderful provision in the case of water. Like other substances, it grows smaller as it grows colder, until it reaches a point several degrees (39° F.) above freezing, when it begins to expand, so that when at freezing point it becomes ice, it is more buoyant than water, and so it floats. If water continued to grow smaller and denser as it became colder, ice would sink to the bottom of the ponds and rivers, and the whole body of water would be ice, and the creatures in it would die. In the more northern regions it would never thaw out completely. But instead of that, the ice remains on top of the water, giving some protection from cold to the water underneath, and to the creatures in it.

A thermometer may be frozen in a cake of clear ice, so that one can read it through the ice. If this block of ice is laid out in the open when the temperature is fifteen or twenty degrees below zero, it will be found that for a remarkable length of time the thermometer will register practically at the freezing point. Rays from the sun pass through the ice into the water very readily, in fact more readily than they do through the snow. Striking the water, they generate heat, and on a warm, sunny day one can often see fish lying just under the ice, enjoying the warm sunshine. Ice permits the sun's rays to pass through it so readily that it is possible to take a piece of ice that contains no airholes, whittle it into the shape of a lens, and focus the sunlight on some dry material and set it afire, just as we would with a burning-glass.

The lessons to be taught from these facts are very evident. The child may learn that God does love His creatures; and that even in the midst of conditions that sin has brought, He has made wonderful provision for their care, so that though they may suffer, they will not be exterminated.

**Be Kind!**

Ephesians 4:32

THOMAS KILLOWAY

"A KINDLY word and a tender tone,  
Only to God is their value known.  
They can lift from the dust the abject head;  
They can turn a foe to a friend instead.  
The heart close bound with passion and pride,  
Will fling, at their knock, its portals wide;  
And the hate that blights, and the scorn that sears,  
Will melt in the fountain of childlike tears.  
Speak kindly, then, and some soul in pain  
May hear and waken and smile again."

Are you kind? Hearts the world over are starving for love. Do you give it? You may be kind to those who are within your own circle — family, church, neighborhood; but should you not extend your kindness farther, yes, to every place you go and to every one you meet? Is it only "me and mine" that you want saved? Show an interest for others aside from those of your own kith and kin.

"Life is short, and we never have too much time for gladdening the hearts of those who are traveling the dark journey with us. O, be swift to love, make haste to be kind."

Be kind to the poor, the lowly, the sinful. Be kind to your servants, to the poor coolie on the street. There goes a man ragged and toil-worn, his form bent from having borne heavy burdens; speak a kindly word, and see how his face will light up. Give a kind look to some poor woman — a very little thing to do, but she will notice. Call out a pleasant "Good morning" to the walker you pass along the roadside, and the friendly recognition will send to his heart a thrill of cheer and gladness that may go with him all the day.

Every kindly act, every gentle word, every loving look, here on earth, is a precious seed sown in the soil of heaven.

Love brightens! Here is an outcast, low down in sin and despised of men; show him that you love him. Go to him and say, "Brother, I am praying for you." His bleared eyes will follow you till the crowd shuts you from view, and the act of love may save him. Such has often been the case. That unscrupulous woman may wrongfully use you and speak evil of you, but be forbearing and kind to her. For if only "ye love them which love you, what thank have ye? for sinners also love those that love them." Kindness is the elixir of life. It wins, for "love never faileth!"

Oh, the diversity of ways to manifest kindness! Even a tiny baby knows whether or not the tone of your voice is kind. Are some of you devoid of this grace? "Put on therefore . . . kindness." Col. 3:12. Beloved, "add . . . to godliness, brotherly kindness." All men and women need the touch of kindness, need to feel that some one really loves and cares about them. Little deeds of kindness will bring a bit of color into the dull, uneventful life of the old people, will send the clouds scurrying away, and set the joy-bells ringing in their hearts. "Christ demands from His servants tender compassion for the suffering, sympathy for the unfortunate, and a generous consideration for misdemeanors." — "Testimonies," Vol. IX, p. 224. "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one." — *Id.*, p. 139.

"We shall pass through this world but once. Shall we not then strive to leave on those we meet, the impress of the character of Christ? Any good therefore that we can do, or any kindness that we can show to any human being, let us do it now, let us not defer nor neglect it, for we shall not pass this way again."

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**Vital Facts About Cancer**

1. DURING the Great War the United States lost about 80,000 soldiers. During the same two years 180,000 people died of cancer in this country. Cancer is now killing one out of every ten persons over forty years of age.

2. Many of these deaths are preventable, since cancer is frequently curable, if recognized and properly treated in its early stages.

3. Cancer begins as a small local growth which can often be entirely removed by competent surgical treatment, or, in certain external forms, by using radium, X-ray, or other methods.

4. Cancer is not a constitutional or "blood" disease; there should be no thought of disgrace or of "hereditary taint" about it.

5. Cancer is not a communicable disease. It is not possible to "catch" cancer from one who has it.

6. Cancer is not inherited. It is not certain even that a tendency to the disease is inherited. Cancer is so frequent that simply by the law of chance there may be many cases in some families, and this gives rise to much needless worry about inheriting the disease.

7. The beginning of cancer is usually painless: for this reason its insidious onset is frequently overlooked, and is too easily neglected. Other danger signals must be recognized and competent medical advice obtained at once.

8. Every persisting lump in the breast is a warning sign. All such lumps are by no means cancer, but even innocent tumors of the breast may turn into cancer if neglected.

9. In women, continued unusual discharge or bleeding requires the immediate advice of a competent doctor. The normal change of life is not accompanied by increasing flowing, which is always suspicious. The return of flowing after it has once stopped should also be considered suspicious. In men, any reddish color in the urine is very suspicious of cancer in the bladder or kidney, though it is also seen sometimes with stone of the bladder or kidney. Do not expect the doctor to tell you what the matter is without making a careful physical examination.

10. Any sore that does not heal, particularly about the mouth, lips, or tongue, is a danger signal. Picking and irritating such sores, cracks, ulcerations, etc., or treating these skin conditions by home remedies, pastes, poultices, caustics, etc., is playing with fire. Warty growths, moles, or other birthmarks, especially those subject to constant irritation, should be attended to immediately if they change in color or appearance, or start to grow. Avoidance of chronic irritation and removal of just such seemingly insignificant danger spots may prevent cancer.

11. Persistent indigestion in middle life, with loss of weight and change of color, or with pain, vomiting, or diarrhea, call for thorough and competent medical advice as to the possibility of internal cancer.

12. Radium is a useful and promising means of treatment for some kinds of cancer, in the hands of the few skilful surgeons and hospitals possessing a sufficient quantity of this rare and very expensive substance; it must not be thought of as a cure-all for every form of cancer. No medicine will cure cancer. Doctors and institutes which advertise "cures without the knife" play upon the patient's fear of operation in a way that leads too often to the loss of precious time, and fatal delay in seeking competent treatment. Go first to your family physician.

13. Open warfare by open discussion will mean the prevention of many needless deaths from cancer. The common belief that cancer is a hopeless malady is partly due to the fact that cases of successful treatment are frequently concealed by the patient and his family, while cases of failure (too often resulting from delay) are apt to become common knowledge. — *The American Society for the Control of Cancer.*

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**FORGET AND REMEMBER**

FORGET each kindness that you do  
As soon as you have done it;  
Forget the praise that falls to you  
The moment you have won it;  
Forget the slander that you hear  
Before you can repeat it;  
Forget each slight, each spite, each sneer,  
Wherever you may meet it.

Remember every kindness done  
To you, whatever its measure;  
Remember praise by others won,  
And pass it on with pleasure;  
Remember every promise made  
And keep it to the letter;  
Remember those who lend you aid,  
And be a grateful debtor.

Remember all the happiness  
That comes your way in living;  
Forget each worry and distress,  
Be hopeful and forgiving;  
Remember good, remember truth,  
Remember heaven's above you;  
And you will find, through age and youth,  
True joys, and hearts to love you.

— Priscilla Leonard.





# YOUNG MEN and YOUNG WOMEN



Contributions for this department should be sent to The Missionary Volunteer Department,  
Takoma Park, Washington, D. C.

## From the Missionary Volunteer Mail Bag

U. V. WILCOX

HERE are two glimpses that show something of conditions and great needs. If you received a letter such as these, what would be your answer? These paragraphs are from Elder Mead MacGuire, who has just returned from a trip of several months in Europe, doing evangelical work:

"One cannot do as much over here where every word must be translated. You cannot understand how handicapped these people are for their literature such as we use in the Reading Courses. Very little of our denominational literature is translated.

"Some of the workers read English. They would like the REVIEW and need it, but how can they get it? Yesterday I received 7,000 marks in exchange for \$1. A worker with whom I was talking recently gets 11,000 marks a month salary. That would be a little more than \$1.50. How can they pay for the REVIEW and the Gazette?"

And this from another letter:

"In these fields one sees so much that is lacking, so much that we in America have had all our lives, but they have not had, that one feels like working strenuously to make up to the people for what we have had and they have lacked."

These are glimpses about which whole articles could be written — write them for yourself.

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## Side-Stepping Unpleasantness

GEORGE HENRY HEALD, M. D.

THE body has many devices for protecting itself from danger, pain, and injury. We call them defense mechanisms. An excellent example is the involuntary motion of the eyelid, to keep the eyeball moist and free from dust. Several times a minute the eyes close, without our ever thinking about it. By an effort we can for a time keep them open, and then, as the eyeball begins to dry, they become so painful that we are forced to close the eyes a moment for relief. This frequent unconscious closing of the eyes is only one of many mechanisms that keep the body from pain and injury. There are also protective mechanisms to keep us from mental pain, annoyance, humiliation, grief, and the like. And it is these protective devices that will now be considered.

We are all, in a sense, double personalities. One part of us wants to do things which the other part looks upon as wrong, or "naughty," or shameful, or disgraceful. These two parts of us are as opposite as black and white. We may speak of them as the wishing and the thinking parts, the animal and the spiritual, the impulses and the conscience. The names matter little. The important fact is that each of us has within him these two natures fighting for the supremacy.

The higher nature is sometimes conscious of these wishes, and repudiates them as temptations of the devil, or else ignores them, trying to make believe that there are no such wishes. Some of the grosser wishes it succeeds in banishing completely into the background, where they are unrecognized; and then some of the cravings which are apparently less harmful are gratified, and the defense mechanism saves the conscience with an excuse for the gratification of these wishes. Perhaps there is no one who does not at some time excuse in himself the exact thing that at some other time he has condemned in another. In the struggle between the two natures the higher nature thus frequently compromises with the lower nature, and is always furnished an apparently valid excuse for doing so. When you hear another excusing himself for doing what you know to be wrong, his excuses seem frivolous to you; but they do not seem frivolous to him. And your excuses for your own compromises with the lower self do not seem frivolous to you, though they might seem ridiculous to me.

## Looking Inward

We all go through this process of "jollyng ourselves," of patting ourselves on the back, of saying to ourselves, "You are a pretty good sort of fellow, after all." Then sometime we have a religious experience in which the X-ray penetrates the very inmost soul, and we see ourselves as clearly as through crystal. And what we see is that all our "righteousnesses are as filthy rags," and we confess with Paul that in us "dwelleth no good thing."

Such a vision of the inner nature, while it lasts, causes us to see ourselves as black as our worst enemy could see us. This would cause despair were it not for the assurance that through the atonement of the Saviour all our wickedness may be washed away.

There are few, perhaps, who have had such an experience of regeneration who did not subsequently return to the old basis of self-defense, self-justification, and self-deception. There is that constantly recurring wish to do something that runs counter to some principle of living which we hold in esteem, and so the argument is formed within us that it is not so bad after all; that others do it, and that perhaps we have been a little too particular; and this process of excusing ourselves continues until the X-ray is again turned inward.

Another defense mechanism is the "pose." We are all consummate actors. We want our friends and others to think better of us than we think of ourselves. For while we excuse ourselves for our failures, the excuse, even to us, is a rather lame one; and we are anxious that others shall see us as we would like to be, rather than as we are. So we try to appear to be what we know we are not.

## Why Not Be Frank?

Why are we so confused if some one happens in for dinner when we had expected only the family, and why do we apologize for this or that dish when we would have considered it good enough for the family? Is it not that we want him to believe that we live on a little higher scale than is the fact? Would we not all be more comfortable to walk on solid ground, and not attempt to appear taller by walking on stilts?

What is the purpose of flattery? Flattery pleases a person, not by making him think better of himself, but by making him think that he has been successful in his pose and has passed himself off at his pose value. You cannot please a person better than to make him believe that you see him as he would like to appear. When flattery is laid on so thick that it goes beyond the person's pose, it is lost, for the person then recognizes it as mere flattery, and looks upon the flatterer as insincere.

Before condemning David, Nathan, by means of a parable, led the king to condemn himself. Unless one is gifted with tact and is sure of his ground, he is running a risk when he attempts to point out another's faults. The defense mechanism of the other resents the interference, and detects in the life of the critic as grave faults as those criticized. The defense mechanism says in a loud voice, "You're another." And it has good warrant for doing so, for Paul said, "Wherein thou judgest another, thou condemnest thyself;" and Jesus said, "How wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold, a beam is in thine own eye?" Be sure, before attempting to remove the mote from your brother's eye, that you have removed your own beam, then you can do it tactfully. For unless you have taken this course, it is your own defense mechanism that prompts you to make the criticism, which his defense mechanism immediately resents.

As further examples of the work of the defense mechanism, we have the flabby excuses which good and honest people give for smoking, drinking beer, and the like; and let these remind us that some of the reasons we give for some of our actions and beliefs are just as lame.



## Paragraphs from Contributors



### "I Feared the People"

WALTER E. MURRAY

"SAUL said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obey their voice." 1 Sam. 15: 24.

In these few words is a confession giving the cause of the first open step in the downfall of the first king of ancient Israel. When Saul began to fear the people more than he did God, and when he hearkened to their voice rather than to the "still small voice," then it was not long until the prophet had to fill his "horn with oil" and go and anoint to be king some man who did not fear the people. How could the young man who had been anointed with the holy oil and kissed with the prophet's lips, turn his back upon God? He "feared the people." How could he who had seen and felt the heavenly unction, reject the plain "Thus saith the Lord"? He could because he was fearful of what the people would say and do.

One has well said, "Nothing so demoralizes the forces of the soul as fear." What might have been the history of Saul, if he had not had this false fear in his heart! How changed might have been the history of Israel had it not been necessary to make this confession of disobedience!

The strongest men of the Bible were men who had no fear of the people. We cannot imagine Daniel fearing the people or even the king. Because of this courage, the story does not tell of his failure, but on the contrary states that he was preferred above the presidents, "because an excellent spirit was in him."

The three Hebrew children did not fear to stand when all the others bowed to the king's image on the plain of Dura. The Son of God manifested His pleasure in their courage, by walking with them in the fiery furnace. Had these youth been fearful, there would not exist the great moral lighthouse of courage which they set up by their action, and whose beacon has guided thousands of youth in all ages.

If the little Hebrew girl had been too timid to tell her mistress about the prophet of Israel, Naaman would never have been healed.

Had the humble Nehemiah been afraid of the threats and scorn of some people, the walls of Jerusalem would not have been built. On the other hand, he told Sanballat and his colleagues, Tobiah and Geshem, "The God of heaven, He will prosper us; therefore we His servants will arise and build."

Luther did not fear what man might say, or think, or even do. He early learned to fear God only, and attacked the erroneous religious practices of a continent.

John Knox openly denounced the sins of Queen Mary, and sincerely prayed that she might come to repentance.

These men were convinced of the same truth of which David spoke: "The Lord is the strength of my life; of whom shall I be afraid?" "It is only the fear of God that can deliver us from the fear of man."

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### Are We Willing

J. M. HOPKINS

"THY people shall be willing in the day of Thy power." Ps. 110: 3.

We cannot be mistaken in believing that we are truly living in the day of His power. Reports from near and far-away fields, telling that the Lord by the power of the Holy Spirit is coming very near to His people, must convince every praying, watching Christian that the "times of refreshing from the presence of the Lord" have come. But this certainly means much to each one as an individual; for it is only when we personally are closely related to the Lord and His cause, that we shall receive of that fulness of blessing the Lord would bestow.

The fact that those whom the Lord has chosen to occupy leading positions in the work are receiving much of His favor and blessing, does not mean that all will be partakers of that blessing. In the home churches there will be found those who are awake to the times and conditions in which we are living, and by prayer and the study of the words of the Lord are advancing with the message. But not so with all.

We read and speak of the "early rain" and the "latter rain," and perhaps have understood these terms to apply to the apostolic church and to the remnant church, and this is correct.

But while the early, or former, rain did apply especially to the primitive church, it could only prove a blessing as the individual members, by prayer, by repentance, and by faith sought and obtained it.

"It was by the confusion and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now."—*Review and Herald*, March 2, 1897.

Again she says:

"Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it."—*Ibid*.

My brother, near or far, we are in the day of His power. Are we willing? willing to separate from every known evil, willing to sacrifice, to consecrate all to the Master? By His word, by the pleadings and promptings of the Holy Spirit, He is speaking to our hearts. Shall we listen? Are we willing? Not only should we be passively so, but the soul should go out in most earnest desire for that greatest of all gifts,—the baptism of the Holy Spirit for entire cleansing and full equipment for service in this closing message. Let our prayer daily ascend to heaven; "Lord, make me willing in this the day of Thy power."

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### "The Testimony of Christ"

J. S. WASHBURN

"EVEN as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1: 6, 7.

What is the "testimony of Christ"?

"The testimony of Jesus is the spirit of prophecy." Rev. 19: 10.

The spirit of prophecy is necessarily the first gift in order of time manifested by the Holy Spirit, for by that God sends His word to us, and from that word, believed and obeyed, all blessings of God come to His people. All the Bible came by the spirit of prophecy. There is no danger that those who study the "Testimonies" will neglect the Bible. Those who read the writings of the spirit of prophecy most, will read the Bible most.

What was the first gift promised in the prophecy of the early rain?

"Your sons and your daughters shall prophesy." Acts 2: 17.

What great spiritual gift was manifested among God's people at the very beginning of the great Second Advent Movement? We all know that it was the gift of prophecy. Born with this message, beginning in the very year when the third angel's message began its work, 1844, the spirit of prophecy, through Sister White, has brought us living messages from the God of heaven. And though the one through whom God spoke so wonderfully to His people is now sleeping the sleep of death, yet her works do follow her—her words, rather, the words of the living God through her, still live. The words of Moses—God's words through Moses—did not die with him. The testimonies of the Holy Spirit were never more alive than they are today.

And when the spirit of prophecy is confirmed, accepted, believed, obeyed in its fulness; when it is received, "not as the word of men, but as it is in truth, the word of God," among us, by us, as a people and individually, then and not till then shall we "come behind in no gift; waiting for the coming of our Lord Jesus Christ."

If we do not appreciate and prize as more precious than gold or any earthly treasure or honor or pleasure, the priceless gift of the spirit of prophecy, can we expect God to pour out upon us any further measure of His Spirit? He who disobeys, slights, or treats with indifference the spirit of prophecy, is treating with indifference the Holy Spirit.

What is your attitude toward this wonderful gift of prophecy? How many of my readers have ever read the whole set of nine volumes of the "Testimonies," every word, from the first word of Volume I to the last word of Volume IX? Oh, how many families of so-called Seventh-day Adventists do not even own the "Testimonies," and practically never study them!

And then there are those wonderful books,—“Patriarchs and Prophets,” “Prophets and Kings,” “The Desire of Ages,” “The Acts of the Apostles,” and “The Great Controversy.” Have you read all these great books, “Christ’s Object Lessons,” “The Ministry of Healing,” “Steps to Christ,” “Early Writings”? Haven’t time to read them? Have we time to read the newspaper stories of crime and heart-sickening sin and crookedness and cruelty that are flooding the world? Of course the theater, the moving-picture show, the reading of fiction, are not to be once named among Seventh-day Adventists.

But there is much that is looked upon by the so-called religious world as harmless or even uplifting, that to the people who have this priceless gift of the spirit of prophecy is comparatively worthless. I am sure that if we wish to be able to know how to receive and to help others to receive the gift of the Holy Spirit in its fulness, we shall not need to study the writings of modern evangelists to the neglect of those given us by Heaven through the spirit of prophecy. We shall find the divine secret in the wonderful words of life He has sent to this people.

I do not wish any one to think that I would teach that we could receive no blessing till we had actually read all these books God has sent to us. We shall be blessed at every step as we receive and obey the truths so kindly given us.

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### *A Famine for God’s Word*

MABEL L. RUCKLE

“BEHOLD, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.” Amos 8:11, 12.

When but a child I heard a minister quote these verses, but as the years passed they faded from my memory. Several years ago, however, they were vividly brought to my mind again in a dream.

In the dream it seemed that an angel said, “If you knew there was a famine for food coming, you would prepare for it, would you not?” I admitted that I would. The angel continued, “You know a famine for the word of the Lord is coming. Why do you not prepare for it?”

Are we as a people preparing for the famine of God’s word?

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### *The Threefold Message and Sanity*

N. D. ANDERSON

“I SAW another angel fly in the midst of heaven.” “Here is the patience of the saints.” Rev. 14:6, 12.

There is nothing freakish about the third angel’s message. There is no place in it for the rantings of long-haired men. It cannot be profitably used by wild-eyed fanatics to harangue morbid street-corner crowds. It does not lend itself readily to the perennial arguer, who is forever going about with a religious chip on his shoulder.

On the contrary, this great movement is one that is founded in common sense, for common sense is but truth and mercy and justice. The threefold message is sane and logical, and those who embrace it rightly, but show their wisdom and their sense of the fitness of things. It works quietly, steadily, efficiently, spreading and penetrating through all opposition to every corner of the earth, without recourse to blatancy, demagoguery, flamboyancy, or any weird and strange procedures. For the Spirit of God is in it, and love is its motive power.

Not that there should not be fervor and enthusiasm in the promulgation of this truth; there must be fervor and there must be enthusiasm, but let it be fervor with simplicity and enthusiasm with dignity. Enthusiasm and energy of soul for us cannot mean the methods of the howling dervish, nor the donning of outlandish garb, nor the putting on of actions that will make a travesty of this message, belittle it in the eyes of men, and hold it up to the ridicule and opprobrium of those very souls it is meant to reach.

Simplicity, directness, earnestness, gentleness, exercised ceaselessly by a consecrated, God-fearing people, will carry this message farther and more swiftly than all the lurid ranting and shouting and questionable advertising in the world.

### *An Experience in Divine Healing*

JOHN E. ALL

A YOUNG mother belonging to a Seventh-day Adventist church in South Carolina, had an only child about a year and a half old. This little boy was stricken with influenza, and it soon developed into double pneumonia. The pus formation on the lungs and his fast-failing condition caused his attending physician to take him to the hospital, where a rib was removed, and a drainage tube for the pus was inserted.

Within six months the child had lost more than he had gained by the operation, and his face had become old and pinched from continuous suffering. His desperate condition caused the physician to decide that another operation was necessary as the only hope left. The mother would not consent to this unless I was present at the operation.

Another opening was made in his side, about the same place as before. The ends of the ribs formerly cut, were found infected, and were cut farther back. The lungs were found to be hardening also. The pus was removed, and although little hope was entertained for his recovery by the physicians, a new drainage tube was placed. From this time the child began to sink rapidly, until the physicians gave up hope. The child began to swell and turn purple, with blotches indicating the first approach of death. The mother and grandmother, knowing that all human skill had reached an end and death was at hand, sent for me to come and pray for the little one and anoint him.

It was late at night when I reached the home. After questioning the mother in regard to her own spiritual condition, my wife and I held an earnest season of prayer, and I anointed the little one. For the first night in weeks he slept peacefully. He pulled the drainage tube out himself, and would not let them put it back in place. The next day he ate his first good meal, ran around, and from that time there have never appeared any symptoms of his former trouble. He was a perfectly healed child.

All the attending physicians marveled at this remarkable experience, for they sent for the boy to be returned to the hospital, not believing that such an incident could be possible. There is no doubt in any of our minds as to the great healing power of God, as manifested in the miraculous incident.

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### *Experiences in Divine Guidance — No. 2*

ASA T. ROBINSON

SOME time before my departure for South Africa, at a session of the General Conference, the committee on plans, of which I was a member, prepared a series of recommendations on organization, in which the church was recognized as the divinely appointed agency for doing all branches of the Lord’s work in the earth. At that time our plan of organization called for several fully officered bodies, such as the conference, tract society, Sabbath school, health and temperance, and religious liberty. The resolutions presented by the committee called forth very strong opposition, and after several hours’ discussion were withdrawn.

As the time for organizing our first conference in South Africa drew near, I prepared a scheme of organization with a fully officered conference, and with all other departments represented by as many secretaries as the work might call for. Several months before the time for organizing, I sent a draft of the plan to Elder O. A. Olsen, and asked his advice concerning it. He wrote back that it was such a wide departure from the recognized plan of organization, that he was having copies of it sent to the members of the General Conference Committee, and that as soon as he received their replies he would forward them to me. In due time these criticisms reached me, some of which were rather severe. Some of those venerable fathers in the cause, who are now awaiting the call of the Life-giver, thought it was time we knew whether men sent abroad were to build up the work of organization or weaken it. When these criticisms reached us, our work of organization was so far advanced that we were obliged to carry it to completion as planned.

A few years later I went to Australia, and under the leadership of Elder A. G. Daniells, then president of the Australian Union Conference, the seven conferences in that field were all reorganized on the departmental plan. On Elder Daniells’ return to America, this plan of organization was adopted throughout the entire denomination.

Some years after we went to South Africa, and our work had been quite fully organized, there came a very grave crisis in connection with our work. Those of us who were carrying

the responsibility studied the situation as carefully as we knew how, and it was decided to take a firm stand for what we believed to be the right course, let the consequences be what they might. The situation was a somewhat gloomy one, and looked as if it might result in serious division.

Just at this time I received a short letter from Sister E. G. White, written by her own hand, in which she warned me of wrong positions that I was in danger of taking, that would result in injury to the cause and perhaps the loss of souls. This letter was four weeks and one day reaching me from Australia, where it was written. I had not written Sister White, nor had I received a line from her, for more than two years. This letter so clearly represented the situation we were in, that, after reading it over several times and counseling with the leading brethren, we decided to take quite an opposite stand from that we had previously determined to take. The result was that instead of division, a harmonious settlement of our difficulties was reached, and the blessing of the Lord attended the work.

In a postscript at the bottom of the letter, Sister White made this statement: "What I have written above I copied from my diary written eight years ago. Why I have not given it to you before I do not know, but I feel impressed by the Spirit of the Lord to send it now."

In another article I will relate experiences of laboring with Sister White in New England, eight years before this letter was sent to me.

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### **God's Divine Leading**

N. BUCHLER

IN canvassing for our publications in the State of Illinois I many times meet some of our lonely brethren and sisters in the little towns, where they may perhaps be the only ones holding up the light of this message. It was at one of these small towns that I visited one of our sisters who related to me the following story of her conversion and acceptance of this truth:

"I was a professed Christian before I came into the truth, but I found no peace or satisfaction. Our minister often told us that we were converted and I praised the Lord that I was saved; but now I can see that it was only a deception, and that I was far from being saved.

"On a visit to Pana I attended a Seventh-day Adventist camp-meeting, and became interested in the truth. When the day came for baptism, I did not feel well enough to go to the church to be baptized. I felt that it was only a plan of Satan to keep me back. So I knelt down and prayed. God heard, and gave me assurance to go forward. All doubts disappeared from my mind, and I immediately prepared to go to the baptism. As I was baptized, the Spirit of God entered my life, and I felt that a change of heart had taken place, and then I knew that I was truly converted."

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### **"Through the Gates into the City"**

B. L. HOWE

CHRIST says, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Saul of Tarsus was meeting the letter of the law, but when he met Christ, he found that he was not prepared to enter the city. When Christ sent out His disciples, He said to them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10:7, 8. As He was leaving for heaven, He said, "These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18.

When the final separation comes, the King puts a large class on His left hand and consigns them to the lake of fire and brimstone (prepared for the devil and his angels), because they have failed to do the very work that He commissioned His disciples to do. Matt. 25:41-46. Yet when many come in that day and say, "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" then, says Christ, "will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matt. 7:22, 23.

Workers of iniquity are lawbreakers. These people, while they have been casting out devils, working many miracles, and

doing it all apparently in the name of Christ, have been breaking the commandments. We conclude that keeping the commandments so that we may be blessed of God by an entrance into the city, includes the preaching of the gospel, healing the sick, cleansing the lepers, and casting out devils. In a word, doing the commandments means living the Christ life just as He lived it while on earth.

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### **Temporal Peace or Everlasting Peace**

S. H. CARNAHAN

IN the Scripture we find set forth both the worldly peace and the peace the Christian has. The prophet Jeremiah tells of the first, which is taught by false teachers. It seems to heal the hurt, but it relieves only "slightly." It is only temporal, and not real or everlasting peace. Jer. 6:14; 8:11.

The prophet Isaiah comes out plainly, and tells us there is no peace for the wicked (Isa. 48:22; 57:21), and the reason given is because of their wrong course of action (Isa. 59:8). Paul gives us to understand that when false Christian teachers in the last days shall say, "Peace and safety; then sudden destruction cometh." 1 Thess. 5:3.

The Lord through the prophet tells us that the way to have peace is by hearkening to His commandments. Before the Saviour was crucified, He said to His followers, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." John 14:27. And the apostle says, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4:7. Note again the conditions of perfect, or lasting, peace. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength," and peace. Isa. 26:3, 4.

Those who were controlled by unclean spirits believed in the Saviour to the extent that they feared He had come to execute judgment on them, but they had no peace until they came into harmony with Him. Then they had peace, and were willing to help others obtain the same peace. Luke 8:26-28, 33, 38, 39.

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### **The Spirit of Prayer**

C. E. WOOD

MANY statements in the Scriptures and in the writings of the spirit of prophecy indicate most definitely that in the closing days of the message the spirit of prayer will prevail among God's people.

When the Holy Spirit was about to fall upon the hundred and twenty disciples in the days preceding Pentecost, prayer was heard almost incessantly in that upper chamber. Prayer opened the windows of heaven on that memorable occasion, after sin and strife had been put away from every heart. It will bring the same results today.

In "Testimonies for the Church," Vol. IX, page 126, a picture of the last days is given us:

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost."

This reformatory movement in the last days is not to be characterized by criticism, faultfinding, and condemnation, but by a spirit of intercession. Instead of condemning the one you may think-needs reforming, would it not be better to add his name to your prayer list?

I believe the time has come for Seventh-day Adventists to increase the names on their prayer lists. If we would win more souls, we must pray for more souls; and we must pray until those souls are converted.

*Kingston, Jamaica.*

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THE Bible contains the mind of God, the state of man, the doom of the impenitent, and the eternal happiness of believers in Christ. Its doctrines are holy, its precepts binding, its histories true, its decisions immutable. Read it to be wise, believe it to be safe, practise it to be holy. It contains light to direct you, food to support you. It is the Christian's charter. Christ is its subject, our good its design, and the glory of God its end. —"The Modern Conflict over the Bible," G. W. McPherson, Vol. II, p. 68.



## THE SOUTH CARIBBEAN CONFERENCE

THE thirteenth biennial session of the South Caribbean Conference was held under very favorable conditions, Nov. 9-19, 1922, in the Port of Spain church, Trinidad, British West Indies.

One hundred forty-six delegates, representing sixty-seven churches and companies, and thirty workers, were in attendance, and the gatherings from day to day frequently exceeded one thousand persons. The visiting brethren were Elder E. E. Andross, vice-president of the General Conference for the Inter-American Division, of which this conference is now a part; and Brother G. D. Raff, who represented the Eastern union field missionary interests.

Meetings filled each day from 5:30 A. M. to 9:30 P. M., the young people having separate devotional services twice daily in a hall specially hired for the purpose. Elder Andross carried the burden of the daily studies, dealing largely with the promise and workings of the Holy Spirit. These studies lifted the audience into new visions of God and His love and of our privileges and responsibility every day. The spirit of revival refreshed the entire congregation until every heart yielded to the call for consecration. There was no excitement, no undue fervor, but a steady uplift which gave to each one present a new experience in conversion. From all parts there has come the testimony, "The conference has changed my heart."

The business meetings were harmonious and every one seemed happy. The reports presented revealed gratifying progress. The membership was shown to have more than doubled, increasing from 1,127 to 2,690. The number of churches and companies has increased from forty-one to sixty-seven; and ten new churches were admitted to the conference. These increases were attributed largely to the earnest co-operation of the laity, who have taken hold of our various book-selling campaigns with admirable energy, selling in

the two years 45,260 books, valued at \$23,365.

The combined efforts of colporteurs, workers, and church members, resulted in the sale of 43,798 small and 1,560 large books, a total value of \$23,368.44. The tract society report showed that 70,411 books, valued at \$28,213.80, have passed over its counters in filling orders. The sale of Bibles rose from \$471.59 to \$867.88; while magazines and periodicals increased in sales from \$587.08 to \$1,849.08. The young people have sold the Morning Watch Calendars, so that the demand rose from \$747.72 to \$1,129.68.

At two recent baptismal services in Antigua, 111 persons were baptized. New work has been opened up in the island of St. Eustacius, where fifteen believers were lately added to our ranks by baptism. In every part of the conference a steady rise in membership was reported.

There was a total increase in tithes and offerings of \$11,819.78.

Ten new church buildings either have been erected or are in course of construction. Two new church schools have been established, and two new mission launches are operating on the great rivers of the Guianas, where new companies are being added all the time.

Over one hundred loyal, Christian young people were present at the conference, and special meetings gave them a new experience. Elder Andross took the lead in many of their meetings, and they entered fully into the experiences of consecration enjoyed by the others. They strongly appeal for a school where they can learn to bend their steps into fields of usefulness in the work of God, and are praying the Lord to send the means to establish such an institution.

The last Sabbath brought a special feast of good things, when more than one thousand persons pressed forward in heart-broken repentance for sin and in consecration to God. In the afternoon, six brethren were set apart to the solemn work of the ministry. They were C. B.

Sutton, G. Haining, T. J. Warner, W. H. Lewis, H. W. McCrow, and J. D. Wood. Seldom have I attended so solemn a meeting.

During the closing hours of the conference, Elder Andross laid before the brethren the financial stress of our General Conference, and a thrill of faith and courage stirred the meeting. The whole conference staff of workers immediately pledged the gift of one week's wages, and 146 others did the same. Besides this, the workers agreed to forfeit 5 per cent of their wages next year if it should be necessary. Since the conference, others have added their names to the pledges.

HERBERT J. EDMED, *Pres.*

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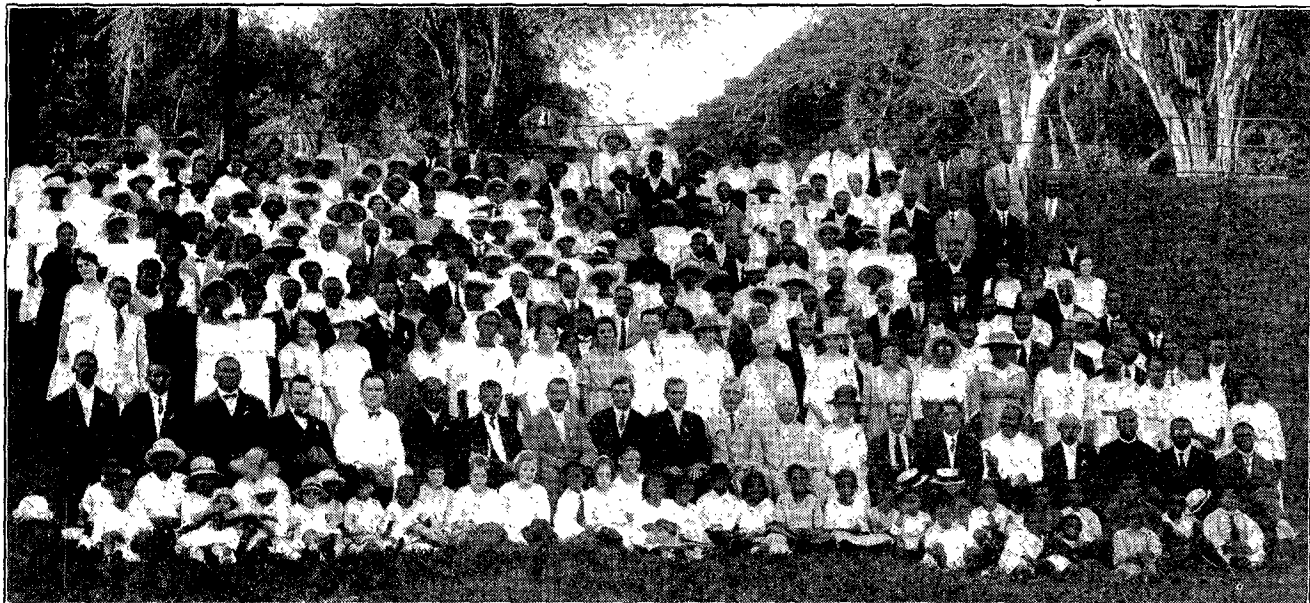
## MISSIONS RALLY SABBATHS

We are united in an earnest effort to hold the missionaries at their post in the foreign fields during 1923, and if possible provide some new recruits so greatly needed. If every believer will decide what he can give weekly to missions, and pass it in, either in the church offering or through the Sabbath school, the mission treasury will have regular remittances, and can pass needed funds to the fields regularly.

We wish, therefore, with this end in view, to inform the readers of the REVIEW more fully of the recommendations passed at the Kansas City Council. They are as follows:

WHEREAS, The divine purpose of our message constantly calls for a steady, growing contribution of men and means for the rapid finishing of the work in all the world; and,

WHEREAS, In the accomplishment of this great task there is need of more intensive cultivation of the missionary idea, more self-denial and larger sacrifice and continuous definite and systematic giving of mission offerings that our missionaries may have food, shelter, clothing, and other necessities to enable them to press strongly forward with their work;



Delegates to the South Caribbean Conference, Nov. 9-19, 1922, Trinidad Island, British West Indies



We recommend, 1. That of the twelve Sabbaths in the year devoted to the presentation of mission interests, four of these, one each quarter, midway in the quarter, be set apart as Missions Rally Sabbaths.

2. That upon each of these Sabbaths in all our churches a missionary program be rendered of such a nature that children, young people, and older members can unitedly take part.

3. That the purpose of the programs be:

a. To set forth the missionary ideal of Jesus, and the self-denial and sacrifice the message in these closing days requires.

b. To acquaint our people more fully with the world-wide work, the wide-open doors, and the pressing calls for men and means.

c. To place definitely upon the hearts of all people the mission goal of 60 cents a week, and the importance of keeping up their gifts systematically week by week, that there be no delay in pressing on the message.

4. That a committee of not less than five be appointed to arrange and prepare a program, including mission songs, recitations, dialogues, field reports and appeals, and other material for each Missions Rally Sabbath for the use of local churches in arranging their programs.

5. That the union and local conference presidents promote and foster the interests of the Missions Rally Sabbaths in their respective fields, and by counsel to their workers and church members through their conference papers and otherwise, continually emphasize the main purpose of these appointed Sabbaths and the splendid opportunity which such occasions offer, not only for the cultivation of the missionary idea, but for the raising of mission funds and bringing our people to adopt more fully the plan of week by week contributing their share to the cause of missions.

6. That each Missions Rally Sabbath be a "squaring-up" day on the missions quota, and the individual goal be the amount short, and as much more as the Lord may have prospered them; and that a suitable device be placed in the church to indicate the present church standing on the missions goal. J. L. SHAW.

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### THE WEEK OF PRAYER AT PACIFIC UNION COLLEGE

INSPIRED with the hope of encouraging all who are interested in noting the evidences of God's special favor extended to His earnest-hearted, interceding children, I gladly add a testimony of gratitude to Heaven for the mighty visitation of the Holy Spirit during the week of prayer just closed here at Pacific Union College.

Elder G. B. Starr addressed the students several times before the week of special seeking God began, and he was with us from early Wednesday morning, December 13, until Monday morning the 19th. Elder J. L. McElhany spent December 9 to early the 13th with the school. The labors of these two men of God were richly blessed to the edification of teachers and students and patrons of the institution living in the neighborhood.

There was no great wave of religious fervor or excitement, but there were remarkable instances of the deep work of grace on hard hearts. We cannot report that every one of the nearly three hun-

### COLPORTEURS' SUMMARY FOR NOVEMBER, 1922

UNION	Agents	Hours	BOOKS		PERIODICALS		
			Val. 1922	Val. 1921	Copies	Val. 1922	Val. 1921
<b>Atlantic</b>							
Bermuda	14	708	\$ 1725.42	\$ 2481.17	5550	\$ 1225.00	\$ 2620.80
Greater New York	5	190	608.16	1647.65	1920	300.00	205.00
Maine	8	618	2000.51	2031.00	701	118.15	649.95
Massachusetts	16	1001	2636.85	2784.41	2644	470.10	609.90
New York	4	538	930.90	1359.95	194	33.30	30.00
N. New England	3	344	846.70	769.90	920	145.00	611.25
	49	3399	8748.54	11074.08	11929	2291.55	4726.90
<b>Central</b>							
Colorado	10	374	746.50	972.15	244	37.60	140.50
Inter-Mountain	7	364	1943.95	186.40	240	36.00	49.90
Kansas	9	358	543.30	581.30	216	33.90	312.50
Missouri	8	662	1033.15	2866.48	208	33.70	208.25
Nebraska	7	277	738.97	445.05	548	84.70	33.50
Wyoming	7	116	253.75	-----	80	5.50	5.00
	48	2151	5254.62	5051.38	1486	231.40	749.65
<b>Columbia</b>							
Chesapeake	11	323	1730.08	504.47	1000	150.50	40.25
District of Columbia	3	235	668.00	-----	385	62.25	38.75
E. Pennsylvania	14	1136	1437.10	2965.25	3039	474.25	67.75
New Jersey	13	968	2181.06	2143.28	1312	235.80	148.25
Ohio	18	1972	4638.22	4884.64	866	131.40	347.55
Virginia	13	763	2237.20	2143.15	81	12.65	34.50
W. Pennsylvania	8	759	1326.25	3885.79	1151	175.15	123.65
West Virginia	20	1651	4132.15	2093.78	1510	251.00	237.50
	100	8357	18400.06	18620.36	9344	1493.00	1038.20
<b>Eastern Canadian</b>							
Maritime	2	124	325.75	286.60	1096	274.00	763.00
Newfoundland	---	---	---	---	42	10.50	140.25
Ontario	8	359	533.20	930.45	1733	403.25	1188.50
Quebec	---	---	---	233.40	878	219.50	573.75
	10	483	908.95	1450.45	3749	907.25	2665.50
<b>Lake</b>							
Chicago	10	902	1466.50	1299.70	5536	850.40	848.75
E. Michigan	12	522	1066.35	555.75	2319	450.65	205.10
Illinois	12	1058	1216.50	3107.85	616	100.70	37.30
Indiana	17	777	1345.50	2147.86	135	135.80	145.25
N. Michigan	9	688	1193.15	586.30	189	23.35	9.25
N. Wisconsin	6	595	951.50	1328.65	301	47.65	47.50
S. Wisconsin	5	298	498.55	1959.95	1360	206.00	272.75
W. Michigan	4	265	1330.00	-----	756	118.15	126.25
	75	5105	9573.05	10986.06	12435	1937.70	1692.15
<b>Northern</b>							
Iowa	5	577	1005.80	1032.70	960	145.00	293.00
Minnesota	3	118	368.90	498.35	855	130.25	259.50
North Dakota	---	---	---	---	50	7.50	7.50
South Dakota	---	---	---	---	18	2.70	1.25
	8	695	1374.70	1531.05	1883	285.45	561.25
<b>North Pacific</b>							
Montana	6	301	731.50	171.45	351	53.15	12.00
Idaho	---	---	---	53.65	191	29.65	6.25
S. Oregon	---	---	---	99.00	100	16.10	13.00
Upper Columbia	5	215	289.20	296.75	350	57.50	43.75
W. Oregon	14	365	970.74	378.50	735	123.75	47.50
W. Washington	25	2129	3039.52	655.15	1061	172.75	255.00
	50	3010	5030.96	1654.50	2788	457.90	377.50
<b>Pacific</b>							
Arizona	2	40	39.70	75.00	675	103.75	62.50
California	19	989	2097.56	1208.67	2398	375.60	216.40
C. California	2	124	194.50	1358.75	465	81.25	178.75
N. California-Nevada	2	106	294.40	374.45	225	85.25	32.00
S. California	20	773	1359.53	373.15	2629	459.05	423.75
S. E. California	10	321	680.95	212.00	366	62.40	125.90
Utah	---	---	---	59.75	15	3.75	12.50
	55	2353	4666.64	3661.77	6773	1121.05	1051.80
<b>Southeastern</b>							
Carolina	17	1971	3460.00	2480.00	87	15.05	7.00
Cumberland	14	1600	3318.20	3379.55	982	147.30	67.50
Florida	7	321	565.60	1932.15	473	71.95	142.30
Georgia	15	1654	2966.05	1717.95	405	60.75	9.50
	53	5546	10809.85	9509.65	1947	295.05	226.30
<b>Southern</b>							
Alabama	15	2406	3039.10	1191.15	392	58.80	67.50
Kentucky	21	2421	4545.50	3736.25	448	73.20	96.00
Louisiana-Mississippi	20	2340	3723.65	1709.25	175	26.25	140.50
Tennessee River	13	1584	2521.90	1185.75	1655	248.35	53.75
	69	8751	13835.15	7813.40	2670	406.60	357.75
<b>Southwestern</b>							
Arkansas	11	1209	1759.75	1729.45	150	22.50	129.50
N. Texas	5	351	652.40	133.00	269	43.45	630.00
Oklahoma	16	1640	2173.60	1456.30	2446	369.40	266.20
S. Texas	14	1012	2480.25	744.50	300	45.00	22.65
Texico	10	748	1339.00	783.50	130	19.50	47.50
	56	4960	8405.00	4852.25	3295	499.85	1095.85
<b>Western Canadian</b>							
Alberta	9	55	174.00	-----	288	72.00	227.75
British Columbia	10	451	647.40	76.55	1233	307.25	380.25
Manitoba	---	---	---	---	446	111.25	849.50
Saskatchewan	4	15	36.65	450.10	397	99.25	939.00
	23	521	858.05	526.65	2364	539.75	2396.50
<b>Foreign and Miscel.</b>							
Mailing lists	---	---	---	---	5187	862.65	824.50
	---	---	---	---	13602	2343.70	1989.25
	596	45381	87865.57	76731.60	79452	13722.90	19753.10

Foreign Union Conferences and Missions

	Agents	Hours	Val. 1922	Val. 1921	Copies	Val. 1922	Val. 1921
African	25	1490	\$ 4844.35	\$ 4103.00	---	\$ ---	\$1034.88
Austral	43	4117	7401.56	19514.12	6679	917.43	390.32
Australasian	80	4345	14392.39	18273.42	68425	2727.71	3084.33
British	82	7470	7000.02	4630.84	61533	2783.88	3662.51
Central China	---	---	---	552.92	---	---	964.91
Central European *	117	24376	14933.50	13074.87	14870	1020.00	584.11
Chosen	16	1668	159.85	151.88	6865	601.08	604.40
Cuban	12	393	1592.51	---	811	134.63	---
Czecho-Slovakian	56	5044	2496.96	---	5528	1258.51	---
E. Brazil	35	3472	1208.25	143.07	2087	354.20	366.10
E. German *	112	20695	10252.50	10484.21	40263	892.50	2233.20
E. Siberia	2	259	19.15	168.90	---	13.73	---
Guatemala	4	354	343.95	528.85	---	---	---
Honduras	2	100	250.50	---	---	50.00	---
Hungarian	37	7702	4040.50	864.23	---	---	---
Inca	4	561	1274.54	---	---	131.86	---
Jamaica	16	799	468.43	---	---	---	---
Japan	15	1089	307.14	157.90	3898	359.40	652.70
Jugo-Slavia	33	2028	462.44	---	2649	70.59	---
Latin	74	5041	4604.58	1196.51	1723	172.85	143.31
Manchurian	6	201	57.05	109.15	288	144.00	481.60
Malaysian	9	734	2413.26	---	82	264.03	---
Mexican *	14	2277	9501.25	---	---	---	---
Porto Rican	14	707	1354.70	---	2000	300.00	---
Philippines	---	---	---	4563.37	---	---	---
Rumanian	23	1181	460.37	---	2622	116.14	---
S. Asia *	42	7726	2136.85	---	---	---	---
S. Caribbean	5	225	233.93	---	---	---	---
Scandinavian	109	15767	10370.43	8561.90	2700	385.94	535.05
S. Brazil	31	3036	1805.65	---	2567	385.05	---
S. China	14	---	1327.91	240.92	1533	168.00	169.75
Venezuela *	3	318	909.25	---	---	---	---
W. Caribbean	11	1330	1548.45	1206.20	---	745.00	---
W. German *	293	27406	13765.00	12953.86	48904	1720.00	3189.95
Foreign totals	1339	151911	\$121987.22	\$101485.12	276077	\$15716.03	\$18097.12
North Amer. totals	596	45331	87865.57	76731.60	79452	13722.90	19753.10
Grand totals	1935	197242	\$209852.79	\$178216.72	355529	\$29438.93	\$37850.22

\* Two months' report.

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

1921			1922		
	Copies	Value		Copies	Value
January	219236	\$17458.35	January	19113	\$ 3495.48
February	323131	28201.30	February	555769	52032.17
March	165851	15692.58	March	444001	54263.90
April	435553	32437.28	April	409053	44709.11
May	309170	27407.98	May	252198	15127.97
June	256511	18303.63	June	224485	28085.57
July	184110	15471.28	July	296076	18951.07
August	190509	17324.12	August	240016	16742.91
September	345983	34426.40	September	111550	54186.43
October	186590	20169.39	October	136334	10744.86
November	280615	18097.12	November	276077	15716.03
December	215371	21582.70			

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1920	1921	1922		1920	1921	1922
January	131984	190441	84369	July	227130	181389	90704
February	86037	1605595	112742	August	109354	113586	86239
March	154887	112229	71205	September	306443	87063	107823
April	191598	273376	106788	October	117291	125981	28836
May	120491	197606	38291	November	96033	79876	79452
June	143914	135614	178751	December	99722	64150	

COMPARATIVE BOOK SUMMARY

	1917	1918	1919	1920	1921	1922
January	\$ 66045.00	\$ 68276.77	\$111467.25	\$141929.40	\$ 234508.59	\$ 64723.42
February	82346.89	74560.50	114848.54	138199.16	246104.17	269480.88
March	100551.86	112583.10	171496.11	196766.41	229220.64	335216.82
April	103042.73	128480.24	261307.66	255974.97	261838.96	253342.04
May	136453.74	160112.53	244584.54	245806.24	242377.33	241475.39
June	237914.24	276413.96	331166.18	430868.75	385315.49	315302.10
July	265004.04	336262.65	531282.95	718972.53	356481.93	321879.95
August	203010.27	207615.34	343737.50	437838.18	246749.54	229762.18
September	172855.15	137462.98	231475.12	349418.19	331932.39	225721.42
October	116501.72	138893.11	199530.88	400422.05	165869.44	112044.39
November	107545.23	101093.49	173967.04	237793.80	178215.72	209852.79
December	87121.50	117592.42	181193.54	215795.56	177428.46	
	\$1675431.56	\$1854347.09	\$2886059.62	\$3819785.24	\$3075842.26	2578801.38

dred fifty students experienced conversion, but we can state that only a very few remained unmoved by the presentation of the truths calculated to prepare us for the second coming of Christ. In the four dormitories the prayer bands did earnest work, and special effort was put forth by the teachers to help every boy and girl who in any way desired help. It was made plain to us that the week ought not merely to be a week of special prayer, but all were invited to make it a week of seeking for a real and lasting experience, to allow the work of revival and of reformation to take place in the life of each individual.

Much stress was placed upon the importance just now attached to a thorough and conscientious study of the Holy Scriptures, accompanied by a careful in-

vestigation of the light God has condescended to give this people through the spirit of prophecy. The high ideals for which Pacific Union College and all her sister institutions among us stand, were repeatedly emphasized. The speakers also enriched their instruction by relating many personal experiences in the service of the Lord during their long years of ministry.

When a Christian feels such a burden for a non-Christian comrade that he will work for his conversion by a personal appeal that extends clear into the night, and the two remain together in prayer and seeking God until away after midnight, and when the unbeliever suddenly becomes an ardent disciple of the Master, giving up everything in the world that had been thought dear, then we know that

God's power is being revealed in behalf of His children. Just such things are happening here, and we feel grateful to our heavenly Father for the manner in which He condescends to hear intercessional prayer in behalf of His children at our school.

It is the highest ambition of the leaders of the work at this place that there may go out from Pacific Union College an army of young men and women trained for the highest service that can be rendered the Master and mankind—soul-winning in the most effective way.

GUY DAIL.

\* \* \*

EN ROUTE TO SOUTH AMERICA

ON November 5 a missionary party consisting of Elder Charles Thompson, Brother and Sister Wilbur Holbrook, and the writer with his wife and two children, left New York on the steamer "Vandyck," of the Lamport and Holt Line, bound for South America. Elder Thompson goes to assume general charge of our work on the Continent of Opportunity, succeeding Elder Montgomery, who has been chosen vice-president for our work in North America. Taking this work represents considerable sacrifice to Brother Thompson, since he must go to his new field without his family. It was not feasible to take them at this time, and they will have to be separated almost a year.

Brother Holbrook goes to do ministerial work in the São Paulo Conference in Brazil. This trip is a new experience to Brother and Sister Holbrook, neither of them having gone to sea before.

The writer goes to edit the *Signaes dos Tempos*, and do other editorial work in connection with the Brazil Publishing House at São Paulo.

Each day we have spent some time reading the Bible and some of our message-filled books as well as other books and magazines. We have completed the reading of several books since beginning the voyage. Language study has also come in for its share of our time and attention.

As the sun was nearing the western horizon on Friday, November 17, we espied land, the coast line of the land of our adoption, if the Lord wills, till He comes. Sabbath morning dawned, and we could see no land, and till now (Sunday afternoon) we have seen none. It is reported that we will reach Rio de Janeiro tomorrow afternoon. We shall be glad to land. Elder Thompson sent a wireless message to the workers in Rio, telling them that we are coming on the "Vandyck." We shall appreciate seeing the faces of those we already know, and of others with whom we are to labor in the future.

Our courage in the Lord is good. We have had no thought of turning back. Our faces are set to help finish the work to which we have given our all, even ourselves. We hope and pray that the church at home may faithfully hold the ropes while we go down into the pit to help those who need the blessed truth we possess.

While we are dedicating our lives to missionary endeavor in this great continent, together with other laborers in other lands, we trust that those who cannot go will continue to give, and pray for us, till the work is finished and we lay our trophies at Jesus' feet.

J. BERGER JOHNSON.

# Life and Health

Beginning with the April issue, the subscription price of  
"Life and Health" will be

## 50 CENTS A YEAR

This magazine is read by thousands, yet it ought to be read by many more. As a denomination we have a message of health for our members and for the world, as well as a message of doctrines. In giving this health message the denominational health journal should be circulated as widely as possible among our own members as well as those of other beliefs.

To place the journal within the reach of all, the publishers have reduced the price to 50 cents a year. To make this possible, some of the expensive items, such as three-colored cover, full-page illustrations, and feature spreads, will be eliminated. By omitting these more costly and strictly artistic features, it will be possible to print its message in a sixteen-page journal without actual loss of health information.

The editor of LIFE AND HEALTH says:

"LIFE AND HEALTH will endeavor to maintain a sane and sensible basis in its teachings. It will teach positive principles, and stand stiffly for the truth. While it will emphasize the importance of health and medical missionary work in their relation to our own denominational interests, it will endeavor to avoid extremes.

"LIFE AND HEALTH will seek in the fullest sense to fill the place of a denominational health journal, giving to our own people a true-ring health message that will be a blessing to them and a means of helpful missionary effort for others."

The quantity rate of LIFE AND HEALTH, beginning with the April issue, will be 4 cents each if ten or more copies of any one number are purchased at one time. This price will place our health journal where every one can afford to use it in his missionary activities.

Do not delay, but send 50 cents NOW to your conference tract society for a year's subscription to LIFE AND HEALTH.



Use this  
blank if  
convenient

Date.....

.....Tract Society,

Inclosed find 50 cents, for which send LIFE AND HEALTH one year (beginning with April, 1923, issue)

To .....

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WASHINGTON, D. C., JANUARY 25, 1923

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## A REVIVAL AND A REFORMATION

IN the REVIEW AND HERALD of Dec. 21, 1922, there appeared an article from Sister E. G. White, entitled, "The Need of a Revival and a Reformation." This article was reprinted from the REVIEW of Feb. 25, 1902.

A careful reading of this message gives a deep conviction that it is a most important message, one that should be taken seriously to heart. I sincerely wish that all our people would secure this message and study it with great care. As I understand it, the vital and dominant part of the message is this:

"God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord until He will refuse to acknowledge them as His children."

In another part of the message we are told why God calls for a spiritual revival and a spiritual reformation. Here is the chief reason:

"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." I am instructed to say that these words are applicable to Seventh-day Adventist churches in their present condition."

Then following these serious statements is the following:

"God brings against ministers and people the heavy charge of spiritual feebleness, saying, 'I know thy works, that thou art neither cold nor hot. . . . So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth.'"

Those who truly believe in the divine source of the messages that have come to us through the spirit of prophecy, will accept these statements as absolutely true. And surely they give sufficient and impressive reason why the Lord calls for a revival and a reformation among His people.

"God brings against ministers and people the heavy charge of spiritual feebleness." This is a truly dangerous condition. The physician knows that physical feebleness endangers the life. It prepares the way for the development of many serious disorders in the human body. It means lowered vitality and lowered power of resistance. If physical

feebleness is allowed to continue, it will result in physical degeneracy and death.

So it is with spiritual feebleness. It means lowered spiritual vitality, and lowered power of resistance to sin. This feebleness of spiritual life prepares the way for the development and triumph of spiritual disorders of every kind. And this results in spiritual declension and death.

Because of this perilous spiritual condition, the Lord calls for a spiritual revival and a spiritual reformation. And to that imperative call the church—ministers and people—must give heed. God's calls are imperative. They must be obeyed. When Moses was called by the Lord to lead Israel out of Egypt, he obeyed. When Samuel was called to turn Israel from their apostasy, he gave his life in obedience. When Jesus called Saul, that proud, self-righteous man surrendered and gave his whole life to the work of God. Many years later, when rehearsing the circumstances of this call, Paul said, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision."

And thus it will ever be with God's calls. They are imperative. They must be obeyed. Some one will hear and make acceptable response.

This call for a spiritual revival and reformation is presented with great earnestness and insistence many times in the writings of the spirit of prophecy. Thirty-five years ago this call came to God's people in the following impressive statement:

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work. . . . We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. . . . We must no longer remain upon the enchanted ground. We are fast approaching the close of probation. . . . Let the church arise, and repent of her backslidings before God. Let the watchmen awake, and give the trumpet a certain sound. . . . The church must arouse to action. The Spirit of God can never come in until she prepares the way. There should be united, persevering prayer, and through faith a claiming of the promises of God."

This message appeared in the REVIEW AND HERALD March 22, 1887. Again in the REVIEW AND HERALD of Aug. 5, 1909, there came another message, saying:

"The Lord calls for a revival among His people. . . . We are now to awake from our spiritual sleep. . . . This is no time for the people of God to be weaklings, neither one thing nor the other. . . . The Lord would have us awake to our true spiritual condition. He desires that every soul shall humble heart and mind before Him."

In "Testimonies," Vol. VIII, p. 251, we are given the following positive assurance:

"The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship will draw close to one another. One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit. There will be no confusion, because all will be in harmony with the mind of the Spirit. The barriers separating believer from believer will be broken down, and God's servants will speak the same things. The Lord will co-operate with His servants."

And now, thank the Lord, He is leading His dear people into a great revival and reformation. May God's people listen to His call, and make a full, quick response.

A. G. DANIELLS.

## REACHING THE MISSION GOAL

WE are pleased to report that several conferences have reached the sixty-cent-a-week goal for the year 1922. Among those so far reported are Southern California, Southeastern California, Nevada, Southern New England, and the Utah Mission.

Elder W. C. Moffett writes that Massachusetts will go several thousand dollars over the per capita goal. A telegram from Elder F. G. Lane reads: "Quebec went seventy-five cents plus on the sixty-cent goal."

As our people more fully understand the need of funds in the mission fields, and give systematically week by week their allotted portion, we are hopeful that many conferences, if not all, will reach their full quota for missions in 1923.

J. L. SHAW.

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## MISSIONS RALLY SABBATH, FEBRUARY 17

MESSAGES from local conference presidents inform us that the Missions Rally Sabbath plan adopted at the Autumn Council in Kansas City, is being vigorously promoted in each conference. The recommendations for this Missions Rally Sabbath will be found on page 28 of this issue.

"Open Doors" is the subject of the program for the first Missions Rally Sabbath, February 17. It is surely an inspiring theme, and one which will interest all our people. Programs for the exercises on this appointed day are being sent out in the Missionary Readings. Four copies are sent to each local church elder for the use of the program committee and those who take part in the exercises. Immediate selection of those who are to act in the program of February 17 is necessary, that each person may be prepared and ready.

We shall be pleased to get reports from various conferences, telling of the progress of this new plan and the results of the first program.

J. L. SHAW.

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## CHURCH ELDERS AND LEADERS, PLEASE NOTICE

LAST week the Missions Rally program for Sabbath, February 17, was mailed out from Washington to church elders and leaders. In each envelope four copies of the program for that day were inclosed. These are to be placed in the hands of young people and others who are to take part in the program for this first Missions Rally Sabbath for the new year. It will be observed that most of the program will require study on the part of those who are to take part. The Missionary Readings, therefore, have been mailed about two weeks earlier than the regular schedule time, so that there may be time for all the churches to arrange and prepare for the interesting services for that first "square-up" day in 1923.

It is the plan that all churches, large and small, shall enter heartily into this Missions Rally Day, as arranged for by the Autumn Council in providing for the needs of missions this new year. In some instances these programs may fall into the hand of the former elder, but in that case he will immediately hand them to the newly elected elder or leader.

T. E. BOWEN.