

The Advent Sabbath Review and Herald

THE FIELD IS THE WORLD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Vol. 110

Takoma Park, Washington, D. C., October 26, 1933

No. 43

The Scouts

By Frederick Griggs

When an army goes to war, it has scouts who go before it. They search out the enemy's position, and not only this, but they discover the points of vantage from which the soldiers who are to follow them may best wage battle.

The work of the scout is attended with difficulties and often with great danger. Only brave men make good scouts. They count not their lives dear unto themselves. They are lovers of their country, and of the cause for which they and those who follow them do war. While they are fearless, they are prudent and keen witted. They are conscious of the responsibility that rests upon them. The victory or defeat of the army following will depend very largely upon the thoroughness and accuracy of the work which the scouts do.

The Scriptures compare the church of God to an army. The church is "fair as the moon, clear as the sun, and terrible as an army with banners." The church is to go "forth conquering, and to conquer." To be such an army and to wage so successful a warfare, the church of God must be thoroughly organized. As a part of this organization, the scouts occupy an important place.

It is in perfect keeping with the spirit of the simile to reckon the colporteur force as the scouts. It is they who "search out the land." They go from home to home, and they are found in the busy marts of commerce, on the highways of travel, and in the byways of rural life. They often meet physical dangers from storm and tempest, and even from man; also from beast and reptile. They know hunger. They are deprived of home cheer and its comforts; but as a class they are "strong and of a good courage," and as a class of Christian soldiers they, with Paul, reckon these hardships as "light afflictions."

They are mindful of the presence of their Captain, Christ Jesus. Here is where the scout of the Christian army has great advantage over the scouts of the army of any nation. They have their heavenly Leader with them. It is He who has said, "I will guide thee with Mine eye." It is He who promises, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Were it not for the work of these Christian scouts, the conquering march of the Christian army—the church—would be much slower. It is these spies who, like Caleb of old, say, "We are well able to overcome it."

Faithful in Two Schools

By J. L. BROWN

SOME years ago a young man fresh from a Chile farm entered one of our little Sabbath schools and became a constant attendant. Through the years he faithfully studied his Sabbath school lessons and attended the Sabbath school programs. He now is the proud holder of nine ribbons. These testify to his diligence and faithfulness.

Not long after entering the regular Sabbath school, this brother was baptized, but he longed to take a course in higher education. Where could he find the proper schooling? The Spirit of prophecy explained the matter to him. So young Perez started out. He soon found that he was in "The University of Hard Knocks," but on he studied, because he was determined to win that "higher education," which is so essential.

During one of our good colporteur institutes, Brother Perez signed the following consecration pledge, used as the colporteur's Bible mark:

"Since I am very desirous of seeing both the Father and Jesus, I have better understood the great need there is in the Master's vineyard of more workers, and since I believe that He has designated a special work for each one of us to carry on in connection with the proclamation of the third angel's message, and since I know that the colporteur work is 'missionary work of the highest order' and thus a powerful factor for saving souls,

"*I resolve, God helping me, to consecrate myself, my life, my all, to this high calling and make it my life profession. The only recompense that I would desire is to hear Jesus say to me at His soon coming, 'Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord.'*"

Word has just come from Chile, proving beyond doubt that Juan Perez has remained faithful also in his course in this "University of Hard Knocks" all through Chile's volcanic and political upheavals, as well as through the so-called world financial crisis. The report states:

"We just received a letter from Brother Juan Perez. He says, 'Truly I am happy to send you my report. It has been a long time since I have been able to send you such a report. I trust the Lord will help me to send others just like it of my work. I have delivered 32 "Home Physician," 20 sets of small books, 2 small books, and taken 8 subscriptions for *El Atalaya* this week.' The value of this delivery amounts to 2,693.70 pesos, Chile. A good week's work."

Many a student in the Sabbath school and also in the University of "Higher Education" has been tempted to drop out by the way, but let us learn the lesson of perseverance and faithfulness. This brother has not only sold literature, but he has a long list of souls won to the truth through his ministry.

Loving and Giving

By J. L. MCELHANY

ANOTHER Week of Sacrifice? Another call to give? Yes! But more than that—another opportunity to recognize certain vital principles. The gospel is founded on two great foundation pillars, *loving* and *giving*. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

The gospel becomes effective in us and for us only as we recognize and partake of these foundation principles. It is important that every Christian believer should understand what giving really means. It is possible for one to be a Christian and perhaps not be able fully to understand or explain it, but one cannot be a Christian without practicing it. The impulse or desire to give to God grows out of a heart filled with love for God.

God gave Christ to the world. He

did so because He loved the world. His giving was an expression of His love. As Christians it is our privilege and duty to give Christ to the world. Our giving, our money, *may* be made a means of giving Christ to the world—that is, giving Him in the sense of making Him known to those who know Him not. If Christ were now here in person, we would gladly take Him around and introduce Him to every one we could in the hope that he would learn to love and serve Him. This we cannot do, but this Week of Sacrifice gives us an opportunity of helping to send the missionaries, His representatives, out to the ends of the earth to find those who know Him not.

A week's income given to help maintain our foreign mission work? Yes! Why not? Many will take a week or more to go to the mountains or seashore for a rest or vacation.

They will spend more than a week's income to provide themselves with this recreation. This may be perfectly proper and useful as a means of building up health and strength for the duties of life. But a week's income devoted to making Jesus known to those who know Him not? What about helping in this practical way to carry forward His work on earth? These are questions every believer should consider.

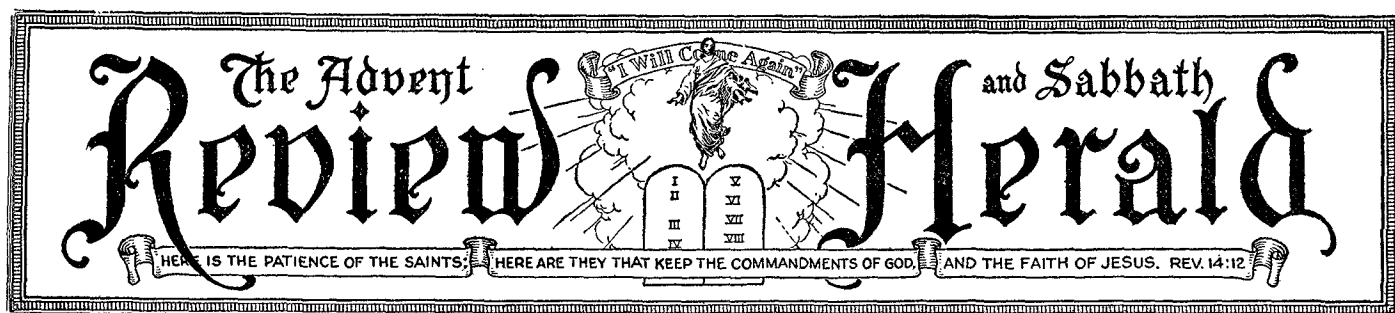
Jesus is the Saviour of men. He is coming soon. It is our chief business in this world to make these truths known. For the sake of lost souls we must do this. If our hope of eternal life depended on some one's sacrificing a week's income to send the gospel message to us, how thankful we would be to those willing to give that we might be saved.

Lost souls depending upon the sacrifices we make in order to have eternal life? Yes! that is true. God has made us the stewards of His grace, and He expects us to minister that stewardship for the benefit of lost souls. It is not enough for us to believe in Him and His saving truth; we must express our faith by doing all in our power to carry His saving truth to others.

Do we have a responsibility for the workers we have sent out to the ends of the earth to seek these lost souls? Yes! Every church member has a definite, direct, personal responsibility to help sustain these workers. They are our own. We have sent them. They are there to represent us, to represent the church. The fact that we have difficulties and hardships does not excuse us or release us from this responsibility. The Lord started His work for the human race by sacrificing for them. The spirit of sacrifice has always characterized His true followers. Talents, time, effort, property and money, and life itself have been laid joyfully on His altar.

For several years the General Conference has been appropriating more to the mission fields than has been given. The limit has been reached. This cannot continue. Each of us must take this matter to heart, and with the Lord's help we must do what we can to meet the situation.

For a number of years our conference and institutional workers, with many of our brethren and sisters in the churches, have given a week's income to the Week of Sacrifice Offering. Dear brethren and sisters, we appeal to you this year to unite in making this the best and greatest offering of the kind we have ever had. If each one will personally do his part, this worthy object will be attained.



Vol. 110, No. 43

Takoma Park, Washington, D. C., October 26, 1933

One Year, \$2.50

Published by the Seventh-day Adventists. Printed every Thursday by the Review and Herald Publishing Association, at Takoma Park, Washington, D. C., U. S. A. Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

After Sixty-three Years

How the Message Looks to Me

By S. M. COBB

THE passing years, with the unfolding truths of the Bible, have proved this message to be of divine origin, and the most careful investigation by both friends and foes has proved that the unchangeable fundamentals of our blessed hope are settled beyond successful contradiction. Additional light will be given, but the underlying principles of this gospel of the kingdom will not be changed.

Twelve great lines of prophecy, culminating in the second coming of Jesus Christ, all now fulfilled or fulfilling, give us the undisputed evidence that the close of probation is the next great event to take place. This message is soon to close. The phenomenal growth and rapid development of this movement have no parallel in the history of any Christian organization of the past that was proclaiming an unpopular truth. Beginning in extreme poverty and isolation, it has moved steadily forward against opposition, scorn, and contempt. It has overcome every obstacle, laid the foundation for a great work, and with its feet planted solidly upon the Rock of Ages, has dug and delved in the Scriptures for basic principles, unchanging in their eternal nature, from which could be launched a mighty movement sufficiently capable, under God, of evangelizing the world. All this has been done in little more than the brief span that measures the life of a single individual.

Evidence of Divine Leadership

From the very first God has been in this movement. His guiding providence has given evidence of divine leadership and certainty of ultimate victory. This truth will certainly triumph, though men and demons may oppose. But the question that must concern us all is, Shall I, will you, triumph with it?

As it looks to me, after so many

years, we are not now enjoying that close union with the Saviour that it is our privilege to enjoy. As a people we are, in a measure at least, being influenced by the lowering standards of the time in which we live, and because of this many are unconsciously separating from Christ and do not realize their danger.

Some time ago there appeared a timely article in the *Minnesota Advocate Standard*, which is worthy of notice, a part of which I here quote:

"There is a tendency in the very atmosphere just now to lower standards; Christian standards, moral standards, political standards, and all other standards. You can go to church, or you can go to the theater, or the movies, and the crowd is so much alike that only an angel from the Glory Land would be able to separate the sheep from the goats. The god of fashion, fads, and foolishness seems to have gotten hold of the multitude so that every standard of old-time simplicity has been thrown down, and replaced with the silly flapper fads of this godless age."

Lowering Standards

There is no disputing the fact that these lowering standards have seriously affected some of the commandment-keeping people of God. And because of this, some are losing their Christian experience and are affiliating with the world. This growing evil has been seriously affecting the church for some years past, and as a result we have two classes of people in the church, one serious, devotional, and consecrated; the other careless, indifferent, and worldly. The development of these two classes has become very marked, and unless there is a change for the better by the worldly class, they will be shaken out and be lost, not because they could not, but because they would not comply with the terms and conditions

God has laid down for His people, in the closing work of the gospel.

We may be active in missionary work, and yet be worldly, mercenary, and selfish, alive to worldly things and worldly ambitions; and Christ and the presence of His Holy Spirit may be no longer cherished.

Christ's Warning

Speaking of these days in which we live, in Luke 21:34, Jesus says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Here is the danger signal to the church. Throughout the whole gospel dispensation this is the reef that has wrecked every gospel ship, except one, that has ever set sail on the sea of time, and the shores are strewn with the wreckage, in evidence of the importance of the Saviour's warning.

Jesus further says, "Where your treasure is, there will your heart be also." Matt. 6:21. The same danger is also stressed in 1 John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." No truth could be more plainly stated than this; therefore separation from the world should be a characteristic feature of the people of God who are looking for the appearing of our Lord from heaven.

God has blessed and prospered this people. We have become numerous, and in a measure wealthy. With these blessings we have become popular, and many have become correspondingly filled with pride and worldliness, notwithstanding the Saviour's warning, as noticed above. Years ago the messenger of God sent these warnings to His church, warnings which we do well to consider if they do not apply today as fully as when they were written:

"I am alarmed for the Israel of God in these last days. . . . The distance is widening between Christ and His people, and lessening between them and the world. The marks of distinction between Christ's professed people and the world have almost disappeared. Like ancient Israel, they follow after the abominations of the nations around them."—*"Testimonies," Vol. I, p. 277.*

"As I marked the indifference which was everywhere apparent, I was alarmed for ministers and people. . . . Ministers and people are unprepared for the time in which they live, and nearly all who profess to believe present truth are unprepared to understand the work of preparation for this time. In their present state of worldly ambition, with their lack of consecration to God, their devotion to self, they are wholly unfitted to receive the latter rain. . . . They think they are all right when they are all wrong."—*Id., p. 466.*

Again in Volume II, pages 441, 442, we are told:

"Like ancient Israel, the church has dishonored her God by departing from the light, neglecting her duties, and abusing her high and exalted privilege of being peculiar and holy in character."

We Should Know Our Condition

These are sad things to write, but it is better to know them, if such knowledge will help us to reform; and it is for this purpose they have been written.

Further in the same volume, page 445, I read:

"I have tried in the fear of God to set before His people their danger and their sins, and have endeavored, to the best of my feeble powers, to arouse them. I have stated startling things, which, if they had believed, would have caused them distress and terror, and led them to zeal in repenting of their sins and iniquities. I have stated before them that, from what was shown me, but a small number of those now professing to believe the truth would eventually be saved."

These testimonies could be multiplied, and the more recent testimonies are still more startling. In Volume V, pages 75, 76, I read:

"I have been shown that the spirit of the world is fast leavening the church. You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people."

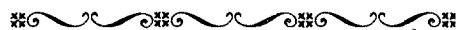
"But the days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to

measure the strength of Israel."—*Id., p. 80.*

These are solemn, stirring truths, and have been sent us to arouse the church, now lukewarm and self-satisfied, to a sense of her great need, that she may flee to her only refuge, and be saved.

In the Laodicean Condition

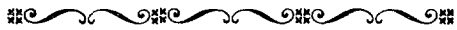
The remnant church is now in her Laodicean period of carnal security, and she does not understand her real condition or need. She is not conscious of her spiritual poverty or wretchedness. The Laodicean message of Revelation 3:14-22 is in its very nature a stirring, startling message to the church. It is now due,



Psalm Twenty-Three

"THE Lord is my teacher,
I shall not lose my way to wisdom.
He leadeth me in the lowly path of learning,
He prepareth a lesson for me every day,
He findeth the clear fountains of instruction,
Little by little He showeth me the beauty of truth.
The world is a great book that He hath written,
He turneth the leaves for me slowly,
They are all inscribed with images and letters,
His face poureth light on the pictures and the words;
Then I am glad when I perceive His meaning.
He taketh me by the hand to the hilltop of vision,
In the valley also He walketh beside me,
And in the dark places He whispereth to my heart.
Yea, though my lesson be hard, it is not hopeless,
For the Lord is very patient with His slow scholar,
He will wait awhile for my weakness,
He will help me to read the truth through tears;
Surely Thou wilt enlighten me daily by joy and by sorrow,
And lead me at last, O Lord, to a perfect knowledge of Thee."

—Van Dyke.



and should be given in power and demonstration of the Spirit. In the "Testimonies," Volume III, page 252, I read:

"The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time."

This message is then quoted from the Bible verbatim, and these words follow:

"The Lord here shows us that the message to be borne to His people by ministers whom He has called to warn the people, is not a peace-and-safety message. It is not merely theoretical, but practical in every particular."

I turn to "Early Writings," page

269, and there begins a chapter entitled, "The Shaking." I regard this chapter as one of the most important chapters in this book. It deals with the Laodicean message, and points out some things I wish to notice.

The first two paragraphs are devoted to the earnest, struggling ones, whose "countenances were pale, and marked with deep anxiety, expressive of their internal struggle." This class continue their awful struggle with the powers of darkness, till at last they gain the victory. The other class are careless and indifferent. There does not appear to be any outstanding sin that is condemned in this class, except their careless, indifferent attitude. These, we are told, continue their indifference, and are lost. Quoting from page 270:

"As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts, and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and went to the aid of the earnest, praying ones.

The Cause of the Shaking

"I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. . . . Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people.

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified."

If the destiny of the church hangs upon their regard for and obedience to the Laodicean message, how important that God's people should hear and obey. There is reproof in this message, but also a call to repentance, and salvation is offered. "Behold, I stand at the door, and knock: if any man [an individual work] hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Repentance is here offered.

Again from "Early Writings:"

"The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent . . . were left behind in darkness."—Page 271.

Indifference a Denial of Christ

It seems clear, therefore, that God is speaking to this people at this time. The sin of indifference is the cause of many being shaken out and left in darkness. But what is the sin of indifference? I turn to Volume VIII, page 45, and there read the true meaning: "Indifference in the Christian life is a manifest denial of the Saviour."

Now we can understand why so many are shaken out in the struggle mentioned above. Where shall we go and not see this prevailing sin, that like a canker is eating the very life from the church? It is everywhere, all through our ranks. Its chilling, poisonous atmosphere is robbing the church of spiritual life and power.

The destiny of the church hangs upon this message to the Laodiceans, because it is the last call to repentance offered to sinners, found in the word of God. There are two other calls, but not to repentance. One is found in Revelation 18:4, where God is calling His people out of Babylon. After laying bare the sins of Babylon, He says, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." There is no call to repentance here, but only a call for the separation of God's people from the world, which is to take place while the third angel is closing his work.

The other call is in Matthew 25:1-13. This call is not to repentance, but to God's people. "They that were ready went in with Him to the marriage," but those who were not ready were told, "I know you not." There is no repentance offered here. But, thank God, there is a call to repentance in the Laodicean message. Although severe reproof is given, yet mercy calls to repentance.

The Sifting and Testing of God's People

The Bible and the Testimonies speak of this same testing, shaking time for God's people. In Amos 9:9 we read, "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Also in Zechariah 13:8, 9: "It shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on My name, and I will hear them: I will say, It is My people: and they shall say, The Lord is my God." Again in Ezekiel 9, when the destroyers were slaying all but those who were sealed, so few were left that the prophet fell on his face and cried to

God, for it seemed to him that all of God's people would be slain.

This terrible sifting is referred to again by Sister White in Volume VIII, page 41, in the following words:

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the bloodstained banner of Prince Immanuel. Standard after standard was left to trail in

the dust, as company after company from the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God."

From this it seems evident that a terrible conflict is just before us, but those conflicts and trials will purify the church until she stands before God "without spot, or wrinkle, or any such thing."

Christ, Calvary, and the Sabbath

By L. L. MOFFITT

CALVARY stands out unique on the whole horizon of history as the irrefutable argument in support of the perpetuity of the law of God. The astounding fact that the Creator and Lawgiver gave His own life on the cross in vindication of His law, places its immutability forever beyond the quibbles of men.

"Had it been possible for the law to be changed or abrogated, then Christ need not have died. . . . It was because the law was changeless, because man could be saved only through obedience to its precepts, that Jesus was lifted up on the cross."—*"The Desire of Ages," pp. 762, 763.*

The prophet had declared, "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isa. 42:21. And the Spirit of Christ testified through the psalmist, "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:7, 8.

And how fully in accord with these predictions are Christ's own words in the sermon on the mount: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

He who spoke the law amid the celestial glories of Sinai had now come veiled in human form to translate the law into living deeds.

Jesus magnified the divine law by revealing the far-reaching claims of its moral precepts. He showed that hatred is incipient murder and that lustful imagination is adultery. And as Lord of the Sabbath He swept away the encumbering Pharisaical restrictions from the sacred day, and revealed it anew as "a delight, the holy of the Lord, honorable."

Thus while tabernacling in human flesh, Christ's whole relationship to the law and the Sabbath was consistent with what we should expect it to

be in the light of His relationship thereto in creation and at Sinai. Jesus, the Son of God, lived on earth in implicit obedience to the whole moral law, revealing both in life and in precept that it is a law of divine love.

The fallacy has sometimes gained a footing that God the Father gave the law of the ten commandments, but Jesus set aside the decalogue and gave another law. Such an assumption is entirely groundless. Jesus said, "I and My Father are one." There are not two opposing divine lawgivers revealed in the Bible. "The Lord is our Judge, the Lord is our lawgiver, the Lord is our King; He will save us." Isa. 33:22. "There is one Lawgiver, who is able to save and to destroy." James 4:12. Through all the Bible there is perfect unity between Jesus and His Father.

It is true that Christ was the testator of the new covenant; but the new covenant provision in no wise detracted from the moral law, but placed it rather on vantage ground.

"Behold, the days come, saith the Lord, when I will make a new covenant." "This is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." Heb. 8:8, 10.

Thus the new covenant relationship places the Christian in full and joyous accord with the law of God. As Paul says in Romans: "God sending His own Son in the likeness of sinful flesh and by a sacrifice for sin [margin], condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. He further shows that it is the carnal and not the spiritual mind that is out of harmony with God's law.

So Christ, as the testator of the new covenant, maintains His consistency by placing in the new covenant the

very law He gave on Sinai. The law once written on the tables of stone He writes again on the fleshy tables of the heart. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:31.

Had Christ as the testator of the new covenant done away with the Sabbath which He Himself had sanctified at creation and reiterated at Sinai, He would of necessity have had to make such a revolutionary change positively clear. But He never even hints at such a change. Rather, His whole life and teaching support the creation Sabbath.

"Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about. And He taught in their synagogues, being glorified of all. And He came to Nazareth, where He had been brought up: and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:14-16. "But He passing through the midst of them went His way, and came down to Capernaum, a city of Galilee, and taught them on the Sabbath days. And they were astonished at His doctrines: for

His word was with power." Verses 30-32.

In His conflict with the Pharisees over the Sabbath on the day when He went with His disciples through the corn, Jesus exalted the Sabbath above their petty restrictions and declared Himself its Lord. And He revealed His Lordship, not by overriding or setting at naught the Sabbath, but by sweeping aside the human traditions that encumbered it, and by His habitual and customary observance.

His instruction to the believers was that they should pray that in the siege of Jerusalem they might not have to flee on the Sabbath day. (See Matt. 24:20.)

But the supreme manifestation of Christ's allegiance to the divine law was His death on the cross, following which Jesus rested on the Sabbath day in Joseph's new tomb. So, both in life and in death, Jesus honored the Sabbath. And as He had rested from His work of creation four thousand years before, so now He rested again from His agonizing struggle on the cross for men's re-creation.

Thus Christ and the Sabbath are still united at Calvary.

("Gospel Workers," p. 204), and with the commission to "gather the children" (Joel 2:16), no other endeavor should crowd out the attention and support justly due them. "In the day of final reckoning, God will inquire what he did to win to Christ those whom he took the responsibility of bringing into the world. Great good done for others cannot cancel the debt that he owes to God to care for his own children."—*Ibid.*

The church, too, is admonished that if we would stand clear in the judgment, we must make more liberal efforts for the training of our young people. (See "Counsels to Teachers," p. 43.)

Since "there is no work more important than the education of our youth" (*id.*, p. 46), permit a few suggestions as to how it may be made possible for more of our children and young people to find their way into our schools.

It is surprising to find how small an amount per church member is being expended for the training of the children in our elementary schools. If all the teachers in the Lake Union Conference, for example, were receiving the full wage promised them, this would cost our people in this conference an average per year of \$2.31 each, or about 4 2-5 cents a week. Comparing this with the amount that the members of the Lake Union paid into the Lord's treasury in tithes and offerings last year, we find that we are offering our teachers 7.7 per cent as much for the training of our own boys and girls in the elementary grades as we use for other missionary enterprises. Frequently we hear the statement made that education is costing this denomination vast sums of money, which it does; but surely we have no cause for complaint when the comparison is so small. If we had half again as many schools as we are maintaining at the present time, all the children where there are as many as six in a community could have the privilege of a Christian training. This could be made possible if an average of about \$3.46 a year for every Seventh-day Adventist could be made available to those responsible for the payment of teachers' salaries.

Since the training of the youth is the most noble work ever given to man, surely all want a part in it. And nothing would bring greater blessings to a conference than for all its members to assist in making it possible for all the children to be taught of the Lord. It is a heavy burden for a few to meet all the expenses, but surprisingly low when every one does a little.

Rallying Our Youth

By F. R. ISAAC

"ARE you teaching your children to become something rather than to have something?" Men, investing vast sums of money in educational institutions, are asking this question. They want to know why young people are going to school. If it is simply to receive an education that they cannot use, why spend money and time to get it?

The question is a pertinent one. To be a soul-winning minister means vastly more than simply to have studied the subjects prescribed in a ministerial course. To be a skillful physician means more than to have finished the medical course. The same is true of teaching, nursing, and any other profession. The question, then, as to why we send our boys and girls to our own schools, may be answered by the statement: That they may become successful Christians, men and women able to labor efficiently for the salvation of souls.

In the days of their youth is the time when the church must do its part to establish our children in the truth. Whatever the prospects of employment may be, the first object of our schools is the soul salvation of the young people. And when they become real Christians, they will soon, with the guidance of the Lord, be the successful workers who will carry this mes-

sage triumphantly to the whole world.

At the recent meeting of the National Education Association the note sounded throughout the convention was that we must not make our children the victims of the depression. Neither should the first attempt to balance the budget be to deprive the youth of the education they need for future success. How much more applicable this thought is to our own boys and girls. The question may well be asked, Should we, in order to balance the budget, deprive our youth of a Christian education?

Since the object of education and the work of redemption are one (see "Education," p. 16), the above question may be changed to read, Shall we make our youth the victims of present-day conditions, and deprive them of life eternal?

The prophet said, "All thy children shall be taught of the Lord" (Isa. 54:13), and further, "I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25. Surely the Lord would not require of us to do the impossible. Therefore it behooves us to analyze our efforts, and see if we are doing our part for the youth in our own churches and homes.

Speaking especially to our ministers, the Lord says, "The spiritual welfare of his family comes first"

EDITORIAL

“Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.” Isa. 21:11, 12.

Are You Happy or Fearful?

In Two Parts—Part II

EVEN apart from the peace and joy that most distinctively should come from a belief in the advent doctrine, true happiness and calm should possess our souls as a result of belief in the whole body of Christian teachings as set forth in the Scriptures. Some one has well observed that only the Christian religion has hymns of joy; the songs of heathen worship are in a minor and doleful key.

The distinctive feature of the Christian faith is this: that love is the impelling motive, in contrast to the motive of fear that seems to dominate the actions of the devotees of heathen religions. Love, not fear, is that which draws us toward Christianity, as well as directs us after we have accepted the faith. Declared Paul: “The goodness of God leadeth thee to repentance.” Rom. 2:4. The apostle explains this more fully thus in a later chapter: “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Rom. 5:8.

Christ Revealed a Loving Father

One of the chief endeavors of Christ while here on earth was to give to men a true picture of their Father who is in heaven. Satan had zealously worked for long millenniums to fill men’s minds with fear of God, so that, if possible, they would evade Him, certainly not be led to desire communion with Him, and at most strive only to appease Him. But Christ presented the Father, not as one who needed to be reconciled to men, but as one who pleaded for men to be reconciled to Him. The parable of the prodigal son presents in all its beauty the spiritual truth which Christ was endeavoring to bring to mankind. Paul declared: “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.”

Such a picture of God as a loving Father yearning for His children to be reconciled to Him, to return again to the family of heaven, is one of the

distinctive glories of the Christian religion, and provides the solid basis upon which can be built the abiding joy and peace which are promised to the Christian. How can a man be downcast or his heart filled with forebodings when his soul is filled and thrilled with the vision of God as set forth by Christ and the apostles and all the prophetic writers? This true understanding of God which comes to us as we become Christians, and grows more real to us as the days go by, brings to us a sense of fellowship and companionship even in the midst of a cheerless world. Indeed, this sense of fellowship is of the very essence of our Christian living. Christ declared to His disciples: “If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him.” John 14:23.

A Sense of Fellowship

In accepting Christ, we not only learn of the love of God, with all that this fact in itself can mean for us; we not only learn that we are adopted into the family of heaven; but we learn also that because God loves us and because we have become His children, He comes to make His abode with us. The sense of fellowship that comes from this abiding presence of God in our hearts brings to us our abiding joy and peace. For declared Christ: “These things have I spoken unto you, that My joy might remain in you, and that your joy might be full.” John 15:11. In the light of this, it is not difficult to understand Paul’s exhortation, “Rejoice evermore.”

Reference to the concordance reveals an amazingly long list of texts, both in the Old Testament and in the New, where the words “joy” and “rejoice” are found. How tragic that the devil has succeeded in persuading so many to think that the living of the Christian life is a sad and doleful affair. A true reading of the Scriptures reveals the very opposite. This is so, whether we read the exhortations to joy or the actual experiences of godly men.

Take, for example, the story of Peter and the other apostles who were

beaten because they proclaimed the name of Christ. Of them the record declares: “They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name.” Acts 5:41. Or read the account of Paul and Silas, upon whom were laid many stripes: “At midnight Paul and Silas prayed, and sang praises unto God.” Acts 16:25. Or again, read of Paul and Barnabas, against whom was “raised persecution.” “The disciples were filled with joy.” Acts 13:52.

The disciples, who believed that Christ dwelt in their hearts by faith, felt a sense of peace and happiness so great that it overwhelmed all feelings of bodily agony from persecution, or of depression and loneliness from the treatment they received at the hands of their own countrymen. The apostles knew that they were considered the offscouring of the earth, yet this realization brought to them no gloom nor sorrow; they rejoiced, instead, that “they were counted worthy to suffer shame for His name.”

We may have the same exultant experience day by day. There is no more direct proof of the reality of our experience in the Christian way and our belief in the most essential feature of the Christian faith—the abiding presence of Christ—than our ability, by the grace of God, to remain peaceful amid perplexities, joyful amid adversities and even persecution.

Face the Future With God

In these days when fear is the most distinctive mark of the times, we should claim the promise of Christ’s abiding presence, with all that that means for us, more fully than ever before. The reason why men’s hearts fail them for fear is that they are looking after those things which are coming on the earth. They know not what portends, and they know not how to meet what they fear will come. As Christians, we know not all that the future may hold for us in this troubled day, but we do know that we will not have to face that future alone. We face it in fellowship with God. We do not know what temptations and problems may confront us in our personal living, but we do know that we will not have to face these alone. Therein lies the great difference between the fearful worldling and the peaceful, joyous Christian.

F. D. N.

THE TESTIMONY OF JESUS

"The testimony of Jesus is the Spirit of prophecy." Rev. 12:17 and 19:10.

Changes in Revision

As we stated last week, through the years in the various revisions of the books by Mrs. E. G. White, and in the publication of new editions, there have been made various changes. We could not attempt in this series of articles to consider these in detail. We will consider, however, the revision made in one of her most prominent books, namely, "The Great Controversy." This revision affords an excellent illustration of the minor changes which have been made in others of her publications. The revision of "The Great Controversy" was made in 1911. It had been contemplated for some time by the author. The character of these changes and the reasons why they were made, were discussed by Elder W. C. White, son of Mrs. E. G. White, in an address before the General Conference Council, October 30, 1911. After speaking of the changes in illustrations, designed to make the book more salable for our colporteurs, Brother White spoke especially of the changes in the text of the book, particularly as relates to historical references. He said in part:

"In the body of the book, the most noticeable improvement is the introduction of historical references. In the old edition, over seven hundred Biblical references were given, but in only a few instances were there any historical references to the authorities quoted or referred to. In the new edition the reader will find more than four hundred references to eighty-eight authors and authorities.

"When we presented to mother the request of some of our canvassers, that there should be given in the new edition, not only Scripture references, but also references to the historians quoted, she instructed us to hunt up and insert the historical references. She also instructed us to verify the quotations, and to correct any inaccuracies found; and where quotations were made from passages that were rendered differently by different translators, to use that translation which was found to be most correct and authentic.

"In a few instances new quotations from historians, preachers, and present-day writers have been used in the place of the old, because they are more forceful, or because we have been unable to find the old ones. In each case where there has been such a change, mother has given faithful attention to the proposed substitution, and has approved of the change.

"In eight or ten places, time references have been changed because of the lapse of time since the book was first published.

"In several places, forms of expression have been changed to avoid giving unnecessary offense. An example of this will

be found in the change of the word 'Romish' to 'Roman' or 'Roman Catholic.' In two places the phrase 'divinity of Christ' is changed to 'deity of Christ.' And the words 'religious toleration' have been changed to 'religious liberty.'

"On pages 50, 563, 564, 580, 581, and in a few other places where there were statements regarding the Papacy which are strongly disputed by Roman Catholics, and which are difficult to prove from accessible histories, the wording in the new edition has been so changed that the statement falls easily within the range of evidence that is readily obtainable.

"Regarding these and similar passages which might stir up bitter and unprofitable controversies, mother has often said: 'What I have written regarding the arrogance and the assumptions of the Papacy, is true. Much historical evidence regarding these matters has been designedly destroyed; nevertheless, that the book may be of the greatest benefit to Catholics and others, and that needless controversies may be avoided, it is better to have all statements regarding the assumptions of the pope and the claims of the Papacy, stated so moderately as to be easily and clearly proved from accepted histories that are within the reach of our ministers and students.'

"If you hear reports that some of the work done on this latest edition was done contrary to mother's wish, or without her knowledge, you can be sure that such reports are false, and unworthy of consideration. . . .

"The things which she has written out are descriptions of 'flash light' pictures and other representations given her regarding the actions of men, and the influence of these actions upon the work of God for the salvation of men, with views of past, present, and future history in its relation to this work. In connection with the writing out of these views, she has made use of good and clear historical statements to help make plain to the reader the things which she is endeavoring to present. When I was a mere boy, I heard her read D'Aubigné's 'History of the Reformation' to my father. She read to him a large part, if not the whole, of the five volumes. She has read other histories of the Reformation. This has helped her to locate and describe many of the events and the movements presented to her in vision. This is somewhat similar to the way in which the study of the Bible helps her to locate and describe the many figurative representations given to her regarding the development of the great controversy in our day between truth and error.

No Claim to Verbal Inspiration

"Mother has never laid claim to verbal inspiration, and I do not find that my father, or Elders Bates, Andrews, Smith, or Waggoner put forth this claim. If there were verbal inspiration in writing her manuscripts, why should there be on her part the work of addition or adaptation? It is a fact that mother often takes one of her manuscripts and goes over it thought-

fully, making additions that develop the thought still further.

"In her public ministry, mother has shown an ability to select from the storehouse of truth, matter that is well adapted to the needs of the congregation before her; and she has always thought that, in the selection of matter for publication in her books, the best judgment should be shown in selecting that which is best suited to the needs of those who will read the book.

"When we came to go over this matter for the purpose of giving historical references, there were some quotations which we could not find. In some cases there were found other statements making the same point, from other historians. These were in books accessible in many public libraries. When we brought to mother's attention a quotation that we could not find, and showed her that there was another quotation that we had found, which made the same point, she said, 'Use the one you can give a reference to, so that the reader of the book, if he wishes to go to the source and find it, can do so.' In that way some historical data have been substituted."

Mrs. White Approves Revision

It is proper now to inquire how Mrs. White herself felt regarding this revision in one of her most treasured volumes. It will be interesting, as well as profitable, to read in this connection a letter which she addressed to the writer, under date of July 25, 1911, dealing particularly with the question of the revision of this book:

"SANITARIUM, CALIF.,

"July 25, 1911.

"Brother F. M. Wilcox,

"Takoma Park, D. C.

"DEAR BROTHER WILCOX:

"A few days ago I received a copy of the new edition of the book 'Great Controversy,' recently printed at Mountain View, and also a similar copy printed at Washington. The book pleases me. I have spent many hours looking through its pages, and I see that the publishing houses have done good work.

"The book 'Great Controversy' I appreciate above silver or gold, and I greatly desire that it shall come before the people. While writing the manuscript of 'Great Controversy,' I was often conscious of the presence of angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind.

"Recently it was necessary for this book to be reset, because the electrotype plates were badly worn. It has cost me much to have this done, but I do not complain; for whatever the cost may be, I regard this new edition with great satisfaction.

"Yesterday I read what W. C. White has recently written to canvassing agents and responsible men at our publishing houses regarding this latest edition of 'Great Controversy,' and I think he has presented the matter correctly and well.

"When I learned that 'Great Controversy' must be reset, I determined that we would have everything closely examined, to see if the truths it contained were stated in the very best manner, to convince those not of our faith that the Lord had guided and sustained me in the writing of its pages.

"As a result of the thorough examination by our most experienced workers, some changing in the wording has been proposed. These changes I have carefully examined, and approved. I am thankful that my life has been spared, and that I have strength and clearness of mind for this and other literary work.

"While preparing the book on the 'Acts of the Apostles,' the Lord has kept my mind in perfect peace. This book will soon be ready for publication. When this book is ready for publication, if the Lord sees fit to let me rest, I shall say, Amen and Amen. If the Lord spares my life, I will continue to write, and to bear my testimony in the congregation of the people, as the Lord shall give me strength and guidance.

"There is now a great work of soul saving to be accomplished in the home field. There should be a general awakening on the part of the people, and fresh efforts made to get the light of present truth before the world. In cities and villages and towns, in every possible way, let the light shine forth. Missionaries are needed everywhere, and hundreds of workers from our ranks should be carrying the light of truth to those who know it not. The messengers of truth must be wide-awake. The Lord says to them: Let light go forth in warnings and in opening and explaining the Scriptures to the people.

"Day by day golden opportunities are opening for our publications to go forth as silent messengers of truth. Let men and women be selected for the canvassing work,—not from the floating, careless element, but from those who carry a burden for the extension of the knowledge of truth. Keen foresight and consecrated ability are needed at this time. Let those be selected for the canvassing work who are adapted to this line of work. Let not these feel that they must work hard to obtain a license to preach. The Lord is calling for efficient laborers in many lines of service. If there is one work more important than another, it is that of getting before the people the publications that will explain to them the word of God.

"Parents should consider that their children are constantly beset by temptation. They would receive strength to resist temptation if they would study with deep searching of heart the books containing the light of truth for this time. Parents, do not encourage your children to read literature that will be no help to them spiritually. Do not encourage them to read the story of the life of Christ in the form of a novel. We need to make solid, earnest preparation for the great day of God.

"God calls for missionary work to be done in our homes. Years have passed into eternity, leaving undone the work of conversion that should have been accomplished in our families. Many of our youth are not being fitted for the work that needs to be done. They are to let the light of truth shine forth in their lives.

(Signed) "ELLEN GOULD WHITE."

Typical of Other Changes

As indicated in this letter, every change made in this revision was authorized and approved by the author, and if she was authorized to pen this volume in the beginning, she surely was fully competent to make any changes and additions for the new

edition that would better express the truths intrusted to her.

We have analyzed at some length the changes in "The Great Controversy," because we believe they are typical of those that have been made in others of her works. The principles that governed in the revision of "The Great Controversy" applied in the case of her other writings. And we believe the unbiased reader will conclude that these principles and their application in no way vitiate the comforting doctrine that the gift of the Spirit of prophecy was given to the remnant church.

Additions to Later Editions of Books

Divine revelation is progressive. This is indicated in these words of the Master to the disciples:

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." John 16:12, 13.

And when the Holy Spirit did come, beginning with the day of Pentecost, what a revelation of Scriptural truth was brought to the disciples. The touch of divine enlightenment clarified many things which before were dark. It gave power to their testimony and fruitage to their labors. They demonstrated that "the path of the just is as the shining light, that shineth more and more unto the perfect day."

It is the design of God that His children should grow in wisdom and knowledge throughout their Christian experience. Successive revelations given to the prophets of God through the years increased their conception of divine truth, and gave them new visions of the character of God and the plan of salvation. This is true, we believe, in the experience of Mrs. White, and is responsible for additions which have been made in the later editions of her books.

This is well illustrated in the books known as "The Great Controversy Series." The earlier books of Mrs. White, the series called "Spiritual Gifts," and the four volumes of "The Spirit of Prophecy," were written for the special benefit of the church. Both of these series had a very limited circulation. When the editions of these books were exhausted, there was prepared to take their place another series, called "The Controversy Series." This series was prepared for a large circle of readers, and many copies were sold by subscription. Many statements found in the first two series of books were in this later series enlarged and amplified.

Mrs. White herself has made definite statement as to why some changes have been made in her published writings. We have before us a sixty-four-page pamphlet, entitled, "Sketch of the Christian Experience and Views of Ellen G. White." This was published by James White at Saratoga Springs, New York, in 1851. On page 9 of this pamphlet, immediately preceding an article entitled, "To the Remnant Scattered Abroad," we find this statement:

"Here I will give the view that was first published in 1846. In this view I saw only a very few of the events of the future. More recent views have been more full. I shall therefore leave out a portion and prevent repetition."

The messenger of the Lord also recognized that there was certain instruction which was appropriate to the church and its needs, that would not be fitting to publish broadcast to the world. She herself makes the following statement regarding this:

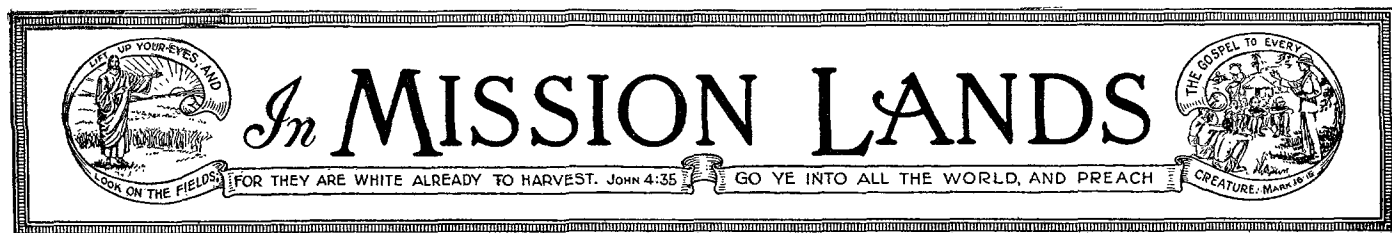
"There are matters in the 'Testimonies' that are written, not for the world at large, but for the believing children of God, and it is not appropriate to make instruction, warning, reproof, or counsel of this character public to the world. The world's Redeemer, the Sent of God, the greatest Teacher the children of men ever knew, presented some matters of instruction, not to the world, but to His disciples alone. While He had communications designed for the multitudes that thronged His steps, He also had some special light and instruction to impart to His followers, which He did not impart to the great congregation, as it would neither be understood nor appreciated by them."—"Testimonies to Ministers and Gospel Workers," page 34.

God, in carrying on His work in the earth, does not leave men without occasion to reject His revelation. The psalmist declares that to the froward man God will show Himself froward, and to the righteous God will show Himself righteous. Ps. 18:25, 26. Not that there is frowardness in God, but the froward man judges God by his own narrow vision and his own conception of right.

We cannot judge of divine revelation by mere details. We must judge by great underlying principles. We cannot judge the Book of God by isolated expressions, or by the things which form the groundwork of the caviling unbeliever. We must judge the Book by the fruit it bears, by the spirit that accompanies it. And thus we must judge the writings of the messenger of the Lord to the remnant church.

F. M. W.

REAL joy comes not from ease, not from riches, not from the applause of men, but from having done things that were worth while. That was Christ's joy.—W. T. Grenfell.



Cambodia, French Indo-China

By F. L. PICKETT

We have spent much time in preparatory work here, as it was an entirely new territory, but it truly is an honor that is ours to be here. Indo-China, and especially Cambodia, is a very interesting country. Many world tourists come here to see the famous ruins of Angkor Vat, a "Ghost City" built in the jungles of Cambodia, and a mute testimony to the glory of former days. We are not interested in ruins, for soon this old world will be nothing but ruins. However, we are interested in the remaining people of this mysterious race, that they too may know the truth as it is in Jesus, and that God may "take out of them a people for His name."

The work seems to go forward in spite of salary and budget cuts. We see a line of demarcation being drawn among the people here as in the homeland. We are finding honest hearts here too. It gives us great joy to see them leave their heathen customs and vices, and walk with us in obedience to the commandments of God.

There is quite a difference in the peoples of Indo-China. The Annamese and Tonkinese have no definite religion which they follow, and as Brother Crisler said, "They are much like the Filipinos." Brother Wentland finds them eager to learn of the gospel, and he has baptized a large number already. Most of the Annamese can read, even the women and children. But it is different among the Cambodians. They have their religion, which is Buddhism. About one third of the men can read, having studied to be priests; but scarcely any women can read, and only the children who are in the cities where there are schools. Cambodians are slow and rather lazy, and it is at times discouraging that we accomplish so little for them; but we do love them, and are happy that we can work for so needy a people, for surely they need the light of the gospel. We know that God wants us here, so we are happy, and know that God will finish His work here too.

Another cause of the slowing up of our work here, is that the government

has refused to grant us permission to open up our work in Cambodia. This sad news came to us just recently. The other Protestant mission working here was ordered to close all their chapels which had been opened since 1931. But God has said that the message would go to all peoples, and it will go in Cambodia also. We know not how at present, but we have faith to believe God will open the way.

At present we are at Tinh Bien, a small town in Cochinchina, where we are holding a series of meetings. There are a number of Cambodians here, and we have permission to work. It is in Brother Wentland's field.

When we first opened our chapel services here, we were sorry to see so few Cambodians present, but upon inquiry we were told that there had been many robberies near here lately, and that some of the victims were badly beaten, so those living in the villages (as most Cambodians do) stay home at night. In the daytime they go in companies to protect themselves. Since they cannot come to our meetings, we take the meetings to them, and have found them very happy when we go. Sometimes we make a preaching and medical missionary trip combined.

A Serious Accident

On one of these occasions we loaded our supplies, including medicines, tracts, Picture Rolls, etc., and started off. We had nearly reached the village when Mrs. Pickett, who was sitting in the front of the oxcart, had her legs crushed under the cart as we were passing over a high mound of earth which she did not notice. The muscles in one leg were torn very badly, and she was in much pain, but after a little first aid treatment we went on. Of course many people gathered when the accident happened, and although she was in great pain, she bravely treated those who came for help. We had difficulty in finding a time to stop treating them long enough to preach to them. But with a promise of medical treatment on another day, we hung up our pictures and told them of Jesus, the Great Physician. Although the accident was

very painful to Mrs. Pickett, it seems to have given us a great opening in this location, for the news of how she was hurt while coming to help them touched their hearts. Mrs. Pickett has been in bed over six weeks, and will be there several days yet.

Recently, one Sabbath, I started out with our worker to walk to this village. We arrived about ten o'clock in the morning, after a long and hot walk, but we were refreshed after a drink of coconut water, and then we started to preach. When we finished, the people just stayed on, so we sang some songs and preached again; but still they did not go, so we sang and preached again, only stopping to quench our thirst with some watermelons the people brought us. Finally we said we must stop, for we had promised to visit another village on our way home, and a rain was coming up. It was then about two-thirty in the afternoon, and we had preached about four and one-half hours.

Well, there are some honest hearts there who have decided to follow their Saviour, and we have prospects of forming a little company there soon. We are happy to find some honest hearts, for this is a hard place, where converts will come slowly; but once they take a stand, we believe they will make good, solid Christians. Many of these people are sick of their superstitious religions and devil worship, and long to be freed from them. We are happy that we can point them to the only One who can set them free.

It used to be that Mrs. Pickett was the only doctor among us here, but now we are all doctors. Of course she is the head doctor, and all complicated cases are referred to her. Even our native worker has learned to give medicines and treatments, and what a blessing it is to these people who are really sick all the time. It is only when they are worse that they realize something is wrong. I don't suppose most of them know what it is to be really well.

We almost forget we are away off here in a country by ourselves, for we keep so busy and find more joy in working for these people each day. Pray for us and our work. May we hasten the glad day when Jesus will come and we can all reunite, never to part again.

Work Among the Igorots, Philippine Union

By J. L. CUMMINS

MARK BALAOAS, an Igorot, took his training in the Shanghai Sanitarium, and is now working as a nurse among the mountain people of the island of Northern Luzon. After taking his training he returned to the Philippines, and volunteered to go among his own people and carry on medical missionary work. The Lord is unquestionably blessing his efforts.

I might say that the mountain people are pagans, and have not approached the standard of Christian civilization of most of the Filipino people. However, they possess many admirable virtues, and after being brought under the converting power of the gospel, make a praiseworthy type of conscientious Christian.

Brother Mark Balaoas writes of his work:

"Hundreds, yes, thousands of Igorots under the thumb of Satan present a pathetic sight to behold. The Igorots are hard to deal with, due to the fact that they believe more in anitos (dead ancestors) than in God. They believe that when they get sick, their cure could be effected by making 'canyaos' (feasts).

"The first night after my arrival home from China, I was called to visit patients who were very sick. The knee of the first man I visited had been operated on at the dispensary in Sagada. Infection, unfortunately, had set in, and the poor man had been ill for almost a year. His relatives brought him home, made 'canyaos,' and carried on, true to Igorot style. However, all to no avail, for the man turned from bad to worse. His wounds, being full of worms, taxed my olfactory nerves to the limit. But after a number of weeks of treatment, his wounds healed.

"Another man had a badly infected foot which caused blood poisoning. I treated him the best I could, but it was too late. After a week he passed away. Still another man came to me with a swollen palm and arm. I applied hydrotherapy, but after two days I had to do a bit of surgery. I got my scissors and made good use of them on his palm. Thank God, after seventeen days he was fully recovered.

"Shortly after our arrival in Tiking, a man who had run a knife through his finger came to us for treatment. After a few weeks we requested the people to build us a little dispensary, and I am glad to say that God worked on the heart of this man whom I had treated. He proved a great help to us in convincing the

stubborn people to provide a little building.

"It might be interesting to note the number of treatments given during the months of February and March. (The treatment for goiter is that of painting the neck with iodine. The treatment is quite efficacious, Brother Mark says, since the people are very susceptible to witch-doctor methods.)

February		March	
Goiters	52	Goiters	543
Eyes	34	Eyes	56
Itch and skin diseases	32	Itch and skin diseases	32
Wounds	19	Wounds	64
Colds	8	Colds	43
Teeth	8	Teeth	9
Malaria	4	Malaria	5
Fever	5	Dysentery	7
		Boils	19
Total	162	Hookworm	17
		Total	805

Medical Work in Mexico City

By C. E. MOON

THE first part of our time here was spent in getting the building in shape for our use, and then in securing adequate equipment to carry on the work. Labor conditions are such in this country that we had quite a time getting our building finished and ready for occupancy. The contractor was so short of funds that he could not pay his men, and they in turn would not work on his promises. So we had to begin paying his men each week, and charging the amount to his account. This was a very trying and difficult ordeal. But finally the work was finished.

The next step was to have the place registered. This took another six months or more, for there was much red tape connected with it. Well, we finally were successful in getting official documents from three or four divisions of the health department, and having the place registered in three municipal offices. Now our trouble was that our equipment was so small that we were subjected to many inconveniences; but we were all of good courage, and as a good American surgeon had volunteered to help us, all went along quite well.

During the first days we had only a few patients, but soon they began to come from many parts of Mexico and with all kinds of ailments. We are grateful that we have never lost a patient from death in the institution, and most of them went away well within a short time. We thank the

"The first week of our stay there, I gave studies on the effects of tobacco. I am glad to say that many who were great smokers have now entirely given up the poisonous weed, and are influencing others to follow their example.

"As I think of these people who are without God and without hope, my heart is touched with pity, and I am determined to go back to work among them. It takes a great deal of courage and a big heart to work among these people. Brethren, we need your help. If you cannot send your men or women, you can send your means and prayers."

We believe that soon a full-time worker will be needed for these people. It is hoped that when that time comes, funds will be available. For this year, 1933, the mission offerings of the Missionary Volunteers throughout the union are going to the support of this work. We are happy to see the increased interest of our young people in this kind of endeavor.

Lord for this. Our greatest need now is a sterilizer so that we can take operative cases; also an electric light bath. Friends have given several hundred dollars to enable us to get what equipment we have. And with the exception of these two items we are able to do very well.

We are organizing a medical unit, so we can do our part in medical missionary evangelism. We have some very nice people in our class, and all are enthusiastic to get this training and help in this good work.

Our medical work is years behind in this country, as nothing has been done in this phase of the work. So what has been neglected in the past we must now make up, with the Lord's help, in these closing hours of history.

Young men and women will have to get their training and go forth to carry this light to all parts of the country. There is great need of medical work in old Mexico. We need the prayers of all God's people. Do not forget us.

HUSBANDMEN are much delighted to see the success of their labors; it comforts them over all their hard pains and many weary days, to see a good increase. Much more is God delighted in beholding the flourishing graces of His people; it pleases Him to see His plants laden with fruit and His valleys sing with corn.—*John Flavel*.



Conducted by Promise Kloss

How One Mother Got Her Children Into the Church School

By LOUISE C. KLEUSER

IT was Sabbath afternoon, and I was visiting the home of one of our sisters. Her husband was not there, but from the children I soon learned that while their daddy at first had been very much opposed to the truth, he was growing very favorable. What fine young people they were! John was just brimful of mischief. Burt was more reserved. Elva, with her arms around me, found a real opportunity to get information from me for her Junior Society secretaryship.

"Sister Blank," I asked, "tell me how you succeeded in getting these children into the church school. I understand that Mr. Blank was opposed to the plan at first."

"Oh, yes, he was," she sweetly admitted. "When I first dared to mention church schools to him, he brought his fist down on the table with an emphatic, 'I may be standing some of your Saturday nonsense, but you need not think you can get my consent to such a wild notion; forget it.'"

Then Mrs. Blank related that a few weeks after she had made her decision for the truth a Sabbath sermon had been given by the educational secretary of the union. It was a clear message of a gathering call for all the boys and girls to be brought into the church school. Mrs. Blank, with tears in her eyes, had sighed to herself, "Oh, if John would only believe the truth; what a difference it would make in our home!" Professor Earnest knew what he was talking about, for he had two boys of his own to save for God.

"Mother, why can't *we* go to church school?" It was thoughtful. Burt, aged ten, who had whispered the suggestion to his mother seated next to him in church. John had caught his remark. Observing his mother's anxious expression, he had replied for her, "You know we couldn't; father wouldn't stand for that." Even little Elva on the other side, had become restless and asked, "Why don't you send *me* to church school? Miss

Sweet is my Sabbath school teacher; I like her so much. Please, mother!"

The sermon was concluded with an appeal to every parent. Whatever difficulties might stand in the way, God would help to overcome them, for He has a thousand ways to provide for our needs. Then the pastor prayed, and especially for those parents who could not see a way to send their children to the church school. "Give them genuine faith, dear Lord, to trust Thee to open the way if they but surrender their wills to do it." That prayer had settled the question for Mrs. Blank.

I listened to the story. So did the children, for it was always sweet to

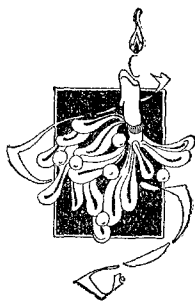
while John played his violin. While Mr. Blank had no use for the Sabbath, he fell in line with the spirit of song in the home, and even hummed along a bit. Yes, he actually accepted Elva's challenge, 'Come on, daddy; stand up here and sing with me out of my hymn book.'

"Great youngsters they are!" Mr. Blank had remarked after the children had gone to bed. "Did you notice, mother, what a sweet little voice Elva has? I just dread to think of her going to school this fall with that tribe of roughnecks." And Mr. Blank had stated some more convictions pertaining to the neighborhood school. It all seemed to come about so naturally for Mrs. Blank to suggest trying to find a way to send them to the church school.

At first Mr. Blank's face had expressed some interest, but before he would weaken to his wife's notions in this respect, he was ready to declare himself as head of their home with a perfect right to call a halt to such a wild suggestion. So Mrs. Blank had been forced to change the conversation, which she did tactfully. She and the children continued to pray, however. It seemed at times that the more they prayed, the less daddy was inclined to favor even the idea of the Christian school.

Working conditions brought about more perplexity. Mr. Blank now admitted anxiety as to his position with the firm for whom he had worked fifteen years. The newspaper at night had less appeal. His brow was knitted, as he studied future livelihood problems. But during these hours Mrs. Blank demonstrated to him the triumph of her new-found faith in God. He learned to appreciate the steady qualities of his life partner.

"Then came the crisis," continued Mrs. Blank. "Mr. Blank's firm had merged, and his services were superfluous because his department was being dispensed with. There followed months without employment. We



"If there's no sun,
I still can have the moon;
If there's no moon,
The stars my needs suffice;
Or lampless,
There's my trusty tallow dip;
And if the dip goes out,
My couch remains,
Where I may sleep,
And dream there's light."

them. Then Mrs. Blank continued, "On the way home the children and I talked it over. We would pray earnestly for God to change daddy's heart, and to make him willing to send the children to church school. Every morning, after daddy left for work, we each prayed for him. Then Friday evening came. The children entertained him singing gospel songs

were forced to leave our comfortable home and rent elsewhere. Unbeknown to Mr. Blank, I scouted around for cheaper rent in the vicinity of the church school. Just about this time Mr. Blank was offered a position with a concern not far from the school. This solved our locating problem.

It was no easy experience for Mr. Blank to adjust himself to his new position, and more so to a greatly reduced pay envelope. And as Mrs. Blank went on to relate the story, she said, "But God has been so good to us, for this humiliation, as it seemed to Mr. Blank, made a change in him. I learned to stretch the little we had to do with, while he learned to be content with the blessing of any kind of work.

"The opening day of school was nearing. One evening daddy announced to the children that it was time to be thinking about their school transfers. If he could judge from the way the school property looked, he expected to find an even rougher element than they had left behind in their suburban school. I realized that this was the psychological moment, and actually became practically eloquent for the Christian school. I pressed my arguments. The little walk of a mile would do the children good, and would keep them from the street after school hours. We would know they were in good hands, 'And, John, why not give the church school a trial?' I ventured.

"A mental struggle took place. But Mr. Blank had been forced to so many readjustments during the last year and a half, that he declared under his breath, 'I might as well get a little more thrill out of the depression, and submit to the church school.' Had the issue not been quite so serious, his attitude would have been amusing. Then, getting over his supposed humiliation, he announced, 'Well, mother, let's try it out; but if the church school doesn't work, to public school they go without any further arguments.'"

I listened attentively to Mrs. Blank's story, while occasionally we joined in a little laugh at human nature. To Mrs. Blank the experience was still very real, and while she was catching her thoughts, John, Jr., thought he ought to relieve his mother's storytelling ability, and so began:

"When dad told us we could go to church school, I could have thrown my hat in the air for joy. I remember how I ran out of the house to find Elva to tell her about it. And what did she do but to come in and laud Miss Sweet, her fond Sabbath school

teacher, clear to the sky! But never mind, Sis," he quieted down aggressive Elva, "it all helped to get us into the church school, for September 9 saw us marching to find Miss Sweet, a group of enthusiastic and curious children. But, mother, you finish the story!"

"The church school *did* work," smiled Mrs. Blank. "We noticed many improvements in the behavior of the children. Forgetting his preconceived prejudice, daddy soon found delight in helping Elva with her Bible verses. Then came the Thanksgiving program, which he attended with an air of real pride. Soon after that time a thirteenth Sabbath program brought him to the

church. His concern found business more slack, and closed for a while on Saturdays. He responded most docilely to the invitation of the children to come along each week."

"It is a wonderful story, Sister Blank," I said to her at this stage of its recital. "But how did you manage to provide the tuition money at first?"

"Oh," she replied, "the good Lord just helped each step of the way. Despite low wages and reduced budget, Mr. Blank now declares that we can well afford to sacrifice for a good school. And we are continuing to pray that God will soon help daddy to get into the church just as He helped us to get the children into the church school."

Trouble Ahead

By DR. BELLE WOOD-COMSTOCK

Yes, there is trouble ahead for the little one-year-old, unless mother is very wise, and father too. Because if father doesn't co-operate, mother's task is made, oh, so much harder, and baby, with his clever insight, is torn betwixt two.

Perhaps there is no better time to discuss this important question of co-operation than right now. From the age of one year and on, the child is very quick to sense, if he does not understand, differences of attitude and opinion between father and mother. The entire home structure of training and character building may be weakened and made almost of no avail when there is continually evident to the child a lack of harmonious working together on the part of the parents.

There is no more important thing in child care and training than that those who are intimately connected with this process should see eye to eye at least as far as any consciousness of the children in regard to it is concerned. This is why it is so unfortunate that the problems of child care are always relegated to mothers' meetings and mothers' study groups. There is no more reason why mothers should be informed in regard to how their children should be cared for than that fathers should be, for unless father understands the reason for things, and why mother is trying to do as she does, how can he stand back of her and give his moral support, without which her efforts, especially as the children grow older, are of so little avail?

How can the husband as house-band hold the family together and keep the home circle intact, unless with understanding sympathy he backs and seconds mother's efforts?

How helpless mother is when daddy insists on romping with Junior at bedtime when he should be quiet, or feeds him sugar out of the sugar bowl or gives him candy just when mother is doing her best to get him to take his cereal! And conversely, what success can be expected in a home where father has a vision as to standards, but mother, through lack of insight or carelessness or neglect, very obviously disagrees?

The presence of a child in a home is a challenge to father and mother for unity. It is a call for them to become one in mind and spirit, if they have never been so before, for the sake of this individual who is to be the result either of their oneness or of their lack of it. There is no other thing that has so much to do with a child's happiness, health, and success in life, as this relationship between his parents. Almost better the wrong thing done co-operatively, than the right thing done under conditions of nervous tension or argument or subtle disagreement. So the question of bringing up baby should be discussed carefully and prayerfully by the parents between themselves. If there are differences of opinion, they should be settled where the child's ears and eyes can have no inkling of a disagreement. Happy is the home where this plan is carried out.

There has been no trouble feeding baby during the first year of his life. He has always been glad to eat anything that is set before him; but now the danger is that he will begin to form eating habits that will not only do harm in themselves, but will interfere with his appetite for the plain, simple food that he needs. During

(Continued on page 21)

Temperance and Prohibition

Conducted by the American Temperance Society of Seventh-day Adventists

Pure Water and Pure Food

By CHRISTOPHER JENSEN

ACCORDING to the Bible, intoxicating drinks, whether beer or any other narcotic, are forbidden; and we are told not in any way to cause or tempt our neighbors to use these things which God has commanded us not to use. As His children, we are not only to abstain from intoxicating liquors, but the law is also against using any abominable thing for food. It would not look consistent in us to make beer or intoxicating wine when we teach men not to use them.

We are instructed also to "abstain from all appearance of evil." 1

Thess. 5:22. We know from the word of truth that liquor and unclean meats are not good, and the brewers and distillers also know that their wares are not for the benefit of their customers; but they are principally concerned about the profit these products bring them. If we raise any food for profit which is not good for men to eat, or if we use for a bad purpose food that is good for man and beast, which God has created to be a blessing to His creatures, can we consistently oppose others who take good grain and convert it into intoxicating drinks?

Our Duty in Regard to the Temperance Work---No. 3

By MRS. E. G. WHITE

EVERY true reform has its place in the work of the gospel, and tends to the uplifting of the soul to a new and nobler life. Especially does the temperance reform demand the support of Christian workers. They should call attention to this work, and make it a living issue. Everywhere they should present to the people the principles of true temperance, and call for signers to the temperance pledge. Earnest effort should be made in behalf of those who are in bondage to evil habits.

There is everywhere a work to be done for those who through intemperance have fallen. In the midst of churches, religious institutions, and professedly Christian homes, many of the youth are choosing the path to destruction. Through intemperate habits they bring upon themselves disease, and through greed to obtain money for sinful indulgence they fall into dishonest practices. Health and character are ruined. Aliens from God, outcasts from society, these poor souls feel that they are without hope either for this life or for the life to come. The hearts of the parents are broken. Men speak of these erring ones as hopeless; but not so does God regard them. He understands all the circumstances that have made them what

they are, and He looks upon them with pity. This is a class that demand help. Never give them occasion to say, "No man cares for my soul."

Among the victims of intemperance are men of all classes and all professions. Men of high station, of eminent talents, of great attainments, have yielded to the indulgence of appetite, until they are helpless to resist temptation. Some of them who were once in the possession of wealth are without home, without friends, in suffering, misery, disease, and degradation. They have lost their self-control. Unless a helping hand is held out to them, they will sink lower and lower. With these self-indulgence is not only a moral sin, but a physical disease.

Often in helping the intemperate, we must, as Christ so often did, give first attention to their physical condition. They need wholesome, unstimulating food and drink, clean clothing, opportunity to secure physical cleanliness. They need to be surrounded with an atmosphere of helpful, uplifting Christian influence. In every city a place should be provided where the slaves of evil habit may receive help to break the chains that bind them. Strong drink is regarded by many as the only solace in trouble; but this need not be, if, instead of acting the

part of the priest and Levite, professed Christians would follow the example of the good Samaritan.

In dealing with the victims of intemperance we must remember that we are not dealing with sane men, but with those who for the time being are under the power of a demon. Be patient and forbearing. Think not of the repulsive, forbidding appearance, but of the precious life that Christ died to redeem. As the drunkard awakens to a sense of his degradation, do all in your power to show that you are his friend. Speak no word of censure. Let no act or look express reproach or aversion. Very likely the poor soul curses himself. Help him to rise. Speak words that will encourage faith. Seek to strengthen every good trait in his character. Teach him how to reach upward. Show him that it is possible for him to live so as to win the respect of his fellow men. Help him to see the value of the talents which God has given him, but which he has neglected to improve.

Although the will has been depraved and weakened, there is hope for him in Christ. He will awaken in the heart higher impulses and holier desires. Encourage him to lay hold of the hope set before him in the gospel. Open the Bible before the tempted, struggling one, and over and over again read to him the promises of God. These promises will be to him as the leaves of the tree of life. Patiently continue your efforts, until with grateful joy the trembling hand grasps the hope of redemption through Christ.

You must hold fast to those whom you are trying to help, else victory will never be yours. They will be continually tempted to evil. Again and again they will be almost overcome by the craving for strong drink; again and again they may fall; but do not, because of this, cease your efforts.

They have decided to make an effort to live for Christ; but their will power is weakened, and they must be carefully guarded by those who watch for souls as they that must give an account. They have lost their manhood, and this they must win back. Many have to battle against strong hereditary tendencies to evil. Unnatural cravings, sensual impulses, were their inheritance from birth. These must

(Concluded on page 21)

OUR FAMILY PHYSICIAN

QUESTIONS & ANSWERS

RELATING TO DIET, ACCIDENTS AND EMERGENCIES, AND GENERAL HEALTH PROBLEMS

The Danger of Flesh Foods---No. 2

By OWEN S. PARRETT, M. D.

FROM a recent article in the *Reader's Digest*, by Arthur Kallet and F. F. Schlink, I quote: "Federal law, contrary to popular opinion, allows meat from tubercular animals, even though every organ in the body shows signs of disease, to be passed, provided the inspector is willing to consider them slight and limited. Meat inspection is often carried on to prevent business losses to cattle owners and meat packers, whatever the cost to public health."

Speaking of canned salmon, this same article continues: "In April, 1931, for example, fines were levied for shipment by a Western packer of 2,000,000 cans of partly decomposed salmon. Canneries in Alaska salmon, refusing to bring their products into a proper condition except after court action, defended themselves in court by arguing that it could not be proved that decomposed fish was harmful to health! It is impossible for the few Federal inspectors to remove from commerce more than a small percentage of canned goods the government describes as filthy, putrid, and decomposed."

Sometimes we think that chickens are healthy because raised in our own or a friend's back yard. I remember a chicken dinner to which I was invited but did not attend, and was told afterward by the hostess that the first chicken her husband killed for the dinner ran pus out of its throat, and she asked him to kill another, discarding this first one.

While in the Iowa Sanitarium in 1916, Dr. Barber and I became acquainted with Dr. Murray, of the Ames Agricultural College, who also was State bacteriologist. One day we visited the college autopsy room. Pigs, turkeys, chickens, and many other animals and fowls lay dead on the tables, ready to be examined in order that the cause of death might be ascertained and reported to the farmers, to help them in fighting disease among their live stock. I noticed a white hen, and asked the doctor what he expected to find as the cause of death of this hen. He replied, "Probably tuberculosis."

I said, "Is that disease common among chickens?"

"Well," he answered, "it is all too common."

I asked again what per cent of chickens in Iowa he thought might be infected with this disease. He replied that he preferred not to be quoted publicly on account of the office which he was holding. I then said, "Well, Doctor, do you suppose that 10 per cent of Iowa chickens are so infected?" He answered, "Well, I believe it would be fully that high." I was a bit surprised at the time, but have since thought it might explain the diseased condition of the rejected chicken at the dinner.

While at the Rest Haven Sanitarium, I attended the family of the superintendent of the Dominion Experimental Farm located near by on Vancouver Island. We became very good friends, and one day the manager invited me over to do an autopsy on a white Leghorn chicken which was sick and was going to be killed. We killed the chicken and cut it open, and found the cecum, which is the first portion of the large intestine, filled with little pinworms. I asked him if there was no remedy to cure such infection. He replied that there was none, so far as he knew. All chickens with it finally die. I asked again if there was any other kind of worms which affected chickens, and he answered, "Yes, there are two, roundworms and tapeworms, similar to those in humans." Afterward, as we were driving up to the farmhouse, I said, "How many chickens are infected with these different kinds of worms?" His answer was rather illuminating, for he replied:

"All of them. That is," he said, "they all seem to get them sooner or later." He explained how some of them were transmitted by the earthworm acting as an intermediary host, the chicken getting infection from the earthworm, and then passing it on to other earthworms to infect other chickens. He said the only way to protect against this kind of infection is to raise chickens from the time they are hatched on a cement floor where

they cannot have access to earthworms. I do not know that these worms of the chickens are identical with those that affect man. The knowledge that they are so common among fowls diminishes one's appetite for such food.

Before this time I had shipped to Canada, on going to Rest Haven, a large pen of little bantam chickens which were pets belonging to my son. Eventually they all died, and I could not understand why until Professor Straight told me of the worm infection so common in that district.

Unclean meats are probably even more diseased than so-called clean meats, as taught by Moses. I well remember when a boy I used to hunt a bit, and with a friend often had occasion to clean a number of rabbits after coming in from a hunt. I observed that practically all of them were swarming with tapeworms; often there was a mass as big as one's fist. One day after I had killed a large jack rabbit and cleaned it and found it full of the usual tapeworm, I took it across the street and offered it to some good neighbors whom I knew were fond of rabbit. I gave it to one of the boys whom we called Bob. Being a Scotchman and realizing that my own family was somewhat poorer than his, he said in good Scotch fashion, "We are indeed glad to get the rabbit, but you don't know what you are missing." I replied, "Yes, Bob, I do know what I'm missing. Those rabbits are all filled with tapeworms, and this one is no exception." I never had the courage afterward to ask him what he did with the rabbit.

While at Rest Haven I formed an acquaintance with a doctor in a near-by town. He remarked to me one day that he thought Seventh-day Adventists were a very good people, but were very foolish about not eating meat. Not long afterward his wife called me to come and see the doctor, who was very ill. I reached his bedside, and found him running a high temperature and passing large amounts of blood, mucus, and shreds of bowel tissue, and he appeared to be indeed a very sick man. My first inquiry was concerning his recent diet, to ascertain what food might have caused this vicious dysentery,

which almost cost him his life. This was his story:

A day or two previous he had bought from the market a piece of beef. He had observed a few white spots in it, but thought they might be pieces of fatty tissue or connective tissue; but he remarked that he believed that those spots were parts of abscesses which had caused his serious infection. Needless to say, he did not say any more about Adventists' being queer because they did not eat meat.

These things, it is true, are not very nice to talk about, but they are infinitely worse to eat. Dealers in meat remind us that meats are about the only government-inspected foods, hence should be safe. The fact that so-called inspection is carried out, or supposed to be carried out, on all meats canned or sold fresh, and not on ordinary fruit and vegetables, such as apples, tomatoes, and carrots, suggests that there is something about meat that makes inspection necessary. And really, what about this meat inspection?

Recently a group of sanitarium workers visited one of the largest slaughterhouses in Chicago. As the meat passes along, together with the organs, the inspector makes a cursory examination, cutting out the diseased parts, if the disease is not too general, and condemning measly meat if the infection is too thickly spread through the tissues.

I have seen human beings die of diseases which baffled a skilled pathologist. He would examine every bit of tissue from the brain to the spinal cord, scrutinizing carefully with a microscope, but being unable even then to ascertain the cause of death, though in most cases he is able to do so. What hope is there, then, that a casual visual inspection of meat would succeed in removing any large portion of diseased meat from the market, even if such meat were rejected, which it ordinarily is not, unless the infection is overwhelming. The interests of the meat packer must be considered, regardless of the consuming public. An animal may have a cancer or other tumor or tubercular infection in one part of the body without showing it in other parts of the body. The blood, however, which traverses the entire body approximately once every two minutes, constantly carries such poisons and infections from the infected part to the tissues which it bathes.

Sitting day after day in a large clinic, such as the Mayo Clinic at Rochester or New York, and seeing the large amount of diseased or degenerated organs found in the human

system where there is no external evidence of the same, makes one, when going out to lunch, look the menu over for sliced tomatoes, baked potatoes, and lettuce, rather than for short ribs or kidney stew, realizing that if one selects such foods, he cannot possibly hope to escape eating frequently of diseased and infected meats.

Dr. Hindhede, of Denmark, in studying the subject, found domestic animals more diseased than wild animals, and suffering from almost all the diseases that afflict mankind. In many States tubercular animals condemned for milk production are permitted to be sold for meat, and especially if infection is in only one body cavity, such as the chest or abdominal cavity, and not in both at the same time. Of course, well-cooked tubercular germs are not supposed to infect one, but as yet it has not been fully determined how much cooking



is required to destroy the virus of cancer. In work now being done in the government laboratory here in Washington, where there is little doubt the cancer germ has been discovered, Dr. Engle tells me that the germ which he is able to cultivate from human cancer tissue and can be made to produce cancer in guinea pigs, is a spore-forming germ able to resist heating at 70° C. for an hour, or to resist 15 lbs. of pressure for 15 minutes in an autoclave. He has recovered it from canned meat almost as readily as from the fresh cancer tissue. Also of interest is the fact that they have been able to recover the germs from the blood in 80 per cent of untreated cases which show clinical cancer.

"Those who subsist largely upon flesh cannot avoid eating the meat of animals which are to a greater or less degree diseased. . . . The fluids and flesh of these diseased animals are received directly into the blood, and pass into the circulation of the human body, becoming fluids and flesh of the same. Thus humors are introduced into the system. And if the person already has impure blood,

it is greatly aggravated by the eating of the flesh of these animals. The liability to take disease is increased tenfold by meat eating. The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh meat. Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities."—*"Testimonies," Vol. II, page 64.*

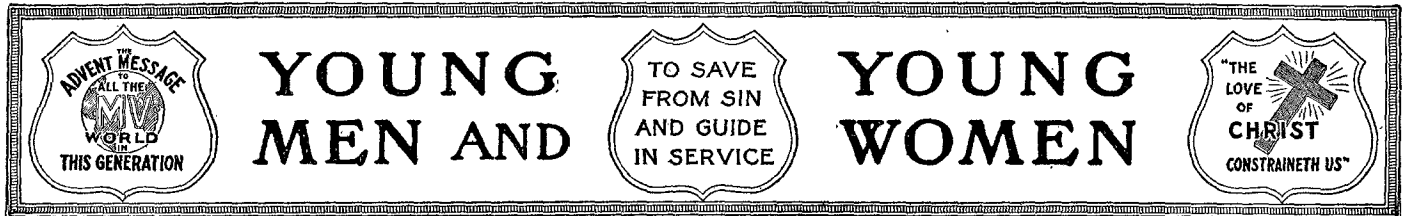
It is only fifteen years since the greatest epidemic of all times swept 20,000,000 people into their graves in ninety days. We know not how soon new diseases may spring up and strike in our community, for the day for the final plagues cannot be very far in the future. At such a time we should think seriously before eating anything which will increase ten times the tendency to take disease. This is no hyperbole of speech; as physicians we know disease does not come without a cause. How good of the Lord to warn us of the danger and point the safe way out. Surely God should not plead with us in vain when in science and revelation He has given His people such perfect knowledge of a better plan than the world in general is following; for to us, like Israel of old, He says, "I am the Lord that healeth thee."

"In many places fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the fish come in contact with the sewage of large cities. The fish that are fed on the contents of the drains may pass into distant waters, and may be caught where the water is pure and fresh. Thus when used as food, they bring disease and death on those who do not suspect the danger."—*"Ministry of Healing," pp. 314, 315.*

I well remember some years ago I was rather fond of fishing, and while on a trip to the famous Catalina Island, selected a place just south of Avalon and was fishing off the rocks. I caught several fish, which I dangled on a line in the water to keep them fresh. I noticed after a while that there was a dirty scum on the water surrounding my fish, and looking for the cause, I found the outlet sewer from Avalon which emptied near by. I cut the string, let the fish float away and walked away a bit disgusted with fishing in general. My interest in fish has never been very keen since that experience.

An apple may decay or a potato get moldy, but the germs that decay an apple or mold a potato are not nearly so liable to produce disease in man, and if perchance pathogenic bacteria might be so found, as they seem to be present here and there on

(Continued on page 20)



Friendship---A Responsibility

By EMMA E. HOWELL

It is a wonderful thing to have a friend; but it is a still greater privilege to *be* one. Many eulogies have been written on the beauties of friendship, but we usually think of our mutual friends,—what those friends mean to us. It is time we considered what we mean to our friends.

Mrs. Brownley, the story is told, once asked Charles Kingsley, "What is the secret of your life? Tell me, that I may make mine beautiful too." To which Mr. Kingsley replied quietly, almost reverently, "*I had a friend.*"

I am sure that Mr. Kingsley's friend was one who bore well the responsibilities of friendship, else such a testimony could not have been given. And since it is impossible to have friends without influencing them in some measure, the first question we need to consider is, Do I always hold my friends to their best?

The highest compliment I ever heard was paid to a quiet little woman in my home town. Her name chanced to fall into our conversation, and my friend remarked: "Mrs. Blank is a fine woman. I have never been in her presence without feeling uplifted and inspired to higher purposes. When I come from a visit with her, I find myself resolving to reach a little higher. She is well informed, and I resolve to study and be able to help others with my knowledge as does she—unobtrusively, of course. She is generous alike to friend and foe, and I am more ready to overlook the slights and rebuffs that had rankled me before. Above all, she is a practical Christian, not too good to love human beings who are not as good as she, and yet so true and fine that I determine by the help of God to be a better Christian."

Friendship is but the common ground we and another occupy. The best friend is he who widens this common ground and quickens our whole being. He is the one who makes us live the most. Our influence is the greatest of all human powers, and it reaches its greatest possibilities in friendships. Goethe tells us, "If we take people merely as they are, we

make them worse; when we treat them as if they were what they should be, we improve them as far as they can be improved."

But we need to do more than inspire our friends. We owe it to them to get down to their everyday problems and help them. One of the greatest needs in the world is for an *understanding sympathy*. How often we would judge each other less harshly if we only understood all their underlying motives.

The Power of Sympathy

One of the finest girls in college seemed to be losing her grip on her Christian experience. It was evident in her dress. She was certainly not like the old Dot—not a bit. One of the teachers wrote to Beth, who had long been a friend of the younger girl, that if ever she expected to visit her Alma Mater, this was the opportune time, while Dot was completing her fourteenth year. She might not return to school again. So Beth planned a little vacation and a trip that she could not afford.

Dot met her at the station. A few moments of conversation revealed the fact that the girl, who in the tenth grade had been an earnest Christian, was really discouraged. There was an atmosphere about her that said, "It's no use," and sometimes, "I don't care." It was only an hour or two before sundown when Beth arrived, and in a short time the two girls were up in Dot's little room getting ready for the evening service. To Beth it was a thrill to think of going to vespers at the dear old Alma Mater once more. But Dot was not anticipating it. She flung her best shoes out of the closet with bravado.

"How do you like my nice high heels?" she asked, in a tone that showed clearly she expected disapproval.

Beth simply said, in a tone not at all shocked, "Well, they are high, aren't they? You know I invested in a pair of heels almost that high once, but I really didn't take to them. In addition to being too high for comfort, I didn't feel comfortable in them; I

felt folks were looking at me all the time, and wondering what I, a professed Christian, was doing with them on. But really, I had bought them because they were on sale cheaper than the sensible shoes, and I needed money for other things so badly."

Dot's only reply was to toss a pair of silk hose on the bed—"loud" hose they were, about the loudest pair Beth had ever seen. "Yes, I know folks are going to talk when I come out with these on," commented Dot, "but they're the ones Auntie sent, and they're absolutely the only ones I have to wear. I'll be so glad when I earn some money of my own to buy clothes, the kind I'd like."

Beth caught the wistful tone in the voice. This was the opportune time. She slipped a pair of new stockings from her suitcase and said, "Dot, I brought you a silk scarf for a gift, but if you'd rather, I'd just as soon you had these stockings—they're the very shade you need tonight."

Then the ice broke. In a moment Dot was pouring her tale into Beth's ears. She had no clothes for that year, but a worldly aunt had volunteered to supply her clothes, so she could keep on in school. If she had known what she was bargaining for, she probably would not have accepted. The result had been that the teachers and Christian friends had judged her by her clothes, and soon were talking about what a shame it was that she was losing out in her Christian experience, until she had just about given up trying to be a Christian.

"Why didn't you explain?" asked Beth.

"I didn't have a chance until the idea seemed to be firmly embedded in the minds of all—and then, I just didn't care," sobbed Dot.

It's easier to have this sympathetic attitude when we, ourselves, have been through a similar experience. But it is our duty to develop this understanding sympathy, the art of putting ourselves in the place of another.

Appreciation

A further debt we owe our friends is appreciation,—just well-deserved,

honest praise. Little Bobby had been very good all day. Not once had it been necessary to reprimand him. Mother put him to bed at night with her usual good night kiss, but later passing the door she heard sobs coming from the little bed. "What is the trouble, son?" she asked sympathetically. "Mamma, wasn't I a good boy today?" "Yes, Bobby, you were very good," assured mother. "But you never told me so," wailed the little fellow. And then mother tried to make amends for her lack of appreciation of the child's honest efforts to be good. She had been quick to condemn, but slow to commend.

It is not children only who want this word of commendation. After all, we're only boys and girls grown tall, and few hearts will not respond to an honest word of appreciation. The other day I met a woman whom I especially admire, but I had never quite dared approach her except in a strictly business way; but on the spur of the moment I told her. She looked surprised, thanked me, and said she was glad there was something worth while that I could detect in her. It was quite what I expected her to say, and we fell to discussing another matter as we walked along. But when we came to her office door, to my surprise she said, "I'm glad you said that. It's given me a warm feeling all around my heart, and I can work better for it."

Are you behind in your words of appreciation to your friends? Am I? Friends, let's catch up and never miss another opportunity.

Unselfishness

Another responsibility we have in friendship is to be *unselfish*—to share our friends. Years ago, in academy days, I had this demonstrated. Maria was a little Mexican girl who arrived at the academy some weeks before school began. I was there working. She took a liking to me for the simple reason that I said "Good morning" to her in her native tongue. She wanted to room with me, and finally we decided to give it a trial. All went well until the old students began to come in. One day I missed Maria from dinner, and going to the room found her packing to leave. She was crying. "I have no friends here," she said. "But I am your friend," I urged. "No, no—now that all the others are coming to school, you have many friends." Quite a while it took to convince her that one could have other friends and that we can love them all, and that it is our duty to share with others.

If we have good friends, let's share them with others. Some one remarked to a minister's wife: "Your husband travels so much and has

many friends in other lands, friends whom you do not know. Don't you sometimes feel just a wee bit jealous?" "No," was the reply, "he is my husband. I'm glad for him to have friends, and he'll share them with me if we ever have opportunity to meet these friends of his from afar."

Another form of selfishness is to want our friends always to come our way, to do the thing that we want, regardless of their preferences.

A Severe Test

The next responsibility in friendship I would introduce with these words of Henry Ward Beecher: "It is one of the severest tests of friendship to tell your friend his faults. So to love a man that you cannot bear to see a stain upon him, and to speak painful truth through loving words—that is friendship."

And may I add, that if you are true to this responsibility, it will cement that friendship so firmly that nothing can break it. For our friends do appreciate it when we help them in this way of overcoming. Have you not felt grateful to a friend who tactfully helped you see a fault, and helped you to overcome it? I have. And I hope my real friends will continue to point out my faults to me.

There are many other responsibilities which we will find in our friendships. I cannot enumerate them all here. The poet sums them up in these words:

"If you can see my faults and tell me of them,
And when I need you lend a helping hand;
If you can trust me still when others doubt me,
Because my life they do not understand;
If you can hear reports when proof is lacking,
Refuse belief until the truth you know;
If you can act the same through changing fortunes,
Though I be rich or poor or high or low;
If you can trust me as you'd be trusted
Were you to take my place and I were you;
If you can be the same when I am absent
As when we talk together face to face;
If I can count on you when others fail me,
And know you will help me win the race;
If you can always be to me a comrade,
Aye, fighting by my side for what is right;
If you can lift me when I fall wounded,
And as a brother make my burdens light;
If you can be a Jonathan to David,
As true as steel through life until the end,
Then, you will stand the test that proves true friendship
And be to me, indeed, a faithful friend."

Jesus as a Friend

The very highest type of friendship

we find exemplified in our Lord and Saviour, Jesus. He offered us the greatest possible honor when He said, "I call you not servants; . . . but I have called you friends." Then in the next verse He says, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." These words, it seems to me, lay the responsibilities of friendship upon us. Our best Friend has chosen us, chosen us to bring forth fruit for Him. How can we do this?—By taking upon ourselves the crowning responsibility in friendship,—introducing our friends to the Friend of friends, Jesus.

Perhaps this is the hardest responsibility we have, and yet why should it be? We love Jesus. Why is it so difficult to speak to others of this Friend? We all fail in it, and what blessings we miss, as well as depriving our friends of the blessing.

Alberta was going away to the academy. She had been in my Sabbath school class as a little girl, and now she came to tell me good-by. She chatted on about her new clothes, the things she had purchased for her room, the boys, etc. One would have thought her head full only of trifles and nonsense. I felt strongly impressed that I should pray with her before she went away from home, and was ashamed that it seemed to be so hard. But finally we knelt in prayer together. We asked for the simple things she'd need,—health, ability to get good grades, the things she could understand. When we arose, although she had been leaving before we knelt in prayer, we spent a whole hour longer talking. She confided that underneath everything else her greatest desire was to be a real Christian. Most folks didn't give her credit for that, but she meant to begin right at the academy. And she has written to me that she is still keeping close to the Friend of friends.

Yes, friendship is a duty which we dare not shirk. There is somebody that we can help better than any one else on earth can do it. We need not be concerned about the number of our friends. The question is, Are we living up to our highest privileges of friendship?

"It is my joy in life to find
At every turning of the road
The strong arms of a comrade kind,
To help me onward with my load;

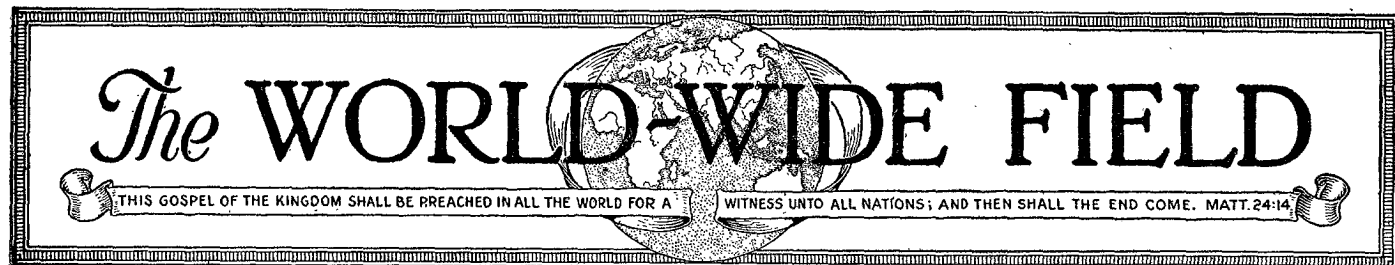
"And since I have no gold to give,
And love alone must make amends,
My daily prayer is, while I live,
Lord, make me worthy of my friends."

~~~~~

Look not with black thoughts on the days departed.

Bitter is patience, but her fruits are sweet.  
—Saadi.





## Workers' Institute in Bulgaria

By GUY DAIL

HERE in the beautifully located city of Varna, on the western shore of the dark-blue waters of the Black Sea, a short distance from where it is said that Andrew, Peter's brother, preached the gospel in apostolic times, we have just held our first workers' institute, attended by fourteen of the evangelistic corps who are carrying our threefold message in this interesting land of the attar of roses. The meeting convened August 22-30. A. Zeiner, president of the Hungarian Union Conference, was with us, and gave much appreciated and valuable help. The Varna church provided free lodgings for us. Each evening (save the night after the Sabbath) public lectures were delivered. The church was well filled, and various points of present truth were presented. The three vegetarian restaurants in this city (population 75,000) indicate the interest the people here feel in healthful living, and offered us the best of meals at very reasonable prices.

The day's program began with a season set apart for private communion with God in personal prayer and study of His word. At seven in the morning we met for informal prayer and social service. As a rule, fifteen minutes were to be occupied by the speaker, while the remaining part of the hour was used by the workers in seeking the Lord or in relating their experiences.

The very first meeting was opened by an effort to emphasize the importance of our receiving the baptism of the Holy Spirit. The request one worker made for special help led us to set apart the last day of the institute as a season of fasting and prayer. It was indeed a precious time for us all. God came very near.

The second hour of the day was taken up with a free criticism of the lecture held the previous evening. It was a real pleasure to me to see the manner in which every one so graciously accepted the suggestions of his critics. Not once did the most severe criticism evoke the least spirit of bitterness or retaliation. All seemed

thankful to their brethren for the help given.

The remainder of the forenoon until eleven-thirty, and from four until six in the afternoon, we spent in intensive institute work. Owing to the heat at midday, there was a pause during which the brethren had opportunity to avail themselves of the advantages offered by taking an invigorating sea bath.

The subject matter we discussed included the message we are to preach today as made plain in Scripture and set forth in the Spirit of prophecy; the messenger—his divine call to the ministry, his responsibility before the world and the church, his obligation to develop his powers to the utmost, his relations to his fellow laborers, his duty to preserve his health, the demands made upon him as a soul win-

ner and as an educator of all the believers, and his relation to departmental work; the art of public speaking; the need of careful management in an effort to reduce our mission and personal expenses to a minimum and to increase our income to a maximum, by encouraging our people to faithfulness in tithes and offerings, by exploiting our possibilities during the Big Week and the Harvest Ingathering campaigns, and by a steady growth in church membership, that we may place the Bulgarian field on a self-supporting basis as soon as this goal can be reached.

The entire corps of workers in this small kingdom, with its 6,000,000 inhabitants (600,000 of whom are Mohammedans), and with its 534 members (June 30), feel grateful to God for the blessings and privileges of this institute. May we have an interest in the prayers of God's people in all lands, who are working for the speedy return of our Lord and Saviour Jesus Christ.

## Tomah, Wisconsin

By ALFONS J. LOCKERT

THIS year has been one of progress and advancement in the world field. Forward strides through our tent efforts help to swell the onward movement. The writer has been conducting an effort in Tomah, Wisconsin, beginning with July 16, and it is still in progress at the end of September.

As the seed has been sown, God has blessed in a marvelous way with results. Twenty-two have been baptized, and two have been added to the local church upon profession of faith, as a result of this series. A series of ten meetings held here this spring resulted in the baptism of eleven. Thus thirty-five of the seventy-four who have been added this year as a result of the writer's labors, have been added to this one church.

It has been our deepest concern to work together with God. We have sought Him daily and hourly, and now we have new evidence that God hears and answers prayer. The brethren in the church have been very faithful and have co-operated in every respect, so much so that we must

say that certain individuals have accepted this message because of the consecrated efforts of the laity.

B. Steinweg, a last year's ministerial graduate of Emmanuel Missionary College, has given satisfactory and faithful assistance to the writer. There is real evidence that he will develop into a strong worker. As you pray for our workers, remember him that he may develop successfully as a true servant of God.

Even though it has been a battle all the way, with some of the most subtle opposition trying to overthrow the work of God, the Lord's army knows no retreat. The whole community and surrounding vicinity has been stirred. Many are now on the point of decision, and we hope that by next spring, and even this fall, others will be ready for baptism.

We are confident that Jesus Christ is coming soon. It is time that our laity and workers join hands more firmly to finish this gospel in all the world. With Christ as commander let us press on to victory.

## Making Use of the Public Press

By WALTER L. BURGAN

MULTIPLIED opportunities are now coming to every evangelistic worker in the advent cause faithfully to herald the message to a distracted world. In blazing headlines, the newspapers daily announce startling happenings in the political realm; they also describe horrible calamities, such as hurricanes that exact a toll of many lives and destroy property on both land and sea, mounting into millions of dollars; they record cruel and merciless killings of men and women and children at the hands of others, and the death of many who snap out their own lives; they also give in detail the work of monstrous kidnapers, bank burglars, racketeers of various kinds who destroy both property and innocent victims who stand in their way in their heinous plunderings; they describe the grinding of divorce mills, the illicit love scenes on both stage and moving picture screen, and even tell of bowling alleys, jazz band concerts, and theatrical performances in churches.

What do all these things mean? One quotation from the "Testimonies," Volume IX, page 11, is sufficient:

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.

"The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails."

Surely the conditions existing in the world today fit exactly into this prophetic mold, and every clear-

eyed, keen-minded student of the Scriptures knows that conditions are waxing worse and worse.

It is men that make all the conditions existing in the world except those wrought by the elements, such as storms, earthquakes, tidal waves, hurricanes, and the like. Millions of men and women, wholly ignorant of the significance of the unusual things happening all about them, are becoming more mystified as the days pass. Their minds are in a quandary. Rarely do they see anything in print in their favorite newspapers as to what these things mean from a Biblical standpoint. Does not this lack of information stand out as a profound challenge to all God's servants to satisfy the longings of these souls by having something printed in the papers explaining from the Bible what these conditions mean? It is true that some of our workers are making excellent use of the newspapers, but what about the others who are failing to take advantage of the opportunities before them?

With God as our leader, should not every worker get under the burden of supplying readable articles for the newspapers, showing from the Bible what these unusual conditions mean, and where the human family stands in the stream of time? Certainly we are on the borders of the eternal world, and the one event above all others that prevents us from seeing the Saviour come is the finishing of the gospel among all nations.

The public press is a mighty agency that God has placed here in response to the prophecy by Daniel that in the last days "many shall run to and fro, and knowledge shall be increased." This agency has done more to advance knowledge than any other single invention on this earth, and over and over again God's servant tells us to make free use of it to proclaim the advent message to the millions of earth's inhabitants. Not only should every evangelistic worker give reports of his sermons to the newspapers for publication, but copies of our wonderful books and periodicals should be presented to editors with the request that they read such literature themselves, and reproduce in their columns outstanding facts that they find in this literature.

The workers in the great centers of population, such as New York, Philadelphia, Baltimore, Washington, Boston, Chicago, Cincinnati, Cleveland, Toledo, Detroit, St. Louis, Milwaukee, Denver, Seattle, San Fran-

cisco, Los Angeles, and New Orleans in the United States; London, Paris, Berlin, Hamburg, and other centers of Europe; Shanghai, Tokio, Kobe, Manila, and other large cities of the Orient; Buenos Aires, Rio de Janeiro, São Paulo, and other cities of South America; Sydney and Melbourne of Australia; in fact, in all the cities throughout the world, should continually pray for wisdom to prepare articles on the message properly, and then to find editors in a favorable attitude for the printing of such contributions when they are offered for publication. The newspaper feature of God's cause should always be considered as a most important adjunct in helping us bring to a triumphant climax the work of reaching every creature with the message.

With every faithful member of the Seventh-day Adventist denomination assuming the responsibility of becoming a missionary in the newspaper offices where he is located, especially seeking to interest the editors in the publication of Adventist views, as supported by the Bible, the task of reaching millions who now know little or nothing of the last message that is to go to mankind, would soon be accomplished.

\*\*\*

### 1933 M. V. Week in the Northern California Conference

BY A. C. NELSON

IN the fifty-eight churches in Northern California eleven special efforts were held for the youth, and eleven conference workers engaged in these efforts, with the result that during the one week fifty-two young people were brought to a decision leading to baptism.

Of course, all the results cannot be tabulated, but many of our young people received great blessings and new inspiration to live real Christian lives. In some instances no definite, immediate results were seen, but a gradual change has been manifest.

### The Danger of Flesh Foods

(Continued from page 16)

various foods, they certainly would be less pathogenic than when derived from meat, since animal inoculation or animal growth of germs increases their pathogenicity, or tendency to produce disease. On the other hand, those germs which naturally grow on meat tend more readily to infect living tissue.

This was well illustrated during the Russo-Japanese War. The Japanese lived largely on rice, while the Rus-

sian soldiers subsisted mainly on canned meats. The intestinal tracts of the Japanese were naturally swarming with rice-eating germs, while those of the Russians were abounding in meat-eating bacteria. Hence when a bullet wound perforated the intestinal tract of the Russians, the resulting infection was largely of pathogenic, virulent bacteria, causing serious peritonitis with high mortality rate. Similar wounds among the Japanese soldiers proved less serious, since the rice-eating germs penetrating into the abdominal cavity did not readily thrive on the tissues and fluids of the Japanese host, resulting in a much lower death rate, and the wounded soldiers, quickly recovering, were soon back in the line of march. Bacteriologists have shown that approximately one seventh of all meat eaten undergoes putrefaction. These putrefactive processes are especially harmful in cases of colitis and autointoxication, where the bowel may lose its powers to prevent absorption of the toxic products, or where there is incompetency of the ileocecal valve, permitting the intestinal contents to pass from the large to the small intestine, where absorption readily takes place. The entire gastrointestinal tract of a carnivorous animal is much more toxic, so that a bite from a meat-eating animal is much more liable to result in infection than a similar wound from a nonflesh-eating animal.

\* \* \*

### Our Duty in Regard to the Temperance Work

(Concluded from page 14)

be carefully guarded against. Within and without, good and evil are striving for the mastery. Those who have never passed through such experiences cannot know the almost overmastering power of appetite, or the fierceness of the conflict between habits of self-indulgence and the determination to be temperate in all things. Over and over again the battle must be fought.

Many who are drawn to Christ will not have moral courage to continue the warfare against appetite and passion. But the worker must not be discouraged by this. Is it only those rescued from the lowest depths that backslide?

Remember that you do not work alone. Ministering angels unite in service with every true-hearted son and daughter of God. And Christ is the restorer. The Great Physician Himself stands beside His faithful workers, saying to the repentant soul, "Child, thy sins be forgiven thee."

Many are the outcasts who will

grasp the hope set before them in the gospel, and will enter the kingdom of heaven, while others who were blessed with great opportunities and great light which they did not improve will be left in outer darkness.—*"Ministry of Healing," pp. 171-174.*

#### The Temperance Reform

There needs to be a great reformation on the subject of temperance. The world is filled with self-indulgence of every kind. . . .

Shall there not be among us as a people a revival of the temperance work? Why are we not putting forth much more decided efforts to oppose the liquor traffic, which is ruining the souls of men, and is causing violence and crime of every description? With the great light that God has intrusted to us, we should be in the forefront of every true reform. The use of drugged liquors is making men mad, and leading them to commit the most horrible crimes. Because of the wickedness that follows largely as the result of the use of liquor, the judgments of God are falling upon our earth today. Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil?—*"Counsels on Health," p. 432.*

#### Temperance Work at Camp Meetings

Every true reform has its place in the work of the third angel's message. Especially does the temperance reform demand our attention and support. At our camp meetings we should call attention to this work, and make it a living issue. We should present to the people the principles of true temperance, and call for signers to the temperance pledge. Careful attention should be given to those who are enslaved by evil habits. We must lead them to the cross of Christ.

Our camp meetings should have the labors of medical men. These should be men of wisdom and sound judgment, men who respect the ministry of the word, and who are not victims of unbelief. These men are the guardians of the health of the people, and they are to be recognized and respected. They should give instruction to the people in regard to the dangers of intemperance. This evil must be more boldly met in the future than it has been in the past. Ministers and doctors should set forth the evils of intemperance. Both should work in the gospel with power to condemn sin and exalt righteousness. Those ministers or doctors who do not make personal appeals to the people are remiss in their duty. They fail of doing the work which God has appointed them.

In other churches there are Christians who are standing in defense of the principles of temperance. We

should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to second our efforts to save that which is lost.

If the work of temperance were carried forward by us as it was begun thirty years ago; if at our camp meetings we presented before the people the evils of intemperance in eating and drinking, and especially the evil of liquor drinking; if these things were presented in connection with the evidences of Christ's soon coming, there would be a shaking among the people. If we showed a zeal in proportion to the importance of the truths we are handling, we might be instrumental in rescuing hundreds, yea, thousands, from ruin.—*Id., pp. 433, 434.*

\* \* \*

### Trouble Ahead

(Continued from page 13)

the second year his meals continue much as they have during the latter part of the first year. Three meals a day, with fruit juice or tomato juice in between.

**BREAKFAST:** Fruit, fresh or stewed, with very little if any added sugar. Cereal in its various forms, from toast or bread to well-cooked mushes. Milk, preferably boiled, with the addition of some evaporated milk if convenient and desired. This milk will be taken, some on bread or cereal with some to drink, say eight or ten ounces to a meal. No sugar or butter should be added to cereal at any time. Sweets may be allowed in the form of sweeter fruits, as dates, banana, prunes. A little honey may be given, preferably from a spoon, *not on cereal*. These sweeter things should not take the place at any time of the fresh and more acid fruits.

**DINNER:** Potato, preferably baked or boiled with jackets. Tender or puréed vegetables seasoned only with salt; evaporated milk or cream may be added to vegetables as desired. Cottage cheese or an occasional egg. Milk or buttermilk. A little extra starch may be added for the baby who has a good appetite, in the form of a little rice or bread crust, cracker, or toast; or these may at times take the place of potato. There should be eight or ten ounces of milk to drink. The extra sweets mentioned at breakfast, may be allowed at dinner time, unless baby tends to be too fat or shows other signs of getting too much concentrated food.

**SUPPER:** This meal should be about the same as breakfast. Milk toast, plain bread and milk, corn meal mush

and milk, macaroni cooked with milk, are some of the variations of cereal food which may be allowed.

The important thing to remember in connection with this second year of feeding is that no butter, sugar, jellies, or jams should be allowed to creep into baby's diet to educate him away from his liking for plain, untrimmed food. Milk is ever the ideal accompaniment for his cereal and breadstuffs, and his sweets should be given him in the form of fruit, as before mentioned. Until he once tastes of the alluring artificial sweet, he is quite happy and content with his simple fare. Once introduced to artificials, his eating becomes more and more of a problem, and we have, in the yielding to his demands for the more attractive foods, after he has once been introduced to them, the most common and fertile cause of our difficult feeding problems. There is nothing that means so much trouble to the child in the way of future ill health as the formation of wrong eating habits during the second year.

Even though baby eats at the table with the other members of the family, if he is never given anything except what is supposed to be included in his dietary program; if he sees the other members of the family eating what is set before them without any remarks as to what they like or do not like in the way of food, the question of whether he will or will not eat, will not enter his head unless he is ill. An occasional cold or indisposition may make him disinclined to eat, and at such a time as this he should not be overurged, and no anxiety should be shown if he at times does not take his food as ordinarily. Eating in a happy atmosphere of serenity and co-operation, as eating time should always be, leaves little opportunity for the anxieties and antagonisms that may enter to spoil a child's psychology at mealtime. Such a plan carried out is a safeguard against the troubles that are so prone to come in the second year.

## Appointments and Notices

### PUBLICATIONS WANTED

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

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

We have been credibly informed that some who oppose this movement and the truths which

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

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

W. W. Murray, Iron County, Chloride, Mo.

J. Gregory, Route 1, Box 108, Ceres, Calif.

H. G. Miller, 248 Highview Ave., Jackson, Tenn.

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

Richard E. Wilson, 1906 Hefferman St., Nashville, Tenn.

Mrs. H. M. Klock, 826 Hodges St., Lake Charles, La.

William Brown, 3 Brown St., Newmilns, Ayrshire, Scotland.

Miss Virginia Walker, Route 1, Box 24-E, Vicksburg, Miss.

P. J. Raubenheimer, Devon House, Sussex Street, Wynberg, Cape Town, South Africa.



### PRAYER FOR HEALING

A sister in Michigan desires prayer that she may be healed of head, ear, eye, throat, and spine troubles.

## OBITUARIES

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

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

### DR. SHAEN S. MAGAN

Shaen Saurin Magan was born in Battle Creek, Mich., Sept. 24, 1896; and with his son Robert, who was born Sept. 15, 1925, was drowned in Yellowstone Lake, Wyoming, Aug. 31, 1933.

Dr. Shaen was the son of Percy Tilson Magan and Ida May Bauer-Magan. At the time of his birth his father was dean of Battle Creek College, Battle Creek, Mich. In 1901 the family moved to Berrien Springs, Mich., where the father and mother, with Dr. and Mrs. E. A. Sutherland, were leaders in the founding of Emmanuel Missionary College.

Shaen took his high school work at the Nashville Agricultural Normal Institute and his college work in the University of Tennessee. He entered the College of Medical Evangelists in 1917, graduating in 1921 with the degrees of A. B. and M. D. Immediately upon completion of his medical course Dr. Shaen moved to Covina, Calif., joining his brother, Dr. Wellesley Magan, which partnership continued to the sad day of Shaen's death.

Shaen was joined in marriage with Marie Young-Clarke, Oct. 24, 1921. To Dr. and Mrs. Shaen were born two children, Dorothy Marie, born Aug. 21, 1922, and Robert Shaen, Sept. 15, 1925. Mrs. Magan brought to this marriage a daughter, Marjorie, born of her previous marriage.

The tragedy occurred when Dr. Magan, his son Bobbie, and George Steckle were motor-boating on Lake Yellowstone. Both men made a brave attempt to save the little boy, but the lives of all three were lost.

George Thomason, M. D.

Jones.—Mrs. Mary A. Jones died at Syracuse, N. Y., Sept. 4, 1933, aged sixty-six years.

Weis.—Samuel Weis was born in Russia in 1871; and died near Madera, Calif., Sept. 5, 1933.

Hayes.—Mrs. Mamie Hayes was born in South Carolina in 1874; and died near Brooker, Fla., Aug. 31, 1933.

Blakely.—Mrs. Isabelle M. Blakely was born in Missouri, June 20, 1843; and died at Dexter, Oreg., Aug. 12, 1933.

Wasson.—Alpharetta Angeline Goss Wasson was born near Sandyville, Iowa, Dec. 2, 1856; and died Sept. 7, 1933.

Ellickson.—Edwin E. Ellickson was born in Shane, Norway, July 24, 1848; and died at Harvey, Ill., Sept. 19, 1933.

Chase.—Erastus J. Chase was born near Rochester, Minn., Sept. 27, 1857; and died at Grimshawes, N. C., Sept. 7, 1933.

Blackburn.—Margaret Blackburn was born in Ames, Iowa, Nov. 8, 1880; and died at Tucumcari, N. Mex., Sept. 1, 1933.

Mitchell.—James B. Mitchell was born near Newburg, W. Va., Jan. 21, 1857; and died near Morgantown, W. Va., Sept. 21, 1933.

Cummins.—Mrs. Chloe Cummins, née Elliott, was born at Mechanicsburg, Ind., March 31, 1884; and died at Newcastle, Ind., May 28, 1933.

Whitfield.—Mrs. Mary J. Whitfield, née Carter, was born at Goldthwaite, Tex., Aug. 26, 1881; and died at Hinsdale, Ill., Sept. 22, 1933.

Herring.—Mrs. Sarah Jane Herring, née Blacketer, was born in Fulton County, Indiana, in 1855; and died at Wabash, Ind., Sept. 11, 1933.

Brenner.—Genevieve E. Brenner was born near Williamstown, Mich., April 13, 1902; and died at Denver, Colo., Sept. 16, 1933. She was a church school teacher.

Litchfield.—Homer F. Litchfield was born at Dover Plains, N. Y.; and died at St. Johnsbury, Vt., Aug. 3, 1933. He had been a worker in the Vermont Conference for many years.

Riggle.—Eddie Lamont Riggle was born at Newcomerstown, Ohio, Dec. 9, 1892; and died at Phoenix, Ariz., Sept. 4, 1933. He had been a conference worker since accepting the truth in 1925.

Pierson.—William G. Pierson was born in Ohio in 1867; and died at Belleview, Fla., Sept. 9, 1933. Among the surviving children is Robert Pierson, who is engaged in ministerial work in the Southern Union.

Danks.—Mrs. Kizzie Danks, née Marshall, was born Sept. 2, 1882; and died Sept. 20, 1933. Two brothers are in the work.—B. C. Marshall, secretary-treasurer of the Minnesota Conference, and Jess Marshall, a missionary in South America.

Patterson.—Mrs. Martha J. Patterson, née Milam, was born in Alabama, April 3, 1858; and died at Takoma Park, Md., Sept. 11, 1933. Among the surviving children is Dr. Edna Patterson, of the Washington Sanitarium, who was with her mother at the time of her death.

Brown.—Mrs. Nora Brown, née Krum, was born in Jerusalem, Palestine, Dec. 9, 1901; and died at Patterson, La., Sept. 4, 1933. Her parents, Elder and Mrs. J. H. Krum, labored in the United States and in five foreign countries; her brother, Nathaniel, is now serving in South Africa; and she herself was a capable church school teacher.

## The Advent Review and Sabbath Herald

### GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 110 OCTOBER 26, 1933 No. 43

Review and Herald Publishing Association  
Takoma Park, Washington, D. C.

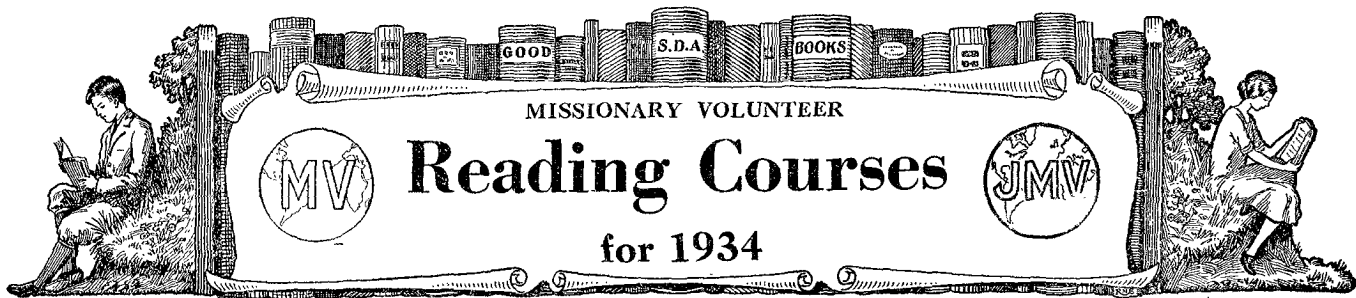
### TERMS: IN ADVANCE

|                 |        |                   |        |
|-----------------|--------|-------------------|--------|
| One Year .....  | \$2.50 | Three Years ..... | \$7.00 |
| Two Years ..... | 4.75   | Six Months .....  | 1.40   |

No extra postage is charged to countries within the Universal Postal Union.

In changing address, give both old and new address.

Make all post office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C.



IT is with satisfaction that we present the list of Reading Course books for 1934, for selection of good books becomes increasingly difficult as the years go by. We feel that the nine books for the three courses, Senior, Junior, and Primary, are of this class, and will be greatly enjoyed by the boys and girls and the young men and women of this denomination. Here are the books:

## Senior Reading Course

### OUT OF THE DEPTHS

The life story of Henry F. Milans, by C. W. Hall. The true story of the life of a man who climbed to the heights of attainment, and was dragged down to the lowest hell by drink. Then comes a miracle—the rebirth and the remaking of a man by a loving God. Intensely interesting, and just now very helpful. 224 pages. Cloth binding. Price, \$1.50. Price in Canada, \$1.95.

### THE FINE ART OF LIVING TOGETHER

By A. W. Beaven. The author, long experienced as a counselor of youth, here gives ideas that are arresting and liberal, yet founded upon the Christian conception of courtship and marriage. 176 pages. Cloth binding. Price, \$1.25. Price in Canada, \$1.60.

### ADVENTURES IN THE AIR

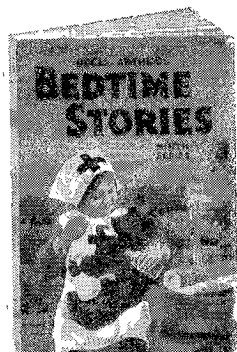
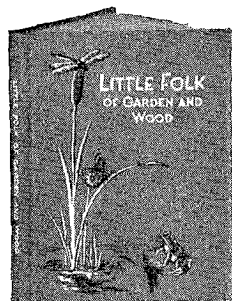
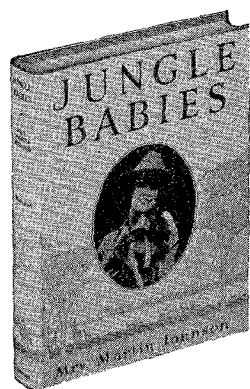
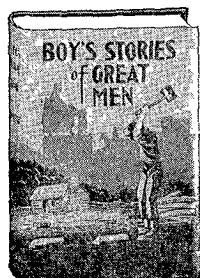
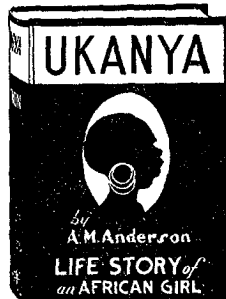
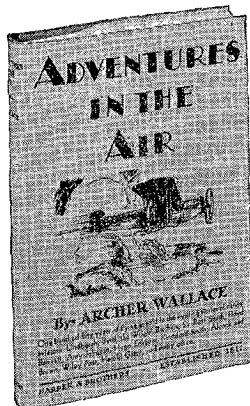
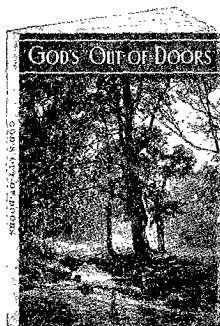
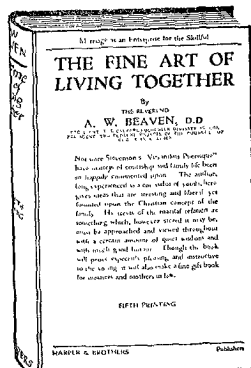
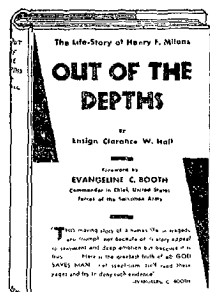
By Archer Wallace. One hundred fifty years of flying as told in the thrilling stories of daring aviators. 110 pages. Cloth binding. Price, \$1. Price in Canada, \$1.30.

### GOD'S OUT-OF-DOORS

By Marian M. Hay. This book will reveal the beauty of nature, and also the wonder and love of nature's God. The message of the out-of-doors should be a spiritual message to the one who understands. Paper covers. Price, 50 cents. Price in Canada, 65 cents.

Full Course, postpaid, \$3.75

Price in Canada, \$5



## Junior Reading Course

### JUNGLE BABIES

By Mrs. Martin Johnson. With charming simplicity, the author, an African traveler, makes the baby animals of the jungle very real. She talks to them as well as of them. Cloth binding, illustrated. Regular price, \$1.75. Our price, \$1.25. Price in Canada, \$1.60.

### UKANYA

By A. M. Anderson. The life story of an African girl, born in a jungle kraal, a daughter of the chief. Her experiences will show the great blessing of missions. 125 pages. Cloth binding. Price, 75 cents. Price in Canada, 90 cents.

### BOY'S STORIES OF GREAT MEN

By Elsie E. Egermeier. The great men of yesterday and today are revealed to the reader in their boyhood life, as their steps were little by little turned into the path of service for mankind. 184 pages. Cloth binding. Price, \$1. Price in Canada, \$1.30.

Full Course, postpaid, \$2.75

Price in Canada, \$3.40

## Primary Reading Course

### LITTLE FOLK OF GARDEN AND WOOD

By Inez Brasier. The glory of the out-of-doors, when the children wander in the meadow, by the stream, on the woodland path, and hear and see for themselves the wonders of nature. A beautiful colored cover. 128 pages. Price, \$1.25. Price in Canada, \$1.60.

### BEDTIME STORIES No. 9

By Arthur S. Maxwell. The series of Bedtime Stories are full of delightful stories and bright pictures, and this is the latest, newest one. Paper covers. Price, 25 cents. Price in Canada, 35 cents.

Full Course, postpaid, \$1.25

Price in Canada, \$1.75

Sacrifice, if need be, to place good books in the hands of the young people. It is a good investment that will pay high interest.

Order early from your Book and Bible House

REVIEW AND HERALD PUBLISHING ASSOCIATION,

TAKOMA PARK, WASHINGTON, D. C.





WASHINGTON, D. C., OCTOBER 26, 1933

EDITOR FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS  
W. A. SPICER F. D. NICHOL C. P. BOLLMANSPECIAL CONTRIBUTORS  
A. G. DANIELLS C. H. WATSON I. H. EVANS  
O. MONTGOMERY W. H. BRANSON J. L. SHAW  
C. K. MEYERS M. E. KERN E. KOTZ  
J. L. MCELHANY E. E. ANDROSS L. H. CHRISTIAN  
A. W. CORMACK N. P. NEILSEN H. F. SCHUBERTH  
A. V. OLSON H. W. MILLER F. GRIGGS  
W. G. TURNER J. F. WRIGHT  
CIRCULATION MANAGER W. P. ELLIOTT

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

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

## The Influence of a Ray of Light in British Guiana

WHEN bidding good-by to one of our believers who was leaving to go into the interior to work among the diamond fields, I commended him to the loving Father's care, and spoke to him about letting his light shine wherever he might be. He took with him some literature and old books he had in his possession.

Though isolated from others of like precious faith and amid blaspheming workmen, he did not fail to let his light shine. His consistent living attracted another soul, to whom he gave a portion of an old book to read. This book was so old that the covers were off and the title could not be discovered, so the man said. This man read it and gave his heart to God, and began observing the Sabbath without delay. Immediately he sought to find out all he could about the rules of the faith, which were explained to him by our brother, and he also put aside his tithe, which he sent to me soon afterward. My heart welled up with joy as I read his letter, sent to announce his decision. Here is a portion of this letter:

"KIND SIR, I presume to write to inform you of a marvelous change that came into my life since the 19th of March from reading a book which I had borrowed from one of your men, Mr. ——. I do not know the name of the book, but the eighth chapter is entitled, 'Where Art Thou?' Yes, the question, 'Where art thou?' brought me to a full surrender on the night of the 19th of March. I stood and asked our blessed God to pardon me for all of my sins and transgressions. My reason for writing this is because I am keeping the Sabbath which the Lord our God has blessed. I shall be only too glad, sir, if you can find this book and post me one."

Then followed the chapter headings that he had seen in the book, by which I might find the one he referred to. The book he read was "Christ the Divine One."

Another part of the letter was as follows:

"I may mention that I have questioned Mr. — for some of the rules, which he supplied as best he could. He then showed me the covenant cards, and I have signed two and am sending one inclosed to you, and do humbly ask that you supply

me with all information concerning the rules of the church till I come. I have inclosed \$4.05 for tithes and the cost of the book, and postage."

Just a weak ray of light shot itself up into the solitudes of the forest, but what a precious gem it has discovered! This brother who went into the interior could hardly read when he accepted the truth, about eighteen months ago. As a result of the exercises of the Sabbath school he has so improved that he rejoices and praises God for the new light. Though so feeble, yet he has been used of God to carry the message up into that isolated spot, and eternity alone will reveal the ultimate results of the labor done. Here is an example of what every consecrated layman may do. J. T. CARRINGTON.

\*\*\*

## "As We Wait for the Summer Rain"

THERE is something akin to the eloquence of Scriptural language in some of the metaphors that come from the lips of the children of nature in the African wilds. Some time ago a missionary of our North Rhodesia field told us of the appeal of a Sikololo chief, of the upper Zambesi region. The heathen chief said: "You are the Sabbath people. We have waited for you many years, as we wait for the summer rain."

The same outpouring of the Spirit upon all flesh that causes these remote peoples to sense their need, seems often also to impress their hearts that the "Sabbath people" have the message of deliverance for them. They are waiting for us to come with the message through which God longs to give them "showers of rain, to every one grass in the field."

W. A. S.

\*\*\*

## As Was the Manner of Jesus

WE visited the believers of the Pootung district in the eastern part of Kiangsu Province. We spent Sabbath days at two places. At the close of the preaching services we dismissed in quite the usual, formal way, and expected the people to separate immediately and return to their homes. Before we could leave the pulpit, however, several persons came forward. Expressing their various needs and telling of their difficulties and afflictions, they requested prayer then and there. Some desired that we lay hands on them, as they had heard was the manner of Jesus and His apostles. Parents with infants in their arms asked for prayer and for a blessing upon their children.

O. B. KUHN.

\*\*\*

## A Chinese Student's Report

THANK the Lord that we, as young people, with both hearts and bodies consecrated unto the Lord, are willing to follow His guidance to do His great work.

During the past three months several tens of students joined the Reading Course band, and many read through all the books listed for this year. Only a few of them failed to cope with the requirement because they lacked one or two books unread. The readers never got tired, even though they went through it many times.

When we were in the midst of war clouds, we felt that prayer was the most important affair of our spiritual life.

Many prayer bands were formed by the members of our society. I remember there was one band of which all the members used to go to the chapel to have an earnest prayer after the light was out. Several things which they asked for were certainly answered. On the occasion of the seventh anniversary of the death of Dr. Sun, we held a prayer meeting for the cause of national difficulty.

On Sabbath afternoons a part of our organized and zealous society members, bringing with them Bibles, Bible pictures, and booklets, used to go to the near-by villages to preach the truth to the farmers; some brought old clothes and medicine, and they engaged in giving treatments to the sick and distributing old clothes to the poor.

All our members, somehow, felt the special blessing of our Lord during this year. Once there was a Swen family of which the parents were so glad to hear the truth. Their children were studying at our school. On Sabbaths they attended our meetings without breaking. Their home is not only neat in appearance, but also decorated with beautiful Bible pictures. Already they have decided to throw away their idols, and before long they should be ready to join our church. Besides this, one of our members was especially chosen to preach the truth to the laborers. Judging from their faces, how sincere and careful they were in listening to the truth! They were like a thirsty person just sighting the water, or a hungry person in seeing the food.

The motto of our service was, "Help the needy, care for the sick." Some members were especially zealous, as shown by their spirit in giving treatment to a sick person in a small hut.

Some members formed a class on Friday evenings, which was devoted mainly to the study of evangelistic work in far-away fields of this country. They made some results, and were preparing to be ready for the calls of the Lord to go to the boundary fields as bearers of the light and truth.

We feel the work of the Lord is so tremendous and our strength is so small. We want your advice and prayers, so we can unite our hearts in bringing faithfully this gospel to others.

A STUDENT OF CHIAO TOW TSENG.  
Kiangsu.

\*\*\*

## News From Bulgaria

THE opening paragraph of a recent letter from Guy Dail, in Sofia, Bulgaria, contains the interesting news that there has just been conducted "the first workers' meeting ever held in Bulgaria as an institute." He goes on to explain:

"They have had workers' meetings of one or two days in connection with the seasons of conference meetings, now and again, but this time we were actually together for the nine days, and made a study of our problems—and in this land there certainly are many of them.

"Just now I am to go out for a month's pioneer work in the province. By pioneer work I mean laboring in out-of-the-way places, but not that we shall be in places where the work has no foothold, for everywhere I shall go there are some who are seeking to hold up the banner of truth."

A report of the workers' meeting in Bulgaria appears on page 19.