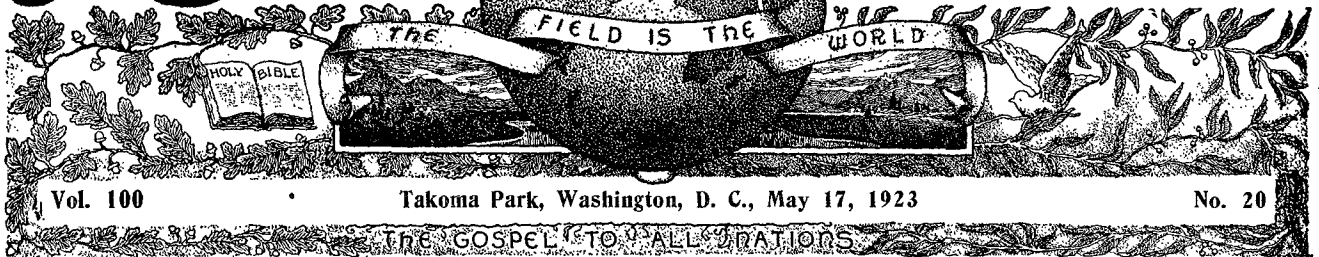


The Advent Review and Sabbath Herald



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Takoma Park, Washington, D. C., May 17, 1923

No. 20

THE GOSPEL TO ALL NATIONS

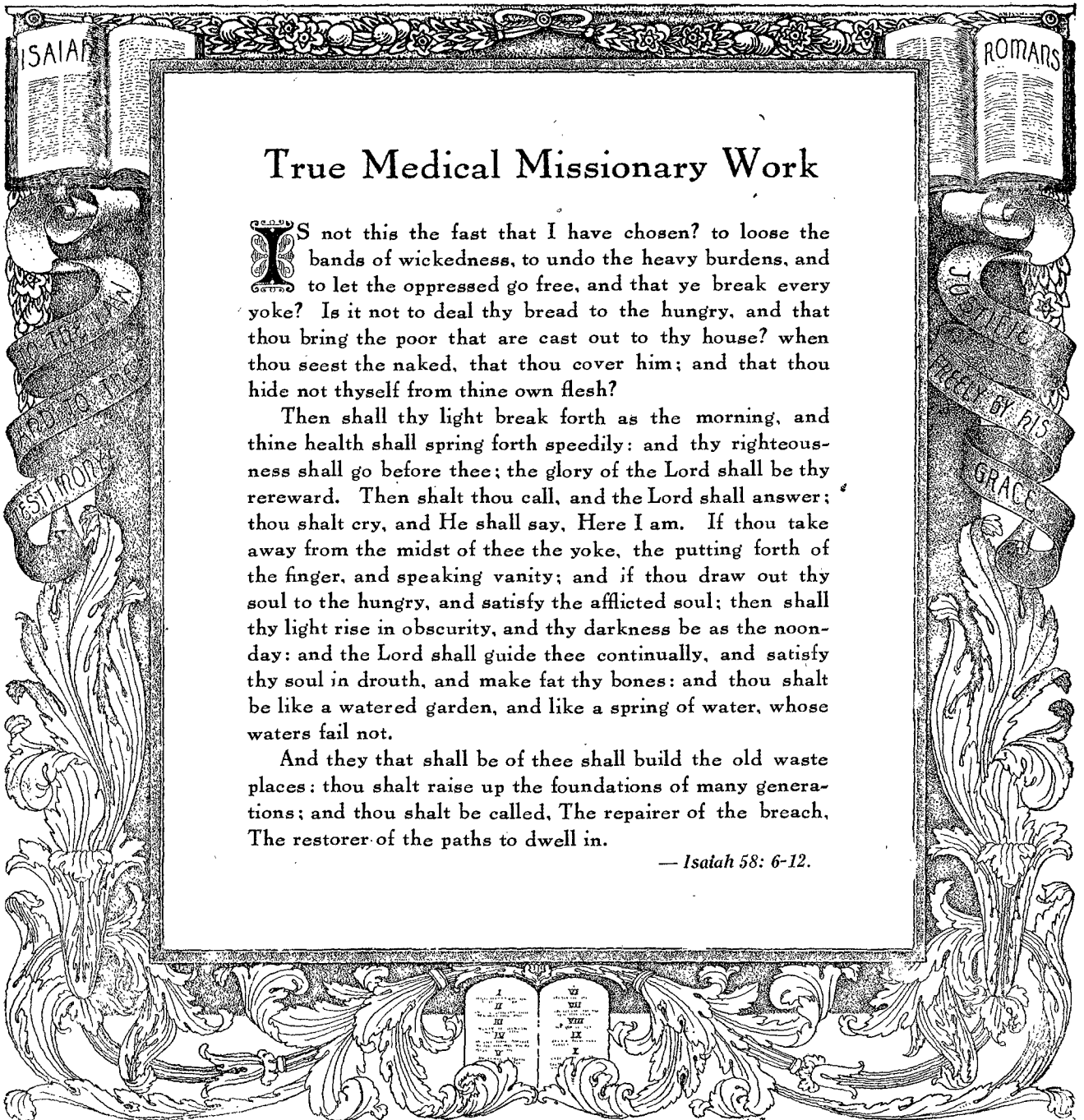
True Medical Missionary Work

IS not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day: and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of the paths to dwell in.

— Isaiah 58: 6-12.



Comment on Current Events

THERE are three points on the international horizon that are well worth watching. They are not new points of interest, but new developments seem to be imminent. The first of these is the Ruhr. After the long test of endurance which has been under way there since the occupation, affairs seem to be nearing a crisis. To do more than call attention to this would be imprudent, for no one is capable of forecasting the future. But there can be no doubt that the strain of what has seemed to be a suicide pact between Germany and France is telling, and there is a significant stir confirming the opinion that the present state of affairs is not to continue indefinitely.

Another of the three points is Lausanne, where the powers and Turkey are getting together again in conference over the former Lausanne treaty, which the Turkish National Assembly at Angora refused to ratify. The situation has subtly altered since the former conference. But apart from that there is a problem of intense interest in what is known as the Chester concessions, by which the Angora government has given an American syndicate the most extensive privileges of exploitation ever granted. Under the terms of the concession, the capitalists are expected to develop the natural resources of the affected district, build railroads, highways, and power plants, establish and conduct schools, reclaim the agricultural lands by irrigation and similar processes, and in fact turn the region into a modern civilized country second to no part of Europe or America.

Of course such an undertaking as this, even though the full intent of the contract is never carried out, cannot help drawing America into the East in a way she has never been drawn before. It is the experience of all nations that deep national interest follows the initial extension of capital. Traders and business enterprises have preceded direct governmental agencies in India, Africa, and practically every other country that has come under strong foreign influence in the last century. This does not mean that the United States will undertake any Eastern imperial enterprises, but it does undoubtedly mean that quietly and in ways we have not suspected, American interest is being bound up with the fateful lands of prophecy, so that in the day when the great river Euphrates is dried up that the way of the kings of the East may be prepared, the United States of America will be something more than an unofficial observer of the ensuing events. For the student of prophecy there is in all this the appearance of a new and significant element in the affairs of the East that is well worth observing.

The third point is Russia. Just what is impending there it would be folly to surmise, but that events are moving toward a new phase seems beyond all doubt.

* * *

It has been a question in many minds why so effective an agency as the motion picture has not been used more in educational lines instead of being confined to purposes of entertainment. The opportunities in the educational field are tremendous. Many points of geography, biology, and the other natural sciences, can be taught by means of the screen more effectively than in any other way. The movements of animals, for example, can be photographed with a camera making nearly one hundred thirty exposures a second. Run at the normal rate, this film would show the movements slowed down to about one eighth

of their actual speed, with the result that every detail of movement could be studied minutely, and information gained that is impossible with the naked eye. In like manner, cell division, the growth of plants, the blooming of flowers, opening of buds, discharge of pollen, and similar functions of life may be photographed in a series of exposures at suitable intervals, and the film run so that the exposures show a continuous rapid progression in the processes studied. Thus the accumulation of hours and days of mechanical observation may be brought within the compass of a very few minutes. The effect is that processes which are very difficult to explain may be made perfectly clear and simple by reproducing them before the eye.

Recognizing these advantages, many have wondered why the use of motion pictures in education has not been more general. The answer is that the cost of production has been high, the motion-picture business is commercial, and the educational line has not been thought lucrative, for few schools could afford the necessary installation for the showing of the highly inflammable celluloid films. But now these obstacles are being overcome. A film has been invented that is practically noninflammable. The Motion Picture Producers and Distributors of America, headed by Will Hays, who personally contributed \$5,000 to the educational picture fund, have pledged their co-operation in making and distributing educational pictures, and the National Education Association is undertaking to produce a film dealing with history or some of the natural sciences, and to devise a system by which this and future releases may be shown in the 260,000 schools of the nation without conflict.

This is a genuinely progressive step toward utilizing a truly wonderful invention.

* * *

THE rock on which nearly every peace conference splits is the arms question. The conference of South American countries is the last to go to pieces on this rock. Everything goes well so long as the discussion of disarmament is confined to general terms, but when the powers get down to cases and try to apply principles that are accepted in theory, concord goes out of the window.

C. A. H.

The Advent Review and Sabbath Herald

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Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

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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.

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TAKOMA PARK, WASHINGTON, D. C., MAY 17, 1923

No. 20

Relation of Our Health Work to the Third Angel's Message, and the Place of the Medical Department in Our Movement

WILLIAM A. SPIGER

President General Conference

THE topic assigned by the editor suggests and deserves a study of the history and development of the health and temperance feature in our denominational work. This article, however, can be only an outline of the coming of the health message into the advent movement, and of the operations of this department in all the world-wide field.

It is most accurate to think of the great features of activity that have characterized this advent movement as having been born of the movement itself, rather than as having been developed by the study and planning of those called to give the message. With the growth of the movement, nine distinct departments have been organized to lead out in promoting various lines of the work; but all of these represent, and work out in one way and another, four great phases of activity, which came into being almost simultaneously in the early days of the movement,—evangelistic, publishing, health and temperance, and educational.

The time of the prophecy came in 1844, and with the time came the people of the prophecy, lifting up the standard of the "commandments of God, and the faith of Jesus,"—and the great advent movement of Revelation 14 was moving onward toward "every nation, and kindred, and tongue, and people."

In order of growth came, first, the evangelistic work, as soon as the message of the judgment hour was perceived; then followed the publishing effort, and the launching of the first periodical, *Present Truth*, in 1849, and later the founding of the first publishing house, the *Review and Herald*, in 1855; next came the beginning of the organized health work, in the founding of the old Health Reform Institute, in 1866; then followed the educational enterprise, with our first school, in 1869.

Led on step by step to provide for the efficient and orderly prosecution of the work, and guided by the counsels of the gift of the spirit of prophecy, an organization founded on Scriptural principles and practice was developed, growing out of the movement itself by the power and life inherent in it, which has stood the test and met the needs through all the years.

The different forms of activity were not recognized as departments in those early times; but all the departmental lines that have been added since have been built on the old original ideas of giving the last gospel message to men. The extension of the field

and increase of departments have required but the application of the principles of Bible organization then laid down. All features of the fourfold work—evangelistic, publishing, health and temperance, and educational—were clearly recognized in those early formative years, with provision for the training of workers in all these branches. God's hand was with the workers in those days following 1844, guiding them in shaping the movement for a world-wide work, little as the pioneers then realized to what dimensions and multiplied activities the movement would grow.

Recognizing God's Ownership

Thus out of the advent movement in its earliest years was born the health and temperance reform for which Seventh-day Adventists stand in all the world. It came inevitably, in the very nature of the last gospel message, just as every other phase of the message and of service sprang up.

The gospel of reformation and of preparation for the coming of the Lord must necessarily touch every life with a call to reformation of physical habits as a matter of religious duty. Every soul awakened to its obligation toward God, must recognize the truth that we are not our own, and that the body, with all its strength and powers for service, belongs to Christ, who has paid the great price, according to the Scripture:

"What? 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.

As it was recognized in the early years that our tithes and offerings belong to God, and that we have no right to rob Him of His own, so also it was recognized that all our physical powers belong to Him, and that we are morally guilty if by carelessness or selfish indulgence we rob Him of the strength and health with which we are to glorify and serve Him.

Thus the cause of health and temperance became an integral part of the message committed to the Seventh-day Adventist people. And wherever the message has been carried, it has started a revival and a reform in physical habits. It is so among all peoples. It is a wonderful thing to see the physical transformations wrought among the peoples in heathen lands, particularly where the very outward appear-

ance of the new believers stands out in striking contrast with that of their unreached neighbors. Again and again the workers stand in awe at the visible manifestation of this work of grace. Of a truth, the gospel of Christ reaches the whole man, body, soul, and spirit!

The Beginnings of the Work

Wonderfully God led in the laying of the foundations of the health phase of the message in those early years. In those times there was a special upspringing of medical and religio-medical and reform cults. Every variety of idea was being urged in the name of healing and health. There was the faddish, the transcendental, the spiritualistic, and the occult in confused medley, basing the propaganda on all manner of mystical theories, in part the upspringing in the West of the age-old philosophies of the East. But the time of the true reform movement had come, and in this advent movement was the gift of the spirit of prophecy, by which the Lord guided His people, keeping the truth free from all entanglements, and founding the health movement among us on the Scriptural basis of recognition of the Creator's right to the fullest service of all our powers, and the acceptance of the laws of our physical being as the foundation of right physical living, even as the moral law is the foundation of the spiritual life.

As we look back to the earlier years, and to the confusion of error upspringing then in connection with the ideas of health and healing, it seems a wonderful token of divine guidance to see how unerringly the spirit of prophecy led its agent to separate the precious from the common, sweeping aside the one-sided and the mystical, and laying down the great principles of health written by the Creator in the physical law of man's being, and teaching our moral obligation to conform to it. On this basis all the light of scientific discovery and the increasing knowledge of things physiological in this time of the end, have added force and luster to the principles laid down in our pioneer days.

Simple people as we are, and without wealth, and not possessed of worldly gifts esteemed brilliant, Seventh-day Adventists, through these principles laid down in our early days, have come to be recognized, even by people of the world, as a religious denomination standing for all that is sound and true and advanced in matters of health and methods of caring for the sick. It was God's gift to the advent movement.

All Rational Methods

In the earliest instruction that led us into this work, the emphasis was placed upon natural remedies in the care of health and the treatment of disease, as pure air, pure food (the wholesomeness and health-giving benefits of the non-flesh dietary under all ordinary conditions), proper exercise, healthful clothing, the value of hydrotherapy (scientific use of water in the treatment of disease), and in short, recognition of the whole wide range of sanitary and hygienic measures.

The general tendency among the healing cults that were springing up in those early years, was to attack the regular school of medicine. No doubt there were many reasons for this in the antiquated methods of the old-school practice, with its dependence so largely upon drug medication. But a new era was dawning, and light was to come flooding in, in this as in all other departments of knowledge. And from the first, the spirit of prophecy led our sanitarium work into

touch with the regular school of medical practice, which in all these years of wonderful advance in knowledge, has been the great medium for intensive research, and the development of the healing art on the broad basis of rational hygiene and physiological therapeutics. "The fact was recognized in our earliest years that disease commonly comes through violation of physical law, and that the healing system must include the whole wide range of all rational methods, searching out causes, and seeking to bring the sufferer in every way into harmony with the physical laws of his being.

The Sanitarium Development

One of the platforms from which the health principles have been loudly proclaimed, is this sanitarium work of ours. The world has often said, "You Seventh-day Adventists know how to run sanitariums." Our sanitarium workers would freely confess that it is no special gift of management, and no unusual skill in technique,—though we who look on thank God for these gifts among us,—that has distinguished our sanitarium development in the eyes of the world, but rather the principles for which these institutions stand, and the spirit and love of the truth which is in the hearts of the workers in them. This has made our sanitariums as light stations set on high in the midst of a dark and suffering world.

It was in 1866 that the first of these institutions was founded, the old Health Reform Institute, where Doctors J. H. Ginley, H. S. Lay, Phoebe Lamson, and others pioneered the way in our earliest years. None who grew up in this cause, and watched the pioneers in this department setting the first steps, can ever forget their faith and devotion and loyal labors with but scant facilities. It was the urgings of the spirit of prophecy that cheered on the pioneers to the founding of this first health institution of ours. It was laid down from the first that the health institution was to be not only a place where the sick could come for healing, but an educational institution as well, teaching the people the laws of their physical structure, and how to keep from sickness.

The one institute of those formative years in this message has grown into nearly forty denominationally owned institutions, many of these standing for the message in lands outside of North America. (Many others also are operated under private ownership by Seventh-day Adventist workers.) And we recognize these sanitariums of ours as indeed educational institutions. They have trained for the field a splendid army of nurses and other helpers, who are pushing the message in all lands. Altogether the workers in our sanitariums make up an army of over 2,400 engaged in this ministry of health. More than 23,000 people each year pass through these institutions, and far beyond this, the trained workers are touching multitudes with the hand of comfort and helpfulness in sickness, and often, by God's blessing, with the hand of healing also. Hundreds are brought to rejoice in the full light of the advent message by this sanitarium ministry, and thousands are drawn to have a live interest in the truths for which we stand.

While the larger sanitariums in all lands carry forward the training of nurses, whom we count as medical missionary forces for home and foreign service, provision was made some years ago for the establishment of the Loma Linda College of Medical Evangelists, where our youth might receive full medical training as physicians, to engage in medical missionary service at home and abroad. Though chartered

only in 1909, this institution already represents the largest single financial investment ever made by our people, and the school has won recognition as of the A-grade, in the highest rank, as listed by the American Medical Association.

The Departmental Organization

Something over fifteen years ago, not to be exact, the growth of the medical missionary enterprise, and the general development of organized General Conference departments to promote various phases of our work, led to the organization of the Medical Missionary Department, its members including representative workers in all the continents. The secretary, Elder A. W. Truman, M. D., and the associate, Elder L. A. Hansen, devote their entire time to the promotion of the department's work, with assistants east and west in America who are connected with local institutional work, but give attention to general field and institutional interests,—Dr. H. W. Miller, of the Washington Sanitarium (for interests in the Eastern Division); Dr. G. K. Abbott, of the St. Helena Sanitarium (for interests in the West); and Dr. P. T. Magan, of the Loma Linda Medical College (for medical educational interests).

While the general interests are thus promoted from the base, local organizations on a similar pattern are working abroad,—in England, Scandinavia, Germany, Southern Europe, Africa, India, China, Australia, and South America. The ministry to the sick, and the educational work of preaching and publishing the message of healthful living to all, with the training of health missionaries, is the great aim of this truly world-wide department, setting forth the message of health reform as indeed the right arm of the advent message.

Home Nursing Movement

One developing phase of the department's work, which is touching our churches very closely with helpful service, is that of the Home Nursing endeavor. Another of the assistant secretaries of the department, Miss Kathryn L. Jensen, R. N., is in charge of the nurses' division, and so is especially promoting this work. Miss Jensen gives the following outline of the plan:

"Purpose.—To educate in a systematic manner the lay members in our churches in regard to the simple preventive measures, and also simple methods of home care for the sick, for the help it will be in their homes, and also to assist them to be better home missionaries.

"Scope.—Twenty two-hour period lessons covering the subjects of hygiene, simple nursing, diet and care of children, accidents and emergencies. 'The Ministry of Healing' is used in connection with each lesson.

"Credit.—A Home Nursing Certificate is issued by the Medical Department to those who satisfactorily complete the course. The number of certificates issued previous to the last General Conference was 1,174. Approximately six hundred nurses finished the course before we began issuing certificates. Number of certificates issued since the General Conference (early summer of 1922), 459."

This early accomplishment in the Home Nursing work opens up an inspiring view of future development. We catch a vision of the membership of an entire denomination trained for the home and community service, which will carry the light and blessing of this ministry of health into all the regions that are touched by our work. The department's map of this development, with markings showing where these courses have been held in our churches and the work set going, already shows the points of light spreading out from the Atlantic to the Pacific, and on over the seas.

"Educate, Educate"

In connection with this work in the church, the department is rendering service to the conferences in church school inspection, physicians and nurses are visiting the church schools to instruct and examine and advise as to child hygiene, and the remedying of defects which interfere with the best development of the children. Thus the department reaches out to bring blessings to home and church.

It is interesting to note, despite the fact that this article grows too long, that the first article by Sister E. G. White, in the first number of the old *Health Reformer*, issued in 1866 by our first health institution, emphasized as fundamental this very matter of teaching physiological truth to parents and children:

"Many have inquired of me, 'What course shall I take to best preserve my health?' My answer is, Cease to transgress the laws of your being. . . . Men and women should inform themselves in regard to the philosophy of health. The minds of rational beings seem shrouded in darkness in regard to their own physical structure, and how to preserve it in a healthy condition. The present generation have trusted their bodies with the doctors, and their souls with the ministers. . . .

"Children are sent to school to be taught the sciences; but the science of human life is wholly neglected. . . . A practical knowledge of the science of human life is necessary in order to glorify God in our bodies. It is therefore of the highest importance that among the studies selected for childhood, physiology should occupy the first place. . . . Parents should arouse, and in the fear of God inquire, What is truth? . . . They should be practical physiologists, that they may know what are and what are not correct physical habits, and be enabled thereby to instruct their children."

It is a wonderful picture that all these Medical Department activities would present, if it were possible to compress into one article a view of our denominational health propaganda, with such a spreading of the light of clean, wholesome, rational living, as this suffering world has not seen, since Bible times at least.

We recognize in this department of work, as in every one of our nine departments, that all the believers are to be workers together with those who are especially leading out in promoting the varied interests. Every Seventh-day Adventist home is to be a point of light in a dark and needy world. The work being done by the great army of believers extends to all the departments far beyond any possible record or survey.

A Year's Reformatory Work

The bringing in of the growing membership, year by year, as our ministers instruct and baptize new believers, represents a most remarkable reformatory work in the matter of change in habits of living. This is as it should be. The preaching of the message in the Word must include this light as to healthful living. All the power of gospel truth is behind the call to us to recognize the duty of conscientiously ordering the life in all things in harmony with the laws of our physical being. And as the message for the judgment hour is preached in all the world, the power of the truth is accomplishing a great reformatory work everywhere in this matter of healthful living. Think of the record for any given year. The last year for which we have full statistics of baptisms is 1921. In that year more than 21,000 persons were instructed and baptized by our ministers. Among these is found this illustration of the results of accepting the message:

Not one of the 21,000 uses intoxicating drink. Doubtless thousands of this number dropped wine and beer and other alcoholic beverages to take their stand on the platform of Bible temperance.

Not one of all these uses tobacco. It means that hundreds, at least, overcame some form of the tobacco habit.

Other hundreds, in this army of newly won recruits for the message, have fought and won the battle over opium smoking, chewing of the coca leaf (cocaine), the betel nut, and other forms of narcotic drug addiction.

Tea and coffee will be rarely found among these 21,000.

Of these newly baptized believers, among those who live in regions where nature's food supply is abundant, thousands have substituted the more wholesome vegetarian diet for the meat diet, and other thousands have made such changes as will reduce the use of flesh food to the minimum, working on toward the ideal of the non-flesh dietary.

We have spoken earlier in this article of the physical transformation wrought by the receiving of the light as to general health habits and conditions. To thousands of these new believers of just the one year's ingathering, the preaching of the third angel's message has been an awakening call to home and household sanitation and cleanliness of surroundings, a call to give attention to the general care of health,

and to learn how to live the more wholesome and happier life physically, not only for physical benefits, but because the violation of physical law weakens the powers for service, and reacts upon the spiritual nature, so that needless disregard of health, and the injuring of the temple of the body by any careless risk or selfish indulgence, becomes a moral sin in the sight of God, whose we are and to whom we are called to present our bodies a living sacrifice for service.

Such an accomplishment in physical reformatory work as any year's baptismal list presents, is a thing in which this advent movement stands unique. In many a land, other ministers and missionaries marvel at these results which follow as our ministry preaches the message. "How do you get your converts actually to give up these things?" we are often asked. The answer is that there is divine, creative power in the message that God has given us for this last time; and by the preaching of the word of God the power of divine grace is seen working wondrously "to make ready a people prepared for the Lord."

Let us as medical workers and ministers, and as a whole people, lift up the light of health and healing which God has committed to us as an integral part of the message for the closing judgment hour.

The Scope of Healthful Living

The Wholeness of Our Health Message

L. A. HANSEN

Associate Secretary Medical Department of the General Conference

WITH all else that is good and admirable in the true health message, it is also to be appreciated for its completeness. It is a whole message, and perfectly balanced. Any one-sided view of it that may be held, lacks, not in the message, but in the way it is presented, understood, or practised. The failure to see its symmetry, and the tendency to urge some of its features while ignoring others, leads to extreme views, and is liable to bring the whole movement into disfavor.

Not alone that we may represent a consistent message should we regard all phases of healthful living in their proper place and relation, but we should be balanced in practice. Not only do we fail to get the full benefit of true health reform when we fail to live it fully, but we run the risk of injury from an unbalanced or one-sided observance of its principles.

The injunction, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," is all-embracing. The Christian temperance by which we are to glorify God in our bodies does not stop with eating nor with drinking. Not only at mealtime and at the table, but all the time, everywhere and in everything, are we to do that which is best for our health, and which will enable us to render to God our highest service.

Understanding that the laws of health are not arbitrary exactions, but are the means of imparting to us health, we shall recognize that none of them can be ignored without loss. Knowing that it is usually violation of physical laws that causes disease, we shall see that in no degree can we transgress without suffering a proportionate physical penalty. Wilful transgression becomes to us sin.

It is said there are about 2,600 ways of being sick. That is, there are that many diseases or forms of disease. Some ailments are, of course, more serious

than others, but all disable us more or less. Much suffering and premature death result from some diseases. In net results it makes little difference to the individual, to his loved ones, and to the work he leaves, whether he dies of one disease or another. Whether it is Bright's disease, caused by eating too much sweet stuff; or pellagra, from an impoverished diet; or tuberculosis, resulting from a poor air supply; or a general breakdown from overwork; or any other disease from any other cause, the outcome may be the same. And in the end it is just about as unfortunate to die of one thing as of another.

It is through the proper use of air, water, food, exercise, rest, clothing, and sunshine, and through a right mental attitude, that we secure health. Each health factor has its work and place, and each is essential.

Our Platform

The control of appetites and passions — self-control instead of self-indulgence — involves all the habits of life; all should be conformed to right principles by conscientious conviction. This means a self-mastery that is possible only through grace.

The use of wholesome and nourishing foods, containing the necessary food elements in proper proportion, calls for a reasonable amount of knowledge of foods and nutrition. With the modern methods of milling and manufacture of food products, often resulting in devitalized and demineralized food, such knowledge becomes all the more important. Much study is being given the subject and much information is available.

Abstinence from the use of alcohol and tobacco is generally accepted as essential to healthful living. The same may be said of tea and coffee, for these too are classed as harmful. Abstinence from flesh

meats, rich and highly seasoned foods, irritating spices and condiments, are further steps in health progress to him who would be truly temperate.

The limited use of sugar and pastry foods is no less important as a health measure. Authorities point out that the increase of certain diseases in America is due largely to the increased use of sugar.

Simplicity in diet, care as to variety and amount, and the scientific combination and preparation of foods, are of supreme importance in the effort to eat and drink for the highest degree of physical well-being. The physiological argument for a correct dietary emphasizes the importance of conscientious care and earnest investigation to secure the best foods it is possible to obtain.

The proper clothing of the body as relates to warmth, protection, simplicity, and modesty, avoiding constrictions and improperly adjusted weights, is a part of the consistent health program.

Not only should rational principles prevail for the preservation of health, but in case of sickness, nature's own measures and methods of cure must be followed if we would find health. This means abstinence from the use of poisonous drugs, above all, from 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.

Strict cleanliness of person and premises belongs to the commonest hygiene and sanitary observations of the day, and even more so to the practice of Christian healthful living.

Proper and sufficient hours of sleep and relaxation are among the commonly recognized health requirements of popular health propaganda. The Bible long ago enjoined these as important and essential to efficient service.

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

is one of the first principles of healthful living. It is no less urgent because it is not practised as it should be. Congregations and individuals suffer in proportion as it is disregarded.

Activity in the warfare against flies, mosquitoes, and all other disease-producing and disease-carrying insects, has demonstrated most gratifying results, and remains a large factor in the full health program.

Our Work

Viewed in its full aspect, our health message assumes proportions worthy of our earnest consideration, loyal devotion, and active zeal. It cannot be set aside or ignored. Neither can it be cramped into a narrow compass and confined to a few features to the neglect of others.

It is the aim of our Medical Department to advance as far as possible the health work in its fulness and entirety. Some may feel we do not give enough attention to this or that phase of the health question which they may be emphasizing. This does not mean we are indifferent to the importance of any particular phase. On the contrary, we purpose to place all phases in their right relation.

We are urging greater activity in health educational work, for the instruction and training of our own people first, and then for others. Through health schools and home nursing classes, in church schools, academies, and colleges, by lectures and by literature, we are trying to educate people in disease prevention.

In our sanitariums and other health institutions, by our doctors and nurses, we are doing what we can for the recovery of the sick and to teach people how to maintain their health.

We have a world-wide field, in common with our other departments, in which to work. Great needs present themselves. We crave the co-operation of all. We hold ourselves in readiness to serve as far as possible. Let us together press this important work to its glorious finish.

The Essentials of Healthful Living

A. G. DANIELLS

Secretary General Conference

"WHETHER therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

"Our first duty toward God and our fellow beings is that of self-development. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. Hence that time is spent to good account which is used in the establishment and preservation of physical and mental health. We cannot afford to dwarf or cripple any function of the body or mind."—*Christian Temperance*, p. 41.

These statements from the Scriptures and the spirit of prophecy set before us the high purpose that should guide men and women in all they do. That purpose should be to honor and glorify the Lord, and to do good to our fellow men. Eating and drinking, self-development, the care of every organ of the body, the cultivation of every faculty with which the Creator has endowed us, are specified as coming under this guiding purpose.

This makes clear the right relation of the physical laws of the human body to the moral law of the decalogue. It places the body, with all its organs and functions, under the control of the spiritual principles of the gospel. This gives to the question of

healthful living in all its phases an importance, a value, and a dignity far above the dominant objective of the physical culturist.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all the glory of God." "Our first duty toward God and our fellow beings is that of self-development, . . . that we may be able to do the greatest amount of good of which we are capable."

Therefore "that time is spent to good account which is used in the establishment and preservation of physical and mental health."

It is this view of the relation of physical and spiritual laws that has led Seventh-day Adventists to give such prominence to the care of the body in both health and sickness. It is upon this basis that health reform, a term we have used to cover the preservation of health and the treatment of disease, is considered as "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." This is why "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."

The efficiency of an individual for physical or manual labor depends upon the condition of the body. If all the organs are healthy and properly developed, the individual is prepared to perform heavy labor with little fatigue. This same physical condition contributes to the health of the mental faculties, giving them freshness, clearness, and endurance. And this physical and mental condition lays the foundation for a good, deep spiritual life when the heart opens to the gospel. How important, then, that all should know just what will contribute most fully to these conditions so greatly to be desired!

This is a broad, comprehensive question. It has many phases, each of which must be given its proper place in the program if we would secure perfect results. No one thing, however thoroughly followed, can be made to take the place of the other essentials. The food taken into the stomach will not take the place of physical exercise, sleep and relaxation, pure air and sunshine, cleanliness, proper clothing, etc. And the question of food relates to both quality and quantity; also the time and manner of partaking of it.

In her endeavor to set before the church the many important features of this great health question, Sister White wrote the following:

"I must become acquainted with myself, must be a learner always as to how to take care of this building, the body God has given me, that I may preserve it in the very best condition of health. I must eat those things which will be for my very best good physically, and I must take special care to have my clothing such as will conduce to a healthful circulation of the blood. I must not deprive myself of exercise and air. I must get all the sunlight that it is possible for me to obtain. I must have wisdom to be a faithful guardian of my body. I should do a very unwise thing to enter a cool room in a perspiration; I should show myself an unwise steward to allow myself to sit in a draft, and thus expose myself so as to take cold. I should be unwise to sit with cold feet and limbs, and thus drive back the blood from the extremities to the brain or internal organs. I should always protect my feet in damp weather. I should eat regularly of the most healthful food which will make the best quality of blood, and I should not work intemperately if it is in my power to avoid doing so. And when I violate the laws God has established in my being, I am to repent and reform, and place myself in the most favorable condition under the doctors God has pro-

vided,—pure air, pure water, and the healing, precious sunlight."

This is excellent. It is a well-balanced statement of what constitutes true health reform. The observance of all these essentials is necessary to the preservation of the body in a normal, healthy state. What are these essentials?—Proper food, exercise, suitable clothing, free circulation of the blood, fresh air, sunlight, temperature of rooms, avoidance of drafts, protection of feet and limbs from dampness, regularity in eating, working temperately, and taking sufficient rest and sleep. How very few health reformers of this sort there are! How many well-meaning men and women disregard many of these essentials to health and long life! How many have lost their health and lives through disregard of them!

In the earnest efforts that have been made during the last year to give an acceptable response to the Lord's call for a spiritual revival and reformation, the messages of the spirit of prophecy have been given most thorough, prayerful study to ascertain just what reforms are required to bring us into full harmony with the Lord, so that He can bestow upon us the fulness of His blessing and power. We have been deeply impressed with the large place instruction regarding healthful living occupies in these messages. For more than half a century light has been coming to us concerning this very important question.

The observance we have given this instruction has brought untold benefit to us. But as we review the subject in all its bearings, we must acknowledge that we have been very slow in responding to the light given us. Has not the hour come for God's remnant people to awaken to the importance and the great value of the principles of healthful living that have been made so plain? Should we not enter upon a new and more thorough study of this subject? As we do this, and at the same time conscientiously observe these principles so vital to health, strength, and long life, we shall be conscious of the benefits that will come to us. All of this will help us rightly to represent these principles in our daily lives, and to teach them effectively to others.

The Relation of the Health Reform Movement to the Mission Field

The Necessary Application of the Principles to Meet Native Conditions

C. H. WATSON

General Vice-President, General Conference

"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 co-workers 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."—*Testimonies*, Vol. IX, p. 163.

Gluttony and intemperance are both in the list of the special besetments of all savage peoples. Indeed, with many of the native races with which the writer is acquainted, these are the sins for victory over which the convert from heathenism has his severest struggles. In heathen lands the means for satisfying the cravings of appetite are usually at hand and abundant, and centuries of unrestrained indulgence of gluttonous and intemperate habits have established con-

ditions of life so enslaving that all life's purposes are restricted and fettered by the depravity of indulged appetite. The good things of God's providence, often lavishly given, are turned from their natural and beneficial uses, and made to minister to depraved tastes and demoralized habits. And the effects are physically and morally ruinous.

This is true in Fiji, where the breadfruit grows luxuriantly, and is nature's most wonderful provision of food, well adapted to the people and the climate, yet is wickedly misused to destroy health and contribute to the moral degeneracy of the people. In that place the natives dig deep pits, which they fill with breadfruit, then cover it thickly with leaves of the banana and cocoanut, and over the whole place a heavy weight of stones. Soon the fruit becomes a vile, rotting mass. Later it is disgustingly filthy, and the

stench is overpowering, but the natives eat the abominable stuff with the same relish with which American children eat candy. They call it *madriwiwi*. The results of its use are to be observed in vicious eruptions, and large sores which are most difficult to heal.

The use of tobacco is common wherever the plant grows or where the leaf can be obtained. The root of the kava plant is pounded, and from it a highly intoxicating brew is disgustingly made. This intoxicant attacks particularly the lower limbs and the eyesight; and when persistently used, leaves the victim crippled or blind, and not infrequently both crippled and blind.

Thus it will be seen that the heathen world presents wide fields of opportunity to the health reform movement. And it is now a matter of observation that gospel work which leaves untouched the use by native peoples of tobacco, intoxicants, and unclean foods, is incomplete, and leaves the people still subject to the same gluttony and intemperance that made their heathenism hideous.

But while the importance of teaching such people the principles of healthful living is to be recognized, it must not be forgotten that the Lord who gave us the message of health reform for all peoples, has bidden us "consider carefully before we specify just what foods should and should not be eaten." Experience has led us to conclude that the teaching of

health reform in its extreme form to those whose circumstances forbid its adoption, does more harm than good.

To take once more the case of the brown native of Fiji. Nature provides him with a well-balanced diet, consisting of fruits, roots, nuts, and fish. Originally Fiji provided no animal food, but it has been found a mistake to exclude fish from the dietary of the Fijian. It appears to provide him with food elements that are necessary to the preservation of his health by a proper balance of his diet. And so the missionary does not teach him to abstain from using clean fish. He is carefully taught to abstain from the use of all intoxicants, tobacco, and all unclean foods. Shellfish, eels, sea snakes, crabs, lobsters, and all such creatures of the sea are forbidden, as are also swine's flesh and all other unclean creatures and foods.

It would seem that God, who knows the conditions of all peoples of the earth and would exclude from their use every harmful thing, has made provision for such necessary application of the principles of health reform in mission lands as shall make available for these peoples all foods proper for their use and necessary to sustain their health. And this we believe to be consistent with the instruction given by the spirit of prophecy, that "a diet lacking in the proper elements of nutrition, brings reproach upon the cause of health reform."

A Consistent, Well-Balanced Standard

O. MONTGOMERY

Vice-President of the General Conference for North America

THE third angel's message is something more than a code of morals, more than a system of peculiar observances and outward forms, more than a grouping together of certain Bible doctrines, more than the advocating of certain reforms. It is the living power of the risen Christ filling the soul. It is the exceeding greatness of His power to us who believe. It is the living, personal presence of the lovely Jesus dwelling in the heart by faith.

The service of the heart that receives the message will be the natural outworking of the Christ within. There is no bondage in such a life, no coercion; no "I must," no effort to *earn* divine favor by one's good works. From such a spirit-filled life there will flow out a glad response to every ray of light, a joyful acceptance of every invitation or entreaty of divine grace. Obedience will be the fruit of the Spirit. The language of the heart will be, "How can I glorify my Lord? What will be pleasing to my Saviour?"

The physical well-being of His people is of deep interest to the Lord. "That thou mayest prosper and be in health, even as thy soul prospereth," is His express desire for each one. The gospel of health reform is exceeding broad, touching, as it does, every phase and activity of the physical life. It has to do with what we eat, how we eat, when we eat, how much we eat, as well as the combination and preparation of foods. The same is true of what we drink. It has to do with the clothing we wear, that we may dress for health and to the glory of God. It has to do with personal cleanliness and tidiness. The home with its surroundings — light, clean, airy, and well screened, with a spirit of quietness and peace — is an important factor in the matter of health and happiness. It has to do with labor, whether heavy or light, long or short;

with rest and sleep; with proper exercise, recreation, and relaxation.

Health reform has to do, not only with the maintaining of good health, but also with the restoration to health of those who are ill. The whole system of rational treatments in the care of the sick, the non-use of poisonous drugs, etc., all have their important place.

Sounding throughout the length and breadth of the land is a clear, clarion call to the advent people in every home, in every church, to a spiritual revival and a spiritual reformation. We are told that the spiritual revival means "a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death;" and that a spiritual reformation means "a reorganization, a change in ideas and theories, habits and practices." These "must take place under the ministration of the Holy Spirit." In this reformatory movement among God's people, health reform must have its proper place. It is not to occupy the narrow, extreme, overemphasized place that some have given it in the past, but the broad, comprehensive plane on which the spirit of prophecy has placed it. This work of revival and reform will surely lead back to the first love in this respect as well as in every other.

Consistency is a precious jewel, which many covet but few possess. Much of this Christian grace is needed in teaching and living health reform.

In calling attention to this particular feature of the reformatory movement, we should earnestly guard against two extremes: One, the narrow, fanatical, Pharisaical position which leads men to set themselves up as judges of their brethren, and has always resulted in only harm; the other, the position of a

careless liberalism, which winks at indulgence, and defends license and transgression.

Our Lord was not an extremist, nor does He lead His followers into extremes. Health reform, as it has been made known to this people through the spirit of prophecy, is well poised. The position of each individual, as he relates himself to it, should be a well-balanced one. Good common sense, and an earnest purpose to do right, are needed.

Of the many different phases of the subject, important as they all are, eating and drinking are emphasized perhaps more frequently and strongly than all others. What we eat and drink has a very vital relation to health.

Combination of Foods

A balanced diet, which will supply the system with those food elements that are necessary to good health, is important. To discard the use of foods which are not the best, and which we have been advised against, such as flesh of all kinds, and not supply the system with something in their place, is to walk in only a part of the light, and sometimes results in harm rather than benefit. Many are suffering from an impoverished diet because they have not supplied the system with the necessary food elements. Some seem to be laboring under the delusion that the nonuse of flesh foods is the sum total of health reform. This has its place, which is an important one, but it is not all by any means. The gospel of health is more than a gospel of subtraction; it is a gospel of addition as well. This do, and ye shall have health.

The choice and combination of foods should always be made with the needs and idiosyncrasies of each individual in mind. That which is food for one may

be poison for another. The tastes and habits of one cannot be a standard or guide for another.

The preparation of foods is also important. To be a good cook is an accomplishment which is a boon of blessing in health and happiness. On the other hand, poor cookery is the cause of ill health, fretfulness, and discontent in many homes where, because of being long accustomed to it, it is not recognized as one of the chief sources of trouble.

Temperance in Eating

More important than proper combinations or the discarding of undesirable foods, is the matter of temperance in eating. Overeating is a source of much mischief. Among us as a people gluttony is common. Many seem to feel that because they sit down to a table spread with the best of earth,—nuts, fruits, grains, and vegetables,—they can fill themselves as full as they can hold, and still be good health reformers. This is a serious mistake, a gross misinterpretation of the gospel of health. We are admonished not only to choose good foods, but to eat sparingly of the best.

Our people in this country are wonderfully blessed, and have untold advantages over those in some other parts of the world. The light which has been given this people on health reform has a very special application to North America. In this land of rapid transit and reasonable freight rates, where foodstuffs of the choicest varieties and the very best qualities from near and distant climes are brought to our very doors, there is little reason why our people should not live on the very best of all that the dear Lord has so graciously and bountifully provided. Shall we not rejoice in His light, and live it to His glory.

Health in the Mission Field

JOHN L. SHAW

Treasurer General Conference

WHEN the United States Government selected recruits for the army during the Great War, careful physical examination was made of every man. The army required such examination of the body as would indicate any weakness of any organ. However well equipped the individual might be, if eye, ear, heart, lungs, or any other organ was defective, he was released. Many who appeared strong and well, were found wanting in the tests given.

Not only was the Government careful in the examination requirements, but equal thought was given to keeping the soldiers of Uncle Sam strong in the field of battle. Every available means for the safeguarding of health was provided. In previous wars many died of enteric fever, but through inoculation and precautionary means, this dreaded disease, which has often taken more lives than the loss in battle, was surprisingly reduced.

In the Lord's work there is even greater need of safeguarding the health of those called into service. Every missionary placed under appointment to a foreign field is asked to pass a satisfactory physical examination. The climatic and sanitary conditions of nearly all mission fields is severely trying to workers of Northern birth. It is, therefore, unwise to send frail workers to such climates with any hope that they will remain reasonably well for any considerable period of time. The heat, the insanitary conditions, and malaria and other diseases are formidable obstacles in the way of missionary advance.

Those who triumph over these not only require strong bodies, but they need to be intelligent regarding the laws of health and the precautionary measures necessary in their field of labor.

Malaria has broken down the health of many of our missionaries. Some have regained their health either by change of location or change in their method of combating the disease, while some have died at their post of service. Gravestones in different lands mark the resting-places of these faithful workers.

In earlier days some died from malaria, and others returned home broken in health because they would not take quinine. Regarding it as a poison, they considered its use under any circumstances a violation of right principles. In later years our missionaries have come to realize the advisability of using quinine in malaria sections. While recognizing its injurious properties as a drug, they have come to know that it destroys the malaria germs in their blood, which are far more injurious and deadly than the few grains of quinine required to exterminate them. Medical science and experience have demonstrated that its careful and restricted use is a less evil than is the wholesale destruction of the red blood cells by the malaria parasite. It is far better to take quinine, keep well, and remain at the post of service, than to refuse and leave the field, or suffer the consequences, which may mean death.

To combat malaria, the missionary is advised to place his home in the most favorable and sanitary

location possible. By screening his house, including the veranda, he is able to keep out the mosquitoes with their poisonous germs.

All workers going to foreign fields are advised to be vaccinated for smallpox. Experience has demonstrated that this is a wise precautionary measure. In India, three foreign workers and one child of a missionary have died of smallpox, none of whom were vaccinated. On the other hand, we know of no workers among the several hundred who were vaccinated, that have died from smallpox in India since our work began in that country, twenty-five years ago.

Inoculation for typhoid fever is also advised, as it has proved to be a protection against the disease.

As far as possible, candidates are encouraged to become informed regarding the country to which they are going, and the manner of combating diseases most prevalent there. It is of primary importance that the missionary should keep well and strong. His spiritual and intellectual equipment will prove of little value if health gives way. How necessary it is that the instruction given in the Bible and the "Testimonies" be followed and taught to new converts. The principles therein laid down apply to all people in all parts of the world. They are God-given, and where obeyed, bring health and strength. The instruction applies not only to diet, but to all that concerns health, the water as well as other beverages we drink, and the clothes we wear, in fact, it applies to every agency which has to do with the maintenance of health.

Perhaps no factor making for health or disease is more important or constant than that of diet. Each country has its own foodstuffs. As far as the missionary can utilize these native foods consistently with the laws of health, the better it will be. Through the Lord's servant we have been counseled to make use of native foodstuffs.

"Wherever the truth is carried, instruction should be given in regard to the preparation of wholesome foods. God desires that in every place the people shall be taught by skilful teachers how to utilize wisely the products that they can raise or readily obtain in their section of the country. Thus the poor, as well as those in better circumstances, can be taught to live healthfully."—*Gospel Workers*, p. 233.

The number of articles of diet in many lands is much restricted. In mission fields there is not, as a rule, the variety to choose from that is obtainable in civilized Northern countries. While teaching every phase of health reform, and seeking to adapt our instruction to people of different countries, continually warning against unwholesome food or drink that would injure or animalize the body, we are cautioned against specifying exactly what foods should be eaten.

"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 co-workers 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. As I preach the gospel to the poor, I am instructed to tell them to eat that food which is nourishing. I cannot say to them: 'You must not eat eggs, or milk, or cream. You must use no butter in the preparation of food.' The gospel must be preached to the poor, but the time has not yet come to prescribe the strictest diet."—*Testimonies*, Vol. IX, p. 163.

Frequently the poorer people of other countries have little opportunity of choosing their articles of food. The main question is to get sufficient food of whatever variety is obtainable to sustain life.

Sister White, in the last volume of the "Testimonies," while strongly recommending a vegetarian diet, states emphatically that she does not "mark out precise lines to be followed. Flesh foods are injurious, and where it is possible to secure a vegetarian diet," should be avoided because of the evil effects upon mind and body.

"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 of the Lord as 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.

The vegetarian diet is recommended in countries where fruits, grains, and nuts are found in abundance.

"We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God's people."—*Id.*, p. 159.

But this ideal diet is not always obtainable. Take, for example, East Bengal. During the growing season the country is very largely covered with water. Seventy-five per cent of the produce is rice, which grows only when the ground is covered with water, and under conditions not at all favorable to other grains or vegetables. The people live very largely upon rice and fish. A somewhat similar condition obtains in lower Burma, where rice is the main article of diet, and where fish are cheap and are found in great abundance. Again, there are our Indian brethren of South America, on the tops of the Andes, far above timber line. In many places, barley and potatoes are the chief, if not the only products raised. There are no trees, no fruits or nuts. Barley, potatoes, and flesh, with milk and eggs, are about all there is to eat. A very little fruit is brought up the steep mountain sides, but our poor Indians get little if any of it. Our missionaries have dried fruit shipped in, though the expense is considerable. Our poor Indian brethren generally are not able to buy such food. The missionary must necessarily teach them to do the best they can under the circumstances. The instruction the Lord's servant has given, plainly counsels caution in diet restrictions for such people.

The history of our mission work clearly indicates that both the missionary and his converts have suffered from extremes in health reform, especially in the question of diet. There have been those who have given the question of food selection and preparation comparatively little thought in their teaching or practice. Unwholesome and highly seasoned foods, injurious to the system, have brought, in some cases, very serious results. Lack of proper instruction has given converts little idea of the true teaching of health reform.

On the other hand, there have been those who have endeavored to live on a restricted diet, not giving the system the nourishment required. Rather than use animal food in any form, they have tried to subsist on an impoverished diet, which has weakened the system and made it an easy prey to disease. Some of these workers have returned to the homeland broken in health, and unable to return, while some have shortened their lives of useful labor. Our missionaries as a whole are conscientious, self-sacrificing workers. The failure of health of those who have taken extreme views have served, we believe, some useful purpose.

Experience indicates that many of our missionaries are under-nourished. Malnutrition is probably the chief cause of failure of health. The system is more liable to become sluggish in a tropical climate. Food digestible in Northern climates is often not suitable or easily digested in the tropics. Much wisdom and common sense are needed in the selection and preparation of food in the mission field. Such manner of life as will keep the defenses up and the body well nourished, is of greatest importance. Amid diseases of all kinds, only a well-nourished body can safeguard the missionary against failing health. Health for our missionaries and their converts requires more practical instruction in dietetics.

There rests upon us the solemn obligation of teaching health reform wherever the light of present truth is carried. Multitudes of people are waiting for the light which has been given us. Disease abounds on

every hand, which might be prevented were the principles of health reform followed. A great work lies before us in giving the world the light of health reform. If every worker were prepared to act the part of a true medical missionary, a much larger harvest of souls would be gathered in all lands where the message goes.

"Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and most of it might be prevented by attention to the laws of health. The people need to see the bearing of health principles upon their well-being, both for this life and for the life to come. They need to be awakened to their responsibility for the human habitation fitted up by their Creator as His dwelling-place, and over which He desires them to be faithful stewards. They need to be impressed with the truth conveyed in the words of Holy Writ: 'Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.'"—*The Ministry of Healing*, p. 146.

The Relation of Our Teachers and Students to the Principles of Healthful Living

C. W. IRWIN

Associate Secretary General Conference Educational Department

THE habits formed in childhood and youth are far-reaching in their results. The seeds of health or disease are usually sown in early life. The physical system is then quick to respond to correct principles of living. Nourishing food, sufficient sleep, proper dressing, and abundant exercise in the early years, will yield an abundant harvest of good health in after-life. This truth is enhanced by the fact that the habits of youth usually continue to be the habits of the maturer years. Hence the gospel of good health is of prime importance to parents, teachers, and children.

Health Reform and the Children

Too early attention cannot be given to the health of the child. Parents are counseled on this point in the following words:

"Take time to read to your children from the health books, as well as from the books treating more particularly on religious subjects. Teach them the importance of caring for the body,—the house they live in."—*Counsels to Teachers*, p. 138.

"It is therefore of the highest importance that among the studies selected for children, physiology occupy an important place. All children should study it. And then parents should see to it that practical hygiene is added. Children are to be trained to understand that every organ of the body and every faculty of the mind is the gift of a good and wise God, and that each is to be used to His glory. Right habits in eating and drinking and dressing must be insisted upon. Wrong habits render the youth less susceptible to Bible instruction. The children are to be guarded against the indulgence of appetite, and especially against the use of stimulants and narcotics. The tables of Christian parents should not be loaded down with food containing condiments and spices."—*Id.*, pp. 125, 126.

The first responsibility for the health of the child is vested in the parents, but this must quickly be shared by the teacher. The following counsel combining the duty of the parent and teacher is pertinent:

"In the early education of children, many parents and teachers fail to understand that the greatest attention needs to be given to the physical constitution, that a healthy condition of body and mind may be secured. It has been the custom to encourage children to attend school when they were mere babies needing a mother's care. When of a delicate age, they are frequently crowded into ill-ventilated schoolrooms, where

they sit in wrong positions upon poorly constructed benches, and as a result the young and tender frames of some have become deformed. The disposition and habits of youth will be very likely to be manifested in mature manhood."—*Id.*, p. 80.

These few excerpts are illustrative of many that could be cited, stressing the importance of health requisites for children, such as nonstimulating but nourishing diet, abundance of sleep and fresh air, out-of-door exercise and work, instruction in physiology and hygiene, and proper dress.

A careful analysis of relationships reveals the fact that there is a close and distinct connection between every health principle and some mental or spiritual attribute. A few of these relationships will now be introduced.

Diet and Brain Power

It is a well-known fact that the glutton cannot think clearly on any subject. He who eats improper food, or an improper combination, or at improper times, is paving the way for mental sloth, which in turn unfits the student for hard study and logical thinking. Many a student whose stomach is overburdened by violation of dietetic law, has drudged for hours on a lesson that could have been learned in one hour under proper conditions. The writer has gathered some data on this point. He found that some students in a class had spent eight times as much effort on a given lesson as other students. Barring the factor of hereditary alertness or the lack of it, there can be no doubt but that the student who is careless of his dietary is placing upon himself a heavy handicap, which seriously retards his efforts in the race for learning.

"Daniel understood this, and he brought himself to a plain, simple, nutritious diet, and refused the luxuries of the king's table. The desserts which take so much time to prepare, are, many of them, detrimental to health. Solid foods requiring mastication will be far better than mush or liquid foods. I dwell upon this as essential. I send my warning to the college at Battle Creek, to go from there to all our institutions of learning. Study up on these subjects, and let the students obtain a proper education in the preparation of wholesome, appetizing, solid foods that nourish the system. They do not have now, and have not had in the past, the right kind of

training and education as to the most healthful food to make healthy sinews and muscle and give nourishment to the brain and nerve powers."—*Special Testimonies on Education*, pp. 188, 189.

Some teachers require their students to devote two or three hours to the preparation of a lesson. This may or may not have much significance. It might be wiser to require an hour of absolutely clear thinking based on ideal physical conditions. The following extract summarizes the thought:

"Brain power is required to think most earnestly; it must be put to the stretch to solve hard problems and master them, else the mind decreases in power and aptitude to think. The mind must invent, work, and wrestle, in order to give hardness and vigor to the intellect; and if the physical organs are not kept in the most healthy condition by substantial, nourishing food, the brain does not receive its portion of nutrition to work."—*Id.*, p. 188.

Physical Exercise and Mind Culture

Health and exercise are mutually dependent. Neither can be enjoyed to the fullest extent without the other. But what shall be the nature of the exercise for students is a live question. A few extracts may serve as an answer to this question.

"In the place of providing diversions that merely amuse, arrangements should be made for exercises that will be productive of good. Students are sent to our schools to receive an education that will enable them to go forth as workers in God's cause. Satan would lead them to believe that amusements are necessary to physical health; but the Lord has declared that the better way is for them to get physical exercise through manual training, and by letting useful employment take the place of selfish pleasure. The desire for amusement, if indulged, soon develops a dislike for useful, healthful exercise of body and mind, such as will make students efficient in helping themselves and others."—*Councils to Teachers*, p. 354.

"Physical exercise was marked out by the God of wisdom. Some hours each day should be devoted to useful education in lines of work that will help the students in learning the duties of practical life, which are essential for all our youth."—*Id.*, p. 283.

"The exercise of the brain in study, without corresponding physical exercise, has a tendency to attract the blood to the brain, and the circulation of the blood through the system becomes unbalanced. The brain has too much blood, and the extremities too little. There should be rules regulating the studies of children and youth to certain hours, and then a portion of their time should be spent in physical labor. And if their habits of eating, dressing, and sleeping are in accordance with physical law, they can obtain an education without sacrificing physical and mental health."—*Id.*, p. 83.

"Daily systematic labor should constitute a part of the education of the youth, even at this late period. Much can now be gained by connecting labor with our schools. In following this plan, the students will realize elasticity of spirit and vigor of thought, and will be able to accomplish more mental labor in a given time than they could by study alone. And they can leave school with their constitutions unimpaired, and with strength and courage to persevere in any position in which the providence of God may place them."—*Id.*, pp. 292, 293.

The high lights of these quotations are obvious. After all, healthful living is only a means to the acquirement of a well-balanced mind and symmetrical character. Physical labor produces the exercise which makes it possible to obtain an education without sacrificing physical and mental health. In addition, it fits for practical duties; it produces elasticity of spirit and vigor of thought; it enables the student to accomplish more mental labor in a given time, and sends him forth from school with constitution unimpaired, to enter with courage the Lord's vineyard as a worker for Him.

Sleep and Recuperation

The value of regular and sufficient sleep is often underestimated by teachers and students. It is during the sleeping hours that the nerve cells are re-

charged with energy. A habitual lack of sleep tends to deplete bodily vigor, and as a result the nerves become weak and trembling, the memory is fitful, digestion is retarded, and stupor is induced or irritability increased. Thus it is that misunderstandings arise between teachers and students. That sympathetic co-operation which is the outstanding feature of excellence in every well-conducted classroom, is displaced by the sarcasm of the teacher and the disrespectful response of the student. It is rare indeed that this condition is found, if both teacher and student have refreshed themselves with abundant sleep.

The following instruction is timely:

"In regulating the hours for sleep, there should be no haphazard work. Students should not form the habit of burning the midnight oil, and taking the hours of the day for sleep. If they have been accustomed to doing this at home, they should correct the habit, going to bed at a reasonable hour. They will then rise in the morning refreshed for the duties of the day. In our schools the lights should be put out at half past nine."—*Id.*, p. 297.

We hear of many cases of mental and physical breakdown caused by overstudy. It is the positive conviction of the writer that the normal student who sleeps regularly not less than eight hours each day and engages in a few hours of manual labor daily, will accomplish more mental work in a day than those who burn the midnight oil, and will never experience a breakdown from overstudy. The collapse of students is never produced by overstudy, unless at the same time there is a violation of nature's laws, which are the laws of health.

The Teacher and Health

A fundamental requisite of good teaching is good health. The successful teacher is *en rapport* with his class. His students are his friends, and they know it. Such a relationship stimulates all the higher powers, both mental and spiritual. The students pass out from the recitation with higher ideals and loftier ambitions. But such conditions can rarely be attained without good health on the part of the teacher; and good health is not an accident, it is the natural fruit of obedience to well-defined laws of healthful living. This thought is stated clearly in the following words:

"The teacher whose physical powers are already enfeebled by disease or overwork, should pay especial attention to the laws of health. He should take time for recreation. When a teacher sees that his health is not sufficient to stand the pressure of heavy study, he should heed the admonition of nature, and lighten the load. He should not take upon himself responsibilities outside of his school work, which will so tax him physically and mentally, that his nervous system will be unbalanced; for by this course he will be unfitted to deal with minds, and cannot do justice either to himself or to his students. . . . It is the duty of each teacher to do all in his power to present his body to Christ a living sacrifice, physically perfect, as well as morally free from defilement, that Christ may make him a coworker with Himself in the salvation of souls."—*Id.*, pp. 300, 301.

It is evident, then, that good health is a fundamental requisite in true education. It is essential for both teachers and students. Carelessness in this matter may mean mental and spiritual declension, whereas loyal and sensible obedience to the laws of healthful living make for strength of body, clarity of thought, and depth of spiritual experience.

* * *

A THANKFUL spirit turns all that touches it into happiness.—*William Law*.

* * *

"It is not easy to admit error, but it always pays."

The Relation of Conference Officers to the Principles of Healthful Living and to the Work of the Medical Department

J. L. MC ELHANY

President Pacific Union Conference

WE are living in very important and solemn times, in a time when the Lord is very definitely calling us to a revival and a reformation. As we enter into the experience called for by such a movement, the revival will mean a renewal of spiritual life, and the reformation will mean a change in our ideas, theories, habits, and practices. Such a movement must be all-inclusive. It must comprehend every truth and every principle the Lord has committed to us, neglecting none, and giving proper emphasis to each. Could we think of one individual exemplifying only faith in the righteousness of Christ, another only Sabbath keeping, another only tithe paying? No, indeed! Every person who is prepared for translation will have every principle and truth of this message exemplified in his own life. It is inconceivable to think of it otherwise.

A conference officer, if he is faithful to the solemn trust reposed in him, will seek to build up the members of his constituency in every way. He will not only seek to lead them to a perfect faith in Christ and His righteousness, but to establish them in every other truth. He will emphasize the importance of proper Sabbath observance, the sacred responsibility of tithe paying, etc. He will just as earnestly seek to establish them in the principles of healthful living. The Lord has plainly spoken regarding this duty. In "Gospel Workers," page 231, under the chapter heading, "Ministers to Teach Health Reform," we have these words:

"The presidents of our conferences need to realize that it is high time they were placing themselves on the right side of this question."

A Positive, Not a Passive, Attitude Demanded

What would be the right side of this question for a conference president, or for a minister or leader in any department of the cause of God? He should certainly stand related to this question so that he can sound a clear call to every member of his constituency. If there is need for a reformation in the principles of healthful living, and the Lord says there is, he ought to be the one to sound this call. A passive relationship to these principles in his own life and practice, is certainly not enough. He must be an exponent, an advocate, a teacher, both by precept and example.

"Seventh-day Adventists are handling momentous truths. More than forty years ago the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God! As a people, we should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please, and work as they please.

"Let those who are teachers and leaders in our cause take their stand firmly on Bible ground in regard to health reform, and give a straight testimony to those who believe we are living in the last days of this earth's history. A line of distinction must be drawn between those who serve God, and those who serve themselves."—*"Testimonies," Vol. IX, p. 158.*

Here the duty of the leaders in regard to the health principles is made plain. Not only should this be the personal relation of conference officers to these principles, but they should encourage their fellow workers to study them.

"Rally workers who possess true missionary zeal, and let them go forth to diffuse light and knowledge far and near. Let them take the *living principle* of health reform into the communities that to a large degree are ignorant of these principles."—*Id., p. 118.*

"There is a message regarding health reform to be borne in every church."—*Id., Vol. VI, p. 370.*

"Only those who appreciate these principles, and have been trained to care for their bodies intelligently and in the fear of God, should be chosen to take responsibilities in this work. . . . Every church needs a clear, sharp testimony, giving the trumpet a certain sound."—*Id., p. 375.*

"We are to present the principles of health reform before the people, doing all in our power to lead men and women to see the necessity of these principles, and to practise them."—*Id., p. 379.*

These statements clearly indicate the duty in relation to these principles of every conference officer, minister, and other worker in the cause of God. Surely the time has fully come when the leaders ought to take the lead in health reform as well as in all other reforms. If there is any wavering or indecision on the part of any, it should not be attributed in any degree to the example and practice of the leaders. The trumpet must be given a certain sound. It is time to call on the people to study the principles of healthful living, to believe them, to obey and practise them.

Medical Missionary Work

"Medical missionary work is the right hand of the gospel. It is necessary to the advancement of the cause of God. . . . Every city is to be entered by workers trained to do medical missionary work. As the right hand of the third angel's message, God's methods of treating disease will open doors for the entrance of present truth."—*Id., Vol. VII, p. 59.*

"We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazaret filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths."—*Id., p. 62.*

According to the Lord's plans for His church, we are not to depend upon a few physicians and nurses trained to do medical missionary work, but we are to train a denomination for this kind of service. The efforts being put forth to this end by our Medical Department ought to receive the whole-hearted support of every conference officer. We are coming more and more to recognize the importance of fostering our educational, home missionary, and other lines of work. Is it not equally important that, as conference officers, we do everything possible to arouse our workers and churches to the need of their taking hold of medical missionary work? The needs of the times demand the awakening the Lord is calling for. It is encouraging to note the increasing interest being manifested by many churches and conferences in our medical missionary work. Officers, ministers, and church members need a revival of interest in this phase of our work, and a consecration of life to its principles.

Health Reform Embraced in the Work of Revival and Reformation

E. K. SLADE

President Atlantic Union Conference

THE *Healthful Living* number of our denominational organ of recent date carried to our people a message of vital importance which is as "meat in due season." Ours is a reform movement. A hearty and positive attitude toward this work of reform has been lacking. Our apathy and half-heartedness have, in a great measure, defeated God's purpose, and extreme positions have placed a reproach upon that which was designed to be an inestimable blessing.

In the *REVIEW* of Feb. 25, 1902, appeared the following words from the pen of Mrs. E. G. White:

"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. . . . Reformation signifies a reorganization, a change in ideas and theories, habits and practices."

A reformation is sure to accompany a true revival. A spiritual revival should result in such a reformation in obedience to the laws of life as to produce a physical revival as well. Such a revival and reformation is now in progress. There is an unmistakable reaching out after God by those who know and love the truth for this time, to enter fully into all that the gospel promises and provides for body, mind, and character.

As we go forward in preparation for the "loud cry" and the "time of trouble," the health reform message must occupy its proper place. Experiences to be met by us in the near future require that we shall stand consistently and solidly for all that God has given to help us, that we may go all the way. Our good church paper is consistently leading, and I consider it timely that we in the field take up the task of leading and teaching and living in such a way as to enjoy the full blessings and benefits designed for us in this important time.

Health reform does not relate alone to diet, yet that is the outstanding feature of it. Errors in diet are by no means summed up in the use of flesh foods, but, in our belief, that practice is a prominent departure from our standard. The repeated appeal has been made to us to become intelligent in reference to diet reform. It is just as much required that we become consistent in our application of all health principles. Great loss has come to many who have been neither intelligent nor consistent in this matter.

We have been slow in discarding flesh as an article of diet. I cannot think that it has been pleasing to God that His counsel has not been fully regarded in this matter. Extremists have seemed to read the flesh food question into the ten commandments, while others have felt free to go to the other extreme. This whole situation has led to criticism, confusion, and discouragement. Many are perplexed from hearing the teaching of one class and seeing the practice of the other. Especially is this situation a cause of discouragement to the young and those who are new in the faith. A genuine revival and reform will correct these conditions, and such an end should be sought most earnestly.

When we enter whole-heartedly into God's program, we shall spend no time in trying to prove that it is a direct sin to eat meat. It rests upon the same basis in its relation to the moral code as do all other questions of health. A man who truly and honestly desires to be what God wants His people to be in the trying times before us, will not interpret the wise and consistent exceptions that are recorded, in a way to gratify a perverted appetite or to give license to ignore the general counsel regarding flesh foods. Nor is it intended that these exceptions should minimize or weaken the standard that God has established for the remnant church in this matter. There have been and are exceptions, but no selfish interpretation will be given to them by those who have a sincere desire to live to the glory of God, as we are now entering upon the time of trouble and preparing for the coming of Christ.

No one can afford to treat this question lightly now. God's counsel should be highly prized and faithfully and honestly followed. It seems to me that every leader, worker, and conference official should set a worthy example in relation to the whole health reform question, and that our revival and reformation should encompass fully this phase of our movement. We owe it to ourselves and to the glorious culmination of the gospel plan. We need the benefit and the advantages in the trying days to come, that we shall enjoy by faithfully following God's counsel in all things. How can we with safety set aside or treat with indifference the definite counsel regarding health reform?

The Relation of Church Leaders and of the Church as a Whole to the Question of Healthful Living

BY THE EDITOR

THE relation of the minister of Christ to the principles of healthful living is the same as his relation to all Bible truth. Health and temperance is a Bible doctrine. It is a part of the gospel message. Temperance constitutes a part of Christian character building. We are exhorted to add to our "faith virtue; and to virtue knowledge; to knowledge temperance; and to temperance patience." 2 Peter 1:5, 6.

This grace of temperance is declared to be one of the fruits of the Spirit of God. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23.

Among the sins of the last days are inordinate eating and drinking, drunkenness, surfeiting, or over-eating, and other excesses of this character.

In the very nature of the case the great threefold message of Revelation 14 embraces, as a part of its instruction, the work of reform as relates to the physical as well as to the spiritual life, and this is emphasized pointedly and emphatically in the writings of the spirit of prophecy. It is well for us to consider in this connection some statements from the servant of the Lord.

Study of Basic Principles

1. The minister of Christ should acquaint himself with the basic principles of healthful living.

"Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene; they should understand the laws that govern the 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."—*Testimonies*, Vol. VI, p. 376.

Willing Ignorance a Sin

We are told that the Lord will hold the shepherds of the flock responsible for their willing ignorance regarding this question, and their disregard of nature's laws.

"Guilt rests upon us as a people who have had much light, because we have not appreciated or improved the light given upon health reform. Through misunderstanding and perverted ideas many souls are deceived. Those who teach the truth to others and who should be shepherds of the flock, will be held accountable for their willing ignorance and disregard of nature's laws. This is not a matter to be trifled with, to be passed off with a jest."—*The Medical Missionary*, November, 1892.

Those who fail to do this are failing to reach the standard God has placed for them. We read again:

"Those ministers who feel at liberty to indulge the appetite are falling far short of the mark. God wants them to be health reformers. He wants them to live up to the light that has been given on this subject. I feel sad when I see those who ought to be zealous for our health principles, not yet converted to the right way of living. I pray that the Lord may impress their minds that they are meeting with great loss. If things were as they should be in the households that make up our churches, we might do double work for the Lord."—*Testimonies*, Vol. IX, pp. 163, 164.

Preaching the Complement of Practice

2. The minister of Christ should reduce to practice in his own experience the principles which he thus learns.

"There is a solemn responsibility upon all, especially upon ministers who teach the truth, to overcome upon the point of appetite. Their usefulness would be much greater if they had control of their appetites and passions; and their mental and moral powers would be stronger if they combined physical labor with mental exertion. With strictly temperate habits, and with mental and physical labor combined, they could accomplish a far greater amount of labor, and preserve clearness of mind. If they would pursue such a course, their thoughts and words would flow more freely, their religious exercises would be more energized, and the impressions made upon their hearers would be more marked."—*Id.*, Vol. III, pp. 486, 487.

Teaching Others

3. There can be no more effective way of teaching the truth of God than to exemplify it in the personal life; but this is not enough for one who occupies the position of a leader and teacher. He must proclaim to others the message which God has given him.

"Let those who are teachers and leaders in our cause take their stand firmly on Bible ground in regard to health reform, and give a straight testimony to those who believe we are living in the last days of this earth's history. A line of distinction must be drawn between those who serve God and those who serve themselves.

"I have been shown that the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then. There are some who have never followed the light given on the question of diet. It is now time to take the light from under the bushel, and let it shine forth in clear, bright rays."—*Id.*, Vol. IX, p. 158.

Line upon Line

"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 truths 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 non-essential; for nearly every family needs to be stirred up on the question. . . .

"Our ministers should become intelligent upon this question. They should not ignore it, nor be turned aside by those who call themselves extremists. Let them find out what constitutes true health reform, and teach its principles, both by precept and by a quiet, consistent example."—*Christian Temperance*, p. 117.

The Privilege of the Colporteur

Not alone to the preacher is there given the great privilege of carrying to a discouraged, afflicted world the message of health and healing. The one who goes from door to door circulating gospel literature has open before him many opportunities for this work. The following words are addressed to our missionary colporteurs:

"In his association with those whom he meets, the canvasser can do much to show the value of healthful living. Instead of staying at a hotel, he should, if possible, obtain lodging with a private family. As he sits at the table with the family, let him practise the instruction given in the health works he is selling, holding up the banner of strict temperance. As opportunity is offered, let him speak of the value of a healthful diet. He should never be ashamed to say, 'No, thank you; I do not eat meat.' If tea is offered, let him refuse it, explaining that it is harmful, that though for a time stimulating, the stimulating effect passes off, and a corresponding depression is felt. Let him explain the injurious effect of intoxicating drinks, and of tobacco, tea, and coffee, on the digestive organs and the brain.

"As the canvasser goes from place to place, he will find many who are sick. He should have a practical knowledge of the causes of disease, and should understand how to give simple treatments, that he may relieve the suffering ones. More than this, he should pray in faith and simplicity for the sick, pointing them to the Great Physician. As he thus walks and works with God, ministering angels are beside him, giving him access to hearts. When a wide field for missionary effort lies before the faithful, consecrated canvasser; what a blessing will be his in the diligent performance of his work!"—*The Medical Missionary*, December, 1892.

The Responsibility of Those Occupying Official Positions

The higher one's position of trust and influence in the work of God, the greater is his responsibility in using the influence of his position to advance every phase of the gospel message. To the presidents of conferences the following words are addressed:

"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."—*Testimonies*, Vol. VI, p. 377.

A Place in the Councils of the Church

When properly appraised at its great value as a part of the message of truth, the work of health re-

form will be given its place in the councils of the church and of the conference. It will become indeed an entering wedge for other phases of the message for today. It will become then the strong right arm to serve and protect the body, the church. This is the place to which the health work should be assigned. It is not to be made the message itself; it is not to be unduly exalted out of its proper setting; but it is worthy of the careful, serious consideration of the church of Christ. It should occupy its place in church and conference councils, in the home, and in the life of each individual believer. Regarded in this manner, it will prove the great blessing which God designed it to be to His remnant church.

"When properly conducted, the health work is an entering wedge, making a way for other truths to reach the heart. When the third angel's message is received in its fulness, health reform will be given its place in the councils of the conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will serve and protect the body."—*Id.*, p. 327.

Health Literature

The promulgation of health principles is not to be left alone to the work of the living preacher. We are instructed that definite steps are to be taken for the creation of a literature embodying these principles.

Nor are we to depend upon our health periodicals for this work of publicity. We are instructed that literature should be printed, carrying the message of health and scattering it like the leaves of autumn.

"There should be more earnest efforts made to enlighten the people upon the great subject of health reform. Tracts of four, eight, twelve, sixteen, and more pages, containing pointed, well-written articles on this great question, should be scattered like the leaves of autumn."—*The Signs of the Times*, Nov. 11, 1875.

Union of Medical and Evangelistic Effort

The work of God in the earth is one united whole. For convenience we speak of it as consisting of various departments, but none of these departments can successfully operate as separate, independent agencies. They must be recognized as parts of one work. Thus, in the giving of the gospel message to the world, it is heaven's purpose that medical, educational, and evangelistic effort should present, not a separated, but united front. Here are several significant statements from the servant of the Lord, setting forth the necessity of such co-operation:

"If ever the Lord has spoken by me, He speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines, must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each."—*"Testimonies," Vol. IX*, pp. 169, 170.

"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."—*Id.*, Vol. VI, p. 376.

A Complete Work

"The gospel ministry is needed to give permanence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. Neither part of the work is complete without the other. . . .

"The union that should exist between the medical missionary work and the ministry is clearly set forth in the fifty-eighth chapter of Isaiah. There is wisdom and blessing for those who will engage in the work as here presented. This chapter is explicit, and there is in it enough to enlighten any one who wishes to do the will of God. It presents abundant opportunity to minister to suffering humanity, and at the same time to be an instrument in God's hands of bringing the light

of truth before a perishing world. If the work of the third angel's message is carried on in right lines, the ministry will not be given an inferior place, nor will the poor and sick be neglected. In His word God has united these two lines of work, and no man should divorce them. . . .

"The truth for this time embraces the whole gospel. Rightly presented, it will work in man the very changes that will make evident the power of God's grace upon the heart. It will do a complete work, and develop a complete man.

"Then let no line be drawn between the genuine medical missionary work and the gospel ministry. Let these two blend in giving the invitation, 'Come, for all things are now ready.' Let them be joined in an inseparable union, even as the arm is joined to the body."—*Id.*, pp. 289-291.

Now Is the Time to Prepare

In the closing days of the message, the minister who is not prepared to unite medical missionary work with his evangelistic labors will be placed at a great disadvantage. Now is the time for every worker to prepare to meet this situation.

"I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering. . . .

"You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness, that it be not said of you, 'Curse ye Meroz, . . . curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord.' Judges 5: 23. . . .

"It is because of the directions I have received from the Lord that I have the courage to stand among you and speak as I do, notwithstanding the way in which you may look at the medical missionary work. I wish to say that the medical missionary work is God's work. The Lord wants every one of His ministers to come into line. Take hold of the medical missionary work; and it will give you access to the people. Their hearts will be touched as you minister to their necessities. As you relieve their sufferings, you will find opportunity to speak to them of the love of Jesus."—*General Conference Bulletin*, 1901, Extra No. 9, pp. 204, 205.

A Medical Missionary Church

This union of effort is not to be limited to medical and evangelistic workers, but is to actuate the entire church of Christ. Every member of the church should become not only a gospel worker in the sense in which that term is commonly understood, but a medical worker. He should unite the two lines of work as represented by the term "medical missionary."

"Medical missionary work is the pioneer work of the gospel, the door through which the truth for this time is to find entrance to many homes. God's people are to be genuine medical missionaries; for they are to learn to minister to the needs of both soul and body. The purest unselfishness is to be shown by our workers as, with the knowledge and experience gained by practical work, they go out to give treatments to the sick. As they go from house to house, they will find access to many hearts. Many will be reached who otherwise never would have heard the gospel message. A demonstration of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician, the originator of medical missionary work, will bless all who thus seek to impart the truth for this time."—*Review and Herald*, Dec. 17, 1914.

"We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar-house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be light-bearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people today is, 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.' Isa. 60: 1. . . .

No One to Wait for Another

"Before the true reformer, the medical missionary work will open many doors. No one need wait until called to some

distant field before beginning to help others. Wherever you are, you can begin at once. Opportunities are within the reach of every one. Take up the work for which you are held responsible,—the work that should be done in your home and in your neighborhood. Wait not for others to urge you to action. In the fear of God go forward without delay, bearing in mind your individual responsibility to Him who gave His life for you. Act as if you heard Christ calling upon you personally to do your utmost in His service. Look not to see who else is ready. If you are truly consecrated, God will, through your instrumentality, bring into the truth others whom He can use as channels to convey light to many that are groping in darkness.”—*Testimonies*, Vol. VII, pp. 62, 63.

The Resultant Blessing

Upon those who do this work the special blessing of the Lord will rest. Regarding this blessing we have the following statement:

“Every gospel worker should feel that to teach the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it.

“Christ commits to His followers an individual work,—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel.

“‘Go out into the highways and hedges, and compel them to come in,’ is Christ’s demand, ‘that My house may be filled.’ Luke 14: 23. He brings men into touch with those whom they may benefit. ‘Bring the poor that are cast out to thy house,’ He says. ‘When thou seest the naked, . . . cover him.’ Isa. 58: 7. ‘They shall lay hands on the sick, and they shall recover.’ Mark 16: 18. Through direct contact, through personal ministry, the blessings of the gospel are to be communicated.

“Those who take up their appointed work will not only bless others, but will themselves be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their despondency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in Him who has called them.”—*Review and Herald*, Dec. 24, 1914.

Revival and Reformation

We are now engaged in a great movement of revival and reformation. We rejoice in the cheering reports which are coming from every quarter. This reformatory work, if it shall meet God’s approbation and prove permanent in the end, must embrace within its scope every needed reform. There must be a return to the first love, an acceptance of the messages of instruction which have been coming to us through the years. It must include, with all the rest, a reform of life on the part of the church as relates to the principles of healthful living. The rejection of gospel truth and the lack of genuine conversion, the servant of the Lord declares, are among the reasons why many more are not brought to a saving knowledge of the truth:

“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 lighten 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?”—*Testimonies*, Vol. VI, pp. 370, 371.

May God help us to heed the counsel of the True Witness. May He give us wisdom and judgment, that we may know how to express in our own lives the principles of life and health; and may He give

us sound minds, kind and considerate hearts, as we go forth to others with the truth which we have found precious in our own experience.

* * *

Chinese Medicine Men

O. B. KUHN

IN China, the followers of the Taoist religion, when sick, report to the priest, who gives the patient a piece of paper upon which are written a number of mystical characters, the meaning of which neither the priest nor the patient understands. This paper is burned, and the patient swallows the ashes. This is all the treatment that the sick person receives.

The worshipers of Buddha, when ill, send to the temple for the “iron medicine god,” which is put in the patient’s room in the evening, where he is well entertained. A large bunch of firecrackers is shot off as an expression of welcome, a few sticks of incense and a bunch of paper prayers are burned before him, and food and drink are offered.

In the morning, if the patient is better, well and good for the god; but if during the night the sick one has not improved, the god is thrown out on the ground and beaten with clubs. And this is why the medicine god is made of iron; the beating will not hurt him, and he is taken back to the temple undamaged, ready to answer a call for his services from some other patient.

Chinese doctors of the old school set up their “office” at the side of the road in the morning and take it down at night. The skins of a lion, a tiger, and a leopard are hung on the wall, and skeletons of a monkey, a snake, a crocodile, and other reptiles are spread out in view. These all represent the “philosophy of medicine.”

For example: A man comes to the doctor and tells his story of physical suffering, saying,

“Doctor, I have been in poor health for a long time, and am now so weak that I could hardly walk here. Can you do anything for me?”

“Surely,” replies the doctor. “See that lion hide? Well, you know that the lion is a very strong animal. Eat a little of his flesh, and of course, the lion being strong, you will naturally become strong. I will sell you ten coppers’ worth of lion meat; that will be sufficient to make you well and strong.”

Or maybe a man will drag himself to the doctor and say,

“Doctor, I have been miserable for months; my joints are so stiff and painful that I could hardly get here to see you at all; can you help me?”

“Certainly,” assures the doctor; “see that monkey skeleton? Well, you have heard how active and nimble monkeys are, have you not? Eat a bite of his flesh, and your joints will limber up. I will sell you ten coppers’ worth; that will be meat enough to straighten you out all right.”

Without knowledge of hygiene and sanitation, and with no instruction regarding the care of the sick, the poor people know no better than to trust in such foolish superstition.

As we walk along the narrow streets crowded with people, frequently we find ourselves brushing up against some one broken out with smallpox, or perhaps with marked symptoms of typhoid or other infectious fevers. Relying upon superstition, the sick ones stay on their feet as long as they have any strength left. They will not go to bed until they are too weak to stand or sit up, or until they fall over, too far gone to be helped by human aid.

THE BIG WEEK === May 27 to June 2, 1923

Our Literature Wields a Powerful Influence

E. F. PETERSON

AMONG the pressing needs of every new field is literature in the language of the country. A missionary without literature is like a soldier without sufficient arms and ammunition. Furnish him with proper literature, and you place in his hands one of the most valuable means to change the trend of thought and public opinion, and ultimately bring about the conversion of those who choose to serve God. "The printed page competes with the spoken word for the attention of mankind. It is less moving, but more permanent. It reaches the mind by way of the eye, perhaps the most acquisitive of all the senses." —*"Panama Congress," Vol. II, p. 9.*

After having spent several years in the Inca Union Mission, I can say from personal experience that our literature wields a powerful influence, even in places where many are illiterate and unable to read. I have been deeply moved as I have seen Indians in the Inca Union field, even though unable to read, streaming into our mission offices to buy a Bible, a hymn book, the Sabbath School Lesson Quarterly, or a spelling book, so as to learn how to read.

While I was in La Paz, Bolivia, last year, a young man came to our meeting being held in that city for the workers of the Bolivia Mission. As soon as he entered our little chapel, we saw from the expression on his countenance that he had been having some extraordinary experiences. He told us the following story:

"I was journeying away from my home some time ago, and met another Indian driving a herd of llamas. This man had with him a Bible, a hymn book, and another small book explaining the Bible. He asked me if I had any such books, to which I replied, 'No.' He said, 'You should secure them, for they are good books, and will enlighten you and help you.' He told me he bought them from a colporteur, and a certain Indian named Pedro could tell me where to find the colporteur, or at least explain to me more about these books.

"Immediately there sprang up in my heart a desire to secure similar books. I could not rest satisfied until I found Pedro, which I did after some search, and he explained more to me about the true church. Though a Catholic, I was no longer satisfied with the doctrine of that church. I went to a near-by town and inquired for a Bible. I found one for sale at forty bolivianos, but this I could not pay. Then I made up my mind to go to La Paz and look farther for a Bible and a hymn book, and a church to explain the Bible to me.

"After arrival in La Paz, I searched in vain two or three days for a Bible and the true church. I was about to return home, when I was seized with a greater desire than ever to succeed in my search. Starting out again and inquiring, I was directed to the Salvation Army headquarters. Now, I thought, I have found what I am looking for. Inquiring for a Bible and a hymn book, I was shown some for sale, which I bought at a convenient price. At once I began to ask the man in charge to explain about the commandments and other things in the Bible. Some of my questions he answered, and some he said he could not answer, but added, 'Come with me, and I will take you to a church that explains all these things,' and he led me to your meetings. I do not know what will become of me when I return home, but I am happy because I have found the true church, and this new light is worth more to me than anything else in this life."

This sincere seeker after truth remained with us several days, and earnestly drank in the Bible instruction given in our meetings. This is only one of many experiences which show how God is moving upon the hearts of the sincere to bring them to the light. It also shows what a humble believer can do in making known the truth to others.

In our city work in Peru I was impressed with the work our literature is doing, as I have seen men of prominence in different communities visit our office and chapels, inquiring for our books and magazines. Then, too, I have thought so much about the savages of central Peru, where Elder Stahl is now working, who have no written language of their own. We must provide literature for them also, and teach them how to read.

What is true of the Inca field is true of a great part of the world field. Eternity alone will reveal what the ministry of

our literature has meant in saving souls for the kingdom of God. We have a wonderful privilege in helping to provide the facilities for the production of literature in the different tongues of earth's teeming millions, bringing to them a saving knowledge of gospel truth, and preparing them to enter into the kingdom of God with the redeemed of all nations.

Let us make the most of our opportunities during the Big Week, May 27 to June 2, and provide the needed facilities in the far-off fields, all ready for the harvest. If we each do our share, the required funds for 1923 will be provided.

* * *

Aborigines in Queensland Have a Big Week

It is remarkable how the hearts of Seventh-day Adventists are united the world over in promoting plans for advancement. A plan or a program started at headquarters soon goes to the ends of the earth, and we hear of Sabbath school devices, Harvest Ingathering goals, and Big Week in nearly every land. An example of this just comes from the Monamona Mission among the aborigines in North Queensland, Australia. The Australasian Union is undertaking to raise \$10,000 for the new French printing plant in their Big Week-Big Day effort, and the native believers in this far-away mission are doing their part. In writing of their experiences during the Big Week, J. L. Branford says:

"Big Week at Monamona Mission was both active and interesting. As we are isolated in the bush, our hope of selling literature is small. The donation from our missionaries amounted to a little more than 15s. a member. We wanted our young people to have a part in this, so we planned to give them an opportunity to earn something to give. We gave the boys a portion of the calf paddock to clear of all bushes, and the girls were given 144 towels to hem, and besides this the missionaries gave them work to do for them. In all, our young native boys and girls earned almost £2 for Big Week offering. This is a real offering for them, as they earned this money in their play time. They had to do their usual work all the same. It was pleasing to see the interest they took in the work; and when the time came to take up the offering, all their faces were bright, and they were happy to have something to give. We trust the money given will be a blessing to the people over in France, but I am sure that we all received the greater blessing in earning this money to give."

N. Z. TOWN.

* * *

There Is Nothing Like It

J. A. P. GREEN

OUR offices are beautifully situated. From our windows we can see the snow-covered Alps and the peaceful Lake Geneva. My office is very comfortable, and I like everything in it,—the flat-top desk and the swivel chair. The maps on the wall tell me just where the colporteurs are working. I like to write to the field missionary secretaries, and tell them how much we appreciate the good work they and the colporteurs are doing. Their reports every month are an inspiration to me. In fact, I love my home, where I can get three good meals a day, and know what I am eating.

But there is nothing like getting out and spending ten or fifteen days with the colporteurs in the field. If you feel that you are getting rusty, then go out and get in touch with the world, and the rust will soon wear off. If your vision is too narrow, go out and spend some time with the men on the firing line. If your enthusiasm is not at boiling point, then pack your grip at once, and work shoulder to shoulder with your colporteurs.

Traveling northeast from the city of Lausanne, we reached the small town of Porrentruy, Switzerland. Arriving at the hotel, we were immediately ushered into our room, which was anything but warm. In fact, I had to walk around with hat and overcoat on until it was time to retire. After a night's partial rest, we began our work in this place. We went to the best homes in the city, and within a very few hours we had taken nine yearly subscriptions for the health magazine, *La Vie et la Santé*. This was my first experience with our health magazine. I thought that something could be done, but now I am sure. There is nothing that will give one so much en-

thusiasm as to go out and see that a thing can really be done.

From Porrentruy we took the train and crossed the Jura Mountains, arriving at the largest village in Central Europe, the village of La Chaux-de-Fonds, at an altitude of 3,000 feet. It was snowing very hard on the mountains, and already two or three feet of snow had fallen. In this village I was able to get into a good hotel. After a night's rest, I met the youngest canvasser in Switzerland, Willy Fuchs. He had never attended an institute, but if you were to see him present the book, you would think he had been in a dozen institutes. I soon learned the reason for his great enthusiasm in the colporteur work. He said, "Brother Green, I love the colporteur work." He showed me a carefully kept record of the work he had been doing. His sales for the last four months had averaged 800 francs a month, or \$160 gold.

I left the snow-covered Jura Mountains, and reached the city of Yverdon in the valley below. Here I met Brother G. Aubé. We had a good time, and an experience that I shall never forget. A lady opened the door and invited us in. Brother Aubé gave the presentation, and I noticed that the lady and the child at her side were very much interested. Soon the daughter came home from school. She also listened interestedly. The lady, looking at the colporteur, said, "I should like to know who publishes this book."

"The Seventh-day Adventists publish this book," we replied.

"Ah, then you know Mr. Petters, who is a member of the Seventh-day Adventist Church?"

"Yes."

"Well, he is a good, Christian man. I will take your book."

This experience deeply impressed upon our minds the ennobling influence of a true Christian life.

We talked for a while about our doctrines, and before we left, the lady asked, "Will you return tomorrow evening, and tell me and my husband more about your religion?" We made arrangements to return.

From Yverdon, I went to the city of the French Reformation,—Geneva. Here I met Brother Ernest Veuthey. We entered a shoemaker's shop, and canvassed an Italian. The moment we told him that "Our Day" was based on the Bible, he said, "I do not believe that kind of stuff. I do not believe in God." The more we spoke about the book, the worse he got. So I closed the prospectus, and began talking to him about Italy. He told us many things about his country. "My father," he said, "was a devout Catholic." Then he added, "What church do you belong to?"

"We are members of the Seventh-day Adventist Church."

"Why, that is peculiar. Not long ago three young Spanish men called at my shop, and told me something about the doctrines of the Seventh-day Adventists. I also receive a paper, *Signs of the Times* (French), and there are many good things in it."

Here was our psychological moment.

"Why," we said, "this book gives in detail those very doctrines that you have read in those papers. We are sure that you will enjoy this book."

"O yes," he said, "I want one."

We were surprised at this sudden decision, especially as he had been so opposed to anything religious. But this proves that the visit of those three young men and the paper had left a good impression.

I next worked with Brother Adolphe Duboc in the village of Lutry near Lausanne. The Lord blessed us with seven orders for "Our Day" (French), two orders for "Eclair de Perles;" and a subscription to the health magazine. We had a good day and several interesting experiences.

We entered one humble home, and there met father and daughter. The surroundings were anything but sanitary. The daughter seemed somewhat discouraged, and desired something better. The father listened to the presentation of the book, but for some reason the daughter was opposed to his subscribing. In spite of her opposition, the father signed for the book, and then asked the daughter for the money.

She said, "I have no money for books."

The father arose and went into another room, and came out with the full price of the book.

Before leaving that home, we felt that we must talk with the daughter. She said, "There are too many religions in the world today. In fact, sometimes I am puzzled to know which is the right one."

"That is just the reason we have come to your home."

We assured her that God would listen to her prayers. Immediately her heart was touched, and she began to cry. She said, "I read my Bible every day, and I pray also; but it seems that my prayers are not answered."

We read many of the promises in the Bible, after which she thanked us for calling, and said she was glad that her father had purchased the book.

These are experiences that give one a broader vision of the colporteur work, and a greater love for those who are out scattering the printed page. They create in one a burning desire to hasten the glad day of our Saviour's return. Brethren, there's nothing like it.

NOTE.—It was the Missions Publishing Fund that made it possible for the brethren in the Latin Union to publish their first edition of "Our Day" in French, and enabled Brother J. A. P. Green to train a large number of colporteurs to work successfully among the French people in France and Switzerland. These experiences which Brother Green tells show how wonderfully the Lord is blessing him and his colporteurs in this work. But not only the little French plant, but twenty others in Europe, as well as those in Asia, Africa, and South America, still need help. During Big Week, May 27 to June 2, will be our opportunity to share in the marvelous experiences of the colporteur-evangelist, and to catch the broader vision of what God is doing through the ministry of the printed page. All who get this vision and take part in this Big Week endeavor will, we feel sure, agree with Brother Green that "there's nothing like it."

N. Z. TOWN.

What Is Truth?

E. L. LUTZ

TRUTH is among the highest of Christian virtues. Somehow, hidden away in its five letters, more seems to be implied than fidelity, honesty, integrity, and veracity. When we use the term in thought or word, there is a little tug at the heart-strings, and emotions that are akin to hope and love are stirred. We begin to study into truth, and we find that it takes us deeper and deeper into God. We touch the edge, we enter into the marvelous mystery of God's good will toward man; and the deeper we dig, the more precious becomes He who has for His name Truth.

The psalmist, at the climax of his exposition on the law, in rapture exclaims, "Thy law is truth." Nebuchadnezzar, when brought through the furnace of affliction and in at the door of repentance, proclaims his reverence for "the King of heaven, all whose works are truth."

The prophet Jeremiah learned even more from God about this. We read in the record that he has left for us, these words: "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not." Jer. 33:3. With these words is the promise, "Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth." Verse 6. Again he has recorded the words of promise, "I will give you peace of truth in this place." Jer. 14:13, margin.

As we go deeper, we leave behind the abstract, and come into the realm of spiritual realities. Well might Pilate ask, "What is truth?" We may ask, and not in vain. We need not anticipate that the answer will be in terms hard to be understood. John the Baptist "bare witness unto the truth." John 5:33. He bare witness unto One who was infinitely greater than himself. Jesus tells us the full answer to our question: "I am . . . the truth." John 14:6.

Jesus says further, "Ye shall know the truth, and the truth shall make you free." John 8:32. That no mistake be made, He tells us that He meant Himself. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

Before Jesus left the little group of believers in a cold and forbidding world, He told them, "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." John 14:16. That Comforter is none other than "the Spirit of truth." Verse 17. In another place John says, "The Spirit is truth." 1 John 5:6.

When Paul admonished the Ephesians to put on the whole armor of God, he gave truth the first place among the necessities of successful warfare. It should be so. To be clothed with Christ's righteousness assures us the victory. Paul knew the need, and he knew the result. It was Jesus who lived in him. It was Jesus who gained the victory for him, and gave him assurance that he had completed his course acceptably. It was Jesus in him that toiled for fruit and labored for his brethren, that bore him up in suffering, in trial, and in privation. Paul is an example of the truth filling a man and running over to all the world.

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"PERSEVERANCE and patience will accomplish wonders."



ST. LOUIS CENTRAL CHURCH

First Quarter, 1923

THE St. Louis Central Church is glad to pass on a few figures for the first quarter, which may be of interest to friends and sister churches. Receipts were as follows:

Tithe, \$3,089.51; Sixty-cent-a-week Fund, \$1,994.49; miscellaneous conference funds, \$79.19; local expense, \$1,645.89; total, \$6,809.08.

The church membership is 201, and the total of tithes and offerings per capita for the quarter is \$33.88. The church's average on the Sixty-cent-a-week Fund is seventy-six and one third cents, for which the church praises the Lord.

BRYAN D. ROBISON, *Pastor.*

St. Louis, Mo.

* * *

PORTO RICO

THE Porto Rican Mission embraces the island of Porto Rico, the Virgin Islands, and the republic of Santo Domingo. These have a total population of about two and a quarter million. Excepting in the Virgin Islands, the people are largely Catholic in religion. As a result of the seed sown in the scattering of the literature bearing the message, and of the outpouring of the Holy Spirit upon all flesh in fulfillment of the prophecy of Joel, interests are springing up all through the fields.

Never have I felt my heart burn within me more than while listening to the fervid testimonies of those who had but recently come into the truth, and were in attendance at the general meeting held at our training school at Aibonito, Porto Rico. Their love for the message that had wrought such a wonderful deliverance for them, seemed strong, and deep, and abiding. It was told with a simplicity and grace that reached the heart.

The reports given by the workers revealed the providential working of the Lord far beyond what is ordinarily seen. Over and over again I found myself saying, "Surely the angels of God have gone out before us and prepared the way; the Holy Spirit is moving upon the hearts of those who desire to know the way of life." The fields truly "are white already to harvest."

The most striking evidence of God's providential working is seen in the republic of Santo Domingo. Brother and Sister Peter Nygaard, with the assistance of some faithful native helpers, are working in the southern part, with the capital as their headquarters; while Brother and Sister C. N. Moulton, with two or three native helpers, are working the northern part, from Moca as the center. The story as told by these laborers is thrilling. Brother Moulton told of two hundred Sabbath keepers that he had visited, but whom he had not yet been able to instruct thoroughly and prepare for baptism. These are scattered over a wide area where traveling is somewhat difficult. He said he had heard of many others who report that they believe the truths of the message, and are keeping the Sabbath, but the workers have not been able to visit them.

When Paul and Barnabas, returning to Antioch after their first missionary tour, "had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." Acts 14: 27. We could ask for no greater evidence of the fact that God has opened the door of faith here than is now apparent in this entire mission field.

There is no clearer evidence of divine leadership than that which is seen in God's opening providences. These clearly and emphatically beckon us to move forward in these fields where a rich harvest of souls awaits the coming of the reapers.

The work has steadily grown under the leadership of Brother C. V. Achenbach, the director, who has the confidence of the constituency. A sweet spirit of unity prevails among the workers, and from the general meeting they returned to their fields of labor, assured of the presence and power of the Holy Spirit to witness with them in their labors and to give success to their ministry.

This has been the most successful year the training school at Aibonito has experienced. A deeply spiritual atmosphere prevailed among the students. Two girls each brought with them to school an unconverted girl friend, and these were converted. One was the daughter of the pastor of a popular church with a congregation of about six hundred. She is rejoicing in her new-found faith. After her conversion to the faith, this girl was greatly burdened for her parents.

The words of the prophet Isaiah, "The isles shall wait for His law," are being fulfilled. True, not large numbers are embracing the truth. We wish many more would respond to the last call of mercy; but it is encouraging to see the hearty response that follows the efforts of the consecrated workers for God in these outposts.

E. E. ANDROSS.

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BIBLES FOR NORTH AMERICAN INDIANS

DURING the last few years a deep interest has developed among our people in behalf of the long-neglected North American Indians. Our lay members in many parts of the country are asking, "How can we help carry the message to our Indian neighbors and friends?"

Many do not know that the American Bible Society, with headquarters in New York City, publishes the Scriptures, or portions of them, in several of the North American Indian languages. I will give here a list of the nine Indian languages listed in their latest catalogue, with portions of Scripture they can furnish:

- Arapaho, The book of St. Luke.
- Cherokee, The New Testament.
- Choctaw, Pentateuch, Joshua to 2 Kings, Psalms, and the New Testament.
- Dakota, Old Testament (in part) and the New Testament.
- Muskogee, Genesis, Psalms, and the New Testament.
- Navaho, Parts of Old and New Testaments.
- Ojibwa, The New Testament.
- Seneca, The four Gospels.

Winnebago, Genesis, part of Exodus, Gospels, and the Acts.

While it is unfortunate that the complete Scriptures cannot be had in these various languages, we find these portions very helpful in our mission work among the Navahos. We are anxious to get other portions which bear more directly upon the message, translated into the Navaho language. We especially need the book of Daniel, Matthew 24, and certain chapters in Revelation. I have started work on the book of Daniel, but the Navaho is considered one of the most difficult languages in all the world, so translating is necessarily slow and tedious work.

Should any of our readers know of publishers who are prepared to furnish Scriptures or portions of Scripture in Indian languages not listed above, we shall be glad to learn of them.

ORNO FOLLETT.

Lake Grove, via Thoreau, New Mex.

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THE CLOSING EXERCISES AT OUR BRAZIL TRAINING SCHOOL

THE closing exercises of the Brazilian Seminary, held at the close of the 1922 school year, were not an ordinary event, for nine graduates received their diplomas, this being the first class to finish the complete course offered by the school.

It brought rejoicing to Prof. T. W. Steen and his coworkers, as well as to others of us who were present, to see the first fruits of their arduous labors for the development of trained workers in that field. It means to Brazil the beginning of a new era, the beginning of a better day.

The class consisted of five young men and four young women of excellent character, talented young persons who were gladly received by the field to take responsibility in the organized work. Three of the young men go into ministerial work. One remains at the school as director of the agricultural department, and one goes to our publishing house to assist in the translating department and in the editorial work. Of the young women, one remains on the faculty of the school, two go as church school teachers, and one as a Bible worker.

The graduating exercises were of a highly spiritual nature, and breathed the spirit of the message throughout. The baccalaureate sermon was preached by Elder Charles Thompson, and the graduating address was given by the director, Professor Steen. The chorus of the school, directed by Mrs. Steen, rendered a beautiful cantata, and the music department also gave a most interesting program. The class exercises compared favorably with any I have attended in our schools in the homeland. The themes presented by the different members of the class were practical and elevating and well rendered.

A unique feature of the class exercises was the address given by the young man who is to labor in our publishing house. Although he knew no English when he came to the school, he gave his address

in good grammatical English, speaking of the benefits of the study of languages, and especially the English language, to a Seventh-day Adventist worker. I desire to quote one paragraph from what he said:

"I would express my gratitude to the representatives of the General Conference before whom I have the honor of speaking. I would ask them to express these sentiments of gratitude to the General Conference Committee. Tell those brethren that their efforts and sacrifices in behalf of the educational work in Brazil have not been in vain. Tell them that the thousands of dollars which they have sent for this purpose will bring their returns. I trust that the near future will confirm this more fully than my poorly articulated words are capable of doing. May the Lord help us as a class in our resolution to reach this end."

This graduating exercise is but the beginning of what we have every reason to expect will be repeated from year to year; for we have hundreds of bright young people in Brazil eager for an education and a part in God's work. Professor Steen has a loyal band of teachers, who are laboring untiringly with him for their students. They are in need of better facilities, and are praying that financial aid may be forthcoming so that their school may better serve the needs in Brazil. Brethren, they need our prayers.

C. P. CRAGER.

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SELLING LITERATURE IN THE PHILIPPINES

We have about forty-five colporteurs in the Philippine Union Mission selling gospel literature in nine different languages; namely, Bicol, Cebuano, Ilocano, Ilango, Pampango, Pangasinan, Tagalog, Spanish, and English. The books sold are Bibles and religious and health literature.

The book sales in 1915, the year our publishing house was established, amounted to 9,880 pesos. Each succeeding year has seen a good gain over the previous one, till now the sales amount to nearly 100,000 pesos a year. The total sales from 1915 to 1922 amount to 558,311.44 pesos.

Gospel literature work in these islands has progressed steadily since its beginning, and the indications are that it will continue to progress.

The highest number of colporteurs working at one time was sixty. The average for two years for forty-five. When the financial depression struck us, the early part of 1921, quite a number of the colporteurs who were not sound in the faith were eliminated. To sell literature under trying circumstances was a genuine test to our men, and it developed some real workers for us. Even though we have not so many colporteurs as we had during the prosperous years, we have a better trained corps of men than ever before.

The Big Week

We held our first Big Week in April, at the time when the student colporteurs could join our "regulars." The second Big Week was held in July, when our evangelists and Bible workers were able to unite with us. We made great preparations for the Big Week in July, and results proved beyond all doubt that it pays to be thoroughly prepared. Our

sales for the month of July amounted to more than 19,000 pesos.

The Book Work Develops Leadership

Prof. Mark Hopkins, president of Williams College, in speaking of the need of trained men, said: "Let him take his bundle of books, and, eyes and ears open, go on foot to all classes of people where poverty is pressing, where enterprise is struggling, where various religious interests and denominations are conflicting, and he will get more insight into the feelings of the people and the best ways of approaching them, than he could by hearing lectures and stationed preachers all his days. Let him do this three months in a year, and his training will be all that could be desired."

The Future

The prospects are very bright for the year 1923. A new book, "Heralds of the Morning," has just been printed for the Cebuano Mission. The latest reports are that the book is very popular with the people. At present the publishing house is printing a health book for the West Visayan Mission, which will be ready for sale by February. This book will find a ready market, for the people are in great need of the health principles which our books contain. The Central-Southern Luzon Conference and the North Luzon Mission have a large number of books on hand, and plenty of good territory in which to sell them.

Our Needs

We need men who are thoroughly consecrated to the message, and who have native ability to persuade people to purchase our truth-filled literature. With men of this type, the work done is missionary work of the highest order.

J. J. STRAHLE.

* * *

NEWSPAPER ACTIVITIES IN AUSTRALIA

EVANGELISTS in the Australasian Union Conference are carrying forward a progressive campaign in giving the advent message publicity through the newspapers of that field. Their press bureau, of which Elder A. W. Anderson is secretary, is lending assistance in the efforts that are being made to reach the public through the press, and the brethren engaged in soul-saving endeavor in tent and hall efforts, are seeing encouraging results.

Elder Anderson has done considerable newspaper work himself, and believes in the virtue of inviting editors and reporters to our sanitariums and schools, so that they will write for their papers their impressions of these institutions. He met with success as the result of inviting newspaper men to the Warburton Sanitarium when some improvements were made there.

When the improvements were completed, he took the opportunity to invite the minister for public health from Melbourne to open the new portion of the building. He says:

"At the same time we invited the leading newspapers to send reporters. The minister for public health brought along with him the medical secretary of the central board of health, and other officials, and together we had quite an interesting public function, with, of course, fine articles in the leading metropolitan dailies the next morning. That kind of adver-

tising is worth a hundred times what it costs.

"I am convinced that as a denomination we have a great deal to learn along publicity lines. We are really poor advertisers. With such a mighty message as we have, we ought to employ quite a number of our men in different parts of the world in publicity lines; but somehow quite a number of our leading men do not see very much need for it. I hope they will be awakened to the possibilities that lie in such work before it is too late.

"I had a good illustration of this a few days ago. We were very short of patients at the Wahroonga Sanitarium. I wrote a short article for publication in the leading Sydney daily, simply as a news item, telling of Dr. Sherwin's recent trip around the world, and some wonderfully interesting things concerning his visit to Poland. This article was received with very great pleasure by the editor, to whom I gave it personally, and the next morning it appeared on the page reserved for the cable news of the world. Strange to say, the sanitarium has been better patronized ever since that article went in, than it had for months past. I would not say that the article had very much to do with the increased patronage; but it seems to me rather a coincidence, especially when the doctor tells me that quite a number of persons have mentioned to him that they read in the paper of his trip, and so forth. I am satisfied from my personal observation that we ought to do much more of this kind of publicity work."

There have been similar experiences in the United States, which have also brought encouraging results. Yet there is a vast field of opportunity for us to have the message and reports about our institutions, published in the newspapers. Let us keep our work and the message for the world today, constantly before the people through the medium of the press.

W. L. BURGAN.

* * *

In a private letter from Brother H. J. Loebbeck, of Moscow, president of one of the Russian union conferences, he states that the work is prospering in Russia and Siberia. In the last three quarters of 1922 they received 858 persons into the church. They now have 358 churches, 9,069 members, and 98 workers. Thus the cause of God moves grandly on in spite of distress and persecution.

Appointments and Notices

CAMP-MEETINGS FOR 1923

Atlantic Union

Massachusetts, South Lancaster -----
June 21 to July 1
New York ----- June 28 to July 8
S. New England ----- June 28 to July 8
N. New England ----- Aug. 16-26
Maine ----- Aug. 23 to Sept. 2

Central Union

Colorado, Stratton Park, Colorado Springs -----
June 21 to July 1
Wyoming, Douglas ----- June 21 to July 1
Inter-Mountain ----- June 28 to July 8
Nebraska ----- Aug. 16-26
Kansas ----- Aug. 23 to Sept. 2
Missouri ----- Aug. 23 to Sept. 2

Columbia Union

Virginia, Newport News.....May 25-31
 E. Pennsylvania, Allentown.....
 June 21 to July 1
 New Jersey, Mt. Holly.....July 8-15
 West Virginia.....Aug. 2-12
 Ohio.....Aug. 9-19
 W. Pennsylvania.....Aug. 16-26
 Chesapeake.....Aug. 23 to Sept. 2
 District of Columbia.....

Eastern Canadian Union

Quebec.....
 Ontario.....
 Maritime.....

Lake Union

E. Michigan.....June 21 to July 1
 S. Wisconsin.....June 28 to July 8
 Illinois.....Aug. 16-26
 N. Michigan.....Aug. 23 to Sept. 2
 N. Wisconsin.....Aug. 23 to Sept. 2
 Indiana.....Aug. 23 to Sept. 2
 W. Michigan.....Aug. 30 to Sept. 9
 Chicago.....Sept. 13-23

Northern Union

South Dakota.....June 14-24
 Minnesota, Anoka.....June 21 to July 1
 North Dakota.....June 21 to July 1
 Iowa.....Aug. 23 to Sept. 2

North Pacific Union

S. Oregon, Sutherlin.....June 7-17
 U. Columbia.....June 14-24
 Montana.....June 14-24
 S. Idaho.....June 21 to July 1
 W. Oregon.....June 21 to July 1
 W. Washington.....Aug. 16-26

Pacific Union

Utah.....May 16-20
 C. California, Fresno.....May 24 to June 3
 N. California, Stockton.....June 21 to July 1
 Nevada.....July 9-15
 California.....Aug. 9-19
 S. California.....Aug. 23 to Sept. 2
 S. E. California.....Sept. 6-16
 Arizona.....Sept. 6-16

Southeastern Union

Cumberland.....Aug. 23 to Sept. 2
 Carolina.....Aug. 30 to Sept. 9
 Georgia.....Sept. 6-16
 Florida.....Nov. 1-11
 Colored meetings on same dates.

Southern Union

Kentucky.....Aug. 9-19
 Tennessee.....Aug. 16-26
 Alabama.....Aug. 23 to Sept. 2
 La.-Miss.Aug. 30 to Sept. 9

Colored

Kentucky.....July 19-29
 La.-Miss.Aug. 30 to Sept. 9

Southwestern Union

S. Texas.....July 19-29
 Arkansas.....July 26 to Aug. 5
 N. Texas.....Aug. 2-12
 Oklahoma.....Aug. 16-26
 Texico.....Aug. 23 to Sept. 2

Colored

Oklahoma.....Aug. 16-26

Western Canadian Union

British Columbia.....June 7-17
 Saskatchewan.....June 28 to July 8
 Manitoba.....June 28 to July 8
 Alberta.....July 5-15

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COLORADO CONFERENCE

Notice is hereby given that the thirty-ninth annual session of the Colorado Conference of Seventh-day Adventists will be held in connection with the annual camp-meeting at Stratton Park, Colorado Springs, Colo., June 21 to July 1, 1923. The first meeting will be called June 22, 1923, at 10:30 a. m. At this session officers will be elected, plans laid for our future work, and other business considered.

M. B. Van Kirk, Pres.
 G. T. Burgess, Sec.

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COLORADO CONFERENCE ASSOCIATION

Notice is hereby given that the regular annual session of the Seventh-day Adventist Association of Colorado is called to convene June 26, 1923, at 10:30 a. m., at Stratton Park, Colorado Springs, Colo., in connection with our annual camp-meeting, at which time trustees will be elected for the ensuing year, and such other business, considered as should properly come before the constituency.

M. B. Van Kirk, Pres.
 G. T. Burgess, Sec.

Life and Health

JUNE ISSUE

Rational Treatments Number

THE keynote to this issue is the following statement by Mrs. E. G. White, which is printed in large type, filling the entire first page:

"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 skilful 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."

OTHER ARTICLES ARE:

Why We Should Not Use Drugs

By A. W. Truman, M. D.

How Nature Heals

By H. W. Miller, M. D.

Some Water Treatments and How to Give Them

By L. A. Hansen

The Influence of the Mind in Healing

By G. H. Heald, M. D.

The Nursing Care of Nervous Patients

By Katie Geissinger, R. N.

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WASHINGTON, D. C., MAY 17, 1923

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All communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park, Washington, D. C.

OUR HEALTH SYMPOSIUM

WHEN it was decided, several months ago, to print a series of articles in our church paper on the various phases of healthful living, a health symposium number was planned for, with all the rest. The copy for this number has been slowly materializing, and we are glad we can present the symposium this week. These articles we are sure will be followed with deep interest on the part of our readers, and many will wish to preserve this number for future reference and study.

* *

TELLING IT OUT AMONG THE HEATHEN

FROM our India publishing house comes a small volume entitled, "The Desire of All Nations," a story of Christ's life, written especially for Hindus and Moslems. By scripture paraphrase and well-told narrative Elder George F. Enoch has given the message of the coming to this world of the Great Teacher and Saviour in a way that must catch and hold the interest of the non-Christian reader. The illustrations are drawn by an Indian artist in true Oriental style.

The millions who read English in India warrant our brethren there in issuing English books for non-Christians. Generally in our mission fields such books are put out in the vernacular.

This bright volume in English, which we can therefore examine intelligently, is a symbol of the progress of our publishing work in the far lands. In all the great fields, our mission presses are producing literature for the waiting millions. Sometimes it is a book or pamphlet, written especially for the people to be reached, or it may be a translation of one of our standard books, possibly abridged or adapted.

The mission press development is publishing in over a hundred tongues: the message of the coming Saviour. In every land where the people read, the quickest way of reaching the multitudes is by the seed-sowing of the pioneer literature forces, to be followed by the preaching evangelist.

It is of the utmost importance that these mission publishing centers be equipped and supplied with capital for

yet greater service. The printing press and the colporteur army must do the pioneering work for the millions. Let us remember this as the appeal now comes to stand by another Big Week effort in behalf of this publishing house extension enterprise.

W. A. SPICER.

* *

MALAYSIA PUBLISHING HOUSE NEEDS

AFTER visiting our publishing house at Singapore on his recent trip, Prof. W. E. Howell sends this word, which graphically presents the need of that publishing house for help from our Extension Fund. Such a description as this should be a strong incentive to us to do our best during the Big Week:

"I really ought to say something of the situation of the publishing house from the little glimpse I got of it. They have only type enough to set the monthly *Signs*, and while that is in the grind, they cannot print even a tract. They had to set up half the Sabbath School Quarterly, print this through in the type, then set up the other half and print that. Combine this with having to print in Malay, Dutch spelling, in English spelling, and in Arabic character, and it is a hard situation. They seem to have a promise of a linotype, and if there is any possibility of hurrying that along, I am sure it should be done. It is pitiable to see how they have to work in some of these outlying fields with such meager facilities, when the field itself is so difficult in other respects. Compared with our abundance at home, it is not right.

"A man who will do among these island fields what Brother Beecham, the field secretary for this union, is doing, ought to have better support by way of literature to use. Brother Beecham is a real hero."

* *

AN ECHO FROM SUMATRA

As we sailed by the northern end of this great island, en route from Colombo to Penang, I could see only the blinking lighthouses in the darkness of the night. Later, on passing down the Straits of Malacca to Singapore, I saw some islands off the coast and occasionally a headland on the main. I knew we had work on Sumatra, for I had heard of the Battaks, and of Brother Hendershot's visit to that field last winter in the interests of the Singapore school.

I longed to have an inside look, but though this was to be denied me, I did have the pleasure of meeting in Singapore Brother and Sister D. S. Kime, who have charge of our one school on the west side of the island. These workers I found as enthusiastic about the work in Sumatra as were Brother and Sister L. B. Mershon about Borneo. It is wonderful how the work grips the hearts of the workers, no matter how forbidding some of the outward aspects of it may be.

This school is located at Sipogoe, on the west coast. Brother Kime reaches it by landing on the east coast and traveling by the "Universal Ford" some five or six hundred kilometers overland on macadamized roads. The school enrolls 148 pupils, all Battaks, a Malay race, and gives three years of work in addition to some six or seven previously obtained in government or mission schools. Three

native teachers assist. The majority of the pupils live at the school, boarding themselves chiefly on rice and vegetables. There are thirty baptized members in the field, with about one hundred Sabbath keepers, not counting children. The chief of the village is now a Seventh-day Adventist.

In the Singapore school I found about twenty-five promising boys from this field, some of them having earned a scholarship last vacation, and I can heartily say, God bless the work in Battakland.

W. E. HOWELL.

* *

DOES NOT WANT HIS SON IN THE MOVIES

It was announced recently from Paris that Mr. Douglas Fairbanks objects seriously to his son's becoming a movie star.

Young Fairbanks is now a boy of thirteen years. His father's ostensible objection to a career upon the movie stage is that it would interfere with his son's education; but it is a safe guess that back of that is another and a stronger reason, namely, a desire to keep his boy out of the contaminating influence of the movie world.

Probably nobody knows the motion picture business and the whole movie atmosphere better than does Douglas Fairbanks, and it is greatly to his credit that he would save his boy from the influences he could not escape should he enter upon the career of a movie actor.

Of course, Mr. Fairbanks could not well give this reason for wishing to keep his son out of the moving-picture business and away from the movie stage; but the mere fact that he does not want him to engage in the same business to which he himself has devoted his life, ought to give pause to such parents as are pitching their tents toward this modern Sodom, either by patronizing the movies themselves or by encouraging their boys and girls to patronize them or to go upon the stage.

If we are to believe even a tithe of what is printed about the influence of the movies and of the moral, or rather the immoral, atmosphere of the movie world, it may well be described by the words of Proverbs 5: 5: "Her feet go down to death, her steps take hold on hell."

C. P. B.

* *

THE first edition of 5,000 copies of the pamphlet "Healthful Living" has been exhausted, and a second edition is being printed this week. We appreciate the hearty welcome which has been accorded this little publication, filled with the many valuable quotations from the spirit of prophecy on the subject of health. Many who have not already secured a copy will desire to obtain one for study and for preservation. The price is 10 cents, and it may be obtained from the tract societies.

* *

THREE missionary families sailed from Vancouver for the Far East, May 3, on the "Empress of Canada." Mrs. C. C. Crisler and daughter Beatrice, and Elder and Mrs. J. G. Gjording and son, are returning to China from furlough in this country. Mr. and Mrs. Eugene Woesner, of the Central California Conference, are bound for Manila, Brother Woesner having been appointed secretary-treasurer of the Philippine Union Mission.