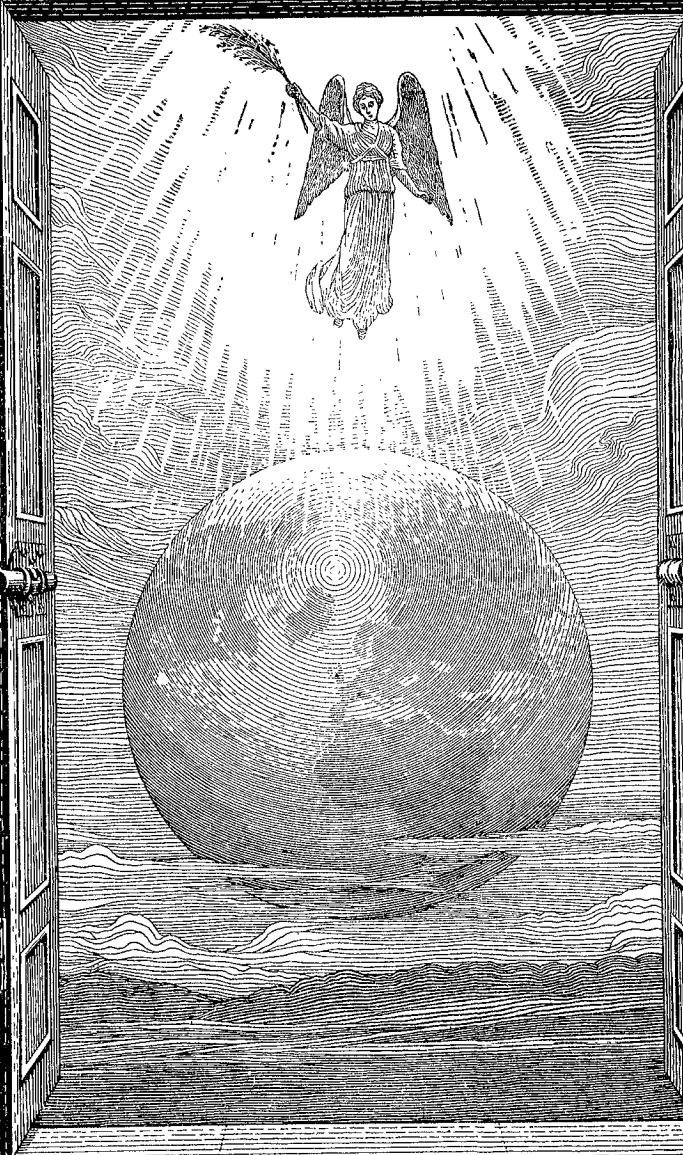


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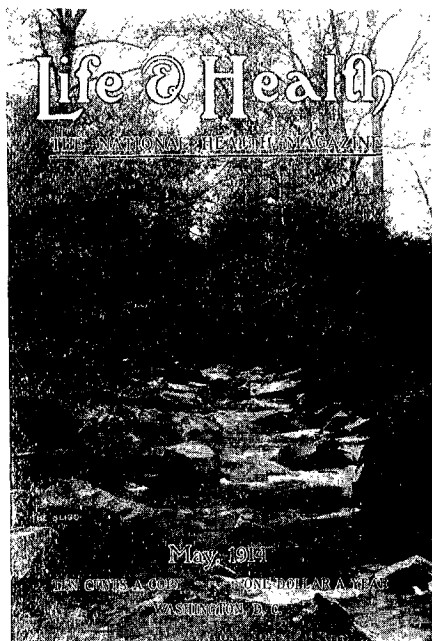
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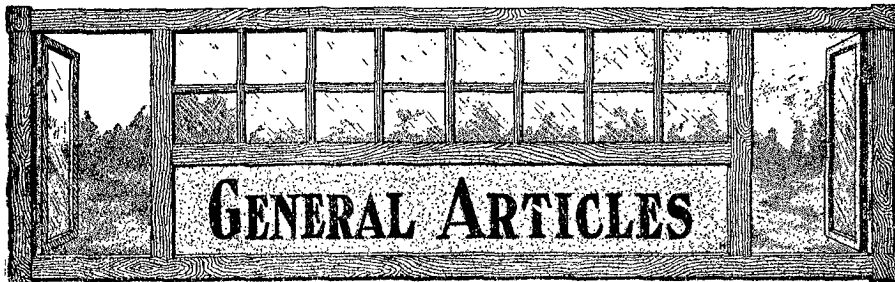
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"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

VOL. 91 TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 7, 1914 No. 19



## The Harp of Life

WORTHIE HARRIS HOLDEN

PERHAPS if life were one glad, blitheful day,  
The sun ne'er clouded with a veil of sorrow,  
Our centered self would while its hours away  
Without a thought or care of the to-morrow.  
So God in love permits the storms to rise,  
And, brooding o'er the chaos of our grieving,  
He forms a world of beauty to surprise  
The hearts that fain earth trials would be leaving.  
Then from the harp of life the chords resound  
Of sympathy and love for fellow being;  
The minor tones of heart compassion found  
Exceed the gleeful notes of pleasure-seeing.  
And heaven lends a Pilot and a Star  
To guide us in our dismal-day endeavor,  
Cheered by the vision of the land afar  
Where sorrow nevermore our joys can sever.  
Portland, Oregon.

## Early Counsels on Medical Work—No. 6

The Health Institute \*

MRS. E. G. WHITE

In the vision given me Dec. 25, 1865, I saw that the health reform was a great enterprise, closely connected with the present truth, and that Seventh-day Adventists should have a home for the sick, where they could be treated for their diseases, and also learn how to take care of themselves so as to prevent sickness.

I saw that our people should not remain indifferent upon this subject, and

leave the rich among us to go to the popular water cure institutions of the country for the recovery of health, where they would find opposition to, rather than sympathy with, their views of religious faith. Those who are reduced by disease, suffer not only for want of physical but also of mental and moral strength; and afflicted, conscientious Sabbath keepers cannot receive as much benefit where they feel that they must be constantly guarded lest they compromise their faith and dishonor their profession, as at an institution whose physicians and conductors are in sympathy with the truths connected with the third angel's message. . . .

I saw that a very extensive work could not be accomplished in a short time, as it would not be an easy matter to find physicians whom God could approve, and who would work together harmoniously, disinterestedly, and zealously for the good of suffering humanity. It should ever be kept prominent that the great object to be attained through this channel is not only health, but perfection and the spirit of holiness, which cannot be attained with diseased bodies and minds. This object cannot be secured by working merely from a worldlying's standpoint. God will raise up men and qualify them to engage in the work, not only as physicians of the body, but of the sin-sick soul, as spiritual fathers to the young and inexperienced. . . .

As to the extent of the accommodations of the Health Institute, . . . I was shown, as I have before stated, that we should have such an institution, small at its commencement, and cautiously increased, as good physicians and helpers could be procured and means raised, and as the wants of invalids should demand; and all should be conducted in strict accordance with the principles and humble spirit of the third angel's message. And as I have seen the large calculations hastily urged by those who have taken a leading part in the work, I have felt

alarmed, and in many private conversations and in letters I have warned these brethren to move cautiously. My reasons for this are that without the special blessing of God, there are several ways in which this enterprise might be hindered, for a time at least, any one of which would be detrimental to the institution, and an injury to the cause. Should the physicians fail, through sickness, death, or any other cause, to fill their places, the work would be hindered till others were raised up; or should means fail to come in when extensive buildings were in process of erection, and the work stop, capital would be sunk, and a general discouragement would come over all interested; also there might be a lack of patients to occupy present accommodations, consequently a lack of means to meet present expenses. With all the efforts in every department, put forth in a correct and judicious manner, and with the blessing of God, the institution will prove a glorious success, while a single failure in any one direction might sooner or later prove a great injury. . . .

The health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the health reform, yet they should not make this the leading theme in the place of the message. Its place is among those subjects which set forth the preparatory work to meet the events brought to view by the message; among these it is prominent. . . . Our people should furnish means to meet the wants of a growing Health Institute among us, as they are able to do without giving less for the other wants of the cause. Let the health reform and the Health Institute grow up among us as other worthy enterprises have grown, taking into the account our feeble strength in the past, and our greater ability to do much in a short period of time now. Let the Health Institute grow, as other interests among us have grown, as fast as it can safely, and not cripple other branches of the great work which are of equal or greater importance at this time. . . .

The health reform is a branch of the special work of God for the benefit of his people. I saw that in an institution established among us, the greatest danger would be of its managers departing from the spirit of the present truth, and from that simplicity which should ever characterize the disciples of Christ. A warning was given me against lowering the standard of truth in any way in such

\* "Testimonies for the Church," Vol. 1, pages 553-564.

an institution, in order to help the feelings of unbelievers, and thus secure their patronage. The great object of receiving unbelievers into the institution is to lead them to embrace the truth. If the standard is lowered, they will get the impression that the truth is of little importance, and they will go away in a state of mind harder of access than before. . . .

God would have a health institution established which will in its influence be closely connected with the closing work for mortals fitting for immortality; one that will have no tendency to weaken the religious principles of old or young, and which will not improve the health of the body to the detriment of spiritual growth. The great object of this institution should be to improve the health of the body, that the afflicted may more highly appreciate eternal things. If this object is not continually set before the mind, and efforts are not made to this end, it will prove a curse instead of a blessing, spirituality will be regarded as a secondary thing, and the health of the body and diversion will be made primary.



### Oneness Must Precede a Revival

W. R. UCHTMANN

"AND the glory which thou gavest me I have given them; that they may be one, even as we are one." John 17:22.

The first indication of an answer to this prayer was at Pentecost. This was the former rain. The full answer will be the latter rain, the manifestation of which will be witnessed by the remnant church in the condition of oneness.

While Peter, James, and John were in the mount with the Lord, when he was transfigured before them, the other nine disciples tried to heal a young man possessed of a devil. They were unsuccessful. We read in "The Desire of Ages" that this was because they were jealous because Jesus had not invited them to go up into the mountain with the other three; and they began to strive among themselves for the highest place. How could God give healing power to men in this condition?

The first step to oneness with Christ is into death, before there can be any resurrection power. Paul knew this well, when he wrote as follows: "I am dead;" "I am crucified;" "I die daily," etc. This was a real experience with him, and he demonstrated that the beautiful resurrection plant only grows on the grave of its possessor. The oneness is in the resurrection with Christ, and one another.

There is a very instructive lesson in Ezekiel 37. After the prophet viewed the dead bones, and God's divine plan of raising them, he was told to take two sticks. These showed the divided state of Israel. Sticks, or scepters, were used by rulers as a sign of their kingly authority. It was so in Esther's day, and it is so now. Each king has his scepter. But in Gen. 49:10 we read both a promise and a warning: "The scepter shall not depart from Judah." Christ came

through Judah. The two sticks were next seen in the hand of the prophet, and lo, they became one. In verse 19 we see that the church in the hand of God will become one. This is the very work the remnant church is doing; namely, bringing the true believers back into the good old paths, under the banner of Prince Immanuel, which means the keeping of the commandments, and having the spirit of prophecy, for the two sticks first became one in the hand of the prophet. Compare Eze. 37:19-24 with John 10:16. Let us pray earnestly for the hastening of this event.

Boston, Mass.



### The Biblical Doctrine of Predestination

L. L. CAVINESS

THE recent study of Romans in the Sabbath school lessons has many times brought to mind that which Peter said of Paul's writings: "In which [Paul's writings] are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Peter 3:16. One of the scriptures of which this is very true is Rom. 8:29, 30: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." To interpret this scripture to mean that God predestinates some people to be saved, and that he predestinates others to be lost, is certainly to wrest the scripture to one's own destruction; for one is led to decide either that God has predestined him to be saved, so that no matter what he may do he will be saved anyway, or that he is predestined to be lost, and so gives up all hope and plunges recklessly into sin. Either interpretation is to the interpreter's own destruction.

Let us therefore consider the real meaning of this text. One of the best ways is to consider the real meaning of the five Greek words here translated "foreknow," "predestinate," "call," "justify," "glorify." We should first, however, consider the context of the scripture we have before us. We have been told that the Spirit of God in us prays in us more than the words we are led to utter in prayer. Verse 26. It prays that God's will be done in us; and God, knowing this, understands the prayer though not expressed in words. Verse 27. We know, as we love him, that all that he wills to send us is for our good. Verse 28. The context suggests that the next verses should tell what God's will is. Let us see.

The Greek word here translated "foreknow" is προγινώσκω. To find the meaning of this word, it is not altogether safe to be satisfied with consulting a Greek dictionary or with reading what some commentator says the word means.

The commentator may have some theological dogma to uphold, and the Greek dictionary may give the usual classical Greek meaning for the word, but that may not be the way it has been used in the Bible. We all recognize that the meanings of English words have changed with time and environment. It is equally true of the Greek.

We shall, then, consider how the word is used in the Scriptures. It occurs in the following five places, which we quote: (1) 1 Peter 1:20: "Who [Christ] verily was *foreordained* before the foundation of the world, but was manifest in these last times for you." Yet we understand that Christ, though foreordained as a Lamb, was free to refuse to be slain, even to the very last; (2) 2 Peter 3:17: "Ye therefore, beloved, seeing ye *know* these things *before*, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Here believers foreknow but are warned that they may be led away and fall; (3) Rom. 8:29, which is the text under discussion; (4) Rom. 11:2: "God hath not cast away his people which he *foreknew*." Certainly no one would claim that every Jew will be saved, even though God did "foreknow" the whole nation; (5) Acts 26:5: "Which [all the Jews] *know* me *from the beginning*, if they would testify, that after the most straitest sect of our religion I lived a Pharisee." Truly the Jews' foreknowledge of Paul's carefulness as a Pharisee, in no sense bound Paul to continue to be a Pharisee, either strict or not strict.

The Greek word translated in our text "predestinate" is προορίζω. This word occurs in the following four places: (1) 1 Cor. 2:7: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God *ordained before* the world unto our glory." Here it is not persons but wisdom that is "predestinated;" (2) Acts 4:28: "For to do whatsoever thy hand and thy counsel *determined before* to be done." The twenty-seventh verse shows that what is referred to is the method of Christ's death; (3) Rom. 8:29, 30, which is again the text under discussion; (4) Eph. 1:5-11: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, . . . in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." But we know that he wills that every one should be a free moral agent, able to receive or reject the salvation that he offers.

Let us next consider whom God calls. In John 1:9 we are told that Christ comes as the true light to "every man that cometh into the world." Again, in Rev. 3:20 we read: "Behold, I stand at the door, and knock: if *any man* hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Ezekiel is commanded: "Say unto them, As I live, saith the Lord God,



I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways." Eze. 33: 11. Paul himself says in another epistle: "For this is good and acceptable in the sight of God our Saviour; who will have *all men* to be saved, and to come unto the knowledge of the truth." 1 Tim. 2: 3, 4. Many other texts might be cited to show that God's call is to every one, and only those who refuse to hear it will be lost. It almost seems a blasphemy against God to suggest that he predestinates any to be lost, or fails to call every one.

Next, for how many does God provide justification? John the Baptist said, "Behold the Lamb of God, which taketh away the *sin of the world*." Paul in this very book of Romans says, "By the righteousness of one the free gift came upon *all men* unto justification of life." Rom. 5: 18. Of course not all accept this justification, but God provided it for all. Christ bore the sins of *all* the world on the cruel tree. By Christ's death the penalty of the sins of *all* was met, and they have but in faith to claim the justification thereby provided.

Now the fifth word, glorify, comes from the Greek *δοξάζω*. This word is used more than fifty times in the New Testament. Of these more than thirty refer to *man glorifying God*. Paul uses the word ten times.

In none of these cases does the word glorify refer to giving eternal life; it rather seems to give the general idea of showing honor. In most of the instances this is honor shown by men to God. Now in what way does God show men honor? I think all will agree that the greatest honor that God has shown humanity is in giving his own Son to be our elder brother, and to remain one of us, a man yet God, through all eternity; even as expressed in our text, "That he might be the first-born among many brethren." If all would only accept this relationship to Christ! He died that all might become children of God and joint heirs with himself.

To summarize in conclusion: God knows all things and all persons before they come into existence. The goal or destiny he prearranges for all is a conformity to the image of his own Son. After bringing them into existence, he calls each one to consent to the working out of this plan. Christ died to provide justification to every one. In doing so he honors men by becoming a man and our brother, while still the Son of God. Will not all be led to exclaim with Paul, "What shall we then say to these things?" If God has this plan for all, who can hinder any from being saved if only of his free will he accepts the plan?



## The Righteousness of Christ

C. P. WHITFORD

THE righteousness that will be accepted when the Lord comes is the "righteousness of God," and God's righteousness can only be obtained by

faith. The gospel is "the power of God unto salvation to every one that believeth;" it is the gospel that makes manifest the righteousness of God, and by the gospel the fruits of righteousness (which is right doing) are made to appear in the life of the believer.

He that is born of God overcomes the world through faith. It is faith that lays hold of the mighty power of God; and his power alone does the work; or, in other words, we are enabled to do that which only the power of God working through us can do. How the power of God can work in a man accomplishing that which he could not possibly do for himself, no one can tell. It would be as easy to tell how God can give life to the dead. How the Spirit works in a man to subdue his passions, and to make him victorious over pride, envy, and selfishness, is known only to the Spirit. It is sufficient for us to know that it is done, and will be done in every one who wants, above all things else, that work wrought in him, and who trusts in God for the performance of it.

It is not within any man's power to do righteousness, even though he wants to. Listen to Paul: "For I know that in me . . . dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." Paul here tells us that it is utterly impossible for him to do good. He also teaches, in Rom. 7: 17, that when he did that which he did not want to do it was not he himself that did it. Do you ask me who it was that did the evil? Paul answers this: "If then I do that which I would not, . . . it is no more I that do it, but sin that dwelleth in me." Was it sin, then, that did the works, or was it Paul? Accepting Paul's word, we must acknowledge that it was sin which did the works, and not he himself. In view of Paul's deplorable condition, trying to do righteousness but failing every time, he exclaims, "O wretched man that I am! who shall deliver me from the body of this death?" Is there no deliverance from the bondage of sin?—Yes, there is complete deliverance. Where can it be found?—Through Jesus Christ our Lord. Rom. 7: 25.

Paul had been a servant of sin. His members had been used as instruments of unrighteousness unto sin. He was the servant of Satan, whom he obeyed (Rom. 6: 16); he was free from righteousness (Rom. 6: 20), and yet he was blameless touching the law. But when he came to believe in Christ—accept of Christ as his Saviour—when he had lost all confidence in himself and his ability to keep the commandments of God, and looked away from self to Jesus as the one who was able to keep them perfectly for him, then it was that he became justified by faith. "His faith is counted for righteousness." Rom. 4: 5. Doing the law himself, the reward would be of debt, and not of grace. "Where is boasting then? It is excluded. By what law?

of works? Nay: but by the law of faith."

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 27, 31. To make the law void is to show by the life that it is considered of no consequence. To make the law of God void is to break it; but the law itself remains the same, whether it is kept or not. Making it void affects only the individual. Therefore, when the apostle says that we do not make void the law of God by faith, he means that faith establishes the law in the heart. It is faith itself that obeys or keeps the law. "Faith is the substance of things hoped for." If the thing hoped for be righteousness, faith establishes it.

Paul said that it was sin dwelling in him that caused him to do the things he would not. He said that he himself could not do the things he wanted to do. Then what power was it in Paul that caused him ever to do good? Listen to this extract taken from his letter to the Hebrew brethren, as recorded in Heb. 13: 20, 21: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, . . . make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever."

We must all acknowledge, with Paul, that it is not in us to do good works, "for what I would, that do I not; but what I hate, that do I." Rom. 7: 15. It is manifestly impossible for us to do good works, and yet we must do good works, for we are to be judged by our works. Do you say this is a contradiction, that it is paradoxical, that you cannot understand it? Who can understand the mystery of godliness, Christ manifest in the flesh? The whole plan of salvation is a mystery that none of us can fathom, yet there are many who profess to believe it. But, alas! where is the faith that actually works by love?

For many years we have been wanting to do good, trying to do good, and all these years there has been a law in our members that when we would do good, evil was present with us, and so we have concluded that if we do the best we can, such doing will satisfy the requirements of God. But is this true? Will it be safe to settle down upon the belief that if we do the best we can we shall be saved? The promise of a home in the kingdom of God depends upon implicit obedience to all the commands of God. "Here are they that keep the commandments of God." Rev. 14: 12. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26: 2. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." Matt. 7: 21.

We are in an utterly lost and ruined condition. We are not able to help ourselves, and yet we must avail ourselves of the means provided for our salvation. We must do that which only the power of God working through us can do, and in so doing we are doing better than we can do. We are doing the impossible. It is impossible for a man to walk on water, yet Peter did it when he exercised faith in Jesus. Since all power in heaven and earth is in the hands of Christ, and this power is at our disposal, even Christ himself coming to dwell in the heart by faith, there is no room for finding fault with God for requiring us to do the impossible. For the things which are impossible with men are possible with God. Luke 18:27. Therefore we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6.

What remains for us to do?—Simply choose whether or not we will let God work in us that which is good. God never invades the freedom of the will. I, as an individual, am left free to choose whether I will yield my members as instruments of righteousness unto God, or as instruments of unrighteousness unto sin. Rom. 6:13. If I have completely emptied myself of self, if I have surrendered every power of my being unto God, then, and not till then, will he come in and take full possession of my very being. When he does this, then he can use me to do righteousness, so it is proper for me to say, Now if I keep the commandments, it is no more I that keep them, but Christ that dwelleth in me. See Rom. 6:20. The fruits of righteousness, or right doing, are the result of my having yielded all that I am, have, and are, to God, and so the power is all of God and not of me. Through me he has kept the commandments. I can say as did my blessed Saviour, "I can of mine own self do nothing" (John 5:30), "but the Father that dwelleth in me, he doeth the works." John 14:10. Thus it is that God lives in us to will and to direct all our understandings, and thus it is that God himself does the work through us.

This gives to Christ all the glory of our salvation. We have no part of the purchase price to pay. It is only when we understand this that we can catch the inspiration of Paul, and say with him, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." The apostle realized what his words meant when he said, "For I am determined not to know anything among you, save Jesus Christ and him crucified." He knew that it meant the surrender of every power of his being to the service of God.

When we as completely yield ourselves to God as we have in the past yielded to Satan, then definite results will be seen in our characters and lives. We well may be compared to an instrument. What it will do depends entirely upon the one in whose hands it is. There is, however, this difference between us and an instrument: We have the will or

power to choose who shall use us. But it is not in our power to do the work, and yet we are commanded to keep the commandments of God, and we must keep them if we are saved, and all this time we are helpless to do the very thing we are commanded to do. If I am an instrument in the hands of God, he cannot use me to do evil works, nor can he permit me to do evil as long as I remain in his hands. If I am kept from doing evil, he must keep me, because I cannot keep myself. But he wants to keep me from evil, for he has shown his desire, and also his power to fulfill his desire in giving himself for me. Therefore as long as I keep my eyes upon him I shall be kept from evil.

"Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen." Jude 24, 25.

Orlando, Fla.

### Talking in Unknown Tongues

ELIZA H. MORTON

MUCH is being said in these days about the gift of tongues, and there are many manifestations of what is unmistakably supernatural, and on the surface appears to be from God.

The Bible clearly states that devils have the power to do miracles; that they sometimes cause men to speak in unknown tongues has been manifest. A writer in a well-known periodical says in describing missionary work in the Orient, "We have positive proof that demons as well as the Spirit cause speaking in tongues." He then relates an instance of a man thus speaking, never mentioning the name of Christ, and becoming very angry when his words were tested by the Bible.

Some of these Spiritualistic mediums, for they are such, even though denying the name, use vile and profane language, interspersed with exhortations to holiness and confession of sin; others are more careful in their verbal expressions, and acknowledge that Christ came in the flesh, even as did some of olden times. A hypnotic power usually accompanies these manifestations.

When one comes in contact with what claims to be this gift, it is well to inquire.—

1. How was it obtained—by personally agonizing and struggling to obtain it, or did it come through the instrumentality of the Spirit itself? 1 Cor. 12:11.

2. Was it given for service (Acts 2:11), and is it of use in foreign lands?

3. To what does it call attention—to the gift or to a special message? John 1:23.

4. Is it manifest when many unbelievers are present? 1 Cor. 14:22.

5. Are its teachings in harmony with those of the Bible? Isa. 8:20.

6. What is the daily life of the one who speaks the unknown tongue? Matt. 5:13.

The answers to these questions will help the investigator to determine the source and origin of the gift manifested.

◆ ◆ ◆

### Maryland, the Land of Religious Liberty

C. E. HOLMES

It is plainly taught by encyclicals of the popes that freedom to believe whatever the conscience dictates is a serious error. Whenever anything is said questioning the position of the Roman Church in regard to religious liberty, Catholics immediately refer to the early history of Maryland. It is claimed that Lord Baltimore, a Roman Catholic, was the first to give religious liberty in this country. As a contribution to this controversy, we quote the following statement from a man who was in a position to know whereof he spoke:—

"Even in Maryland, so loudly praised for freedom of opinion in religion, this worse than Draconian code was enacted in 1649, in 'An act concerning religion:'—

"Be it ordained and enacted by the Right Honorable Cecilus, lord baron of Baltimore, with the advice and consent of the General Assembly, that whatsoever person within this province shall blaspheme God, that is, curse him, or shall deny our Saviour Jesus Christ to be the Sonne of God, or shall deny the Holy Trinity, the Father, Sonne, and Holy Ghost, or the Godhead of any of the said three persons of the Trinity, or the Unity of the Godhead, or shall utter any reproachful speeches, words, or language concerning the said Holy Trinity, or any of the said three persons thereof, shall be punished with death, and confiscation of all his land and goods to the Lord Proprietor and his heires."

"This act proceeds to provide that if any one shall disturb or molest any person professing to believe in Jesus Christ, for or in respect of his religion, or the free exercise thereof, such offender shall pay treble damages to the person so wronged or molested, besides the sum of twenty shillings sterling in money, one half to the lord proprietor and the other half to the party wronged or molested.

"Thus we find this so-called 'act of toleration,' which punished by fine any one who interfered with another's free exercise of his religion, also punished with death any one who preferred to doubt the doctrine of the Trinity, or the Godhead of Christ. *It gave religious freedom with one hand, and took it away with the other* [italics mine]. Need we wonder that it was called by some 'a cursed intolerable toleration'?"—*Ainsworth R. Spafford, LL. D., librarian of Congressional Library (1864-97). Read before the Washington Academy of Sciences, April 15, 1899, and printed in the Proceedings Washington Academy of Science, January, 1900. Printed in the government report of the "Celebration of the One Hundredth Anniversary of the Establishment of the Seat of Government in the District of Columbia, 1800-1900," page 232.*



WASHINGTON, D. C., MAY 7, 1914

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## Editorial

### One of the Hard Times in Missionary Pioneering

THIS is a word concerning one side of the pioneering on the missionary frontiers which our missionaries do not emphasize in their reports. The missionaries love to tell of the victories gained and of the progress of the work, of the breaking down of barriers and of the winning of souls. Now and then, however, at the far frontiers, where facilities and comforts are few, the workers have to fight a very personal battle. We catch just a glimpse of this in the letters from the fields to the Mission Board office. We venture to take a few statements from a recent letter from Elder W. B. White, president of the South African Union Conference, who has charge of the work of the mission stations in the South African interior. These stations are fortunate in having in the South African colonies a home base to which workers requiring special attention healthwise can resort for recuperation and medical care. Writing in a personal letter of the rather trying times some of the mission station workers have been having, Elder White says:—

I am glad to say that Brother R. P. Robinson is making a fine recovery from his operation for appendicitis. I visited him Sabbath at the sanitarium. In two weeks we shall pass him on to the Spion Kop Mission, where he will spend some time with Brother F. B. Armitage while convalescing. Sister Robinson in the meantime helping Sister Armitage in the mission work. Later it is planned to send them on to the Solusi Mission [our first Matabele station] for a time, and then on to join Brother W. H. Anderson in the work in Barotseland.

I think I wrote you that Sister Anderson has had a very serious time with the fever. I have received a letter from Brother Walston, of Solusi, who has been up to Brother Anderson's mission, stating that Sister Anderson was past the crisis, and it was hoped would soon be very much better. For this we all rejoice.

Brother F. B. Jewell (who was disabled soon after having reached Tsungwesi, by an accident that induced sciatic rheumatism) was brought down to our sanitarium after having failed to recover

by measures possible in the mission field. He is now able to walk quite naturally, and in two months we believe he can return to Tsungwesi. We had to rush Brother Hubert Sparrow and Brother J. R. Campbell to the assistance of Brother Sturdevant, who was left alone at Tsungwesi. He has had to work very hard, and was himself about disabled. But we have sent two good men to help.

Elder Anderson has had to work very hard in Barotseland. We ought to send him help also, and must as soon as the rainy season is over. The great drought now seems to be quite broken, and rain has fallen in different parts of the country, but too late in many cases to save the crop. However, it may provide grass for the cattle. One of our Dutch brethren wrote me that unless rain came within the next month, he would be ruined, for his cattle would all die.

This is more of personal news than we usually put out through the papers, but this glimpse of the battle that is going on in the South African fields will, we know, appeal to the hearts of our brethren and sisters in the churches in a very personal way. We must never forget that along with the gifts for missions, for which the fields thank the brethren in the churches, there is constant call for prayer in behalf of the workers. The work is pushing on into regions that are not healthful, and yet there the people are, millions of them, waiting unwarned, with no knowledge of the Saviour, and our brethren and sisters are pushing the mission stations on and ever on into regions beyond, in order to save the lost and the perishing. It is a real battle, and the farther we push on with it, the greater need of earnest haste in the doing of the work.

W. A. S.

### All the Members Suffer

THE unity of the whole family of heaven as well as of the household of faith on earth is beautifully expressed by many scriptures, but perhaps by none more distinctly than by this: "And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof." 1 Cor. 12: 26, 27.

Paul uses the illustration of the human body to impress more strikingly the vital connection between the several members of the household of faith. The hand is hurt, and in that hurt the body is injured. A limb is crushed, and in that crushing the whole physical organism suffers. An internal organ ceases to function properly, and at once the body is sick.

So with the body of Christ on earth, and so with the family of God in heaven and throughout the universe. When one of our physical members is injured, we do all we can to restore it. If it is a vital organ, we may even expend all our

substance to bring it back to the condition it was in before the injury took place.

When the human race, members of God's household, fell into the pit of sin and received the fearful injury which came therewith, the whole family of heaven suffered. This race was a member of God's household; and as this member suffered, all the members suffered with it. At once Heaven set about it to do all that even Heaven could do to bring about restoration. How close home it came to the divine Head of the heavenly family must be judged by what was done to restore the injured member and "heal the wound that sin had made." And "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life."

And did not Heaven suffer?—Heaven not only suffered in the injury to the race, but gave life—the life of God's own Son—to mollify the wound and heal the hurt. God could have said, Cut off that rebellious race and cast their world out into the blackness of nothingness. Or he could have spoken the word, and man and the world that was given him for his abode would have been consumed in the fires of his vengeance. But no; he preferred restoration rather than destruction. It is to the eternal glory of his name that he chose to win man back rather than cut him off in his folly and blot him out of existence.

This effort of the Almighty to save his universe from disruption and to save man from the consequences of his own unwise choosing ought to fill our hearts with love; ought to make us feel that heaven is near; that God has not turned his face away from us, but instead is reaching out after us to encircle us in the arms of his love.

And that is why Inspiration beseeches us "by the mercies of God" that we present our bodies a "living sacrifice, holy, acceptable unto God," which is our "reasonable service." That is why Inspiration urges that we "be not conformed to this world" but be "transformed" by the renewing of our mind, and "prove what is that good, and acceptable, and perfect, will of God." Rom. 12: 1, 2.

The mind of him who has been "sold under sin" must needs be transformed if it would express in any degree the purpose of the sinless and sin-hating but sin-pardoning God. To be conformed to this world means either to love the ways of the world and walk in them, or to walk in the ways of the world because of a desire in our hearts to stand well in the eyes of the world.

But being transformed is something entirely different. That takes hold of

the very life of an individual. It means such a change in the individual that he will hate what once he loved, and love what once he hated. It is accomplished by the renewing of the mind through the work of the Holy Spirit. It means letting "this mind be in you, which was also in Christ Jesus," who humbled himself; who made his life a sacrifice; who took our sins upon him that we might take his righteousness upon us; who was formed in the image of man that we might be re-formed in the image of God.

When that work has been wrought in us, then we prove what is "that good, and acceptable, and perfect, will of God," by expressing that will in our lives. We do what God would have us do, because our will is surrendered to God's will, and God's will is operating our members to accomplish his purpose, instead of our own will operating our members to oppose and thwart his purpose.

When we are in that condition, there is no breach between us and God; the injured member has been restored, and Heaven ceases to suffer on account of the injury of that member. That puts us in the channel of God's purpose, and he can use us to his glory.

When all have been saved who will accept the salvation offered by the Saviour of men, the wound that sin has made will be healed. And when this world has been purified by fire, and, in all the splendor of its restoration, has become the eternal home of the redeemed, the wounded race will have been restored, and the injured world itself will have been healed of its hurt. The open sore of sin will be healed forever. No member of the body of Christ, no member of the family of heaven, no member of God's household of inhabited worlds, will be suffering or causing others to suffer with it. That is the glorious prospect that looms bright before the faithful follower of our God. In the hope of that healing we find hope and peace and comfort which the world cannot give and cannot take away.

C. M. S.

### Missionary Literature

WE have been asked by several correspondents what literature they should use in awakening the people to the dangers threatening our liberties from the Catholic propaganda and other church-and-state movements. We have replied unhesitatingly, "The literature prepared and published by Seventh-day Adventists." Why this counsel? We answer, Because in this literature the principles of civil and religious liberty are clearly set forth in their relation to the Scriptures of Truth and to the times in which we live.

There are some excellent religious journals published by other denomina-

tions. These journals express much truth, but oftentimes this is intermingled with specious error; and while the truth is expressed in its general relationship to Christianity, no attempt is made to teach it in its relationship to that phase of the gospel message which is due the world at the present time.

The publications of the Baptist Church clearly teach the doctrine of immersion as the only Scriptural method of baptism. With the advocacy of this vital truth we are in hearty accord. The doctrine of free grace is precious to the heart of every Methodist, and in this belief we rejoice as a people. In the Lutheran papers the blessed truth of justification through faith is taught and emphasized. These papers minister good to many of their readers, and exert an ennobling influence in the lives of the members of these churches. We wish them Godspeed in all their efforts to build up the kingdom of Christ in the earth.

But in the light of the development of prophetic truth for these days, these cardinal doctrines of the Bible are placed in a new setting in the great circle of truth. For instance, it is not for us to see the truth of justification through faith in Christ in the setting alone in which Luther placed it, but in its particular setting in the message of God for this generation. This doctrine should mean today all that it meant to Luther, and more. It means a preparation to stand, a little way from this, in the sight of a holy God without an intercessor. It means a preparation to meet the King face to face at his coming. It means a power in the life to stand against "the beast and his image."

At the present time there are published in various parts of the country a number of journals which have as their burden the safeguarding of the liberties of the American people. These papers carry on an active propaganda against the efforts of the Roman Church. While we cannot approve many of their methods, which partake to a large extent of the partisan and religio-political spirit of Romanism itself, we do not question that they accomplish good in the campaign in which they are engaged. But the basis of their opposition to Rome is quite different from the basis of the opposition by Seventh-day Adventists. While these journals stand for some excellent principles, they carry on their work with partisan zeal rather than with a missionary spirit. Their efforts are not for the salvation of the Romanist, but to oppose Rome. To them the triumph of their cause is above the salvation of the individuals opposed to that cause.

We do not doubt that God may even overrule these efforts as deterrent forces for the sake of his truth; and for

our friends and neighbors engaged in this propaganda against evil we have the kindest wishes. We cannot, however, afford to be classed with them in their opposition to Rome. Our opposition must spring from a different motive. We stand opposed to Roman aggression today not because we are anti-Romanists, but because we recognize the fact that the ascendancy of her principles means the ensnaring of souls. We stand opposed to evil principles whether advocated by Rome or by those who are fighting Rome. The salvation of the Romanist should appeal as strongly to our hearts as the salvation of Protestants. We recognize that the situation which exists is a fulfillment of the prophecy of the Word, and the only way that the crisis can be met is by the power of the Word. We cannot trust to numbers, political influence, logic, or argument. Our help must come from God. We must proclaim his warning message, and let his Spirit seal it to the good of the honest hearted.

The great mass of mankind, according to the inspired penman, will reject God and go down to destruction. We cannot hope to save the mass of humanity, but we can hope to find in the mass honest souls, both Romanists and anti-Romanists, who love God and desire his truth; who are reaching out not only for civil liberty, but above all for soul liberty. It is for these we must labor. Wherein we permit a partisan spirit to enter our hearts, we nullify the very work which God has called us to do. It is for these reasons that we should use our own literature in this present crisis.

The *Protestant Magazine*, *Liberty*, the *Watchman*, and the *Signs of the Times* (weekly and monthly),—all these journals have been prepared with special reference to these times in which we live, and they present the truth in the setting in which it belongs in this period of the earth's history. Let us make liberal use of our denominational literature just now. The minds of men are open for study. Thousands are looking out into the world, and as they witness the gathering of the forces of good and evil for the last great conflict, are inquiring what these things mean. It is our privilege, under God, to answer this inquiry, to point them to the prophetic word, and its striking fulfillment which is taking place before our very eyes.

Surely if we do not improve the opportunity afforded by the present agitation throughout the country to place in the hands of our neighbors the books and tracts and periodicals which explain these vital questions, we shall indeed be recreant to our trust. Let us recognize the opportunity before us, and enter the door which the providence of God has opened.

F. M. W.



Foreign Mission and Relief Funds

HEREWITH is submitted the report of the receipts of the foreign mission and relief funds for the first three months of 1914, being the record of each local and union conference in North America. It is to be greatly regretted that conditions necessitate the rendering of a report with such a poor showing. On account of all that is involved in our success or failure in raising these funds, the careful consideration of the report by the REVIEW readers is earnestly requested.

The appropriations of the General Conference for 1914 have been based upon the expectation of securing offerings equivalent to a full fifteen cents per week per member, our calculations being based upon a membership in North America of 65,013. This would furnish

the General Conference for its operations \$507,100, every dollar of which would be required to meet the necessities of the General Conference on account of the great expansion of the work during the past year.

The extra five cents per week per member called for, should yield \$169,000 for the relief of our institutions. The report shows that there should have been received for the quarter just closed \$169,033.80, one fourth of which would have been for the relief of our institutions, and three fourths for the work of the Mission Board. The total receipts, however, have been \$78,754.64, hardly 50 per cent of the amount desired, and \$48,000 less than the actual requirements of the General Conference, with nothing, of course, for the relief of our institu-

tions, as in this relief measure it is understood that no funds will be available for the relief of the institutions until the full fifteen cents per week per member for missions has been secured. Only two conferences and one mission field have made a perfect record. Almost all others show a deficit ranging from 50 per cent to 75 per cent.

We are already well into the second quarter of the year, and unless instant attention is given to this situation and determined effort put forth to correct it, most serious embarrassment is sure to come to our foreign mission work before the year closes. All conference and church officers are therefore urgently requested to give this matter their immediate attention. The situation demands prompt attention. W. T. KNOX.

Statement of Twenty-Cent-a-Week Fund for Quarter Ending March 31, 1914

CONFERENCES	Member-ship	Amt. at \$2.60 per member	Amount Received	Amount Short	Amount Over	Net Amount Short	Net Amount Over
ATLANTIC UNION							
Central New England .....	1267	\$ 3294.20	\$ 1347.31	\$ 1946.89	\$	\$	\$
Greater New York .....	1101	2862.60	1796.83	1065.77			
Maine .....	449	1167.40	464.36	703.04			
New York .....	815	2119.00	501.19	1617.81			
Northern New England....	540	1404.00	702.78	701.22			
Southern New England....	496	1289.60	423.80	865.80			
Western New York .....	840	2184.00	1285.75	898.25			
Totals .....	5508	14320.80	6522.02	7798.78		7798.78	
CANADIAN UNION							
Maritime .....	239	621.40	317.86	303.54			
Ontario .....	501	1302.60	287.67	1014.93			
Quebec .....	136	353.60	268.42	85.18			
Newfoundland .....	57	148.20	193.68		45.48		
Totals .....	933	2425.80	1067.63	1403.65	45.48	1358.17	
CENTRAL UNION							
Colorado .....	1703	4427.80	1848.53	2579.27			
East Kansas .....	1182	3073.20	1555.37	1517.83			
Nebraska .....	2073	5389.80	4395.60	994.20			
North Missouri .....	697	1812.20	567.73	1244.47			
Southern Missouri .....	680	1768.00	763.48	1004.52			
Western Colorado .....	465	1209.00	409.22	799.78			
West Kansas .....	868	2256.80	1086.19	1170.61			
Wyoming .....	517	1344.20	795.99	548.21			
Totals .....	8185	21281.00	11422.11	9858.89		9858.89	
COLUMBIA UNION							
Chesapeake .....	605	1573.00	909.35	663.65			
District of Columbia .....	771	2004.60	1187.78	816.82			
Eastern Pennsylvania .....	1150	2990.00	1301.40	1688.60			
New Jersey .....	726	1887.60	901.26	986.34			
Ohio .....	2000	5200.00	2525.87	2674.13			
Virginia .....	514	1336.40	463.50	872.90			
West Pennsylvania .....	790	2054.00	1054.97	999.03			
West Virginia .....	172	447.20	232.13	215.07			
Totals .....	6728	17492.80	8576.26	8916.54		8916.54	
LAKE UNION							
East Michigan .....	1532	3983.20	1734.82	2248.38			
Indiana .....	1732	4503.20	3633.40	869.80			
Northern Illinois .....	1403	3647.80	2680.20	967.60			
North Michigan .....	784	2038.40	687.45	1350.95			
Southern Illinois .....	614	1596.40	810.26	786.14			
West Michigan .....	2444	6354.40	2586.91	3767.49			
Wisconsin .....	2594	6744.40	2044.71	4699.69			
Totals .....	11103	28867.80	14177.75	14690.05		14690.05	
NORTHERN UNION							
Iowa .....	2343	6091.80	2694.89	3396.91			
Minnesota .....	1715	4459.00	3741.68	717.32			

CONFERENCES	Member- ship	Amt. at \$2.00 per member	Amount Received	Amount Short	Amount Over	Net Amount Short	Net Amount Over
North Dakota .....	1303	\$3387.80	\$ 769.86	\$2617.94	\$	\$	\$
South Dakota .....	948	2464.80	1863.06	601.74			
Totals .....	6309	16403.40	9069.49	7333.91		7333.91	
NORTH PACIFIC UNION							
Montana .....	452	1175.20	794.17	381.03			
Southern Idaho .....	647	1682.20	954.99	727.21			
Southern Oregon .....	573	1489.80	762.29	727.51			
Upper Columbia .....	1900	4940.00	2290.04	2649.96			
Western Oregon .....	1831	4760.60	1313.41	3447.19			
Western Washington .....	1592	4139.20	1059.66	3079.54			
Alaska .....	4	10.40	7.25	3.15			
Totals .....	6999	18197.40	7181.81	11015.59		11015.59	
PACIFIC UNION							
Arizona .....	234	608.40	306.48	301.92			
California .....	2698	7014.80	1423.63	5591.17			
Central California .....	1138	2958.80	639.38	2319.42			
Northern California .....	1139	2961.40	1496.88	1464.52			
Southern California .....	3397	8832.20	5880.63	2951.57			
Utah .....	173	449.80	194.72	255.08			
Nevada Mission .....	92	239.20	146.95	92.25			
Totals .....	8871	23064.60	10088.67	12975.93		12975.93	
SOUTHEASTERN UNION							
Cumberland .....	586	1523.60	389.86	1133.74			
Florida .....	685	1781.00	836.69	944.31			
Georgia .....	571	1484.60	292.39	1192.21			
North Carolina .....	441	1146.60	280.69	865.91			
South Carolina .....	308	800.80	186.99	613.81			
Totals .....	2591	6736.60	1986.62	4749.98		4749.98	
SOUTHERN UNION							
Alabama .....	200	520.00	466.35	53.65			
Kentucky .....	275	715.00	363.80	351.20			
Louisiana .....	262	681.20	556.90	124.30			
Mississippi .....	132	343.20	352.00		8.80		
Tennessee River .....	617	1604.20	585.56	1018.64			
Southern Union Mission....	580	1508.00	399.22	1108.78			
Totals .....	2066	5371.60	2723.83	2656.57	8.80	2647.77	
SOUTHWESTERN UNION							
Arkansas .....	295	767.00	278.25	488.75			
New Mexico .....	291	756.60	202.78	553.82			
North Texas .....	1409	3663.40	500.58	3162.82			
Oklahoma .....	1875	4875.00	764.41	4110.59			
South Texas .....	230	598.00	392.34	205.66			
West Texas .....	316	821.60	88.51	733.09			
Totals .....	4416	11481.60	2226.87	9254.73		9254.73	
WESTERN CANADIAN UNION							
Alberta .....	475	1235.00	1088.38	146.62			
British Columbia .....	364	946.40	940.38	6.02			
Manitoba .....	213	553.80	279.78	274.02			
Saskatchewan .....	252	655.20	1278.76		623.56		
Totals .....	1304	3390.40	3587.30	426.66	623.56		196.90
Summary							
UNIONS							
Atlantic .....	5508	14320.80	6522.02	7798.78		7798.78	
Canadian .....	933	2425.80	1067.63	1403.65	45.48	1358.17	
Central .....	8185	21281.00	11422.11	9858.89		9858.89	
Columbia .....	6728	17492.80	8576.26	8916.54		8916.54	
Lake .....	11103	28867.80	14177.75	14690.05		14690.05	
Northern .....	6309	16403.40	9069.49	7333.91		7333.91	
North Pacific .....	6999	18197.40	7181.81	11015.59		11015.59	
Pacific .....	8871	23064.60	10088.67	12975.93		12975.93	
Southeastern .....	2591	6736.60	1986.62	4749.98		4749.98	
Southern .....	2066	5371.60	2723.83	2656.57	8.80	2647.77	
Southwestern .....	4416	11481.60	2226.87	9254.73		9254.73	
Western Canadian .....	1304	3390.40	3587.30	426.66	623.56		196.90
Miscellaneous .....			124.28		124.28		124.28
Totals .....	65013	\$169033.80	\$78754.64	\$91081.28	\$802.12	\$90600.34	\$321.18 \$90279.16



### Self-Supporting Work in the Armenian Mission Field

Z. G. BAHARIAN

LAST summer when I made a missionary tour from Malatia to Diarbekir, Haini, Lidja, Kharput, and back to Malatia, one of our members of the Malatia church, Brother Mergerius Barsamian, who is a coppersmith, planned to make a self-supporting missionary tour in the plain of Kharput, where there are many Christian villages. He took with him another brother, Khosrof Barsamian, of the same trade, and started, August 18, for Kharput, preparing their instruments for tinning the copper utensils mostly used in those villages. In two days they arrived at Mezireh, the capital city of that province. Through the kindness of the Bible agent they were directed first to a village called Kouyoulou, where no tinner had yet gone. Brother M. Barsamian relates his experience in this way:—

"We were cordially received. They saw that we were masters of our trade, and they said that no coppersmith so skillful had ever visited this village. By and by they began to understand that we were Sabbath keepers. Several persons have thought to send us back with the dust of our shoes, but others have opposed them, saying that we were good Christian young men who had called there both to work and to preach. In this way we remained and began to sow the words of the Lord. Several Protestant brethren and sisters were interested and began to ask us questions. They began to look about us and examine how we pray, sing, and trade, and how we keep the Sabbath. In this village there is a pastor. These brethren and sisters called on him and asked about the Sabbath. Poor man! he did not know where to flee. He called on us, but seeing that we knew the Bible, began to evade. . . . He preached on Sunday about the ten commandments, their perpetuity,—just as we believe; but about the fourth commandment he tried to show that the change of the day does not affect it. Moreover, he confessed that the Sunday-sabbath was established by men three hundred years after Christ. This sermon opened the eyes of the people, and they saw clearly that Sunday is a tradition of men. In this village there are four families whom I found to be near to the truth. Though they did not decide to obey, yet while parting with them, they entreated us to call again next spring.

"Twice also I visited the village called Pazmashen. While we were dining in

the house of an aged Protestant, there came another Protestant, seventy years old, and began to speak against me. When he saw that he could not answer any more, his wrath was flamed against me, and he wanted to beat me, but did not dare. The owner of the house confessed that the seventh-day Sabbath is the true and Biblical Sabbath.

"In this village I talked in a shop with two school-teachers also. They asked me many questions, and I answered. This village is composed of three hundred houses, all Armenian. I visited Husseyinik also, where there are eight hundred Armenian and two hundred Moslem families. Here I talked with a group of scholars who did not believe the Bible. While a woman was saying to others that false prophets have come to the village, another woman said, 'No, it is not so; our own men deny the Bible, but these defend it.' There are many villages, and much work to be done in them. More can be done in them than in larger cities. If the Lord is willing, I shall go again next spring and stay longer and work."

May God move upon every member of the churches to do some kind of self-supporting missionary work.

### The Dowry Evil

L. G. MOOKERJEE

HINDU society has been profoundly moved by the tragic death in Calcutta of a young Brahman girl who, rather than allow her family to be brought into difficulties by the necessity of paying her dowry, drenched her clothes with kerosene, set fire to them, and perished in the flames.

This sad event occurred in a Brahman family of Calcutta. The name of the girl who committed suicide was Snehalata (love-creeper), a girl fifteen years of age. Fifteen years, in a country where child marriage is a strict social custom, seemed to be rather an advanced age. The father of the girl, not having sufficient money to give a large dowry, failed to secure a husband. As he found the girl passing her marriageable age, he arranged to raise money by mortgaging the house occupied by his family. The bridegroom to be, held a university degree. The amount of the dowry is arranged according to a bazaar rate (rate fixed on the university qualifications of a young man). The guardian of the boy, after a great deal of bargaining, consented to accept \$660 in cash and in jewelry. This led the father to mortgage his dwelling house to raise the amount.

February 26 was the date arranged for the wedding ceremony. Snehalata realized that for her sake her poor father was willing to give up his paternal property. She tried to prevent his doing such a thing, but her pleadings were not heeded. On February 14, rather than see the family reduced to poverty on her account, she burned herself to death.

The following is a free translation from Bengali of a letter reported to have been written by Snehalata Devi to her father before her tragic death:—

"MOST HONORED FATHER: I cannot bear to think of your mortgaging the house for the sake of my marriage. You shall not do it. You will have no necessity to do it, for ere the sun shines again tomorrow morning, the troubled spirit of your inauspiciously born daughter will have winged its flight to where beyond these voices there is peace.

"You have lavished your affection upon me. You have let this tender tendril of love entwine your manly breast. I have been happy in the love of my doting parents, beyond the dreams of princesses. Am I then to requite all this wealth of love by making myself the cause of the whole family's being turned out into the streets, and you, my loving father, doomed to lifelong penury and misery?

"Day before yesterday, late in the afternoon, when you returned home foot-sore and weary, after having been out the whole day since the break of dawn, I saw your face, saw the world of anguish and despair which was depicted on it, and heard with my own ears those fatal words, 'All is lost.' That face has never ceased to haunt me since. Those words are still ringing in my ears. And I heard the rest of that heart-breaking story, how the big mortgage, which you were so sanguine of your ability to put through and which was to furnish the money required for my marriage, had almost at the last moment been canceled, and now the only way out of the difficulty was to raise the money by a mortgage upon the house.

"Father, I can't bear that idea. What is marriage to me, except as a means of lifting the weight of anxiety on my account which lies so heavy on your breast? What social obloquy have you not already endured because I am unmarried! What heroic efforts have you not already made to find a suitable match for me, and with what ill success! No, the hall of my ancestors will not be trodden by the feet of strangers nor resound with unfamiliar voices. Not you, adored father, but I shall be the sacrifice.

"Father, I have heard that many noble-hearted and educated young men volunteered for philanthropic work for the relief of the sufferers from the Burdwan floods. God bless their kindly hearts, so full of compassion for their suffering fellow beings. But is there no one among them to feel for their own people?

"Last night I dreamed a dream, father, which made me take my vow.

After I am gone, father, I know you will shed tears over my ashes. I shall be gone, but the house will be saved. Since then I have been pondering on the best way of ending my worldly pilgrimage by either fire, water, or poison. I have preferred the first, and may the conflagration I shall kindle set the whole country on fire!

"And now, dear father, farewell. The hour of sacrifice is come. All nature is slumbering peacefully, and ere long I am going to fall into that sleep which knows no waking. A strange and sweet sensation overpowers me. In my new home, lying with the light of uncreated rays, as I used to lie upon your loving breast, I shall be happy. I have only to wait a little while till you and mother come.

"Your ill-fated daughter,

"SNEHALATA BENGALÉE."

The death of Snehalata has caused an outburst of indignation among the Bengali community over the high prices demanded for eligible bridegrooms. Meetings are being called by the leaders of the Hindu society. As the result of the meetings, an Anti-Marriage-Dowry League has been started.

Missionaries in foreign lands have varied duties. The gospel messenger not only preaches Christ, but has to educate people away from such pernicious heathen customs. It has been observed that those missionaries who enter into social work are better liked by the people than are others. It was in 1802 that William Carey by the help of the government carried into effect the abolition of the practice of drowning children at Sagar. He also condemned the practice of burning widows on the funeral pyre of their husbands, and at last brought about the abolition of suttee in 1829. Our missionaries have still a vast field to work on social lines, and thereby reach the hearts and homes of the people.

The presidency of Bengal contains a population of 46,305,642. On a fair average, half of these are women. It is a sad fact that there is not a single woman worker of our denomination who is spending her whole time in the interest of the zenana work among the Bengali women. There are many such unfortunate cases as the one mentioned in this article who could be comforted by the messenger of peace. In the city of Calcutta alone there are 233,003 Hindu women and 91,703 Mohammedan women. Who is there to visit their homes and carry the gospel to them?

Another appalling fact is that there are 4,516,902 widows in Bengal, about 400,000 of whom are under twenty-five years of age. My heart aches for these women in Bengal. It takes one of their own sex to work for them. Lately we have had several sad cases come to us from the zenanas. If our mission had a little home in Calcutta for such ones, it would be the means of bringing the truth before many of these homeless, helpless, and hopeless women.

Calcutta.

## In the Uplands of Ecuador

MRS. JOHN OSBORNE

IN the midst of a new five-month-old rebellion in Ecuador, the wife of one of our medical missionaries stationed in the mountains at Quito, writes:—

"By the political conditions and lack of liberty our work is hampered to a great extent. Just recently, when the government sent soldiers north they notified one of our brethren who lives in Malchingui to have feed ready for thirty horses. He did so, but when they arrived they had sixty horses, and of course the feed was short; so they took him and brought him to Quito, where they put him in prison for four days.

"There are at present about one hundred political prisoners, and several hundred have been sent out of the country since the president took office. Everything has advanced in price, and the customs duties have been doubled within the last year in order to raise public funds. There is great suffering among the poorer classes.

"This uprising has been in progress for five months. We all hope it will soon come to an end, and that then there will be more liberty to carry the gospel to the honest in heart."



## Opening Doors in Kiang-Si

R. F. COTTRELL

EARLY last autumn one of our colporteurs met the native preacher of an independent church. They talked together upon Scripture topics, and the preacher, whose name is Li Yun Tai, was greatly surprised to learn that there is a mission in China with a definite last-day message.

His interest was thoroughly awakened; he came to Chang-sha, and remained over a month in order to attend the annual meeting in Hunan; he accepted all points of truth, and at the close of the meeting presented himself for baptism and church membership.

Afterward Mr. Li returned to his home in Kiang-si Province,—about one week's journey overland,—with a full supply of tracts, booklets, and papers. We have long prayed and looked forward to the time when the Lord would go before us in the opening of this new province, and now it seems that our petitions are being answered. One of our native workers has recently returned from a trip to Mr. Li's home, and reports that he is gathering out a nice little company of believers.



## The New Zealand Camp Meeting

J. E. FULTON

AN excellent camp meeting was held in New Zealand, January 13-26, being the largest one yet held here by our people. The Palmerston show ground and buildings had been secured for this purpose, and made a delightful place for the meetings. A large number of small tents were erected, but the large auditorium, dining rooms, and other buildings made

it unnecessary to use our large tents. Never has the writer seen a greater degree of unity manifested by conference workers than at this meeting, and no doubt this was one of the great reasons for the good meeting. God's Spirit was present from the very beginning, and the many notes of praise indicated that God's people had been uplifted and encouraged.

We were favored in many ways. The weather was excellent throughout, and there were no strong winds to disturb us. At the revival services held on both Sabbaths, many both of old and young turned to the Lord, and a number of rather remarkable conversions were recorded.

The New Zealand missionary training school is located four miles from where we held the camp meeting. New buildings having been erected during the year, it was thought wise to plan a day so that all our people attending the camp-meeting might have the privilege of seeing them. Accordingly, most of the campers left by train for Longburn, and spent a few pleasant hours looking over the buildings and farm. All were very much pleased with our new school. The prospects for the new year are excellent, as all the rooms are to be filled, and it is probable that some additional rooms will have to be finished in the annex.

About \$2,500 in cash and pledges was raised during the camp meeting. At present a church is being erected in the capital city, Wellington, and our people throughout the conference are helping in this important enterprise. The church will cost about \$7,500. Land is exceptionally high in the city. Near the close of the meeting Brother Harold Piper, who has been engaged in ministerial work for a number of years, was set apart to the gospel ministry. New Zealand has now a band of efficient workers, and God has certainly blessed their efforts during the past year. At the close of the camp meeting a number were baptized, making one hundred persons who have been baptized since the camp meeting a year ago.

Elder J. M. Cole was again unanimously elected president of the conference. The work is onward in all parts of the dominion. Our people are of good courage, and seeking to do all they can to forward the message.



WE have need of all our crosses. When we suffer much, it is because we have strong ties that it is necessary to loosen. We resist, and we thus retard the divine operation; we repulse the heavenly hand, and it must come again. It would be wiser to yield ourselves at once to God. That the operation of his providence which overthrows our self-love should not be painful to us would require the intervention of a miracle. Would it be less miraculous that a soul, absorbed in its own concerns, should in a moment become dead to self than that a child should go to sleep a child and wake up a man?—*Fenelon*.



### The Girls That Are in Demand

THE girls that are wanted are good girls —

Good from the heart to the lips;  
Pure as the lily is white and pure  
From its heart to its sweet leaf tips.

The girls that are wanted are home girls —

Girls that are mother's right hand,  
That fathers and brothers can trust to,  
And the little ones understand;

Girls that are fair on the hearthstone,  
And pleasant when nobody sees,  
Kind and sweet to their own folks,  
Ready and anxious to please.

The girls that are wanted are wise girls,  
That know what to do or say,  
That drive, with a smile or soft word,  
The wrath of the household away.

The girls that are wanted are girls of sense,

Whom fashion can never deceive;  
Who can follow whatever is pretty,  
And dare what is silly to leave.

The girls that are wanted are careful girls,

Who count what a thing will cost;  
Who use with a prudent, generous hand,  
But see that nothing is lost.

The girls that are wanted are girls with hearts —

That are wanted for mothers and wives;  
Wanted to cradle in loving arms  
The strongest and frailest lives.

The clever, the witty, the brilliant girls,  
There are few who can understand;  
But, O! for the wise, loving home girl,  
There's a constant, steady demand.

— Selected.

### An Ideal and a Contrast

MRS. M. E. STEWARD

LOVE is the most beautiful thing in the world. Love is of God, for "God is love." Conjugal love is a most delicate, sensitive plant.

A few words to a faithful, happy wife: You have planted a hedge about the heart of your husband by seeking to preserve the confidence and delicate tenderness of your courtship, by unobtrusive kindness, and by a consistent life. You have guarded this hedge with jealous care by learning his wishes and needs, and supplying them as far as it has been in your power. You have never found fault with him, neither have you corrected his statements before others; and he does not fear a public arraignment, which, sooner than anything else, would dry up the very fountains of the heart.

You have often bowed in prayer together, which has cemented your hearts in holy sympathies, sweeter than any earthly ties. You know you have your husband's entire affections. The respect you have shown your husband has had a reflex influence on your children, and for their deference and cheerful, ready obedience the father has given the mother credit, and it has still more increased his confidence and regard for her, while it has encouraged him to be all that a good, faithful husband and father can ever be.

"O, there's beauty all around  
When there's love at home!"

Doubtless such homes will not be rare in the remnant church. They have their place in the fulfillment of the prediction found in "Christ's Object Lessons," page 415: "It is the darkness of misapprehension of God that is enshrining the world. . . . Into the darkness of the world is to be shed the light of his glory, the light of his goodness, mercy, and truth. . . . The last message to be given the world, is a revelation of his character of love." God manifests himself to the world through his children. They will be filled with his love. How is it now?

#### A Contrast

Another wife is not happy; she is conscious that her husband is slipping away from her. The darkness of night is ever on her heart and home. Can she do nothing to win him back? It is certainly worth the trial.

In the first place, she would do well to try to ascertain whether she herself is in any way responsible for his alienation. Has she been companionable and always cheerful in his presence? It is said that a man is never pleased to see his wife downcast; he takes it as a personal reproach. Has she been in any way disagreeable? Let her see that she is always neatly and attractively attired. She need not study the latest styles, for what sensible man is willing that his wife should expose herself in the senseless, ungraceful, wicked costumes of fashionable women?

Her children and her home should be scrupulously clean and orderly and pleasant. There should be sunshine in the home, and cheerful pictures on the walls.

The neglected wife should not fawn on her husband, nor make a great show of love; it might not be agreeable to him. But knowing his preferences and wishes, she may quietly anticipate them with pleasant surprises. Such delicateness would no doubt appeal to his better judgment, and perhaps touch his heart. She

should never let the husband know she has lost confidence in him, nor accuse him of indifference to her. On the contrary, let her ignore every slight, though it may cut her to the quick.

If she possesses gentle dignity, refinement, and patience, her children will manifest the same; and if her husband is not too far gone, she will no doubt in time reclaim him. Hers will, at least, be the satisfaction of having good children.

Christian men and women should feel in these days that it is of the utmost importance to watch well their sympathies, and check their very first wayward wanderings. Satan, we may be sure, is laying snares of which no one has ever dreamed.

Sanitarium, Cal.

### Flies and Dust

MRS. MARIA MEAD

WHILE the mill is grinding, I will throw in a grist.

Much has been said and written about flies and dust, but the subject is in no-wise exhausted; and having waged war against these enemies all my life, I wish to do what I can to help others in their struggle against these foes of humanity. I cannot give in scientific terms the exact results of harboring these family pests, but laying claim to a spark of common sense and the experience of fifty years' housekeeping, I give a recipe for their elimination.

Use prevention instead of so much cure. If you do not feed flies, they will not trouble you. Every door and window should be kept screened. As soon as possible after each meal, all food should be cleared away. Do not shake the crumbs from the tablecloth at the door, but brush them off, and either feed them to the chickens or burn them. Leave no milk standing uncovered. Empty no dishwater or slops near the house. Do not let your children run about with a "piece," or lunch, between meals. Three meals a day give sufficient nourishment for any child. Also train your children to go in and out of screen doors quickly and to shut them carefully, as well as to keep their faces, hands, and clothes clean. If these precautions are taken, there will be no necessity of being wakened in the morning by flies tickling your nose or eating their breakfast off your face. How restful it is during a hard, trying day to be able to sit down for a few moments in perfect peace, with not a fly to torment you.

And now about dust. Dust and flies are like the Siamese twins. They go about hand in hand through life, and even in death are not divided. There is no more necessity of our houses being filled with dust than with flies. Both are enemies to our well-being. The first lesson the young wife should teach her husband (if his mother has failed to do so) is to clean his shoes well upon the scraper and mat at the door. The scraper and mat should be the first articles purchased for housekeeping. The



next purchase should be a whisk broom, to brush all dust and dirt from the clothing before entering the house. This can be hung by the door. Never shake or brush any garment in the house. How many tired and worn-out mothers there are, barely existing, because the husband and children are careless, and in their home exhibit a "don't care" spirit. "Order is heaven's first law," and "cleanliness is next to godliness." The man or the woman who is lacking in these two essentials would hardly be able to enjoy heaven, if entrance for such were possible.

*Brainerd, Minn.*

### ◆ ◆ ◆ "Maidenhood"

MRS. RUTH HASKELL HAYTON

THE poet has beautifully described the time we call "maidenhood,"—

"Standing with reluctant feet  
Where the brook and river meet—  
Womanhood and childhood fleet."

Thus we find the girl at the age of sixteen to twenty in that expectant period when life looks like a golden morning. The future is full of bright pictures. At no other time in her life can she be such a blessing in her home as at this age. Let us see what are some of the opportunities that are hers to fill.

The relationship between mother and daughter is one of the sweetest and purest earth knows. The daughter should early be taught to share with the mother in all her domestic duties. Let there grow with the years a blending of interests. Having shared the tasks, they will be ready to enjoy together the respite from labor. Indeed, it is not enough that the daughter be able to share with the mother the daily round of duties. Every girl should be so thoroughly instructed in all the details of home-keeping that she can easily stand in charge if mother is ill.

A press of lessons, music, missionary work, or any other sort of work, can never excuse a girl from being her mother's comfort and support.

A sweet young girl who means to be a kind daughter, was heard to say: "Mother can't go to bed, even if her head does ache, for the house goes all wrong when she is not there; we have our lessons, and she must attend to her work."

No matter how many lessons you have, girls, you need exercise; you have no right to spend your whole time on your books, and there is nothing better as a change from lessons than housework.

You can rise a little earlier, dress a little quicker, spend a little less time on your hair, to let mother sleep if her head aches. You can get a light breakfast for the family, tidy the house a bit, and keep the work running without jar or friction. If the heart and hands are only willing, this can all be done before school, with never a disturbing of mother until you softly kiss her good-by as you hurry off to school.

Is this expecting too much?—No; many girls have done and many are doing just such things. Any girl sixteen years old who is unable to do this should feel that her education is weak, faulty, and incomplete, and that her love for her mother is a selfish one. The time may come when mother cannot do all these things for you, when her strength and labors of love for her family will have ceased, and you will have the sad lessons of life to learn alone. Have you ever noticed how tired and worn-out she looks? Do you ever tell her to let you stay at home, and then send her off with father? While she is gone, do you put everything in order so that the house may be fresh and cheery when she returns? If you have never done this, try it and note the result. Girls, never put the wormwood into your hearts, as you surely will if a time comes when you cannot do these little ministries for mother, because she has left you, and you realize too late that you failed to be true daughters.

What should the girl in "maidenhood" be to her father?—A source of pride, a loving helper. Let her know where his papers are, have his slippers ready for him when he comes in tired at night; in short, let her make his life happy by thoughtful attention to such little matters.

The younger children should feel that their sister is the jolliest, kindest, and most obliging girl in the world. She should know how to make kites, deal with bruises, make harness and rag dolls. The oldest sister can help much in the education of the younger members of the family. Here is an excellent opportunity for her kindly and patiently to help those who are less advanced than herself. If she has been all this to her brothers when they were little boys, as they grow older she need never fear that she will be neglected or treated uncourteously when their interests are going out to other boys' sisters. So, girls, don't let these years of maidenhood slip away carelessly. Fill them with something more than idle chitchat and daydreaming. Your brothers and sisters need your kindly care and companionship.

There are so many sweet offices of friendship you can fill. The sick can be brightened by your flowers, the aged gladdened by your smile and thoughtful consideration. Then there are your own girl friends, your classmates. It is a beautiful thing to be a true friend. Don't make friends too quickly; be kind, pleasant, and helpful to all, but be careful whom you choose for your friends. Be sure you can be a mutual help to one another. Don't let the friendship be of the gushing kind that can't live without each other today, and tomorrow has a "falling out."

This is not friendship. Help one another in your trials, talk over your Christian experiences, and pray for one another. These friendships, as a rule, are the truest you ever form. In future years, when you are in the thickest of life's duties, when life is not filled with

so much sunshine as now, your mind will often turn with gratitude to your true and faithful girlhood friends. So try to make, and be, a true friend.

Let it be the highest aim of every girl to fulfill each of these missions nobly, and so spend the years of maidenhood that she will be a blessing to all whose lives are touched by hers.

### ◆ ◆ ◆ Growing Old

ALBERT WEEKS

As the infirmities of age approach, one meets many unpleasant things. He is worried over the narrowing of his field of usefulness, and often feels that he cannot have it so. Such persons are likely to dwell upon the past, and point to the things they have accomplished. This is not the best way. If, by the blessing of God, something has been done in his service, praise the Lord for it, and then attend to present duty.

Do not be anxious to have your brethren give you credit, but seek the honor which comes from God alone. Strive to do right in everything, and leave the result with God. If injustice has been done you, commit that to God also. "Resist not evil," says the Saviour. Use your energies in doing good, instead of fighting the wrong regarding yourself. "Avenge not yourselves." God will take care of those that do you evil. Ps. 37: 1-11.

It is the privilege of the Christian to seek God with all his heart, and rest in him. Especially is this true as he nears the end of the race. God loves the old as well as the young, and it is their privilege to trust fully in him.

*Omer, Mich.*

### ◆ ◆ ◆ Could Not Pay for Her Seat

A WORKER in a Roman Catholic field writes:—

"A poor woman was visiting in ——. On Sunday she had been to the cathedral to attend services. She saw the rector and asked for a seat while in the city.

"He asked, 'Have you any money to pay for it?'

"'I have not much money with me, but I want to come to church,' was her reply.

"'Look here, woman,' he said, 'I want to tell you it takes money to run this church. If you do not have the money to pay for your pew, you can stay away. We are not running this church for souls; we want the money, and must have it. Do you hear?'

"The next day she came to our mission crying, to seek for comfort and counsel. We told her that the Lord receives any poor soul who comes to him. Come without money and without price, he says. She studied the truth for these last days, and soon began to obey it."

◆ ◆ ◆  
THE way to wealth is as plain as the way to market; it depends chiefly on two words—industry and frugality.—  
*Franklin.*



### The Power Within

ELIZA H. MORTON

I FEEL within a mighty force,  
Pulsating in its power.  
It lifts my heart above the plane  
Of mind's most lofty tower.

I feel the oil of joy renewed  
Upon my weary brow.  
I know the angels stand to help;  
I almost see them now.

The sacred flame that lights the world,  
Illumes the Word of God,  
And wakens in my eager soul  
Sweet praises to the Lord.

O grace divine, omnipotent!  
Forever dwell, I pray,  
Within my heart to send the truth  
Along a shining way,

Until that way becomes a path  
Straight up to God's own throne,  
Where harvests rich will gathered be  
From seed in earth-life sown.

Portland, Maine.

### The Work in Mexico

It was my privilege to spend a part of the month of January and all of February in the southern part of the state of Oaxaca and on the Isthmus of Tehuantepec. The inhabitants of the isthmus are largely of the Zapotecan race, and are a very interesting people. We have three companies in that region, and their numbers are increasing. Seven were added to these companies by baptism while I was there. One of our brethren went farther south into the state of Chiapas to take charge of business for his brother, who had to leave for a time on account of the sickness of his wife. This brother talked the truth and scattered our literature with such good results that now there is a new company of twelve keeping the Sabbath in Tuxtla. Gutierrez, Chiapas.

Some four years ago another brother was at work as a telegraph operator in Pochutla, on the Pacific coast. He became interested in the truth and sent for help. Our Spanish worker in that part of the country went to his assistance, and soon had a goodly company keeping the Sabbath. One year ago in February I had the pleasure of baptizing ten at this place, and this year four others. These are nice people also, and the work is growing there. In order to obey the truth, one of this company left a job for which he was receiving good pay. He was a telegraph operator in the employ of the government. He is now a successful canvasser. A boy of fourteen is living with me and going to school. We expect he will be a worker in some department of the cause. The grandfather of this boy is well-to-do for

a Mexican. He owns a ranch about three by six miles square, on the coast. Eight of the fourteen baptized in Pochutla are of this family, and some of the rest are relatives. They are plain, simple people, and will exert a good influence in that part of the country.

On our trip down there we had no trouble, and saw no evidence of revolution except that at almost every railroad station there were groups of soldiers, and a carload of them accompanied our train back across the isthmus as a protection. There had been a holdup and robbery of a train about a week before.

A new company has grown up in Tampico el Alto, and they are calling for some one to come and baptize about a dozen candidates. Some time ago a few Negro brethren settled in that neighborhood. They have so lived and worked that now there is a Sabbath school of twenty-five, and the work is growing among their neighbors.

Just before the last attack on Torreon, we received letters from our Mexican brother in charge of the congregation there. All were well, and a goodly number were awaiting baptism. Monterey also is calling for a visit in order that a number there may be baptized. Our worker from this last place has recently crossed over to Laredo, Tex., to send his family to relatives in Los Angeles, but he himself expects to return to Monterey.

The canvassers still have success, and the work in the printing office is increasing all the time. The workers are all of good courage in spite of troubles. We have to record the first real damage and suffering of our brethren at this time. Recently Brother Godines, a Mexican worker, was beaten and robbed while on a visit to our little companies in the country near San Luis Potosi. Also some pretended revolutionists entered our church and school building in La Visnaga during Sabbath school and attempted to take a girl away with them. The brethren resisted, and three of them were taken prisoners, but were released after three days.

The brethren write me that all are of good courage, and say they have quite a lot of corn to sell for tithes. When one knows the condition of these believers and sees their zeal under such trying circumstances, and also knows what they were before the truth found them, one is sure the Lord is at work, and receives new courage for the future. We long to see peace come to this troubled land, but can see no good reason why we should not work on until the night comes when no man can work. We are glad to know that our brethren are praying for the work and workers here, and feel sure that their prayers are being answered and will be answered according to the will of him who knoweth best.

G. W. CAVINESS.

### The Florida Sanitarium

THE Florida Sanitarium is passing through a very busy season, having had a patronage of between forty and fifty patients and guests since the first of January. The heaviest patronage begins here about the first of December, and continues until April or May.

This institution has been open since 1908, and has made a very good financial record, as it has been paying running expenses from the beginning. At present the financial condition is very good. Not only has there been a good record in this particular, but the spiritual influence of the institution has resulted in the conversion of a goodly number of persons.

The patronage is largely from the North during the busy season, and consists of people of influence in their home towns. This work is really very important from the standpoint of influence, as it puts us in touch with an influential class of persons. I understand that the patronage has increased year by year from the very beginning, and that this present season has been one of the best seasons that it has enjoyed. Judging from the past history and from my experience here during the past four months, I am fully convinced that there is a grand future for this place. The prayer of those who are engaged in the work here is that we may represent principles, not only in the physical but in the moral and spiritual realms as well, that will gather not only for time, but for eternity. The workers have shown themselves very willing to do their utmost for the good of the institution, and a spirit of willingness has also characterized those carrying responsibilities.

During the season we have been endeavoring to improve the service of the institution. Prompt attention to the needs of the patients has been our motto. Organizing the work in a way so as to meet without delay the requirements of those who come, is increasing confidence. Our purpose is to improve this still further. This is important for the success of the sanitarium. If the patients find their wants are attended to promptly, they are contented oftentimes with more meager equipment than they otherwise would be.

We are improving our grounds and endeavoring to make things really attractive to those who are in search of health. The general aspect of the grounds is changed by a new road which places the frontage of the grounds toward the lake. Trees and shrubs and grass and rose bushes are being placed with the idea of giving our patrons a glimpse of the beauties our Creator has placed at our disposal. This we consider to be health building, and at the same time points the mind to the Creator.

This institution has been conducting a training school for nurses, and has graduated one class. There will be a small class this coming October. At the graduation of the class of 1913 there was a large number of friends of the institution and workers gathered on the spacious veranda to hear the graduating address, which was delivered by Elder W. H. Heckman, president of the Florida Conference. The hearers were impressed with the importance of the work being conducted, and new enthusiasm was instilled into the hearts of the workers.

As there are individuals coming to

Florida from all sections of the United States every winter, we trust that the readers of the REVIEW will remember to remind their friends of the existence of the Florida Sanitarium.

With the prayers of the readers of the REVIEW and the diligent efforts of those who are conducting the work of this institution, I believe that much good can be done. May the Lord bless to this end.

R. S. INGERSOLL, M. D.

### Maryland

BALTIMORE.—The colored brethren of the Chesapeake Conference are looking forward to this summer's work, in tent, hall, and church efforts, for the doubling of their membership in this part of the field. At this time the most urgent need to help accomplish this is strong, consecrated workers to engage in tent and other efforts as self-supporting laborers.

The city of Baltimore, where a strong tent effort is being planned, has a colored population of 90,000, some of whom are well-to-do. In this conference there are 275,900 colored persons, and not one regular canvasser in it. We invite those among our colored brethren who have a deep burden for their people, to come to this city or elsewhere in the conference, and help win souls to this message of truth. The conference brethren will furnish free rooms to those who come, provided they will assist in the tent work at nights, and sell magazines or books for the rest of their support.

Some years ago when this conference had colored colporteurs, they earned an excellent living and had rich experiences, and the outlook today is just as bright. In "Testimonies for the Church," Vol. IX, page 207, we read: "Among the colored believers there are many who can labor to advantage for their own people,—workers to whom the Lord has given light and knowledge, and who possess capabilities of no mean order." Will these who in humility feel that God has given them a knowledge of the truth and a burden for souls quench the Spirit's pleadings to go work today in the vineyard of the Master? Can any refuse to take up the grandest work in the message, that of missionary colportage, and remain indifferent to this call to "come over and help us"? The Chesapeake Conference needs more colored believers, more colored churches, and this will mean more of our people saved in the kingdom. The time is fast coming when we must pitch the tent, and we are anxious that those who are to connect with this work write at once to Elder R. T. Baer, 1611 Ellamont St., or to the writer, at 1901 Druid Hill Ave., Baltimore, Md.

GUSTAVUS P. RODGERS.

### The Norwegian "Fourth of July"

THE Scandinavians are a liberty-loving people. Still their freedom is of quite recent date. Denmark was an absolute monarchy with an intolerant state church until 1848. I have often heard my father and uncle tell how the Baptists, for instance, were persecuted in that country. The Norwegians secured their constitution earlier. On May 17, 1814, just one hundred years ago, a form of government was adopted in Norway which granted the people civil and religious liberty.

That date became the great national holiday; and this year there will be not only an annual but a great centennial celebration of freedom's birth in the northland. A large exposition is to be held in Christiania, Norway, in honor of the event. Thousands of Scandinavians will this year visit Europe. Special cars and special trains are leaving the Central States, loaded with people bound for Norway. For years May 17 has been very largely celebrated by the Norwegians in America. This year it will be marked by very large gatherings in many places. Minneapolis is planning on a three days' celebration.

We have thought that we ought to take advantage of this celebration. Our Danish-Norwegian paper *Light Over the Land*, a quarterly about the size of *Liberty*, is devoted to questions of temperance and religious liberty. The International Publishing Association at College View, Nebr., has printed a special issue of this paper. This number contains good articles on such subjects as "The Catholic Question," "The Danger of National Reform," and "True Temperance." The Minnesota Tract Society has ordered 1,500 of them. The price is five cents a copy for orders under fifty copies, and four cents for orders of fifty or more. Two dollars will buy fifty papers. We hope our brethren will help us give this number a very large circulation. Please see to it that every one of your Norwegian or Danish friends gets a copy. Order of your tract society, or of the International Publishing Association, College View, Nebr.

L. H. CHRISTIAN.

### South Carolina

SINCE making a tour of the churches in this State, I have thought it would be of interest to my fellow workers and brethren in the faith to note the progress of our work in South Carolina.

Leaving Charleston on the thirteenth of March, my first visit was made at Aiken. Here we have a division of the Johnston church, a company of about seven. They are of good courage in the Lord, and are looking forward to the time when they can have a tent meeting and bring out a strong church in Aiken.

The work in Johnston is progressing somewhat better than it was some time ago. The brethren are renewing their efforts for the erection of a church building. They have paid for their lot, and would be thankful to any who might wish to help them put up this building.

The progress of the work in Columbia is encouraging. New ones are coming into the truth from time to time. The membership of this church is about seventy. They also are getting ready to build a church.

I spent a blessed week with the church at Spartanburg. We had some spiritual meetings. The Lord came in, and sins were confessed and put away. We believe that Achan was put out of the camp, and God came in and gave us rich blessings.

My stay with the church at Darlington was very short, owing to the fact that Brother Abney had just closed a ten-night meeting, and all were of good courage in the Lord. He reports one new Sabbath-keeper as the result of his meetings.

From Darlington I went to Florence,

ten miles distant, to look for a tent location. Here we shall hold meetings this summer, beginning about the first of May. The Lord blessed me in finding a good location. Brother Abney and I will work together. We hope to bring out another strong, working church. Pray for us.

From this place I returned to Charleston, and found everything in an encouraging condition. Brother W. H. Maynor is elder of the church. Sister Maynor has charge of the mission school, which has an enrollment of about forty. Truly God is blessing her in her work. As a result of her school work, five of her students have been converted to the truth.

We appointed a week's prayer meeting at this place, and earnestly sought God. We were truly blessed with the outpouring of the Holy Spirit. Souls were converted. Last Sabbath, April 4, we baptized fourteen persons and added them to the Charleston church, making a total membership of fifty-one.

C. G. MANNS.

### Meetings in Portland, Maine

IN the history of the people of God as recorded in the Bible, the Lord at times visited his people with special blessings; and he has not dealt differently with the remnant church, but has sent showers of blessings at different times to refresh his heritage.

During the meetings just closed in Portland, the Lord visited his people and blessed them. April 17 was the date set for the meetings conducted by Elders R. D. Quinn and K. C. Russell and Dr. D. H. Kress, assisted by Elders F. W. Stray and G. B. Starr. The first service was held Friday evening, and Sabbath day the Sabbath school was omitted in order that the entire day might be spent in heart searching, prayer, and testimony meeting. The services began at 9 A. M. and continued until 5:30 P. M., with a short intermission at noon. Young people's meeting was conducted at 6 P. M. by Sister R. D. Quinn, the young people's secretary for the Atlantic Union. Sunday evening, services were conducted for the public.

The meetings throughout were different from those usually held on such occasions. The leaders read from the Scriptures, the Testimonies, "The Desire of Ages," and other of Sister White's writings; then opportunity was given for those present to express themselves. There was an earnest seeking of the Lord, and a deep heart searching, such as characterized the believers in the early history of this work.

One after the other would confess those things which he saw were separating him from the Lord. This work went on during three days of almost continual meetings. Monday, the last day of the series of meetings, the services began at nine o'clock in the morning and continued until past four in the afternoon without any intermission. Apparently every soul present was set at liberty in Christ. There was no excitement on the part of any, but a deep heart searching on the part of all. The message borne was in harmony with the Laodicean message of Revelation 3.

A Baptist minister who had recently begun to keep the Sabbath said, in the

last social meeting, that he was going home to confess to his wife and associates; and two men who had heard the truth but had not taken a firm stand to obey, expressed their intention of obeying the Lord. There was no speciality made of any one point of doctrine, the important theme being Christ manifested in the believer's life. When these individuals saw Christ in truth, they were constrained to say, as was one of old, "The Lord is in you of a truth," and they wished to unite with the commandment-keeping people. The meetings closed with a reconsecration of every one present.

An earnest appeal was made to the people by those conducting the meetings, to take time each day to study their Bibles, and the writings which have been given us by the spirit of prophecy to help prepare us for the time before us. It was suggested that all begin a special reading course, by reading and carefully studying one chapter in "The Desire of Ages" each day; and when they have finished that book, begin another one of the many books given us by the Spirit of the Lord for our instruction at the present day.

S. N. HASKELL.

## Guadeloupe

GUADELOUPE comprises two divisions, separated from each other by a tortuous stream called Riviere Salee, which is spanned by a drawbridge. The city is composed of two towns—the one, the seat of government, Basse Terre (16,000); the other, the commercial capital, Pointe-a-Pitre (24,000), where my family and I, arriving from Dominica on March 9, have settled. The entire island contains a population of 210,000.

We are the first Protestant denomination to start work in this island, hence are having the experiences that usually accompany pioneer work in a Catholic country. We realize our own insufficiency, which we pray may keep us near to him who is able, and who bade us go, with the encouraging declaration, "I am with you always, even unto the end."

We take this opportunity of thanking the office of *Les Signes des Temps* for old copies of that paper which have reached us since we came, and to express our hope that that office will continue to supply us with this publication. We ask others of our French people who may have clean old literature in that language which they can give for free distribution, to do so.

A Methodist minister told me that the Methodists in their recent conference expressed much regret that they should have allowed two French Catholic islands so near to their operations to go unoccupied so long. And we who claim to have the last message to the world, how eager ought we to be!

There is Martinique, a sister island to Guadeloupe, as far from Dominica as Dominica is from Guadeloupe,—just forty miles,—where nothing yet has been done. There are good roads all through these French islands, and besides, steam launches make communication from one port to another easy.

We ask the REVIEW family to remember us in their prayers, for success in the work in Guadeloupe, as well as for the soon opening of work in Martinique by some one with a burden for that field.

PHILIP GIDDINGS.

# Missionary Volunteer Department

M. E. KERN - - - General Secretary  
C. L. BENSON - - - Assistant Secretary  
MATILDA ERICKSON - - - N. Am. Div. Secretary  
MEADE MACGUIRE - - - N. Am. Div. Field Secretary

## What Should Be the Attitude of the Church and Its Officers to the Young People's Society? \*

IN order to answer this question properly, it may be well for us to inquire, What is the aim of the Young People's Missionary Volunteer Society, and is it accomplishing the object of its organization?

The purpose, or aim, of this society is, as I understand it, the salvation of our young people, both church members and non church members, and the training of them for the service of God.

If the young people's society has before it such an aim as this, then certainly it is worthy of the most hearty and cordial support of every member of the church. As officers, as parents, as church members, such a work must appeal to us. What a wonderful and important work is this saving and training of our young people,—the saving of your boy and my boy, and the training of these young people so they will catch a soul burden for the lost, and will give their lives to earnest, consecrated work for God. Who would not encourage and build up such a work?

Sometimes we become self-centered and do not take so much interest as we ought in the sorrows and troubles of those about us; but when it comes to a matter which vitally affects one of our own dear ones, we become greatly interested. It is right, no doubt, that we should be thus interested even in the temporal affairs of our loved ones, but we ought to be much more concerned about their spiritual condition. When statistics show that nearly fifty per cent of our young people are not even church members, we begin to realize what a great need there is for soul-saving work among Seventh-day Adventist children.

And the object of the Missionary Volunteer Society is to lay hold of these young people, and by prayer and entreaty, by precept and example, win them for God. What is our attitude as church officers and members to such a work? We must favor it, we must work for it, we must help it to the extent of our ability.

Is the society accomplishing the object of its organization? Is it bringing our young people into the church and into the work of God? Has this been done in our church? If not, is there any responsibility with the older members of the church for the failure? Have we been planning and praying and working for the success of the society? Perhaps you say, This is a young people's society; it is not intended for the older members of the church. But does the object for which this society was organized interest you? Does it matter to you whether or not the young people of this church are

\* This paper was presented by one of the workers attending the recent Missionary Volunteer convention in Kansas City, Mo.

saved to this cause? If it does, then the work of this society must make a continuous appeal to you for your cooperation and prayers, to the end that the aim of the society may be attained.

It seems to me as I study the matter now, that my influence and help to make the society what it ought to be and to enable it to attain its aim, must be stronger, more definite, than it has been in the past. Shall we not unite our prayers and our efforts with those of our young people in their good work?

The attitude of the church members and its officers to the young people's society ought to be and must be that of cordial, hearty, active interest, encouragement, and support; and together let us seek God daily that the young men and young women of this church, every one of them, may be brought to Christ and enlisted in the work of God before this year shall close.

# Medical Missionary Department

W. A. RUBLE, M. D. - - - General Secretary  
L. A. HANSEN - - - Assistant Secretary  
H. W. MILLER, M. D. - - - N. Am. Div. Secretary

## College of Medical Evangelists

IN entering upon this year's work the College of Medical Evangelists is, so to speak, on the "home run." The college is thus nearing the goal in its development. Five years is the time allowed for the course; and since the beginning of this year, five classes have been in attendance. The first medical class will be graduated June 14, 1914.

### Enrollment

Considering the difficulties incident to the establishment of the college, the attendance has remained remarkably good. Few students have withdrawn from the school for other than financial reasons. Seventy-five students are enrolled this year in the medical course, distributed geographically as follows:—

Arizona .....	2	Ohio .....	1
California .....	18	Oklahoma .....	2
Colorado .....	1	Oregon .....	1
Dist. of Col. ....	1	Tennessee .....	1
Florida .....	1	Texas .....	7
Indiana .....	3	Washington ...	4
Illinois .....	1	Wisconsin .....	1
Iowa .....	1	Wyoming .....	1
Kansas .....	1	Africa .....	2
Michigan .....	3	Australia .....	1
Minnesota .....	2	Canada .....	5
Montana .....	1	Hawaii .....	1
Nebraska .....	5	Japan .....	1
New Jersey ...	1	Switzerland ...	1
New Mexico ..	3	West Indies ...	1
New York ....	1		
		Total .....	75

Two students have been received from other schools for the purpose of continuing medical studies at Loma Linda. Two physicians who have been in practice heretofore have pursued a postgraduate course in the school during a part of this year.

### Discipline

The spirit of cooperation in the school during the year has been the best that has existed since the medical school was started. Very little discipline has been

called for in any way. The students are generally taking a deep interest in bringing the school up to the high standard it should occupy. There has also been greater interest taken on the part of the students in improving the grounds and buildings than heretofore. The young men especially have given themselves heartily to this work, and have donated their services in improving the premises in many ways.

#### Spiritual Condition

The spiritual condition in the school has been encouraging throughout the year. The Sabbath school especially has been very interesting and helpful, and the attendance has grown until at the present time the enrollment is 309. The young people have done creditable

work in their young people's society, and the attendance has also been fairly good. The students have largely engaged in various missionary enterprises conducted by the institution. A large proportion of the students took part in the Harvest Ingathering campaign, \$427.05 being collected in that effort. Thirteen hundred copies of the *Temperance Instructor* were distributed in the campaign for this periodical, and much good work was done.

Some idea of the way in which the students and the church are contributing to the work is shown by the following table:—

Midsummer Offering	\$ 122.67
Harvest Ingathering	427.05
Annual Offering	657.36
Sabbath school offering	1,179.35
Other offerings	537.32

Total .....\$2,923.75

All this has gone to the Mission Board. The donations for the past quarter, January to March, were \$582.08, or a per capita on the average attendance of nineteen cents a member a week. In addition to this the tithe of the workers for the past year has been \$11,747.61. For the last six months of 1913 the institution exceeded the twenty cents a week per capita for missions. Taking into consideration the fact that such a large proportion of our membership is com-

posed of students, this seems to us an excellent showing.

#### Hospital

With the facilities now possessed by the college, it is possible to provide thorough instruction for our students throughout a complete medical course. The addition of the new hospital, which was opened in December, has been a most important acquisition to our college. From a temporal standpoint, the matter of therapeutics is the important reason for conducting a medical course. This new hospital makes it possible for our students to have under their own supervision different diseases which they may treat according to the system of physiological therapeutics which has been accepted by this denomination.

The attendance in the hospital has ranged from fifteen to twenty patients. No great effort has been made to fill the hospital with clinical patients, on account of the desirability of conducting this part of our institution on as nearly a self-supporting basis as is possible. It has been demonstrated that the hospital can be nearly, if not quite, self-supporting, by choosing carefully

the cases accepted. It is highly desirable, however, that several beds be endowed by our people, which will make it possible to receive worthy cases that will be of great teaching value to the students.

#### Outlook

The prospects for the school are very encouraging in spite of the difficulties which we are facing. The advance in requirements for entrance to the medical course will doubtless affect the number of students entering the college this year and the year following. Beginning with the next school session, one year of college work will be required. Beginning with the school year of 1915, two years of college work will be required for entrance. Correspondence thus far indicates that there will be some difficulty in meeting these requirements on the part of many applicants; consequently, some students will doubtless be unable to enter who would otherwise do so. For those desiring to enter the medical school this fall who have one or two subjects of preparatory work to make up, summer schools will be held at some of our colleges or here at Loma Linda. Students who are planning to enter this fall, or who have some subjects that they wish to make up during the summer, should correspond with the college at once and arrange for the same.

W. A. RUBLE, M. D., President.

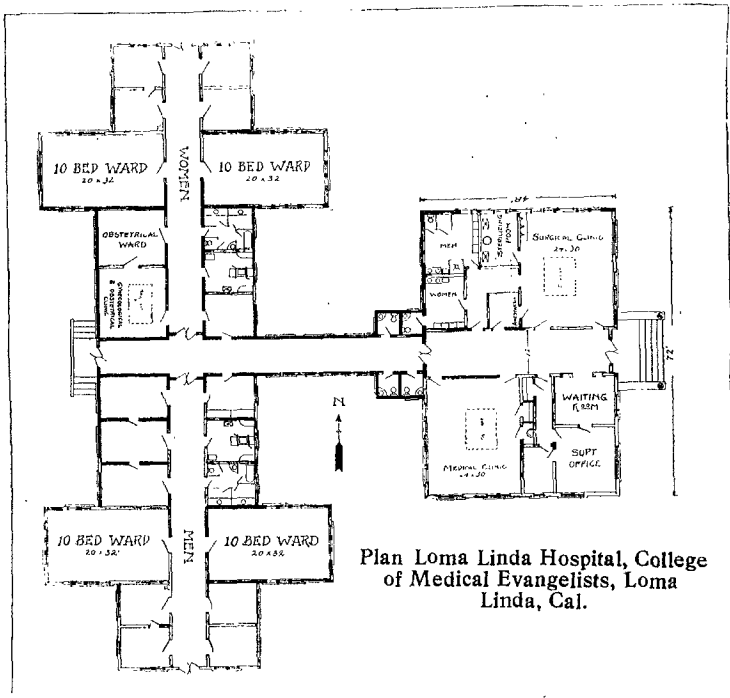
## News and Miscellany

#### Notes and clippings from the daily and weekly press

— It is reported that representatives of the Bethlehem (Pa.) Steel Works have signed an agreement with the Chinese government for a loan to China by that company of \$25,000,000, for the building of a naval base at Fu-chau.

— Federal troops have been sent to settle the strike riots in the coal regions of Colorado. The miners have been making armed resistance to the State militia for some time, and many men, women, and children among both combatants and noncombatants have lost their lives.

— On Thursday, April 9, Assistant Paymaster Charles C. Coop and a boatload of bluejackets from the gunboat "Dolphin" landed at Tampico, on the eastern coast of Mexico, to obtain supplies. They were arrested, but later discharged. In accordance with regulations in all navies of the world, Rear Admiral Mayo, commanding officer of the United States warships in the harbor of Tampico, considering that an unwarranted arrest had been made and that the uniform of the American navy had been disregarded, demanded reparation in the form of a salute of twenty-one guns to the American flag. While the Stars and Stripes were not taken ashore, they were flying at the stern of the whaleboat in which the bluejackets went ashore, and all the sailors were in uniform. Rear Admiral Mayo allowed the Mexican commander until six o'clock that evening to fire a salute, but later extended the time in order that the local commander might communicate with his superior officers in Mexico City. A statement of apology was issued by President Huerta, and the local officer who arrested the bluejackets was ordered punished. This did not satisfy the United States government, and a public salute to the flag was insisted upon. Huerta absolutely disregarded this demand, saying that his statement of apology was sufficient. President Wilson and Congress then determined to enforce their demand for reparation. The major part of the Atlantic fleet and some of the Pacific warships as well were ordered south. On April 21, American marines landed at Vera Cruz, took possession of the city and outlying districts, blockading the harbor as far as the landing of munitions of war is concerned. In the fighting which occurred, fifteen bluejackets were killed and about seventy wounded. A few days later diplomatic connection between the two countries was severed by act of the Mexican government. Anti-American riots have been reported from Mexico City, but so far as known no Americans have been killed in these, although a number were arrested. The latest news is that public sentiment in the capital is turning against the dictator and that Huerta has signified greater willingness to consider peace proposals. The diplomats of Argentina, Chile, and Brazil have tendered their good offices by way of mediation in behalf of peace, but the success of any plan they may propose is doubtful, as President Wilson will insist upon the



Plan Loma Linda Hospital, College of Medical Evangelists, Loma Linda, Cal.



elimination of Huerta and the holding of a fair election in Mexico, and Huerta declares, "I will not resign." Meanwhile large detachments of the army are being rushed southward, and every preparation made for protection of American interests both in Mexico and along the border in event of a declaration of war.

— President Yuan Shi Kai recently gave the officials of the Chinese republic a practical lesson in economy. He has reduced the salary voted him by the cabinet and administrative council by twenty per cent, and reduced his appropriation for entertainment by the substantial sum of \$40,000. Yuan Shi Kai lives modestly and devotes most of his personal and official income to charity.

— The Pennsylvania Public Utilities Commission has decided that the State constitution must be obeyed in the matter of selling railway transportation. The roads for a long time have been selling tickets to the clergy at reduced rates. This concession and discrimination may be no longer practiced by the as much for a ride as any one else.

— A special organization is now being floated in Chicago for the purpose of making American citizens. The necessity for such an organization is very clear. At the last census there were 767,000 men of voting age in Chicago; only 461,000 of these were eligible citizens, and only 430,000 were registered voters. A study of these figures will show Chicago to be governed by a small minority.

— The new Norwegian first secretary of legation at Mexico is a woman, aged twenty-seven, and is said to be the first woman in Europe to take up the diplomatic service as a profession. Her name is Henrietta Hoegh. She passed her examinations in international law and political economy two years ago. As a first secretary she will have the privilege of wearing the usual diplomatic uniform, with the exception of the ornamental sword and gold-braided breeches.

— Pensions for widows and minor children of the officers and men who served in the Spanish war, the Philippine insurrection, and the Boxer uprising in China would be authorized by a bill which passed the House recently by a vote of 276 to 54. This bill would grant twelve dollars monthly to the widow of an honorably discharged soldier or sailor, and two dollars monthly for each child under sixteen years of age. The pensions are to be limited, however, to widows without means of support other than their daily labor and an actual net income not exceeding \$250 a year. The bill now goes to the Senate.

— One of the most complete and perfect protecting systems ever installed is to be found in operation at the Metropolitan Museum, New York City, as a safeguard against thieves and fire. Every part of the building is so intricately linked together by electric gongs, alarm wires, and telephones with the police and fire headquarters, that every illicit touch is instantly detected. The presence of the \$50,000,000 art collection of J. P. Morgan has so intensified the strict guard over these art treasures that it is considered practically impossible for a thief to play his game here, or for fire to do much damage.

— The Agricultural Department has sent out a warning that unless we produce more potatoes there is likely to be a serious shortage. The importation of potatoes is sure to fall off this year on account of a plant disease in Europe.

— Africa, the continent of seclusion, is being aroused by the ever-advancing arms of the railroad system. Germany has just completed a road 755 miles long, at a cost of \$28,500,000. This road penetrates the heart of the Dark Continent, and is expected to do a great deal of through traffic between the Belgian Congo and the coast. The Belgians are also building a railway in the region of Lake Tanganyika, to be in touch with the steamer transportation of this lake, which is 400 miles long.

— No less than 35,000,000 volumes of the Scriptures have been put into circulation in China, first and last. It is now one hundred years since Morrison first translated the New Testament into the classical form. Since then improvements on this and editions that can be read by the common people have been published at intervals. Since 1890 two committees, chosen by missionaries in general conference, have been engaged, with the co-operation of the Bible societies, in unifying the various versions.

— There is good reason for considering that the Desert of Sahara once formed a part of the Atlantic Ocean. Cliffs, ancient sea beaches, and the presence of sea fish in the inland lakes, bear out this belief. Occasionally the project is revived to turn the ocean once more into the sandy waste by means of a canal. Of course, to do this is impossible, since most of the Sahara lies above sea level, but it is interesting to contemplate what the effect of a large body of water in place of the burning sands would be.

— According to the forty-sixth annual census of the publications of the United States and Canada, published in the American Newspaper Annual and Directory, 5 new publications are started every working day in the week. So many suspensions and consolidations occur, however, that the net gain is only 3 papers a week. There are in all 24,527 publications, of which 2,640 are dailies. Evening dailies outnumber morning dailies 3 to 1. There are 572 Sunday papers. The publications of the country are printed in 40 languages. Only 4 industries now exceed, in point of capital invested, the printing and publishing business.

— Death traveled in a gale that overtook the sealing fleets the last day of March. The steamer "Newfoundland" lost sixty-four of her crew, while thirty-seven who were rescued, will be, it is feared, maimed as a result of exposure. The men lost were far from their ships, killing seals, when the storm, with blinding snow, swooped down upon them. They were exposed for forty-eight hours before assistance arrived, and in that time many succumbed. The "Newfoundland" was one of a fleet of fifteen ships, carrying over 2,000 men, scattered among the ice floes near Belle Isle Strait. The crews were on the floes hunting seals, which have their homes on these crystal plains, and the hunt had taken them from four to six miles from their ships.

## Publishing Department

N. Z. TOWN  
W. W. EASTMAN

General Secretary  
N. Am. Div. Secretary

### Sowing Beside All Waters

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

PERIODICALS may be used in as many ways as tracts. A supply of them should be kept in the home, that they may be given to the tradesmen who call, and to others who visit the home.

They should be distributed in hospitals, poorhouses, benevolent asylums, and other public institutions. The inmates of such places usually have time to read, and are glad to receive our papers. Many of them are longing for something different from what they have, and are ready to be helped.

Prisons should be regularly supplied with our periodicals as far as is allowed. Prisoners have souls to be saved, and many have found the Lord in prison who never sought him outside of it.

In all these places the foreigners should be remembered. Periodicals in all the leading languages may be obtained from the tract society offices. Many of these people are very grateful for any thoughtful attention that is paid to their needs, and this prepares their hearts to receive the truth.

When traveling by train or by boat, periodicals may be carried to hand to fellow travelers. People read much on the trains, and are usually glad to accept papers, especially if attention is called to some interesting article in them. Papers thus given will often open the way for a personal talk on the articles in them, and on other points of truth.

Reading racks should be put in places of public resort, such as railroad stations, waiting rooms of various sorts, where permission may be obtained to place them. They should be filled regularly. It is a sad sight to see one of these racks standing empty week after week, missing many opportunities of enlightening souls.

All reading rooms and public libraries that will accept our periodicals should be regularly supplied with copies of all of them. In some towns there are libraries and reading rooms for foreigners. Care should be taken to supply these with periodicals in the languages represented in them.

Periodicals may be handed out anywhere where the public is. A few may be laid on the seats in public parks; they may be left on the seats of street cars, or handed to the people in them. They may be left in restaurants and cafés, on the counters of stores, in the rest rooms in the large general stores, and many other places.

Remember it is the wide sowing of good seed that prepares the way for a bountiful harvest.

E. M. GRAHAM.

— ♦ — ♦ — ♦ —  
"A good name among men is as letters traced upon sand, but a spotless character will endure to all eternity."

Our Summary

THE summary for March, on the whole, is very encouraging. All but four of the conferences in the North American Division have made a gain; namely, the Atlantic, Lake, and the two Pacific Unions. Our foreign fields show an increase over March of last year, which, with the gain made in the North American Division, gives us a total of over \$9,300 in advance of March, 1913. The gain of 271 per cent in the Southern Union is very noticeable indeed.

It is very gratifying to note the splendid gain of a little more than \$4,000 in magazine sales over March of last year; and this, too, with no report from the *Signs* monthly, which for some reason has not reached us. Let us make this gain a little larger each month for 1914.

There is a general note of courage and good cheer sounding throughout the whole field, and we confidently expect the largest sale of our literature the present year of any year during the history of our work. Let every one say to his brother, "Be of good courage."

W. W. EASTMAN.

NOTICES AND APPOINTMENTS

Camp Meetings

CENTRAL UNION

Nebraska, Seward .....June 4-14

COLUMBIA UNION

Western Pennsylvania, Homestead Park,  
Pittsburgh .....June 11-21  
New Jersey, Camden .....June 25 to July 5

EASTERN CANADIAN UNION

Maritime, Moncton, New Brunswick.....  
.....June 4-14  
Quebec, South Stukely .....June 16-23  
Ontario, Oshawa .....June 25 to July 5

LAKE UNION

East Michigan, Orion .....June 11-21  
Wisconsin, Wausau .....June 18-28

NORTHERN UNION

Iowa, Des Moines .....May 28 to June 7  
Minnesota, St. Paul .....June 4-14  
South Dakota, Huron .....June 12-21  
North Dakota, Jamestown.....June 22-28

NORTH PACIFIC UNION

Southern Oregon, Roseburg, 1164 Military  
St. ....May 14-25  
Southern Idaho, Weiser.....May 28 to June 7  
Upper Columbia, Pasco .....June 4-14

PACIFIC UNION

Central California, Fresno, April 28 to May 10  
Northern California (local), Chico, May 12-18  
Northern California .....June 10-21  
California, Oakland .....June 23 to July 5  
Southern California, near Los Angeles...  
.....Aug. 3-16  
Utah .....Aug. 23-30  
Arizona .....Oct. 8-18

SOUTHERN UNION

Tennessee River, Jackson .....July 10-20  
Mississippi, Jackson.....July 23 to Aug. 2  
Louisiana .....July 31 to Aug. 9  
Alabama, Montgomery .....Aug. 7-17  
Kentucky, Nicholasville .....Aug. 20-30

SOUTHWESTERN UNION

South Texas, Houston .....July 23 to Aug. 3

Iowa Conference Association

THE regular meeting of the Iowa Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp meeting of that denomi-

Colporteurs' Summary for March, 1914

UNIONS	Books				Periodicals		
	AGTS.	HRS.	VALUE	VALUE	NO. COP.	VALUE	VALUE
			1914	1913		1914	1913
ATLANTIC							
Maine	2	82	\$ 49.00	\$ 115.90	1933	\$ 193.30	\$ 24.00
N. New England	4	178	166.90	44.03	1168	116.80	39.20
Massachusetts	11	591	681.35	396.00	10242	1024.20	353.70
S. New England	3	208	155.00	322.75	735	73.50	123.00
New York	8	556	481.00	834.85	2095	209.50	312.10
W. New York	9	561	396.45	267.43	1967	196.70	351.50
Gr. New York	9	397	371.00	522.05	5255	525.50	435.70
Totals	46	2573	2300.70	2503.01	23395	2339.50	1639.20
COLUMBIA							
Ohio	37	3011	2743.75	826.45	12146	1214.60	411.90
West Virginia	5	512	435.15	101.25	477	47.70	10.00
Chesapeake	8	381	429.95	757.90	3519	351.90	141.20
E. Pennsylvania	6	182	200.10	570.35	2762	276.20	301.50
W. Pennsylvania	8	664	730.61	971.31	4383	438.30	206.90
New Jersey	7	661	496.00	269.20	3694	369.40	287.60
Dist. of Columbia	5	455	448.30	468.25	4661	466.10	220.50
Virginia	12	456	589.24	172.25	1117	111.70	192.60
Totals	88	6322	6073.10	4136.96	32759	3275.90	1772.20
LAKE							
E. Michigan	12	942	519.40	1294.60	4695	469.50	333.20
W. Michigan	7	571	387.95	303.70	3482	348.20	95.00
N. Michigan	4	386	214.45	205.00	1074	107.40	72.00
Wisconsin	5	538	334.05	445.75	2163	216.30	177.70
N. Illinois	2	199	130.40	469.40	15648	1564.80	400.00
S. Illinois	13	1688	1423.75	1099.15	1104	110.40	84.50
Indiana	14	889	821.75	296.25	4787	478.70	314.30
Totals	57	5213	3831.75	4113.85	32953	3295.30	1476.70
EASTERN CANADIAN							
Ontario	3	285	360.80	650.25	2692	269.20	267.00
Quebec	..	....	.60	....	50	5.00	30.00
Maritime	..	....	.....	.....	1579	157.90	.60
Newfoundland	..	....	.....	.....	80	8.00	7.00
Totals	3	285	361.40	650.25	4401	440.10	304.60
SOUTHERN							
Louisiana	11	690	1383.70	505.25	3720	372.00	117.10
Alabama	11	987	1005.25	809.10	350	35.00	120.10
Kentucky	7	819	1234.40	107.65	755	75.50	154.00
Mississippi	20	2240	4092.95	488.10	996	99.60	95.50
Tennessee River	10	1041	795.40	385.55	1640	164.00	186.10
Totals	59	5777	8511.70	2295.65	7461	746.10	672.80
SOUTHEASTERN							
Cumberland	14	1415	870.05	1317.00	1160	116.00	118.40
Georgia	12	790	494.30	2078.88	2018	201.80	217.80
North Carolina	19	2086	1559.20	613.60	1517	151.70	111.00
South Carolina	17	1547	1362.65	466.45	1502	150.20	117.50
Florida	15	1002	1235.15	995.60	1461	146.10	62.50
Totals	77	6840	5521.35	5471.53	7658	765.80	627.20
SOUTHWESTERN							
Arkansas	9	830	1089.60	512.70	110	11.00	64.10
Oklahoma	15	1148	1006.45	1449.35	1954	195.40	182.50
W. Texas	3	120	36.30	290.08	100	10.00	7.50
S. Texas	12	960	1353.30	670.45	2370	237.00	95.00
N. Texas	21	1862	3394.28	2318.25	862	86.20	36.60
New Mexico	5	546	916.50	1009.65	79	7.90	15.50
Totals	65	5466	7796.43	6250.48	5475	547.50	401.20
CENTRAL							
N. Missouri	2	66	152.00	18.00	1034	103.40	81.00
S. Missouri	3	145	214.00	190.20	2270	227.00	54.70
E. Colorado	2	234	506.00	183.60	1462	146.20	99.00
W. Colorado	..	....	.....	.....	725	72.50	33.00
Nebraska	2	199	78.00	14.25	4632	463.20	206.40
Wyoming	..	....	.....	81.50	837	83.70	51.10
E. Kansas	..	....	.....	83.25	2307	230.70	67.20
W. Kansas	3	185	130.75	398.75	1956	195.60	108.50
Totals	12	829	1080.75	969.55	15223	1522.30	700.90
NORTHERN							
Iowa	3	500	590.00	143.55	7301	730.10	194.90
Minnesota	6	231	263.15	37.50	8960	896.00	408.90
North Dakota	..	....	.....	94.25	1923	192.30	167.00
South Dakota	..	....	.....	250.35	2834	283.40	274.50
Totals	9	731	853.15	525.65	21018	2101.80	1045.30

UNIONS	AGTS.	HRS.	Books		Periodicals		
			VALUE 1914	VALUE 1913	NO. COP.	VALUE 1914	VALUE 1913
PACIFIC							
California	4	84	\$ 212.30	\$ 517.59	4143	\$ 414.30	\$ 313.00
N. California	4	330	331.10	299.75	767	76.70	67.00
Gen. California	4	69	246.30	758.95	224	22.40	484.50
Arizona	..	....	.....	314.25	600	60.00	11.00
Utah	1	256	244.20	99.00	....	....	14.50
Nevada Mission	..	....	.....	.....	....	.....	.....
S. California	4	416	414.95	813.00	10757	1075.70	801.00
Totals	17	1155	1448.85	2802.54	16491	1649.10	1691.00
NORTH PACIFIC							
W. Washington	4	164	167.10	660.20	4659	465.90	606.40
Upper Columbia	..	....	.....	350.95	2130	213.00	135.00
W. Oregon	5	255	362.10	289.95	3042	304.20	577.20
S. Idaho	4	61	132.10	55.95	1122	112.20	80.50
Montana	..	....	.....	.....	1275	127.50	62.70
S. Oregon	3	210	274.90	33.25	1943	194.30	45.00
E. Oregon	..	....	.....	.....	....	....	.....
Totals	16	690	936.20	1390.30	14171	1417.10	1506.80
WEST CANADIAN							
Alberta	1	146	191.00	219.00	1743	174.30	79.00
Manitoba	..	....	.....	.....	916	91.60	69.50
British Columbia	3	75	126.00	.....	2815	281.50	209.00
Saskatchewan	..	....	.....	.....	3550	355.00	22.50
Totals	4	221	317.00	219.00	9024	902.40	380.00
Subscription lists					20383	2038.30	3171.80
Foreign and miscellaneous					14345	1434.50	1260.20
FOREIGN UNION CONFERENCES AND MISSIONS							
British	51	4683	2300.19	1246.41	128498	2605.45	2999.92
Australasian	67	3120	6575.14	7251.00	....	1893.04	1670.24
South African	11	997	1135.12	399.24	....	....	....
Indian	32	5724	707.34	631.74	....	....	....
Scandinavian	91	10536	6205.04	5863.26	7719	448.11	231.30
E. German	95	8559	2383.90	5528.11	79614	1951.33	5398.20
W. German	105	9600	2687.18	.....	60737	1513.85	
Danube	44	4143	1088.97	585.55	3256	.....	26.33
Central European	110	10695	3311.06	3506.82	26240	894.07	686.03
Russian	36	....	2049.58	1284.91	....	....	68.00
Siberian	1	....	60.60	243.71	....	....	.....
Latin	14	1473	835.46	621.05	5803	124.91	166.25
Mexican	1	72	254.00	.....	8497	509.98	411.08
Porto Rico	2	....	67.20	30.55	....	224.25	284.30
Cuba	1	154	378.20	895.26	....	....	21.54
W. Caribbean	4	....	618.56	.....	2628	216.27	.....
E. Caribbean	1	54	116.70	.....	....	....	.....
Levant	8	276	32.78	56.40	....	....	.....
Korean	..	....	8.24	32.18	3725	93.12	110.00
South American	25	958	3593.60	5380.10	....	244.95	914.30
Japan	7	....	5.99	.....	2784	83.85	.....
Brazil	28	....	2289.45	1755.36	....	....	.....
Philippine Islands	..	....	106.83	.....	....	....	.....
Canary Islands	1	100	118.80	.....	295	5.42	.....
China	..	....	.....	.....	51221	359.75	.....
Totals, foreign	735	61164	36929.93	35311.65	381017	11168.35	12987.49
Totals, N. Am.	453	36102	39032.38	31328.77	224757	22475.70	16649.90
Grand totals	1188	97266	\$75962.31	\$66640.42	605774	\$33644.05	\$29637.39

Comparative Book Summary

	1909	1910	1911	1912	1913	1914
Jan. ....	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52
Feb. ....	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45
March ..	52,703.85	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31
April ...	55,109.54	64,042.39	73,548.31	73,027.32	73,520.45	.....
May ....	82,971.94	86,333.58	81,923.78	94,166.15	101,640.01	.....
June ...	124,412.34	112,606.05	135,888.76	137,838.38	139,217.06	.....
July ....	95,445.21	103,919.12	127,256.86	156,166.90	140,576.74	.....
Aug. ....	71,652.97	91,145.11	91,810.46	103,165.69	111,660.64	.....
Sept. ...	55,625.41	66,523.65	86,001.72	67,551.70	73,732.12	.....
Oct. ....	52,669.93	62,461.13	81,367.89	70,219.07	84,013.90	.....
Nov. ...	49,964.99	58,211.68	67,600.00	77,424.87	73,949.68	.....
Dec. ...	45,759.73	54,663.93	58,386.24	57,291.91	59,739.92	.....
Totals	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	\$1,051,766.94	.....

Comparative Summary of American Periodicals

	1911	1912	1913	1914	1911	1912	1913	1914
Jan.*	122202	121666	177080	152971	Aug.	215773	183119	153849
Feb.	99234	144257	201659	242627	Sept.	135179	173077	127017
March	244003	207529	166409	224757	Oct.	164537	587830	126562
April	192757	189498	152088	.....	Nov.	110326	108755	100351
May	141204	162220	166465	.....	Dec.	98541	111199	99504
June	145025	163120	156550	.....				
July	197582	191937	176772	.....				
					T'ls	1866363	2344207	1804396

\* Multiply number of magazines in any month by ten cents to get value.

Comparative Summary for Foreign Periodicals

JANUARY, 1913, 402,908 copies, value \$10,301.63; 1914, 485,968 copies, value \$19,795.36.  
February, 1913, 394,257 copies, value \$12,342.06; 1914, 372,235 copies, value \$10,739.70.  
March, 1913, 395,933 copies, value \$12,987.49; 1914, 381,017 copies, value \$11,168.35.

nation, at the State fair grounds, Des Moines, Iowa. This association is the legal corporation of the Iowa Conference of Seventh-day Adventists. Officers will be elected, and such other business transacted as may properly come before the association. The first meeting is called at 10 A. M., Tuesday, June 2, 1914.  
A. R. OGDEN, President;  
A. L. BAYLEY, Secretary.

Western Pennsylvania Camp Meeting

WE earnestly desire that our people in Western Pennsylvania should put forth every effort to attend our next camp meeting, which will be held in the Homestead Park, near Homestead, June 11-21. Homestead is a suburb of Pittsburgh, and can be easily reached by the electric cars from Pittsburgh. Those coming on either the Pennsylvania or the Pittsburgh and Lake Erie trains can get off at Homestead. Within two squares of either station is the Homestead and Mifflin electric cars, which run direct to the camp ground.

Boarding

Meals will be served at the dining pavilion on the cafeteria plan; also cooked food, such as beans, potatoes, and soup, will be sold at cost to those who wish to take their meals in their tents. It will be necessary for those boarding in their tents to bring dishes, as they will not be furnished to those buying food in bulk. There will be a grocery stand for the convenience of the campers.

What to Bring

Those tenting should bring plenty of bedding, and all should have warm wraps, umbrellas, overshoes, "Christ in Song," hymn books, and Bibles. As the meeting will be early in the season, the evenings may be cold; so come prepared for whatever weather we may have.

Tents and Rooms

Tents will rent without floor at \$2.50 and \$3, and rooms will be furnished as reasonably as possible. Please order tents or rooms as early as convenient, so that you will not be disappointed when you come. We advise all who can live in tents to do so, as only a few rooms can be had near the camp ground. Bring all baggage checks to the camp ground, leave them at the book stand, and your baggage will be looked after. I trust that we shall hear soon from those planning to attend, stating whether they will want rooms or tents. We expect to have a spiritual feast, and hope that all who can possibly do so will be with us at that time.  
F. H. ROBBINS.

Upper Columbia Mission Society

THE sixteenth annual session of the Upper Columbia Mission Society of the Seventh-day Adventists will be held in connection with the conference at Pasco, Wash., June 4-14, for the election of officers and the transaction of such other business as may properly come before the society at this time. All accredited delegates to the conference are delegates to this body. The first meeting will be held on June 10, 1914, at 10 A. M.

P. A. HANSON, President;  
E. W. CATLIN, Secretary.

Upper Columbia Conference

THE thirty-fourth annual session of the Upper Columbia Conference of Seventh-day Adventists will be held at Pasco, Wash., June 4-14, for the election of officers and the transaction of any other business that may

properly come before the conference. Each church is entitled to one delegate without regard to numbers, and one additional for each fifteen of its membership.

Delegates' credentials should be sent immediately to the conference office. An invitation is extended to the members of all our churches to attend this conference session, as a number of measures of great importance to the work in this conference will be considered. The opening meeting will be held June 5, 1914, at 9 A. M.

P. A. HANSON, *President*;  
E. W. CATLIN, *Secretary*.

### Nebraska Conference

THE thirty-seventh annual session of the Nebraska Conference of the Seventh-day Adventists will be held in connection with the camp meeting at Seward, Nebr., June 4-14, 1914, for the election of officers for the ensuing year, and the transaction of such other business as may come before the meeting. The first meeting will be called at 10 A. M., Friday, June 5. All delegates should be there when the first meeting is called.

J. W. CHRISTIAN, *President*;  
MRS. F. A. WASHBURN, *Secretary*.

### Southern Idaho Conference Association

NOTICE is hereby given that the seventh annual meeting of the constituency of the Southern Idaho Conference Association will be at Weiser, Idaho, on the camp ground, June 1, 1914, at 10 A. M., for the election of a board of trustees, and the transaction of such other business as may properly come before the meeting.

J. J. NETHERY, *President*;  
T. L. COPELAND, *Secretary*.

### Minnesota Conference Association

THE Minnesota Conference Association of Seventh-day Adventists, Incorporated, is called to convene on the camp ground in St. Paul, Minn., at 9:30 A. M., June 11, 1914, for the purpose of electing officers and transacting other necessary business. Credited delegates to the conference are delegates to the association.

G. W. WELLS, *President*;  
H. R. GAY, *Secretary*.

### Minnesota Conference

THE fifty-third annual session of the Minnesota Conference of Seventh-day Adventists will convene in connection with its camp meeting in St. Paul, Minn., June 4-14. The first meeting of the conference will be held Friday, June 5, at 9:30 A. M.

Every church is entitled to one delegate for the organization, and to an additional one for every fifteen members. Every delegate should be present at the first meeting.

G. W. WELLS, *President*;  
MARY D. HOPKINS, *Secretary*.

### South Dakota Conference

THE thirty-fifth annual session of the South Dakota Conference of Seventh-day Adventists will convene in connection with the camp meeting at Huron, S. Dak., on June 14, 1914, at 9:30 A. M. The election of officers for the ensuing year will be held, and such other business transacted as may properly come before the delegates.

C. M. BABCOCK, *President*;  
I. G. ORTNER, *Secretary*.

### South Dakota Conference Association

THE regular annual session of the South Dakota Conference Association of Seventh-day Adventists is hereby called to meet on the camp ground in Huron, S. Dak., Tuesday, June 16, at 11 A. M., for the purpose of electing a board of trustees for the ensuing year, and transacting such other business as the constituency may desire.

C. M. BABCOCK, *President*;  
I. G. ORTNER, *Secretary*.

### New Brunswick Legal Association

THE annual meeting of The Executive Board of the Province of New Brunswick in connection with the Seventh-day Adventist Church of the Maritime Provinces, will be held in connection with the Maritime Conference of Seventh-day Adventists, at Moncton, New Brunswick, Thursday, June 11, at 10 A. M.

J. A. STRICKLAND,  
*Secretary*.

### Eastern Canadian Union Conference

NOTICE is hereby given that the seventh biennial session of the Eastern Canadian Union Conference of Seventh-day Adventists will be held at Moncton, New Brunswick, June 4-14, for the election of officers for the ensuing biennial term, and the transaction of such other business as may properly come before it.

M. N. CAMPBELL, *President*;  
T. D. GIBSON, *Secretary*.

### The June "Signs"

OUR good magazine presents a strong line of contents this month,—eight leading articles, and current topics, and other matter, all appropriately illustrated and attractively arranged. Striking heads and subheads.

Notice this list:—

"The Mark of Apostasy"—A peculiar idol worship. To oppose itself against the worship of the true God. It will place a mark of authority on almost the whole world. By Mrs. E. G. White.

"God's Eternal Purpose"—What banished the Spirit of Christ in the early church? History answers. The conclusion is obvious. By T. E. Bowen.

"A Quick Gospel Work"—To be finished in this generation. Providential agencies. Easy means of traveling. "A Path in the Mighty Waters." By W. A. Spicer.

"The Nations Prepared for a Mighty Work"—The purpose unchanged. Motives of early and modern Christianity now the same. The lesson of the Reformation. A new fullness of the times. The nations ready. By I. H. Evans.

"Man's Heavenly Citizenship"—Heaven is not far away. Its influence may be felt in the daily life. A marvelous privilege for the sons of men. By William Covert.

"The Progress of Astronomy"—A vast universe. Star within star circling as in Ezekiel's vision of a wheel within a wheel. Is it confusion? By Edgar Lucien Larkin.

"Fossil Horses"—A study for the evolutionist. A remarkable contribution from the pages of geology. By George McCready Price.

"Love, the Governing Principle of the Kingdom"—The philosophy of religion. Why oppose sin? Why must man be born again? Why surrender the human will? By R. C. Porter.

"Nuggets of Gold From Many Mines"—An interesting selection. Current Topics.

The first of the four special vacation numbers of the *Signs Magazine* for the summer. You will like this one, and it will pay you to get it. You ought to have a few for your friends. Five copies, 25 cents; ten copies, 50 cents; twenty copies, \$1. Send to your tract society.

### Address Wanted

MRS. T. W. CARLSON, of 37 Niagara St., Hamilton, Ontario, clerk of the Seventh-day Adventist Church of that place, desires the address of Jessie Solar.

### Publications Wanted

THE following-named persons desire late, clean copies of our publications, sent post-paid, for missionary purposes:—

Mary Thomas Earl, Waterton, Pa. Papers, magazines, tracts.

Mrs. E. J. Watkins, Elk City, Okla. *Signs*, *Protestant Magazine*.

James Harvey, 1729 Grove St., Oakland, Cal. Continuous supply.

Fred L. Burdick, Alvin, Tex.

Mrs. Mollie Miller, Glenwood Springs, Colo.  
Mrs. Florence Wood, R. F. D. 6, Beloit, Kans.

Ida Smalley, Alden, Mich. *Signs*, *Life and Health*, *Instructor*, *Liberty*, *Protestant Magazine*.

Miss May Crowson, Elkwood, Ala. *Signs*, *Watchman*, *Protestant Magazine*, *Life and Health*, *Little Friend*, and tracts.

### Business Notices

WANTED.—A man for farm work. Middle-aged man preferred. Must be Seventh-day Adventist. Address F. A. White, R. F. D. 58, Clymer, N. Y.

FOR SALE.—A six-room house, with ten acres good land, at Morgan Hill, Santa Clara Co., Cal. Twenty miles from city of San Jose and one mile from a railway station. Grapes and fruit trees, bored well, good roads, fine climate. Apply to A. Carter, Sanitarium, Cal.

FOR SALE.—A six-acre tract of land, with a nine-room house on it, bearing orchard, and grape vineyard. A convenient home. Three quarters of a mile from Emmanuel Missionary College. Cheap to the right person. Address Box 22, Berrien Springs, Mich.

### For Sale

ON account of change of work, I wish to sell my property situated in Mountain View, Cal., a clean, dry, growing town, with good schools and Seventh-day Adventist church school with ten grades; six miles from Stanford University, fourteen trains each way daily. The property consists of one acre of land; house of nine rooms, bath room, two lavatories, two toilets, two pantries, large clothes closets, good basement, sleeping porches, solar water heater. Also a neat shingled bungalow of three rooms, with bath and toilet; a good well with tank house 30 feet high, 3,000-gallon tank, gasoline engine, good pumping plant complete; water piped to all parts of lot; a good garage; two magnificent live oak shade trees in right place; family orchard of more than thirty trees, just well in bearing—apple, almond, cherry, fig, nectarine, orange, peach, pear, plum, prune, walnut; small fruits, grapes, berries, etc., with plenty of land for vegetables. An excellent place for a Seventh-day Adventist physician and small sanitarium. Address M. C. Wilcox, Mountain View, Cal.

The Advent Review  
and Sabbath Herald

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

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Takoma Park Station - Washington, D. C.

[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.]

# VALUABLE NEW BOOKS

## Friends and Foes in Field and Forest



The latest juvenile book.

One of our ministers who has recently secured the book writes us, "I did not know there were so many things to be learned from bees and bugs." Another one says, "My children are reading it with the greatest delight." A union conference president writes: "I have carefully examined the book and consider it a valuable addition to our growing list of splendid young people's books. It will awaken and deepen interest in the lower forms of life and enable the reader to appreciate in a much greater degree the wonderful works of the Creator. I can heartily recommend it to our youth as a book of absorbing interest and of great educational value." It is a most charmingly written book, and will interest every young person, and if we may judge from the words of appreciation from some of our older workers who have had the privilege of reading it, the older ones, as well as the young people, will be interested in it.

This book describes the various insects and their habits, and is fully illustrated.

"God help the boy that never sees  
The butterflies, the birds, the bees,  
Nor hears the music of the breeze  
When zephyrs soft are blowing."

The book will be a great help in teaching the children to see the power of God displayed in nature, and will give them a deeper realization of his greatness and goodness. One can fully appreciate the book only by seeing and reading it. It contains 248 pages; cloth binding, \$1.00.

## Blessed Be Drudgery

This little book was brought out by the Review and Herald Publishing Association just at Christmas time. The employees, who had heard portions of it read in manuscript, were so pleased with the book that they sent out many copies as Christmas gifts to their friends.

The book consists of two essays written by William C. Gannett,—one entitled "Blessed Be Drudgery," and the other, "A Cup of Cold Water." The thought of the booklet is the real heart culture which comes from true service. Even the common things which we do, perhaps many times a day, if done from the right motive and to the best of our ability, ennoble and uplift.

"Our prime elements are due to our drudgery, . . . the fundamentals that underlie all fineness, and without which no other culture worth the winning is even possible. These for instance: . . . power of attention, power of industry, promptitude in beginning work, method and accuracy and dispatch in doing work, perseverance, courage before difficulties, cheer under straining burdens, self-control and self-denial and temperance. These are the prime qualities; these are the fundamentals."

This book is printed from new type, each page surrounded by a tint border. It is neatly bound in cloth; price, 50 cents.

## The Mystery Unfolded

This is a new book, written by Elder L. R. Conradi. It was first published in German about two years ago. It has since been translated into several languages, and has recently been issued in English by the International Tract Society of London.

Knowing many of our people would greatly appreciate having this work by Elder Conradi, we have imported a considerable quantity of printed sheets, and are now prepared to supply this book. It deals principally with the two great mysteries, the mystery of iniquity and the mystery of godliness. It spreads before the reader a brief yet comprehensive statement of God's plan for the salvation of man as revealed in the Scriptures, and especially in the prophetic books of the Bible, embracing the entire period of the reign of sin from paradise lost to paradise restored.

This book contains 350 pages, and will be sold in cloth binding for \$1.25.





WASHINGTON, D. C., MAY 7, 1914

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ELDER A. G. DANIELLS left Washington last week to fill several appointments in this country before sailing for Australia in June.

LAST week there was held in Baltimore, Md., a ministerial institute preceding the session of the Columbia Union Conference. The conference business is being transacted this week. Excellent reports of the meetings which have been held have come to us.

THE religious liberty issue is of world-wide interest. We are reminded of this anew by the following announcement in the Asiatic Division workers' paper: "The religious liberty tract in the Wen-li is now ready." We are glad to see our brethren preparing to spread the light of these principles at this stage of development in the new China.

It was our privilege recently to attend the ministerial institute held in Battle Creek, Mich., followed by the meetings of the Lake Union Conference. It was an excellent meeting from beginning to end. The Spirit of the Lord was with his people. The instruction which was given came with searching conviction and comforting assurance. The business of the conference passed off harmoniously. Elder Allen Moon, who for twelve long years has served the union as president, retired with honor, and with the confidence and love of all his associates, from that responsible position. Elder L. H. Christian was chosen president of the union. Brother Moon has served the cause of truth in the Lake Union Conference most faithfully during a very trying period in its history. His long and valuable experience will be conserved to the upbuilding of the work in other capacities as Providence may direct. A report of this meeting will be given soon.

MUCH anxious thought has been given during the last few days to the safety of our workers in troubled Mexico. It was therefore with much gratification and thankfulness that the following telegram was received from Elder G. W. Caviness: "Mexico City, April 29. — All workers are well. No apparent danger." We are grateful that during the trying revolutionary period through which Mexico has been passing during the last few months, the Master of the harvest has watched over his workers in that field. Let us continue to pray that God's protecting hand may still be over them, and that the winds of strife may be held in check in order that the gospel work may not be hindered.

IN South America, below the equator, the school year opens in our spring. Prof. H. U. Stevens, president of the South American Union college, reports a most encouraging opening of that school. Elder J. W. Westphal also writes: "The school never opened with so many in attendance, nor has the attendance ever increased so rapidly as in these opening days. This is very encouraging. The dormitory for which the Sabbath schools gave a Thirteenth Sabbath Offering is rapidly going up, and we certainly need to complete it quickly to accommodate those who are coming in. What a blessing that Thirteenth Sabbath Offering has been to us! We should be facing a situation which we should not know how to deal with if this help had not been given us. We certainly are grateful for the generosity of the brethren in the States."

## Health Reform

THE question of healthful living is one which should be considered primarily from a physiological standpoint. The instruction which God has given to his church with reference to this subject is not based upon arbitrary decision. Back of every direction for safeguarding the health given in the Scriptures of Truth there is a physiological reason. Anciently the Lord prohibited the use of certain foods on account of the results which would follow their use. The use of these foods by man would weaken his bodily powers and lessen his mental strength, making him less capable of understanding and appreciating God, and less responsive to divine influences. For the same reason strong drink was prohibited, and every other unwholesome food and drink. These same principles apply at the present time. To the extent that any food undermines the bodily health, beclouds the mind, and benumbs the sensibilities, making one less capable of appreciating the gospel, its use is detrimental to the soul as well as to the body. The apostle Paul exhorts the church: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

But the primary basis upon which questions of this character rest, and the standpoint from which they should be considered, is the physiological rather than the moral. The question of diet rests upon the same basis as does that of ventilation, clothing, exercise, etc. The relationship which the subject of health reform sustains to this message is very

clearly stated in the article from Sister E. G. White found in this number. We quote: —

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

Some have mistakenly made the teaching of health reform the message. Others have made the equally serious mistake of disregarding the subject altogether, and of casting their influence directly against the teaching of such principles. It is for us to recognize and appreciate the instruction which through the Scriptures of Truth and the spirit of prophecy has been given to this people regarding this question. The disregard of this instruction may lead not only to temporal and physical loss, but to spiritual and eternal loss.

There is need today in all our churches of reasonable and consistent instruction with reference to the question of healthful living. Every reader needs to study this question for himself, for application to himself, rather than to his brother. Much misunderstanding has arisen in the past because some have felt a burden to apply the principles to others rather than to themselves. We should seek to exemplify in our own experience the blessedness of the principles which we hold. This sort of preaching is far more effective than any censure or denunciation in which we may engage against those who do not regard these questions in the same light that we do. Let us learn that even above the practice of health principles the exercise of brotherly love and Christian charity has its place. This spirit of love, if coupled with consistent example on our part, will go a long way in effecting needed reforms.

## A Call From Ireland

At the annual meeting recently held in Belfast, Ireland, the following was unanimously voted: —

"That we appeal to the General Conference to send us two good, experienced missionary canvassers for Catholic Ireland."

The brethren in Ireland feel that greater efforts should be made to reach the Catholic population of that island. Some work has been done among the Catholics, but the literature that has been sold has been mostly among the Protestants in the north. We invite correspondence from those who are interested in Ireland, and are willing to respond to this call. Address the secretary of the Publishing Department, Takoma Park, Washington, D. C. N. Z. Town.

A NEW paper comes to us from Asia. Heretofore the news letter of the Asiatic Division has been manifolded on the neostyle; but now comes a little paper, the *Asiatic Division Mission News*, the medium for communication between the mission fields of the division. The four pages of this new paper are filled with interesting words from the workers.