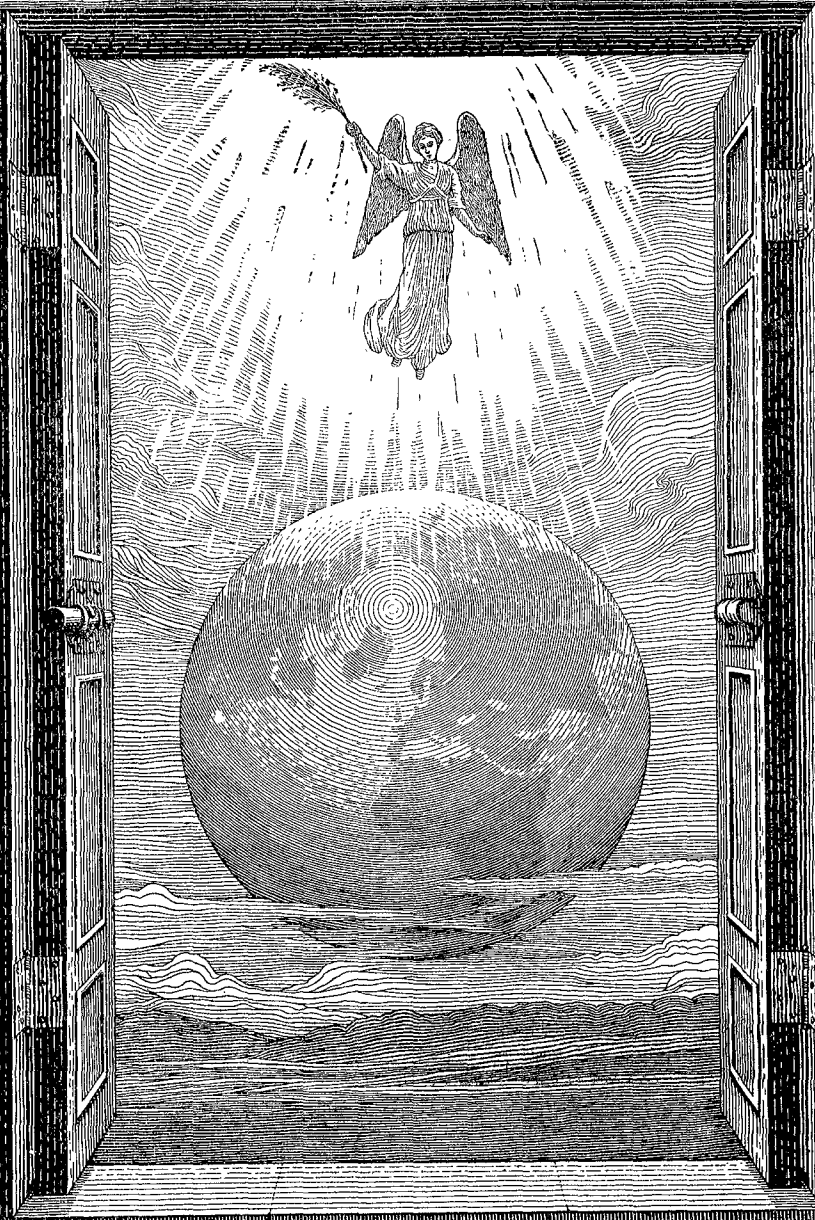


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**REVIEW AND HERALD**

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## THE WORK AND THE WORKERS

START earning your scholarship with the easy-selling July *Life and Health*.

THREE editions of the June *Protestant* (60,000) exhausted by June 10. Fourth edition now ready. Selling fast!

PASTOR R. A. UNDERWOOD, president of the Central Union Conference, writes: "The journal *Life and Health*, true to its name, should be in every home."

A CALIFORNIA physician writes: "Inclosed you will find \$6.00 for 10 copies of *Life and Health* to my address, for one year." Many other physicians keep copies on their office tables.

A DEAR old lady in Illinois, 63 years of age, writes: "I inclose money for 25 more of *Life and Health*. Hope to send larger order soon. Sold the other 25 in three days. I am 63 years old, and can't get around as quickly as I used to."

MRS. R. L. F., Michigan, writes: "Your magazine *Life and Health* is the only Seventh-day Adventist publication my husband (who is an infidel) will read. He is a better health reformer than most Adventists, and has excellent health."

"A METHODIST minister came into our treatment rooms yesterday," writes a Michigan physician, "and offered us 25 cents for a *Life and Health* that was on the table in the reception room. We shall try to sell as many as we can to those taking treatment."

PASTOR G. E. LANGDON, president of the Northern Illinois Conference, writes: "Robbie Woodward, of Chicago, aged 15

years, deprived of both speech and hearing by scarlet fever, sells 10 copies of *Life and Health* each day, besides doing many odd jobs. He gives half his earnings to his widowed mother."

THE great July or "Rome and Mexico," "Washington Military Mass," and "Kingdom of Antichrist" number of the *Protestant Magazine* is now ready. The first large edition will soon be exhausted. Order early. Inside facts in two articles showing Rome's hand in Mexican affairs. Send \$2.00 for 50 copies, or \$40.00 for 1,000. A good seller!

A LADY agent in Columbus, Ohio, writes: "DEAR BROTHER BOURDEAU: I am sending in 41 yearly subscriptions to *Life and Health*. Am doing this to help pay for our new church school building and salary of our teacher. Two of us worked up this order." A hint to other churches struggling with church school or other financial problems. A profit of 40 cents on each \$1.00 subscription.

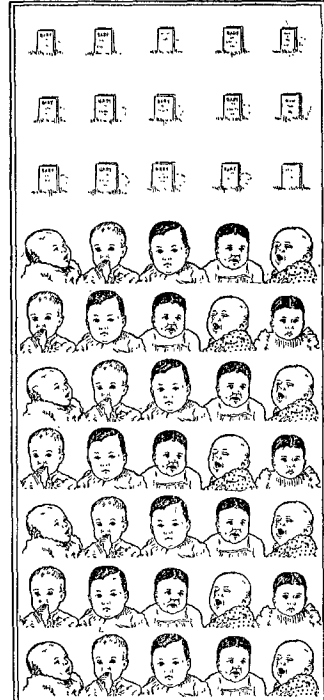
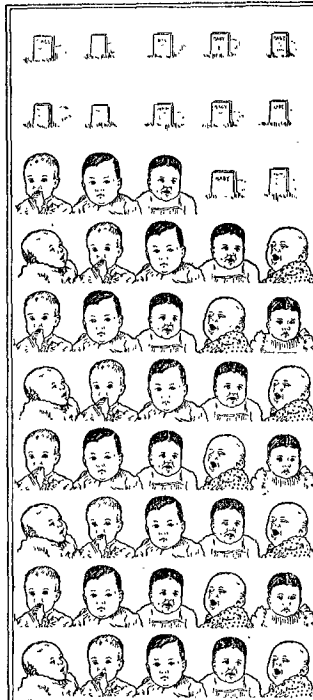
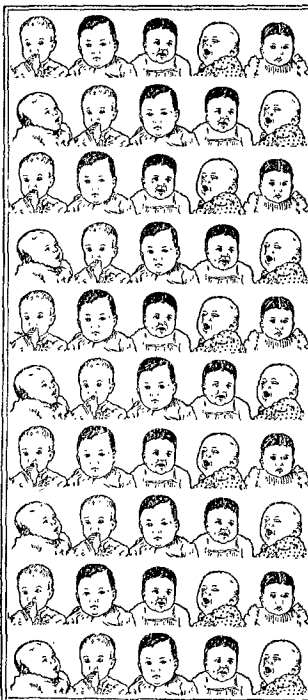
BROTHER J. H. PARSONS, of Denver, Colo., writes that on June 1, from 5:30 to 11:30 P. M., he and another brother sold 347 of the 500 *Protestant Magazines* he had ordered. He writes: "Brother Yale and I have given away \$20.00 worth of the *Protestant* altogether. The same brother who helped me last night is going to try the — tonight. As a special concession to the *Protestant*, they are going to suspend the society, take a recess at 9:30 and let our brother come in for the express purpose of selling the magazine. This is very unusual, and will show you how strongly people feel here."

# THE ANNUAL ASSASSINATION OF INFANTS

LEONARD KEENE HIRSHBERG, A.B., M.A., M.D. (JOHN HOPKINS)

LAST year in the small area of the United States where diseases are accurately reported and fatalities always recorded, in every hundred thou-

to be absolutely free from all deleterious parasites. Mother love causes as many deaths among babies as mother negligence. Grandmothers, always defending themselves behind the fact that they have



THOSE INFANT GRAVES

Of every fifty babies born in July, 1912, thirty-eight were living in July, 1913; thirty-five are living in July, 1914. For every fifty children born in July, 1912, there were twelve graves in July, 1913; fifteen graves in July, 1914. In nearly every instance, these babies, with proper care, might have lived.

## Life & Health

THE NATIONAL HEALTH MAGAZINE



JULY 1914

10 CENTS A COPY—ONE DOLLAR A YEAR

WASHINGTON, D.C.



## What Is Your Baby Worth?

The bitter experience of following the little white casket to the cemetery need not be repeated if proper attention is given to baby's food, its clothing, and its surroundings. The July *Life and Health* contains 25 special articles and other features bearing upon "Care of the Children." See also "Obesity; Its Cause and Cure," "What to Do First," "Questions and Answers," "Healthful Cookery," "Mike and Robe's Dialogue on Typhoid Germs" (a two-page cartoon), etc. Over 20,000 copies ordered before June 3, delivery day. Send \$2.00 for 50 copies today. Agents are ordering daily in lots of 500 to 1,000 copies.

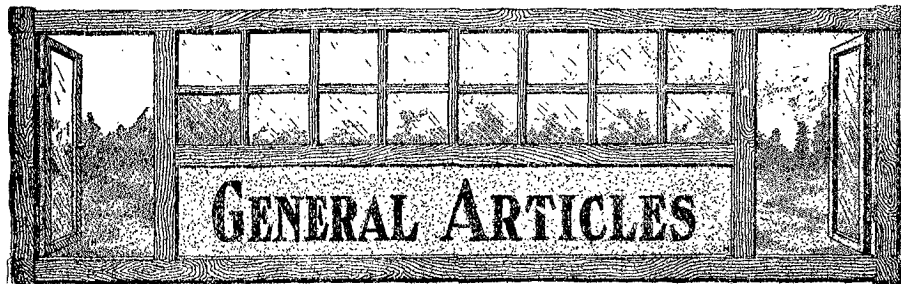
# The Advent Review and Sabbath Herald

"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, JUNE 18, 1914

No. 25



## The Whisper of the Twilight

WORTHIE HARRIS HOLDEN

SWEET the quiet calm of evening  
When the spirit seeks repose,  
And a gentle hush is weaving  
Holy thoughts at daylight's close.

'Mid the crowded morning duties  
Urged by noontide's hurried feet,  
Oft we miss the sunny beauties  
And the floral odors sweet.

As the twilight low descending  
Steals the fret from every brow,  
Swift the wings of night are lending  
Upward flight to praises now.

God benign bestowed the sunlight,  
Gave its work of rainbow hue;  
But the whisper of the twilight  
Is his tranquil, blest adieu

To the labors and the wrestling,  
To the hurried, anxious strides;  
Then my wearied spirit nestling  
'Neath the wing of peace abides.  
*Portland, Oregon.*

## Early Counsels on Medical Work — No. 12

### Ministers to Teach Health Reform \*

MRS. E. G. WHITE

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

Thousands upon thousands know little of the wonderful body God has given them or of the care it should receive, and they consider it of more importance to study subjects of far less consequence. The ministers have a work to do here. When they take a right position on this subject, much will be gained. In their own lives and homes they should obey

the laws of life, practicing right principles and living healthfully. Then they will be able to speak correctly on this subject, leading the people higher and still higher in the work of reform. Living in the light themselves, they can bear a message of great value to those who are in need of just such a testimony.

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

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

The work of educating in medical missionary lines is an advance step of great importance in awakening man to his moral responsibilities. Had the ministers taken hold of this work in its various departments in accordance with the light which God has given, there would have been a most decided reformation in eating, drinking, and dressing. But some have stood directly in the way of the advance of health reform. They have held the people back by their indifferent or condemnatory remarks, or by pleasantries and jokes. They themselves and a large number of others have been sufferers unto death, but all have not yet learned wisdom.

It has been only by the most aggressive warfare that any advancement has been made. The people have been un-

willing to deny self, unwilling to yield the mind and will to the will of God; and in their own sufferings, and in their influence on others, they have realized the sure result of such a course.

The church is making history. Every day is a battle and a march. On every side we are beset by invisible foes, and we either conquer through the grace given us by God or we are conquered. I urge that those who are taking a neutral position in regard to health reform be converted. This light is precious, and the Lord gives me the message to urge that all who bear responsibilities in any line in the work of God take heed that truth is in the ascendancy in the heart and life. Only thus can any meet the temptations they are sure to encounter in the world.

Why do some of our ministering brethren manifest so little interest in health reform? It is because instruction on temperance in all things is opposed to their practice of self-indulgence. In some places this has been the great stumblingblock in the way of our bringing the people to investigate and practice and teach health reform. No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given his servants to bear in regard to diet, for this will bring confusion. His disregard of health reform unfits him to stand as the Lord's messenger.

The light that the Lord has given on this subject in his Word is plain, and men will be tested and tried in many ways to see if they will heed it. Every church, every family, needs to be instructed in regard to Christian temperance. All should know how to eat and drink in order to preserve health. We are amid the closing scenes of this world's history; and there should be harmonious action in the ranks of Sabbath keepers. Those who stand aloof from the great work of instructing the people upon this question, do not follow where the Great Physician leads the way. "If any man will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Matt. 16: 24.

The Lord has presented before me that many, many will be rescued from physical, mental, and moral degeneracy through the practical influence of health reform. Health talks will be given; publications will be multiplied. The prin-

\* "Testimonies for the Church," Vol. VI, pages 376-379.

ciples of health reform will be received with favor; and many will be enlightened. The influences that are associated with health reform will commend it to the judgment of all who want light; and they will advance step by step to receive the special truths for this time. Thus truth and righteousness will meet together.

Life is a holy trust, which God alone can enable us to keep, and to use to his glory. But he who formed the wonderful structure of the body will take special care to keep it in order if men do not work at cross-purposes with him. Every talent intrusted to us he will help us to improve and use in accordance with the will of the Giver. Days, months, and years are added to our existence that we may improve our opportunities and advantages for working out our individual salvation, and by our unselfish life promoting the well-being of others. Thus may we build up the kingdom of Christ, and make manifest the glory of God.

The gospel and the medical missionary work are to advance together. The gospel is to be bound up with the principles of true health reform. Christianity is to be brought into the practical life. Earnest, thorough reformatory work is to be done. True Bible religion is an outflowing of the love of God for fallen man. God's people are to advance in straightforward lines to impress the hearts of those who are seeking for truth, who desire to act their part aright in this intensely earnest age. We are to present the principles of health reform before the people, doing all in our power to lead men and women to see the necessity of these principles, and to practice them.

### Moses and Christ—No. 3

FRANCIS MONROE BURG

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them: . . . let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering." Lev. 4:1-3.

"If any soul shall sin . . . against any of the commandments of the Lord." This language contains a thought of the utmost importance, involving the leading question under consideration in these papers; namely, the relation between Moses and Christ in the working out of God's plan for man's salvation. Sin is defined in the Scriptures as "the transgression of the law." See 1 John 3:4. Paul said, "By the law is the knowledge of sin." Rom. 3:20. Again he says, "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. This thought is of the most vital importance in connection with the matter of human salvation. The guilt which man incurred by his transgression of the law, demanded the sacrifice and death of the beloved Son of God for its expiation.

Nothing short of this great price could

pay the debt. It follows, in the nature of the case, that man must be led to sense his guilt and to sincerely repent if the benefit provided in the sacrifice in his behalf is to be realized by him. It needs no argument to convince the reader that the Spirit, through the law which has been broken, will bring a sense of guilt and a conviction to the sinner that will lead him to a confession of his sin and to accept the salvation which is offered through Christ. The apostle states this primary object of the law in working out man's salvation in the following language: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19.

When a sinner feels the weight of condemnation and his heart is broken with conviction till he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" he is where he will appreciate the great deliverance purchased for him through Christ. Just as surely as his faith grasps the salvation offered freely to him, an everlasting song of gratitude and praise to God for his salvation is awakened in his heart.

This was David's experience. His testimony is given in the following familiar language: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." Ps. 40:1-3.

He said further: "I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up forever: thy faithfulness shalt thou establish in the very heavens." Ps. 89:1, 2.

David and all the redeemed will spend the ages to come in praising God for the mercy shown them in purchasing their redemption. The apostle expresses this thought as follows:—

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph. 2:4-7.

The law in written form, to make sin abound (Rom. 5:20), came through Moses. The grace that brings salvation came by Jesus Christ. See John 1:17.

What man of all the Bible record has ever been so honored as was Moses when he was called up into the mount that trembled to its foundations because of the presence of Jehovah? There he received the "lively oracles to give unto us." This is the testimony that Stephen bore concerning Moses when making his defense: "This is that Moses, which said

unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us." Acts 7:37, 38.

So in the great typical system connected with the sanctuary the law of God was present, enshrined in the ark; and was to Israel, as it is designed to be now, the great sin detector. This is clearly seen from Lev. 4:1-3, already cited.

When the sinner was awakened to the consciousness that he was guilty, having broken any of the commandments of God, he was to bring his offering for the sin committed. This bullock or lamb, as the case might be, was a type of Christ, the "Lamb of God, which taketh away the sin of the world." The sinner was to slay the victim with his own hand, in this way acknowledging that his sin had demanded the death of Christ; and as then in the type, so now, confession of sin is necessary for the pardon of the offender. See 1 John 1:9.

Much more could be written concerning the various phases of the typical system; but others have often covered this ground, and this is not the primary object of this short series of articles.

It must appear that there is a direct relationship between the offices performed by Moses in connection with the working out of God's plan to save men, as it has thus far been presented, and the fact, as noted in the beginning of these articles, that Moses' name appears in connection with that everlasting song which the saved will sing when the plan of redemption shall have finished its work.

The next article will conclude this series, and will be based on the third chapter of Second Corinthians.

### The Secret of the Power of Christian Science

G. D. BALLOU

THERE exists in every normal mind a desire to know the hidden things of life. Curiosity concerning mystical, occult things is a prevailing trait in almost every character. All will not admit this by word of mouth, but they are almost sure to confess it by actions when occasion presents the opportunity.

The Creator provided for the full exercise of this feature of the human mind in the works of his hands. From the tiniest atom to the giant suns and worlds, all creation is veiled in impenetrable mystery. "There is an infinite field of inquiry in every individual part of creation and in every component element of each part. The microscope opens the door just far enough into the infinite minutiae to set the searcher wondering, and wakens hungry cravings for a knowledge of what is hidden within. And the telescope enlarges the outside



view of our surroundings until we are utterly lost in astonishment at the overwhelming floods of thought that sweep in upon us like the resistless waves of an infinite ocean. Infinity bounds us on every side, and within the confines of this infinity are boundless fields for human research."

Just to notice two very practical items in this field, suppose you study for thirty days the question of how the Creator can take sun energy, air, water, and earth, and with them produce plant life, grains, fruits, and vegetables, besides all the poisonous herbs; and all growing side by side. How are the different flavors of the fruits and grains developed by the same natural processes? How can our Creator develop and perfect the apricot, plum, prune, and nectarine from the same peach root?—a fact of immense commercial value to the nurseryman. The writer has seen, and so have others, these fruits all budded in and growing on the same tree.

Study these items in nature for thirty days, and then take another thirty-day course studying how the same Creator takes these food substances and transforms them into flesh and blood, and tell, if you can, the secrets of that power that changes wheat and fruits and vegetables into this wonderful human mechanism. When you have this matter all cleared up satisfactorily, then inquire, How does God produce feelings, emotions, and thoughts from these food substances? and how does he use water to aid in keeping both body and mind in perfect running order?

These and kindred topics are sufficient to keep mankind busy for a lifetime here and for an eternal lifetime hereafter. It is love for the study of God and his works that constitutes the spiritual element in us. This spiritual nature was given man to lead him out into the study of these things, that through them he might be brought to a knowledge of the eternal power and divine nature of the Creator. See Rom. 1:20. Men must study these lines of infinite thought if they would be kept from false systems of religion which are based on a false appeal to this same spiritual nature.

But the world has forgotten God and his work to such an extent that a special call is made in the judgment hour for men to "worship him that made heaven, and earth, and the sea, and the fountains of water." Rev. 14:6, 7.

In this time of the judgment the world is gone mad after artificial mysteries. Fiction, mysticism, occultism, hypnotism, everything strange and wonderful, except the deep things of God, is being exploited to catch those souls that are in a sense spiritually hungry. If men were busy studying the infinite things of God, they would have no appetite for the artificial things. Take the student who is delving into the study of electricity; he has no taste for novel reading, and very little use for the juggler and the faker. The human mysticisms do not attract him.

Systems of religion that are built on

an appeal to the marvelous and mystical become attractive because men and women have forgotten the things of God. Occultism and mysticism have no need of compulsion, they furnish the most attractive elements in any new system because they have in them a perversion of the true appeal to man's spiritual nature. They constitute a force in themselves, and to one who knows little or nothing of the study of the infinite works of God their appeal is almost irresistible.

It does not matter how vague and uncertain or how far from the facts of everyday experience any new creed may be; if it is strange, mystifying, and marvelous, it takes men's minds away from their former adverse moods. The doubt and fear and remorse being removed, there is a wonderful field opened to confidence; and when this element prevails, rest and peace are sure to follow. It does not matter what is the basis of the confidence, the mind is liberated, at least temporarily. The adverse moods sap the vital energies, really use up nerve force, so that the bodily functions are interfered with and diseases result. Sometimes the shock of the agony of disappointment prostrates the individual to death's door. Remove the sorrow, restore the confidence, and the symptoms will promptly disappear. A long list of diseases due to mental causes are eradicated when the mind comes to a state of rest. A very large proportion of human ailments in the ultimate analysis may be traced to mental causes. Worry and anxiety put a tension on the nervous system which restrains the breathing, lessens the appetite for food and water, robs the subject of sleep, and thus interferes with every function of nutrition, depuration, and circulation. Agony of mind affects the heart action directly. These are just hints that lead to a host of facts about which we know little or nothing. The cause of the worry may have been imaginary, but the diseases resulting are just as real as those due to physical causes. Anything which will remove the worry and anxiety will restore the health, if the damage is not too serious.

We set out to compare the workings of the system of Christian Science, so called, with the facts we have just set forth. This cult, first of all, professes to possess the same healing power exercised by Jesus of Nazareth, or rather, its advocates would like the world to understand that Jesus used the same power as is now being used through Christian Science. Compare their long-drawn-out system of mental diversion for relief of the distressed, with the direct, instantaneous method used by Jesus. He spoke, and it was done. His word of command had in it the control of everything in nature. He spoke as one having authority, and all nature obeyed him. O, the vain assumptions of misguided humanity! If this generation only knew the laws concerning mental causes and remedies, they would not gap and wonder and go astray after whimsical follies as they do just because

there is something in them that they do not understand.

The merest novice who has not read half the Gospel accounts will agree with us that it is belittling the work of Christ and pouring contempt on the doctrine of divine healing to liken the work of these professed scientists to his manifestations of creative power. Not a miracle he wrought but bears the stamp of creative energy. Where are the cases of leprosy they have healed? Where are the maimed they have made whole? Recite one case where the bread and fish have been multiplied in the hands of the science practitioner, to feed the hungry. Rather, look in their coffers and see the money gathered through the influence of their presumptuous claims. Do you say, "But this work in our day is progressive; they will soon be able to perform these greater works"? Do not be deceived; no one who denies the workings of creative energy and substitutes an evolutionary process in its stead will ever be endowed with creative power. Christ's work began with creating wine from water.

But they do through mental diversion change the mental moods from adverse to favorable conditions, and some rally from illness due to mental causes, and get well. The notion prevails in nearly every human mind that whatever is accomplished for the sick without visible means must be done by some miraculous, divine power. The human mind, through hate, fear, doubt, unbelief, worry, anxiety, remorse, and despair, wastes, yes, verily destroys, so much energy in many cases that there is not enough left to keep the physical functions in healthy operation, and disease follows. Sometimes the agony of fear or sorrow or some disappointment smites the physical being down to death. If the individual does not quite succumb, confidence and courage and hope and joyful expectation may almost as suddenly restore the individual to normal conditions.

Christian Science from the start to the finish is a system of denial. It denies the evidence of the senses, the reality of physical things, the conclusions of reason. It denies everything but what Mrs. Eddy has taught. It teaches that life is not dependent on our behavior here toward natural law, for natural law is but a myth; that all suffering, pain, and sickness are but errors of mortal mind. Christ cast out the devils. But Mrs. Eddy denies their existence, and yet she had to create an ethereal demon on whom she could lay the blame for all the failures of her system. She called the name of this demon "Malicious Animal Magnetism." She found this devil fully as hard to manage as Satan himself, whom she had already relegated to the shades. And there is no God but the great pantheistic "All Soul" that the heathen nations of Asia invented long ages ago, of whom they say you and I and everything are but parts and parcels. In this philosophy everything is shadowy and ethereal.

So we have before our minds a system

of religion, apart from everything that has a semblance of reason, which consists of the most mystical negations and abstractions ever foisted on mankind; which explains the Bible until it means all the way from nothing up to just the opposite of what it says, and yet can enable its devotees to say truly, Therefore having by denial freed myself from all sense of sin and all sense of responsibility for it, I have peace with myself through Christian Science.

It is this false appeal to the spiritual nature through mysticism and occultism that removes the adverse mental causes, and makes this the most dangerous counterfeit ever passed upon mankind. A counterfeit does not have to be all base metal. A piece of metal stamped to look like a twenty-dollar gold piece might contain ten dollars' worth of gold and still be a counterfeit, because it is not what it purports on its face to be. Lack of knowledge concerning mental causes and mental remedies makes it possible to pass this dangerous counterfeit. The results obtained through the mental rest secured bring in the enchantment of ancient times, and thousands are becoming mad devotees of this occult, mystical philosophy.

There is nothing in all nature outside the study of God's works that will so soon change the mental moods as curiosity, wonder, and astonishment. The world does not sense this truth. The inspirer of Christian Science literature has caught the world napping.

Very few can promptly grasp an appreciation of the facts we have set forth. The human mind has not been thinking along these lines, and is not prepared for these sleight-of-mind performances. It is the perverted spiritual faculties to which the appeal has been made; so it is not difficult to make such natures think they are dealing with divine things; and this is where the sleight-of-mind performance comes in. It is not a question of honesty or sincerity on the part of the recipient; it is simply a question of being controlled by the mysticisms of which Mrs. Eddy has become the inspired prophet and chief apostle. There is an inspiration in them, but how can it be from above?

Those who are in love with the study of the works of God in nature will have their minds so filled with a sense of the divine nature that the vaporings of Christian Science leaders will seem cheap and vapid. Those who have never seen the divine nature of God through the study of his works, and those who have received a false impression of God through some of the doctrines of the old creeds, will be the most likely to fall victims to this new form of ancient-modern heathen occultism. The cure for this spiritual malady lies in returning to the study of the things of God as outlined in the first paragraphs of this article.

A fearful doom awaits those who will not learn of God through his works. Read Ps. 28:5: "Because they regard not the works of the Lord, nor the opera-

tion of his hands, he shall destroy them, and not build them up." A picture is drawn, in Isa. 5:11, of the doom of those who revel in the works of men's hands but do not regard the works of the Lord. Those who take pleasure in human fantasias and mysticisms will fare no better. There is a day of revelation coming, but too late for many.

There is a reason for the falling away from sound doctrine. It lies in the perversion of the spiritual nature from the study of things of God to the study of artificial mysteries.

Let us not blame nor censure, but by example and precept teach and exhort and appeal with "the spirit of . . . power, and of love, and of a sound mind." 2 Tim. 1:7.



### God's Judgments; Their Object and Purpose

L. H. PROCTOR

"With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. . . . Lord, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them." Isa. 26:9-16.

THE Bible and the spirit of prophecy show conclusively that in the last days there will be a great increase of calamities, or judgments, in the earth as signs of Christ's soon coming. These judgments will turn one class of people to the Lord and salvation. They also are signs of the end. They follow the signs in sun, moon, and stars as recorded in Luke 21:25, 26. Here Christ says there will be such terrible signs in the earth and in the sea that men's hearts will fail them for fear and for looking after those things which are coming on the earth. The stars fell in 1833. Since that time there has been a great increase of storms, floods, tidal waves, fires, earthquakes, volcanic eruptions, etc.

"Acquire what you may, preserve it with all the jealous care you are capable of exercising, and yet the mandate may go forth from the Lord, and in a few hours a fire which no skill can quench, may destroy the accumulations of your entire life, and lay them in a mass of smoldering ruins. . . . He has made a beginning, but not an end. . . . Storms, earthquakes, whirlwinds, fire, and the sword will spread desolation everywhere, until men's hearts shall fail them for fear, and for looking after those things which shall come upon the earth. You know not how small a space is between you and eternity."—*Testimonies for the Church*, Vol. IV, pages 52, 53.

I quote again, from Volume V, page 136: "Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in peril by land and by sea. The great I AM is speaking to those who make void his law. When God's wrath is poured out upon the earth, who will then be able to stand?"

Again we read: "The great conflagra-

tions and the disasters by sea and land that have visited our country were the special providences of God, a warning of what is about to come upon the world. God will show man that he can kindle upon his idols a fire that no man can quench. The great general conflagration is just ahead, when all this wasted labor of life will be swept away in a night and day."

"The time is near when our large cities will be visited with the judgments of God. In a little while, these cities will be terribly shaken. No matter how large or how strong their buildings, no matter how many safeguards against fire may be provided, let God touch these buildings, and in a few minutes or a few hours they are in ruins. The ungodly cities of our world are to be swept away by the besom of destruction. In the calamities that are now befalling immense buildings and large portions of cities, God is showing us what will come on the whole world."—*Id.*, Vol. VII, page 83.

"I was shown that a terrible condition of things exists in our world. The angel of mercy is folding her wings, ready to depart. Already the Lord's restraining power is being withdrawn from the earth. . . . The law of God is made void. We see and hear of confusion and perplexity, want and famine, earthquakes and floods; terrible outrages will be committed by men. . . . The wrath of God is upon the inhabitants of the world, who are fast becoming as corrupt as were the inhabitants of Sodom and Gomorrah. Already fire and flood are destroying thousands of lives."—*Id.*, Vol. VIII, page 49.

"As I hear of the terrible calamities that from week to week are taking place, I ask myself, What do these things mean? The most awful disasters are following one another in quick succession. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property! . . . They are one of the means by which he seeks to arouse men and women to a sense of their danger. . . . But there are many, many in our churches who know little of the real meaning of the truth for this time. I appeal to them not to disregard the fulfilling of the signs of the times, which show so plainly that the end is near. . . . Let no one say in his heart or by his works, my Lord delayeth his coming."—*Id.*, page 252.

In the "Spirit of Prophecy," Vol. I, pages 85, 82, these statements are found: "In the day of the Lord, just before the coming of Christ, God will send lightnings from heaven in his wrath, which will unite with fire in the earth. The mountains will burn like a furnace, and will pour forth terrible streams of lava, destroying gardens and fields, villages and cities." "These wonderful exhibitions will be more numerous and terrible just before the second coming of Christ and the end of the world, as signs of its speedy destruction."



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## EDITORIAL

### The Law of Efficiency

AN earnest effort is being made today to apply the law of efficiency to every department of human experience and progress. As never before, the man of business is studying to improve his methods and to bring in greater economy in the employment of time, material, etc.

Gospel workers as well as business men must recognize this law of efficiency in their labors. The apostle Paul recognized it. His exhortation to Timothy was: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

These times demand men of ability,—earnest, thoughtful, studious men, who will recognize the need of the improvement of every ability to the utmost in the furtherance of the work of God.

But let the gospel worker remember that there is another equipment above and beyond any acquired ability, which he must possess if his labors shall become really efficient in the Lord. That equipment is the equipment of wisdom from above, the power of the Holy Spirit in the life. Without this the man of learning and human resource in the gospel ministry will be able to accomplish but little; with it his labors will be increased in infinite proportion. With this equipment the humble, unlettered fishermen became the mighty apostles of the Christian church. With it humble men and women today may do great things for God.

The divine endowment greatly transcends in value and importance any human equipment, but Heaven does not place a premium upon ignorance. The Holy Spirit adapts itself to the human agency through which it works. It can use an unlettered, consecrated man with far greater power than it can use a learned, unconsecrated one. But the educated, consecrated worker can be used to the greatest advantage in the work of the Master.

Let us seek for greater efficiency in all our labors, for broader knowledge,

for improved methods, for wiser employment of time. But above all, let us seek for the heavenly endowment, the life-giving and wisdom-giving spirit of the Master.

F. M. W.



### The Bond of Missionary Interest

CONTINUALLY we have reminders of the blessed tie that binds the hearts of our people together in active interest in the missionary cause. The missionary toiling away in one far quarter of the earth, isolated from associates of like precious faith, little realizes how very personal an interest is being taken in his work by many whom he has never seen.

Out in Southern Oregon some time ago we heard of a little girl who returned from the missionary meeting with heart aflame. The children of that conference were working to supply a typewriter for the Tsungwesi Mission, South Africa, pioneered by Elder M. C. Sturdevant. Half the amount had been raised, and the State secretary had sent word to the local group that efforts must be made to close up the enterprise. This little girl came home with a purpose.

"Mamma," she said, "Elder Sturdevant just must have that typewriter, he cannot wait any longer; we have got to raise the money. I am going to sell my chickens and send the money in, for Elder Sturdevant must have that typewriter."

In itself, perhaps, a small item financially, in the great fund of half a million dollars needed every year for the mission fields; yet this little maiden's interest illustrates the manner in which needs in the far fields appeal to hearts in the home churches. Thank God for a living movement and a progressive work that invites every believer to join in partnership with it.

Here is another word just in from Mrs. A. C. Gilbert, Sabbath school secretary of the Saskatchewan Conference, western Canada. Writing of the manner in which the little children of that

conference worked for missions, she says:—

Some of these children have raised chickens; some gardens; some sold papers; others picked berries; two brothers owned a little cow, and their parents gave them the price of the best can of cream, which was ten dollars; and they were so pleased to send this in for the native teacher. Another little boy watered and fed a calf while it was in the stable, for which he received three dollars. This he sent in for the same purpose. I will not take more of your time in telling of the different ways in which they earned money for missionary purposes.

Thus in every conference and local church the little rivulets are started which keep flowing on into the main stream of missionary giving until the mission treasury can pass on to the fields over a thousand dollars a day to keep the work moving. Our churches rejoice to hear the words of progress from the fields, and to the workers far away they send the message that they will stand by as God may enable, so that the means and the recruits may be kept moving onward into the regions beyond.

W. A. S.



### Misrepresenting the Saviour

ADVOCATES of strong drink have for many years misrepresented our Lord and the apostle Paul, and in fact the whole Bible, over the question of alcoholic beverages. The drunkard and the liquor seller will insist that our Saviour made intoxicating drink at the wedding in Cana. Admonish the user of alcoholic beverages in reference to the danger of continual indulgence in strong drink, and he will hide behind Paul's suggestion to Timothy that he take "a little wine for thy stomach's sake." There are even ministers of the gospel who insist that the "wine" made by the Saviour must have been fermented wine; that the wine used at the Lord's Supper was fermented wine; and that fermented wine must be used now or the ordinance is not properly administered. None of these assertions are true.

The inconsistency of holding such a position ought to have been apparent to all Bible scholars. The Saviour would not be likely, in instituting the ordinance of the Lord's Supper, to prescribe as one of the emblems that which had been denied to all officiating priests from the time of the instituting of the sanctuary services. Here is Jehovah's prohibition to his priesthood concerning just such a drink as our great high Priest is supposed to have used and instructed his followers to use in the Lord's Supper:—

"And Jehovah spake unto Aaron, saying, Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not: it shall be a statute forever throughout

your generations: and that ye may make a distinction between the holy and the common, and between the unclean and the clean." Lev. 10:8-10.

The Lord indicated in that prohibition the detrimental effect of intoxicating beverages upon the mind. With a priesthood given to drink there would be no distinction made between the holy and the common, the clean and the unclean. Had the priesthood through all the centuries heeded that command of Jehovah, the history of the church, and especially of the Christian church, would have read very differently from what it does now. That which caused men to fail to distinguish between the common and the holy and between the unclean and the clean in the old dispensation has the same effect under the new dispensation; and because that command of Jehovah has not been heeded by a large portion of the priesthood during the Christian dispensation, the common and the holy have been often intermingled and no distinction put between the unclean and the clean.

Many temperance advocates have been troubled over the use of the word wine in the New Testament, and have not known how to answer the charge made by liquor dealers and liquor drinkers to the effect that the New Testament recommends the use of fermented wine. The real meaning of the Greek word *oivos* (*oinos*, wine) will be of great help in solving the difficulty. *Oivon* (*oinon*) means the grape tree, or vine plant. *Oivos* (*oinos*) means the fruit of the vine, or grape plant, and fermented wine is only one of those fruits. Mr. Ferrar Fenton, M. R. A. S., M. C. A. A., a thorough Greek and Hebrew scholar, who has made an exhaustive study of the subject of the Bible and wine, tracing every original word that refers to drink in the Bible to its original source and to its common usage at the time when the Bible was written, in giving the definition of the word *oivos* (*oinos*) says:—

*Oivos*, the fruit of the vine, or grape plant. It is also used to denote various kinds of drinks or confections of other succulent fruits, such as the date and lotus fruit, according to Liddell and Scott's Lexicon. According to Prof. Samuel Lee of Cambridge University, the root of the Greek word is undoubtedly the Hebrew vocable *yain* (wine); which, as I have before shown, . . . was not confined to an intoxicating liquor made from fruits by alcoholic fermentation of their expressed juices, but more frequently referred to a thick, non-intoxicating sirup, conserve, or jam, produced by boiling, to make them storable as articles of food, exactly as we do at the present day, the only difference being that we store them in jars, bottles, or metal cans, whilst the ancients laid them up in skin bottles, as Aristotle and Pliny and other classic writers upon agricultural and household affairs describe. Consequently the contention of some of

my correspondents that the Greek *oivos* (*oinos*) always meant fermented and intoxicating liquor is totally inaccurate, and only arises from ignorance, or prejudice in favor of the delusion of the commentators of the Dark Ages, who fancied drunkenness was the highest delight, and intoxication an imperative Christian practice; because Mohammedan Arabians were a sober people.

The original word from which we get "wine" does not either in the Hebrew or in the Greek always signify an intoxicating drink. It referred also to "grapes as fresh fruit" and to grapes when "dried as raisins, or prepared as jam, or preserved by boiling for storage, or as a thick sirup for spreading upon bread as we do butter; and that sirup dissolved in water for a beverage at meals, as described in the Hebrew Bible by Solomon and others, and amongst Greek writers by Aristotle, and Pliny amongst the Roman ones."—"Bible and Wine," pages 82, 83. Professor Fenton makes this further interesting explanation in reference to the drink used in the time of our Lord:—

This mixing of the sirup with water ready for use at meals is alluded to in more than one of our Lord's parables. The liquid was absolutely non-alcoholic and not intoxicating. Grape juice was also prepared by heating it, as soon as possible after it had been squeezed in the press, by boiling, so as to prevent fermentation, and yet preserve its thin liquid form as a drink. To insure this, certain resinous gums were dissolved in the juice, or sulphate of lime, or what is commonly called gypsum, was put into it, as is now done in Spain, to make the liquid clear and bright, and prevent subsequent fermentation arising from changes of atmosphere. All these plans for producing a non-intoxicating wine are still followed extensively in every grape-growing country of southern Europe and Asia, as of old.—*Id.*, page 83.

From this we see that the word wine as used in the Bible seldom refers to the intoxicating beverage now designated by that word. The drink (wine) referred to by Biblical writers as permissible was not a fermented drink, but a drink made by diluting a simple, unfermented fruit sirup. Fermented drinks were made and drunk in those days and in the days of the prophets; but such drinks the Bible condemns. "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Prov. 20:1. "Who hath woe? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek out mixed wine. Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly: at the last it biteth like a serpent, and stingeth like an adder." Prov. 23:29-32.

This wine which sparkled in the cup was fermented wine, and the effect of

drinking it was the same then as now. It bred every kind of disorder then, and ruined men's bodies and souls then even as it does now. What our Lord forbade to his people then because of its deleterious effects he is not encouraging us now, by either example or precept, to make use of.

In another article we shall deal with some of the specific texts used by liquor advocates to make it seem that the Bible encourages the drinking of alcoholic wine.

C. M. S.



## Is Material Prosperity an Evidence of Spiritual Growth?

IN the excellent progress which is attending this movement at the present time, it is well for us to stop, and consider this question. We are selling more books than ever before in our history. We are paying more tithe. We are giving more toward the support of foreign missions. We have materially increased our organized forces. Our institutions are found in every quarter of the earth. Are these activities a proof of increasing personal piety in the church?

They should indeed stand as the fruit of piety; and we believe that on the part of many believers in this message they are the outward evidences of a deepening experience in God. But, dear reader, how is it in your individual case? We need to consider this question from the individual rather than from the denominational standpoint.

It is possible to go out and preach the message, hold Bible studies, sell religious literature, with commercial rather than missionary motives. One may even form the habit of giving to missionary enterprises (and it is an excellent habit to form) from motives far removed from those of true Christian liberality.

This movement has grown into a great, active, organized agency. This has been made possible by the earnestness, the zeal, the labors, of the believers in this message. But as we may possess a zeal without knowledge, so we may possess a zeal without piety.

Has the spirit of personal piety kept pace with the spirit of zeal? Are the men and women connected with this work as devoted to God, as consecrated of life, as pure of heart, as unsullied by the world, as free from the power and the thralldom of personal sin, as were the believers of two or three or four decades ago? Has the fine gold of faith become tarnished, the love of the truth corrupted? Has the simplicity of life and experience departed? Let each for himself consider these vital questions.

Some, we know, in their personal experience have kept pace with the material progress made. Others, we fear, have fallen behind. In the hearts of some,



worldly principles have found entrance. They have grown weary of the way, and their hearts are turned back to Egypt's allurements.

Dear reader, where do you stand? Are you a preacher,—a messenger of God's saving grace to those who know it not? Do you know the power of the gospel in your own life? Are you washed in the blood of the Lamb? Are you kept from falling by faith in his mighty power? This experience in your life will give power to your testimony. Without it your message will be as sounding brass and as a tinkling cymbal. And in your experience, dear Bible worker, canvasser, physician, nurse, teacher, it will prove the same.

The overshadowing demand of this hour is not for more money, larger book sales, increased patronage in school and sanitarium. These are all desirable; but above these, the demand for greater personal piety, for more of God in the soul, is loud and insistent. "God with us,"—this is the need of this people. The spirit of power and of sanctification and of wisdom is needed by the church. Possessing this spirit, every necessity to the finishing of the work will be supplied. Consecrated men and devoted means will be ready for every opening, and a speedy work will the Master accomplish through his people.

Our only hope in the finishing of this work in this generation is in God. Christ in us, Christ working for us and through us,—in this union with the divine, will the work be accomplished. F. M. W.

### The Prisoner's Prayer and the Opened Door

Of the year 1556, in England, Foxe, the martyrologist, gives a narrative of the deliverance of Agnes Wardell in answer to her prayer to God. She and her husband were Protestants, and had been compelled to flee from their home in Ipswich, leaving their children behind, in the care of a maid. The mother returned secretly to see her children, and somehow the officers learned of her presence and came after her. The maid locked her in a clothespress.

The officers passed and repassed the hiding place, and finally went away, but took the maid with them. Mrs. Wardell was suffocating, and felt her life going. She managed at last to call a tenant woman, and told her where to find the key. A long time the woman worked with the key, and had to give it up. The lock would not open. Then, says Foxe:—

She desired her to break it open; "for," said she, "I had rather fall into their hands than to kill myself." Then went she, her mother's tenant, and sought for her husband's hammer and chisel to break it open, but could not

find them, nor anything else to break it open withal, and came again, and told her she could find nothing to break it open with.

Then said she, "Essay again to open it, for I trust God will give you power to open it." And being within in much extremity, she heartily prayed unto God, who heard her prayer and helped her; for, at the first essay and turn of the key, it opened easily. When she came out, she looked as pale and bleak as one that were laid out dead.

W. A. S.

### Christian Unity

It is interesting, and amusing as well, to watch the various somersaults and contortions and the devious windings and twistings indulged in by the advocates of church unity to agree upon some basis of church federation. Of this the *Texas Christian Advocate* says:—

In this time, when so much is being written and said about the desirability of organic unity of the Christian churches, isn't it a strange ecclesiastical phenomenon that those who advocate most strenuously the union of the churches, lay down a platform for such union, and announce that they are already standing on it with both feet, have built their own sectarian platform, which contains one or more tenets as essential to unity that other Christians cannot accept without stultifying themselves? Unity pamphlets are sent out, pleading for unity, that make a condition that is both unreasonable and distasteful.

The *Advocate* then proceeds to give its views of the basis of sectarian unity:—

If organic unity of the churches ever comes, it will be based on a platform of faith and order made up of what is common in all churches. No sectarian tenet will have any place there. These deluded advocates of unity need to go back and study the greatest common divisor as worked out in Ray's Arithmetic, in the making of which only common factors are taken. It is just so in making this unity platform. No plank now peculiar to the Methodists, or to the Baptists, or to the Episcopalians, or to the Presbyterians, can be used, but planks common to them all must be taken. The talk for unity that says, "All others must accept our characteristic sectarian plank," is worse than futile. They are talking one way and living another way.

Undoubtedly if a working federation of the churches is ever brought about, it must be on such a basis as that proposed by the *Advocate*, but after all, what will such a union be worth? If the Methodists in entering such a union must deny everything peculiar to Methodism, if the Baptists must surrender the principles which have made them a separate denomination for years, if the Episcopalians and the Presbyterians must likewise sacrifice their peculiar religious tenets, there will be brought together a strange conglomeration of religious creeds.

Entering such a union, each denomina-

tion must deny its experience of the past. It must declare that that for which it has contended all these years has been a mistake, and with this admission we should be inclined for the most part to agree. But better a community separated into a hundred independent religious organizations possessing convictions and contending for the faith, as they understand it, which was once delivered to the saints, rather than a united spineless, conscienceless organization without convictions, following blindly in the path of human leadership.

There is but one center of unity, and that is the Lord Jesus Christ; one basis of united faith, and that is the Scriptures of Truth. Accepting the Scriptures as the basis of faith, it would be necessary for some of these denominations to make a great revolution in their creeds and religious beliefs. All would have to abandon the human institution which has supplanted the Sabbath of Jehovah. It would be necessary for a very large majority to surrender their faith in the immortality of the soul, the conscious state of the dead, and the eternal torment of the wicked. It would be necessary to abandon their hope of a temporal millennium before the coming of the Lord. In fact, the revolution would be so great that we greatly fear that a union on this basis will never be worked out this side of the coming of the Lord, and a union on any other basis can be but a human union at the best. And when the great final test of character comes, all human confederacies will prove ropes of sand. Let us make Christ and his Word the center of our hopes, the safe and sure foundation of our faith and experience. F. M. W.

### Is It Right?

THE question, "Is it right?" is one that is ever present with the sincere Christian. He applies this criterion to all he does, and is continually measuring his life by this one standard. By this measuring line his conscience approves or disapproves every act or word.

The worldling is not guided by this standard in his actions. With him the question is not, "Is it right?" but rather, "Is it expedient? is it popular? is it lawful? will it bring gain?" The heathen, according to his enlightenment, is guided by the same rule of action.

But the standard of the Christian is more exalted. The Word of God is his infallible guide. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." In all the Christian does, he applies the Word of God as the rule of righteousness. If the Word approves his course, he knows it is right; if he cannot find any Scriptural authority

for his actions, he fears they may be wrong.

The kingdom of God is a spiritual kingdom. Its prosperity depends not upon outward show or material things. The Pharisees asked Christ when the kingdom would come, and he replied, "The kingdom of God cometh not with observation." That is, it is not material; it cannot be seen with the eye. Christ said of the Father and his worship, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Just before his death he said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."

The pure church must ever remain separate from the world. Its power and influence for good must always be in spiritual things. Its strong men must be rich in faith, mighty in prayer, and earnest, studious exponents of the Word of God. With Paul, they must "know Him and the power of his resurrection, and the fellowship of his sufferings."

Material things belong not to the realm of the kingdom of God. They belong to this world. Therefore, the citizens of the heavenly kingdom should heed the divine injunction: "Love not the world, neither the things that are in the world," ever remembering that "if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world."

A church devoid of spirituality will love the world, for it will be like the world. The lives of its members will be like the lives of worldlings, and they will be satisfied with material things. But the true people of God will live and toil for the establishment and enlargement of his kingdom.

Christ said, "The kingdom of God is within you." This kingdom is in the hearts of men. It cannot consist of buildings made of brick or stone, however fair and enduring. When the disciples wished to impress upon Jesus the strength and beauty of the temple at Jerusalem, in which they took great pride, he said to them, "There shall not be left one stone upon another that shall not be thrown down." Some of the most magnificent church buildings to be found in the world today were built during the Dark Ages, when the church was far from God.

The Son of God has paid the debt for sin. He has broken the bands of slavery to Satan, and redeemed man from the bondage to which he had sold himself. To his people he has promised rest, joy, and peace. To the weary and heavy-laden, Jesus says, "Come unto me, . . . and ye shall find rest unto your souls."

The gospel of Jesus Christ assures peace to his people; never does it place his church under bondage. Never does it exact more than his people can perform. The only service acceptable to God is the service of love. Debt for money is bondage unless one has ample possibilities with which to pay. One can hardly conceive of a more embarrassing condition than to be obligated for money he is not able to pay according to promise.

We search in vain for an illustration in the Word of God where God's people have ever borrowed money with which to carry forward his work. When the Lord commanded the tabernacle to be built in the wilderness, the invitation was given to all who would give "willingly" to make an offering, and there was an abundance. When David would build a house for the Lord, he made a lifelong preparation, and then transmitted his collection of money and material to his son Solomon to build the temple to the honor and glory of God. In all the endeavors to establish the gospel in the early church, we find neither illustration nor suggestion that this was to be done on borrowed money. Paul labored with his own hands to support himself while preaching Jesus Christ; but in the many countries he visited and the large churches he established, we find no intimation that he left a debt for the believers to pay.

When God's remnant people feel the need of extending their work, is it right that they borrow the money with which to carry it on? Is it right for a people who have been made free from the bondage of sin by the life and death of Jesus Christ, to place themselves under bondage to the enemies of Christ? "If any man love the world," said John, "the love of the Father is not in him." This world is in rebellion against God and his authority. Therefore, if God's people are in debt to the world, they are in bondage to the enemies of God.

Often when unbelievers accept Christ, they find themselves in debt to the world; but what excuse can men offer for going into debt after they give their hearts to the Lord and become his children? The church with all its affiliated interests should be entirely free from money obligations. The only debt it should owe to the world is that of preaching salvation through Jesus Christ.

Is it right, then, for any man to start a work in the name of the Lord on borrowed money? If there is a work which the Lord requires done, should not the leaders place it before him in continual prayer, keep it always before God's people, and wait for the Lord to send the means with which to undertake the work? Surely if the Lord is leading his people, he will supply the means to do

his bidding; but if he be not leading, it is well that the means to start a work be lacking.

Surely it cannot be right to build and equip institutions in the name of the Lord on borrowed money; but it is right for God's people to carry on his work in all lands without indebtedness. And this can be done—because it has been done again and again—if God's people will be true to the Lord, and the leaders wait upon him in prayer and expectancy.

We are instructed by the spirit of prophecy to shun debt as we would shun disease. In "Testimonies for the Church," Vol. VI, we have these words:—

"Debts must not be allowed to accumulate term after term. The very highest kind of education that could be given, is to shun the incurring of debt as you would shun disease. When one year after another passes, and there is no sign of diminishing the debt, but it is rather increased, a halt should be called. . . . Methods must be devised to prevent the accumulation of debt upon our institutions. The whole cause must not be made to suffer because of debt which will never be lifted unless there is an entire change, and the work is carried forward on some different basis. Let all who have acted a part in allowing this cloud of debt to cover them now feel it their duty to do what they can to remove it." —Pages 211-213.

Is it right to violate the word of God and the warnings given us by the spirit of prophecy, in making debts? Is it right for leaders and men in responsible places to incur the condemnation of disobedience by going contrary to this instruction?

The time has come when the ministry and people should walk in obedience to the word of God in regard to incurring debt. We can find salvation from it by repentance and obedience. Christ must become our "all and in all."

I. H. EVANS.

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## Note and Comment

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### Six-Day Labor Law Upheld in New York

THE supreme court of the State of New York has recently declared constitutional the clause in the State labor law which provides for one day of rest in seven. The *Survey* of May 9, 1914, says:—

In ordering the writ dismissed, Justice Tompkins pointed out that since the penal code makes all unnecessary Sunday work illegal in trades, manufactures, and mechanical employments, the statute under consideration was apparently framed to provide employees in factory or mercantile establishments that are in opera-

tion on Sunday, with some other full day of rest in every seven. He said:—

"I think the law may be sustained as a health regulation and for the general welfare of the public. It has always been held that the state has power to protect the health and morals of the people, and preserve the repose and sanctity of the Sabbath day by forbidding labor and industrial and commercial pursuits on that day. I think the state has the same power to require employers who have the legal right to conduct their operations on the first day of the week to provide their employees another day out of every consecutive seven days for rest and recreation."

### Ominous Utterances

THE volcanic fires which are smoldering under the surface of our industrial and social life are indicated from time to time by the mutterings of discontent which come from the lips of the laboring classes. The recent utterances of Vincent St. John, national organizer of the Industrial Workers of the World, before the members of the United States Commission on Industrial Relations, are significant. According to Mr. St. John the I. W. W. "are pledged to violence,—murder if necessary,—the destruction of goods and property, any violation of the law they deem necessary to gain their point." This labor representative claims, according to a dispatch to the *Washington Post* of May 22, 1914, "that if a local of the I. W. W. agrees today to work for a specified wage, it has a perfect right to break that agreement tomorrow." The words of this union leader are given by the *Post* as follows:—

"The point with us is to gain our end," said St. John. "It does not matter to us how we gain that end. If violence against human life is necessary, all right; the end justifies the means. If it means the ruin of property, all right. Again the end justifies the means."

"If it means the isolation of a factory, the ruining of raw or finished material inside the factory or outside, all right. Again it is a case of the end justifying the means."

"Do we believe in agreements between the members of the locals of the I. W. W. and owners of industries?—No, we are against working agreements of any kind, for any length of time. That is where we differ from the trade-unions. We are a step farther. It is our belief that the workman loses by making a contract as a member with the owner of a mill, factory, or other plant."

While St. John spoke, Joseph Eitor, accompanied by a young woman who wore neither hat nor coat, sat in the front row and nodded his head approvingly.

And these are not the sentiments of Mr. St. John alone. If they were, their expression would not be so ominous. But his sentiments are the sentiments of a large and growing class of discontented wage earners throughout the world. The doctrine of sabotage—destruction of the

property of the employer—has given place to the doctrine of syndicalism, which demands that the laboring man shall own and absolutely enjoy the full fruits of his labor, and that it is right to resort to any and every means necessary to bring about this realization.

Intensity is taking possession of the elements of society today. The world is being bound into bundles. Federations, societies, and associations are being formed which will be wheeled into line to take part in the struggles of the closing days of earth's history. These conditions are signs of the times. They indicate where we are living. That there will be a great social conflict between the elements of society the Scriptures plainly declare. The apostle James says that in the last days the laborer shall be oppressed, and the natural result of this oppression will engender strife, hatred, and warfare. Under these conditions he admonishes the brethren to be patient unto the coming of the Lord. James 5:1-8.

The significance of the march of events in this world must not be lost from our minds. They should not grow common by association, but we should realize their import, and be admonished of the greatest of all events,—the coming of the Lord,—to which they unmistakably point.

### Business Conditions and Prospects

ACCORDING to the *Philadelphia Record*, business conditions throughout the country are far from depressing. The prospects for autumn trade are good. The June payments of dividends and interest from the combined business of the country will be \$4,000,000 larger than a year ago. It is probable that the wheat crop will amount to nearly 900,000,000 bushels.

Dun's "Review" notes a number of helpful indications. It states that in the dry goods market "there has been an abandonment of the lethargy so plainly evident of late." In New England shoe factories "business has been better than at any time this spring, and a few prominent manufacturing concerns have received more orders than in previous years."

And in the iron and steel trade, which is supposed in a large measure to be the thermometer of trade conditions, the *Iron Age* says, "Improved sentiment is everywhere admitted."

A recent number of the *New York Herald* says:—

There are signs on every side that the period of retrenchment, economy, doubt, and gloom has ended, and that the country is about to enter upon an era of expansion and prosperity.

What are the evidences of this? Well, bank clearings are larger than a year ago, although prices of the com-

modities exchanged are lower—an evidence of increased volume of business. The same story is told by recent comparative increase in the earnings of a number of the railways. Pittsburgh tells of greater purchases of basic pig iron—the inevitable forerunner of greater demand for finished steel products. Fall River notes an improved inquiry for cotton textiles. And so runs the better feeling through the whole cycle of industries.

◆ ◆ ◆

IN every mail that comes to us there are letters from our members in all parts of the world expressing keen appreciation of the *REVIEW*. It is not possible for us to print many of these, but once in a while we feel that it is due our readers to have just a word from long-time subscribers, and to know just how they feel in regard to the *REVIEW*. We quote the following from a recent letter from Colorado: "Yours of April 22 is received. I left Colorado about five months ago, but the blessed paper, the *REVIEW*, in which God is certainly interested and which he evidently maintains, has reached me each week. I not only enjoy its visits, but value them, and should fear to be without the *REVIEW*. I have prayed and wished that every Seventh-day Adventist would give proof that he, too, feels that way about the *REVIEW*. When renewal time comes, I do not renew with my *spare* change, but simply *spare* the amount necessary to renew. May God continue to bless all connected with the *REVIEW* in any way, and make them the greatest possible blessing, is my prayer."

◆ ◆ ◆

OUR first word from Tunis comes to the Mission Board office on a post card from Elder L. R. Conradi, who, with Elder L. P. Tieche, of the Latin Union Conference, has passed into that country in returning to Europe from the visit to our work in Algeria. Writing from the city of Tunis, which he says is a fine city of 250,000 inhabitants, Elder Conradi reports that they had just visited the site of old Carthage—a ten-cent fare from the city. The post card shows the ruins of that ancient rival of Rome. On the hills above the ruined walls may be seen the extensive buildings of the "White Fathers" of Africa, a Roman Catholic missionary order which is working through all northern Africa, its representatives being found in all parts of the interior.

◆ ◆ ◆

"FOUR things come not back,—the spoken word, the sped arrow, the past life, or the neglected opportunity."

◆ ◆ ◆

"THE Bible is like a fountain. The more you look into it, the deeper it appears."



## Workers' Institutes in Central China

R. F. COTTRELL

THE workers' institute for Hunan Province convened in Changsha, March 4-14, in our new chapel. This compound (group of buildings surrounded by a high wall) was purchased last December, and during January and February we repaired it to meet our needs as chapel, intermediate school, and headquarters for our native workers.

On the first Sabbath of the institute, the dedicatory services were held, followed by a prayer and testimony meeting, at which nearly every believer present rededicated his life and strength to God.

The evening services were conducted for the benefit of the public. Such large crowds attended that after the second night we divided our audience into three. The women met in the school chapel, special inquirers and those preparing for baptism met in the guest room, while the meetings in the main chapel were held the same as usual. In this way from three to five hundred people were given the opportunity of listening to the gospel each night. About two hundred persons entered their names as inquirers. Special arrangements were made to continue the evening meetings each night during the next few weeks, at least. The new inquirers will receive careful attention by visits to their homes. To this end, it was necessary to considerably strengthen the force of workers in the city of Changsha.

Forty-five native evangelists and canvassers attended this gathering. The foreign workers taking part were Elder and Mrs. C. P. Lillic, Mrs. Cottrell, and the writer.

The second institute in the series was held at Hankow, March 19-29. Last autumn a very suitable place located on one of the principal streets of the native city was rented at a cost of about \$700 (United States gold) a year. The meeting was held in this building, and was attended by all the native Hupeh workers, and by Elder Frederick Lee, Dr. A. G. Larson, Brethren S. G. White and J. O. Ryd, and the writer.

Most encouraging reports came from the outstations. The Thirteenth Sabbath Offering in Hupeh amounted to about thirty dollars Mexican, which we considered most excellent. A number of new places sent in strong appeals to the mission to send men who could teach them this closing gospel message, and at the close of the meeting we made ar-

rangements to answer these calls in the near future.

From Hankow we went to Yen-cheng, Honan. At this place Elder J. J. Westrup has conducted a Bible school during the winter months, at which the students have been thoroughly instructed in the great fundamentals of present truth. The Honan workers' institute was held during the first week of April, and with this the Bible school was brought to a close.

Brother and Sister O. J. Gibson and Sister F. Lee, who are to be located there (Brother Lee joining them later), arrived in Yen-cheng just in time to par-

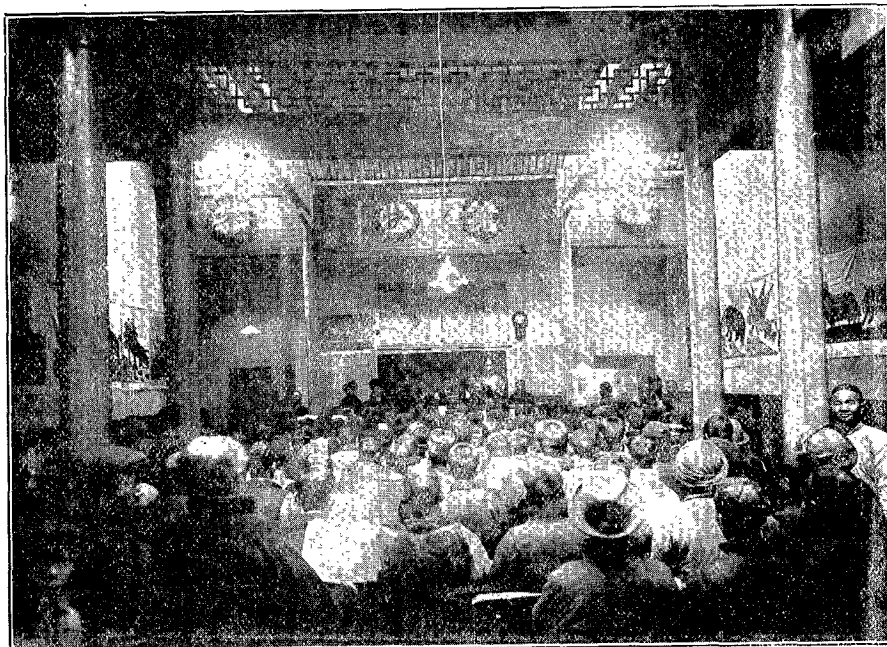
to the proper organization and work of our Sabbath schools throughout this mission.

The Holy Spirit came very near to us in all these general gatherings. At the close of each, a baptismal service was held, the total number thus received into church membership being sixty. We praise our Heavenly Father for the many tokens of his good hand upon us in all this work. For the next two months the foreign workers will devote much of their time to itineration, and hope to visit nearly all our forty-five outstations and companies.

## Cuba

A. N. ALLEN

It is now a little over seven months since my removal from Peru, South America, to this island field. On account of Mrs. Allen's health and school privileges for the children, my family are not yet with me. At this writing, Mrs. Allen is in the American hospital on the Canal Zone, Panama. The physicians



INTERIOR OF NEW CHAPEL RECENTLY PURCHASED AND DEDICATED AT CHANGSHA, HUNAN. A NATIVE BROTHER IS PREACHING

ticipate in the labors and blessings of this gathering. Although this province has been passing through times of drought and general lawlessness, the third angel's message has not stood still. It has continued to spread to some of the remote parts of Honan, and has even crossed into the province of Shen-si, where a little company is reaching forth for the light of life.

At each of the institutes, the keynote of the messages presented was the coming of Christ and the needful preparation in view of that event. Talks on true religion, the design of which was to elevate the standard of Christian attainment for the workers themselves as well as for those among whom they labor, were given. We also gave instruction upon methods of preaching to the heathen, how to conduct the work at outstations, and especial thought was given

in charge report favorable improvement however, so I trust that before long we may be united in our work here in Cuba.

Since coming to Cuba I have found plenty to do, as the work is growing rapidly. We now have believers in nineteen places. There are some isolated members that I have not yet been able to visit, but all the churches and companies have been visited, and nearly all are of good courage, and are seeking to win other souls for the Master.

Since our workers' meeting in February, I have visited the believers in Habana, Guanajay, and San Claudio, and in Nueva Gerona, which is on the Isle of Pines. In all these places we have small but faithful companies. The company on the Isle of Pines is largely the fruit of the labors of Brother A. E. Wolfgram. This is an example of what God will do through those who are will-



ing to take up labor right where they live in an effort to win souls for Jesus. Shortly after receiving this message, Brother Wolfgram came to the Isle of Pines, and he soon felt a burden to give the message to his neighbors. After praying over the matter, he bought a house, secured some benches for seats, and announced meetings. Satan tried in every way to hinder, but in humility the victory was won. Today we have a loyal company of believers on this island, where otherwise we should probably have nothing. But this is not all. Brother Wolfgram has now learned sufficient Spanish to hold meetings with the native people, and each week a good company of these come together to study the message. Would that we had more such self-supporting workers. Elder Felter, in San Claudio, and Brother Holmes, in Las Minas, are also doing what they can, and God is blessing their efforts.

This year our colporteurs are selling religious books. As we now have the large message-filled books in Spanish, we look for a new experience in our work in these Catholic fields. We see no reason why the same results should not follow their circulation here as has been experienced in Europe. We hope to see men and women enter the ranks who can become pillars in the church, and who can bring in others.

The school work in Cuba is a live question. Our young people give me no peace. I wish you could read some of the letters which come in from those desiring to prepare for service. As God seems to be opening the way, I expect to see a few of the most promising brought together this coming fall for a few months' training. We hope to see this effort continue and develop into a humble training school where we can prepare workers.

*Santa Clara, Cuba.*

## The Barbary States of North Africa

W. E. HANCOCK

So little is known of the countries called in history the Barbary States that a little information regarding them will be both interesting and profitable in this our first report to the REVIEW since our arrival in North Africa last September.

We generally think of these countries as having derived their name, Barbary States, from the character of their inhabitants; for history shows that they well merit the term "barbarous" being applied to them. But the word is properly derived from the name of the original inhabitants of North Africa, the Berbers, or Barbars. The French still call them "*les Berberes*," and they are represented today principally by the Kabyles, Chaouias, and the M'zabites. These tribes now speak different dialects, but it is recognized that they are derived from the same language,—a language entirely different from the Arabic, the prevailing tongue of the native population of the country.

The area comprised in this territory is nearly one fourth that of the United States (853,372 square miles), with a population one fifth as great. The number of inhabitants has not been ascertained with certainty in any of these countries, except in Algeria, which, according to the latest census, has a population of 5,069,522. A complete census, no doubt, would find between eighteen and twenty million inhabitants in the four countries. This population is entirely cosmopolitan, being divided among Berbers, Arabs, Negroes, Jews, Spaniards, Italians, Frenchmen, and a scattering representation of Germans, Englishmen, and other Europeans. Of course, the great bulk of the people are Arabs and Berbers. Arabic is the prevailing language of all these countries.

These facts and figures indicate to a large extent the religious needs of the people. The country is new and undeveloped from any point of view it may be considered, politically, economically, commercially, or religiously; that is, if considered from a European or Christian standpoint. Men of commerce recognize the opportunities that abound in

during the last six months. In Mostaganem, and in Relizane, a town a short distance from Mostaganem, Brother Jose Abella has been working for more than a year, with the result that about a dozen faithful Spanish believers have been brought out. The believers in the message in all North Africa number about forty-five, and are French or Spanish.

What have we done for the 15,000,000 Mohammedans during these nine years? will perhaps be asked. We are sorry to be compelled to answer, Nothing. We certainly hope that will not be the report which we shall have to send from North Africa much longer. Now is the strategic time to enter these fields with means and workers enough to exert a perceptible influence. Men, for the sake of commerce, recognize the present opportunity. Why not we? Moslems, who have pointed with great pride to their conquering religion, see it being shorn of its glory as a victorious faith. Hundreds of Moslems are losing confidence in their old belief. Under French influence and French education, they have nothing to put in its place except atheism, freethinking, and infidelity — unless



MOSLEMS WORSHIPPING THE FALSE PROPHET

North Africa, and are rushing in to develop the resources of these countries; but missionary societies are doing comparatively little to seize the opportunities which the conquest of this vast territory by European nations presents to them. Here we have the great northern gateway to the unknown millions of Moslems in Central Africa, the immense Sudan region. Yet up to the present time, only Algeria and Tunis have been entered by any organized society; and in these two countries missionary work among the Moslem people is barely begun. Surely missionaries should not be behind in pushing into this great Moslem field when the doors are thrown wide open.

Our own work was established here in 1905, and has touched five points in Algeria; namely, Algiers, Constantine, Relizane, Mostaganem, and Oran. The larger part of the work, however, has been done in Algiers, the capital of Algeria. Three years ago a French worker was placed in Oran, where we are now. The work has been done exclusively in French in Algiers, and also in Oran, except what we have done in Spanish

the missionary comes to them with a new message of hope and salvation through the gospel of Christ. Brethren, remember the Moslem problem in your prayers, in your plans, and in your offerings.

*Rue Dumanoir, Maison Lauzin, Oran, Algeria.*

FOREIGN postage is to be made three cents instead of five at the triennial conference of the International Postal Union next September, according to a recent London announcement. A majority of the world's governments are in favor of three cents, though there is a strong movement, led by Sir Henniker Heaton, for universal penny (two-cent) postage, the rate which now prevails between the United States and Great Britain. The London *Standard* prophesies that the extra half penny will be dropped within a few years. The United States Senate has just ratified an agreement with practically all the nations of Europe for the purpose of closing the mails against obscene publications, particularly post cards.



## HOME AND HEALTH

### Cross Bearing

L. D. SANTEE

Bear well thy cross; 'tis but a little while  
Till Jesus comes to take his children  
home.

Morning shall dawn, and all thy woes  
beguile,  
While joy shall banish every sorrow  
known.

Bear well thy cross; we are but waiting  
here

The call of welcome from beyond the  
skies.  
What though the way is rough or path  
is drear,  
While just beyond are gleams of Par-  
adise?

Bear well thy cross, nor lay the burden  
down

Till Christ shall come to give the  
weary rest;  
When prayer shall turn to praise and  
cross to crown,  
And rest be long and sweet on Jesus'  
breast.

Bear well thy cross, nor let the world  
dismay;

Jesus knows all thy sorrows and thy  
care.  
Strength shall be given for each weary  
day,  
And thorns shall turn to blossoms  
sweet and rare.

Bear well thy cross; thy labors soon shall  
cease,

And weary feet shall tread earth's  
paths no more,  
But in the kingdom of eternal peace  
Find rest at last on heaven's shining  
shore.

*Riverside, Cal.*

### Gossip

S. H. CARNAHAN

THE apostle Paul admonishes the members of the church against being idle and going from house to house busy-ing themselves in tattling—speaking things which they ought not. 1 Tim. 5: 13.

The apostle Peter counsels: "Let none of you suffer . . . as an evildoer, or as a meddler in other men's matters." 1 Peter 4: 15, R. V. And "speak evil of no man," nor "speak evil of dignities." See Titus 3: 2; Jude 8.

Solomon says, in Prov. 10: 18: "He that uttereth a slander, is a fool." And the Lord tells us through David (Ps. 101: 5, R. V.): "Whoso privily slan-dereth his neighbor, him will I destroy."

The prophet tells us not to imagine evil against any one. Zech. 7: 10; 8: 17.

And we are exhorted as Christians to lay aside all evil speaking and such things. 1 Peter 2: 1.

The natural heart is "desperately wicked," and the untamed tongue "a world of iniquity." Jer. 17: 9; James 3: 6. Jesus says: "Out of the abundance of the heart the mouth speaketh." Matt. 12: 34. No man can purify or tame these. Compare James 3: 8; Ps. 51: 10; Eze. 36: 26.

The habit of gossiping causes much mischief among neighbors, turning friends to enemies. In no other way can persons put lack of confidence and distrust in the Bible into the hearts of their sons and daughters, and into the minds of other children, so certainly as by criticizing the ministers and teachers in our churches and schools.

Many a home is even disrupted by one parent's taking part with the children against the action of the other parent, or by telling to neighbors or to relatives outside of the family some of the differences that arise. If the differences are such as to make our hearts ache, telling them to our friends and relatives will not relieve us, and will only rend their hearts also.

Neither sly innuendo nor insinuation should be made to misrepresent motives, blacken reputation, or dissect character. Such work is worse than cannibalism, says that grand book "Education." See pages 235, 236.

Remember "thy friend hath a friend, and that friend a friend; therefore be discreet" in what you say. Again, "If there be a person of whom you cannot speak well, then of that one speak not at all."

The apostle James says: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1: 26.

These burdens are not to be cast upon our brethren and sisters and parents and neighbors; they have enough of their own. "Cast thy burden upon the Lord, and he shall sustain thee." He will strengthen you and comfort you.

"Have we trials and temptations?

Is there trouble anywhere?

We should never be discouraged,

Take it to the Lord in prayer."

"Are you weary, are you heavy-hearted? . . . Tell it to Jesus alone." "Surely he hath borne our griefs, and carried our sorrows," and still continues to do so.

*Gaston, Oregon.*

### Save the Boys

MRS. C. C. LEWIS

"Where are the boys, the little boys  
Who ran about our door?  
With laughing eyes and merry tread  
They come to us no more."

WITH a sob in the heart we think of the boys who once were pure and trustful, who went to Sabbath school regularly, and faithfully learned the lessons. The hearts of their parents glowed with pride and expectation as they looked forward to the time when their boys would go forth to proclaim the gospel message. But as time went on, little by little the boys cared less and less for Sabbath school. It became irksome to them. They congregated in groups, and stole away to the woods. Then came friction in the home. Parents, not understanding the boy nature, tried to coerce the boy. Gradually the breach widened between parent and child just at the critical time when confidence and trust should be cemented more firmly than before. The conflict was kept up with varying results. Sometimes the boy attended Sabbath school, sometimes he stayed at home, miserable and unhappy. Gradually he found more satisfaction with the "fellows," as he called the other boys. He was out more in the evening; home influences waned, and soon lost their hold altogether. The boy broke away entirely from the faith of his family, and went forth to make his way in the world.

Doubtless most of us can see in this description the history of many a dear boy whom we have known. Misunderstood, censured, he went out into the ways of evil to his own loss and the sorrow of his parents' hearts.

How different it all might have been if the parents had at the critical time cultivated the friendship of the boy. By every reasonable means (and I almost said unreasonable) the parents should win and hold the boy's confidence.

The father should study the boy to find out his special likes and dislikes. If the home is on the farm and the boy loves pets, give him a calf, a colt, or whatever seems to fit the case. It may be a pen of hens, but give him something for his own. Help him to care for it, plan with him as you would with Mr. Snell across the way. Recognize the embryo man that is growing up beside you, and you will be surprised how he will develop in manliness. Deal honestly with your boy.

The parent should honor the property rights of the child with as much regard as he would have the child regard the rights of others in later years. I remember a story that illustrates the point:—

#### The Story of Bob and Ponto

One fine morning in spring Bob went to the pasture to bring up the horses, when to his great delight he found an extra one. It was a beautiful little colt with long slender legs, fine mane and tail, and a pretty neck.

"My!" he said to himself. "I am go-

ing to ask father to give me Meg's colt for my very own." He carefully drove the horses into the barnyard, going no faster than the youngest could travel, then eagerly hastened to his father to tell his story and make his request. Of course, the farmer was glad of the addition to his stock, and received Bob's announcement with evident satisfaction.

Bob was all aquiver. He hardly dared to present his request, but he mustered up courage, and was not a little surprised that his father so promptly told him he might have the colt for his own. He almost stood on his head for joy. "My very own," he said to himself, as he bounded out to the barn to admire his new-found treasure. "I'll call him Ponto," said Bob, to his mother at the breakfast table.

We cannot follow these two companions very closely for the next two or three years. It is sufficient to say Bob lost no opportunity to pet and caress his little friend, and the colt seemed to reciprocate the affection by rubbing his neck on the child's arm, and following him everywhere in the pasture.

But one day a horse dealer came along. Farmer Brown was short of funds, and the dealer offered him a large sum of money for the handsome colt. The dealer drove Ponto away.

Late in the afternoon Bob came home from school, and, as usual, ran out to the meadow to have a frolic with Ponto. When, lo, he was nowhere to be found! Bob examined the fence to see if the colt had got out, and not finding any opening went to his father to make inquiry. "Papa, where is Ponto? I have hunted everywhere and I can't find him."

"O," said his father lightly, "I needed some money! A man offered me a good price and I sold him, and he took him away." Bob was stunned and dazed for a moment, then burst forth in uncontrolled grief. "He was mine. O, why did you sell him?" cried the broken-hearted child. By the force of his authority the father compelled Bob to hide his sorrow, but never in all the years that followed could he convince the boy of the justice of his father's dealings with him.

This story forcibly illustrates the unwise course parents sometimes pursue with their children.

Avoid the discussion of points of conflict. Steer clear of them as you would a precipice. Chum with the boy, visit with him about the things he enjoys talking about. But you say, "He is foolish and unreasonable." You may have been more foolish and more unreasonable yourself twenty years ago. Keep close to the boy as you would if he were in a real battle; for indeed he is,—a battle with himself. Pity him in your heart, and sympathize with him in his struggles, but do not censure him. Instruct him instead.

A boy in the early teens was overcome and did something he knew was against his parents' wishes. It almost broke his mother's heart, for the time being, as she realized the truth. But as she

looked into his innocent, boyish face and saw his regret, she opened her arms to receive the little culprit, who fell sobbing on her breast. She saw the repentance in his face, and from her heart pitied him in his weakness, and did not cast him off. We must have the tender compassion of Christ for the boys, especially during the period of the early teens.

While it is our duty to hold the reins of government somewhat tightly, we must also mingle with every look and word tender sympathy. I am reminded here of the dealings of Christ with Peter. This self-confident, impetuous disciple needed much painstaking effort bestowed upon him. Many times the Master reminded him of his weakness, but ever and anon his self-esteem brought him into difficulty. Finally he denied his Lord. Christ had warned Peter many times, but while he condemned his faults he did not leave him wholly to despair. The author of "Education" expresses the thought beautifully. She says: "If the look that Jesus cast upon him had spoken condemnation instead of pity, if in foretelling the sin he had failed of speaking hope, how dense would have been the darkness that encompassed Peter!" Here is a lesson for parents.

The same author continues in the following earnest words:—

"Human beings, themselves given to evil, are prone to deal untenderly with the tempted and the erring. They cannot read the heart, they know not its struggles and pain. Of the rebuke that is love, of the blow that wounds to heal, of the warning that speaks hope, they have need to learn."—"Education," page 90.

Remember the pit from which you were digged. How often have you in an unguarded moment been overcome and disappointed your Heavenly Father! Then be patient with this small man who is for the first time traveling up the hill of life to manhood. Mr. Fiske in his "Boy Life" says:—

"But what will win is the appeal to the boy's honor and self-respect, assuring him of your confidence in him and faith in his future. Overlook his crudities, and make him think you reckon him at several years older than he acts. This will bring him quickly up to your estimate of him, and his latent manliness will rapidly appear, at least in your presence. He will soon have a keen desire to win your approval and hold your respect. Trust him, and he will not disappoint you; for he will come to feel that you among all his friends understand him. Encourage his confidences, and he will soon confide in you freely, and at such times you may readily influence him by the power of suggestion, to which such boys are peculiarly susceptible. You can then arouse in him new purposes, higher standards of manliness, right ambitions for his own future, and perhaps a true ideal of usefulness. Now is the time when the boy is ripe for a sensible, manly Christian experience, which will exalt these new experiences and purposes and

make them permanent; binding him, through your own friendship, to your Master, the manly Christ."

Takoma Park, D. C.

### The Punctual Girl

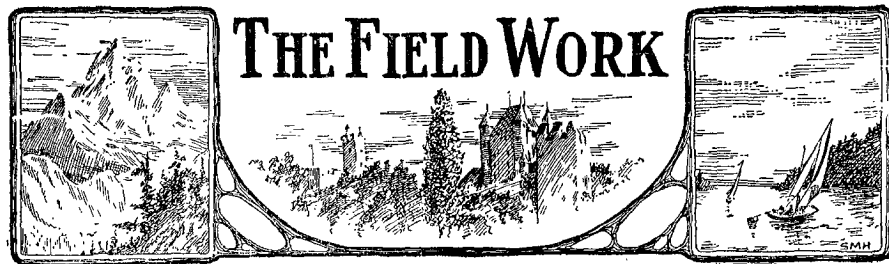
THE punctual girl is always a thoughtful girl. She is the girl who does not delay in doing an errand; who never keeps the breakfast waiting while she repairs some forgotten damage to her clothes. No one is ever kept waiting while she sews a rip in her dress or a break in her glove. These things are all done in season. She never puts off doing a thing at the right time, because she has learned that when a thing has been attended to, and put away, there is no need to worry about that particular thing.

She is the girl who is at her desk on time if she is one of the great army of working girls. Her employer and her friends all know that she will be ready for business or pleasure at the appointed time.

This girl's nerves are in good order because she never has to hurry or worry to "catch up" some work that has been neglected at the proper time, and her life runs on smoothly and happily because no undone task or neglected appointment is worrying her, or making her restless. Character is not formed in a minute. The girl has been training herself for years to be punctual. She is ever ready for emergencies, for this habit of punctuality now touches her life in all its relations, and she is making her influence felt in her own family, at least, for they come to see the wonderful advantage of always being ready, always on time. The punctual girl, while she is earnest and womanly, has not lost any of her girlish charm. Her outlook is encouraging, new chances are constantly opening to her for advancement, because it is known that she can be relied upon. —Selected.

"THE great secret of happiness in married life is to be found in a myriad little acts and compliances and surrenders upon both sides. Matrimony is an enormous compromise. Perfect courtesy, an incessant guard upon the temper that no irritability shall become a habit, and the constant conviction that where two have equal authority a harmonious decision can be always reached only by the utmost reasonableness,—these are little amulets that will banish the evil spirits and keep the home serene; and the touchstone to enable people to live thus is a sincere, deep, and fond love for each other."

God delights in the young; God has made the young a ministry of instruction and comfort to old age. God keeps the world young by keeping children in it, and helplessness to help and be helped.—Joseph Parker.



### Western New York

ELMIRA.—In 1908 there were only eight Adventists in Elmira, meeting in a third-story lodge room under discouraging circumstances. That summer Elder R. B. Clapp conducted a tent effort, which awakened some interest. Later, Elder L. H. Proctor came from New York City and spent two summers here. A better place of worship was secured, and the number increased. When Elder Proctor left on account of failing health, Brother M. W. De L'horbe, of Ontario, was invited to Elmira. The Lord blessed his efforts. The writer and Mrs. Carr joined him in the work last summer. The number of believers now reaches nearly one hundred. An encouraging church school has been established.

The place of worship became too small. Last fall Brother De L'horbe entered upon the task of providing a more commodious place of worship, with school accommodations. As a result of his energies and the faithful help of members, he presented to the Western New York Conference on May 17, 1914, a beautiful little brick-veneered chapel, with a splendid schoolroom in the basement, everything completed, free from mortgage.

Elder K. C. Russell delivered the dedicatory address to a full house. Miss Celia Richmond, the church-school teacher, has moved her school into the new apartments. We thank God for his tender mercies, and pray that he may continue to bless the work in Elmira.

H. W. CARR.

### Georgia

NORTHEAST Georgia presents a great opportunity to those who wish to work in the South. The people of Franklin County, and no doubt many other counties, are entirely ignorant of the third angel's message. On account of their prejudice and simplicity, one has to work very tactfully.

We find the giving of literature often arouses prejudice; and we have many times been pointed out as Spiritualists or Mormons, because the people know as little about Spiritualism and Mormonism as they do about Seventh-day Adventism. We have even been denominated Roman Catholics, because the word Catholic was seen in the *Watchman* which we gave away. Many think the Mormons and Roman Catholics are the same.

The Baptist minister of one of the churches, who seemed to be a broader-minded man, offered us his pulpit for several Sundays for a series of lectures on Roman Catholicism. We accepted the opportunity to enlighten the people upon this subject, and spoke to them several Sundays. Some were so incensed that upon one occasion the doors of the church were locked to prevent our speaking. But others were very much interested, and several copies of "Daniel and

the Revelation" were placed in their homes.

As there is preaching in the country churches only once a month, a Seventh-day Adventist residing here could, after finding favor in the eyes of the minister, often speak to the people on the other Sundays.

Although we have passed through trying experiences since coming here, we are truly thankful for them, and long to see the work grow here. We hope that many other self-supporting workers will come to this field. There is an excellent opportunity here for a consecrated doctor.

It is our prayer that others will come to live out the present truth in this needy field.

HOWARD C. CHILSON,  
INITA CHILSON.

### Baptismal Robes

"IN every church baptismal robes should be provided for the candidates. This should not be regarded as a needless outlay of means. It is one of the things required in obedience to the injunction, 'Let all things be done decently and in order.' 1 Cor. 14:40.

"It is not well for one church to depend upon borrowing robes from another. Often when the robes are needed, they are not to be found; some borrower has neglected to return them. Every church should provide for its own necessities in this line. Let a fund be raised for this purpose. If the whole church unite in this, it will not be a heavy burden.

"The robes should be made of substantial material, of some dark color that water will not injure, and they should be weighted at the bottom. Let them be neat, well-shaped garments, made after an approved pattern. There should be no attempt at ornamentation, no ruffling or trimming. All display, whether of trimming or ornaments, is wholly out of place. When the candidates have a sense of the meaning of the ordinance, they will have no desire for personal adornment. Yet there should be nothing shabby or unseemly, for this is an offense to God. Everything connected with this holy ordinance should reveal as perfect a preparation as possible."—*"Testimonies for the Church," Vol. VI, pages 97, 98.*

The quotation given above is clear and to the point. I am sure that the reasonableness and propriety of the suggestions appeal to all. As there are always a goodly number to be baptized at our camp meeting, I should like to ask our churches that are supplied with baptismal robes to bring the robes to the camp meeting, that we may have them to use in connection with this sacred service. It is surely more becoming, at our camp meeting especially, that the candidates be attired alike, in neat and

tidy baptismal robes, than that each be attired in a different garb, sometimes unbecoming to the solemnity of the occasion.—A. R. Ogden, in *Workers' Bulletin*.

### Commencement Week at Mount Vernon College

THE last two weeks at the college were very busy ones, owing to the examinations and closing exercises. The music graduates gave separate recitals, the first being given by Miss Bertha Hanger on the evening of May 16, followed by Miss Helen Daniels on Sunday night. The music students rendered a program on the night of May 18. On the evening after the Sabbath, May 23, the last music recital was given by Miss Ruth Robbins. The efforts of the graduates and students and of the music director, Miss Taylor, were appreciated. On each evening the chapel was well filled, and the audience thoroughly enjoyed the music.

Perhaps the most interesting feature of the week was the class day program. On Thursday evening many of the parents and friends residing in the village, together with guests from out of town, assembled in the auditorium in Hiawatha Park. The program was well rendered, but through it all there was a feeling of sadness, as there were two vacant chairs on the platform. Elder H. F. Benson had already sailed for his field of labor in Japan, while another member of the faculty, Mr. Paul Johnson, could not be present on account of sickness.

On Sabbath morning, Elder N. S. Ashton delivered the baccalaureate sermon, using as his text Matt. 7:13, 14: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." He counseled the students to use the Bible as their guide. "Open your soul, and it will breathe into it a holy influence, and fill all its wants. Bind it close to your heart; it is a shield against the assaults of evil. Read it in the lonely hour of desertion; it will prove the best of companions. Open it when the voyage of life is troubled; it is a sure chart and a safe compass. Study it in poverty, and it will unhoard to you inexhaustible riches. Commune with it in sickness; it contains the medicine of the soul. Clasp it when dying; it is the charter of immortality."

The closing exercises of the church school, conducted on Sunday evening, revealed that a good year's work had been done in that department. No program was listened to with greater interest; and the patrons of the school expressed themselves as fully satisfied with the advancement made this year.

The commencement address was given on Monday evening by Prof. B. G. Wilkinson. He spoke to the motto, "Climb though the way be rugged." All great things that have been accomplished in the world have been accomplished by climbing through rugged paths; all great characters have been developed by rugged effort. He cited many examples from the Bible and history of men who scaled the peaks of fame and glory. The goal toward which we are climbing is Mt. Zion. "And I looked, and lo, a Lamb stood on the mount Sion, and with



him an hundred forty and four thousand, having his Father's name written in their foreheads."

Following the address, President Salisbury conferred the degrees upon the college graduates, and presented diplomas to the others.

On Monday morning, for the closing chapel exercise, we were pleased to have with us Professor Wilkinson, Elder W. J. Tanner, of West Virginia, Elder F. H. Robbins, of West Pennsylvania, also Prof. M. L. Kelley, who is to take charge of our commercial department next year. A word of encouragement was given by each of them, and a large per cent of the students expressed their determination to return to Mount Vernon next fall. We believe the closing year has been a pleasant and profitable one to all, and we look forward to a good future.

Our student body is made up of a thrifty and energetic company of young men and women, who are in school for the purpose of preparing for positions of usefulness in the cause of God, and whenever an opportunity presents itself, they seek to improve it.

Five or six will go into the educational work from our normal department this year. One will take charge of the book work in one of our local conferences, and it is probable that another will be chosen from our school to take up book work in the West Indies Conference. Five or six will go into the Bible work, and about the same number of young men will be employed in tent endeavors during the summer. There will be, all told, between sixty-five and seventy-five young men and women engaged in the canvassing work in this union, some entering the work as a permanent employment, and others for the sake of the scholarship, to be applied here or in Washington College.

This, in brief, sums up the workers who are going out from this institution. It is impossible for me to give definite figures, but those I have given are not far from correct. We are proud that our students are devoted and anxious to enter the work. One member of our school is already on the Pacific Ocean, going to his work in Japan; another is under appointment, but has not yet been called to the field.

E. G. SALISBURY.

### An Interesting Letter

IN a file of old Adventist papers, we find one issued in 1888 that contains an interesting letter from Elder J. V. Himes. He was then located with an Episcopal Church at Elk Point, S. Dak. His reversion to the experiences of our early history has a touch of pathos, and the lines, though written more than twenty-five years ago, will be read with interest. Elder John M. Orrock, then editor of the *Herald*, is addressed in the letter:—

"MY DEAR BROTHER IN CHRIST: I am glad to have a weekly reminder that you are at your post of duty daily, seeking to feed and cheer the saints, and to lead the wanderer home to God. The intimations of a change in the *Herald* fill me with sadness. The times and things about us are changing all the while; but the changeless comes soon. The *Herald* is a clean-cut and finished weekly monitor on the doctrinal and practical truths

of the great Messiah. I am glad to have lived so long and watched its course through forty-eight years, from the hour I began its publication, February, 1840. I expected to publish it only three years, which—agreeably to the calculation of Wm. Miller—would bring us to the epoch of the glorious appearing of Christ, in the 'restitution of all things,' and in the glorification of our lost inheritance, the restoration of the saints of all ages to immortal life.

"The generation of 1840-44 believed, worked, and waited those three years in hope, really expecting to finish their work and suffering, and enter into rest at the time appointed, it being clear to them that it would come in 1844. Beyond this, they did not look for the life of faith and hope, but for the consummation, the new heavens and new earth, the kingdom of God under the whole heavens. Their hope was founded on the prophetic periods, with the signs in the heavens and the earth confirming their views of speedy redemption. Being consecrated in person, their earthly goods were freely given in wisdom to spread the doctrine of the approaching consummation. They toiled day and night to bring others into the faith and preparation to meet God. They were shut up to the faith, and saw nothing beyond the fixed date except the new earth, in its glorious robes of the final restitution."

"They believed and watched until the last hour of the time of deliverance; but, like Israel, who traveled through the wilderness to Kadesh-barnea (Numbers 13), expecting then to enter the promised possession, they were turned back into the wilderness for forty years. It was a sad time for Israel, but not a hopeless disaster; for they should yet—after the forty years—enter into the rest and inheritance. And so we, though misled as to the exact period of the advent, continued to live in hope that 'he who shall come will come' in due time, 'and will not tarry.'

"This loyal and waiting people therefore returned to their work, and commenced anew their pilgrimage for the Promised Land. Out of the great multitude who believed, a goodly number have gone over the river. Nearly all of the generation who looked for the kingdom in 1844 are at rest; a small remnant remain who are faithful. As only a few who left Egypt entered into the rest of Canaan, so in our case it is to be feared that many who started 'with us for the promised rest have by apostasy fallen by the way.'

"In the last forty-four years, since the disappointment of the waiting ones, great light has sprung up. Great knowledge has been diffused through the whole earth on the coming kingdom. Never was there so great power in the prophetic word in relation to the soon coming of Christ, and never so great a multitude of believers, as now. In every department of Christendom is heard the cry, 'Behold, he cometh.' The camp of Israel is tenting down by the 'fords of Jordan;' and here many with faith and hope stand viewing the promised rest, and saying with Moses: 'I pray thee let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.'

"The fathers, where are they? and the prophets, do they live forever? Most of them are gone. I write today at

eighty-four, having been in the wilderness twice forty years. My eye is not dim, nor my natural force abated. I still proclaim the faith and hope to all; and whether I die or am translated, I shall hope to find a home in that beautiful world, the world of promise. See 2 Peter 3:13. Love to all the saints."

—*World's Crisis*, June 3, 1914.

### Young People's Work in Newark, N. J.

RECENTLY our young people's society entered upon an active campaign of missionary effort. Deciding to devote to the Lord our time, thoughts, talent, and treasure, we can report the following results for the first quarter of this year:—

The members of our society, feeling that the Protestant ministers should be given an opportunity to read the lecture delivered by Dr. McKim in Washington, D. C., on the subject "Why We Are Protestants," sent them 108 *Protestant Magazines*, with letters soliciting subscriptions to the same. Each member sent from five to ten magazines and letters. We also sent *Liberty* for one year to the city council, three newspaper editors, the chief of police, and the mayor.

We sent literature on Christ's second coming and the Sabbath to all the foreign Protestant ministers in this city, and also sent tracts prepared by Brother Gilbert to all the Jewish rabbis in the city. We distributed four hundred copies of the *Liberty* and *Signs of the Times* magazines to the church members, to be sold to aid our society financially.

Our society has distributed hundreds of tracts, and a large number of the *Signs of the Times* and the *Review*. Some of our members went out with about three thousand Signs of the Times leaflets, and distributed them from house to house for the purpose of searching out those who are interested in the gospel. Most of those who went out did not distribute these leaflets by throwing them in the yard, but by ringing the doorbells, meeting the families personally, and having a gospel conversation with each. We intend to continue this kind of work by distributing the Family Bible Teacher each week to those who are interested.

The Missionary Volunteer Societies in our church prepared an excellent temperance rally, which proved an uplift not only to those who came, but to the young people themselves, and created greater zeal for the work. Forty-five, fifteen of whom were strangers, signed the pledge. We also sent out two hundred Jewish tracts to Jewish families, and distributed flowers to the sick, and helped the poor by giving them food, clothing, etc. The best experiences our young people have had since our reorganization in January was when they went out with the Signs of the Times leaflets and had conversations with the people. It was a new experience to most of those who went from door to door, and many intend to continue this kind of work and become active missionaries at home.

We have also sold the *Protestant Magazine* at two great Protestant mass meetings held in this city. The people were glad to buy them, and we hope these magazines will be the means of interest-

ing the people in the true principles of Protestantism.

While there has been more missionary work done by our members than appears in this report, yet we intend to do a greater work for the Master, and to help proclaim the message that we have for the people at this time.

We do hope that this report will be an encouragement to those who read it, and will inspire them to greater activity in the Master's service.

WILLIAM F. SCHMIDT.

## Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

### No Apparent Need for District Sunday Law

As an aftermath of the stir created by an injunction issued by Judge Gould to prohibit the District Commissioners from interfering with a certain baseball game which had been advertised and took place on Sunday, May 17, the following article from the *Washington Times* will indicate that the people may be trusted with their own conduct without the aid of Congressional legislation:—

"The open Sunday agitation in Washington has suddenly become unusually sane for that form of agitation.

"Into what promised to be a heated discussion with partisans sharply aligned for or against, there has been injected a note of calm deliberation that has taken the excitement from the situation. The majority of the theatrical managers of the city have coolly declined to put on Sunday shows. The fight that was being developed, the heat that was displayed, was not directed against the theatrical people of Washington, in the first place. It was directed largely against the idea of a Sunday such as is pictured in the towns given over to industrial enterprises, where the Sabbath is the only day of recreation of the majority of the citizens. In such places the men work hard, terribly hard, during the week. And when Sunday comes, they take their play hard—just as hard as they worked.

"Washington could never have a Sunday like that under the most liberal laws. There is no population to make it possible. The people of the District are mostly of a calm, deliberate type, who take their pleasure quietly and sedately. Under no stretch of the imagination could a Sunday such as would be observed in a mining or manufacturing town with the lid off be possible here. But that is the idea that most Sabbatarians have of an 'open' Sunday. And it would have been the idea that would have been fought had the thing not happened that has happened.

"It is probable there is no sentiment in the District against the production of grand opera Sunday evenings. If laws were drafted by the people, it is highly probable an entertainment of this sort would be exempted. Therefore, the fact that grand opera will be produced under the protection of the decision of Justice Goud hardly enters into the consideration of the subject.

"And in announcing their decision

that they would not depart from their regular policy in spite of the new conditions, the theatrical managers were not compelled to give the matter very much consideration. It is a well-known fact in the show business that more than three fourths of the better class of productions—the kinds that come to the theaters in this city—do not give shows on Sunday even when they are booked in cities where Sunday shows are permitted. The managers of companies that are made up of actors and actresses of the first rank, understand that their employees are only human, and demand at least one day of rest during the week. And they get that day of rest. Exactly the same theory works out in the matter of stock companies. A stock company cannot give an adequate interpretation of a play if it is kept at it seven nights a week. No manager would ask a company to do such a thing—no self-respecting manager.

"Therefore, the facts are that in all probability there would not be an average of one theatrical performance a month on Sunday at a regular theater in Washington, even if there wasn't a word of law on the statute books relating to the subject of Sunday observances.

"There is no business so sensitive to public sentiment as the theatrical business. There is no business so quickly and vitally affected by popular whim and fancy. It is a very dangerous thing, therefore, for a manager to do anything that will in any degree alienate the good will of any part of the public. And it is very much to the manager's credit to have the support of the entire population, especially of that portion of it which is usually rated as supporting conservative regulation of all forms of amusement.

"Therefore, the announcement of the managers that they do not intend to take advantage of the permission Justice Gould has given them to open their houses if they desire, is a perfectly natural thing for them to do. And it is the kind of thing that was to be expected of them—after the situation here is carefully analyzed.

"To have a so-called 'Continental' Sunday, it is necessary to have a 'Continental' population. And the population of Washington consists of—Washingtonians."

We commend this to the attention of our national lawmaking body as evidence that there is no real need, even if there were no principle involved, of Sunday laws for the District of Columbia.

S. B. HORTON.

THE bill disestablishing the church in Wales again passed the House of Commons by a majority of seventy-seven votes. It will become a law regardless of the House of Lords. This is the first measure to pass the requisite number of times since the adoption of the Parliament act which took away the Lords' final veto power, and for this reason, as well as for its own importance, it has attracted special attention. It is provided that the Church of England in Wales and Monmouth shall lose its government subvention; cathedrals and ecclesiastical corporations shall be dissolved; ecclesiastical courts and laws will lose their legal force, and the bishops of the four Welsh dioceses shall cease to be members of the House of Lords.

## Medical Missionary Department

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

### The Better Day

LOIS ANN CALKINS

A BETTER day is coming,  
For which I've waited long,  
Enriched with many blessings,  
And filled with gladsome song.

That day, though known to Jesus,  
Is hidden yet from me,—  
A day of gifts most precious,  
Through glorious victory.

A Friend is surely coming,  
To wipe away my tears,  
Removing all my sadness,  
And banishing my fears.

I'll raise my voice in singing  
All glory to our King,  
While angels join in chorus,  
And loud hosannas sing,—

A day of joy and gladness,  
A day of sweet release,  
Devoid of sin and sadness,  
And filled with perfect peace.

Montavilla, Oregon.

### Information on Medical Frauds

A GREAT deal of money is being spent annually for things advertised to cure various diseases, the real merits of which may be justly questioned. For some time careful inquiry has been made as to the value of many devices, schemes, and preparations, widely advertised as cures for specific diseases. The results of these investigations make interesting reading.

We believe there are among our own people those who may be interested to know the facts concerning some of the things so widely exploited, and in the claims of which they may have confidence enough to invest much-needed money. We call attention to literature that gives information besides that which appears in the advertisement.

The American Medical Association, 535 North Dearborn St., Chicago, Ill., issues a number of pamphlets. The following is a partial list, with prices, postpaid. All are illustrated:—

"Alcola," a "cure" for alcoholism, sold by the Physicians' Cooperative Association; 4 cents.

"American College of Mechano-Therapy," a Chicago concern which professes to teach various curative manipulations; 8 pages; 4 cents.

"Cancer Fakes," a 48-page pamphlet containing *exposés* of several so-called cancer cures; 6 cents.

"Carnegie University," which grants degrees in drugless healing for a cash consideration; 11 pages; 4 cents.

"Consumption Cure Fakes," dealing with the principal so-called remedies; 138 pages; 10 cents.

"Deafness Cure Fakes," 50 pages; 10 cents.

"Duffy's Malt Whisky," an advertised "consumption cure," "heart tonic," and nerve builder; 18 pages; 4 cents.

"Medical Institutes," dealing with the Wisconsin Medical Institute, the Epileptic Institute, and the Boston and Bellevue Institute, describing methods of enticing and defrauding the unwary; 52 pages; 6 cents.

"Men's Specialist Frauds," a reprint of the Chicago *Tribune's* *exposé* of a large number of concerns that carry forward a very wicked form of quackery; 142 pages; 10 cents.

"Mineral Waters," giving facts about some of the so-called mineral waters for which fraudulent and misleading claims have been made; 12 pages; 4 cents.

"Obesity Cure Frauds," exposing a number of "cures;" 56 pages; 10 cents.

"The Oxydonor and Similar Fakes," a description of various pieces of nickel-plated brass pipe that are sold under the claim that they possess curative value, dealing with the Electropoise, the Oxydonor, the Oxygenor, the Oxypathor, the Oxytonor, and the Oxybon; 15 pages; 4 cents.

"Quacks—Itinerant and Otherwise," and inquiry into the personnel of the "United Doctors," the "Known Doctors," and similar frauds, and a description of the methods of these widely advertised "specialists;" an interesting *exposé* of organized quackery; 27 pages; 4 cents.

"Sanatogen," giving much information concerning a preparation widely advertised in popular magazines as possessing wonderful properties; 31 pages; 4 cents.

"Viavi" and other cures, a pamphlet of 53 pages, dealing with fifteen mail-order concerns and seven nostrums appealing to women; 6 cents.

We give this notice, believing that it will prove a valuable service to some of our people who might otherwise be led to spend money for that which would give no benefit, bringing disappointment, and perhaps increased suffering.

L. A. H.



### Lake Geneva Sanitarium Notes

No doubt the readers of the REVIEW will be pleased to receive a word from Switzerland telling how the health message is prospering in the mountain republic.

Last year was quite a prosperous one in spite of the fact that the summer was wet and cold. We had only one day which could be called warm, and that would have been considered cool in the Southern States of the home country. We had nearly four hundred patients who took treatment in the institution, of whom three hundred and twenty-five were house patients.

We are pleased to know that almost all the patients coming to the institution are sent here by former patients. This is an encouraging sign of appreciation, as is also the fact that the number of doctors sending us patients increases year by year. There is every reason to believe that the institution has found a place in the hearts of the Swiss people, and by faithful service it will hold that place. Our health institutions everywhere are no doubt doing a silent but powerful work in lifting up the fallen and pointing them to "the Lamb of God, which taketh away the sin of the world." This work is silently battering down walls of prejudice and preparing the people of God to meet the events brought

to view by the onward march of the third angel's message.

Our patients are very much impressed with the spirit of good cheer and harmony which reigns among the helpers, and often say they feel that they have been helped spiritually as well as physically by their stay. Our hearts are frequently cheered by letters from patients not of our faith, expressing confidence that this work is certainly of God. How true are the Saviour's words, "By this shall all men know that ye are my disciples, if ye have love one to another." When the workers in an institution are imbued with the missionary spirit, the spirit of sacrifice for the good of others, even their natural imperfections of character are hidden from those to whom they minister.

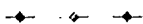
We are also cheered by the prosperous state of the finances of the sanitarium. The health food factory, the book work, the school, and the farm, have been equally blessed in this respect. By careful management, by learning to go without some things that we think we need, and by all pulling together, it is possible to make sanitarium work pay from every standpoint, and that in spite of adverse circumstances. For the past two years the vineyards have been a failure, and the year before that the watchmakers were passing through a financial crisis; yet our different departments have seemed to be crowded with work, especially the sanitarium and the health food factory.

In order to have more room for our patients without too great expense, it is thought best to add a small surgical department on the flat roof of the main building, and to add eight to ten other rooms to the next building to it by raising the roof one story. This will give fifteen to seventeen more rooms. The work will doubtless be begun in the fall, so that the rooms will be ready for next season.

We are also glad of the prospect of more medical help. Dr. L. E. Conradi is working hard, and hopes soon to pass the final examination for his federal diploma.

We hope that the way will soon open for the health work to take firmer root in France and also in other countries of the Latin Union. We need the prayers of our brethren and sisters that a still greater measure of success may attend the work in all its branches.

P. A. DE FOREST, M. D.



THE half-century anniversary of the freedom of the Negro in America will fall in August, 1915, and plans are already on foot to celebrate the anniversary in an appropriate manner, the initiative being taken by the Negroes themselves. Congressman Madden, of Chicago, has recently introduced a bill in Congress to appropriate \$150,000 to aid the exposition, which is to be held in that city, and friends of the movement have been urged to write to senators and representatives in behalf of the bill. The exposition is intended to illustrate the achievements of the colored race, and at the same time promote harmony and better understanding between black and white people. City and county officials of Chicago are cooperating with an Illinois commission headed by Bishop Samuel Fallows of the Reformed Episcopal Church.

## 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

### Missionary Volunteer Work on Norfolk Island

NORFOLK ISLAND is situated about one thousand miles east of Australia. It has recently been annexed to the Australian commonwealth. The island is very beautiful. Vegetation is green throughout the year. It has a mild tropical climate, no extremes of heat or cold. Hot winds and frosts are unknown. Tropical fruits and vegetables grow in abundance.

The people number about one thousand. They are descendants of people from Pitcairn Island. At one time the entire Pitcairn community was transported to this island. Some returned, however, to Pitcairn, and have since received the truth. Now the entire population of Pitcairn Island observe the Sabbath. The people of Norfolk are half-caste English and Tahitian. They speak English. They have a very peculiar grammar, and until one becomes accustomed to them, he can scarcely understand them.

The majority of the people belong to the Church of England. We have a church here of about fifty members, including an active Missionary Volunteer Society, and every Sabbath after Sabbath school and church service the young people withdraw to the mission home, where they hold their meeting Sabbath afternoon. Great interest is taken in the doctrinal study, and in carrying on active missionary work. Old and young take the Standard of Attainment examination. All gather on the long veranda of the mission house, where tables are arranged at intervals. All who can write, answer the questions here under the strict supervision of the deacon, Brother Sydney Nobb, a grandson of the old Pastor Nobb of Pitcairn. The children who cannot write, pass into the schoolroom, where the writer examines them. Prior to the examination, you will see little children asking their fathers and mothers the questions, to make sure that their parents know the verses and will not make a single mistake. They always take dinner with us that day; and while the tables are being set, groups are to be seen in the kitchen, dining room, bedroom, on the veranda, and out in the garden, reviewing the texts. They take a keen interest in the doctrinal subjects, and are not satisfied unless they gain one hundred per cent.

One who successfully passed the examination, is Lambie, a little girl. Three years ago when we came to the island and visited her mother, this child could scarcely speak, and her mother told us that the child could not go to school because it was impossible for her to learn. However, as we talked with the mother, Lambie would listen attentively. The mother has not yet accepted the truth on baptism, but when we had a baptismal service, to our surprise Lambie came forward to the candidates' seat. When questioned by the elder, she greatly surprised him by her intelligent

answers, proving that she had studied the subject, and her mind had grasped the meaning of the Christian life and the mission of baptism. She was baptized, and from that day it has seemed her mind has improved miraculously.

She has passed five doctrinal examinations without one mistake, getting one hundred per cent in each examination. She takes twelve papers a month to her section of the island, and has interested a number who were very prejudiced. In her weekly reports she always includes twelve talks together with twelve papers given away, also Christian Help work. She tells us she is praying for her mother and two sisters that they may walk in all the light. When asked how she learned her verses so well, she replied, "Mother kneels down with me and asks God to help me to get his Word in my mind, and God hears our prayer." The mother, who is very poor and works all day, will sit up until twelve o'clock at night teaching Lambie the texts until she gets them clearly in mind.

Last quarter twenty-two passed the Standard of Attainment examination, securing one hundred per cent each. The certificates were presented in connection with an outdoor program.

Our young people are compelled to endure a great deal of coldness and many taunts from their countrymen. However, they stand very stanchly for the truth. Our aim is to get every one thoroughly grounded in Bible truths.

A. H. FERRIS.

## News and Miscellany

Notes and clippings from the daily and weekly press

— A whole library on Mormonism and Utah has just been purchased by Harvard University. It consists of 2,600 books and pamphlets, and complete files of papers regarded as the chief sources of Mormon Church history.

— A new comet is said to have appeared in the skies, visible from various parts of the world. The wonder is said to be traversing millions of miles of space at terrific speed. It has no tail, possesses no name, and its orbit is unknown to astronomers. It was seen for the first time in Russia, from which point the fact of its appearance was cabled around the globe.

— Poverty has advantages such as do not inhere in the possession of great wealth. Nobody will envy John D. Rockefeller the necessity of placing eight armed guards about his home at Pocantico Hills. Here he has installed a system of electric lights, which he can turn on by the touch of a button at the head of his bed. In his wakeful moments the multimillionaire can press this button and ascertain whether his guards are doing their duty. Red, white, and blue lights flash in the rear, front, and on both sides of his house. The moment the guards see these signals it is their duty to push a button nearest the place where they are standing, so that a signal above Mr. Rockefeller's bed may show that each is at his post. No poor man is ever required to trouble his sleep by seeking to ascertain whether he is being properly protected or not. The city and the State attend to that matter for him.

— In New York State there are 56,185 chauffeurs and 132,220 automobiles.

— Missouri lost last year, according to the Bureau of Vital Statistics, thirty-four men who were over one hundred years of age, and nearly four hundred who were between the ages of ninety and ninety-nine years.

— That the spirit of militarism is fast taking hold of the people of the United States is shown by a recent article in a Washington paper from the pen of the Secretary of War, in which it is maintained that our high schools and other public schools and academies should plan to teach the boys how to handle arms and shoot straight.

— Two hundred and ninety-nine railways of the United States, operating a mileage equal to the combined railways of the United Kingdom, Germany, France, Austria, and Italy, went through the fiscal year ended June 30, 1913, without a single fatality to a passenger in a train accident. The railways, which operate together 120,901 miles of line, constitute more than two thirds of the operating companies making their annual reports to the Bureau of Railway News and Statistics. The New Haven was not among them. During the year the railways thus reporting complete immunity, carried a total of 409,808,488 passengers.

— Here is an item on forest conservation which is of interest to all who have a right view on the subject. In 1894 the forests of Switzerland covered 2,091,000 acres, or 20.2 per cent of the total area of the country. In 1911 the forest acreage was 2,258,000, or 21.86 per cent of the whole country, an increase of 167,000 acres. The importance of forest conservation in Switzerland is realized when one remembers that the forests serve as the only protection against avalanches and landslides, which often destroy whole villages. The *Scientific American* says: "Only small tracts of forests are denuded at one time, and are immediately replanted."

### Field Notes

TEN adults have accepted present truth at Gordon, Nebr.

A NEW Sabbath school has been organized near Mitchell, Wyo.

FIVE persons were recently baptized by Elder A. C. Anderson in St. Louis, Mo.

ELDER N. T. SUTTON recently baptized four persons at Hutchinson, Kans. A Sabbath school has been organized near Glen Elder.

SIX adults have accepted present truth in Watertown, N. Y., and the German church at Buffalo has received five new believers into membership.

ON a recent Sabbath thirteen persons were baptized in Boston, Mass. Elder H. C. Hartwell has organized a church of fourteen members at Natick.

THE workers at Audubon, Iowa, write of a deep interest in present truth on the part of residents of that city. The few meetings already held have resulted in three new believers.

EIGHT Chinese were recently baptized at Singapore, Straits Settlements.

THE workers at Portsmouth, Va., report eight added to the church there.

IN Nassau, Bahamas, four have recently avowed their purpose to obey the truth.

NINETEEN persons accepted present truth between March 1 and May 1, in Austin, Minn.

FOUR persons were recently baptized at Rangoon, Burma, and two others will be baptized soon.

A REPORT from Brother Russell Hall, Jamaica, tells of the conversion of fourteen persons, who are now preparing for baptism.

WRITING from Gippsland, Australia, Brother Driver informs us that there are now eight additional Sabbath keepers in that vicinity.

IN the Upper Columbia Conference six persons have recently been baptized at Colville, four at Grangeville, and four at Craig Mountain.

DURING the past few months twenty-five new believers have been baptized in Denver, Colo. Four members have been added to our colored church in that city.

A SABBATH school of forty-five members has been organized at Bowdon, N. Dak. Thirty-two new believers were baptized at McClusky after a two weeks' effort.

THE first three quarters' report of the North Hungarian Mission for 1913 shows thirty-one gained by baptism and vote, bringing up the membership to ninety-six.

THERE are two new Sabbath keepers at Kerang, in the Victoria-Tasmania Conference, Australia, as the result of the tent mission recently conducted in that place.

A NEW conference has been organized in Europe, in the Roumanian field, comprising thirteen churches, with a membership of four hundred and fifteen. At one of the Sabbath services of the conference session, thirty-six persons took their stand for the Lord and the message of his soon coming.

AT the last meeting of the Levant Union Mission, held at Ovajik, Turkey, seven received baptism. This is undoubtedly one of the most difficult fields of the world to work, on account of the large Mohammedan population, and because of the lack of unity between the nominally Christian nationalities themselves.

AT the last general meeting of the Swatow Mission seventeen were baptized. Brother W. F. Hills writes of a trip that he recently made in inland China. He says that three new stations have been opened during the last year, and there are over one hundred persons now preparing for baptism. The missionaries are unable to answer half the calls for help.



## NOTICES AND APPOINTMENTS

### Camp Meetings

#### ATLANTIC UNION

Massachusetts, Boston ..... June 11-21  
 New York, Utica ..... June 18-28  
 Western New York, Salamanca..... June 18-28  
 Maine, Camden ..... June 25 to July 5  
 Northern New England, Claremont, N. H.  
 ..... Aug. 20-30  
 Southern New England, New Haven, Conn.  
 ..... Aug. 27 to Sept. 6

#### CENTRAL UNION

Wyoming, Edgemont, S. Dak. .... June 11-21  
 North and South Missouri, Clinton.....  
 ..... Aug. 27 to Sept. 6

#### COLUMBIA UNION

West Pennsylvania, Homestead Park,  
 Pittsburgh ..... June 11-21  
 Eastern Pennsylvania, Emmanuel Grove,  
 Allentown ..... June 18-28  
 New Jersey, Camden ..... June 25 to July 5  
 Ohio, Mount Vernon ..... Aug. 13-23  
 Virginia, Lynchburg ..... Aug. 27 to Sept. 6  
 Chesapeake ..... Sept. 24 to Oct. 1  
 West Virginia, Parkersburg..... Oct. 1-11

#### EASTERN CANADIAN UNION

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  
 Indiana, Logansport ..... Aug. 6-16  
 West Michigan ..... Aug. 13-23  
 North Michigan ..... Aug. 20-30  
 Southern Illinois, Altamont, Aug. 27 to Sept. 6  
 Northern Illinois ..... Sept. 3-13

#### NORTHERN UNION

South Dakota, Huron ..... June 12-21  
 North Dakota, Jamestown..... June 22-28

#### PACIFIC UNION

Northern California, Sacramento... June 10-21  
 Montana, Helena ..... June 11-21  
 California, Oakland ..... June 23 to July 5  
 Southern California, near Los Angeles...  
 ..... Aug. 3-16  
 Western Washington, Auburn ..... Aug. 20-30  
 Utah ..... Sept. 7-13  
 Arizona ..... Oct. 8-18

#### SOUTHEASTERN UNION CONFERENCE

South Carolina, Greenwood, July 30 to Aug. 9  
 North Carolina, Greensboro ..... Aug. 13-23  
 Georgia, Macon (colored) ..... Aug. 20-30  
 Georgia (colored), Macon ..... Aug. 20-30  
 Cumberland, Lenoir City, Tenn.....  
 ..... Aug. 27 to Sept. 6

#### SOUTHERN UNION

Tennessee River, Jackson ..... July 10-20  
 Mississippi, Jackson ..... July 23 to Aug. 2  
 Louisiana, New Orleans..... July 30 to Aug. 10  
 Louisiana, New Orleans (colored).....  
 ..... 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  
 Arkansas, Hot Springs ..... Aug. 13-23

#### WESTERN CANADIAN UNION

Alberta, Red Deer ..... June 18-28  
 Saskatchewan, Regina ..... June 25 to July 5  
 Manitoba, Morden ..... July 2-12

### Tennessee River Conference Association

THE second annual meeting of the Tennessee River Conference Association of Seventh-day Adventists is called to convene on the camp ground at Jackson, Tenn., at 9 A. M., July 13, 1914, for the purpose of electing officers and transacting other necessary business. Accredited delegates to the conference are delegates to the association.

J. W. NORWOOD, *President*;  
 F. C. VARNEY, *Secretary*.

### Maine Conference Association

THE first meeting of the regular annual session of the Maine Conference Association of Seventh-day Adventists (incorporated) will be held on the Adventist camp ground in Camden, Maine, Monday, June 29, 1914, at 10:30 A. M., in connection with the Maine Seventh-day Adventist camp meeting. The purpose of this meeting is to elect a board of trustees for the ensuing year, and to transact such other business as may properly come before the association. All the accredited delegates to the regular session of the Maine Conference of Seventh-day Adventists (unincorporated) are members of the association.

FRANKLIN M. DANA, *President*;  
 W. O. HOWE, *Clerk*.

### Western New York Conference Association

NOTICE is hereby given that the annual meeting of the Western New York Conference Association of Seventh-day Adventists will be held on the camp ground at Salamanca, N. Y., the first session being appointed for 9 A. M., June 25, 1914.

H. W. CARR, *President*;  
 T. B. WESTBROOK, *Secretary*.

### New York Conference Association

NOTICE is hereby given that the New York Conference Association of Seventh-day Adventists (incorporated) is called to convene in Utica, N. Y., on the Seventh-day Adventist camp ground, at 10:30 A. M., June 23, 1914, for the purpose of electing officers and transacting other necessary business.

W. H. HOLDEN, *President*;  
 F. N. JOHNSON, *Secretary*.

### Manitoba Conference

THE eleventh session of the Manitoba Conference of Seventh-day Adventists will be held at Morden, Manitoba, July 2-12, 1914. The first business session will be held July 3, at 9 A. M. It is desired that all delegates be present at the first session of the conference.

E. M. CHAPMAN, *President*;  
 B. L. GRUNDSEI, *Secretary*.

### Michigan Sanitarium and Benevolent Association

THE seventeenth annual meeting of the Michigan Sanitarium and Benevolent Association will be held in the chapel of the Battle Creek Sanitarium, on North Washington Avenue, Battle Creek, Mich., Wednesday, July 1, at 3 P. M., standard time, for the election of trustees, and the transaction of such other business as may properly come before the meeting.

By order of the board of trustees.

GEORGE E. JUDD, *Secretary*.

### Pennsylvania Sanitarium and Benevolent Association

THE annual meeting of the Pennsylvania Sanitarium and Benevolent Association will be held in connection with the Eastern Pennsylvania conference and camp meeting, at Emmanuel Grove, near Allentown, Pa., June 18-28, 1914, the first meeting to be held on Wednesday, June 24, at 10 A. M., for the election of trustees, and the transaction of any other business that should properly come before the meeting.

A. R. SANDBORN, *President*.

### Publications Wanted

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

Grace F. Payne, 1523 Eighth St., Santa Monica, Cal. Continuous supply of *Signs* (weekly and monthly), *Watchman*, *Liberty*, *Protestant*, *Review*, and tracts.

Albert E. Althof, Verdi, Kans.

S. B. Austin, Ft. Stockton, Tex.

Mrs. Henry Malone, R. F. D. 5, Box 87, Sherman, Tex.

W. Davis Burt, R. F. D. 3, Nicholson, Pa. *Signs*, *Watchman*, and tracts.

### The July "Watchman"

THE great miners' strike in Colorado has been causing no little uneasiness among State and federal officials the past few weeks. There has been actual warfare in the strike zone between the strikers and government troops. It has been reported that troops patrolling the strike region have taken undue advantage of the situation and have committed many outrages. As a result, Judge Ben B. Lindsey, of Denver, has headed a committee composed largely of miners' wives to visit President Wilson and protest against the outrages of the soldiers.

The condition in Colorado is just another one of the many signs of the soon coming of Christ. But the public generally does not realize this, therefore this situation will be dealt with in a leading article in the July *Watchman*. What a splendid opportunity to show the public what all such unrest is leading to!

The Mexican situation also lacks a great deal of having quieted down. From a diplomatic standpoint, the situation in Mexico is still tense. Another leading article on the Mexican controversy will appear in the July *Watchman*.

Some other leaders in the July issue are:—

"A Century of Peace."

"Will the Coming of Christ Be Secret?"

"California and the Sunday Law."

"The Peace Movement Versus the War Movement; Which Will Prevail?"

Why not have a standing order so you can receive a supply as soon as the magazine is off the press each month? The June issue was completely exhausted May 28. The July number is now ready. Order early through your tract society.

## Obituaries

### Mary Isabelle Cobban-Ingle

THE relatives and personal friends of Sister Mary Cobban-Ingle were made inexpressibly sad by the word flashed over the cable from Africa the eighth of March, telling of her death. Letters had told of a slight illness, but none, even in Africa, supposed it was serious until the close. Mary Isabelle Cobban-Ingle was born at Howard, S. Dak., Oct. 21, 1884, and died at Durban, Natal, South Africa, March 8, 1914, after an illness of about three months. She was baptized by Elder G. B. Tripp at the age of ten years. She received her education in our own schools, having attended school at Battle Creek, Graysville, Mount Vernon, and South Lancaster. She finished the normal course at South Lancaster in the spring of 1908, and began teaching in the Takoma Park church school in the fall of the same year. In December she was invited by the Mission Board to connect with Claremont Union College, South Africa. She sailed on the eighteenth of December. After being connected with the college for some time, she went to Rhodesia and continued school work, returning after two years to serve one year in the college. She was married Nov. 25, 1912, to Brother Arthur Ingle. They made their home in Durban. The sweet, sunny, modest life of Sister Mary won the heart love of those with whom she had close association. It was a sad day for her children in the Takoma Park school when she left them for Africa. What comfort there is in the glorious and sure hope that these broken ties will soon be restored! The funeral services were conducted by Elder O. K. Butler. She was laid to rest in a cemetery on a hill overlooking the blue, sparkling waters of the

Bay of Durban. Her husband, parents, one sister, and one brother are left to wait and work until the Life-giver returns to call her forth to a glorious and immortal life.

A. G. DANIELLS.

**BANKS.**—Mary J. Banks was born in Philadelphia, Feb. 22, 1826, and died May 10, 1914. She was an earnest, consistent member of the Seventh-day Adventist Church for over ten years. She is survived by two daughters. Her cheerfulness and faithfulness as a Christian worker were an inspiration to many. We feel confident that she will come forth in the first resurrection, when the King shall claim his own.

J. S. WASHBURN.

**NEWMAN.**—Alvin Newman was born June 2, 1888, and died May 22, 1914. During his long illness he gave his heart to God. His attention was called to the message for this time, and he readily received it, remaining faithful until the last. Two sisters, three brothers, and many relatives and friends survive. Funeral services were conducted by the writer, assisted by Brother R. L. Bradford. Words of comfort were spoken from 1 Cor. 15:19.

J. W. ALLISON.

**WILKS.**—Susan E. Wilks was born in Lapeer County, Michigan. She was married to Mr. Wilks on Nov. 15, 1864. The deceased accepted present truth at Battle Creek, Mich., but her home for years was in East Jordan, Mich. She was a cheerful, hopeful Christian. A few months before her death the family moved to La Mesa, Cal., where she peacefully fell asleep at the home of her son April 7, 1914. Elder W. M. Healey spoke comforting words at the funeral service.

ILLA M. KNOX.

**HARRISON.**—Effa Cornelia Wilson was born Jan. 6, 1881, at Moe's River, Compton Co., Quebec, and died May 22, 1914, near the place of her birth. In 1903 she was married to Earnest Harrison. Five children were born to this union, four of whom are left to mourn the loss of a kind, loving mother. Sister Harrison was born to Seventh-day Adventist parents, and died with a bright hope of a part in the first resurrection. A husband, four children, an aged father, two brothers, two sisters, and a large circle of friends mourn their loss. Funeral services were conducted in the Baptist church by the writer, assisted by the pastor of the church and by M. O. Dingman.

A. V. OLSON.

**SANFORD.**—Died May 24, 1914, at Mountain View, Cal., of cerebral hemorrhage, Sister Cora A. Sanford. She was born in Rochester, N. Y., April 6, 1858. Her maiden name was Stewart. She was married to Mr. Van R. Sanford in Princeton, Minn., on Sept. 16, 1877. Their union was blessed with a son and a daughter, both of whom, with an adopted daughter, are left to mourn. For thirty-eight years Sister Sanford lived for the Lord. She was a faithful, devoted, conscientious Christian. The Mountain View church and her family feel that they have suffered loss in the sudden death of Sister Sanford, but we believe that she sleeps in Jesus, and that, if faithful, we shall meet her at the first resurrection.

M. C. W.

**BRISTOL.**—Carolina Amelia Malory was born in Painesville, Lake Co., Ohio, May 27, 1854, and died at her home, in Hanover Village, Mich., April 25, 1914. The deceased with her parents came to Michigan in 1866, settling in Chesaning. On Nov. 28, 1872, she was married to Wm. H. Snyder, of Spring Arbor. To this union two children were born, one of whom survives. Her husband died in 1906, and six years later she was married to Philip Bristol, who is left to mourn the loss of a devoted wife. Sister Bristol was a faithful follower of the Master and a believer in the third angel's message. She learned this truth several years ago, and as a nurse had many opportunities to speak of her faith to those about her. She died in hope of the soon coming of Christ. A large and sympathetic congregation listened to words of comfort and warning based on Job 23:10.

WM. GUTHRIE.

**FISH.**—Died at his home in Bandon, Oregon, March 9, 1914, J. G. Fish, aged 53 years. Our brother accepted present truth about twenty-two years ago, and fell asleep in the blessed hope of a soon-coming Saviour. Prof. W. H. Bunch conducted the funeral service.

T. G. BUNCH.

**COPELAND.**—Catherine Magdalene Axe was born at Mount Joy, Pa., Jan. 8, 1835, and died at Arkansas City, Kans., April 22, 1914. She was married to Miles Copeland Feb. 4, 1855. Sister Copeland accepted the truths of the third angel's message several years ago, and for the last two years was a member of the Arkansas City church. She was laid to rest beside her husband, at Augusta, Kans. Five sons and one daughter mourn their loss. Funeral service was conducted by Rev. J. C. Wilson of the United Brethren Church.

MRS. V. H. FUNK.

**WARD.**—Died on Feb. 22, 1914, Marjorie Belle Ward, aged 7 years, daughter of Clifton W. and Ethel Breed Ward, of Wilmington, Vt. She was a sunbeam in her home, and the grief-stricken family feel greatly in need of God's help in this hour of trial. The parents, with one brother and one sister, are left to mourn. It was not possible to hold a funeral service at the time of burial on account of the nature of her disease, but a memorial service was held later, largely attended by Marjorie's schoolmates and friends.

F. W. STRAY.

**WILLIAMS.**—Sarrilda Winget was born in Indiana, and at the age of seventeen was married to R. S. Smith. She was the mother of seven children, one of whom survives. Her husband died, and in 1904 she was united in marriage with Horrace H. Williams, and was again left a widow, in 1906. In June of that year she united with the Seventh-day Adventist Church at Princeton, Ind., and remained a faithful member until her death. She fell asleep at the home of her son, in Bermont, Fla., March 26, 1914, aged 73 years, 4 months, and 14 days.

**BRYANT.**—Maranda K. Delano-Swan-Bryant died April 8, 1914, at the home of her son in West Paris, Maine, lacking only a few days of being 80 years of age. For forty years she was a faithful member of the South Woodstock Seventh-day Adventist Church, and her steadfast Christian life was a constant witness to the truth and the grace of God. She was a widow for about thirty-two years. Three sons, three stepsons, and one stepdaughter, together with other relatives, will miss her as she is laid away beside her companion to await the resurrection of the just.

F. M. DANA.

**KINNE.**—Martha Elizabeth Emerson Kinne was born at Iron Ridge, Wis., in the year 1845. At the age of twenty-one years she was married to Daniel Kinne. About six years later she accepted the faith held by Seventh-day Adventists, and remained a faithful Christian, liberal in her support of the gospel work, until her death. In her peaceful life one could see that she had learned in Christ's school of rest. She passed away at the Madison (Wis.) Sanitarium on May 15, 1914. The writer spoke words of consolation at the funeral service. Two brothers and one sister are left to mourn.

T. G. LEWIS.

**FREEMANTLE.**—Sister Amy Harwood was born in England, Jan. 3, 1844, and died in Bellingham, Wash., May 20, 1914. May 18, 1874, she was married to Edwin Freemantle, at Brighton, England. They went to British Columbia in 1889, afterward moving to Colville, Wash., where she heard the truths of the third angel's message preached by Elder W. W. Stewart. She accepted the truth at that time, and proved faithful to it till she died. She was perfectly resigned to the will of the Lord, and had a bright hope in the first resurrection. She bore her suffering with great patience, and had perfect trust and confidence in the Lord. A husband, with whom she had lived for forty years, and a brother and a sister in England, mourn their loss. Elder H. M. Hansen spoke words of comfort from Rev. 14:12, 13.

STELLA B. LOWRY.

**ALTMAN.**—Harriett Lucetta Altman was born in Ohio, Aug. 21, 1839, and died March 6, 1914, at her home in Colorado Springs, Colo. She is survived by her husband and two of their three children. Some twenty-five years ago the family came to Colorado on account of our sister's failing health. Although an invalid, she was always of good courage, and continually rejoiced in the Lord and in the blessed hope of his soon coming. We have every reason to believe that she sleeps in Jesus.

G. W. ANGLEBARGER.

**MCALLISTER.**—Isabella A. McAllister was born Aug. 14, 1841, and died April 19, 1914, at her home in Holly, Mich. In October, 1865, she was married to Joseph Hooper, and in 1869 they moved to Edenville, Mich., where most of their married life was spent. Our sister is survived by her husband and three daughters. She accepted present truth in 1871, and was ever a faithful worker for God. She sought in every possible way to encourage and help those around her. Words of consolation were spoken by the writer to an audience of sympathizing friends.

M. SHEPARD.

**GAULT.**—Mary Ellen Gault died at her home near Ashland, Ohio, April 14, 1914, aged 58 years. She was born in Somerset County, Pennsylvania, but at the age of twelve years accompanied her family to Ohio, settling in Ashland County. Her death is mourned by her husband, four children, and a wide circle of friends. The deceased suffered much during the last year and a half of her life, but was always patient and cheerful. From childhood she was an earnest Christian, and during the last ten years of her life a believer in the third angel's message. The funeral services were conducted by the writer, assisted by Pastors Keller and Wylie of the Dunkard Church.

NED S. ASHTON.

**HARLE.**—Died at the home of her daughter in Brentcreek, Mich., April 17, 1914, Mrs. Sarah Harle, aged 90 years. A son and a daughter, three brothers, and one sister survive. Sister Harle believed in and loved the third angel's message for more than forty years, having accepted present truth during a tent effort conducted by Elders I. D. Van Horn and J. O. Corliss. At the funeral service words of consolation were spoken from Rev. 14:13: "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

B. L. POST.

## The Advent Review and Sabbath Herald

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While attending the recent General Conference many persons received a copy of the tract "The Darkness of Millennial Dawn," and frequently was it said, "Just what I have been looking for." In this tract many teachings on the subject are shown to be vagaries, and the truth concerning the millennial reign of Christ is clearly presented. 16 pages. Price, 2 cents per copy.

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WASHINGTON, D. C., JUNE 18, 1914

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ON June 13, from New York, Elder A. G. Christiansen and family sailed for Europe. Elder Christiansen was released from the superintendency of the Nevada Mission in order that he might respond to an invitation to take the presidency of the Denmark Conference.

LAST week Miss Helen Knight arrived in Washington from South America. She goes on to the West, planning to enter the Pacific Union College to complete her school work. Miss Knight is the daughter of Elder C. E. and Mrs. Knight, formerly of Argentina, though now of Ecuador, where Elder Knight is acting as superintendent of the Ecuador Mission.

UNDER appointment to China, Miss Florence Shull, of the office of the Pacific Press, sailed June 3 from San Francisco, traveling by way of Australia in company with Elder and Mrs. Daniells, in order to assist Elder Daniells in his writing and correspondence. Miss Shull is a stenographer, and has been assisting in the editorial department of the Pacific Press. She goes to China to join the staff in the Shanghai office.

FROM Brother B. Judge, of Sumatra, comes a letter expressing joy in the arrival of Elder J. S. and Mrs. Yates. Brother Judge has been holding the fort in Sumatra longer than health conditions would safely warrant, and he and Mrs. Judge will now be granted a much-needed furlough to Australia, their homeland. Brother Judge writes: "We are indeed happy to greet these strong young people who come to labor among the millions on this great island. May God be with them. They will need your prayers and your gifts. Personally we wish to thank you for sending us these recruits, which enable us to have a much-needed change."

## Some Special Features in the Future Make-Up of Our Church Paper

THE editors of the REVIEW have been giving careful thought during the last few weeks to the general make-up of our church paper, and studying wherein it can be made stronger and better in the fulfillment of its world-wide mission as the general church paper of the denomination. We are glad to present herewith several features which will be incorporated into the journal in the near future, and which, we believe, will materially strengthen it:—

1. Our general departments. We shall seek in these departments to deal with some of the larger and more general questions which pertain to the progress of the work. For instance, in the Religious Liberty department we shall seek to obtain reports from the various sections of North America and from other lands, telling how the movement in behalf of religious liberty is being carried forward, and calling attention to the issues which are pending in relation to our work as a people. We shall seek to strengthen each one of our departments by similar provision.

2. In addition to the excellent general variety of material which will be provided from week to week, Elder W. A. Spicer has kindly consented to begin soon a series of articles covering the leading features of our religious faith. These will be presented in Brother Spicer's inimitable style, and made concise, comprehensive, and simple.

3. Brother C. M. Snow will begin in the near future a series of articles dealing with some of the great false religious systems of the world. Mohammedanism, Hinduism, Mormonism, hypnotism, Christian Science, theosophy, New Thought, Spiritualism, etc., will be embraced in these studies. Their aim will be to make our people intelligent with reference to the leading principles of these cults and their errors, from the standpoint of reason and the Word of God.

4. Arrangements have been completed with Mrs. C. C. Lewis to take charge of the Home and Health department beginning with our issue of July 2. We believe that this department should be a strong factor in the upbuilding of the home life. Many practical questions relating to the home and its material phases, together with the relations existing between parents and children, husbands and wives, brothers and sisters, etc., will be considered. Sister Lewis brings to this work an experience of many years as a devoted and successful mother, as a competent teacher, and as a writer on various religious themes.

5. We propose to open in the columns of the REVIEW the Questions and Answers department, the same as was conducted by Elder Uriah Smith some years ago. Many helpful and practical questions relating to the various phases of this message, church government, Christian doctrine, duty and experience, etc., will be considered.

We hope to be able to place the REVIEW in every English-speaking Seventh-day Adventist home before the close of 1914. Will you help us accomplish this purpose?

THE conferences are continually being called upon to release workers for the fields abroad, and the Mission Board finds ever the heartiest cooperation in this matter from conference officers; and we know the believers in the churches, much as they miss workers called away, are glad to bid them Godspeed as they go to labor for souls over the seas. Recently the Pacific Union Conference was again asked to release two valued workers, and Elder E. E. Andross, president of the union, writes to the Mission Board: "We will release Brother and Sister J. P. Casey to respond to the call from South Africa, though it will be a loss to us. We send them forth with our blessing, praying that God may make them a great help to the work there."

ON June 3, Elder A. G. Daniells sailed from San Francisco for Australia and the Orient. He will attend meetings and conferences in Honolulu, New Zealand, Australia, China, and other parts of the Asiatic Division, India, and the Levant, the plan of the trip calling for about fifteen months' service abroad, closing with the first meeting of the new European Division Conference, in Germany, in the midsummer of 1915. Mrs. Daniells accompanies Elder Daniells on the journey, at their own charges. The growth of the work in other lands led to the call, at the last General Conference, for the president of the General Conference to spend more time in counsel and labor in the lands outside of North America; and Elder Daniells has before him a program of strenuous work in many fields.

## Important Prohibition Item

THE status of the prohibition question before Congress has received a sudden change. About six weeks ago the administration caucus of the House decided to postpone consideration of the Hobson amendment (H. R. 168) until the next session of Congress, which convenes the first Monday in December. The prohibition leaders, while desirous of immediate action, accepted the caucus decree, and for this reason sent out request that the petition work be held in abeyance for the present.

But within the last few days, pressure, presumably from the liquor forces, has been brought to bear to force a vote in the House of Representatives on the question. At this writing it is expected that a rule will come from the Committee on Rules, naming an early date in July for the consideration and disposal of the Hobson amendment. It will be incumbent upon all those who favor eliminating the liquor traffic to at once send in petitions and strong letters to members of Congress, asking for a favorable vote on the proposed amendment. A good, strong, respectful letter to individual members of Congress will do as much as petition blanks containing a few names, and perhaps accomplish more. However, the petition work should not be discarded. It is to be hoped that our churches and leaders throughout the country will give this matter prompt attention. Church officers and leaders should address letters to the respective members representing the districts in which the writers are located.

S. B. HORTON.