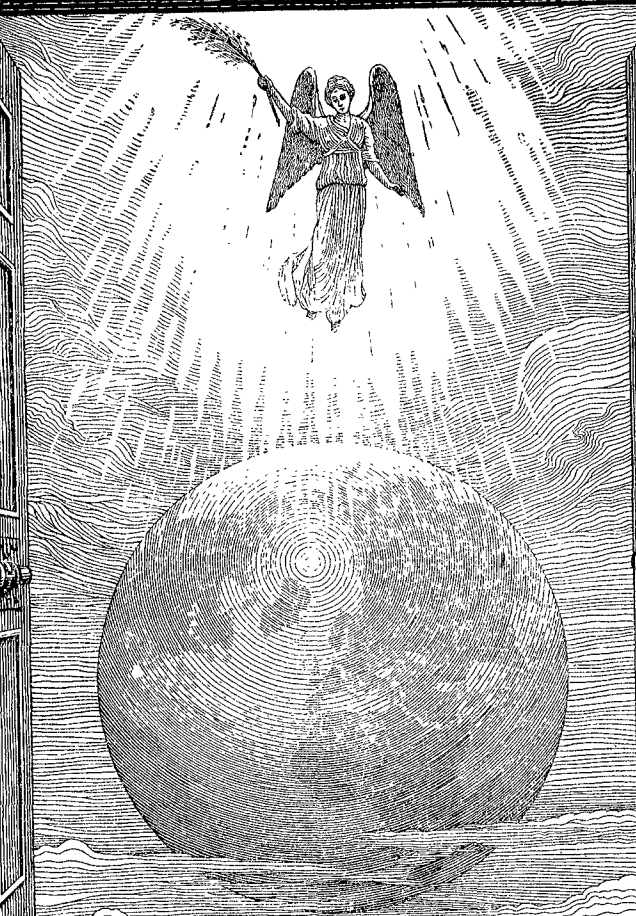
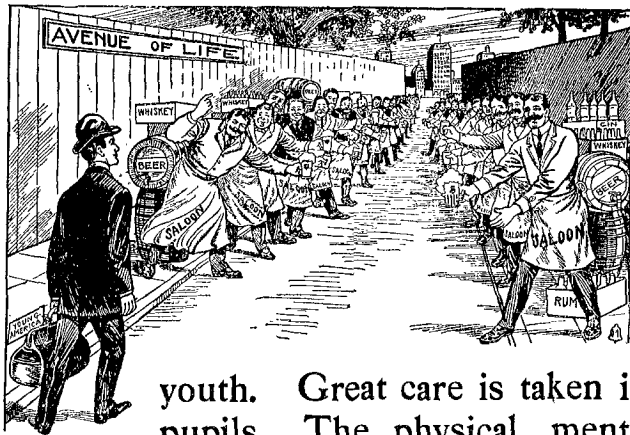


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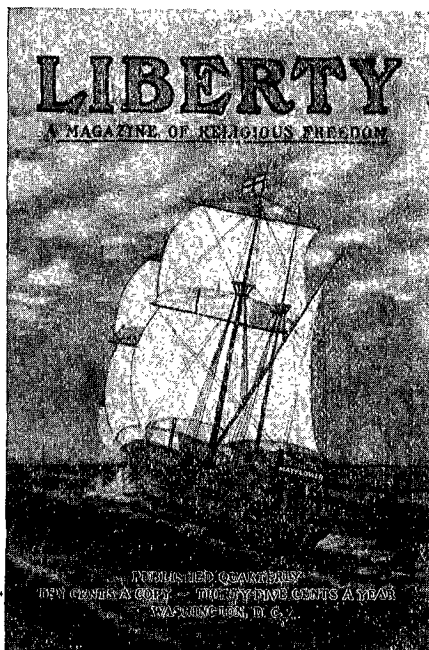
The Liquor Gantlet

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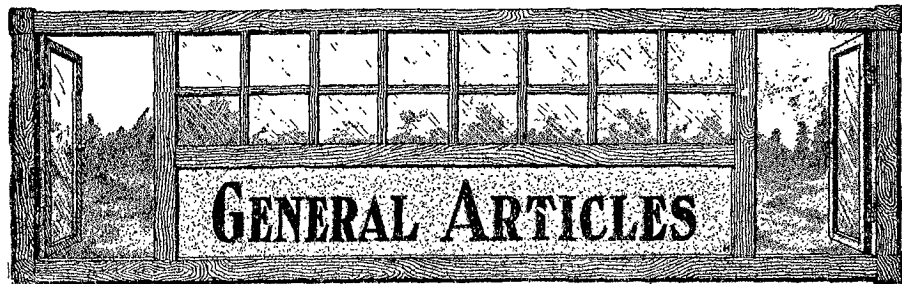
The Advent REVIEW And Sabbath HERALD

"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, APRIL 30, 1914

No. 18



The Sacrifice of Love

WORTHIE HARRIS HOLDEN

LOVE, in its sacrifice and self-denying,
Begets a love uniting man and God;
For Calvary means more than simply
dying—

It is the altar of the mighty Lord.

An altar *we* must raise upon the moun-
tain

To sense the Love that freely gave its
all

That for our souls a healing, cleansing
fountain

Should flow for every creature, great
and small.

We may not find a ram by thicket hid-
den,—

Bare Mt. Moriah only looms in
view,—

But faith-insisting sacrifice is bidden,
Our stricken hearts know nothing else
to do.

Thy altar is not mine, but he who heaven
Rules in his majesty and power and
love

Permits in every life a cross be riven,
And sends his benediction from above.

O Calvary, divine thy inspiration,
Redeeming, sanctifying all our loss!
For heaven holds our earnest expecta-
tion

When altar fires have burned away the
dross.

Priest or Pastor?

F. D. STARR

CONFESSING sin is a very necessary
act. "I acknowledge my sin unto thee,
and mine iniquity have I not hid. I
said, I will confess my transgressions
unto the Lord; and thou forgavest the
iniquity of my sin." Ps. 32:5. Two
important points are to be observed;
namely, *whose* sins are to be confessed,
and *to whom* they are to be confessed.
I am to confess "my sin," and confess
it to the Lord, and to those I have in-
jured.

In the Roman system, the confessional
is a very important factor. The sinner
confesses his sin; but to whom does he
confess?—To a fallible human being
like himself. Confessing his own sin is
right, but in the other point he is wrong,
for he confesses to man instead of to
God.

But we are not Romanists; we do
not do that way. We do not have
priests; we have preachers or pas-
tors. Let us in imagination accom-
pany the Protestant pastor on one of
his visiting tours, that we may compare
his work with that of the papal priest.
He calls on Brother S., and his parish-
ioner is very glad to see him, for he
has something very important to tell him.
He lays before his pastor the indiscreet
conduct of Brother J., telling what a
reproach this man is bringing upon the
church, and expressing his own deep
sorrow that such a state of things should
exist, but prefers that nothing be said
about it. With this burden upon his
mind, the pastor goes to visit Brother J.,
who is equally glad to see the minister,
for he has been wanting an opportunity
to relieve his mind of a burden that has
been troubling him. He proceeds to re-
late the details of the unchristian con-
duct of Brother S., setting forth the
matter in glowing colors. The sins of
Brother S. and Brother J. have now
been quite fully disclosed. In how many
points have these brethren taken the
right course?

The Scriptural method is for each one
to confess his own sin, and confess it to
God. The papal method is for the sin-
ner to confess his own sin, but confess
to a human priest. The plan just con-
sidered is for each one to confess his
brother's sin and confess to a man
like himself. The first method is cor-
rect in both points, the second is right
in only one point, and the third is de-
cidedly wrong in both points.

It may be said that a case like that
is very rare. Very well; yet it is not

quite so rare as it ought to be, as no
doubt some pastors can testify. Conduct
of this sort would put the Protestant
pastor in a less enviable position than
the Catholic priest. If each person
would but know the "plague of his own
heart," and confess his own sin, such
irregularities as those already suggested
would never occur.

God's ancient people were very dear
to him, but it is on record that in cer-
tain instances they did "worse than the
heathen." Far be it from us as his peo-
ple today to do worse than the misguided
devotees of a false system. If the plain
directions in Matt. 18:15-18; 1 John
1:9; Prov. 28:13 were always followed,
all of us would be in a condition to en-
courage the minister by sharing with
him the legitimate burden of soul win-
ning, and thus all be "laborers together
with God."

"Let not revenge or dark despair
Be to my bosom known;
O, give me tears for other's woes,
And patience for my own!"

Early Counsels on Medical Work—No. 5

The Health Reform *

MRS. E. G. WHITE

[COMPILER'S NOTE.—It was during the so-
journ of Elder James White and wife with
tried friends at Rochester, N. Y., soon after
their departure from the Dansville (N. Y.)
Health Home, that counsel was received re-
garding the duty of the Seventh-day Adventist
denomination to establish a health institution.
There had not been a general and hearty re-
sponse to the light on health reform that had
been given in the vision at Otsego, Mich.,
June, 1863, and the people were now called
upon to make a decided advance in the adop-
tion of health principles and in the under-
taking of gospel medical missionary work.
In these counsels are outlined many of the
truths that lie at the very foundation of all
medical missionary endeavor, whether in the
individual life-practice, or by medical evan-
gelists in mission fields and in our medical
institutions. The instruction contained in the
articles to follow is, therefore, of general in-
terest to all.]

In the vision given me in Rochester,
N. Y., Dec. 25, 1865, I was shown that
our Sabbath keeping people have been
negligent in acting upon the light which
God has given in regard to the health
reform; that there is yet a great work
before us; and that, as a people, we have

* "Testimonies for the Church," Vol. I.
pages 485-495.

been too backward to follow in God's opening providence, as he has chosen to lead us.

I was shown that the work of health reform has scarcely been entered upon yet. While some feel deeply, and act out their faith in the work, others remain indifferent, and have scarcely taken the first step in reform. There seems to be in them a heart of unbelief, and as this reform restricts the lustful appetite, many shrink back. . . .

The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that as a people we must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." . . .

In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, "I will praise thee; for I am fearfully and wonderfully made." They should ever have the appetite in subjection. . . . The body should be servant to the mind, and not the mind to the body.

I was shown that there is a much greater work before us than we as yet have any idea of, if we would insure health by placing ourselves in the right relation to life. . . . Shall those who are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," be behind the religionists of the day who have no faith in the soon appearing of our Saviour? The peculiar people whom he is purifying unto himself, to be translated to heaven without seeing death, should not be behind others in good works. In their efforts to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, they should be as far ahead of any other class of people on the earth as their profession is more exalted than that of others.

Some have sneered at this work of reform, and have said it was all unnecessary; that it was an excitement to divert minds from present truth. They have said that matters were being carried to extremes. Such do not know what they are talking about. While men and women professing godliness are diseased from the crown of their head to the soles of their feet, while their physical, mental, and moral energies are

enfeebled through gratification of depraved appetite and excessive labor, how can they weigh the evidences of truth, and comprehend the requirements of God? If their moral and intellectual faculties are beclouded, they cannot appreciate the value of the atonement or the exalted character of the work of God, nor delight in the study of his Word. . . .

I saw that our Heavenly Father has bestowed upon us the great blessing of light upon the health reform, that we may obey the claims which he has upon us, and glorify him in our bodies and spirits, which are his, and finally stand without fault before the throne of God. Our faith requires us to elevate the standard, and take advance steps. While many question the course pursued by other health reformers, they, as reasonable men, should do something themselves. Our race is in a deplorable condition, suffering from disease of every description. Many have inherited disease, and are great sufferers because of the wrong habits of their parents; and yet they pursue the same wrong course in regard to themselves and their children which was pursued toward them. They are ignorant in regard to themselves. They are sick, and do not know that their own wrong habits are causing them immense suffering.

There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny. I saw that it is the duty of those who have received the light from heaven, and have realized the benefit of walking in it, to manifest a greater interest for those who are still suffering for want of knowledge. Sabbath keepers who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. Men and women must be instructed, and ministers and people should feel that the burden of the work rests upon them to agitate the subject, and urge it home upon others. . . .

Our people should have an institution of their own, under their own control, for the benefit of the diseased and suffering among us, who wish to have health and strength that they may glorify God in their bodies and spirits, which are his. . . .

As the health of invalids improves under judicious treatment, and they begin to enjoy life, they have confidence in those who have been instrumental in their restoration to health. Their hearts are filled with gratitude, and the good seed of truth will the more readily find a lodgment there, and in some cases will be nourished, spring up, and bear fruit to the glory of God. One such precious soul saved will be worth more than all the means needed to establish such an institution. Some will not have enough moral courage to yield to their convictions. They may be convinced that Sabbath keepers have the truth, but the

world and unbelieving relatives stand in the way of their receiving it. They cannot bring their minds to the point to sacrifice all for Christ. Yet some of this last-mentioned class will go away with their prejudice removed, and will stand as defenders of the faith of Seventh-day Adventists. Some who go away restored or greatly benefited will be the means of introducing our faith in new places, and raising the standard of truth where it would have been impossible to gain access had not prejudice been first removed from minds by a tarry among our people for the object of gaining health.

Others will prove a source of trial as they go to their homes. Yet this should not discourage any, nor hinder them in their efforts in this good work. Satan and his agents will do all they can to hinder, to perplex, and to bring burdens upon those who heartily engage in the work of advancing this reform.

There is a liberal supply of means among our people, and if all felt the importance of the work, this great enterprise could be carried forward without embarrassment. All should feel a special interest in sustaining it. Especially should those who have means invest in this enterprise. . . .

Many who profess the truth are growing close and covetous. They need to be alarmed for themselves. . . . There is now a good opportunity for them to use their means for the benefit of suffering humanity, and also for the advancement of the truth. This enterprise should never be left to struggle in poverty. These stewards to whom God has intrusted means should now come up to the work and use their means to his glory. . . .

Those to whom God has intrusted means should provide a fund to be used for the benefit of the worthy poor who are sick and not able to defray the expenses of receiving treatment at the institution. There are some precious, worthy poor whose influence has been a benefit to the cause of God. A fund should be raised to be used for the express purpose of treating such of the poor as the church where they reside shall decide are worthy to be benefited. Unless those who have an abundance give for this object, without calling for returns, the poor will be unable to avail themselves of the benefits derived from the treatment of disease at such an institution, where so much means is required for the labor bestowed. Such an institution should not in its infancy, while struggling to live, become embarrassed by a constant expenditure of means without realizing any returns.

Self-Forgetfulness.

ELIZA H. MORTON

WELLS says, "No one has liberty until he is free from thoughts about himself." The very essence of humility is self-forgetfulness. The certainty that God dwells within the heart comes from a consciousness of right doing; and when

we are sure of that, it is easy to forget self and to think of others. Christ's life was the very acme of unselfishness. He gave up all for us. There is no sacrifice too great for us if we can only have his Spirit and power, for they will give us every advantage in life. As running streams make the meadows green, so the sacrifices of unselfish souls make the world brighter and more beautiful as a dwelling place.

It may be asked, What is it to forget self? It is to be oblivious to rebuffs, slights, and ill treatment. It is to go on bravely when everything seems against us. It is to be kind, patient, and calm when others are nervous, unkind, and unreasonable. It is to care more for perishing souls than for dollars and cents. It is only those who thus forget self who will find eternal life.

Help us, O Lord, to lay aside
All thoughts of self, all thoughts of
pride.



Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11: 40-44?—No. 25

A. G. DANIELLS

THE ultimatum of Turkey and the powers was placed in the hands of Mehemet Ali, pasha of Egypt, Aug. 17, 1840. He was given ten days in which to reply. Counting the day on which he received the ultimatum, the tenth day would fall on the twenty-sixth. The steps taken on that day by the representatives of the powers are reported by the correspondent of the London *Times* as follows:—

"In the morning of the twenty-fifth, M. Laurin and Colonel Hodges waited on the viceroy (Mehemet Ali). They advised him to yield, as the period of ten days granted by the treaty was about to expire: but they found the pasha immovably fixed in his resolution to resist."

"On the morning of the twenty-sixth the Austrian, Russian, English, and Prussian consuls again formally presented themselves to Mehemet Ali, with Rifat Bey, to propose the liberation of the Turkish fleet, and that he should cede Syria, with the exception of the pashalic of Sayde (Saint-Jean d'Acre), the interval of ten days having elapsed since Rifat Bey had announced to him the treaty signed at London on the fifteenth of July. The pasha witnessed their approach from the window of his palace. . . . When they entered the hall of audience, Mehemet Ali caused coffee to be served, and then addressed them thus:—

"I know why you are come here, gentlemen; but I have already told you my mind on this business, and I have no other answer to give."

"On the English consul's wishing to engage him in a conference, he said, 'I beg you will not speak to me any more on the subject.'—*The Times (London)*, Friday, Sept. 11, 1840.

The real attitude of Mehemet Ali is

given by the correspondent in another letter to the *Times*, in which he gives the following statement made by Mehemet Ali:—

Statement by Mehemet Ali

"An unjust and violent treaty has been entered into against me. I will not attack those who signed it. I shall remain patient and moderate, but I will shed the last drop of my blood in order to preserve the empire which I have founded. . . .

"I am the representative of Islamism. I will proclaim the holy war, and every good Mussulman will range himself on my side. They think to frighten me by a coalition of the four powers. I shall know how to dissolve it by marching on Constantinople. I will light such a fire as that Europe will have enough to do to mind her own affairs, and the Ottoman Empire will be saved. Whatever happens, I shall have done my duty, and I submit to the will of God."—*From Mehemet Ali's statement to M. de Walewski, published in the Times (London)*, Sept. 8, 1840.

Mehemet Ali's refusal on the tenth day to accept the terms of the ultimatum closed the offer of the pashalic of Saint-Jean d'Acre and the southern part of Syria for life. The ultimatum gave him ten days more in which to consider the offer of the hereditary rule of Egypt. This period of ten days would terminate September 5. The outcome was reported to the *Times*:—

"ALEXANDRIA, Sept. 6, 1840.—Yesterday the pasha's second and final reply to the ultimatum of the four powers was received. It is professedly acquiescent, but virtually and practically a refusal to yield to their demand.

"Rifat Bey, Mr. Alison, the four consuls, etc., waited on him at the palace at ten o'clock in the morning, to receive the formal reply demanded by their governments at the end of the second ten days, involving the fate of Egypt, and that of Mehemet Ali himself. He was not visible (being still very unwell . . .), and his reply was delivered by his minister and secretary, Boghos Bey and Sami Bey.

"It amounted to this, that he accepted the hereditary pashalic of Egypt, and had forwarded a petition to Constantinople last Sunday, by Count Walewski, to be permitted to hold the pashalic of Syria for life. . . .

"Further, that until he had received the sultan's reply, he refused to attend to the request of the great powers either to give his master's fleet into their hands or to surrender an inch of ground on the coasts of Syria."—*The Times (London)*, Sept. 28, 1840.

This closed all negotiations with Mehemet Ali. The representatives of these powers received instructions to quit Egypt, which they did as reported by the *Times* correspondent:—

"ALEXANDRIA, Sept. 24, 1840.—The consuls general of England, Russia, Prussia, and Austria, and suites, embarked yesterday afternoon (September

23) in pursuance of their orders, on board the Tuscan steamer for Constantinople, having first presented themselves at the palace to communicate *le fait accompli* of their own removal and the formal annunciation of that of the pasha to follow. . . .

"The consuls then returned, pulled down their flags, bade adieu to their compatriots, and put off to the steamer 'Ferdinand.'

"After the departure of the four consuls general, on the 23d ult., the pasha issued orders to both fleets to prepare for active operations and get ready to put to sea."—*The Times (London)*, Oct. 17, 1840.

Mehemet Ali's response to the departure of the consul general was reported as follows:—

"CAIRO, Oct. 3, 1840.—After the sudden departure of the four consuls general from Alexandria, the authorities of Cairo were ordered by the viceroy to enjoin the vice consuls of the same powers to strike their flags, and quit the city in twenty-four hours."—*The Times (London)*, Oct. 28, 1840.



How Shall I Spend Vacation?

V. O. COLE

No doubt this is a question that many of our students are seriously thinking of just now. Their minds have been very active throughout the school year imbibing many of the great principles of life that make up a Christian education. They have spent their means, their time, and their strength in the search for knowledge found in books. Late hours at night and early hours in the morning have no doubt found many of them digging for the hidden treasure, as a miner digs for precious metals in the earth.

The time has almost come for a new order of things. The question now is, How can I make the best use of the knowledge already gained, and, at the same time, add more to my storehouse? In the business world, the successful financier will tell us that it is the money in circulation which brings returns, and not that which lies in the vaults. While it is a good thing to have a reserve fund, it is not a successful policy to reserve all the funds.

He is not a successful financier who knows only how to accumulate or to reserve funds, but he who has also learned the art of making the best use of them. The same principle will apply to knowledge. It is not enough simply to accumulate this treasure, but the important thing is to make the best use of it. The servant of the Lord has a splendid suggestion for us on this point. It is this:—

"Let those who have been in school go out into the field, and put to a practical use the knowledge they have gained. If canvassers will do this, using the ability that God has given them, seeking counsel from him, and combining the work of selling books with personal labor for the people, their talents

will increase by exercise, and they will learn many practical lessons which they could not possibly learn in school. The education obtained in this practical way may properly be termed higher education. There is no higher work than evangelistic canvassing, for it involves the performance of the highest moral duties."—*Manual for Canvassers*, pages 68, 69.

It has been truly said, "Practical men, and practical truth, and practical measures for applying and diffusing the truth, are the paramount wants of a practical age." The question is asked, "How then shall such men be trained?—Not by study alone, not by action alone. . . . Let him take his bundle of books, and, with his eyes and ears open, go on foot to all classes of people. Let him go where all the conventional restraints are removed; where poverty is pressing; where enterprise is struggling; where iniquity, and sensuality, and infidelity, and a backsliding Christianity are hiding themselves; where various religious interests and denominations are conflicting, and he will get more insight to the true feelings of the people, their wants, their prejudices, their strange misapprehensions, and the best way of approaching them, than he could by hearing lectures, or preaching as a settled pastor all his days. Let him do this three months a year for three years, and his training will be all that could be desired. . . .

"Book knowledge without field work makes a student top-heavy. It gives him too much sail in proportion to his ballast. He becomes heavy, abstract, and impractical in his work. The book knowledge needs to be worked into the real sinews of life by personal service for his fellow men, or it will be of little value. Colportage provides the best possible opportunity for such preparatory training."—*The Printing Press and the Gospel*, pages 150-152.

May each student seek the Lord earnestly for counsel in planning his summer's work. He has invested his means, time, and strength for nine months in school; now may that investment that he has made, with its accumulated wealth of knowledge, be reinvested in the salvation of precious souls out in the field; and, for a time at least, may he throw himself into the furrow of the world's need, and thereby not only have his own perceptions of life's duty sharpened, but bring blessings to others by his faithful service.

How Can God Declare One Righteous Who Is Not Righteous?

"THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. The word justify means to reckon or declare righteous. Forgiveness is a negative term, meaning to put away or remit. Justification is a positive act, and means not simply forgiving the sinner, or letting him off from the punishment which

he deserves, but declaring him righteous. Rom. 4:5.

How can God reckon one righteous who is not righteous? This is a fair question, and we must face it. Suppose a merchant in a small town had fallen into debt. He is not a good buyer, he is not accurate in his accounts, and he is shiftless. Suppose a rich uncle who has made a fortune in the same business, and has retired, should pay him a visit. After a few days he says to his nephew: "John, I hear bad reports about you; people say that you are sadly in debt and that your credit is poor. I have had a good year, and I believe I will help you. If you will foot up all your debts, I will give you a check for the whole amount."

John accepts his offer and pays off his creditors. As they go out of his store they say to one another: "We are fortunate in getting our money this time, but we will not trust him again. He is the same shiftless John, and he will soon be as badly in debt as ever." Now what has his uncle accomplished for John? He has paid his debts, but he has not restored his credit.

Suppose, on the other hand, that the uncle had said: "John, I have been out of business a few years and I find that I am getting rusty. I like this town, and I have about decided to go into partnership with you." John is delighted, of course. The uncle says: "I will put in all my capital and experience, but I shall insist upon being manager of the business. You can be the silent partner and work under my direction. And, John, I think you had better take down that sign over the door, for your name does not command the highest respect in this town. Suppose you put up my name instead, & Co. I think it will look better, and you can be the company."

John gladly complies with the conditions, and the business opens under new auspices. John goes out to buy goods, and what does he find?—Instead of refusing to trust him, every merchant in town is glad to give him credit, because his rich uncle has become identified with the business. In the one case the uncle paid his debts, but did not restore his credit. In the other case he restored his credit by going into partnership with him.

God's law says that the soul which sinneth shall die. When Jesus took our place on the cross and died for our sins, that paid our debt, but it did not restore our credit, it did not make us righteous. Had there been no resurrection of Jesus, we could not have been justified, though it is conceivable that we might have been forgiven. But when Jesus rose from the dead and identified himself with us by faith, coming into our heart and taking possession of our life, then he not only paid our debts, but he restored our credit. He made it possible for God to declare us righteous, since we have gone into partnership with a righteous Saviour, who has not only kept the law perfectly himself, but who is able to help

us to keep it. He is the managing partner, and we simply obey his orders. We have even taken down the old sign, and now we bear his name—Christian.

Martin Luther said: "If any one knocks at the door of my heart and inquires if Martin Luther lives here, I should reply, 'Martin Luther is dead, and Jesus Christ lives here.'" Paul had the same idea, for he said: "I live; yet not I, but Christ liveth in me." "For ye are dead, and your life is hid with Christ in God."

If Jesus lived a holy life in one body, he is surely able to do it in another, if that body is yielded to his control. God then can properly and justly reckon the believer righteous because of his union with the righteous Saviour, who has atoned for his past sins by his death on the cross, and who guarantees his present and future conduct because that life has been committed to his keeping.

If, as he says, he is able to save unto the uttermost, able to keep us from falling (Jude 24), and if he guarantees to present us before the presence of God's glory absolutely faultless, surely God can safely reckon us as righteous. The ground of our justification, then, is not what we are, but whose we are, not our own good works, or our desire to be righteous, but our union with the Lord Jesus, who was "delivered for our offenses, and was raised again for our justification." Rom. 4:25.—*Rev. H. W. Pope, in Glenburn (N. Dak.) Advance*.

◆ ◆ ◆

WHAT, indeed, does not that word cheerfulness imply? It means a contented spirit; it means a pure heart; it means a kind, loving disposition; it means humility and charity; it means a generous appreciation of others and a modest opinion of self.—*Thackeray*.

◆ ◆ ◆

"WHEN you hear of good in people, tell it.
When you hear a tale of evil, quell it.
Let the goodness have the light,
Put the evil out of sight,
Make the world we live in bright,
Like the heaven above."

◆ ◆ ◆

WHOEVER can turn his weeping eyes to heaven has lost nothing; for there, above, is everything he can wish for here below. He only is a loser who persists in looking down on the narrow plains of the present time.—*Richter*.

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"WE all wish to be loved. We may not confess it, but it is true, and it is nothing to be ashamed of. Well, then, let us be worthy of being loved, and let us love. This is the secret of winning souls into the kingdom."

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CHILD of earth and earthly sorrows, child of God and immortal hopes, arise from thy sadness, gird up the loins of thy mind, and with unfaltering energy press toward thy rest and reward on high.—*E. L. Magoon*.



WASHINGTON, D. C., APRIL 30, 1914

EDITOR - - - FRANCIS M. WILCOX

ASSOCIATE EDITORS

CHARLES M. SNOW - - WILLIAM A. SPICER

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Editorial

The Changing Emphasis

IN matters of faith and doctrine particularly, there is a changing emphasis in the world today. Doctrines which were believed and counted cardinal principles of faith a few decades ago are discredited or set aside today. There has come with this a great lowering of church standards. Church discipline with many denominations has been thrown to the winds. The line of demarcation between the church and the world has been practically obliterated.

How great this change is we can discern by comparing the standard of Christian living in the great Methodist Church today with the standard held by that church in the early days of its history. And in this the Methodist Church is by no means alone. It stands as a representative of Christendom as a whole. Some there are, earnest, godly men and women, who recognize this departure and deplore it. This note of sad regret is sounded in a message recently addressed to the Lutheran churches by the presidents of the synods and the president of the General Conference of that denomination. It was published in the *Lutheran* of Feb. 19, 1914. Among some of the great dangers threatening the Christian church at the present day there is emphasized that of worldliness. The editor says:—

We must confess, as pastors and people, that we are exposed to the danger of worldliness. We are living in an age of material prosperity and progress such as history knows not of. Men have become intoxicated with the glare and glitter of wealth, and stand aghast before the babel of human achievement in the world of industry and science. This has bred a spirit of self-sufficiency and smothered the spirit of dependence upon God. The worship of God has given way to the worship of man. This spirit has powerfully influenced the life of the church. Both pastors and people are in danger of being conformed to the fashion of this world. Pride is taking the place of self-denial, indulgence the place of discipline, and Belial the place of Christ. There is no clear line of demarcation between many professed followers of Christ and pure worldlings.

The church is being tempted to make an alliance between God and mammon, and her members have ceased to be a "peculiar people." Social customs and standards destructive of spiritual life are adopted or patterned after, and soul-destroying pleasures are eating like a canker into the vitals of the Christian life. The church often seems more concerned to please men than to save them, and is adopting the spirit and ways of the world. It is a compromising rather than a conquering church. The Scriptures are being betrayed and the gospel surrendered in the very citadels where the bulwarks are supposed to be thrown around them. Like a weak and foolish Samson, the church is toying with Delilah, and its strength is passing from it.

It is pertinent to inquire if in any measure this spirit which is leavening the churches around us is making any appeal to the members of the Seventh-day Adventist Church. Are we departing from the simplicity of the faith? Is there coming into our teaching a changing emphasis of doctrine? We believe that the great cardinal features of this truth which were advocated by the apostles of this movement are still believed today in their fullness. It is true that some of these truths may be taught in different relationships in consequence of changing time and fulfilling prophecy, but those great cardinal truths which have brought us into being are still devoutly believed by this people, and may the day be long delayed when this shall be otherwise.

God has called Seventh-day Adventists into being to give a definite message of reform to the world. They cannot compromise that message and be guiltless. They cannot lower it to meet the standard of apostate Christianity and maintain thereby their own integrity. Fearlessly, unswervingly, but in the spirit of the Master, they must cry aloud and warn the world of its impending doom.

But while we have maintained our religious faith, have we also maintained that high standard of simplicity and devotion and consecration which marked the pioneers of this movement? In our answer to this question we cannot be so sanguine. Many, we know, have; the lives of hundreds of Seventh-day Adventists are marked with a spirit of devotion to and sacrifice and toil for this movement. But some we fear have suffered a lowering of the standard of their Christian experience. While they have slept, the enemy has stolen upon them unawares and sown tares in their experience. Men and women are connected with our churches today who are world-loving, careless, and indifferent. Connected with our institutions and organizations are some who are time-servers, and who are seeking for the loaves and fishes rather than for the heavenly manna.

God calls upon us today to exalt the

standard in our own individual lives, and also in our churches. Wherein the spirit of worldliness or spiritual sloth and indifference exist there should active, earnest missionary labor be undertaken. Sin, wherever found, should be called by its right name. Achans in the camp of Israel today should be searched out, and earnest labor be put forth for their regeneration. The spirit of holy zeal should possess the members of the church of God, first to see that sin is removed from their own hearts, then from their own families, and then that the church itself shall stand where it can present a united front against the enemy of righteousness, and give an unwavering testimony in favor of God and his truth.

The Israel of God must stand without sin in the sight of their King. How long shall we delay the work of soul cleansing? How long shall we put off the day of making a full and final surrender? How long shall we dally with sin and court failure and defeat? The Lord Jesus Christ has purchased for us victory. He has procured liberty for those who are bound. He has opened the prison house and set the captives free. But we can never take advantage of this freedom which he has procured, this victory which he has purchased, if we are cherishing in our hearts and lives the spirit of worldliness. If in any measure we have departed from that high and holy standard which should be maintained by the children of God, let us hasten to return to our Father's house.

F. M. W.

The People and the Saloon

SINCE mankind first acquired a taste for fermented drinks, there has been a fierce warfare on the part of the human family against the most tyrannical master and the most heartless slavery this world has ever known. For centuries the Word of God has voiced the divine warning against strong drink as a mocker and a deceiver; and it has proved to be such to every soul who has dallied with it.

It has promised riches and happiness, and it has given rags and misery. It has promised sociability and esteem, and it has given the tongue of the idiot and the contempt of the sober and intelligent. It has promised position and honor, and it has given beggary and disgrace. It has promised friendship and confidence, and it has given enmity and distrust. It has promised health and strength, and it has given disease, senility, and decrepitude. It has promised prosperous homes and healthy and happy children; and how has it fulfilled that promise? It has turned homes that were happy and prosperous into hovels where naught but

wretchedness could abide, and has sold the shoes off the children's feet to satisfy the insatiable appetite which it had created; and the children such homes have brought into the world have either died in infancy or survived under a terrible handicap of disease in both body and mind, to pass on this contagion of moral and physical ruin to the generations to follow them.

Strong drink has been a devourer and a waster in every country and in every age. It has built no institutions of charity, but it has furnished nearly all the inmates of such institutions. It has built no schools, but it has befogged the minds of children and children's children, and made more difficult the work of these institutions, while at the same time it has so marred the intellect of thousands of children that the schools can accomplish nothing for them. It has made no laws for the uplift of humanity, but it has broken every law of God and man, made necessary the majority of our penal institutions, and furnished their inmates. It has paid a tax to the people for the privilege of living off them to their ruin, but its existence and activity have made it necessary for the people to tax themselves fourfold more to take care of the pitiable product of the liquor industry.

The liquor industry could not live but for a perverted appetite, and its only hope of continuing is in holding human beings under the thralldom of that perverted appetite while they dole out their earnings from day to day to satisfy a craving which grows ever more insistent and more insatiable.

As a waster it has never been equaled. Every farthing added to its bank account represents an out-and-out waste,—a waste in mental, moral, and physical fiber in those who pay their money to have it prey upon them; a waste in the food products which it turns into drink; and a waste in manhood and womanhood and childhood, in virtue, in intelligence, in happiness, in self-respect—in everything that is worth while.

The liquor business has added nothing to the world in the way of knowledge, education, science, or invention; but it has piled a weight of unutterable woe upon every household it has entered. Hearts that were as light and happy as any the world ever knew have been crushed under its iron heel, and hopes that were as bright as any have been snuffed out by it like a candle in a gale. It has gone through the world, like the monster of a hideous nightmare, with its remorseless jaws running red with the blood of its helpless victims. Whatever was good it has made bad, and whatever was bad it has made worse. It has chosen the best where it could, and the worst where it could not get the best, and has heaped them all in ruin together.

Its only inventions have been devices for more surely and speedily enslaving men. It lives by the ruin it can do. It feeds like a cancer on the vitals of humanity. It gives nothing, but it sweeps the world with its devil-fish tentacles to bring all humanity within its clutches and drain the vital fluids of the race.

And men have actually given license to that terrible monster to carry on its operations. If this world should stand for a hundred years, our children's children would look back upon the licensing of the liquor business with as much astonishment as we now look back upon the burning of men and women for their faith, or the selling of human beings into slavery. There is no consideration upon which men would think of pampering a poisonous serpent and giving it liberty to strike its fangs into their flesh, poisoning their blood and hastening their death; and yet strong drink has poisoned more persons and caused more deaths than any family of poisonous serpents during all the time from Adam's day to ours.

But the race is being aroused to the inconsistency of the matter. It is throwing off the lethargy that has bound it through the centuries. It is beginning to realize the fearful moral and physical and economic waste involved in the continuance of the liquor traffic. Municipalities and States are throwing off the yoke of the liquor thralldom, and they find not only that they can survive without the money paid by the liquor business in license fees, but that the elimination of the liquor business has increased their prosperity and decreased their outlay for paupers and criminals. The little Blue Ribbon Clubs of thirty-five years ago have grown into great organizations, of whose existence the strongest political parties have found it expedient to take cognizance. Great and populous States are enlisting in the prohibition ranks or are giving their inhabitants the privilege of settling the liquor question by local option plebiscite; and the people are rising to their opportunity, and have actually been wiping the saloons off the map at the rate of forty a day for each working day for several years.

It is not a spasmodic movement, but a continuous campaign. There is some backward-and-forward play in localities, just as there are some minor engagements lost and won during the progress of a great war; but the territory controlled by the liquor forces grows less with each new year, and that controlled by the temperance forces grows in like ratio greater. The victory of the present year in Illinois is a memorable one. The recent election in that State adds sixteen counties to the dry column, and closes more than one thousand saloons. The temperance forces will at once begin a

campaign of education in the great city of Chicago, with the definite purpose of making Chicago a temperance city by 1915. One of Chicago's dailies has joined the ranks of newspapers that refuse liquor advertisements, declaring that the proper use of alcoholic liquors "should rest with the family physician rather than with the family newspaper."

The Pittsburgh Chamber of Commerce has passed drastic resolutions denouncing "the economic folly of licensing liquor dealers." The Secretary of the Navy feels that the time has come to forbid the use of liquors by any one on board the nation's warships, and he has done so.

More than forty-seven million of the inhabitants of the United States are now living in prohibition territory. Seventy-one per cent of the territory of this country is now under the jurisdiction of prohibitory law. By the provisions of the Webb-Kenyon Interstate Liquor Shipment Bill it was made illegal to ship liquor into prohibition States. The passage of this bill was a victory for temperance whose importance cannot be overestimated. The federal government cannot now override State laws and force prohibition States to open their doors for the entrance of liquors.

The resolutions now before both houses of Congress for the Constitutional prohibition of the liquor traffic mark another mighty stride in the progress of the temperance cause. As a temperance people we should throw the weight of our influence unreservedly on the side of these measures. By voice and pen and vote we are instructed to make our influence tell in the grand work of freeing human beings from the thralldom of liquor. The mind that is enslaved and benumbed by alcohol cannot respond to the principles of the everlasting gospel. The temperance work, therefore, becomes one of the important factors in opening the way for this message of the kingdom to bear its testimony to the people of this world. The struggle is reaching its climax, the forces of the liquor interests are hard pressed. Let us do what we can to make the victory sure.

C. M. S.



General Conference Committee Actions

WE know there is nothing in which believers in the third angel's message take greater interest than the progress of the work throughout the world. We therefore give herewith a summary of recent actions of the General Conference Committee pertaining to the work and the movements of workers.

Advantage was taken of the presence of most of the union conference presidents in North America and several of

the officers of the North American Division and the General Conference at the annual constituency meeting of the Loma Linda Medical College, to hold some General Conference Committee meetings. The following items are reported from the minutes of those meetings and of meetings held by the General Conference Committee members present in Washington since.

Appointments

The time of the regular Midsummer Offering for missions was appointed for Sabbath, July 4, with the request that articles for reading in the churches on that day be prepared by Elders A. G. Daniells and W. T. Knox.

It was voted that the week of prayer for 1914 be set for December 12-19.

The keynote for the readings for the coming week of prayer, it was agreed, should be "the coming of the Lord," and writers were selected to prepare the readings.

Autumn Council

It was voted that the regular autumn council of the General Conference Committee be held in Takoma Park, Washington, D. C., from October 25 to November 3, this time coinciding with that of the North American Division Conference Committee.

Invitation was given to Elder L. R. Conradi to attend the autumn council. It was felt by the committee that with the intimate relation between the work in Europe and the work in America, and with the many questions relating to world-mission operations coming up for consideration at the time of the autumn council, when the mission field appropriations are made and the plans of work reviewed, the president of the European Division should be invited to plan as a regular thing to attend the autumn councils of the committee whenever not inconsistent with the European program of work.

Asiatic Division Matters

On report from Elder R. C. Porter regarding the best time for holding the biennial meeting of the Asiatic Division Mission field, which is to convene in Shanghai, a cable message was sent, fixing the time of the meeting November 1, in order that by shortening his visit to the Australasian field, Elder A. G. Daniells might attend the Asiatic Division conference and workers' institute at Shanghai on his way from Australia to India, arrangements for the Australasian and Indian visits having been made at the time of the last General Conference.

In view of the fact that both the Australasian and the Asiatic Division institutes and conferences will be very important meetings, invitation has been given to Elder O. A. Olsen, of the North American Division Foreign Department,

to proceed a little later to Australia, in time to join in the Australasian institute and conference, Elder Olsen having been president of the Australasian Union for a series of years. It is then planned for him to accompany Elder Daniells to the Shanghai meeting, returning thence to this country. Seeing the benefit that has been derived from the institute work in the union conferences in America, it is felt that these meetings in other fields should give a new impetus to the work, and bring blessings to the workers who gather once in two years for study of the field and plans, and for the seeking of the Lord for added power in soul-winning service.

South African Union Matters

It was agreed that efforts should be made to secure an experienced tract society secretary and treasurer for South Africa, and that the transportation expense be added to the estimates.

A request from South Africa for an additional appropriation for the proper stocking of the new Glendale Mission farm, recently secured as an extension of the Selukwe Reserve Mission enterprise, was regretfully denied or deferred, owing to lack of funds for this year's operations. An additional appropriation of \$1,265 was made for the support of the workers on the Glendale station, this item not having been passed upon in the appropriations voted at the last autumn council. The committee deeply regretted having to deny this request, for the work will be done at great disadvantage without the needed facilities in the way of stock and farm equipment; but at a time when calls for evangelists are being denied in many of the fields, it was felt impossible to give favorable response.

An appropriation of \$1,000 was made for medical outfit and facilities and equipment for a medical mission among the Kafirs in South Africa, provided the union conference arranges with one of the physicians in South Africa to take up medical evangelistic work in connection with the native missions.

It was agreed that Elder W. A. Spicer should plan to attend the union conference meeting in South Africa in the spring of 1915.

A request from South Africa for an evangelist for city work was favorably considered, and the officers were authorized to secure an experienced volunteer for this work, the General Conference placing the worker in the field, South Africa to assume the support.

Movements of Workers

On receipt of information from the India Mission Committee that Elder Geo. F. Enoch and family were entitled to a furlough, in view of the years of service in the tropics and the physical need of a change, it was voted that a furlough

for one year be granted. Elder Enoch has been superintendent of the work on the Bombay side of India for seven years, we believe.

Elder W. C. Hankins and family, on furlough from China on account of Sister Hankins's health, were advised to plan to return to their work in the Amoy district this autumn provided the medical report in Mrs. Hankins's case continues favorable.

Roy Mershon and wife, of the North Pacific Union, were invited to make the Malaysian Mission their field of labor.

Allen Thompson and wife, of the North Pacific Union, were invited to make the Malaysian Mission their field of labor.

K. Adams, of Walla Walla College, was invited to proceed to the Malaysian Mission, to engage in the work in connection with the mission training school at Singapore, on the completion of the college year at Walla Walla.

The North American Division Conference was asked to arrange for the work in this country of Elder J. J. Westrup, of Honan, China, who has been invited to return in order to rejoin his family in America. Sister Westrup and her son have been stopping in America nearly three years, hoping that Sister Westrup's health would warrant her return to the China field. Owing to the rigors of the service in the Chinese interior, it is the judgment of the committee that her health is not sufficiently robust to warrant hope of her going on soon to China, and therefore the action was taken recalling Elder Westrup.

The call from the Bahama Islands, West Indies, for a Bible worker was approved, and the officers were authorized to select the worker.

Drs. S. and Lydia Jespersson, of Union College, College View, Nebr., who had volunteered for service abroad, were released by the committee on call for their services the coming school year in the Swedish Seminary, in Illinois.

Miss Florence Wilson, of the Foreign Mission Seminary, was invited to go to Shanghai, to engage in English school work in behalf of the children of our missionaries in China and such others as may be in attendance at an English school in that field.

Miss Florence M. Kime, of the Pacific Union College, was invited to go to Singapore, for service in the Malaysian Mission.

Ernest Morrow and wife, of Southern California, were invited to join Elder J. S. and Mrs. James on their return to South India this summer, to engage in evangelistic work in South India or elsewhere as may be arranged by the India committee.

Thus, although the plan of the Gen-

eral Conference Committee has been to make few additional appointments this current year, the calls from the fields continue to come, and wherever it is possible for additional workers to be cared for by the mission field appropriations every effort is made to find the volunteers and to pass the workers on. The fields themselves are studying every economy in order to increase the force and to spread the word.

W. A. SPICER, *Secretary.*

Will Puritanism Ever Return?

THIS is a question asked by the editor of the *Independent* in the issue of that journal for March 23, 1914. He declares:—

Lean years follow the fat. Radical and conservative policies alternate. The fashions swing from wide to narrow and from narrow to wide. Loose morals and puritanical habits are no exception to the rule.

Periods of notorious profligacy have usually been followed by revivals of emotional religion and by a general discountenancing of "worldly amusements." These reactions, as every dispassionate student of history knows, have not been unmingled blessings. . . .

These reflections and reminiscences have been suggested, as our readers will surmise, by the present-day madness of self-indulgence. The craze for dancing, objectionable and unobjectionable, the vulgarity and lewdness of the stage, the speed mania of the automobilists who think no more of killing a human pedestrian than of running over a rabbit, the wanton extravagance in dress and in entertainment, make up a sum total of waste and vice not often matched since the Protestant Reformation. Will a puritan reaction set in?

We predict that it will, and that it will begin with a widespread emotionalistic religious movement. Probably, too, it will overreach and outdo itself, after the manner of such reactions in the past, perhaps seriously impeding a wholesome artistic development and a normal intellectual progress. These losses, if we have to meet them, will be a part of the price that the world has to pay for its follies.

The *Independent* is one of the popular magazines that believes the race is improving, that better times are ahead; but there is in the above a note which suggests the suspicion that the one who wrote it had somewhere read this statement of Scripture: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." God has set religious leaders in the world to speak for him; but when they predict that the world will grow better, while the Scripture declares it will grow worse until the day of his appearing, the people are deceived to their own ruin, and Heaven must repudiate the message of such leaders.



North India

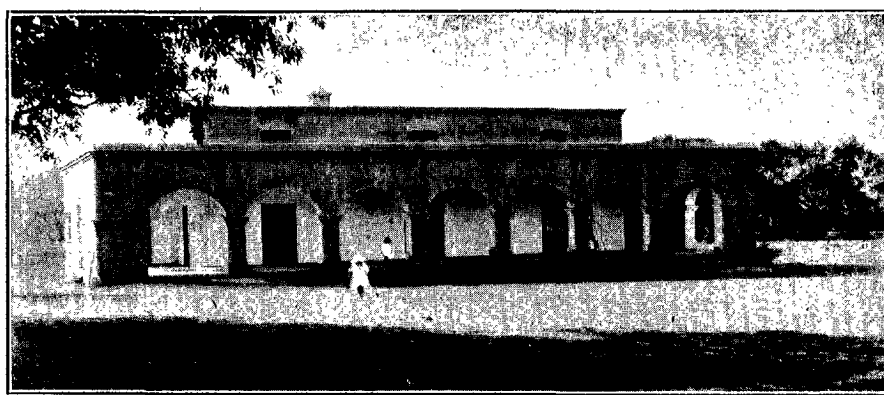
S. A. WELLMAN

THE work in the North India Mission has made encouraging progress during the year 1913, in the efforts for both the English-speaking people and the natives. In English a special effort was held in Simla, the summer capital of the Indian Empire, commencing in May and continuing till the end of October. Elder H. H. Votaw, assisted by the writer, was in charge of the work in

God will cause favor to be shown him also.

The work in Mussoorie has likewise had a successful year. Three new members were added to the church by baptism. These were adults who had first become interested the year previous, but who were brought to a decision this season. In addition, a number of the children in the school at Annfield took their stand and were baptized.

Both the treatment rooms, of which



NEW MISSION BUNGALOW AT NAJIBABAD

that city. As a result of the effort, seven were baptized at the close of the season, while a number of others were observing the Sabbath and kindred truths, and preparing to identify themselves with us later. During the winter, while a large number of the Simla residents are stationed at Delhi and other plains stations, Brother W. S. Mead and wife are caring for the interested ones. It is expected that, commencing early in April, Elder H. H. Votaw, with a force of helpers, will make another effort in the city during the summer season of 1914. Once a good strong church is established in this city, it will be a center of light not only to the north, but to the empire of India, and its influence will be strongly felt.

Some of the Simla brethren who have visited on the plains during the winter, or are stationed in the plains cities in their government employment, are doing active missionary work, and have interested others in the message, and these are now calling for the living messengers. Thus one by one little lights are springing up in the North India cities.

The work in Simla reached an interesting phase when the brethren holding responsible positions in government departments were granted their Sabbaths off. Another of the brethren has applied for the same privilege, and his application has been referred to the viceroy for final decision. We trust that

Brother William Lake has charge, and the school, of which Sister E. E. Bruce is the principal, have had good years. Financially the treatment rooms have more than paid expenses, and have had an excellent class of patients, including among them the bishop metropolitan of India. The Annfield school doubled its number of the previous year, and added much to its reputation by the efficient work accomplished.

The Vernacular Stations

Among the Indian peoples of the north, work is being done from three centers: Open View, Garhwal, where Brother C. C. Belgrave has charge, and where a caste school for boys is conducted; Najibabad, in the northern part of the United Provinces; and Lucknow, where Sister Chilton is working among the high-class Mohammedan zenanas. Then in various other centers of the north our colporteurs have circulated a number of our vernacular publications, thus sowing seed for the future.

The school in Garhwal, which was started three years ago by Brother and Sister Burgess, was taken by Brother Belgrave on Brother Burgess's departure. Although some difficulties have been experienced, yet, on the whole, the year has been very successful. Provision has been made whereby most of the heathen teachers of the past years will be replaced by Christians in 1914.

With the good influence that has already gone forth from the school, studies in Bible, and the provision for a stronger Christian atmosphere this year, it is hoped that some of these high-caste boys will take their stand for Christ during 1914. Early in January the head master (Indian), a young man who has been with us since the school began, took his stand for the advent message. He is to be baptized in April at the school, that the students may have the privilege of seeing and being influenced by the

teachings of this people were covered in daily Bible studies, and Dr. Mann spoke each morning on health subjects. These, together with the prayer and devotional meetings, constituted the daily program for the ten days we were together. The evenings we spent in lantern work for the outside, either in the city or in the villages. The last day of the meeting Professor Salisbury was able to be with us, and gave an excellent talk to the workers.

At this station there is need of im-

Indian sister has been teaching daily, thus sowing some seeds of truth, which we trust will bear fruit in due time.

In the Punjab province some interesting openings are manifesting themselves, and we trust from them a definite work will develop during the year. The indications are that the hour has come to open work in that province, and that we shall see a harvest of souls as soon as we are able to put the workers there to lead out in a definite effort.

The prospects for the cause of truth in north India were never brighter. The workers are all of good courage, and all have pledged themselves to work faithfully for souls during this coming year. We believe that we shall see definite results in every station. To this end we ask a part in your petitions.

Brazil

J. E. BROWN

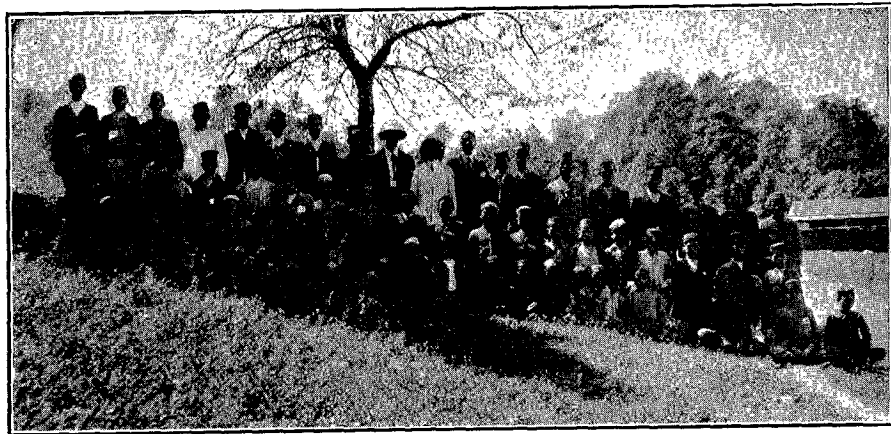
AFTER having spent one year in Brazil, we thought it time those at home were hearing from us. We arrived here the last of January, one year ago. This was the hottest part of the year, but after taking a most beautiful train ride up the mountains, from Santos to Sao Paulo, we found the climate very pleasing. In fact, all nature pleases here, and "only man is vile."

During the past year we have been battling with the language and customs, and doing what we could to help the already overpressed workmen. We are now almost ready to begin work in the Portuguese language. Scarcely no time has been lost by sickness. We brought our baby here at five months of age, a weakly child. Now she is the picture of health, for which we thank God. As

every one knows who has been in a field where a strange language is spoken, the first year is a year of trials and difficulties—so much to do that we cannot do because we do not have the language. Yet we have passed through these experiences, and feel closer to God for them.

The work here seems tremendous, yet I never before saw such evidence of the working of the Holy Spirit. Interests are springing up all over the country, many calling for a minister, but there is no one to go. These calls put a zeal in our hearts that we can hardly resist, yet we must content ourselves a few months longer in language study and distributing literature.

A colporteur here sold a tract to a woman, and she has kept the Sabbath for



GARHWAL SCHOOL

rite. He accepted the truth while attending a general meeting some distance from the school.

In the school are over seventy boys of the Brahman and Rajput castes, but the provisions for their accommodation are not adequate either in the matter of assembly, recitation, or living rooms. Eight or ten boys are living in each of the 12 x 12-foot rooms, with one door and one window. More room is needed for a chapel, and for recitation rooms in connection with it, so that better conditions can be had all around. About one thousand dollars would cover the necessary additions and make the school what it should be to carry the ten standards of work which are being called for.

At Najibabad the mission bungalow has been very creditably completed during the year under the direction of Brother W. S. Mead. Dr. V. L. Mann and family, Miss Kurtz, and Sister O'Connor are now occupying the building, but Brother and Sister Morris, who are now studying in the language school at Lucknow, are to move in, taking Dr. Mann's part, the first of April. Brother Morris will take charge of the station at that time. Dr. Mann has during the past year, with the assistance of the local workers, been conducting a dispensary workers' training class, and the pupils who have studied with him have done excellent work in preparation for bearing heavier responsibilities in the future.

At the beginning of 1914 we held a meeting of the Hindustani workers here at Najibabad. Although small, the meeting was a help to our Hindustani brethren who were able to attend, and three, including the head master of the Garhwal school, asked for baptism at the close of the meeting. All the main

mediate provision for the housing of our Indian workers, as they are now scattered through the bazaars of the city, both to the detriment of themselves and their children. For the zenana work being carried on by Sister O'Connor and her helpers there should also be made provision, so that they will be able to take in those who desire to accept Christ; for this means nearly always their complete separation from family and friends.

At Lucknow, Sister Chilton has put in long days in teaching in the zenanas,



Photo by S. A. Wellman

WORKERS ATTENDING GENERAL MEETING IN NORTH INDIA

and, though the influence has been good and souls deeply impressed, some of them to the point of deciding for Christ, our lack of a place to which they could flee, if they break the family ties, and the fact that persecution is inevitably their portion if they remain in their homes and try to serve Christ, have acted as strong deterrents to any outward stand. In some of the Hindu homes an

ing of the Holy Spirit. Interests are springing up all over the country, many calling for a minister, but there is no one to go. These calls put a zeal in our hearts that we can hardly resist, yet we must content ourselves a few months longer in language study and distributing literature.

two years without knowing of us. A man who is waiting for baptism showed another man who came from a distance the fourth commandment, and he went home and told his family, and they all began keeping the Sabbath. He then talked with his neighbors, and thirty or forty of them are interested. This man begged me several times to come and teach them all our doctrines. I could only respond that I would come if I was sent by the conference.

A colporteur called a Baptist minister's attention to the Sabbath, and he responded, "You have taken a burden from my heart that has been there for three years." This man is now obeying God as far as he knows. These experiences show that God is greatly in earnest with us, and his plan is to "finish the work, and cut it short in righteousness." It also shows some of the simple yet effective methods he is using to do the work.

The great increase in our laborers is another encouraging feature of our work. They have almost doubled the past year, and yet they seem only as a drop in the bucket as compared with the needs.

We have just passed through a union conference in which God came very near, and important plans were laid for future work. These no doubt have already been reported by others.

While everything seemed strange at first, yet now we feel at home, and thank God for the courage we have to go forward. We fully believe the work here will soon close. Our confidence is not in ourselves, but in God. This land of Brazil is a goodly land, and we want to go up and possess it. We believe that by the strength of God, by the help that comes from home each year in laborers and means, and by the prayers of the brethren, we shall be "well able to overcome it."

Sao Paulo.

Armenian Mission

Z. G. BAHARIAN

AFTER our general meeting in Ovajrik, Nicomedia, it was decided that Brother Touzjian, our worker in Malatia, should return by way of Kaisery, visiting scattered companies on his way. He spent a few days in Gueron also, and was invited to preach in the Congregational church. Gueron is at the southern end of the province of Sivas, and contains about 12,500 Armenians, 500 of whom are Protestants and 2,500 Moslems. Brother Touzjian wrote me about the little interest awakened, and I at once sent my coworker and colporteur, Brother M. Ashikian, to that place. He was successful in selling "Steps to Christ," and tracts on the present truth. At the same time doors were opened to him to hold Bible studies in the homes. Soon a gentleman and a lady took their stand for the truth, and this caused much agitation. Armenian priests began working to bring the man back. Finding their efforts vain, they forbade the people to have any intercourse with him.

Seeing so many doors open, Brother Ashikian called me. I responded at once, traveling four days on horseback through snow-covered mountains. I arrived on December 26, and was glad to see these two souls rejoicing in the truth. Soon the wife of our brother was also encouraged to obey. This increased the threats of the Armenians. We began holding Bible studies in the homes of these believers. Protestants were warned against us. But God opened the home of an aged Protestant, and in it we held meetings every night, and his neighbors showed a good interest. Two other women are at the point of decision.

Satan is not sleeping. One day Brother Ashikian was returning from the house of our brother, where he had gone to hold a Bible study, when a young man attacked him and beat him. Several children also cast snowballs, and women swore at him. His thumb was severely hurt. The chief of the police investigated the case, and told him that these Armenians would kill him but for the government. At present we are continuing our labors, depending upon the Mighty One of Israel.

The school children always run after us with blasphemous utterances, without being rebuked by older ones. Armenians always complain about the persecutions from Kurds, but in turn they do worse to us. We ask the prayers of the people of God. Let them know that this new door was opened while they were unitedly praying during the week of prayer.

Gueron.

Feeling After God

THE following letter by a young Japanese student was addressed to a friendly English missionary, who is in thorough sympathy with students in Japan, and appreciates the intellectual and spiritual ferment amid which they must carry on their studies:—

"I must apologize you for my long staying of the other day, and thank you for your kind present and long explanation about the God. I am very sorry that I could not understand you quite well and reply in affirmative at that time, though I was thanking [you] for your kindness from my heart. But I believe that to say no in truth is much better than to say yes by lying.

"You said that the man who could not believe in God was a pitiful [pitiable] man, and I pity myself also, indeed. I envy the Christian always, for he has a light in his mind named the God, while I have nothing. Although I were immoral and I should be ashamed for myself, I have nothing to sue [plead] and to apologize for my vice. . . . If I have something which redeems me in this case, how happy shall I be!

"What is the God? How can I believe in God? How can I enjoy my life without feeling moral displeasure? These are difficult questions for me. I tried to be converted to Buddhism once, but I found it unfit for me or the younger men, because it taught us only the future life. I think it is a religion for old men

and women. I am very much at a loss, not only [as to] the future life but [as to] the present life indeed. . . .

"I am reading the Bible [a gift from the British and Foreign Bible Society] every day before going to bed, and trying to obey the precepts written in the Bible. I am endeavoring to reach the time when I can believe in God.

"I hope you will pity an unbeliever."
— *The Bible in the World.*

Maranatha, South Africa

I. B. BURTON

SABBATH, February 7, was a day which will long be remembered by the church at Maranatha. Services were held both forenoon and afternoon, and consisted of Sabbath school, preaching, baptism, social service, and the celebration of the ordinances of the Lord's house.

The Spirit of the Lord came into our hearts during the Sabbath school as the good thoughts of the lesson were considered. Brother Smailes preached from Matt. 1:21, 23, and at the close of the sermon Brother Sparrow, the elder of the church, invited the candidates for baptism to come forward. Eight persons responded. They were carefully questioned concerning their Christian experience and the reason they desired baptism, and each one responded with a ringing testimony which showed they were taking the step intelligently.

Brethren, I wish you could have heard those cheering, encouraging words, words of faith and of praise, which fell from the lips of those who but a short time ago were following their own ungodly lusts, and whose only pleasure was sin. It would have put many of us to shame who have enjoyed the blessings of Christian homes and associations all our lives. "Truly the words of Isa. 42:16 are being fulfilled: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." We then went down to a kloof [a ravine] on the mission farm, where nature in all her beauty seemed to smile on the company that gathered. Here the candidates were buried in the watery grave, and arose, we believe, to walk in newness of life.

At the afternoon meeting the newly baptized members were taken into the church, after which every Christian present took part in a social meeting. At its close a call was made for any who desired prayers, and the whole congregation was moved by seeing Botlani arise and with sobs and tears surrender to God and express his desire to walk in newness of life.

Botlani is well on in years, and is the headman of the location where we have opened our new school on Fish River.

Fifty-eight sat down to the Lord's Supper. God blessed us during all the day, for which we praise his holy name. Pray for Kafirland.



A Prayer

LILLIAN ODELL LICKEY

FATHER, hear my humble pleading,
Hear, O Lord, thy child in prayer;
Though the world pass by unheeding,
Be thou near with watchful care.

Thou alone canst heal in sorrow,
Thou alone canst lift the soul;
Give me strength for each tomorrow,
Lead me onward to the goal.

May I know thy love undying,
Love that soothes the troubled heart;
For thy service all denying,
Teach me, Lord, my humble part.

Noon-Hour Prayer

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice." "And the Lord turned the captivity of Job, when he prayed for his friends."

CHARLES W. McCORMICK says:—

"There is and can be no limit to the power of prayer which has its inspiration and roots in the will of God and the consent of his child. Time and space are annihilated. Hindrances that baffle knowledge vanish before a faith that 'laughs at impossibilities,' knowing that with God 'all things are possible.' 'All power in heaven and in earth is given,' not only to our Elder Brother, but through him to all who believe in him. There is no longer a question whether God will answer prayer: 'We know that he heareth us.' The contact of a believing soul with God sets free forces that span the earth and penetrate the depths of human consciousness near or remote, and accomplishes results which only he who worketh alway 'to will and to do of his own good pleasure' can measure or understand. Man, in his shortsightedness and impotence, stands aghast at the problem of prayer, until at length he sees that God waits for him to find in the joy of conscious sonship the peace of God for his own soul and the vision of God toward all men. Then, resting in the heart of God, he sees that God 'waits to be gracious'—waits with infinite longing for the redemption of his sons through whom he will usher in his kingdom."

Requests for Prayer

22. A sister in Missouri begs our prayers in behalf of her father, who is passing through a severe trial.

23. A California sister writes: "I am sick physically and mentally. My husband is also ill. He is not a believer in this truth. Pray for us."

24. Another request from the same State (California) comes from a bur-

dened grandmother who desires prayer for her granddaughter.

25. Still another California sister asks prayer for the healing of herself and daughter.

26. "Please pray for the restoration to health of my sister, a daughter, and myself," is the request that comes from another friend in California.

27. A sister in Southern California also desires prayer for healing.

28. Writing from Wisconsin, a burdened sister asks that we pray for the healing of her mind, and the deliverance of her husband from the tobacco habit.

29. An Oregon sister desires prayer for the healing of her niece.

30. An afflicted sister in Pennsylvania begs our prayers for the conversion of her family, and her own healing.

31. A widow in South America requests prayer for herself and family, as they are just now in particularly distressing circumstances.

32. A Canada sister, suffering from asthma and heart trouble, desires healing, if God wills to bless her thus.

33. A Nebraska sister, suffering from a complication of diseases, asks our prayers in her behalf.

34. A brother residing in Washington desires prayer for healing.

35. An anxious Washington mother begs us to pray for the healing of her afflicted son.

36. From Oklahoma a sister sends the earnest request that prayer be offered for the healing and conversion of her brother and his wife.

37. An invalid brother in Florida asks prayer for healing.

38. An afflicted brother in Michigan desires our united prayers for his restoration to health.

Choice Health Hints

DAVID PAULSON, M. D.

Good health is the best form of life insurance.

When you sell health for money, you exchange wealth for trash.

If you want to have health, you must fight those things that cause disease.

Fresh Air and Sunshine

No one has a corner on the air market. There is no fresh air trust.

Your lungs cannot be washed, but they can be aired.

You would not offend your stomach with dirty water; then why offend your lungs with filthy air?

A flood of sunshine in the home may fade carpets, but it puts the bloom of health upon your cheeks. Take your choice.

An open window is better than an open grave.

Warm, stuffy rooms have killed more people than have ever frozen to death.

Those who sleep with their windows open can get along with an hour's less sleep than others. They are that much ahead by breathing fresh air.

One of the most certain ways of producing not only unhealthy blood but also an unhealthy mucous membrane, is to fill the lungs sixteen times a minute with impure air.

Deep Breathing

You will live longer if you take longer breaths, for you will have better blood.

Deep breathing improves the digestion. Practice it frequently during the day. More die of air starvation than food starvation.

After each meal breathe as deeply as you can ten times in succession, then breathe normally for a minute, then take ten more deep breaths. Increase this by one round every day until you take from three hundred to four hundred deep breaths daily as a regular habit.

Dietetic Suggestions

Do not eat a morsel between meals.

If you keep your digestive mill constantly grinding, it will soon wear out.

Food must be well relished in order to be well digested.

Many dietetic errors are due to a low conception of eating.

Avoid iced foods and drinks.

Do not make a cold storage plant out of your stomach.

Fletcher has well said: "Do not eat when you are mad, or bad, or sad; only when you are glad."

It is not only necessary to bring a good appetite to the table, but it is also important to come with a good state of mind.

Remember your teeth are put in your mouth, not in your stomach; so the first thing to do is to chew. Chew for your life. If you chew long, you will live long; and you will not need to eat so much.

If you taste your food before you swallow it, you will not have to taste it afterward.

Eat your bread with gladness.

"A merry heart doeth good like a medicine."

Drugs, Spices, and Condiments

Intemperate eating is infinitely more common than intemperance in drinking.

"Avoid patent medicines as you would a pestilence."

Use salt sparingly. Condiments should be wholly discarded, because they irritate the stomach, tending to produce gastric and intestinal catarrh.

Tea and coffee are drugs, not foods, and should come from the drug store instead of the kitchen.

Avoid mustard, pepper, and highly spiced foods that taste hot when they are cold, for they continue being hot after they are swallowed, and even after they are absorbed into the blood. Mustard plasters may properly be applied exter-

nally, but should not be used internally.

It is because we have so little scientific cookery that so many have to resort to mustard, pepper, and other fiery condiments and spices. These things that taste hot when they are really cold, that give the palate a twist, also injure the nervous system.

Water Drinking

Do not drink while eating, nor eat while drinking.

If you drink at mealtime, you should drink between the mouthfuls instead of with the food.

Drink a glass of water on rising and retiring, an hour before each meal, and one to three hours after eating.

The average mortal would live much more comfortably if he drank a larger quantity of water.

Exercise

When one is resting, only one third of the blood in the body is in the muscles; but when one is exercising, two thirds of it is in the muscles. There is no better way of relieving congestion of internal organs than by exercising. The benefit of active exercise remains a long time after it has been taken.

There is no better all-round exercise than vigorous, energetic walking. It should be taken with the head erect, chest up, abdomen drawn in, breathing deeply through the nose, maintaining at the same time a cheerful state of mind, trying to be in harmony with nature and nature's God.

A capital way of strengthening the abdominal muscles is to sit well forward in a chair with chest well up, and then tilt forward and backward, raising the knees each time. Do this a few times a day when you have nothing else to do; you will be astonished in a short time to see how it will strengthen the abdominal muscles; and it is far more important to have strong abdominal muscles than it is to have strong muscles in the arm.

Religion and Health

Health and happiness result from obedience to God's laws. Misery and unhappiness result from disobedience.

We shall make but little progress in this campaign for better health until our souls are gripped with the great truth that the laws of health are the laws of God; that sickness and suffering are directly or indirectly due to the violation of these laws.

If we cooperate intelligently with God in the restoration of health, making use of such opportunities as are within our reach, discarding such things as he has clearly shown us are wrong, he will give us health, and he will bless to our own good and to the good of his work whatever infirmities he permits us to retain, just as he did in Paul's case.

Every invalid should heed the divine injunction: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest," and have implicit, personal faith in that power that upholds the universe and has promised, "I will never leave thee, nor forsake thee."



THE FIELD WORK



The Annual Welsh Conference, 1914

THE sixth annual session of the Welsh Conference was held in Mountain Ash, a mining town in south Wales, March 13-15. During the twenty weeks previous to the conference, Brother M. J. Nicholls had been conducting an evangelical effort in the town, which had resulted in bringing out a company of about twenty new Sabbath keepers.

Before the local annual meetings in Great Britain began, the union confer-

ence General Conference in response to God's plan for the speedy finishing of the work, therefore—

"Resolved, That we enter heartily into this movement by organizing every church and company, as well as our isolated members, for systematic aggressive work."

The delegates present also voted that each member of the conference take fifteen sets of the Family Bible Teacher, for missionary work.

In his annual address, Elder Alfred Bacon, the president, reported eight



WORKERS AT THE MEETING IN WALES

ence committee decided to give special attention in these conferences to the home missionary work, in fact, to make them home missionary conferences. In the Welsh conference, which was the first to be held, the home missionary note was struck in the very first meeting, and was sounded to its close. The determination of the Welsh brethren to unite in the world-wide home missionary movement which has been inaugurated, is expressed in the following recommendations, which were enthusiastically discussed and unanimously voted:—

"Resolved, 1. That we as a conference express our gratitude to God for all the blessings enjoyed during the past year, and reconsecrate ourselves anew to his service; and that we heartily accept the policy initiated by the General Conference, that each Seventh-day Adventist endeavor to win at least one soul for the truth during the year 1914.

"1. Whereas, We are told through the spirit of prophecy that 'the work of the Lord in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers,' and,—

"Whereas, A world home missionary movement has been inaugurated by the

churches in Wales, with a membership of 273. During the last ten years the membership of the conference has doubled, also the tithe, while the Sabbath school donations were nine times greater in 1913 than in 1903. As several persons were waiting to be baptized, the president expressed the hope that the total membership would soon reach the three hundred mark. Up to the present the conference has received each year an appropriation from the union, but at this meeting it was planned definitely to become self-supporting not later than the beginning of 1916.

The report of the general agent showed that the literature sales during 1913 were more than double those of 1910, and several hundred dollars above those of 1912.

Elder J. T. Boettcher, vice-president of the European Division, attended this meeting, and his reports of the progress of the world-wide message were very much appreciated by the delegates.

About one hundred and fifty of our people were present at the conference, and there was also a fairly good outside attendance at the general services.

At the close of the conference, Brother S. Joyce, the general agent for Great Britain, and the writer conducted a four-day canvassers' institute, the first of the

kind ever held in Wales. Twelve young men were present at this institute, who will be engaged in the sale of our subscription books during this year. As these workers had never had the privilege of such an institute before, they appreciated very much the help received, and returned to their fields of labor determined to push forward in the work more vigorously than ever before.

It was very inspiring to hear the Welsh brethren and sisters sing some of the good old hymns to their native airs. If they work during the year as heartily as they sang during the conference, there is little doubt of their doubling their membership before the year closes.

N. Z. TOWN.

The Southwestern Union Conference and Ministerial Institute

THE ministerial institute and Southwestern Union conference were held at Keene, Tex., according to appointment, April 1-12. The conference proper was preceded by the ministerial institute, and with the exception of one hour a day used by the writer in the interests of the printed page, the studies were conducted by Elder I. H. Evans, president of the North American Division, and Elder Charles Thompson, president of the Northern Union Conference. These servants of God were greatly blessed in giving a clear-cut, definite message from the Word of God and the Testimonies of the Spirit, which was well received by the laborers of the union, as was evidenced by the regular and prompt attendance, rapt attention, and ready response.

Elder Evans gave his timely studies on the sacred calling of the ministry, which he has been giving in other unions during the winter. These studies have truly been blessed of God, and in every place have proved a general uplift to the brethren. Not only have they been a blessing to the ministry, but to all other classes of workers as well.

Elder G. B. Thompson, who has been carrying an important line of studies at all the other meetings, was called home on account of the sickness of his wife, and Elder Charles Thompson was asked to assist in this meeting in his place. His labors were much appreciated by the brethren. The studies given by him were timely indeed, and were greatly appreciated by the conference.

Three special workers' meetings were called during the institute, each of which was marked by the deep movings of the Spirit as Elder Evans presented with comment some of the plain and cutting Testimonies sent to the ministry in former years.

The business of the conference occupied the last three days of the meeting, and although there were some differences of opinion concerning certain features of the work, yet after free discussion and careful consideration, the business proceeded with harmony and dispatch. The reports rendered showed that a good degree of progress had been made since the last biennial conference, in membership, in tithes and offerings, and in the sale and distribution of our literature.

The home missionary work received its share of attention during the meeting, and all entered heartily into the plan

of organizing their churches into active missionary societies. In fact, the work has already begun in some of the conferences with a good degree of success.

Elder G. F. Watson was again elected president of the union; C. E. Smith, secretary and treasurer; H. H. Hamilton, auditor; and A. F. Harrison, general field missionary agent. The meeting closed with the general feeling that it had been the best and most profitable of any of the kind ever held in the union. The brethren returned to their respective fields full of courage and with a new vision of the possibilities for winning souls to the cause of Christ. We confidently believe this meeting will mark a new era in the work in the great South-west.

All hearts were made sad on the last Sabbath of the meeting, at the death of the little son and only child of Brother and Sister Harry Wilcox, of West Texas, who had come to the meeting bringing their boy strong and well, but were now called to lay him away and return to their work with empty arms and a broken home circle. The funeral services were conducted in the Keene church by the writer, assisted by Elder C. J. Buhalts, the president of the West Texas Conference, in the presence of a large number of friends and sympathizers.

W. W. EASTMAN.

Great Britain

IN planning for their annual conferences for 1914, the British brethren planned for a short canvassers' institute to follow the meetings in Wales, Ireland, Scotland, North England, and the Midlands. March 4, I sailed from New York to attend these conferences and institutes. After an uneventful voyage on the "Olympic," I landed in Plymouth, England, the evening of March 10, reaching Watford, the headquarters of the work in Great Britain, the following morning. During the next two days I had the privilege of attending the annual legal meetings of the International Tract Society, Limited; the International Health Association; the Good Health Association, Limited; and the Seventh-day Adventist Union, Limited. The annual reports from these associations were very encouraging indeed.

The balance sheet of the International Health Association, which handles the health food business in the United Kingdom, showed the net gain of \$3,930. Brother W. H. Johnson, the traveling agent for the health food business, gave a very interesting report of his experiences during the year, and told of six persons who had come into the truth directly from his efforts.

Out of its gain, this institution turned over to the British Union £700, or \$3,500, for the advancement of the work. Since moving to Watford in 1907, this institution has wiped out a deficit of \$7,000 and now shows an annual net gain of \$3,000 to \$4,000.

The Good Health Association, under the auspices of which the sanitariums in the union are operated, also showed a gain of over \$1,500. The sanitariums are enjoying a good patronage, and have the heartiest sympathy and support of our own people.

The International Tract Society had a good year during 1913. Its total literature sales for the year amounted to \$71,-

888. This is a small gain over the previous year. The net financial gain of the publishing house for the year was \$5,800. By a vote of the board, \$5,000 of this was turned over to the British Union for evangelical work. During the past eleven years this publishing house has given to the union £1,000 annually, or a total of \$55,000.

As there are no organized tract societies in the British Union, the publishing house sets aside the ten per cent which ordinarily goes to tract societies, for the support of the general agent and his assistants, to aid needy canvassers, and to endow a bed at the sanitarium for canvassers, and the remainder is divided pro rata among the conferences for supplying the evangelical workers with free literature to use in their tent and hall efforts.

The school also had a prosperous year, the balance sheet showing a small gain. There are at present about seventy earnest young people attending the college, many of whom will enter some part of the work when school closes. A list of all these students was read in a meeting of the union committee, and definite plans were made for each one to have some part in the work. Thirty will enter the canvassing work.

The balance sheet of the Seventh-day Adventist Union, which owns all the institutions in Great Britain, showed a net gain, including institutional donations, of nearly \$10,000 for the year.

It was very encouraging indeed to listen to the excellent reports from these institutions, and to see the balances at the end of the year on the right side of the ledger. Our brethren in the British field are very much encouraged by the outlook for 1914.

While the union committee was in session, Elder L. R. Conradi presented an earnest call for three workers from Great Britain for East and West Africa. Notwithstanding the great need of workers in the British field, the conference presidents are responding to Elder Conradi's call. Before he left, one young man was selected for West Africa.

The day Elder Conradi left London, I had the privilege of accompanying him on a visit to see two of the secretaries of the London Missionary Society regarding Madagascar. After we had had our interview with these gentlemen, Brother T. Baker and his fiancée met Elder Conradi in that historic room of the London Missionary Society, where definite arrangements were made with him to go out to West Africa. The young lady will follow later.

The brethren and sisters in the European Division are responding very enthusiastically to the calls from the mission fields, and funds are coming into the treasury faster than men can be secured to send out in response to the demands.

N. Z. TOWN.

North Dakota

LEHR.—Elder J. H. Seibel and I began meetings at this place on February 26 and continued until March 29. The Lord greatly blessed in the presentation of his truth, and quite an interest was awakened. The schoolhouse was at times too small, so we were allowed the use of one of the church buildings for a few meetings. But when the leaders saw there was danger that

they might lose some members, they refused us any further use of the church, and began to work against us.

Finally some decided to obey, and three families were disfellowshipped for making this decision. The good work went on. Soon another church trial was appointed by the pastor of this church, and six other families were disfellowshipped because of their determination to keep the commandments of God. One brother stood up six times in his church and asked whether the ten commandments were abolished, but neither the minister nor any one else answered his question. They called him down, passed on his case, and told him to leave the church, which he did.

Ten families and two sisters were brought into the truth as a result of this effort, and quite a number besides are about ready to take their stand.

We organized these persons into a company of twenty-five members, and opened a Sabbath school with thirty-five members. Elder Seibel was called home one week before the meeting closed, but the brethren took hold and helped. We left them of good courage, praising the Lord for the precious light which they have received. We believe that there will be a strong church in this place in the near future.

G. F. HAFNER.

To Health Seekers

THIS is a restless age. Money is plenty, and railroads and interurban and steamship lines encircle the globe. Rates of travel are quite reasonable, and the time has come when many run to and fro.

Curiosity, pleasure seeking, health, and financial betterment lead thousands to go from home into other countries. Just now there is a great influx of people from the North into the South. Some of these are land speculators. Many are buying farms in the delta region along the Gulf of Mexico. This land has been under water for centuries, but is now being reclaimed. It is very rich, and will in time produce large crops of early fruits and vegetables.

However, when feeble or aged persons come South to reside permanently, they generally find that they have made a mistake. Every country suffers from the curse, and it seems that the last few years we have had peculiar freaks of weather here in the South. New Orleans has just had a real snowstorm, and the cold, damp winds along the Gulf chill one through, even with the protection of a heavy overcoat. In some of our large cities in the South much of the sewerage is open, and the stench is almost intolerable in some localities. The mosquitoes breed by millions in the lakes and low, marshy lands.

The curse is seen everywhere. Fires, floods, and windstorms, destroying lives and property, are visiting localities supposed to be immune from these things. The old earth groans under the curse of sin; and go where you will, sickness, sin, and suffering exist. A change of climate may for a time prove helpful to some who are afflicted, but what a blessing it is to know that it is God who healeth all our diseases, and there is not a sparrow which falls to the ground without his notice. God is everywhere,

"for in him we live, and move, and have our being." Truly we may say, "Blessed is the man that trusteth in him."

C. H. BLISS.

Hankow, China

WE have now been in China four and one-half years. Much has been crowded into these years. But in it all, we have seen the hand of God leading us for our good. We are of good courage in our work here, and the prospect is bright for a good harvest of souls this coming year. Many are the inquiries we get concerning the truth, from every part of the province. One pastor, just from reading, began keeping the Sabbath. He had to leave his work as pastor, but before leaving taught his flock the Sabbath. He stayed at one of our chapels to study until his money ran out. Now he has returned home to sell some of his property, that he may have means to learn more of the truth, like the man in Christ's parable who sold what he had that he might secure the treasure. Two other young men in a Bible school, after hearing the truth, left the school and returned home. Now I hear that at the home of one of these young men there is a company of about twenty-five meeting every Sabbath. Many are the experiences I could relate of how God is going before us in China, and preparing for the loud cry. I pray that at that time we may not be behind the work, but that we in our experience may keep pace with it.

Many are the times we think of the homeland and loved ones, and desire once more to see them. But we know we could not long remain away from China without a deep longing to return. There is no work greater, and no work more pressing, than that which we have to do in this great and needy field.

We are happy for the many recruits you have sent to China. They are doing faithful work in Shanghai, studying the language, and will soon be able to go forth and fill up the needy gaps.

FREDERICK LEE.

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

Camp Meeting Suggestions

THIS word comes from the secretary in Western New York:—

"In our conference work I believe we should begin early in the year to plan for camp meeting. Invite and urge the youth and children to attend. Get them interested in some one else. Write each of them a personal letter or post card.

"If the camp meeting is held in the early summer, it is a good time to urge the young people to present a finished Reading Course work by that time. Have their certificates for them, if possible. Have the names of all who have completed their work nicely written or printed on large cardboard, or otherwise, and placed in the young people's tent. Later the list can be changed to the book

tent. It is surprising to see the interest this creates.

"When the certificates are distributed, call the names and have those who have earned certificates come forward to receive them. A few words of commendation for their faithful work are a real encouragement, and serve as an incentive to others to join the next reading circle. Call attention to the course that begins in a few months. Distribute the enrollment blanks, to be signed then or brought to the next meeting. Do not let this conclude the effort, but talk it in public, talk it to parents and to individuals. Solicit orders for the first books, and many will order the complete set. Have both Senior and Junior books at the young people's tent, and of course at the book stand. Read some interesting selections from them. Then begin a campaign for the summer by visiting or corresponding with those who could not attend the camp meeting. By the time the course begins in October, there will be a good list of names; but do not cease the effort then. Individuals have enrolled as late as February and finished their work by June."

Another secretary in the Atlantic Union writes:—

"I make it my business to see all young persons as soon as they come on the ground, and ask them to write their names, ages, and addresses in a little book I always have with me. I tell them where and when the youth's meetings are held, ask them to attend, and to invite others. As soon as possible, I find out who are Christians and who are not, and early enlist those who are, to work in a quiet way for those who are not. I hope to organize societies in churches where none are held, and to enlist some of these who attend camp meeting to take responsibilities in them, as I know no better way to make the camp meeting work permanent than by putting the youth where they may use what they have learned, and getting them to work directly for others."

This word comes from Southern California:—

"We had two reception tents for the young people near the Volunteer pavilion,—one for the young men, and the other for the young women. In each of these reception tents we had a register. These registers are of value throughout the year.

"The picture talk period each evening from 6:45 to 7:20 was helpful and very instructive. Our tent could not accommodate the attendance at any picture talk. We plan to have the stereopticon in the main pavilion next year.

"We arranged with the tract society secretary to offer slightly soiled or shelf-worn denominational books at reduced rates, also left-over Reading Course books used in previous years.

"The young people rendered splendid service in scattering the placards among stores for window display, and announcements among the homes within a radius of twenty blocks of the camp. This was done the first day of the encampment. Several assisted each day in giving out literature to strangers and visitors as they left the camp."

Another secretary writes:—

"We found that the most convenient time for the meeting of the prayer band was before the devotional meeting early

in the morning. Some of us found it necessary to rise before the rising bell rang, in order to be there on time, but this hour seemed the best of all the day for our prayer service. There was quite an attendance at these band meetings, and the results that followed demonstrated their value. There was hardly a person present for whom special prayer was offered who did not yield his heart to the Lord.

"At one of our camp meetings last season, a reception and reading tent was fitted up by one who has a special interest in boys. The plan was a success. Restless boys who otherwise would have been strolling about the city spent much time between meetings in this tent. Some read as many as four books.

"Besides our regular meetings for the young people, we had two special meetings. One of these was devoted to the reading of papers and discussions on 'The Needs of Our Young People, Spiritual, Educational, and Social.' This gave us an opportunity to present before the people the Reading Courses and Standard of Attainment. Our other special meeting was a temperance rally."

Montevideo, and the people are willing to listen to the message.

"Last May, or very soon after I came here, I sold a copy of 'Coming King' to a lady, and afterward my wife gave her Bible readings. The husband, wife, daughter, and two children are now keeping the Sabbath, and are nearly ready for baptism; so we can truly thank the Lord for his kindness to us, that even in this dark land we can see some fruit of our labors. Mrs. Dennis has about twelve or fifteen readers weekly, most of whom are keeping the Sabbath."

The Colporteurs' Convention in the Southwest

THE ministerial institute and union conference was preceded in the Southwest by a three days' colporteurs' convention. All the laborers of the various conferences, with the presidents and tract society secretaries, were present and participated in the proceedings of this convention, which added greatly to its interest and strength. This plan of holding a convention prior to the ministerial institute we believe to be far preferable to any attempt to hold them in conjunction with each other. This plan gave ample time for free discussion of the different phases of our colporteur work as represented in our books and magazines, and the convention seemed to be very much appreciated by all the brethren.

Twenty-two colporteurs in the union had each sold and delivered \$1,000 worth or more of books during 1913, which entitled them to free transportation to the conference and free entertainment while there, according to the proposal made by the union conference committee at the beginning of 1913. One evening of the convention was spent in listening to the experiences of these men as related by the fifteen who had availed themselves of this opportunity and were present at the meeting; Brother A. F. Harrison, the general agent of the union, also made brief statements concerning their work. The occasion gave an inspiration to others present to enter this grand and good work.

We confidently believe this convention will bear fruits in the advancement of the work, in that all classes of workers were drawn close together, and not only had their personal interest revived in this important branch of the work, but became more intelligent as to how to co-operate in its advancement in their respective conferences.

W. W. EASTMAN.

Missionary Work by Correspondence

The great lack of men to go from place to place and preach the word may be in a great degree supplied by tracts and papers and by intelligent correspondence.—"Missionary Work by Correspondence," page 2.

A most effective way of using periodicals is in connection with missionary correspondence. A letter should be written explaining that a paper is being sent free of charge, and a copy of the weekly *Signs of the Times* or some other missionary periodical should be mailed with it. The paper should be sent for several weeks, and then if no reply has come to the first letter, a second should be

written, and the papers continued for some time longer. The question may be raised, "Why write a letter to send with the first paper?" There are several reasons for doing this. One is to let the person to whom the paper is sent know that there will be no charge made for it. In these days there are so many tricks played upon people in order to extort money from them, that they are naturally suspicious. When a paper comes to them which they have not ordered, they think at once that it is a device on the part of the publishers of the paper to get them to take it, and that later on it will be followed by a bill.

Another reason is that a letter warm with the love of Christ will be likely to incline the receiver to read the paper. The personal interest shown is likely to have a good effect. Still another reason is that it opens the way to get into personal touch with honest seekers after truth.

The letters should be written with care and prayer. Every letter will make some impression, favorable or unfavorable. It has been said of one of the successful missionary workers in the early days of the message that she would write a letter, pray over it, rewrite it, and pray again, and perhaps repeat this several times before she felt that the letter was what the Lord wanted it to be. When finally ready to go, it would be such a letter as might appeal to even a heart of stone. As in all missionary work, there must be a deep burden for souls, and much prayer, in order that the letters and papers may be used by the Holy Spirit to win souls.

In writing to strangers care should be taken to state in some pleasant way that the paper is being sent free of charge, and that other copies will follow. Attention may be drawn to some article of especial interest. The address should be plainly given, and the signature should indicate the sex of the writer, and if a woman, should indicate whether single or married. The papers should be neatly wrapped, as all these details make an impression on the receiver.

Care should be taken to avoid the use of expressions not generally understood, such as "present truth," "third angel's message." Expressions should not be used that would imply in any way that the writer considered himself wiser than the person addressed, or in any way superior to him, or that the person addressed was regarded as a subject for missionary labor. It is better to approach a person as a fellow seeker after truth, rather than as one to be instructed.

Missionary correspondence has been the means of bringing many people into the church. One sister in the early days labored earnestly in this way, and raised up several churches. Though feeble in body, she was as successful in bringing people into the truth as many ministers have been. What she and others have done, other church members can do now.

E. M. GRAHAM.

Love took up the glass of time and turned it with his glowing hands; every moment lightly shaken, ran itself in golden sands. Love took up the harp of life and smote on all the chords with might; smote the chord of self, that, trembling, passed in music out of sight. — Tennyson.

Publishing Department

N. Z. TOWN - - - - - General Secretary
W. W. EASTMAN - - - - - N. Am. Div. Secretary

Colporteur Work in Uruguay

BROTHER A. R. DENNIS sends the following encouraging report from Montevideo, Uruguay:—

"After finishing my part of the city, mostly with 'Coming King' and 'Patriarchs and Prophets,' I began some long trips, handling 'Coming King' and *La Salud y Vida*. I have now visited every town of any size, with the exception of three or four, and, thanks to the Lord, I have had good success. As you no doubt know, for twelve or fourteen months past we have had a scarcity of money as well as of work in South America. Nevertheless, on my last trip, in 75 or 80 hours I sold \$373 worth of books, and delivered \$309 worth (Uruguay gold) of 'Coming King,' or about 85 per cent of my orders.

"In Rivera, a border town between Uruguay and Brazil, it seemed as if the Lord surely came to my aid, for in one day he gave me thirty-two good orders. Among those ordering were the mayor of the town, the secretary, and others of the town officials, the superintendent of public instruction, the postmaster and others in the post office, a lawyer, the manager of the Bank of the Republic and nearly every clerk, the chief of police, two captains in the army, the collector of customs, and other public officials, together with most of the leading merchants. In many other towns I have had similar experiences, but never such a complete sweep for a religious book. Several merchants followed me around the main street and induced others to buy; and on delivering, some took two books, one for a friend or partner. Some day I hope a good company of believers can be raised up here as it is in many respects the most up-to-date and bustling place I have seen outside of

Medical Missionary Department

W. A. RUBLE, M. D.
L. A. HANSEN
H. W. MILLER, M. D.

General Secretary
Assistant Secretary
N. Am. Div. Secretary

College of Medical Evangelists

ONE of the most encouraging meetings of the board and constituency of the College of Medical Evangelists was held March 25-29, 1914, at Loma Linda, Cal. Many members of the General Conference and North American Division Conference, as well as many other members of the constituency, were present. Among those in attendance were the following: I. H. Evans, W. A. Spicer, W. T. Knox, R. D. Quinn, B. G. Wilkinson, Chas. Thompson, O. Montgomery, S. E. Wight, G. F. Watson, G. B. Thompson, E. E. Andross, C. W. Flaiz, H. S. Shaw, M. N. Campbell, J. J. Ireland, W. A. Ruble, F. Griggs, E. W. Farnsworth, J. H. Behrens, C. H. Jones, W. C. White, C. E. Weeks, M. C. Wilcox, Claude Conard, C. L. Taggart, L. M. Bowen, F. M. Burg, M. E. Cady, W. W. Eastman, W. L. Burgan, F. I. Richardson, H. G. Childs, V. H. Lucas, J. A. Burden, S. S. Merrill, G. K. Abbott, T. J. Evans, Julia A. White, R. S. Owen, Luther Warren, Josephine Gotzian, C. Santee, G. A. Snyder, and C. McReynolds.

After extended prayerful consideration, the following recommendations concerning the policy for the future of the college were adopted:—

"1. That two courses be conducted for the preparation of advanced medical evangelists:—

"a. A full medical course that will enable students to pass the State medical examinations as prescribed by law.

"b. A three-year medical evangelistic course giving special preparation in evangelistic lines, with sufficient medical education to enable the graduates therefrom to engage in active medical missionary service.

"2. That the instructors carrying principal responsibilities in the college be men and women who give their entire time to the work of the school and the denomination on a regular missionary wage.

"3. That at least three years of the medical course be conducted at Loma Linda. That two years, or such part thereof as seems advisable, be conducted in Los Angeles in dispensary and hospital practice, as a part of the college. We recommend that as full privileges as possible be secured for the college in the county hospital in Los Angeles.

"4. a. That in the way of support the resources at Loma Linda be developed to their fullest extent to meet the expense of the school, and that the board take immediate steps to place the institution in such condition as to accomplish that end, giving as full heed to the report of the finance commission as is practicable.

"b. That for the immediate future the North American Division Conference be requested to appropriate \$10,000 during 1915 and \$10,000 during 1916 for the support of the college. That the Pacific Union Conference and its local conferences and institutions be asked to make up an appropriation of \$5,000 in 1914 and \$5,000 in 1915 and \$5,000 in 1916 toward the support of the college.

"c. That we urge that the work in Los Angeles be so planned as to bring financial returns for medical work that will make the city department self-supporting.

"5. That we instruct the management of Loma Linda to bring the expenses of the school within these provisions, cutting back work temporarily if required, in order to avoid increasing liabilities for current operation of the school.

"6. That beginning with 1917 the allied interests in Loma Linda and Los Angeles aim to become fully self-supporting.

"Recommended, That the tuition in the college be raised to \$125 a year, not including fees; this to apply to students entering in 1914 and thereafter."

It will be readily seen that this action places the College of Medical Evangelists on a more secure and favorable basis than ever before.

The provisions made during this late meeting at Loma Linda have given great courage to those who are endeavoring to promote the work of this college. Plans are laid for carrying on the work of the school in a stronger way than ever before. With this provision for our medical school, is it not time that every Seventh-day Adventist student seeking a medical training secure it in our own college, and not in outside institutions? If only those who are attending other schools were in our own medical school, the income of the college would be increased several thousand dollars each year. This of itself would greatly assist in the support of the school. Then, too, of much more importance than the financial consideration is the matter of educating our young people medically for work in the third angel's message. The principles of health reform and of rational methods of treating disease, largely without drugs, is of great importance. It has been for these reasons that the denomination, at great expense, has provided a medical college. Is it not time that the support of all our people be turned to this school as to other schools of the denomination?

Students desiring to enter this fall, even if they have some preparatory subjects to make up, should correspond with the college at once. Further information in reference to the college will be given next week.

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

Washington (D. C.) Sanitarium City Hospital

For two years past the Foreign Mission Seminary and the Washington Sanitarium have conjointly operated a dispensary in the Southwest section of Washington for the needy poor. The work of the dispensary has been threefold:—

First, to afford a place for foreign mission appointees, nurses, and post-graduate nurses to gain a practical experience in meeting the poor in their homes, treating their diseases, and also acquainting themselves with the simpler medical and surgical ailments.

Secondly, to provide proper care and treatment for a very needy class of poor, who at a minimum charge have the benefit of physicians' and trained nurses' services.

Thirdly, to constitute a missionary center, an effort being continually put

forth to bring a knowledge of the message to a class of people most of whom could be reached in no other way.

From the first, the dispensary has been a success in accomplishments along each of these lines. During the past two years 10,550 treatments were given at the dispensary, besides numerous treatments in the homes; and attendance at from three to four obstetrical cases each week. Several are observing the Sabbath as a result of the house-to-house work of the nurses. The dispensary has been duplicated many times by those who have received a training there, and are now conducting a similar work in the mission fields. Perhaps the greatest drawback to the work has been the cramped quarters of the present building, which is situated in a business section occupied by pawnshops and small stores.

As a natural outgrowth of a prosperous dispensary, the board of management has for several months been looking for a building that would be suitable for a dispensary and also for a hospital. A very desirable building was found, which is shown in the illustration on page 19. It is located not far from the site of the old dispensary, being situated on a corner lot, with no tall buildings surrounding it, thus affording it abundant light and splendid ventilation. Being only a short distance from the bank of the Potomac River, toward which it faces, there is in view from its rooms a beautiful landscape. The building, which has just undergone improvements within and without, was secured for a rental no higher than that which we have been paying for the other dispensary, and this building contains at least four times as much room as the other.

The basement will be occupied by the dispensary. The operating room will be on the third floor. There will be three main wards and a few private rooms for patients, besides kitchen, dining room, and doctor's office.

The requirements for the establishment of a hospital in the city of Washington are very rigid. In the first place, it is necessary to obtain the written consent of two thirds of the householders and their tenants within a radius of one hundred feet, after which the building is inspected by building and medical inspectors. It was with considerable difficulty that the signatures of barely two thirds of the people owning the properties and of the tenants occupying them was obtained to the petition. One of the property owners who refused to sign, held three properties adjoining, and if she should count for three votes, then the necessary two thirds would be lacking. The petition was handed in to the city council, who passed upon it, ruling in favor of the dispensary.

Heretofore, all the cases coming to the dispensary requiring surgery had to be referred to one of the hospitals in the city. Many of those requiring surgical work would have preferred to have their operations at the dispensary had there been the necessary facilities for such work. This building will now provide a place for the medical and surgical care of all such cases, and will also afford a place where Seventh-day Adventists who are unable to go to a sanitarium can be treated. Some of our brethren and sisters have had to enter a city hospital

where they could obtain a free operation at a low weekly rate. All such persons can now come to our own hospital, in which the physicians and nurses are Seventh-day Adventists, and in which the rates will be as low as those of the city hospital, or lower. While the management will be able to quote a very low rate for the surgical and medical care of patients, the hospital will be conducted on a strictly cash basis. All fees, as well as the weekly charges for room and nursing, must be paid in advance.

In order to enable the hospital to maintain good service at such reduced rates, it will be necessary for the institution to have subscriptions and liberal donations. Particularly is this needed in the initial furnishing of the building. Pictures, bedding, dishes, rugs, chairs, furniture, etc., are solicited, and the hospital will appreciate at any time donations of clothing for the poor. Dr. L. E. Elliott, under whose careful management the dispensary has become self-supporting during the last few months, is superintendent of the new hospital, which is located at the corner of Sixth and N Streets, S. W., Washington, D. C. Contributions of money or equipment, as well as letters of inquiry regarding rates for surgery or treatment, should be addressed to him. This enterprise has met with much local support, and we trust that it may prove an efficient means of advancing the work and the message at the nation's capital.

H. W. M.

The Pure Food Label

THE label "Guaranteed under the National Food and Drugs Act, June 30, 1906, Serial No. —," appearing on packages, does not always mean as much as may be intended by those using the label, nor as may be thought by those who use the goods.

Some people believe that this label is a guaranty by the government that the article sold under it is pure. Such is not the case. The generally accepted supposition that the label insures the purity of the goods is based upon what ought to be the fact, but which in truth proves not to be. In its workings, the guaranty is only a protection for the retailer in case of prosecution, the manufacturer or packer thereby guaranteeing to bear all liabilities of prosecution.

The activities of the national authorities in the enforcement of the Pure Food Law are confined to food products that enter into interstate commerce that are shipped from one State to another. Foods produced and consumed within a State are not subject to government inspection or analysis.

The last report of the Bureau of Chemistry of the United States Department of Agriculture shows the number of cases passed upon as violations of the Pure Food Law to have reached 2,879. This would indicate that the law has not yet put an end to attempts to defraud.

Some of the violations are about as gross as any that have ever occurred, showing the imperative need of strict pure food regulations. They cover practically all kinds of food products subject to adulteration. We mention a few of them.

A brand of olive oil was labeled "Extra Fine Olive Oil—Lucca, Italy. *Olio d'Olive Torricelli Brand—Marca De-*

positata." Analysis showed the product to be chiefly cottonseed oil.

A number of confectionery products under attractive names, appealing especially to children, are alleged to be adulterated because containing arsenic in quantities sufficient to be deleterious to health. In a number of instances candy is coated with shellac. Frequently the word maple is used in connection with the name, whereas the product may contain no maple whatever.

A product labeled "Delight Brand [design of a large red tomato] for Soup Tomato Pulp Made From Clippings and Trimmings" was found to consist in

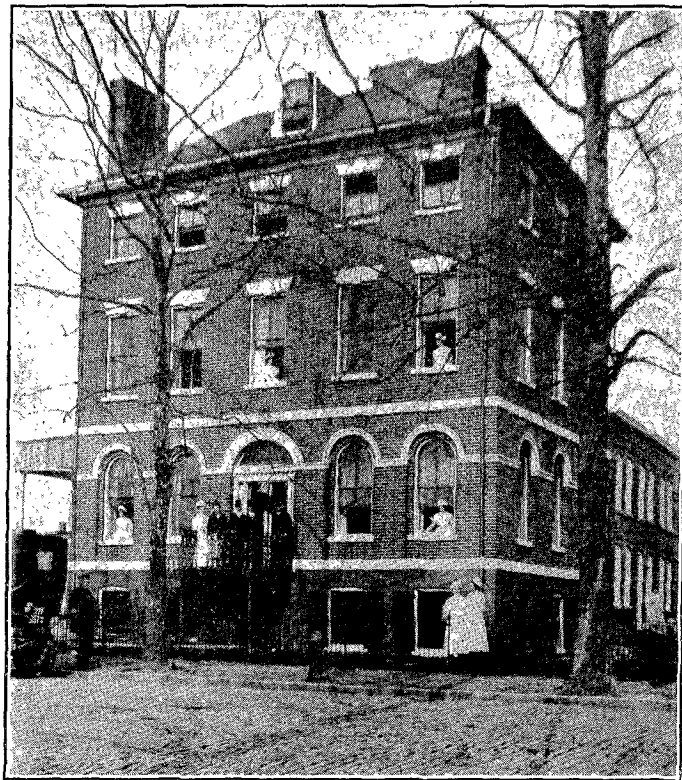
tic product made of ordinary wheat flour and artificially colored with a yellow coal-tar dye so as to resemble the appearance of egg, but containing practically no egg.

Several brands of "Lithia Water" and other mineral waters are found misbranded, their labels giving analyses showing valuable constituents, the number of which is exceeded by the list of diseases for which the water is recommended.

A so-called gelatin shipped to a manufacturer supposed to make a high grade ice cream is found to be hide glue.

Some brands of canned peas represented as being early June or green peas are found to be matured peas soaked. The word soaked was on the label in inconspicuous letters. A similar misrepresentation is found with several brands of canned Lima beans.

A widely advertised pepsin chewing gum, with the statements that it is "a delicious remedy for all forms of indigestion" and that each tablet contains sufficient pure pepsin to digest two thousand grams of food, is found by analysis to contain practically no pepsin. When three tablets of the gum, which, according to the statement of the



WASHINGTON (D. C.) SANITARIUM CITY HOSPITAL

whole or in part of a filthy and decomposed vegetable substance.

Several cases of adulteration and misbranding of evaporated and condensed milk are given, in which it is alleged the milk is below required standard, notwithstanding the guaranty label.

Frozen, dried, evaporated, and desiccated eggs in a number of instances were found to be wholly or in part filthy, putrid, and decomposed.

Tomato sauce, catchup, pulp, conserve, and paste are found in many instances to be so filthy with bacteria that they are condemned as unfit for food or as an ingredient of food.

Several brands of molasses, maple sirup, sorghum sirups, and drips, with fancy names and labels, are found under false names and descriptions.

Flavoring extracts and essential oils of a number of brands are found to be adulterated and misbranded, being colored with coal-tar dyes, and containing little or no true flavoring material.

A number of so-called remedies for various ailments fall under the ban of condemnation in that they are not what they are said to be, and cannot do what they claim to do.

Macaroni labeled to indicate that the product is of foreign manufacture, made of the highest grade of gluten flour, and with eggs, by patented hygienic mechanical method, is found to be a domes-

manufacturer, should contain about one-tenth gram of pepsin, were finely divided and substituted for the one-tenth gram of pepsin as per the U. S. P. assay for pepsin, the gum solution showed no effect whatever upon the egg albumen, while the pure pepsin dissolved the albumen almost completely.

Several brands of "unfermented grape juice" fail to meet their claims, in that, for one thing, they are fermented.

So-called temperance beers and temperance tonics come under the charge of misbranding simply because they are not temperance beers or temperance tonics.

A bottled water claiming medicinal properties of unusual value, with a label giving an almost exhaustless list of diseases that may be cured by the use of the water, was alleged to be adulterated "for the reason that the product contained an added deleterious ingredient which may render it injurious to health, to wit, excremental material of animal origin, and further in that it consisted of filthy, decomposed, and putrid animal substances."

Several brands of preserves, jams, and jellies were found to be falsely labeled, some containing more benzoate of soda than the label set forth, and some containing phosphoric acid in excess of the amount declared on the label. Others contained more glucose than the amount stated.

Contrary to the statements found on

the package of a malt breakfast food, it was found that the ingredients contained no barley, was not rich in malt, did not consist of "the choicest whole wheat, scientifically combined with the best barley and malt," and did not possess "all the virtues of malt."

Some hair tonics were found to be misbranded for the reason that the product did not do what the label said it would do.

A "Walnut Oil" hair color restorer said to be "Nature's Own Remedy, Simplest and Best on Earth. . . . Price, One Dollar. The Only Hair Dye on Earth Made From Pure Vegetables and Oils. . . . A Strictly Vegetable Remedy," was found misbranded because in truth and in fact it contained no walnut oil and was not made from vegetables and oils.

Several instances of adulteration of ice cream are given, with findings in some cases of conditions that rendered the product unwholesome because of the large number of bacteria. Some ice cream cones are also found to be misrepresented, containing boric acid, and being artificially colored.

Various beauty preparations, such as lotions and freckle ointments, come under the list of condemnation for claiming to contain nothing harmful, or to be absolutely harmless, whereas they are harmful.

Several so-called drug habit cures fall under condemnation in that their claims are false and misleading, the articles containing alcohol and morphine in different quantities or proportions than stated on the labels.

Shredded coconut so rancid as to be unfit for food finds condemnation.

A shipment of twenty-six tierces of butter was condemned, some of it being so rancid that the decision was rendered that it be marked "Moldy grease not to be used for food purposes."

In a number of cases rice was found mislabeled, the product being an inferior one and coated with glucose and talc. One brand labeled "Fancy Head Rice" consisted almost entirely of broken rice usually classed as about number two screenings.

A number of convictions were for short weight, the difference in some instances being ten per cent or more between the actual contents of the package and what was stated on the label.

This all goes to show that the individual purchaser of goods must still be guarded in his selections. Care on the part of consumers to ascertain what goods are really reliable and to purchase only such will perhaps do most toward bringing about the needed reform.

L. A. H.

A MISSIONARY who had spent twenty-five years in foreign fields returned to this country on furlough. When he went back to his mission station, his co-workers asked him what impressed him most during his visit to the homeland. He had traveled a great deal and noticed many improvements, but he replied, "The thing that impressed me most, and still weighs heavily upon my heart, is the absence of the family altar in American homes."

News and Miscellany

Notes and clippings from the daily and weekly press

—The wedding of Miss Eleanor Randolph Wilson, youngest daughter of the President, and Secretary of the Treasury William Gibbs McAdoo, will take place at the White House in Washington, D. C., May 7.

—Labor troubles are assuming critical proportions in St. Petersburg, Russia. More than 600,000 men are out of work. By order of the government, the principal factories of the city have shut down and declared a lockout.

—A new island, about 100 feet high and five miles in circumference, was born in the Bonin group during the recent activity of the Fuji volcanic system. The Bonin group lies off the Japan coast due south of Yokohama.

—The national Senate has passed the House bill directing the Interstate Commerce Commission and the Secretary of the Treasury to promulgate regulations for keeping in sanitary condition all interstate passenger cars. Surgeons of the Public Health Service are authorized to enter cars at any time to enforce the regulations.

—Two hundred graves of Chinese in the cemetery near Cynwyd, Cook Co., Ill., were decorated recently with roast pig, chicken, rice, and wine, in accordance with the ancient Chinese rite for the dead. Incense was burned at the head of each grave, while at the foot prayers, written on small paper squares, were consumed in bonfires.

—Between January 1 and April 1 thirty-eight aviators in all parts of the world lost their lives. The United States, with five killed, stands fourth on the list, which France heads, with ten dead. Germany lost eight in the same period, Great Britain seven, Turkey three, and Chile, Spain, Argentina, Switzerland, and Italy one each.

—By a majority of eighty, an amendment for the rejection of the Home Rule Bill was defeated in the House of Commons on April 6, and without division the bill was given for the third time its second reading in the House. An interval of some weeks will now elapse for the suggestion stage, but the bill will reach the Lords early in May, and probably will be on the statute book by June.

—The Department of Commerce made a statement recently that notwithstanding the ravages of civil war which has been raging in Mexico more or less for the last five years, the foreign trade of that republic in 1913 amounted to \$248,000,000. Of this amount \$150,000,000 represented exports and \$98,000,000 imports. The United States took seventy-seven per cent of the exports, and supplied fifty per cent of the imports. Greatly increased exports of crude mineral oil, somewhat increased exports of cattle and coffee, and diminished exports of rubber and metallic minerals from Mexico during the last year are conspicuous features of the report.

—Queen Eleanore of Bulgaria, who some time ago declared her intention of visiting the United States, has decided to leave the Bulgarian capital in the latter part of May. Queen Eleanore will be the first reigning queen to visit the United States. She intends to make a study of the institutions and of the people of America, in which she has always been greatly interested.

—Plans for a defense conference of Great Britain and her dominions are rapidly assuming form, and will be complete when the consent of Canada is gained. Australia and New Zealand have already announced their desire for such a conference, and since the problem of the Pacific will be the chief topic considered by the meeting, it is believed that Canada will join the other dominions.

—The annual report of the Children's Bureau at Washington, a branch of the Department of Labor, makes the startling statement that 300,000 infants under a year old died in the United States during the year 1913. To say the least, the thought is pathetic and tragical. This frightful waste of child life is due, Miss Julia Lathrop, the clerk of the bureau, declares, "solely to individual and civic neglect."

—Tuberculosis has a little more than doubled in France since 1887, due largely to intemperance, according to Henry Schmidt, who is one of the leading figures of the temperance movement in that country. Infant mortality in Normandy, where women drink excessively, is just double what it is in the temperate department of Gers, where the people are sober. Infantile mortality is at the highest in those districts where absinth drinking is prevalent.

—Thirty-three United States senators are to be elected this year by direct vote of the people in the first general test of the Seventeenth Amendment to the Constitution. Primary elections and conventions for the nomination of various candidates already have been held in some States, and will continue throughout the country for several months preliminary to the general elections next fall. Terms of thirty-one present members of the Senate expire March 3 next, and in addition successors must be chosen to the late Senator Johnston of Alabama and the late Senator Bacon of Georgia.

—The liquor interests were dealt a staggering blow in Illinois on Tuesday, April 7. Nearly 1,000 saloons were put out of business, and some sixteen counties were added to the dry list. A majority of the counties of Illinois are now antialcohol territory. The dries did not lose a single place that was in dry territory before the election, but the liquor interests lost about sixteen counties and nearly 1,000 saloons. The activity of the women in this contest was very manifest, and the ballots of the women undoubtedly caused the defeat of the wets in many places. The next move of the antialcohol forces will be on Chicago. A large, carefully selected delegated meeting has been called. Plans are being formulated for a year of educational work to prepare for the election contest in April, 1915.

—Communication was held recently between the wireless station at Nauen, Germany, and one at Windhoek, Cape of Good Hope, South Africa, the messages passed being clear and distinct. The distance between the two points is approximately 6,000 miles.

—To what extent legislation in behalf of children is needed is revealed by the most recent census report, which brings out the fact that nearly 2,000,000 children between the ages of ten and sixteen are at work in the United States. And these figures do not take into account those who are under ten years of age and who are employed in canneries, harmful agricultural pursuits under *padrone* supervision, factories, mines, street trades, and other places.

—The "Carnegie," the nonmagnetic vessel that completed last autumn a four-year tour of the earth in the interests of the Carnegie Institution in Washington, will sail in June for the coast of Norway, and will spend the summer on the North Atlantic Ocean. In 1915 the vessel will go south, sail through the Panama Canal, and conduct a magnetic exploration of the Southern Pacific Ocean, concerning which, from a magnetic standpoint, little is known.

—Dowager Empress Haruko of Japan, widow of the late Emperor Mutsuhito, died on April 9. She was born May 28, 1850, and was the daughter of a nobleman. In 1869 she married the late emperor and was declared empress. Haruko by the side of her husband passed through the troubled period of the transformation of Japan at the beginning of Mutsuhito's reign. She saw the opening of the country to foreign commerce, its departure from Old World customs and its adoption of Western civilization.

—Mrs. Lillian M. N. Stevens, who succeeded Miss Frances Willard in 1898 as head of the National Woman's Christian Temperance Union, died at Portland, Maine, April 6, 1914. She was born at Dover, Maine, March 1, 1844, and was a teacher before her marriage to Michael Stevens, who survives her. Forty years ago she assisted in organizing the Maine Woman's Christian Temperance Union, later becoming its president. She became vice president of the national organization in 1894, and she was vice president at large of the world's organization, presiding at the session in Brooklyn last year.

—The money spent by the United States on its post office includes, as its largest item, the railroad transportation of mail, \$47,393,206.30. Compensation to assistant postmasters and post-office clerks totaled \$45,785,826.34. Rural delivery costs a little more than \$45,000,000; city delivery, something more than \$36,000,000; compensation to postmasters, \$29,000,000; railway mail clerks, \$23,000,000; star routes, \$7,000,000; and so on down through a long list of expenditures that include everything from \$200,000 worth of wrapping twine and \$283,000 worth of mail bags. The manufacture of postage stamps costs \$687,000, and the manufacture of postal cards costs \$272,000. Special delivery service costs \$1,675,000. Mail transportation in Alaska is listed as a separate item, at \$231,000.

—George Westinghouse, engineer and inventor of the air brake that "has saved more lives than Napoleon lost in all his battles," died of heart disease at his home in New York City on March 12. He was born in the village of Central Bridge, near Schenectady, N. Y., on October 6, 1846.

—The minister of marine announced in the chamber of deputies March 19 that the Greek naval program provided for three dreadnaught battleships, one of which is now under construction, three armored cruisers, and a number of lighter craft. He declared that Greece is prepared at all costs to maintain the supremacy of the sea won in the recent Balkan war.

—What will probably be the government's largest and most elaborate individual exhibit at the Panama Exposition at San Francisco in 1915 is a model of the Panama Canal more than 500 feet long. From this model, it is said, the visitor will be able to get a clearer and more comprehensive idea of the canal and of its workings than by actual visit to the canal itself. The canal commission will be allowed \$60,000 of the \$500,000 federal appropriation for the fair.

—The total number of banks in the new regional reserve system, the total capital and surplus of these banks, and the number of banks in each district, are shown in the following table:—

CITIES	NO. BANKS & TRUST COS.	CAPITAL & SURPLUS
Boston	446	\$ 165,529,010
New York	479	344,793,437
Philadelphia	801	216,550,213
Cleveland	726	193,697,258
Richmond	484	109,054,683
Atlanta	382	78,379,663
Chicago	999	219,198,760
St. Louis	445	103,655,397
Minneapolis	687	78,381,081
Kansas City	838	93,248,612
Dallas	732	93,901,523
San Francisco...	529	135,258,732
Totals	7,548	\$1,831,648,369

—Queen Ena of Spain is the best-dressed royal lady of Europe, according to a Belgian journal which has made careful inquiries as to the amount spent annually by the various queens on their toilets. As a result of the investigation it was declared today that she buys all her gowns in Paris and pays to the great firms of the Rue de la Paix annually an average of \$40,000. The German empress, who patronizes only Berlin dress-makers, spends nearly \$20,000 yearly for her clothes. An equal amount is spent by the czarina, who in private life dresses very simply, but goes in for expensive robes for state and festival occasions. The same sum represents the cost of Madame Poincare's wardrobe. Queen Helena of Italy spends about \$16,000 a year, while the dress budget of Queen Elizabeth of Belgium does not exceed \$10,000. Queen Wilhelmina of Holland dresses still more modestly, and spends only about \$3,500 a year. Queen Mary of England holds the economy record. All her dresses, with the exception of those for state occasions, are made at home under her own supervision and with her cooperation. The newspaper confesses its inability even to guess at the amount she spends.

—Discovery of a specific serum for the treatment of lobar pneumonia was announced recently by the Rockefeller Institute for Medical Research. In a statement sent to physicians the institute announces that it is prepared to treat patients suffering from the disease in acute form. Results of experiments indicate the efficiency of the discovery in lowering the mortality from this malady.

NOTICES AND APPOINTMENTS	
Camp Meetings	
COLUMBIA UNION	
New Jersey, Camden	June 25 to July 5
Western Pennsylvania, Homestead Park, Pittsburgh	June 11-21
EASTERN CANADIAN	
Quebec, South Stukely	June 13-24
LAKE UNION	
East Michigan, Orion	June 11-21
NORTHERN UNION	
North Dakota, Jamestown.....	June 22-28
Iowa, Des Moines	May 28 to June 7
NORTH PACIFIC UNION	
Southern Oregon, Roseburg, 1164 Military St.	May 14-25
Southern Idaho, Weiser.....	May 28 to June 7
SOUTHERN UNION	
Tennessee River	July 10-20
Mississippi	July 23 to Aug. 2
Louisiana	July 31 to Aug. 9
Alabama	Aug. 7-17
Kentucky	Aug. 20-30

Iowa Conference
THE fifty-first session of the Iowa Conference of Seventh-day Adventists will be held in connection with the camp meeting at Des Moines, Iowa, May 28 to June 7, 1914. Conference officers will be elected, and such plans and recommendations adopted as the conference may deem advisable for the furtherance of its work. Each church is earnestly requested to select and report to the conference secretary a full list of its accredited delegates. The first meeting of the conference will be held Friday morning, May 29, at 9 A. M. Let all delegates be present to report at the roll call of the opening meeting of the conference.
A. R. OGDEN, *President*;
MRS. FLORA V. DORCAS, *Secretary*.

Iowa Camp Meeting
THE annual camp meeting of Seventh-day Adventists will be held at Des Moines, Iowa, at the State fair grounds, May 28 to June 7, 1914. All Seventh-day Adventist believers and friends in the State of Iowa are invited to this annual gathering. Bring your friends and neighbors with you that they may also enjoy this spiritual feast. Not many more such opportunities will be offered. Let us improve this one.
A. R. OGDEN, *President*.

Iowa Conference Association
THE regular meeting of the Iowa Conference Association of Seventh-day Adventists will be held in connection with the annual conference and camp meeting of that denomination, at the State fair grounds, Des Moines, Iowa. This association is the legal corporation of the Iowa Conference of Seventh-day Adventists. Officers will be elected, and such other business transacted as may properly come before the association. The first meeting is called at 10 A. M., Tuesday, June 2, 1914.
A. R. OGDEN, *President*;
A. L. BAYLEY, *Secretary*.

Southern Idaho Conference

NOTICE is hereby given that the seventh annual session of the Southern Idaho Conference of Seventh-day Adventists will be held at Weiser, Idaho, in connection with the annual camp meeting, May 28 to June 7, 1914, for the election of officers and the transaction of any other business that may come before the conference.

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

Southern Idaho Conference Association

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

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

Western Oregon Conference Association

THE Western Oregon Conference Association of Seventh-day Adventists (a legal corporation) is hereby called to meet, in regular annual session, on the camp ground in Forest Grove, Oregon, Thursday, May 28, 1914, at 10 A. M., for the purpose of electing a board of five trustees, whose offices shall continue for one year, or thereafter until their successors are elected and qualified, and of transacting such other business as the constituency may desire.

By order of the board of trustees.

H. W. COTTRELL, *President*;
C. E. OLCOTT, *Secretary*.

Address Wanted

ANY one knowing the whereabouts of L. R. Rennells will confer a favor by informing Rosa L. Stone, 2705 West Main St., Richmond, Va.

Obituaries

EWING.—Sister Susan Ewing was born near Petersburg, S. C., in the year 1827, and died Aug. 9, 1913, at her home in Galena, Kans. She was an earnest Christian, and her life was spent in faithful service to the Lord. She fell asleep in the hope of meeting her Saviour and her loved ones in the resurrection morning.

MRS. LIDA B. TROWBRIDGE.

FELLOWS.—Mrs. Dora Benton Fellows, for twenty-eight years a member and faithful worker in the Seventh-day Adventist Church, died at Alhambra, Cal., March 22, 1914, at the age of 75 years, 3 months, and 8 days. She rests from her long labors, leaving the influence of her earnest Christian life as a legacy to her loved ones.

B. E. FULLMER.

HETTRICH.—Brother John Hettrich died suddenly while out canvassing for magazines, on March 26, 1914. He spent several years in Brazil at his own expense, helping to start the work there. He also paid a double tithe, and made frequent and liberal gifts to the cause of God. We laid him to rest in the Palma Sola cemetery, Florida, to await the Master's call.

A. L. GREGORY.

THOMAS.—Died, in her seventy-ninth year, Mrs. Rosannah Thomas, at Seattle, Wash., March 21, 1914. She was the mother of twelve children, nine of whom survive. Sister Thomas accepted the truths of the third angel's message about six years ago, and died in the hope of a soon-coming Saviour. She now rests beside her husband in the cemetery at What Cheer, Iowa.

J. F. PIPER.

WALKER.—Josie Lenora Patrick was born near Arcadia, Fla., July 4, 1867, and died at Ft. Ogden, Fla., Feb. 13, 1914. She was united in marriage to J. C. Walker, April 12, 1883. About five years ago Sister Walker accepted the third angel's message, and was faithful to the end. She leaves a companion, five sons, and three daughters to mourn their loss. Words of comfort were spoken by the writer, from 1 Thess. 4:13-18, to a large company of sympathizing friends and neighbors.

J. L. SEULER.

KISTLER.—Mrs. Anna P. Kistler was born at Rochester, N. Y., March 28, 1841. She was married to Henry B. Kistler Feb. 13, 1872. Sister Kistler was a resident of Ottawa, Ill., for nearly fifty years, and there she fell asleep March 21, 1914. The deceased had a hopeful, cheerful disposition, and cherished the hope of the soon return of our Lord and Master. Words of consolation, based upon the fourteenth chapter of John, were spoken at the funeral service by the writer.

J. C. HARRIS.

Another Worker Fallen

ELDER RODNEY GEORGE STRINGER was born Nov. 14, 1851, at Lapeer, Mich., and was a resident of that vicinity during the early years of his life. In his youthful days, he and his parents, under the labors of some of the early pioneers of the third angel's message, accepted the Sabbath truths and rejoiced in the hope of a soon-coming Saviour. He was a student of the Battle Creek College in its infancy. In 1891 he was married to Miss Carrie Sanborn, a resident of his native town and also a student in the same school. Soon after their marriage they disposed of their possessions and gave their lives unreservedly as self-supporting missionaries in the Lord's work. After taking some preparatory work in a General Conference school at Battle Creek, under advice and counsel of the Foreign Mission Board they went to the South Pacific islands. The trip to these distant islands was made on the second voyage of our missionary brigantine the "Pitcairn," starting from San Francisco in June, 1894. The island of Pitcairn and islands of the Society group were visited in the three months' trip which brought them to Rurutu, one of the Tubuai group, a French possession, and their chosen place of labor. Frequently they were without any communication whatever with other parts of the world for months at a time. This made the four years spent there strictly an isolated life. The life of sacrifice, his care for the sick and suffering, and his own manner of life won for him the confidence and love of those for whom he labored, and he was looked to by the inhabitants of the island as their foster parent and physician. Over eight years were spent in these and other islands of the South Seas, when on account of failing health they returned to the homeland, in the year 1902, and have since resided in Florida. For nearly eight years Elder Stringer has been an invalid. Many times during his last days he expressed a desire to be at rest from sickness and pain, feeling that it would be a blessing quietly to sleep, a moment as it were, until the sleeping saints are called forth, and then with the faithful of all ages and with loved ones be gathered home to Father's house, in the land where the inhabitants will not say, "I am sick." At his home near Orlando, Sabbath morning, March 28, 1914, he quietly and peacefully fell asleep. The remains were carried to Bartow, Fla., for interment, and at that place the funeral service was conducted by the writer. "I have fought a good fight. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing," formed the basis of comforting words addressed to those assembled at the funeral. His wife and a large circle of friends and relatives are left to mourn their loss, but not without hope.

W. H. HECKMAN.

PEART.—Ellen Green Peart was born at the old homestead in Mont Rose, parish of Manchester, Jamaica, British West Indies, Feb. 28, 1844, and died at the same place Feb. 20, 1914, after a short illness. Had mother lived eight days more, she would have fulfilled her threescore years and ten. She was an earnest Christian all her life, and accepted present truth through the efforts of the writer in 1901. From that time until her death she was faithful to the principles of the third angel's message, and died believing in the soon coming of her Redeemer. Mother was married Nov. 5, 1865. Her companion, ten children, two brothers, three sisters, and many other relatives are left to mourn. We sorrow, but not as do those who have no hope.

A. G. PEART.

OLIVER.—Veta Gladys, daughter of Elder F. M. and Nora C. Oliver, was born in Pomeroy, Wash., Dec. 31, 1902. Most of her life was spent there, except when her parents were at other places where the father was conducting meetings. Veta was never a rugged child, and yet seemed to have fair health. She was taken sick about Christmas, 1913, and although all possible was done for her, she grew worse, and died at College Place, Wash., Feb. 18, 1914. She was taken by her parents to Pomeroy for burial. The funeral services were conducted by the writer, words of consolation being spoken from Isa. 61:1-3. This was a hard blow to the parents, but they hope to meet their loved one in the soon-coming kingdom.

W. F. MARTIN.

STYCH.—Mrs. Emma Stych was born in New York City, June 2, 1853, and died at Formosa, Fla., Feb. 7, 1914. When six years of age, she was taken by her parents, Richard and Elizabeth Kelly, to the Isle of Man, their native home. In 1879 she was married to William Stych, and two years later they came to the United States, settling in Muskegon, Mich. Four children were born to them, two of whom are still living. Sister Stych accepted the truths of the third angel's message under the labors of Elder Frank Carr, at Muskegon, Mich., thirty years ago, and remained a devoted Christian Sabbath keeper to the end. She leaves to mourn their loss her companion, one brother, one son, and one daughter, the wife of Elder L. T. Crisler, besides other relatives and a large circle of friends. Words of comfort were spoken by the writer.

W. H. HECKMAN.

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WASHINGTON, D. C., APRIL 30, 1914

CONTENTS

GENERAL ARTICLES

Priest or Pastor? <i>F. D. Starr</i>	3
Early Counsels on Medical Work—No. 5, <i>Mrs. E. G. White</i>	3
Self-Forgetfulness, <i>Eliza H. Morton</i>	4
Does the History of Turkey and Egypt Since 1798 Fulfill the Prophecy of Dan. 11:40-44?—No. 25, <i>A. G. Daniells</i> ..	5
How Shall I Spend Vacation? <i>V. O. Cole</i> ..	5

EDITORIAL

The Changing Emphasis — The People and the Saloon — General Conference Committee Actions — Will Puritanism Ever Return?	7-10
---	------

THE WORLD-WIDE FIELD	10-12
HOME AND HEALTH	13, 14
THE FIELD WORK	14-16
MISSIONARY VOLUNTEER DEPARTMENT ..	16, 17
PUBLISHING DEPARTMENT	17
MEDICAL MISSIONARY DEPARTMENT	18-20
NEWS AND MISCELLANY	20, 21
MISCELLANEOUS	21, 22

WE have received with sadness the notice of the death, at Nîmes, France, on the sixth of April, of Sister Rachel Tieche, wife of Elder Leon Tieche, president of the Latin Union Conference. Our sympathy is with the family in this affliction.

Two workers from Europe were booked to sail April 14 for Africa,—a Brother Matter, of Germany, and Miss Barho, a trained nurse, of the Friedensau Sanitarium, to join the staff of workers in the Victoria Nyanza Mission, Central Africa.

HUBERT SPARROW, who went to assist at Tsungwesi Mission in the absence of Brother and Sister Jewell, writes that they now have nearly one hundred students in attendance, making it necessary for two students to assist him in the school work. This is certainly very encouraging.

FROM the *South African Missionary* we learn that Brother M. C. Sturdevant was taken very ill February 21, and was removed to the hospital at Umtala, where he could have the best medical attention available. Although still very sick, the report closes with a word of encouragement in reference to his condition.

WE know that the serious news from Mexico will lead many of our brethren to feel anxious concerning our missionaries in that country. The General Conference has received no word direct from Mexico City, where our headquarters is located. Doubtless private telegrams are not accepted. It is considered probable that most of our workers were in Mexico City when the recent crisis came, our workers there having felt all along the necessity of being watchful and of

taking every precaution, though loath to leave the field. Whether they are leaving with other foreigners at the present time, or feel it safe to remain, we shall learn in due time. We are sure the prayers of our brethren will ascend in their behalf especially, and in behalf of all involved in the calamities that come with war. In a letter just received by the Mission Board, Prof. G. W. Caviness wrote: "The work is onward in many respects. More literature is being scattered, more people are accepting the truth, and every one here is full of courage. What has not been done in peaceful times will have to be done in troublous times. The message must go forward. We still believe that He whose message we carry will arrange matters so that the work will go on with mighty power until the honest hearted in this land have heard the call."

Please Note

WE request that any one sending money either to the Mexican Publishing House or to the Mexican Mission, should send it, not by postal money order, but by draft, or via the General Conference Office. Difficulty is experienced in cashing money orders. At this writing (March 30) Brother Meyer has a money order for one hundred dollars which he has not been able to cash. Also we are allowed only two dollars for one in exchange on money orders, while we obtain three for one on drafts. Will the brethren in Texas, New Mexico, Arizona, and Southern California, especially notice this in their dealings with Mexico?

G. W. CAVINESS.

A Temperance Worker Fallen

ALL our readers who have met or have ever heard Mrs. Lillian M. N. Stevens will read with sorrow the news of her death. In the passing of this noble woman from the field of this world's activities, the temperance cause in America—and in the world—loses one of its most ardent supporters and most able advocates. Not many weeks ago we had the privilege and the pleasure of listening to a short but stirring address from the lips of Mrs. Stevens on the steps of the national Capitol in behalf of an amendment to the national Constitution prohibiting the manufacture and sale of alcoholic beverages in the United States. It was on the occasion of the presentation of bills in both houses of Congress looking to the accomplishment of that amendment. The presentation to Congress on that day of a living petition of several thousand earnest Christian men and women could not fail to impress the national legislators with the importance of the request then being made and the intense earnestness of those who were making it. It was a sight such as no Congress had ever before witnessed. It was an indication of the deeper zeal and intensity that have taken hold of the American people in the matter of temperance reform. It might not be too much to say that it was a prophecy of a time soon to be when the national government will make liquor an outlaw, as some of the States have already done.

It is cause for deep regret that such noble, self-sacrificing souls as Miss Willard and Mrs. Stevens could not live to see the nation, as a nation, espouse the

cause to which they had given their lives. Mrs. Stevens was born in Dover, Maine, March 1, 1844, and died in Portland, Maine, April 6, 1914. The cause to which she had consecrated her life is a branch of the work to which we have dedicated ours, and we assure her co-workers of our undying interest in and devotion to the cause which meant so much to her and means so much to them.

By letter from Elder J. W. Westphal, president of the South American Union Conference, we learn that some new appointments were made in that field as the result of the recent union conference session in Uruguay. Elder I. G. and Mrs. Knight, formerly of Argentina, were invited to Ecuador, Elder Knight taking the superintendency of the Ecuador Mission. Elder W. R. Pohle, of Peru, takes the superintendency of the Bolivia Mission, releasing Brother F. A. Stahl, whose full time is demanded by the work among the Indians in the Lake Titicaca Indian mission. The new Northwest Mission field, under the union conference, was named the Union Inca Mission. Elder E. L. Maxwell is superintendent of the union mission, which includes Ecuador, Peru, and Bolivia, and is also superintendent of Peru, being the only ordained minister at present in all Peru, with its four millions of people.

WE learn from Europe that the division committee has recently divided the Egyptian mission into two fields,—the Lower and Upper Egyptian Missions, the former consisting of Lower Egypt, the latter of Middle Egypt and the Egyptian Sudan. Brother George Keough remains in charge of Upper Egypt, while Brother W. C. Ising, formerly of Syria, is appointed to the superintendency of Lower Egypt. Brother H. Erzberger takes the superintendency of the Syrian Mission. Brother Erzberger is the son of Elder J. Erzberger, one of the earliest representatives of the message in Europe. He it was who came to the United States in 1869 as a messenger from a little band of Sabbath keepers in Switzerland, inviting the General Conference to send a worker to Europe. Father Erzberger is still engaged in the work in Germany and Switzerland.

WITH the handing of passports to United States Chargé d'Affaires Nelson O'Shaughnessy by the Mexican government and the handing of passports to Mexican Chargé d'Affaires Senor Don A. Algara by the Washington government, on April 23, diplomatic relations between the two governments were suspended. While this exchange of passports is not a declaration of war, it seems almost certain that such a declaration by these two governments will have been made before this issue of the REVIEW reaches its readers, and that actual war, with all its sad and terrible consequences, will be in operation. The occupation of Vera Cruz by the forces of the United States is generally looked upon by the various factions in Mexico as an act of war, and efforts are being made to cement these factions into one united force to oppose the United States. We should pray that the hand of God may overrule in this matter, and his will be done.