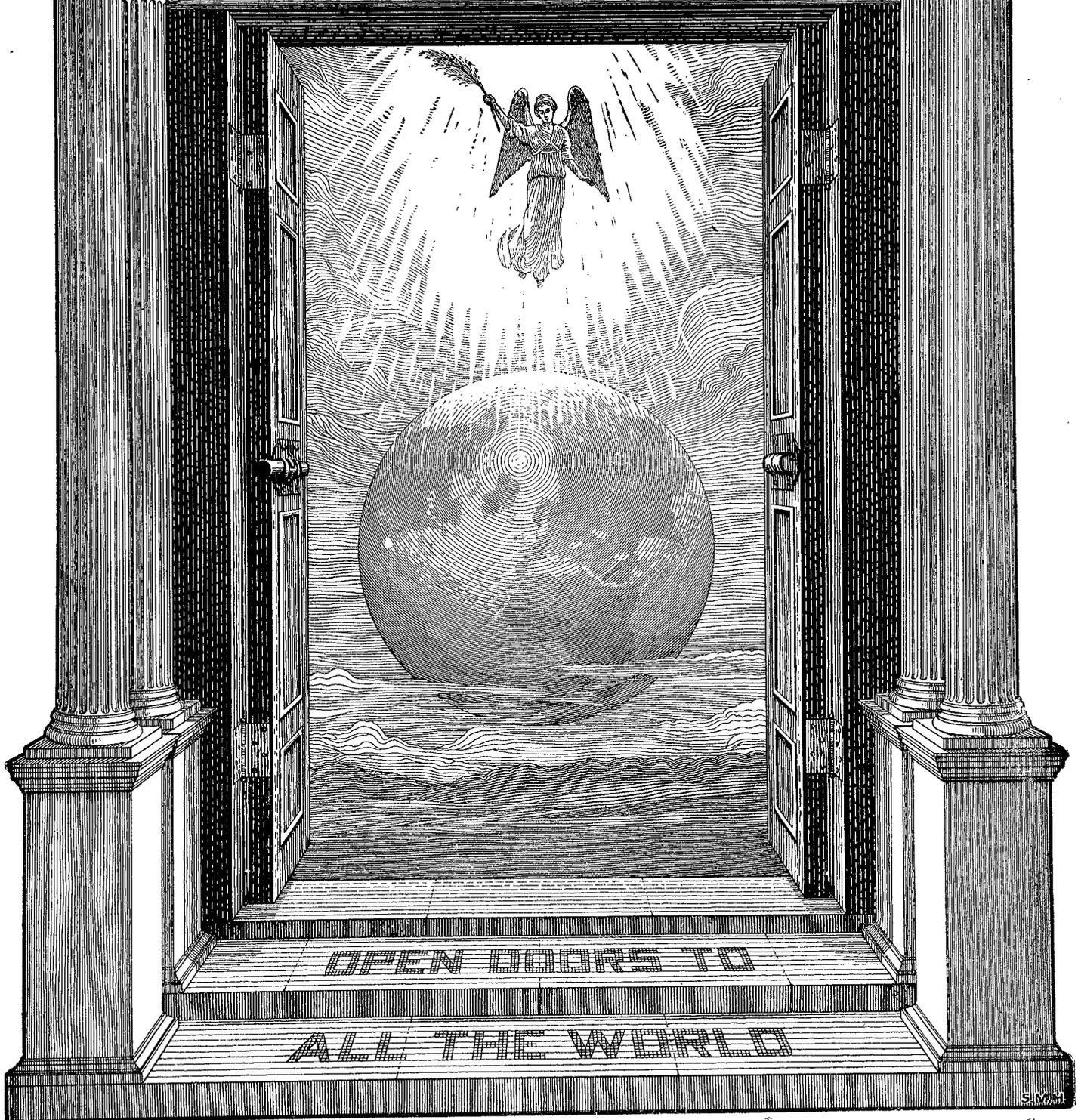


THE ADVENT SABBATH  
**REVIEW AND HERALD**

THE  
**EVERLASTING GOSPEL**



## THE WORK AND THE WORKERS

GET the June or "Antitobacco" and "Swat the Flies" number of *Life and Health*, just off the press.

BROTHER S. A. RUSKJER, missionary secretary of the Minnesota Conference, writes: "I am getting a good force of Minnesota workers for the magazines this season. Our aim: \$8,000 worth of magazines sold in Minnesota during 1914."

TWELVE great tobacco-destroying articles in the June number of *Life and Health*. Facts, figures, pictures, poetry — every argument necessary to put King Tobacco out of business! Send \$2.00 for 50 or \$1.00 for 20 copies today. Will sell "like hot cakes."

REAR ADMIRAL GEORGE W. BAIRD, U. S. N., retired, believes in and circulates both *Liberty* and the *Protestant*. Commenting on the last-named magazine, he says: "The *Protestant Magazine*, the best Protestant paper ever printed!" Other prominent army and navy men are also friends and well-wishers to these magazines.

MR. J. W. WHITELEY, provincial organizer of the Grand Orange Lodge of British Columbia, writes: "I am a regular subscriber to the *Protestant Magazine*, and take pleasure in recommending a periodical that is run along the lines of a sane, sound, and clear-cut evangelical Protestantism. I have found the articles that it contains to be thoroughly reliable, and have been able to use many of them in connection with my work. A dollar invested in a year's subscription is money well spent."

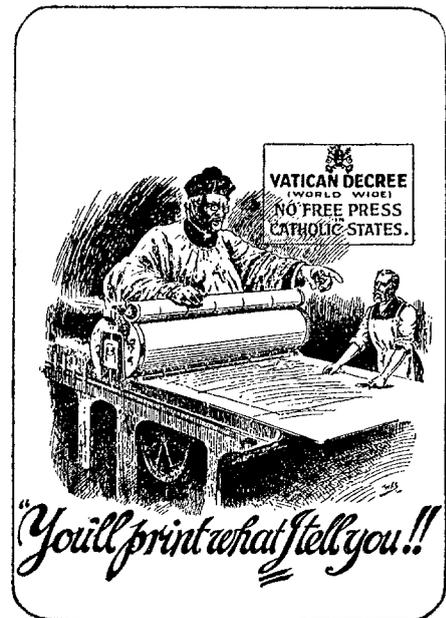
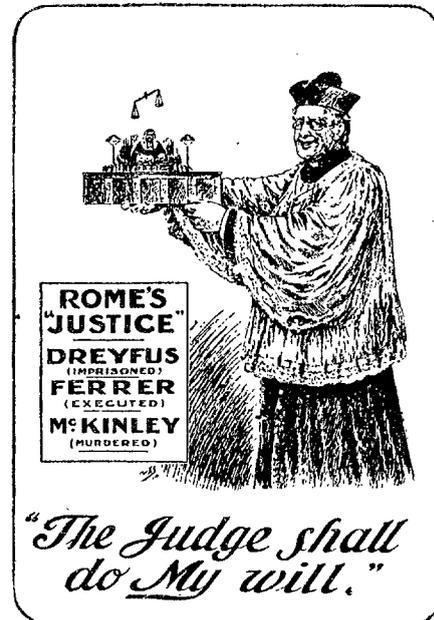
REV. S. J. LEE, rector of St. James Protestant Episcopal Church, San Francisco, Cal., writes: "I have received a sample copy of the *Protestant Magazine*, February issue. Please find inclosed \$1.00 for a year's subscription, beginning with the January issue. Probably more subscriptions will follow as the copies are submitted to some of my people. Yours faithfully." Every clergyman in America should receive the February number, containing Dr. McKim's great speech at the Protestant mass meeting in Washington, D. C.

THE three-color cover design of the June *Life and Health* shows a boating party in mountainous Bohemian Switzerland—a thing of beauty. Note these antitobacco articles: "Cigarettes a Cause of Crime;" "Burning Up the Bread;" "The Tobacco Habit" (symposium); "The Cigarette and Physical and Mental Decadence;" "Price of the Cigarette Habit;" "Alcohol and Tobacco" (by Luther Burbank); "The Boy and the Cigarette" (two-page poem, illustrated); "Chewing the Rag" (a real incident); "The Cost of Tobacco;" "Narcotics Versus Longevity;" "Mental Effect of Tobacco;" "Tobacco and the Blood Vessels." Other features: "Healthful Cookery," "The Plague of Flies," "Questions and Answers," etc. Send \$2.00 for 50 or \$1.00 for 20 copies today. Others order 1,000 copies at a time. why not YOU? Only \$40.00, and sell for \$100.00, profit on 1,000 being \$60.00.

THE secretary of the Chicago Church Federation Council recently sent a post card to 650 Protestant clergymen of that city, on which was printed the following: "Write to Washington, D. C., for a copy

of the February issue of the *Protestant Magazine*, containing an account of the Great Protest Meeting held there Dec. 14, 1913." What ought we to do with this magazine?

# WHAT HOME RULE MEANS!



From the "Churchman's Magazine" (London), April, 1914

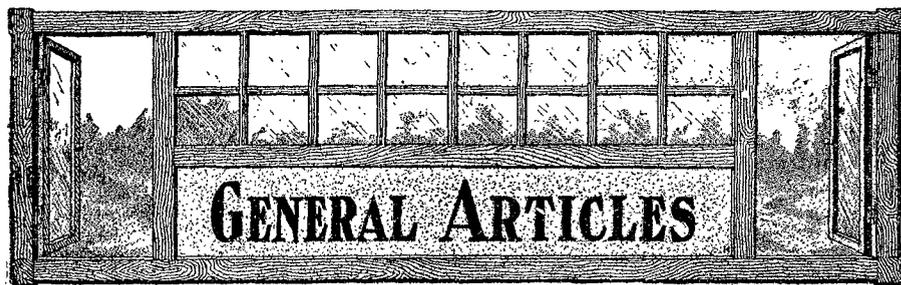
## One of the Four Pages in the "Picture Section" of the May Number of the "Protestant Magazine"

Speaking of this great "Roman Mobs," "Bible Burning," "Home Rule," "Government Chaplains," and "Toleration in Maryland" number, Pastor G. W. Anglebarger, of Denver, Colo., writes: "We are very glad for the May number of the *Protestant Magazine*, containing the splendid account of the Spurgeon kidnaping. We are going to use a big lot of this number here in Denver. I heard Mr. Spurgeon lecture here, and I also visited him in St. Luke's Hospital after he had fallen into the hands of the mob, and I wish to say that he is a Christian gentleman. When lying upon his bed, after the cruel beating and treatment he had received, he said, when greeting me: 'This had to happen to open the eyes of the people.'" **FILL YOUR COMMUNITY WITH THIS "FREE SPEECH" NUMBER. BUY 50 for \$2.00 or 20 for \$1.00, AND SCATTER OR SELL THEM EVERYWHERE. ALSO SEND THIS MAGAZINE FOR SIX MONTHS TO TEN FRIENDS (\$3.00) OR TO FIVE FRIENDS (\$1.50) BEGINNING WITH THE FEBRUARY OR "GREAT PROTESTANT MASS MEETING" AND "ROMAN MASK PUT ON AGAIN" NUMBER.** The March, April, and May numbers speak for themselves. The June number will tell HOW AND WHY MR. SULZER WAS DRIVEN FROM THE GOVERNOR'S CHAIR OF NEW YORK STATE BY THE ROMAN HIERARCHY. The July number will be equally interesting. **CIRCULATE THESE SIX GREAT NUMBERS.** Address your tract society, or the *Protestant Magazine*, Washington, D. C.

# The Advent HOLY BIBLE **REVIEW** **HERALD** AND SABBATH

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

VOL. 91 TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 14, 1914 No. 20



## Early Counsels on Medical Work—No. 7

### Principles Underlying Sanitarium Work\*

MRS. E. G. WHITE

IN former numbers of "Testimonies for the Church," I have spoken of the importance of Seventh-day Adventists establishing an institution for the benefit of the sick, especially for the suffering and sick among us. I have spoken of the ability of our people, in point of means, to do this; and have urged that, in view of the importance of this branch of the great work of preparation to meet the Lord with gladness of heart, our people should feel themselves called upon, according to their ability, to put a portion of their means into such an institution. . . .

I had taken great interest in the health reform, and had high hopes of the prosperity of the Health Institute. I felt, as no other one could feel, the responsibility of speaking to my brethren and sisters in the name of the Lord concerning this institution and their duty to furnish necessary means, and I watched the progress of the work with intense interest and anxiety. When I saw those who managed and directed, running into the dangers shown me, of which I had warned them in public, and also in private conversation and letters, a terrible burden came upon me. That which had been shown me as a place where the suffering sick among us could be helped, was one where sacrifice, hospitality, faith, and piety should be the ruling principles. But when unqualified calls were made for large sums of money, with the statement that stock taken would pay large per cent; when the brethren who occupied positions in the institution seemed more than willing to take larger wages than those were satisfied with who filled other and equally important stations in the great cause of truth and reform; when I learned, with pain, that, in order to make the institution popular with those not of our faith, and to secure their patronage, a spirit of compromise was rapidly gaining ground at the Institute, . . . when I saw these things, I said, This is not that which was shown me as an institution for the sick, which would share the signal blessing of God. This is another thing.

\*"Testimonies for the Church," Vol. I, pages 633-641.

## The Stroke of God

ARTHUR W. SPAULDING

"Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down. . . . So I spake unto the people in the morning: and at even my wife died; and I did in the morning as I was commanded." Eze. 24: 16-18.

O SEER, that knew no passion but the holy joy  
 Of serving Him, invisible, by thee beheld,  
 What thoughts assailed thee on that day that didst destroy  
 The dearest passion of the human heart unquelled?

The smiling palms of Aram's plains drooped low with grief,  
 And Chebar's sluggish stream wept floods of sympathy;  
 But tears and sighs were not for thee to bring relief:  
 A woe too deep to utter moan was portioned thee.

Set for an omen of thy people's coming woe,  
 Dry-eyed above the bier thou took'st the signal stroke,  
 Spake in the morning what thy God didst bid thee show,  
 Bowed at the eventide beneath the heavy yoke.

Thrice and again thy word had summer's fiery breath  
 Borne, warning, to the rebels of thy stiff-necked race;  
 Four winters had thy summons to impending death  
 Brought no repentant turning to a pardoning grace.

Then, swift and sudden, on thy meek, victorious head  
 Fell there the stroke of God, that they, the blind, might see.  
 Stricken for them, thine eyes undimmed beheld thy dead,  
 And they, thy people, saw their ominous doom in thee.

What, when thy hard commission first thine ears did hear,—

As flint thy forehead and as iron thy brow,—

What of the stone and steel did thy devotion fear

Was pent for thine own heart within thine ardent vow?

Ah, not for thee to con and reckon were the stones;

The hand that reached to lead thee could supply thy need!

As in the valley of the dry and scattered bones,

Thy cry, "Ah, Lord, thou knowest!" held thy simple creed.

And when the hour of anguish came no other knows

Than he whose wedded flesh quivers beneath the blade,

Came with the hour transcendent power of repose

In him whose wisdom all the ordeal made.

O seer of God, across the dim and blackened page

Where men have traced the record of their doubt-filled span,

Bright shines the glory of thy faith from age to age,

To fire the spirit of the fear-beleaguered man.

Wondering, I trace the splendors of thy visions rare,

Wherein the glories of thy God thou didst behold;

Yet with a deeper thrill I guide mine eye to where

The pen of God thy humble sufferings doth unfold.

And in mine hour of anguish, when I would despair,

May I remember, and in fellowship with thee,

Before my God be able, answering to my prayer,

To write the word, "I did as he commanded me."

Hendersonville, N. C.

And yet calculations for more extensive buildings were made, and calls for large sums of money were urged. As it was then managed, I could not but regard the Institute, on the whole, as a curse. Although some were benefited healthwise, the influence on the church at Battle Creek and upon brethren and sisters who visited the Institute was so bad as to overbalance all the good that was done; and this influence was reaching churches in this and other States, and was terribly destructive to faith in God and in the present truth. Several who came to Battle Creek humble, devoted, confiding Christians, went away almost infidels. The general influence of these things was creating prejudice against the health reform in very many of the most humble, the most devoted, and the best of our brethren, and was destroying faith in my Testimonies and in the present truth. . . .

The brethren who have stood at the head of this work have appealed to our people for means, on the ground that the health reform is a part of the great work connected with the third angel's message. In this they have been right. It is a branch of the great, charitable, liberal, sacrificing, benevolent work of God. . . .

In what I have been shown and what I have said, I received no other idea, and designed to give no other, than that the raising of funds for this branch of the work was to be a matter of liberality, the same as for the support of other branches of the great work. . . .

The friends of humanity, of truth and holiness, should act in reference to the Institute on the plan of sacrifice and liberality. . . . Let the donations come in as needed; let the sums, small and large, come in. Let means be expended judiciously. Let charges for patients be as reasonable as possible. Let brethren donate to partly pay the expenses at the Institute of the suffering, worthy poor among them. Let the feeble ones be led out, as they can bear it, to cultivate the beautifully situated acres owned by the Institute. Let them not do this with the narrow idea of pay, but with the liberal idea that the expense of the purchase of them was a matter of benevolence for their good. Let their labor be a part of their prescription, as much as the taking of baths. Let benevolence, charity, humanity, sacrifice for others' good, be the ruling idea with physicians, managers, helpers, patients, and with all the friends of Jesus, far and near, instead of wages, good investment, a paying thing, stock that will pay. Let the love of Christ, love for souls, sympathy for suffering humanity, govern all we say and do relative to the Health Institute.

Why should the Christian physician, who is believing, expecting, looking, waiting, and longing for the coming and kingdom of Christ, when sickness and death will no longer have power over the saints, expect more pay for his services than the Christian editor or the Christian minister? He may say that his work is more wearing. That is yet to be proved. Let him work as he can endure

it, and not violate the laws of life which he teaches to his patients. There are no good reasons why he should overwork and receive large pay for it, more than the minister or the editor. Let all who act a part in the Institute and receive pay for their services, act on the same liberal principle. No one should be suffered to remain as helper in the Institute who does it simply for pay. There are those of ability, who, for the love of Christ, his cause, and the suffering followers of their Master, will fill stations in that Institute faithfully and cheerfully, and with a spirit of sacrifice.

### In Due Time

A. E. PLACE

"For when we were yet without strength, in due time Christ died for the ungodly." Rom. 5:6.

TRAINS are occasionally ahead of time, and often behind time; we can never be sure. But the gospel train never fails. Jesus Christ, the conductor on that train, has been on the road for six thousand years, and he is *always* on time, "the same yesterday, and today, and forever." He became the "Lamb of God" at the foundation of the world and "in due time." He was there in the garden of Eden ready to save the father and mother of our race; and when he had to send them out of the garden, he sent them out to walk in the shadow of his cross. He was born a child "when the fullness of time had come." He is always on time to help in sickness, in health, in sorrow, and in death. While some say, "My Lord delayeth his coming," he will be on time. We sometimes think he is "slack concerning his promises," but he knows just when the time is due. Blessed is that soul who knows this and rests his all upon it.

A man, while standing upon a wharf one day watching the departure of a ship, lost his balance and fell into the water. Not being able to swim, he sank. A noted swimmer saw the accident, and immediately threw off his coat and hat, pulled off his boots, then stood watching the man, who had come up and was floundering aimlessly and to no purpose. The man soon gave up the struggle and went down. Instantly the swimmer plunged in, and, as the drowning man came up again, caught him and easily brought him to the wharf, where he was taken out and restored.

When the excitement was over, a gentleman stepped up to the swimmer and asked, "Why did you wait till that man went down?" "Because," said the swimmer, "if I had gone before, he, being a strong man, might have drowned us both, but I knew that as soon as he got through trying to save himself, I could save him."

My brother, my sister, are we fruitlessly "beating the air" or the waters of life's sea? Jesus pities us. He is watching our struggles. He stands waiting for the due time to come in our experience. Shall we not, ought we not, to look up and see him, acknowledge that

we are "without strength," give up the fruitless self-saving struggle, and let ourselves sink? If we do, we shall but find that we sink into the ocean of his love, and "in due time," while underneath are the everlasting arms.

"When through the deep waters I cause thee to go,  
The rivers of sorrow shall not overflow.

"When through fiery trials thy pathway shall lie,  
My grace all-sufficient shall be thy supply;  
The flame shall not hurt thee; I only design  
Thy dross to consume and thy gold to refine."

Do you feel that you are "without strength"? Then *know* that Jesus died for you, that he might meet your need just now; and do not fear, yea, do not fail to thank him for present salvation.

San Jose, Cal.

### A Strange but Glorious Triumph

T. M. FRENCH

DURING ancient Roman times, triumphs were awarded generals who had won distinction in campaigns against Rome's enemies. It was the ambition of every Roman general to be accorded one of these triumphs.

A triumph consisted of a triumphal entry into the city of Rome upon the return from a great victory. "The procession formed just outside the city walls, headed by the magistrates and senate, who were followed by trumpeters and then by the spoils. Next came the victims destined for sacrifice, especially white oxen with gilded horns. They were followed by the prisoners who had not been sold as slaves but kept to grace the triumph; they were put to death when the procession reached the Capitol. The chariot which carried the general (triumphator) was crowned with laurel and drawn by four horses. Last came the soldiers, shouting, 'Io triumphe!' and singing songs both of a laudatory and scurrilous kind. On reaching the temple of Jupiter on the Capitol, the general placed the laurel branch on the lap of the image of the god, and then offered the thank offerings. A feast of the magistrates and senate, and sometimes of the soldiers and people, concluded the ceremony."

King Jesus was accorded a triumph similar in some respects to the Roman triumph, but of far different character. He entered the dominion of Satan to win a perishing race and to regain a lost dominion; but not with the most favorable prospects of achieving his purpose: "for verily he took not on him the nature of angels; but he took on him the seed of Abraham." He took on him all the weakness of man in order to win *man's* victory. Not with the force of arms did our Saviour engage in the mightiest conflict of all ages, but by employing principles that are as lasting as eternity. "But unto the Son he saith, Thy throne, O God, is forever and ever:

a scepter of *righteousness* is the scepter of thy kingdom."

Instead of a mission of destruction, our Saviour's was one of salvation. Wherever he went, he healed the sick, gave sight to the blind, cast out devils, constantly undoing the work of the enemy. It was this very work that was evidence of the victorious efforts of our Saviour. "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils."

"It is finished"—a strange cry of victory, to the human mind, as our Saviour hung on the cross and yielded up his life. To all human appearance his cause had failed. But that righteous life, rather than to destroy a rebellious race, our Saviour laid down as a substitute for man. That death meant man's victory; and as Christ had espoused man's cause, his cause as man's cause triumphed. Never was such nobility, such bravery, manifested in the life of an earthly general as to lay down his life for that of his enemies. A double victory,—the kingdom established, and the rebellious race saved with the lost dominion! No wonder the hero is accorded the greatest triumph ever given to any being!

"All heaven was waiting to welcome the Saviour to the celestial courts. As he ascended, he led the way, and the multitude of captives set free at his resurrection followed. The heavenly host, with shouts and acclamations of praise and celestial song, attended the joyous train.

"As they draw near to the city of God, the challenge is given by the escorting angels,—

"Lift up your heads, O ye gates;  
And be ye lift up, ye everlasting doors;  
And the King of glory shall come in."

"Joyfully the waiting sentinels respond,—

"Who is this King of glory?"

"This they say, not because they know not who he is, but because they would hear the answer of exalted praise,—

"The Lord strong and mighty,  
The Lord mighty in battle.  
Lift up your heads, O ye gates;  
Even lift them up, ye everlasting doors;  
And the King of glory shall come in."

"Again heard the challenge, 'Who is this King of glory?' for the angels never weary of hearing his name exalted. The escorting angels make reply,—

"The Lord of hosts;  
He is the King of glory!"

"Then the portals of the city of God are opened wide, and the angelic throng sweep through the gates amid a burst of rapturous music.

"There is the throne, and around it the rainbow of promise. There are cherubim and seraphim. The commanders of the angel hosts, the sons of God, the representatives of the unfallen worlds, are assembled. . . . They are eager to celebrate his triumph and to glorify their King.

"But he waves them back. Not yet; he cannot now receive the coronet of glory, and the royal robe. He enters into the presence of his Father. He points to his wounded head, the pierced side, the marred feet; he lifts his hands, bearing the prints of nails. He points to the tokens of his triumph; he presents to God the wave sheaf, those raised with him as representatives of that great multitude who shall come forth from the grave at his second coming. . . . Now he declares, 'Father, it is finished. I have done thy will, O my God. I have completed the work of redemption. If thy justice is satisfied, "I will that they also, whom thou hast given me, be with me where I am."'

"The voice of God is heard proclaiming that justice is satisfied. Satan is vanquished. Christ's toiling, struggling ones on earth are 'accepted in the Beloved.' Before the heavenly angels and the representatives of unfallen worlds, they are declared justified. . . . The Father's arms encircle his Son, and the word is given, 'Let all the angels of God worship him.'

"With joy unutterable, rulers and principalities and powers acknowledge the supremacy of the Prince of Life. The angel host prostrate themselves before him, while the glad shout fills all the courts of heaven, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.'"

*Canary Islands.*

### The High Ideal

ALBERT WEEKS

THE Christian ideal cannot be placed too high. The Saviour says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. Why be perfect?—Because the perfect character is the only character that can associate with God. Of the city of God it is said, "There shall in no wise enter into it anything that defileth." Rev. 21:27.

To excuse oneself in sin is to separate from God. To lower the standard of righteousness is to form a character that will exclude us from the society of our Lord and from heaven. "Blessed are the pure in heart: for they shall see God." Matt. 5:8.

Paul realized something of the high calling of God when he said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:14. He had not attained to that exalted condition, but was earnestly working to that end. He says: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which

also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Dismissing the discouragements of our past experience, let us set the mark of attainment high, and press the battle against the enemy. Our Saviour is abundantly able to give us success. He was tempted in all points as we are, yet without sin, and is thus able to help us overcome. It is only a question of submitting all to him in faith; then he will enable us to do the will of God in everything. Let us open the doors of our hearts and invite the blessed Saviour in.

*Omer, Mich.*

### Let Us Get Ready

GRACE WHITE

WE as a people know that we are in the time of the end. We know that human history will soon close, probation will soon be over, and we must meet the results of life as individuals. Is it not, then, time to consider our cases as individuals?

Personally I am very thankful for the searching messages we received during the week of prayer, and I am praying that the searchlight of the Spirit may be turned on my heart and life and their true condition revealed. I want to be purified, even as He is pure, and thus cease to hinder his coming. Years ago it was written, "There are Enochs in the world today." Only tonight do I realize what that means. Is it not that they walk with God; that their cases have been examined, their names confessed in heaven, and they are ready for translation? It must be that there are many more Enochs now than when that was written, and that soon the testimony of Christ will be confirmed among us, and we "be perfectly joined together in the same mind and in the same judgment."

The day will soon come when our names will be called in judgment. What are we doing each day to make sure that our names will be found in the book of life? Why not this year each of us make it his business to get ready, working out his salvation with fear and trembling? and then each will be ready to help his neighbor, or, rather, will be helping his neighbor all the while.

The way to walk with God is to "keep his testimonies" and to "seek him with the whole heart." They who do thus "do no iniquity: they walk in his ways." Ps. 119:2, 3. Then let us take time to be holy, take time for urgent prayer to be filled with the Spirit, for we know that God says, "Not by might, nor by power, but by my Spirit." He also bids us: "Ask ye of the Lord rain in the time of the latter rain." "This promised blessing, claimed by faith, brings all other blessings in its train;" but "only to those who wait humbly on God, who

watch for his guidance and grace, is the Spirit given." Christ has promised, and it is for us to claim the promise. When we do this, fulfilling the conditions, we shall receive it and become channels through which God can work.

"There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit." He who has all power in heaven and earth will cut short the work in righteousness and come quickly. Let us say Amen by surrendering wholly and letting him work in us to will and to do of his good pleasure. The disciples "did not realize the necessity of watchfulness and earnest prayer in order to withstand temptation."

*Guadalajara, Mexico.*

### Lessons From the Life of Daniel

A. J. CLARK

THE prophecies of Daniel are, in many respects, the most remarkable in the Word of God. Each one foretold the history of this world from the day it was revealed to the end of time; and at the close of these most interesting revelations, Daniel was told to "shut up the words, and seal the book." The book was not always to be sealed, however; for at the time of the end the wonderful truths which it contained were to be unfolded.

John the revelator, as recorded in the tenth chapter of Revelation, was shown the time when this book was to be opened. With the opening of the book a message was to go to all the world, as is revealed by the angel with one foot on the land and the other on the sea, delivering a message from the book. His message was in connection with the first angel's message of Revelation 14. In fact, it was a part of it. This shows that the prophecies of Daniel were to play an important part in the giving of the threefold message to the people of this generation.

From what has already been said, we see that to Daniel of old, God gave the message which he expects this people to give to the world.

Let us take a little time to study the character of the man to whom God revealed this truth; for does not our Heavenly Father desire the people who handle this message to be in character the same as the man to whom he revealed it? We believe that he does. In studying these characteristics, let us compare his character and time with our time, and see the lessons we can draw from them.

In the first place, Daniel was not willing to defile himself with the customs of his day in the matter of diet. In the test which followed his declaration of these principles, he proved that his reform in the matter of diet was truly a reform conducive of health.

In the giving of our message God has given to this people a reform in the matter of diet, by which he wishes to show the people of our day a method of living

that will make them the peer of the most healthy. Nebuchadnezzar called for Daniel to interpret his dream because he knew Daniel had the Spirit of God (Dan. 4:9), and on the night when God gave the warning to Belshazzar of the overthrow of his kingdom by the handwriting on the wall, Daniel was called to interpret it because the queen gave a similar testimony concerning him. Dan. 5:10, 11. Does not our Heavenly Father wish us to have that same reputation in the world and to receive like declarations from the men of our time?

Again, after the overthrow of Babylon, Daniel, because of his faithfulness as prime minister of the realm, was immediately elevated to the same office by the Medes who conquered Babylon. This is an honor such as no other man has ever received. The jealousy of the other officials was so aroused over the honor conferred on Daniel that they sought to find somewhat against him, but no fault could be found with him except concerning the law of his God. Then Daniel, rather than give up the custom of prayer which had made him the great man that he was, faced death among the lions in their den; but it was here that he felt the protection of the angels of heaven. It was when Daniel entered the den of lions that he realized the presence of angels. It was when the three Hebrew worthies entered the fiery furnace that they saw the Son of God in their midst. It was when Daniel continued in prayer that Gabriel touched him.

This people must face conditions and trials similar to those of Daniel's. The Lord desires to give to us his Spirit as he did to Daniel. We shall have to be what no other people have been, and do what no other people have done. The spirit of prophecy has told us that our faithfulness and fidelity to God and his commandments will yet bring upon us the persecution of the world; but when this comes, we shall feel the angels' touch and the presence of the Son of God.

The fact that Daniel had the Spirit of God was known from the days of Nebuchadnezzar to those of Belshazzar, and on to the days of Darius the Median; for when Darius commanded that Daniel be cast into the lions' den, he said, "Thy God whom thou servest continually, he will deliver thee." This same Darius had made Daniel head over the presidents and princes, "because an excellent spirit was in him." These leaders came from all over the then-known world. Esther 1:1. The character of the people who make the prophecies of this book known to the world must be like that of him to whom the prophecy was given.

There are many things in the prophecies of Daniel which find a very striking parallel in the advancement of our work under the advent movement. For instance, Nebuchadnezzar, like the people of our time, was compelled to turn from the learned of his day to a man of God for information revealing the

events that were to take place in his kingdom and throughout the history of the world; and Daniel, like God's people of our own time, bore to the king the message of Christ's second advent and of the setting up of his kingdom.

In the night of revelry, when the king had called together a thousand of his lords, the Word says they drank wine from the vessels of God. These were the vessels that were set apart for the service of the Lord in his temple at Jerusalem, vessels that were sanctified by God. Babylon was now using them and drinking from them the wine of Babylon. The Babylon of modern times is taking the sacred things of God, his commandments, and dealing from them the wine of Babylon. Rev. 18:3. The Sunday institution is surely a modern Babylonian creation, and the fourth commandment is being given to fasten the institution upon the people.

While Babylon that night drank wine from these golden vessels, God sent a message, and it was written on the walls of the palace. He also sent a messenger to declare that message. The message was: "Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians." Does not this picture the fall of Babylon? In our time, while the world is made to drink the wine of Babylon from the vessels of God, God has sent a message and a messenger. That message is, "Babylon is fallen, is fallen;" and that messenger, the advent people of today.

Daniel's greatest test came when he was called to pray to no other god than the king who represented the government of his time. By signing the decree which forbade any one to worship any god but himself, the king put himself in the place of God. This is what Rome has done in our day; and she will demand that every one worship only her. Our message today is the message of the third angel, which says, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Like Daniel, the people who refuse to worship at the dictation of the state are the people who will be saved by the mighty hand of God. By meeting the test, Daniel met the conditions of the third angel's message of Revelation 14.

To Daniel was given the vision of the 2300 days, and the cleansing of the sanctuary, or the judgment. He therefore received from God the time of the judgment, the first angel's message. He declared the overthrow, or fall, of Babylon, the principle of the second angel's message, and met the test in the third angel's message.

Daniel was always true to the trust placed upon him, and faithfully gave the messages God gave him to give; and now the Lord is seeking for Daniels to deliver those messages to the world.

*Springfield, Ill.*



WASHINGTON, D. C., MAY 14, 1914

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## Editorial

### Sometime We Shall Understand

THE Scriptures of Truth bring to view two mysteries,— first, the mystery of God as comprehended in the plan of salvation and the marvelous working of his mighty power; and second, the mystery of iniquity. These mysteries we shall never be able fully to comprehend, nor shall we be able to understand, at least in this life, many things in our own experience which are the outgrowth of, or associated with, these two great mysteries.

Some there are who reject the Scriptures of Truth because of the mysteries contained therein. As reasonably one could reject or discredit his own experience because of the mysteries associated with it; for life presents many phases which we cannot now comprehend. As we review the years that are past, we are led to marvel at some decisions we have made. We are daily confronted with circumstances that we cannot explain. Sickness, sorrow, death, and many phenomena which occur, hold in their grasp unsolvable questions, beyond our finite comprehension. We cannot tell why prosperity comes to one, and disaster to another; why under the same conditions one man grows strong and rugged, and another sickens and dies; why wealth and preferment are secured by one, and elude the eager grasp of others; why the noble and the true and the brave are permitted to fall a prey to death, and other lives far less helpful to the community and to the work of God are continued. These questions have ever been mysteries to finite understanding, and they will remain mysteries to the end of time. But the children of God have the definite assurance in his Word that "all things work together for good to them that love God."

How blessed is this assurance! Man cannot read the future, but God can. Heaven knows the outcome of every issue. The human mind naturally consults first of all temporal convenience, and would choose the best for the present at the sacrifice of eternal gain. Heaven,

viewing the end from the beginning, and considering the results to be obtained of paramount importance, shapes life's experiences with a view to the eternal destiny. God "doth not afflict willingly nor grieve the children of men." He delights not in the suffering and sorrow and pain which are the lot of mankind, and yet in his infinite wisdom he permits these conditions. He permits them for some wise purpose, and to his trusting children he will work out every experience for good in the end.

The human heart, like Jacob, may cry out, "These things are against me," but as Jacob lived to see that those things which appeared so evil in his sight were permitted of God to work out the accomplishment of Heaven's purpose in his life, so we shall see sometime—if not now, then in the world to come—that God has tempered every wind that blows; that he has caused even the wrath of man to praise him; and that though he has brought his children through the furnace of affliction, it was that the dross might be purified from their characters, and they be fitted as living monuments to show forth his praise throughout eternity.

In view of these considerations, let us trust where we cannot see. We serve a God of infinite love and of infinite wisdom. He cannot be unkind; he cannot err. We may safely commit to him every one of life's issues. We may cast upon him every sorrow. He is the great burden bearer, a friend that sticketh closer than a brother. Sometime, if not now, we shall understand.

F. M. W.

### Some Missionary Deliverances

Of the experiences awaiting his messengers at the hands of wicked men Jesus said: "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16:2. And history records the fulfillment. The blood of the martyrs was the seed of the church in early centuries and in the dark days of papal rule.

In the missionary advance also, in modern times, many a life has been laid down at the hands of violent and fanatical men. Always, it seems, God has overruled this violence to his glory, and the testimony sealed with death has opened the way for the progress of the gospel among the persecutors.

But a different word was spoken by Jesus as to perils by violence from animal enemies in the wilds. He declared that his messengers were given power over these things,—to tread on serpents and scorpions, etc.—"and nothing shall by any means hurt you." Luke 10:19. This was a promise to the seventy, sent

out before the crucifixion; but the promise of special deliverance from perils of this nature was also a part of the great commission for the carrying of the gospel to all the world. Mark 16:18.

It would not be legitimate to interpret this as meaning that under no circumstances was a missionary of the cross ever to suffer death from attacks of beast or reptile in the wilds. But it does suggest a special providential protection amid such perils. And it is a plain fact of missionary history that truly the hand of God has been over the missionary frontier force exposed to dangers in the jungle and the wilderness.

Miss Belle M. Brain has been a close student of missions. She says:—

So far as the writer has been able to discover, in an investigation covering more than ten years [she means that her own search of the record has continued for ten years], there is not on record a single case of a missionary attacked by snakes or animals in which God did not interpose to save his servant from death. The promises in Luke 10:19 and Mark 16:18 did not, apparently, cease with apostolic times.

Within a few weeks newspaper dispatches have reported the death of a missionary in Central Africa as the result of injuries received some time before in an attack by a lion. But so far as we are able to find the record, this is the only instance reported, although wild beasts in Africa slay thousands every year, and the missionaries have ever been pioneers in piercing the wilds.

Thousands of missionaries are at work in India, where from fifteen to twenty thousand people, more or less, die of the bite of poisonous snakes every year. Yet no missionary has ever perished of the bite of a serpent there, so far as recorded.

"From all parts of the mission field," says Miss Brain, "come stories of deliverances so great that they would seem to be miracles." We quote two illustrations given by this writer:—

#### Mrs. Scudder in the Tigers' Lair

While on a long journey across India, Dr. John Scudder, the first medical missionary from America, contracted jungle fever, and it was thought he could not live. When word reached Mrs. Scudder, she borrowed a tent, laid in a stock of provisions, hired the necessary bearers, and started to him at once, taking her little son with her.

The way led through a dense jungle infested by wild beasts. But all went well until night came on, when the bearers became so terrified at the growling of the tigers that they suddenly fled.

With no human arm to protect her, the defenseless woman spent the long hours of that lonely night in prayer. Again and again she heard the tread of wild elephants, and the low, menacing growls of tigers not far away. "All night long," says her brother, "they seemed to be circling around the spot where she knelt, ready to spring upon

her and her child. *But God held them back.*"

In the morning the bearers returned and the journey was resumed. At its close, Mrs. Scudder found the crisis past and her husband convalescent.

#### Delivered From Lions and Rhinoceroses

During his first years in Africa, Mr. Willis R. Hotchkiss, of the Friends' Africa Industrial Mission, had many dangerous encounters with lions, rhinoceroses, and snakes.

One morning, while crossing a ravine with a small party of natives, five lions were discovered on a rocky platform jutting out from the hillside about two hundred and fifty yards away. A clump of trees at the crest of the ridge offered protection, but the ascent must be made in full view of the lions.

As the men started up, the lions began to pace to and fro, and give vent to low, menacing growls that meant danger. Escape seemed impossible; nevertheless, keeping their eyes on the lions, the men made for the trees as fast as they dared. Presently, to their great relief, the lioness trotted off, taking her full-grown cubs with her. As she was the dangerous factor in the situation, Mr. Hotchkiss now dared to turn for an instant to see how near they were to the trees. To his dismay he found two huge rhinoceroses blocking the way. To add to the peril, an instant later the lioness reappeared, and, with blood-curdling roar, came bounding down the hillside toward them.

The first impulse was to run; the second, a wiser one, to fire. But the lioness proved an uncertain target, and the men did not aim very well. One bullet took effect, slightly wounding her, but soon the ammunition gave out. In this extremity Mr. Hotchkiss turned to God.

"With empty rifle in one hand and hunting knife in the other," he says, "I lifted up that mightiest of all weapons, prayer. Not a nicely formulated prayer,—there was not time for that,—but just the wordless expression of a desperate need. But it was enough. The infuriated beast had got within seventy yards, when, without apparent cause—but God—she suddenly turned at right angles and dashed away. The day of miracles past?—Never!"

When it was all over, they turned to look for the rhinoceroses. But they, too, had disappeared, having been frightened, doubtless, by either the charging lioness or the noise of the rifles.

To these we may add a narrative of experience in which one of our colporteurs not long ago recognized the delivering hand of Providence. One of our bookmen in the South African colonies was out taking orders from house to house.

In one community he was told by the people to beware of a fierce dog kept at a certain house toward which he was working. It was a big black dog, particularly vicious toward strangers, they said; and he was told he would better not go inside the gate unless the people of the house were about to restrain the dog.

The worker came to the place described. No one appeared to be about, and he could see no signs of the dog. He did not want to pass by the house,

as the commission of the gospel colporteur is to make sure of visiting every family on the route with the message-filled books. With a prayer to God to keep him, he opened the gate and went into the yard.

He had closed the gate behind him and taken but a step, when a dog—unmistakably the big black beast described—came bounding out and rushed viciously at him. There was no time for escape by the gate. But the colporteur had asked God to care for him, and in his heart was the prayer for protection.

The dog reared up to spring upon him—and fell over dead. Truly it was a deliverance; but quick with the thought of deliverance came the thought, "What am I to do? These people will think I killed the dog." But the owner of the house, it proved, had opened the door just in time to see the dog fall back dead, and the worker escaped all blame. He took the gentleman's order for the book, and went on his way rejoicing at the deliverance, and feeling that God would surely bless the placing of the literature in that home.

A yet later incident comes to us just now from a colporteur in Europe. In the German workers' paper, *Zions-Wächter*, appeared the following report:—

Before one house appeared a small sign with the warning: "Beware! a savage dog." Scarcely was I up the steps of the veranda when out from a corner sprang the savage beast. Instantly I sent up a murmured prayer, "Lord, protect me!" One pull upon the bell at the door, and there came a servant, whose first question was, "How did you get in? Where is the dog?" Then he asked me about my business. With some difficulty I succeeded in selling him a small book. Then the servant must needs drive away the dog, and under his guiding protection I was let out of the gate, and left the house. Truly the Lord that once held the jaws of the lions opens the doors before us, and he it was who held back the savage dog in order that the way might be prepared for the entrance of the truth.

To those who believe in a Heavenly Father who notes the sparrow's fall and who watches over even minor details in the lives of his children, these experiences will not be counted commonplaces. There is a God in heaven who cares. Many an unbeliever, or even thoughtless professor, gives credit for a peril narrowly escaped to good luck or favoring conditions, when he should rather thank God for his loving mercy.

W. A. S.

#### ♦ ♦ ♦ "Is Irreverence in Handling the Word of God a Sign of Religious Decadence?"

THIS is the question asked by the editor of the *Lutheran* in the issue of that paper for March 12, 1914. He quotes a Baptist minister as looking with "gravest apprehension" on the type of evangelism represented by some present-day revivalists. This Baptist clergyman is reported as saying:—

Our day has produced a type of evangelist that, to say the least, is not ideal. As a rule they know little about theology or philosophy, and boast of their ignorance. They are slangy and unmannerly and impudent. Dignity is thrown to the winds, and every sense of seemly regard for religious propriety is offended. Coming to God is "hitting the sawdust trail."

There are cities now awaiting the coming of a certain famous evangelist who cannot fill the engagements for two years yet to come. In the meantime there are ministers and laymen enough, with brain and heart enough, in those cities to shake them from center to circumference if they would but bestir themselves and get down to work. It is humiliating to the last degree. There are distressing reactions after the extraordinary and hippodramatic campaigns which lift great communities into a frenzy of religious fervor, but a work of grace that comes from a steady pressure upon society from the members of the churches will not be followed by the reactions.

The Philadelphia *Ledger* also deplors this vulgar type of preaching. Speaking of the present-day evangelists, it says:—

The evangelist offends the ears of cultivated people by his slang, his manners, and by words which come unwashed from the vernacular of the crowd. He is not the only offender against reverence and good taste. Many evangelists, and not a few preachers who imitate them, lower the standards of propriety by indulging in expressions more adapted to the barroom than the pulpit.

The reason why some platform lecturers employ this grade of language is indicated by the *Ledger*:—

Many folks unfortunately like that sort of thing, just as they prefer ragtime to the "Ninth Symphony" of Beethoven.

Such speakers find ready listeners. They are surrounded by men and women who sound their praises and hang upon their every word. If this were not the case, they would be led to employ other than spectacular methods in presenting the gospel. Says the editor of the *Lutheran*:—

When one recalls the preaching of such evangelists as Torrey and Moody, and sees how steady has been the deterioration, in both spirit and method, of the modern revival, and how increasingly spectacular and abnormal the means employed to bring it about, there is only one conclusion to be reached, and that is that the excusing by very many Christians of such irreverent, and at times profane, handling of the Word of God, is a sure sign of spiritual decadence. A preacher is on no less holy soil than was Moses when he heard the words at the burning bush: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." There is a divine sense and instinct in the reverent Christian that feels itself outraged when holy things are dealt with in an unholy way.

There are men and women who would feel themselves outraged were their dearest friends to step into their parlors with muddy shoes and soil their carpets, and

yet they will excuse a preacher who dips his tongue in irreverence and profanity and rolls the gospel over it as a sweet but defiled morsel. He addresses God with shocking familiarity, as if he had been his baseball companion from his youth. What is positively distressing is the loss of the sense of reverence among Christians, the sense of the divine fitness of things. It is the crying sin of the day.

The truthfulness of this criticism we must acknowledge. This is an age of degeneracy, socially, politically, religiously. Too many in the great professed Christian church have but a form of godliness, their own lives denying the power which they profess. It is this large, indifferent, world-loving, godless class in the Christian church that applauds to the echo the theatrical style and methods of modern evangelists.

We would not deny that some good is accomplished through such preaching. God may take the words of a sensational preacher and impress them upon the hearts of men. The apostle Paul recognized this of some who with unworthy motives and by unwise methods preached the gospel in his day:—

"Some indeed preach Christ . . . of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defense of the gospel. What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Phil 1:15-18.

Notwithstanding the motives which prompted such preaching, it was overruled of God to the extension of the gospel of his Son.

But the question naturally arises, If on account of their earnestness and enthusiasm, and in spite of their vulgarity and sensational methods, God works through some evangelists for the accomplishment of some little good, how much more might they not accomplish by preaching the gospel in a sane, sensible, dignified manner, and with the same earnestness and enthusiasm which they now employ in their work?

It is not for us to judge our fellows, nor is it for us to take them as our models. We have one model—the Lord Jesus Christ. The quiet dignity of his life, the quiet dignity of his personal labor, commends itself to our judgment. He had all classes with which to deal, the same as do his representatives today; but without show or ostentation, with pure, becoming, appropriate speech, with beautiful figures and illustrations drawn from the common experiences of the people, he unfolded the marvelous truth of God. Truth was presented in such a way that it carried power and conviction to move the multitudes.

It is better to take Christ as our model today, both in preaching and in Christian

living, than the example of those in any age who would improve upon his methods.

F. M. W.

## Note and Comment

### The Best Fruit

OVER the court of honor at the Columbian Exposition, President Eliot of Harvard had inscribed these words: "Toleration in religion is the best fruit of the last four centuries." Commenting on this, the *Watchman-Examiner* of Feb. 19, 1914, says:—

Yet nearly four hundred years ago (in 1524) Hubmeyer, the Baptist, in a book on "The Burning of the Heretics," said: "Christ came not to burn nor to murder, but to give life. If men cannot be convinced by appeals to reason or the Word of God, they should be left alone. The burning of heretics is a device of Satan." In 1560 a Baptist who had been the friend of John Knox complained of "those who affirmed it to be lawful to persecute and put to death such as dissent from others in controversies of religion. Be these the sheep whom Christ sent forth in the midst of wolves? Can the sheep persecute the wolf? Doth he which is born of the Spirit kill him which is born after the flesh?"

### A Pleasure-Loving Church

UNDER this heading the *New York Weekly Witness* of April 1, 1914, publishes the following letter from one of its correspondents:—

TO THE EDITOR: In our town the Methodist, Baptist, Congregationalist, and Episcopal Churches have their ball teams, and are playing for a prize, to be won at the end of the season. There is much interest taken in their game, both outside and inside the churches.

In a city a few miles from here three churches have ball teams, also bowling alleys and pool tables, and one of these churches allows smoking.

Are not these things contrary to the teaching of Christ? Is it possible for any one that is filled with the Spirit to indulge in such things and not lose it? Is not the church that has such amusements putting temptation in the way of the Lord's people? Are we not now in the last days, when men have become "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof"?

If we turn away from the churches, where shall we go? Surely we are living in perilous times.

D. W. P.

This reader of the *Witness* truly recognizes the spirit of the present day, and correctly estimates its influence. In its efforts to gain adherents and to maintain its hold upon the masses, the great Christian church of today has widely departed from the methods employed by Christ and his apostles. The church may gain worldly influence by adopting worldly methods, but it will be at the expense of vital godliness and piety.

### Blame Attached to the Home

THAT parents are largely to blame for juvenile delinquencies in their children is the opinion of Miss Mary Bartelme, assistant judge of the juvenile court of Chicago. She says:—

It is the parents with whom we deal, not the children, when delinquency cases are brought into court. The companionship of the home is no longer what it used to be, and the parents are to blame.

She suggests that there should be more of the personal touch on the part of the parents in personal and individual interest in every member of the household; not an interest which is that of "superiors," but the interest which brings a personal touch with the boys and girls.

Success as the world counts it is not always an evidence of the good accomplished. The cause of God in every age has been advanced through trials and difficulties. On a certain week in September, 1756, John Wesley recorded in his celebrated Journal: "Wednesday and Thursday I settled my temporal business. It is now about eighteen years since I began writing and printing books; and how much in that time have I gained by printing? Why, on summing up my accounts I found that on March 1, 1756 (the day I left London last). I had gained by printing and preaching together, a debt of twelve hundred and thirty-six pounds."

LIFTING the whole laboring population of an island from a state of chronic indolence to something like normal ability in less than ten years is something of an achievement, even for these days of medical wonders. Yet that is what has happened in Porto Rico since 1904. When in that year the Americans went to the island, they found twenty per cent of the laboring class gradually losing in strength and inclination to work; nearly forty-five per cent were increasingly unable to work, having passed the stage when they suffered from mere disinclination; twenty-five per cent were facing death. The worst phase of the situation was that these victims were looked upon as shiftless and indolent, when in reality they were chronic invalids. Not until ten years ago did planter and government cease to urge these pitiful sufferers to work, and recognize the truth that they were totally unable to respond to such appeals. But today, the result of the campaign against hookworm has surpassed even the most extravagant expectations of the most hopeful campaigners. A bad case of the disease is now almost unknown in the well-populated districts of the island, and even in the mountains there is scarcely an individual who has not heard of the cure for the disease, and who does not know that medical treatment will cure it.



## A Tour Through the Asiatic Division

R. C. PORTER

AFTER spending two weeks settling in our comfortable home at Shanghai, and holding a brief committee council, in company with Elder R. F. Cottrell I attended the general meetings in Hupeh, Honan, and Hunan, three provinces of Central China.

The Lord has greatly blessed the labor of our workers in that field the past year. Two hundred and thirty-two converts, most of whom were from heathenism, were baptized. An intermediate training school for workers was started in Honan, with buildings and equipage free from debt. It opened with a full attendance, with promise of doing successful work. Although Central China is the scene of unusual brigandage and revolution under the leadership of White Wolf, a former army official of high rank who is now seeking revenge against the government, so far none of our missions have been disturbed.

The homes for workers at Hankow and Yen-cheng are now occupied. This is a great relief from the insanitary conditions that have been a menace to the health and life of these workers. Many expressions of praise and thanksgiving arise to God from appreciative hearts for the gifts from the homeland that have made possible this exchange. There are upward of forty outstations being operated in this division.

Returning home, we spent two weeks attending to delayed business and correspondence, after which a tour through South China, Malaysia, and the Philippines was begun.

### South China

While in this territory we visited Hongkong, Canton, Fatshan, Three Eye Bridge, Wia Chow, Swatow, and Amoy. Hongkong being a natural center for the work in that field, it was at first thought advisable to remove the headquarters to that city. However, when the committee on location investigated available properties, they found rents too high and lots too expensive to admit of such an undertaking. The headquarters will remain in Canton unless a providential opening indicates otherwise.

In Canton two new homes for foreign workers, and a girls' school building, have just been completed. The former girls' school building in the city will now be used for a boys' school, and city evangelistic work will be continued there. The new buildings are located a mile and a half from the city. A steam car runs

within five minutes' walk of the compound.

The general meeting held at Fatshan was a spiritual feast. There were many heartfelt prayers and testimonies given by the Chinese members present which revealed a real depth of Christian experience. The workers showed a spirit of humility and devotion to the work that insures a successful advance for the future.

Dr. Law Keem and family have re-

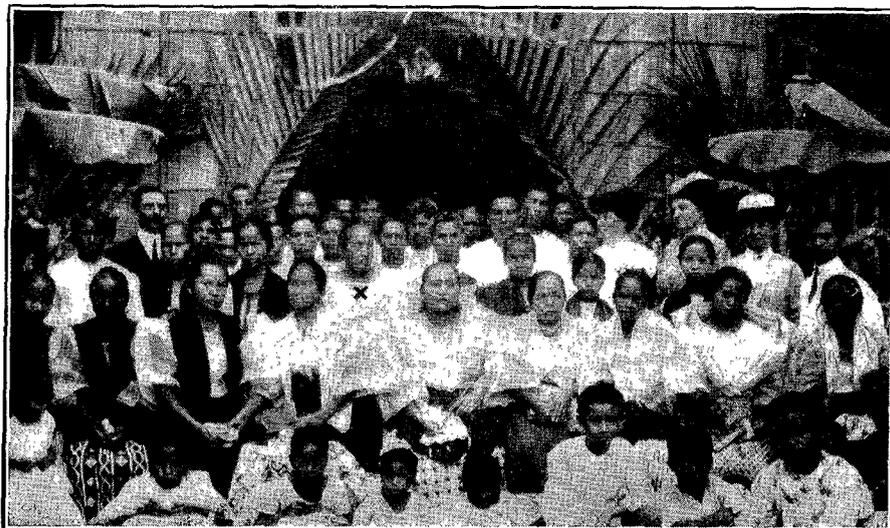


Photo by R. C. Porter

BELIEVERS ATTENDING THE DEDICATION SERVICES OF OUR FIRST CHURCH BUILDING IN THE PHILIPPINE ISLANDS. THE FIRST BAPTIZED CONVERT IN THE ISLANDS WAS PRESENT, INDICATED BY A CROSS

moved from Hongkong to the province of Kwang-si to open a new field. They went in response to a call from fifteen Sabbath keepers living in that province who desired further instruction and baptism. I am sure that our brethren and sisters in the homeland will rejoice with us that in another large province a light-house is established.

At Pakhoi a good work is progressing, and there are four outstations in operation where encouraging work is being done. Elder E. H. Wilbur, with his family, has moved there to take charge of the work. Brother A. H. Bach and his family are moving to Shanghai.

At Wai Chow, which was reached by a twenty-four hours' ride by river steamer, packed so thickly with Chinese that it was impossible for our company to lie down or sleep, we found our workers comfortably situated. They have two foreign houses, a girls' school, and a good location in the city for evangelistic work. While the committee was in session at Hongkong, it was decided to purchase the lots lying in the rear of their foreign compound, upon which to

erect a building to accommodate both a boys' and a girls' school. Elder J. P. Anderson and Brother S. A. Nagel with their families are located at this place. They are successfully operating outstation work in the vicinity.

At Swatow a good foreign residence is occupied by Elder W. F. Hills and family and his father and mother. Brother Ang conducts a school for girls. They had also planned for a boys' school, but owing to the lack of funds, they sent their boys to Amoy last year. Money is needed with which to purchase lots and erect modest buildings for conducting their educational work. Good work in both evangelical and school lines is being done. A call for help came from a country village. These people had opened their heathen temple for the proclamation of the message. Our workers are successfully operating eight outstations in the outlying district. An effort to

prevent our mission from maintaining a foothold in the city was checked by two members of the city council, who suggested that if there was not room for all some of the others might retire.

At Amoy, Elder and Sister B. L. Anderson are carrying the work in the absence of Elder W. C. Hankins and wife, who are away on furlough. Here the workers have good homes which are well located. Both boys' and girls' schools are being conducted, and an evangelistic campaign is carried on in the city. Lots have been purchased, bounded on one side by the seashore, upon which permanent buildings for both boys' and girls' schools are to be erected. They very much desire to purchase a good garden spot in the rear of these lots, upon which to raise their vegetables, but they have not the money. Elder N. P. Keh is conducting a successful station farther inland. Nine other outstations are doing good work in bringing converts from heathenism to Christianity. Another family and funds are needed to open up work in an adjoining province, where another dialect is spoken.

## Malaysia

Elder F. A. Detamore, Brother and Sister H. E. Sharp, and a company of faithful native assistants are doing very aggressive work in Singapore. Last year a tent effort was conducted, which resulted in the conversion of fifteen persons. The church there has a neat building, which accommodates about one hundred and twenty-five persons. The Sabbath I met with them it was filled nearly to its capacity with believers. A church school is being conducted. Sister Mamie Yarnell is now en route in response to their call for a teacher to train workers.

A good work is being done at Batavia, Java, under the supervision of Sister P. Tunheim and Brother and Sister Van de Groep. While there, Brother B. Judge, from Padang, Sumatra, met with us. He and his wife are in need of a furlough, but they are remaining until other workers reach the field. They have a prosperous school, and an inland station operated by a native worker. Thus the light is beginning to spread in that island field.

Brother and Sister G. A. Wood are conducting a very aggressive campaign at Surabaya, Java. Four were baptized while we were there, and six others desire baptism after a little more instruction. The work has a good start in this place. Both ends of the island have been entered, and urgent calls are coming for labor in the interior. A good work is being done with our literature.

A good beginning has been made in opening up the work in North Borneo by Elder and Sister R. P. Montgomery, assisted by Brother Chan, a Chinese evangelist.

We have not yet entered the Celebes Islands. However, a native who became interested through our literature is making an enthusiastic canvass in that field for our books. Thus God's providence is going before, beckoning us onward. It will require workers and means; but the time has come, and the Lord will supply them. In our work, as in the building of the wall of Jerusalem in the days of Nehemiah, there is a constant call for more mortar. Those who furnish the material with which to build are as important to the work as the builders. What a privilege to be partners with the Lord in the finishing of his work!

Brother A. R. Duckworth and family are doing good work at Kuala Lumpur. They have some substantial members who are joining them in carrying the message to the people.

## Philippines

Brother L. V. Finster and family and Brother and Sister W. E. Lanier are leading in a very fruitful effort in Manila. There are one hundred and twenty-five members in that city. With the aid of some good native evangelists and literature salesmen, they have conducted a tent effort and have sold a large amount of literature the past season.

During the recent visit of Brother and Sister C. N. Woodward, Mrs. Porter, and the writer, after a careful search for a location, very desirable lots were purchased in a good section of the foreign residence portion of the city, upon which two dwellings and a printing plant will be erected. This opening seemed providential. A teacher whose house had burned was leaving for America, and she offered the lots, all prepared for building, with water laid on, grass and trees in good condition, for less than other locations not so desirable could be purchased.

At Malolos, about two and one-half



Photo by Mrs. R. C. Porter

FIRST SEVENTH-DAY ADVENTIST CHURCH  
BUILT IN THE PHILIPPINE ISLANDS

hours' ride by train from Manila, the first church in the Philippines was dedicated January 25. Among others in attendance was the first Sabbath keeper to accept the faith in the Philippines. The building was erected at small expense, most of the work being done by the brethren. The outlay in cash did not exceed one hundred and fifty dollars. The church membership there is twenty-five. There is still a good interest, and a native evangelist remains to continue the meetings.

Dr. Fattbert and wife and Brother Floyd Ashbaugh go to open up the work in the Cebu province. Elder E. M. Adams has removed to Iloilo to open that new field. So in all parts of the division the message is spreading, and hungry souls waiting for light gladly accept it and pass it on to others. Thus an ever-increasing army of workers is pushing into unentered territory with the sealing message. Will not the readers join us in the prayer that the angels may hold the winds of strife in these dark lands that the work may not be hindered until God's servants are sealed for his kingdom?

## Brazil Union Conference

F. W. SPIES

FOLLOWING the good workers' meeting at Santo Amaro, Sao Paulo, the Brazil Union Conference held its third biennial session January 19-25. The reports rendered showed that progress had been made in the various departments.

During the past two years we gained some members by immigration, but lost a greater number by emigration. Then, too, dropping from our church rolls a goodly number of such as by their lives showed that they were not of us, still helped to reduce the actual membership of our union. But even then there was a gain of about sixty in membership, and an encouraging increase in tithes and offerings.

One thing that greatly encouraged the delegates present, was the fact that three brethren who had developed in our field could be ordained to the gospel ministry. And this increase of ordained ministers enabled us to make better plans for the various parts of our great field than ever before. Nevertheless, it is the impression that a country larger than the United States (aside from its island possessions), with about twenty-three million inhabitants, is too extensive to be properly administered as one union conference.

We believe that both our union conference and the workers' meeting were a decided help and uplift to our workers, not only in that a study of better plans and methods of work gave greater efficiency, but we believe a better understanding of the Lord's readiness to help us and a fuller appreciation of his presence with us will bring greater power to finish his work.

The public meetings begun for the people of Santo Amaro were very well attended from the first. And although the priest of the place did his best to hinder the work, we have not had even a ripple of persecution. The large majority of the people of the town seem on our side. Soon after our evening meetings began, a boy, paralytic from a fall, and incurable the doctors said, was brought to us. The treatments given by our nurses soon enabled the boy to walk, and he grew better right along. Others came, and still others. Thus the people received the impression that we have come to do them good, and even the threats of excommunication could not keep them away. At a recent meeting, after having spoken for several nights on the sanctuary and the law, Elder Lipke asked those present who were willing to serve the Lord, keep all the commandments (the fourth included), and get ready for Jesus' coming, to rise. More than thirty persons responded. Thinking he might not have been understood, he put the question in another way, and the result was the same.

As we start out on another biennial period, our workers are of good courage, expecting that the Lord will do great things for us, and give us power from on high to hasten his work to a close.



## Faith

LILLIAN ODELL LICKEY

WHY do I tell Thee at evening  
The perplexing cares of day?  
Why do I hear thy promise  
To lift those cares away?

Why do I praise thee on waking,  
For courage and strength and light?  
Is it not that I know thy angels  
Have kept me through the night?

Do I know that the Father heareth?  
Have I faith in his power to save?  
Did not his hand still the tempest,  
And break the bands of the grave?

Before the mountains resounded,  
Or ever life was given,  
Thou didst weigh the hills in a bal-  
ance,  
And number the host of heaven.



## Health Suggestions

O. B. KUHN

IF we would maintain our health, or restore it when it is lost, we must deal intelligently with each one of our three natures,—the spiritual, the mental, and the physical. The study of matter, the physical, is the lowest field of scientific thought. Higher than the physical realm is the universe of the mind, which has its laws and powers of reproduction and evolution, and which controls and makes use of nature, or matter. Above the universe of the mind is the spiritual universe, which has its laws and its powers of reproduction directing the mind that controls matter.

A man is bound to control and educate his understanding. This being true, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." In other words, health cannot be maintained nor restored merely by giving attention to the physical being.

### Basis of Faith

God is the source of life and health. His desire for us is expressed thus: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." God wishes us to live and to be healthy. The tendency of nature is toward health. In restoring the fractured bone, the bruised tissue, and the severed muscle, the healing power of nature is seen. The work of the Son of God in healing the sick showed mighty evidence of his desire for our health. In raising the dead, and in the promise of the resurrection and

of the crown of immortality, is seen his purpose to give life.

### Spiritual Influences

"The joy of the Lord is your strength." When the sunlight of God's love illuminates the darkened chambers of the soul, restless weariness and dissatisfaction will cease, and satisfying joys will give vigor to the mind, and health and energy to the body. A consciousness of sins forgiven, of acceptance with God, of abiding peace in the heart, and a life of service with the temporal and eternal happiness of others in view, constitute "the joy of the Lord." "A merry heart doeth good like a medicine." Gratitude, rejoicing, benevolence, trust in God's love and care,—these are health's greatest safeguards. Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise.

### Mental Influences

It is a positive duty to resist melancholy, discontented thoughts and feelings,—as much so as it is to pray. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces, and to invite decay and death. Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul.

The will, the power of decision, of choice, is the governing power in the nature of man. Let the will be kept awake and rightly directed, and it will impart energy to the whole being and will be a wonderful aid in the maintenance of health. It is a power also in dealing with disease. Exercised in the right direction, it would control imagination, and be a potent means of resisting and overcoming disease of both mind and body. Often disease can be resisted by refusing to yield to ailments. The will power places one in right relation to life. Will to live and to be well, for only as we appreciate this life shall we appreciate eternal life.

### Physical Influences

The laws governing our bodies are as absolute as are spiritual and physical laws operating elsewhere. "Whatever a man soweth, that shall he also reap." The first step in the maintenance of health or in its recovery, is to understand these laws and to render obedience to them.

An abundance of fresh air is required day and night, winter and summer. Sunlight is a vital stimulant, and it is almost

as necessary as air. The body is sixty-five per cent fluid, and requires enough water daily to replace loss and to carry on normal function. Exercise, voluntary and involuntary, breaks down the tissues of the body. Our bodies are built up from the food we eat. A certain amount of a variety of food elements is required daily.

Fresh air, sunlight, pure water, and wholesome food make good blood. The blood is the life and the healing medium of the body. Eight or ten hours' sleep are required out of twenty-four hours. It is well also to relax a few minutes during the day.

### Exercise

Exercise gives strength and vigor. Idleness tends toward decay and death. The fifty-eighth chapter of Isaiah is a prescription for maladies of the soul and of the body. It provides exercise for the soul, mind, and body. Good deeds are twice a blessing, benefiting both the giver and the receiver of the kindness. The consciousness of right doing is one of the best medicines for diseased bodies and minds. When the mind is free and happy from a sense of duty well done and the satisfaction of giving happiness to others, the cheering, uplifting influence brings new life to the whole being. The daily labor should have ministry to others as its object.

Inactivity is a fruitful cause of disease. Exercise quickens and equalizes the circulation of the blood, but in idleness the blood does not circulate freely, and the changes in it so necessary to life and health do not take place.

### Rest

Abiding peace, true rest of spirit, has but one source. "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." "My peace I give unto you." "The peace of God, which passeth all understanding, shall keep your hearts and minds."

When the physical and mental strength is being exhausted and we are sick from overwork, rest, freedom from care, and a spare diet are essential to restoration of health. To those who are brain weary and nervous because of continual labor and close confinement, a visit to the country, where they can live a simple, care-free life, coming in close contact with nature, will be most helpful. Roaming through the fields and the woods, picking the flowers, listening to the songs of the birds, will do far more than any other agency toward recovery.



## Noah a Home Missionary

C. V. ACHENBACH

THE world had become exceedingly corrupt, so that the thoughts and words as well as the acts of men, women, and children were sinful beyond anything seen before or since.

In every age of the world's history, the

Lord has his true servants, through whom he warns the wicked of their wicked ways, and endeavors to present to them the right ways.

The Lord saw that in Noah he had a man whom he could use in giving the warning to the world. Noah was not affected by the prevailing iniquity of the times, but was peculiar, in that he adhered to the religion of his fathers. The record says that the Lord saw that Noah was righteous, although he was daily surrounded by wickedness.

The influence of Noah's life in the home caused his boys to accept the religion of their father. Had Noah manifested religion on Sabbath only, and during the week days acted like his worldly neighbors, undoubtedly the boys would have questioned their father's religion, and would not have espoused the same cause.

Noah's wife also was deeply affected with his religion, and united her efforts with those of her husband to warn the world of the impending doom.

The Bible record clearly reveals the fact that Noah was a faithful home missionary, that he realized the responsibilities in the home, and although he had a world-wide message he could not afford to neglect the work in his own house. There were undoubtedly many worldly attractions for Noah's boys in the community where he lived, but the wise, fatherly counsel and careful training of Noah kept them from uniting with the world, and led them to unite their efforts with those of their father and mother in giving the warning message.

Noah's life was a continual testimony to his family that he believed in the coming flood. His entire household shared with him in the sacrifices necessary to build the ark. They recognized that their salvation depended upon finishing the ark, and they endeavored to show to the world that what they believed was true.

What the cause of God needs today is more Noahs,—men who have the cause of God in their own homes at heart, and who will manifest before their entire households that they believe that the coming of the Lord is very near; men whose influence before the boys and girls of the home will create in them a desire to identify themselves with the remnant church, and who are willing to share in the sacrifices necessary to finish the great work of God in the earth in this generation. Are you a Noah in your home?

Columbia, S. C.



You have a disagreeable duty to perform at twelve o'clock. Do not blacken nine and ten and all between with the color of twelve. Do the work of each, and reap your reward in peace. So when the dreaded moment in the future becomes the present, you shall meet it walking in the light, and that light shall overcome its darkness.—*Geo. Macdonald.*



## Review and Herald Constituency Meeting

### ELEVENTH ANNUAL SESSION

THIS meeting was held in the Tabernacle at Battle Creek, Mich., in connection with the meeting of the Lake Union Conference.

The first meeting was held April 20, at 10 A. M. After song by the congregation, Scripture reading by Elder I. H. Evans, and prayer by Elder G. B. Thompson, the meeting proceeded to organize for the transaction of business. It was found that fifty-three of the members of the constituency were present, more than double the number required as a quorum for the transaction of business. The reading of the minutes of the last annual session was waived. After some preliminary remarks by the chairman, a report of the work of the association for the last year was presented by the general manager, E. R. Palmer. This report, with several slight omissions, follows:—

#### Manager's Report

"We greatly appreciate the privilege of coming here to Battle Creek again to present our annual report in this city, where for nearly fifty years the Review and Herald Office did its work as the publishing center of this movement, and where many of the old friends of the institution are still living. Our chief regret on this occasion is that we have with us so few of our employees, whose earnest work and cooperation during the past year have contributed substantially to the prosperity of our work.

#### "Historical Sketch

"Our publishing work, which in due time grew into the organized work of this association, began sixty-nine years ago, in Paris, Maine, with the publication of two hundred and fifty copies of a leaflet by Ellen G. Harmon. The expense of this first tract was shared equally by H. S. Gurney and James White, the name of the latter appearing as the publisher.

"THE FIRST PERIODICAL.—Sixty-five years ago, July, 1849, the first periodical, *Present Truth*, was published by James White, at Middletown, Conn. A few months later this paper was merged into the REVIEW AND HERALD, which has been published without interruption since that time as the church paper.

"As has many times been told, Elder White carried the first edition of *Present Truth* in a knapsack on his back from Middletown to Rocky Hill and back, a distance of eight miles each way,—eight miles from the factory to the mailing department, and eight miles from the mailing department to the post office. Now our publications are carried to the post office and to the freight station in an auto truck, and the average weight is about two tons a day. This is probably

less than one fourth of the daily output from our denominational printing offices, which doubtless amounts to not less than ten tons a day.

"THE FIRST HYMN BOOK.—This same year, 1849, the first Seventh-day Adventist hymn book was published.

"FIRST LITERATURE SOLD.—Sixty years ago, in 1854, no attempt had been made, so far as is known, to sell our denominational literature. It was paid for from contributions and was given away, no one supposing that people who were prejudiced against the Adventist doctrine would purchase the literature advocating it. The first attempt to sell our literature, we believe, was made that year by Elder J. N. Loughborough, when holding a series of meetings in Rochester, Mich. He put together parcels made up of one of each of our tracts and pamphlets, and sold fifty dollars' worth on three consecutive Sunday evenings. The retail value of one copy of each of all our publications at that time was 35 cents. At the present time, counting all our books, pamphlets, tracts, and periodicals, we have about two thousand in number, containing 200,000 pages, with a retail value of about \$600.

"THE MOVE TO BATTLE CREEK.—The following year, 1855, the office was moved from Rochester, N. Y., to Battle Creek, Mich., and the publishing work, which had previously been carried on principally by Elder White, was taken over by the denomination, and placed upon an organized basis as the central publishing house of the movement.

"ORGANIZATION OF SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.—Fifty-three years ago next month, May, 1861, the Seventh-day Adventist Publishing Association was organized. This was two years before the organization of the General Conference of Seventh-day Adventists.

"THE FIRST SUBSCRIPTION BOOK.—Thirty-three years ago, in 1881, twenty years after the organization of this association, action was taken at the General Conference looking toward the publication of the first subscription book. In response to an appeal from Brother George R. King, the publishing house, with many misgivings, published an edition of five hundred copies of 'Thoughts on Daniel and the Revelation,' on receiving from Brother King a guaranty that he would sell the entire edition. It was made up from the pages of the old trade edition, the page being enlarged seven eighths of an inch each way by brass rule lines. The pages were made up by George Amadon, who told me a short time before his death that the edition was printed in sixteen-page forms because there was only enough brass rule in the office for sixteen pages.

"LOSS BY FIRE.—Eleven years ago last December the main building of the Review and Herald Office was destroyed

by fire. The accumulated earnings of nearly fifty years were so completely destroyed that only about \$42,000 worth of property remained to be turned over to the new association, which was soon afterward formed. In greatly crowded rooms, and with limited improvised facilities, the denominational work was continued in the west building.

"In August, 1903, the periodicals were moved to Washington, D. C., where that portion of the work was handled at great disadvantage in the basement of a private tenement. In this way the work was scattered, a part of it still in Battle Creek and a part in Washington.

"**THE MOVE TO THE PRESENT LOCATION.**—We were dependent upon outside printers for a considerable portion of our work, and struggled under great disadvantages until in June, 1906, only eight years ago, when these scattered fragments were brought together into their new home in Takoma Park, where the work is now being carried on.

#### "The Lord's Blessing and Guidance

"In all these experiences, the hand of the Lord has been over the institution, and his signal blessing has attended the work. The volume of work is steadily increasing. Additions have been made from time to time to the building and its facilities, but still the institution is taxed to its utmost to supply the increasing demands. While the location and environment of the office have changed, it is the same old Review and Herald Office, doing the same good work, and enjoying the confidence and cooperation of our people, who have established it.

"The destructive fire eleven years ago was, from a human viewpoint, a great calamity. It, however, may have been a blessing in disguise; for without such an overturning it might have been difficult for the association to set aside its extensive commercial work. The institution seems now to have become well established in maintaining its policy to do denominational work only. For a number of years no commercial work of any kind whatever has been accepted.

#### "Literature Sales for 1913

"The year 1913 was a banner year for the association in the sale of literature, the total at retail value amounting to \$493,399.77. Of this amount \$261,413.20 was received on book sales, \$73,207.55 on magazine sales, and \$158,779.02 on periodical sales. It is interesting to note that our sales, which amounted to about one fourth of the total sales of denominational literature last year, were over \$50,000 above the total sales by the denomination nine years ago; two and one-half times greater than fifteen years ago; and \$30,000 more than the total sales during the first forty years, from 1845 to 1884.

#### "Book Department

"The book department, under the direction of Brother I. A. Ford, assisted by Brethren Mace and Graham in the branch offices, has steadily developed in the strength of its organization and in the volume of output, until it is doing its work more efficiently and satisfactorily than at any previous time in the history of the institution. The field is strongly manned under the direction of experienced general agents and field agents, and practically all the retail business is cared for by our conference tract societies.

#### "Periodical Department

"The same is also true of the periodical and magazine departments. Brother D. W. Reavis, our veteran circulation manager, whose hair has grown white in that line of work, has had the most active, strenuous, and successful year of his experience. He has had charge of the promotion and circulation of the *REVIEW*, the *Instructor*, the *Sabbath School Worker*, and *Christian Education*, as regular lines of work; and in addition has handled the Harvest Ingathering *REVIEW* campaign, the *General Conference Bulletin*, the *Temperance Instructor*, and the *Memory Verse Cards*; and near the close of the year the *Church Officers' Gazette* and the Thirteenth Sabbath Envelopes were added to his list.

#### "Magazine Department

"The magazine department, under the direction of Brother A. J. S. Bourdeau, has in some respects enjoyed its most successful year, though the sale of magazines did not equal the record of the previous year. This was a sort of dead-center year. In reorganizing the field work, the old unorganized method of selling magazines by agents who went wherever they chose from city to city, had been largely eliminated, while the new plan of handling the magazine work as a part of the regular colporteur work under the direction of the field agents, was only partially established. However, the economy and thrift in handling the department was such that there was considerable reduction in the cost of magazines; and there were no losses, as in previous years, from magazines being left on hand. Therefore, financially, this has been our best year for the magazines, and we trust a good foundation is being laid for future prosperity. The indications during the first three months of 1914 are full of promise for the success of this department.

#### "A Year of Exceptional Opportunities

"The year brought to us exceptional opportunities to increase the volume of business and profits. In addition to the usual lines of work, all of which prospered, the General Conference session, held in Takoma Park, brought to us the *General Conference Bulletin* and the General Conference book tent. We also had the Harvest Ingathering *REVIEW*, thirty-two pages, the size of the regular *REVIEW*, with a two-color cover, of which 606,000 copies were circulated.

#### "Net Earnings

"The treasurer's report will show that the net earnings of the institution for the year amounted to \$35,461.03. About \$16,000 of this amount represents the net gain on the manufacture and sale of books, pamphlets, and tracts. In the factory there was a manufacturing profit on books and tracts of about two and one-half per cent of the retail value of the output.

"In the book department of the home office five per cent of the retail value of subscription books, and ten per cent of the value of trade books, are set aside to cover promoting and shipping expenses. The actual expense of that department was about three and three-fourths per cent of the volume of business, leaving a net gain of one and one-fourth per cent.

"In the branch offices ten per cent is set aside to cover the cost of promoting

and handling. In the New York Branch, where expenses are naturally heavy, the actual cost has been eight per cent of the volume of business, leaving a net gain of two per cent. In the Western Branch the cost has been four and one-half per cent, leaving a gain of five and one-half per cent. Each of these gains, earned out of the commission allowed for the expense of handling, has been the result of hard work, thrift, and economy. These several gains give us the total gain of the book department referred to, which is about six per cent gain on the volume of business handled.

"Careful study has been given to the cost of each publication, and adjustments in prices and discounts have been made from time to time until there are few that are being manufactured at an actual loss, the losses being confined largely to the ten-cent magazines, and to morocco and half-morocco subscription books, which seem to constitute a stubborn problem that is always with us. "There is a net gain of about \$10,000 on the manufacture and distribution of magazines and periodicals, or four per cent gain on the volume of business handled.

"These earnings of our departments are net gains, after distributing to each its proper share of the overhead or general expense of the institution, including four per cent interest on the capital invested in each department.

"The volume of business has been one and one-half times the capital invested; therefore, after adding miscellaneous profits, the total investment of over \$330,000 in the institution shows a net gain for the year of about ten and one-half per cent. While this is a larger gain than we had dared hope for, it is not larger than is really necessary to enable the association to keep its equipment up to a proper standard of efficiency, bring out such new publications as are needed, and pay off the interest-bearing debt at a reasonable rate.

#### "Reserve Funds

"A prosperous year presents a favorable opportunity to set aside two important reserve funds,—one on unexpired subscriptions, and the other on books in stock in our book department and in the branch offices. On the subscription lists of our seven periodicals we have set aside twenty-five per cent of the full retail value of the lists, and on book stock ten per cent, thus transferring over \$15,000 from net earnings to these reserve funds.

#### "General Financial Standing

"The report of the treasurer will also show that bills and accounts payable total about \$130,000, or an amount equal to forty per cent of our assets. The present worth of the institution has steadily increased until it now covers real estate, equipment, plates, signatures, and work in progress; while the amount we owe is covered by cash, accounts receivable, bound books, and factory stock. In other words, if we were to close business, and collect our accounts and sell our stock of books and printing materials, we could pay our present obligations, and have the institution and its equipment, including book plates, unbound signatures, and work in progress, free from debt.

#### "Investments

"The constituency will be interested to know what disposition has been made

of the net earnings of the institution the past year. Not taking into account the increase in stock made necessary by the increase of business, the following are the principal investments:—

New books .....	\$23,949.70
A one-ton Wilcox truck.....	2,031.00
New machinery and other equipment for the factory..	5,355.75
An additional investment in the Takoma Park church.....	2,358.22
New building for garage, box factory, and lumber shed...	2,132.91
Improvements in basement storage room .....	578.66
Paid on notes and accounts payable .....	18,730.38
<b>Total .....</b>	<b>\$55,136.62</b>

"The principal item of the investment in new books, which is extraordinarily large, is the expense involved in the revision of 'Bible Readings for the Home Circle,' a large portion of which will be distributed among the publishers who purchase plates during the present year. Another important item is the purchase price of plates, drawings, and publisher's rights for 'Past, Present, and Future,' 'Coming King,' 'Best Stories,' 'Gospel Primer,' 'Gospel Primer No. 2,' and 'New Testament Primer;' also the purchase of the permanent royalty rights on these books in the Review and Herald territory. This purchase places the Review and Herald in position of original publisher of these books.

"Other important items of expense in bringing out new books are as follows:—

"'Bible Footlights.' One set of plates purchased from the Southern Publishing Association, \$495.85.

"'Friends and Foes in Field and Forest,' by Mrs. Vesta J. Farnsworth. A new illustrated book of 248 pages, \$1.48.

"'Good Form,' by Mrs. Fannie D. Chase. 317 pages, \$1.137.91.

"'The Hand of God in History,' by W. A. Spicer, 248 pages, \$653.67.

"'Religious Liberty in America,' by C. M. Snow, 436 pages, \$1.281.18.

"'Stories Worth Rereading,' 319 pages, \$471.51.

"'Facts for the Times,' revised edition. Work in progress, \$269.20.

"'Past, Present, and Future,' revised edition. Work in progress, \$451.04.

"Total, \$6,241.36.

**"Cash Discounts**

"All bills and accounts have been paid promptly during the year, and advantage has been taken of every possible cash discount, the profit from this source amounting to \$1,249.09.

**"A Tithe to the General Conference**

"In harmony with a section of our by-laws adopted one year ago, and with our custom for a number of years, we have paid a tithe of our net gain to the General Conference. While it may be that institutions are not under moral obligation to pay tithe, and while this may not be generally customary, yet we believe that the moral influence upon our employees and upon the general work is good.

**"The Sustentation Fund**

"In response to a recommendation of the General Conference Committee at its last autumn council, we are turning over to the General Conference an amount

equal to two per cent of our pay roll, as a contribution to the Sustentation Fund, which has been extended so as to include publishing house employees and colporteurs. We also set aside one per cent of our pay roll, in addition to this two per cent, as a local accident and emergency fund.

**"The Cost System**

"Liberal credit should be given to the practical working of the Denham Cost System, installed about eighteen months ago, for the increased profits of the past year. This system, which provides for the automatic distribution of all general expenses over the hours of productive labor, has enabled us to locate definitely our losses and gains. We find it greatly to our advantage to be able to apply the remedy precisely where the difficulty exists. The fact that there is a definite accounting not only with departments and classes of work, but with each employee on every job, has been an encouragement to those who have developed efficiency, and a stimulant to the inefficient. The result has been a healthy effort on the part of each department to improve in all respects.

**"Financial Policy**

"Steps have been taken to put into practical working order the financial policy recommended to us by the General Conference Publishing Department. This policy provides that we extend credit to organizations and institutions for only thirty days. Announcement of this policy has been made to tract societies, publishing houses, and mission fields, and there seems to be a loyal spirit of cooperation in this important matter. If we are successful in applying this policy universally, it will assist us greatly in collecting our accounts, and will reduce our accounts receivable by many thousands of dollars.

"The friends of the Review and Herald have been gratified to learn that Brother R. Hook, former manager of the Southern Publishing Association, has connected with the Review and Herald Office as treasurer. When Brother A. H. Mason was called to the Pacific Coast, our board made a list of possible treasurers for this association, and at the head of the list was Brother Hook. There was really little prospect that we should be able to secure him, because of the important position he was holding; but we are greatly pleased that the negotiations were successful, and that Brother Hook is now with us.

**"Reduction of Interest-Bearing Debt**

"It is a source of much satisfaction to the board that notwithstanding the strenuous year, which called for many investments and an increase of stock and equipment, we were able to reduce bills and accounts payable over \$18,000. We trust that the prosperity of the institution may be such as to enable the board to continue this policy. The present season gives promise of being a banner year in this respect. It seems probable that no large investment will be necessary. By a vigorous collecting of accounts, we hope to be able to pay off a large percentage of interest-bearing notes. As they become due month by month, we are encouraging note holders to transfer their money, loaned to us at four per cent, to the Southern Publishing Asso-

ciation and to other institutions, which are paying a higher rate.

"The ambition to pay off our interest-bearing notes should not, however, lead to that kind of supposed economy which would admit of our equipment being allowed to fall below a true standard of thrift and efficiency. We should ever keep in mind that the first object of the management should be to do the work which the institution has been established by this people to do. We should not hold back from making investments in publications, machines, or other equipment necessary to the success of the work.

"During the present year approximately \$5,000 should be invested in new machines, and in the rebuilding of old ones. In the near future it will doubtless be necessary to make much heavier investments in replacing expensive equipment, such as linotypes, presses, and folding machines, which have been put through a very heavy grind for a term of years, and must soon be replaced with new up-to-date machines.

**"A Higher Standard**

"The board is persevering in its policy to eliminate from the institution unprofitable help, and especially those who do not have the strength of character, intelligence, adaptability, or ambition to become positive rather than negative factors in our work; and also to improve conditions under which our employees labor, as rapidly as circumstances will permit.

**"Wage-Schedule Audit**

"As provided by one of our by-laws, adopted at the previous meeting of the constituency, our wage schedule is audited by the General Conference Auditing Committee. This audit establishes a limit within which the board adjusts wages.

**"Eight-Hour Law**

"Congress has recently passed an eight-hour law prohibiting factories and other commercial institutions from employing women more than eight hours in any one day, or more than forty-eight hours a week. It was unnecessary for us to make any important adjustments to conform to the law, for that was practically our schedule.

**"Overtime**

"The law, of course, prohibits employing women overtime. We believe this to be a good general rule for all employees. Notwithstanding the pressure of work during the past year, we have worked very little overtime, and it is our purpose to continue distributing our work and improving our facilities so that it will be unnecessary to work overtime except in cases of emergency.

**"Night School**

"Arrangements have been made with the church school of Takoma Park to conduct a night school, which gives to our employees better opportunities than they have previously had in the night school conducted in the Review and Herald chapel. Classes under the instruction of able teachers of mature experience are being conducted in Bible, grammar, arithmetic, rhetoric, and stenography. We have confidence that the night school will prove a great blessing to our employees and to the community.

**"Literature for Free Distribution"**

"Some progress has been made in establishing a line of cheap literature for free distribution, as recommended at our previous annual meeting. We have now completed eleven numbers of the Berean Library, which embraces the following books:\*

NO.			
1.	Steps to Christ .....	\$.25	\$.15
2.	Thoughts on Daniel .....	.25	.15
3.	Thoughts on Revelation....	.35	.21
4.	His Glorious Appearing...	.15	.09
5.	The Sabbath in the Scrip- tures .....	.25	.15
6.	The Sabbath in History...	.50	.30
7.	Capital and Labor .....	.25	.15
8.	Here and Hereafter .....	.25	.15
9.	Bible Footlights .....	.35	.21
10.	Our Paradise Home .....	.15	.09
11.	Religious Liberty in Amer- ica .....	.35	.21

Totals .....\$3.10 \$1.86

"This set of books is now furnished to our people for missionary work at a net price of \$1.86. We expect soon to add other numbers to this series, bringing the total up to fifteen, which we shall sell in a complete set for about \$2.50.

"We are planning also to publish a popular series of four-page tracts for free distribution, at about one dollar a thousand, or forty pages for one cent. It is also our intention to begin publishing at an early date a four-page document, to be issued at regular intervals, for free distribution. We are feeling our way slowly on this proposition, but are making some progress. The heavy rush of work the past year has delayed some of these important items. We hope to have the full list of cheap literature ready for the autumn and winter work of the present year."

**"The Outlook"**

"The prospects were never brighter than at the present time for the prosperity of our work. At no time during the past few years have all departments of the office been under a heavier pressure of work than during the past three months. The heavy sale of the *Protestant Magazine*, the encouraging success of the *Temperance Instructor*, the prospect of a large edition of the *Harvest Ingathering Review*, the fact that the lists of our eight periodicals are steadily growing, and that the sale of books and tracts is increasing each year, all give promise of a prosperous and most encouraging year's work. We have found it necessary to arrange for a double shift in our pressroom, and it is probable that this must be continued at least until October.

"Our field organization is strong, and the workers are of good courage. In Ohio there are now fifty colporteurs in the field, and about sixty students in Mount Vernon College who are preparing for the work the coming summer. Over \$24,000 worth of literature was sold in that conference last year, and the workers have set \$50,000 as the mark for the present year. Already, before the close of the Mount Vernon school, they have reached the mark for which they have been working,—\$1,000 sales a week. There is a spirit of earnestness and courage in all parts of the field.

\* The prices in first column are retail, postpaid; in second column, for missionary purposes, postage extra.

"The home missionary work, which is being especially promoted by the Home Missionary Department of the General Conference, is stirring our people greatly, and gives promise of yielding large returns in the sale of tracts, periodicals, and home workers' books.

"The burden of our interest and prayers at the Review and Herald Office is that we may keep in such close touch with the Lord, and with the workers in the field, that we may be able to supply promptly and efficiently the literature needed in this closing work."

By vote of the meeting, the chairman was authorized to appoint a committee on nominations and a committee on plans and resolutions. These were named as follows:—

Committee on nominations: O. A. Olsen, I. H. Evans, E. K. Slade, W. H. Thurston, William Guthrie.

tures, however, were covered in the manager's report, given above. The treasurer, Brother R. Hook, Jr., presented the report of that department for the year 1913, prepared by the accountant, Brother C. L. Ashley.

Accompanying this report, the following statement from the auditor, Brother R. T. Dowsett, was read:—

**Auditor's Report**

MARCH 4, 1914.

"Review and Herald Publishing Association,

Takoma Park, Washington, D. C.

"DEAR BROTHERN: I have been privileged to make a thorough study and examination of the business and accounts of the Review and Herald Publishing Association for the year ending Dec. 31, 1913.

"The money on deposit in the Riggs

**Financial Statement Condensed**

Dec. 31, 1913

**Assets**

Cash on hand and in banks .....	\$ 7,030.04
Manufactured stock, raw materials, and supplies ....	95,773.32
Book plates .....	32,315.92
Accounts receivable .....	29,878.47
Real estate, buildings, and equipment.....	132,186.69

Total assets — home office ..... \$297,184.44

**Branch Offices**

New York Branch .....	\$ 16,716.46
Western Branch .....	20,550.14

Total investment in branches ..... 37,266.60

Total assets ..... \$334,451.04

**Liabilities**

Accounts payable .....	\$ 17,699.03
Bills payable .....	114,891.32
Accrued interest .....	2,244.44
Reserve for depreciation on plates .....	2,060.71
Reserve for bad accounts (\$10 a month) .....	10.02
Reserve for sickness and emergency .....	835.10
Reserve for unexpired subscriptions .....	17,180.06
Reserve for book dept. stock (10 per cent of inventory)	6,393.95
Reserve for taxes .....	1,670.15

Total liabilities ..... \$162,894.78

**Capital**

Present worth Dec. 31, 1912 .....	\$134,846.86
Donations and profits .....	18,342.78
Battle Creek invest. and equity in Takoma Park church	18,366.62

Present worth Dec. 31, 1913 ..... 171,556.26

\$334,451.04

Committee on plans and resolutions: E. R. Palmer, W. W. Eastman, G. B. Thompson, F. I. Richardson, I. A. Ford, J. B. Blosser, D. W. Reavis, A. J. S. Bourdeau, R. Hook, Jr., L. W. Graham, J. W. Mace, O. J. Graf, E. L. Richmond. Adjournment was then taken.

The second and third meetings of the association were occupied largely with the presentation of reports from the heads of departments. E. L. Richmond reported for the manufacturing department. D. W. Reavis reported for the periodical department, A. J. S. Bourdeau for the magazine department, I. A. Ford for the book department, L. W. Graham for the Eastern Branch, and J. W. Mace for the Western Branch. We regret that space will not permit the publication of these excellent and encouraging reports at this time. The main fea-

National Bank, Washington, D. C., and the Battle Creek Bank, as acknowledged by statements from these banks, is in exact accord with the balances demanded by your treasurer's books. The cash in the till on the date of audit was also in perfect balance.

"Upon checking the incoming cash and disbursements, I find all remittances and receipts properly credited, and satisfactory vouchers cover each disbursement. The ledgers are also in balance.

"I have given careful study to the various items which make up the financial statement, and I am pleased to certify that the detailed statement herewith attached harmonizes with your treasury department books, and the same is a true showing of the accounts of the Review and Herald Publishing Association on Dec. 31, 1913.

"The Lord has certainly blessed the faithfulness, whether in the office, the factory, or the field, of those associated in labor for the association, and a splendid financial showing is the result. May 1914 witness even greater results financially, as well as souls garnered for the kingdom of God.

"Sincerely your brother,  
 ["Signed] R. T. DOWSETT, Auditor."

After some interesting questions and discussion regarding the various items in the report, the treasurer's and the auditor's reports were unanimously adopted.

The committee on plans presented the following recommendations:—

"1. That in harmony with the spirit of the action of the General Conference at the autumn council of 1913, the board be authorized to add to its tithe to the General Conference for the year 1914 an appropriation sufficient to meet the interest on the indebtedness of the Washington Missionary College.

"2. That the board be authorized to pay into the General Conference Sustentation Fund weekly a sum equal to two per cent of its pay roll.

"3. That we approve of the efforts already put forth to enlarge the Berean Library so as to include our leading books.

"4. That we encourage the board to bring out at the lowest possible cost, for free distribution,—

"a. A series of four-page tracts.

"b. A missionary campaign document to be issued periodically.

"5. That we approve the financial policy outlined in the leaflet entitled 'Our Financial Relationship.'

"6. That during these times of prosperity, the interest-bearing debt of the association be liquidated as rapidly as consistent with the demands thrown upon the association for new literature and for proper equipment.

"7. That we encourage the board to establish as rapidly as possible a denominational bureau for library of illustrations, and that these illustrations be catalogued in convenient form for reference.

"8. That the association provide two fifty-dollar ministerial scholarships in each of the following union conferences: Atlantic, Columbia, East Canadian, and Lake, on the following conditions:—

"a. The beneficiaries be recommended by their conference officials.

"b. The students to attend their union conference training school, those from the Eastern Canadian Union, however, to be left free to attend the union conference training schools in the other three unions mentioned, as they may elect.

"c. Each beneficiary must have completed twelve grades of school work, and have previously earned and enjoyed the benefits of at least two scholarships through the sale of literature.

"9. That in Article IV, Section 1, of the by-laws, after the words 'General Conference of Seventh-day Adventists,' the following be added: 'The executive committee of the North American Division Conference of Seventh-day Adventists.'

"10. That Sections 1 and 2 of Article V of the by-laws be amended as follows:—

"Section 1, first sentence to read as follows: 'The affairs of this corpora-

tion shall be directed by a board of eleven trustees elected,' etc.

"Section 2 to read as follows: 'At the annual meeting of this corporation each even year commencing 1914, six persons shall be chosen to act as trustees for a term of two years. At the annual meeting of this corporation held each odd year commencing with 1915, five persons shall be chosen to act as trustees for a term of two years.'"

After some interesting discussion, this report was unanimously adopted.

The committee on nominations submitted its report, as follows:—

For members of the board of trustees to fill expiring vacancies and to provide for the increase of membership of the board: E. R. Palmer, F. M. Wilcox, I. A. Ford, R. Hook, Jr., W. W. Prescott, E. L. Richmond, W. D. Salisbury. The question was called on each name, and the report was adopted without change.

This annual meeting was one of the most encouraging sessions ever held by the association. Many expressions of gratitude were heard from the brethren and sisters present for the prosperity which had attended the work of the association during the past year. It was felt that in this prosperity and in the general prosperity of the cause of truth throughout the earth there are rich evidences of God's guiding hand and of the power which is attending this movement to the ends of the earth.



### West German Union

I THINK it will interest the readers of the REVIEW to hear something about the progress of the work in this union. When we consider all the blessings the Lord has granted the work and the feeble efforts in our union during the last year, we find ourselves under great obligation to thank him for all his mercies and goodness.

In spite of all the difficulties and the hindrances that we have to contend with, especially in those fields where the population is mostly Catholic, we received during the last year 1,068 new members by vote and baptism, or a net gain of 619. We had at the close of 1913, 5,516 members. Our tithe for the year amounted to \$83,815, or \$15.73 per capita. The prospects for the future are bright, and we trust fully in the help of the Lord, who is our strength and guide.

J. G. OBLAENDER.



### Field Notes

A SABBATH school with a membership of nine has been organized at Bandon, Oregon.

A SABBATH school has been organized at Bowling Green, Fla. The membership is thirty-four.

NINETEEN new Sabbath keepers were baptized and added to the church at Boston, Mass., a few weeks ago.

THE Australian Record states that between the close of the Queensland camp meeting, held in October, and the beginning of the new year, workers in that conference baptized twenty-six new believers.

## 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

### On the Raising of Boys

ARE we trying to "raise" the boys in the threefold way of Nazareth—body, mind, soul? "He's a fine, healthy-looking boy," the neighbors say. Does that satisfy us?

Carlyle said all the ministers of finance in Europe could not make one shoeblick happy, because he has a soul larger than his stomach.

But the father and mother must satisfy this growing soul. The former must be willing to lay down his newspaper or magazine to answer the questions of the boy on the spot, or to say in a way that will not quench, but keep alive, the flame of curiosity, "You cannot understand that now, my son; but just as soon as you are old enough father will try to tell you." And the boy must feel that his father is honest with him, and is not telling him a polite lie just to get rid of him, hoping that he will forget the troublesome question.

And the mother must apply the law of suggestion, by telling the boy such stories, and reading to him such books, and holding up before him such lofty ideals of manhood, that early he will be fired with ambitions to be something fine and noble.

The "poor" home is not that one with shabby furniture and plain food and patched clothes; but the home—

#### With No Top-Story Lookout

Some neighbor boys of mine built them a hut in a big tree, to which they climbed by a ladder.

"Aren't you afraid to have them climb so high?" asked a timid neighbor.

"I'm afraid to have them get the idea that they can't climb high," said the mother.

Accustom the boys to looking high. Have a lookout where they can see sky and hills once in a while, if you have to go miles to get it. Have a spiritual lookout. Take your boys to it. Let them get glimpses of the noble careers you are planning for them. Don't be afraid to let them see steep heights to be climbed, hard tasks waiting for men to do them.

Have you never heard a wife or mother say to the husband or father, "You don't think of yourself; you are always doing things for others"? Have you not known mothers to quench some generous impulse in the child by saying: "If you give so much away, you will have little left for yourself;" "Don't go on that neighborly errand today, you have a cold;" "Why do you invite such seedy, tiresome guests? You are not bound to entertain them;" "Let some one else serve on that committee, you are doing enough"? She shuts out the sky line, and the soul withers.

#### How to Get the Boys to Church

"Yes, do tell us how."

"Now his parents went . . . every year." "And when he was twelve years old, they went." Don't you suppose they had talked so much about it to the boy

that he was eager to go even before he was old enough?

"Yes, that is easy enough; our children, when little, always beg to go, but tell us how to keep them interested." The "lookout" again. You must have something ahead of them in the church worth while. Is it any longer a secret that to keep the boys interested in the church we must give them something to do?

Eugene C. Foster says: "I am thinking a good deal about the boy who is just getting ready to slip out of the Sunday school. True, he has been slipping for some time. For several years, perhaps, you have had a vague feeling that the ties were loosening and it was only a question of time."

He goes on to ask: Shall he be made an assistant officer, given a few books to distribute, or a column of figures to add, or some trivial thing; or shall he be put into a training class to fit him to become a leader of younger boys? He thinks there is no device for stopping the leak like giving boys something worth while to do in the school; we may add, in the church, too. Christian Endeavor has taught the Sunday school the value of putting tools into the hands of the young husbandmen, and teaching them to use them by using them.

Here is one other practical suggestion: Set the older boys to collecting a cabinet of lesson illustrations or objects, such as olivewood, Palestine flowers, Wilde and other pictures, Underwood and other stereographs, facsimiles of Bible coins, of Scripture scrolls, sandals, lamps, etc., many of which can be made.

#### When You Must Trust

There is a story of a mother who was so absorbed in the only boy God had given her that, when he went away to college, she went with him and took a room overlooking the dormitory, so that she could always watch her son in his daily movements across the campus.

How un-Marylike that was! Was it not better to trust the boy of twelve to remember the starting time and the road? Is it not better to put the responsibility on the young shoulders? There comes a time in the life of the boy when an ounce of trusting to his common sense and his conscientiousness is worth a ton of argus-eyed watching.

But you have to know your boy first. Do you think you know yours? Not until you can tell by the steadiness of his eye whether he *has* kept faith with you. The lines must be all up, and in the most delicate working order, between parent and son; no boy on the street or in the school must have any secrets of his that you have not; and then it pays to trust him.

I knew a father who used sometimes purposely to lose his boy in a crowd, just to give him the experience of relying on his own wits. The father never lost sight of his boy, but he never let the boy suspect that he was following and watching him. It's the making of a boy to put him on his own mettle, and even push him out into hard things; teach him how to keep hard bargains, to play the game to the finish.

There are times when the youngsters amaze us, not by their shallowness or thoughtlessness, but by their depth and far-seeing vision. Have you never had your heart suddenly melted by some rev-

elation of unselfish, lover-like thoughtfulness for you? Have you never been startled by some flash of manliness, of serious purpose, for which you did not think the boy old enough? But, if Mary has been telling him of the shepherds, and the angels, and the sayings of Simon and Anna, and of the Magi, we may be sure the Spirit has been faithfully telling him more.

I correspond with a young college fellow who was the despair of his parents the last year in high school. It took the pushing of the entire family, and the faculty, and some friends besides, to get him through. But sometimes he writes more like a man of forty, of his impatience to get his preparation for a business life and get out into work so that he can take some of the burden off father's shoulders.

O, yes, it's worth while to "raise" boys, just to hear them say by and by, "Wist ye not that I must be about my Father's business?"

The threefold growth of the boy—don't lose sight of that. Study food values, mother, and see that his body is nourished by a balanced diet. Have the best school, the best college, or the best periodicals and books in the home; but don't forget to give him high ideals and ambitions, so that when he leaves the nest the eaglet will fly to the mountain top. Sometimes he dives instead of flying, because we have forgotten his wings.

—John F. Cowan, in *Christian Endeavor World*.

## Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

### Increase of Navy Chaplains Temporarily Defeated

THE question of navy chaplains has recently interested both Catholic and Protestant bodies to an extraordinary degree. According to the statement of an official of the Federal Council of the Churches, the influence of religious forces has been bearing upon our government for over ten years to secure an increase of navy chaplains.

At last a provision embodying this increase, and several other features, was incorporated in the annual naval appropriation bill. This measure was reported from the House Committee on Naval Affairs, Feb. 28, 1914.

When the three paragraphs relating to chaplains were read before the House of Representatives, May 1, Mr. Madden, of Illinois, made a point of order against them. Under the rules of the House, a member may object to any new legislation when it is attached to appropriation bills, and thus defeat it. So this provision was eliminated from the naval bill.

On May 2, however, the matter again came up, as Mr. Madden withdrew his objection of the day before, and for some time a very spirited discussion was engaged in. The principal speaker was Mr. Tribble, of Georgia, who made a point of order against these paragraphs, and remained firm in his position until they were ruled out by the chairman. In the course of his remarks Mr. Tribble

was interrupted over fifty times. Referring to welfare secretaries, he said:—

"The Secretary of the Navy asked the naval committee for twenty-four welfare secretaries. . . . Why was not this request granted? The secretaries were not granted the Secretary of the Navy."

In answering this question, Mr. Tribble quoted Cardinal Gibbons's letter to Father O'Hern in which the cardinal stated that "the proposed scheme of substituting 'welfare secretaries' for chaplains does not meet the approval of the American Catholic archbishop, since no laymen can do the work of an ordained clergyman."

Mr. Tribble then read the following from a report of a hearing on navy chaplains, at which the letter just mentioned was first read:—

"Mr. Britten: The service that is given or rendered aboard ship, is it practically the same irrespective of the religious denomination of the chaplain?"

"Father O'Hern: Well, no, sir, not entirely. At the morning service a Catholic priest would celebrate mass. That is our official form of divine worship."

Continuing, he said: "Now listen to what he [Father O'Hern] says. Here is a man who speaks for the chaplains: 'I presume that the character of this service is more or less determined by the chaplain.'

"It is not determined by the naval committee or the Navy Department or anybody else, but the chaplain. He is an officer of rank, and his command is law; and I say that this authority given to these chaplains is going too far. Mr. Chairman, the Constitution of the United States provides that every man can worship God in this country as he pleases. This is a privilege the Constitution gives him, and I say there should not be any encroachment upon that privilege."—*Congressional Record*, May 2, 1914.

We are glad to note that one Congressman can see the hand of Rome at work. Mr. Tribble also referred to and commented upon Father O'Hern's claim that the Catholic Church is entitled to "more than forty-one per cent of the religious leaders" in the navy.

Mr. Tribble is a member of the House Naval Committee, and when the question of chaplains was before that body, he said:—

"I do not see why the United States government should undertake to provide the religion of the people. I have been raised in Sunday schools and churches, and have been taught to go to church all my life, and I expect to keep it up, but I am not here to provide this body for the navy. I am here to help provide fighting forces, but I think the churches of the country ought to take care of the religious part of it."

In his objection to an increase of navy chaplains, Mr. Tribble has not yet gone to the root of this difficulty. Congress has no right to appropriate money from public funds to support religious teachers. It is a violation of the principle of complete separation of church and state.

At another hearing (January 20), when interrogated by a member of the committee, Mr. Witherspoon, as to whether the Protestants and Catholics on board ships were so liberal minded that Protestant and Catholic chaplains could indiscriminately minister to all efficiently, Reverend O'Hern very suavely answered:—

"Yes, sir; I think the chaplain could minister to all.

"Mr. Witherspoon: You do?"

"Father O'Hern: Yes, sir."

On the very face of it, such a declaration seems strange. Protestants and Catholics in their religious teachings have little in common. Their beliefs are widely divergent. How much dependence can be placed upon such Catholic representations is shown in another incident relating to the same question.

At Annapolis, Md., is located the United States Naval Academy. The religious services at this school are conducted by one of the same chaplains that officiate on board ship. The attitude Catholics to the work of the chaplain at this academy proves that Father O'Hern's claim that a Protestant chaplain can minister to Catholics was simply a blind.

The following quotation from the "Annual Reports of the Federal Council of the Churches of Christ in America," page 53, explains the whole situation at the Naval Academy:—

"The secretary of the Federal Council, Rev. Charles S. Macfarland, transmitted to us a letter from the pastor of the Baptist Church of Annapolis, Md., requesting an investigation and action. The letter was a complaint that students of the United States Naval Academy being Roman Catholics were permitted to attend church services at other than the chapel of the Naval Academy, which privilege was denied to all others. The committee conferred with the Secretary of the Navy Department.

"It appears that the superintendent of the United States Naval Academy at Annapolis, Md., has in force an order requiring all students to attend sabbath [Sunday] worship in the chapel unless they can state in writing that they cannot conscientiously do so. The Roman Catholic students make that statement."

Will Protestants never learn that Roman Catholicism never compromises except for policy, and to get a better hold? The only safety for Protestantism is in repudiating every plan that is not Biblical, whether it be in civil or in religious affairs.

C. E. HOLMES.

## Educational Department

J. L. SHAW *General Secretary*  
W. E. HOWELL *N. Am. Div. Asst. Secretary*

### Notes Afield

AFTER nine months of close confinement in office work, it is truly refreshing and inspiring to spend some time in the open field. Here is where the real problems of education are being worked out. Here is where our plans and theories are being tested. Here is where the real struggle is on to combat the subtle forces of evil, and to work deliverance for our boys and girls in the spiritual crisis of their experience.

Our school men and women have truly a difficult task in hand to meet the competition of the free schools and counteract the lure of the world to our young people. But they are performing that task nobly, and with increasing success. God, who has called them to this responsibility, is continually causing them to

triumph over menacing besetments on the right hand and on the left. Broader views of the work, clearer apprehension of its scope and balance, and deeper conviction that the principles of Christian education will stand every test that is brought to bear upon them, are constantly adding strength to our school centers and our modes of administration.

Our schools are experiencing a beneficial reaction from the union conference sessions held last winter. The earnest spirit of soul winning, the determination to increase our church membership, that has taken hold upon our field workers, is having the effect in our schools of deepening consecration, of pressing more vigorously preparation for field service, and of seeking new recruits for the student body. Increase in the attendance at our schools means the salvation of more of our young people. It means better schools. It means more and better-qualified laborers. This means increase in church membership and the hastening of the end. It is something we can afford to work for with all our hearts and with all our means.

While our educational workers are much disappointed at the postponement of our convention, yet the deferring of this meeting leaves the summer free for strong, aggressive effort in building up local school interests. There is a spirit among our educators to apply themselves diligently to this task, that their schools may in no sense fall behind our evangelistic work with its new impetus to advancement.

#### Lake Union Conference

There was much educational activity at this conference, and with good results. Elder I. H. Evans presented in a strong way the importance of raising the educational standard of our licentiate ministry to at least twelve grades. If we can judge from the number of earnest inquiries later, on means of doing this, there was a good response by our workers. Men with families, men who have not done school work for years, men who have had success in soul winning, but who are not satisfied with their educational attainments, are courageously pressing into line for greater efficiency.

The Ministerial Reading Course conducted by the General Conference Department of Education was explained as one means within the reach of all for self-improvement. No one is willing to acknowledge that he cannot read three books a year in addition to his regular study, yet this amount thoroughly done and kept up from year to year will substantially increase the reader's fund of knowledge, and stimulate improvement in methods of labor.

The missionary agent of the union, J. B. Blosser, reports one hundred and forty-one young people who are going out this summer to earn scholarships. About forty of these are from Emmanuel Missionary College, and all have taken institute training for this work. The academy students also are going out in larger numbers than heretofore.

The plan of endowing scholarships of fifty dollars each was presented and favorably received. Both the Review and Herald and the local conferences purpose to carry it out. This plan is especially intended for persons already in the work who need more education, and for those who are so situated that they cannot go out and earn scholar-

ships, but yet give promise of making successful laborers after receiving further preparation. Persons of private means are encouraged to endow these scholarships, either annually or permanently. The North American Department of Education has already received one voluntary scholarship of this kind, with the promise of another soon, to be placed where most needed.

The plan adopted at the time of the General Conference last summer for limiting the academies to ten grades in a union where there is located a union conference training school, was adopted by the Lake Union Conference. This plan was already in operation there in most of its features, and while there was a desire on the part of some to extend the scope of the academies, as provided for in an exemption clause, it was decided that the time for this advance move had not yet come. The chief reasons for this decision are that it would result in serious injury to the support of the college, and would require considerable investment in academy facilities to do satisfactory work in the eleventh and twelfth grades. The academy men accepted this decision in a most commendable spirit of Christian fortitude and loyalty, and went back to their schools with the expressed determination to throw their strength into making the best ten-grade schools the union has ever had. As one principal expressed it, the special function of these schools is to do strong work in the common branches. When this is accomplished in all our schools, and the Bible is given its rightful place as the foundation and guide of all, we shall have a solidity in our entire system that we have long needed but not fully attained.

Time at this conference was also taken for valuable round table work in the interests of the church schools and industrial education. The educational superintendents and secretary are of excellent courage, and have made substantial improvement in both methods and results.

W. E. H.

## Medical Missionary Department

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

### The Loma Linda Hospital and Dispensary

ONE of the latest acquisitions to the facilities of the Loma Linda College of Medical Evangelists is the new hospital. This is a solid concrete building capable of accommodating seventy patients. There are eighteen private and semi-private rooms, four ten-bed wards, and five screened wards for fever patients. The front section consists of surgical rooms, a clinic room, and two necessary offices.

The hospital was opened for patients Nov. 1, 1913, and there have been about twenty patients in the institution continuously since that date. There has been little effort made to fill the hospital with patients unless they could pay sufficient for their maintenance to meet the actual expense. There are many poor

people, of our own members as well as others, who are applying to enter, but no provision has been made to meet their expense.

#### Endowed Beds

Some provision should be made whereby these worthy poor could be admitted both for their own physical welfare and spiritual improvement and for experience for the medical students who are here in preparation for medical missionary work.

There are many persons among us who are abundantly able to endow a bed, which would make it possible to keep one poor person in the hospital all the time. It would cost four hundred dollars annually to endow one of these beds. We should have twenty-five beds thus endowed. Where are the liberal ones among us who desire to do some missionary work by in this way providing for the support and medical care of poor people, under the influence of the truth? Could there be better philanthropic work than this?

#### Dispensary

Another most important acquisition to the college the past year is the dispensary in Los Angeles. A large storeroom on a busy street in one of the best parts of the city as far as dispensary work is concerned, has been rented and fitted up and equipped for dispensary practice for the medical students. There are from twenty-five to fifty persons in attendance at the dispensary daily. Some of these are poor, but many who come are of the better class. Some of the public-school teachers bring their students to the place for examinations and treatments; especially children from the schools who need eye, ear, nose, and throat examinations, are coming in increasing numbers.

#### Hospital Privileges in Los Angeles

Increasing opportunities are coming to the college from the large county hospital in Los Angeles. Two medical schools in the city provide themselves with almost all the hospital experience for their students in this hospital, where there are nearly a thousand patients, and still there is much clinical material unused. Already our students are having two days a week from two to four hours a day in surgical clinics, and two days a week, two hours a day, in medical clinics, under our own instructors. The Glendale Sanitarium is also furnishing some good opportunities to our students for experience. Excellent opportunity is thus enjoyed by our students in clinical lines.

#### Our Patient Practice

A feature in the Los Angeles end of the college that should not be overlooked is the opportunity for treatment in the homes of the people. Here the students can give the people treatments by our own methods. Unlimited practice in obstetrical and other lines is thus offered.

In many ways the college facilities have been improved during the year, until at the present time excellent opportunities are furnished by the school for the preparation of our students for medical work.

#### Evangelistic Experience

Among the most valuable opportunities offered to the students are the openings for house-to-house medical missionary work. This has been entered into ear-

nestly by the students thus far, and good work has been done.

The next school term opens about September 17. Those desiring to enter next fall should open correspondence with the college at once. Some who have one or two subjects in preparatory work to finish before entering may have opportunity to do so at some of our colleges, or here at Loma Linda during next summer. If there are students desiring such summer courses, they should make application for the same immediately.

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

## Publishing Department

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

### Experiences in Great Britain

"He Shall Direct Thy Paths"

I AM glad to be able to write a few words of praise to the Lord for the good summer's experience that he gave me last year. From the very start, I could see that he was working for me and directing my path.

The territory had been worked some years before with the same book, "Bible Readings," but the Lord in his providence hid this from me, and I thank him for it; for had I known to what extent it had been worked, I should have been much discouraged. My field of labor was a long peninsula, and had I started at the north instead of the south, I should have found "Bible Readings" in nearly every house.

I had been in Campbeltown, Argyllshire, only a week when the Lord directed me to a member of the Free Church who used to distribute tracts, and who was well known in the place. He was a consecrated, God-fearing man, and immediately took a great interest in my work. He suggested that on one or two evenings he should take me to call on some of his acquaintances who he knew would be interested and could afford to buy books. I went with him on several occasions, and was thus enabled to get into the homes of the wealthy class and obtain a favorable hearing, and in the majority of cases orders were obtained. So greatly did the Lord bless me that in twelve days I had earned my scholarship, netting me in delivery over £55.

I had barely obtained my orders before the Millennial Dawnists arrived in the town, and canvassed it; so that when I began to deliver, many were suspicious; but every truth-filled book was delivered, and opportunity was presented to warn the people of the other book they had just purchased.

I rejoice that the Lord was able to use me to place the truth in so many homes, and may the seed sown bring forth an abundant harvest.

SPENCER MAXWELL.

#### Canvassing and Soul Winning

I had been told not to canvass in a certain district, as the people there were not at all religious. But with faith in God and his work, I decided to go right ahead and leave results with him. My faith was rewarded with thirty-two orders for "Bible Readings" the first day,

and enough orders for a scholarship in a week.

Not far from this district a school-teacher who came from Iceland is keeping the Sabbath as a result of studying the "Bible Readings" that I sold her. For twelve years she had prayed for the truth of God; now her prayer is answered, and she is to attend our college. Her sister is also about to walk with God's people.

As a result of house-to-house canvassing in London, another young woman is keeping the Sabbath. I have been calling on her at regular intervals in the course of my canvassing during each school year.

These souls are tokens of the promise, "Cast thy bread upon the waters: for thou shalt find it after many days."

LIONEL W. BARRAS.

#### A Bright Testimony

It is now over four years since I entered the book work. Just prior to my taking up this work a copy of "Great Controversy" was sold by a canvasser to my brother's wife. This I read eagerly, and in three weeks was keeping the Sabbath. Six weeks later I sold my first book, and have sold many since. From the very beginning, the Lord has prospered me.

One woman in whose house I lodged, accepted the truth through Bible studies given her in the evening after my day's canvassing was finished. Since then her husband has been keeping the Sabbath in the British navy with but little opposition.

The Lord enabled me to gain four scholarships during the summer and autumn of 1912.

One woman in Scotland gave me permission to canvass every person on her estate, placed five dollars in my hand, and wished me Godspeed in my work. I was sorry, however, that she would not take a book for herself.

On another occasion I called on a woman of wealth and position who owned a large estate. She was confined to her room at the time through illness. However, I asked the servant to take my prospectus to her mistress's room, which she did, and returned with an order for a copy, and the lady's permission to canvass every one on the estate. As a result, I secured about twenty orders for my book, half in the morocco, and most of the others in the sheepskin binding. I praise God for the privilege of being a gospel canvasser.

A. E. HULBERT.

#### A Canvasser's Blessings and Opportunities

As a canvasser in the British field, it is a great pleasure to me to testify that the hand of the Lord is in our work here. The last two summer vacations I have enjoyed a good experience in Scotland. On the first occasion, although I was quite new to the work, the Lord blessed me with over £60 worth of orders during the three months; whereas on the latter occasion my orders for a shorter period exceeded £100. Thus the message has been carried into remote parts of Scotland, books being gladly received at many isolated homesteads where the people love the Lord and are far distant from, as well as dissatisfied with, their churches.

I could not wish to canvass among a better class of people than I met dur-

ing the last vacation. The district worked was the western Highlands of Argyllshire, and the book was "Bible Readings." The people there are descended mostly from the old Covenanters who were driven to this extremity of Scotland by their persecutors over two hundred years ago. They are, especially in the country districts, a strong, noble, and refined class of people, and still remain very antagonistic to popery. One is somewhat surprised to find the owner or holder of a farm of several hundred acres, roughly clad, down on his knees weeding turnips, with his men and women servants around him assisting in the same work.

Often a friendly smile awaits you, and upon making known your business, a sympathetic interest is shown in your book. After being satisfied that the book is worthy of his possession, he very rarely hesitates in giving his order.

My first week's orders reached the sum of £18 on territory that had been worked with the same book about eight years before, and with good success.

Day by day I felt God's guidance, and that he was opening the hearts of the people. I was solemnly impressed that perhaps it would be the only chance for these dear people, isolated as they are in the Highlands, to receive God's last message, for the books were placed among them so plentifully.

One of my best experiences happened in a small village in northern Kintyre. I had canvassed the district thoroughly, and was waiting for the arrival of my books from the tract society. I had planned for them to reach me early in the week, that I might leave the district on Friday for another center. The books, however, did not arrive until Thursday, and I felt disappointed that my plans could not be carried out; but I soon learned that the Lord had another plan for me. The delay caused me to remain in the village until the next week.

On Sunday morning one of the villagers with whom I had become acquainted, asked me if I would take the evening meeting to be held in the school,—they were without a church,—as the minister had been called away suddenly, and they were without a shepherd.

Now I saw the reason that my books had been delayed, and I felt quite clear as to my duty. I willingly complied with the request, and as, fortunately, I had attended meetings in the Scottish churches previously, I was familiar with their form of service.

After seeking guidance from the Lord, I decided to speak on the signs of the times. During the meeting the Lord came very near. My brother canvasser and I both felt assured that the Lord had planned for that meeting, and had carried it through with his own power.

Next day I learned that the people were much interested in what they had heard, and expressed their regret that I was to leave the district and would probably have no further opportunity to tell them more of the present truth. However, books on the message were scattered throughout the neighborhood, and I am hoping for a bountiful harvest.

What unexpected joys the canvasser will have when the mists have rolled away, and he sees as the results of his labors many souls brought into the kingdom.

F. C. BAILEY.

**A Happy Meeting**

While canvassing for "Bible Readings" last summer in a pretty little village in Westmoreland, I was asked if I had seen a certain Mr. S—, a signalman, and an occasional preacher and church worker. I had not, but it was not long before I made my way along the line to the signal box where he was on duty. I had no sooner introduced myself and my book than he surprised me with the question, "Which day do you keep as the Sabbath?" "The seventh," I replied. "So do I," was his unexpected response, as he dipped into his bunker for a battered copy of an edition of "Bible Readings" published about thirty years ago. This book had been given him by a relative who had been over on a visit from Australia. This gentleman had also spoken to Mr. S— about the Bible Sabbath and other subjects, and his words proved to be seed sown in good ground; for Mr. S— studied his "Bible Readings" and his Bible, and as a result accepted many Bible truths which previously he had not understood. One of these was baptism. There was a Baptist church in the village, whose baptistry had not been called into use for about thirteen years, and Mr. S—, on learning the Bible teaching concerning baptism, went to the Baptist minister and arranged to be baptized. The baptism was a great event, the villagers assembling to listen to a rousing sermon on baptism. A paragraph was devoted to the event in the county newspaper. The example of Mr. S— was followed by his mother, two sisters, and two or three other persons.

In his employment as a signalman, however, he had to be on duty on Saturday; but he excused himself on the ground that when he was a Sunday keeper he sometimes had to work on Sunday. But he gradually came to see more and more that he ought to stand out boldly and keep the Sabbath under all circumstances; and since my interview with him, having been offered work in Australia by the relative who had visited him, he has sold his home, and with his mother and sisters has sailed to his new home beyond the seas, where he will have liberty to keep the Sabbath.

T. G. BELTON.

**NOTICES AND APPOINTMENTS**

**Camp Meetings**

**CENTRAL UNION**

Nebraska, Seward ..... June 4-14  
Wyoming, Edgemont, S. Dak. .... June 11-21

**COLUMBIA UNION**

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

**EASTERN CANADIAN UNION**

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

**LAKE UNION**

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

**NORTHERN UNION**

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

**NORTH PACIFIC UNION**

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

**PACIFIC UNION**

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

**SOUTHERN UNION**

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

**SOUTHWESTERN UNION**

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

**WESTERN CANADIAN UNION**

British Columbia, Coquitlam ..... June 2-7  
British Columbia, Vernon ..... June 9-14  
Alberta, Red Deer ..... June 18-28  
Saskatchewan ..... June 25 to July 5  
Manitoba ..... July 2-12



**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*.



**South Dakota Conference Association**

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

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



**Minnesota Conference Association**

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

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



**Eastern Canadian Union Conference**

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

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



**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*.

#### Upper Columbia Mission Society

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

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

#### New Brunswick Legal Association

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

J. A. STRICKLAND,  
*Secretary*.

#### Northern California Conference

THE fifth annual session of the Northern California Conference of the Seventh-day Adventists will convene on the camp ground in Sacramento, Cal., June 10, 1914, at 9 A. M., for the purpose of electing officers for the ensuing year, and of transacting such other business as may properly come before the delegates. Each church is entitled to one delegate for its organization, and to one additional delegate for each twenty members. The executive committee, ordained ministers, and representatives of the Pacific Union Conference, of the North American Division Conference, and of the General Conference are delegates at large.

C. L. TAGGART, *President*;  
VERAH MACPHERSON, *Secretary*.

#### Northern California Conference Association

THE fifth annual meeting of the constituents of the Northern California Conference Association of the Seventh-day Adventists, incorporated under the law of the State of California, will convene on the camp ground at Sacramento, Cal., Monday, June 15, 1914, at 10 A. M., for the election of the board of trustees for the ensuing year, and for the transaction of such other business as may come before the session.

C. L. TAGGART, *President*;  
VERAH MACPHERSON, *Secretary*.

#### California Conference

THE forty-third annual session of the California Conference of Seventh-day Adventists will be held at Oakland, Cal., June 23 to July 5, 1914, for the election of officers for the ensuing year, and the transaction of such other business as shall come before the meeting. The first meeting will be called at 10 A. M., Tuesday, June 23.

E. W. FARNSWORTH, *President*;  
CLAUDE CONARD, *Secretary*.

#### California Conference Association

THE eighteenth annual meeting of the California Conference Association of the Seventh-day Adventists will be held in connection with the forty-third session of the California Conference of Seventh-day Adventists, at Oakland, Cal., June 23 to July 5, 1914, for the election of a board of seven trustees for the ensuing year, and the transaction of such other business as may come before the meeting. The first meeting will be called at 3 P. M., Wednesday, June 24.

E. W. FARNSWORTH, *President*;  
CLAUDE CONARD, *Secretary*.

#### The Maritime Conference

THE twelfth annual session of the Maritime Conference of Seventh-day Adventists will be held in connection with the general meeting at Moncton, New Brunswick, June 4-14, 1914, for the election of officers for the ensuing year, and for the transaction of such other business as may properly come before the conference. First session will be held at 10 A. M., Friday, June 5.

M. M. HARE, *President*;  
LULU VAN BUSKIRK, *Secretary*.

#### East Michigan Conference Association

THE annual meeting of the East Michigan Conference Association of Seventh-day Adventists will be held on the Orion camp ground, Orion, Mich., in connection with the annual conference, June 11-21, 1914. The purpose of this meeting is to elect a board of trustees, and to transact such other business as may properly come before the association. The first meeting will be held Monday, June 15, 1914, at 10 A. M.

WM. GUTHRIE, *President*;  
DANIEL WOOD, *Secretary*.

#### East Michigan Conference

THE twelfth annual session of the East Michigan Conference of Seventh-day Adventists will be held in connection with the camp meeting on the Orion camp ground, Orion, Mich., June 11-21, 1914. The first meeting will be called at 10 A. M., Friday, June 12. The session is called for the purpose of electing officers for the coming year, and for transacting any other business that may properly come before the conference.

WM. GUTHRIE, *President*;  
TILLIE E. BARR, *Secretary*.

#### Nebraska Conference Association

THE regular meeting of the Nebraska Conference Association of Seventh-day Adventists (a legal corporation) will be held on the camp ground in Seward, Nebr., Monday, June 8, 1914, at 10 A. M., for the election of officers, and the transaction of any other business that may properly come before the meeting.

J. W. CHRISTIAN, *President*;  
ANNA M. PETERSON, *Secretary*.

#### Notes From the "Signs" Office

THE list continues to grow, and is now 20,960. It has been a steady climb for the past six months. It indicates somewhat the real missionary spirit that is coming in among our people; for as they plan their work, they naturally look to our good pioneer missionary paper for something to use. The *Signs* is our missionary, our servant for reaching our friends with the truth. How ably it is demonstrating its ability to help us! It is worthy of more of our confidence.

Back numbers of the *Signs* weekly are no more obtainable. The rapidly increasing list exhausts every edition, with the exception of a few copies. This is as it should be. In planning your missionary work with the *Signs*, count on using the very latest and most up-to-date copies.

If we only had the room to tell you of the many splendid articles already in the hands of the editors, and the many, many others coming,—a steady stream of the very best there is, going out each week in our pioneer missionary paper! A real treasure! The leaders in this great movement are the ones who are making the *Signs*. Notice their articles. What could be better to send to your friends?

Now comes the call again to sell the *Signs* weekly at five cents a copy. Thousands of copies were sold in this way before our magazines were started. Since then the magazines have had the field, and have become well established, and now our people are inquiring for a five-cent journal. A good plan is to establish a regular route, collecting a month's subscription at twenty cents, or a three months' subscription at fifty cents, and deliver the

paper each week, always endeavoring, of course, to secure renewals for a longer period. The paper costs you two and one-half cents a copy. This is a splendid opportunity for the boys and girls, and also older people.

The Portland (Oregon) church holds the record. They are setting a lively pace for missionary work; and it is no spasmodic effort, but is setting in for a good, long, hard, steady pull for the finishing of the work in that large city. At the present time they are using over six hundred copies of the *Signs*, and the best part of it is that over half of them are going to individuals in clubs of five. This means that about sixty members of this church are using five copies of the *Signs* in personal work. This is the kind of effort that counts, and while they have seen some splendid results there, we are confident that this means bigger things for them.

The new series begins in two weeks. This is the time to study your list of acquaintances and have five or ten of them placed on the list for six months or a year. What do you think of it?

Five or more copies to your own address for six months, 60 cents each. Five or more to separate addresses, 65 cents each. Order through your tract society.

#### The June "Watchman"

A STRIKING cover design, two leading articles by our editor, and a number of the latest views illustrating the Mexican situation will make the June *Watchman* one of the very best numbers ever published.

The cover design is one of the most striking that has ever appeared on the *Watchman*. It is a reproduction of a photograph in two colors of one of our largest battleships preparing to sail for Mexican waters. Our editor has two leading articles in this issue,—one on the conditions in Mexico, the other, "Are We Entering Perilous Times?" A beautiful cover design and these two leading articles and a number of appropriate views give the June *Watchman* four clinching selling points. A few other articles in this excellent number are:—

"Religion at the Panama Canal."  
"The Real Issue in Ireland."  
"The Right of Free Speech."  
"Predestination."

"Will the Coming of Christ Be Secret?"

Also many other interesting articles for thinking people. Get your order in early. Send for a sample copy. Send all orders through your tract society.

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## An Advance Step

In the production of missionary literature has been taken in the new Berean Library. Eleven copies of this immensely popular series are now furnished in attractive covers, each set in a separate box. The list is as follows:—

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10.	Our Paradise Home - -	.15
11.	Religious Liberty in America - -	.35

Thousands of these books have already been sold, although the circulation has just begun.

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## For Ministers

Every minister who speaks on the subject of Religious Liberty or the Papacy knows how important it is to have the facts at hand to verify statements which he makes. Many ministers have made compilations for their own personal use, but few, however, have the means of securing much valuable information which they would like to have.

Recently the compilation of "Valuable Extracts," on Religious Liberty and the Doctrines and Aims of the Papacy, was published by the Review and Herald Publishing Association. The information contained in this pamphlet is taken from authoritative history or from the writings of eminent Catholic authorities. Every minister should have a copy.

While worth its weight in gold, it can be purchased for only 10 cents.

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bition wagon to its goal—the abolition of the liquor traffic in the United States. By pictures and cartoons, by story, and by array of facts, it opens prejudiced eyes, and eyes that "see men as trees walking" are made to behold the drink curse just as it is.

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WASHINGTON, D. C., MAY 14, 1914

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WE note in the *European Division Conference Review* that during the fourth quarter of 1913 the number of baptisms in the division is given at 1,092.

A TELEPHONE message from the State Department to the General Conference reports that the department has information that two of our Mexican workers, Miss Grace White, of Guadalajara, and Dr. J. W. Erkenbeck, of Ameca, west of Guadalajara, arrived in San Diego, Cal., from Mexico, May 1.

FROM the Abyssinian Mission, at Asmara, Eritrea, on the borders of Abyssinia proper, comes a good word. Brother H. Steiner writes: "Last Friday, March 27, we had our first baptism, three Abyssinians going forward in the service. We had also a blessed Sabbath meeting yesterday. The Lord came very near. We believe these three men will soon be followed by others."

ON Sabbath morning, May 2, Mrs. Delia A. Thompson, wife of Elder George B. Thompson, was stricken by death. While she was in a serious condition for several days following an operation, the friends of Sister Thompson were hoping for and expecting her recovery. This sudden overturning of our hopes came as a fearful shock to Brother Thompson and to all who knew his faithful companion. Sister Thompson was an efficient helper in the work of the church and Sabbath school, and holds a very tender place in the hearts of all who knew her. Our sympathy and prayers are with Brother Thompson in this time of his great bereavement, knowing that the burdens which he bears in connection with this message will be greater now that the one who has helped him bear them has been taken from him. The funeral services were held in the Takoma Park church, and were conducted by Elder A. G. Daniells, assisted by Elders W. A. Spicer, W. T. Knox, and

F. M. Wilcox. While we sorrow with Brother Thompson over the loss of his companion, we are glad to be able to testify to the beautiful life and godly example of the one thus taken, who now sleeps in Jesus.

THE readers of the REVIEW will regret to learn of the death of Elder A. P. Heacock, who had been for nearly thirty years a valued laborer in the cause of truth. While the cause at large is affected by this loss, the brethren of the Southland, where he labored so long and valiantly, will feel the loss most keenly. It is said of him that they who knew him longest loved him most. His body was worn with labor, and the best attention could not ward off the stroke of the grim reaper. To his sorrowing relatives and nearest friends the REVIEW extends its deepest sympathy. A further notice will appear in our obituary columns.

SAD news comes by cable from Shanghai. Under date of May 2 the General Conference received a code message which, translated, reads: "Wilbur died yesterday. Cannot give any particulars." This means that our fellow laborer, Elder E. H. Wilbur, has fallen at his post. He and his family were located in Pakhoi, in the southernmost part of Kwang-tung Province, on the Gulf of Tonking. We know that the sympathy and prayers of all our readers will be with Sister Wilbur and the children, and with the parents and relatives in this country. It will be some weeks before particulars of this sad loss will be received. Elder Wilbur was a faithful and devoted missionary, and loved the people among whom he labored.

ONE of the gladdest thoughts that will come into the minds of the redeemed when the conflict with sin is ended will be the thought that the hand of the reaper Death has been forever stilled—that the cutting down of loved ones has forever ceased. It gives us joy now to know that that time is soon to be. There is no heart now without its sorrow, no home without its standing menace of disruption at the cruel hand of death. This common sorrow and this common dread should bind the hearts of God's children more closely together as we press on to that victory which means eternal triumph over this common foe of God and man. More and more frequently are we called upon to record the deaths of our tried workers and their faithful helpers at home and in foreign lands; and as our numbers increase and this cause pushes out into the darker and more inhospitable portions of the world, we may expect to see more and more of these evidences of the reality of the conflict in which we are engaged. Sometimes it may seem to us that the miller is taking all the grain for toll, but this is only in the seeming. When the veil is lifted, it will be seen that God has carefully gathered to himself his own. While we lay away our loved ones, and while the cause relinquishes its laborers to the prison house of the grave, the key of the tomb is in the hands of our Redeemer. With that prospect we shall not lose courage or hope, but press on to victory, and beyond the victory the reunion of laborers and loved ones.

WE learn through Elder J. E. Fulton, of the Australasian Union, that Pitcairn Island has just had a good camp meeting. "A camp meeting on Pitcairn Island," he says, "means a meeting held some distance from the village, where the people erect booths every year. Our missionaries, Brother and Sister Adams, say the meeting was a success, and the people were refreshed spiritually."

OUR missionaries in heathen lands have to do, many times, with great distances in their missionary journeys, as well as with great problems and millions of people. Elder F. A. Allum, reporting a recent missionary journey in China, says: "I am planning to write more about this journey later, for it is the longest pioneer journey that our people have ever taken in China. By the time we reach the capital of Szechuen, we shall have covered about two thousand miles, and in the best time we can make it will take probably not less than two months."

SENDING a report of the work in North Africa, which will soon appear in the REVIEW, Elder W. E. Hancock, our representative in that field, in a personal letter says this of the problem before him: "We are face to face with the great Moslem world, and feel that it presents a stupendous problem as a missionary undertaking. Nothing but a supreme faith in the great gospel commission can give a missionary courage to face this problem. This work will need the most careful consideration, and without doubt the expenditure of much means and many workers, before we can hope to see any visible results. But we have the promise of God's presence with us, and know that he has many jewels among the millions of Mohammedans in this country. This gives us courage to work when the difficulties seem insurmountable, and gives us faith in what the world would call a failure."

FROM Australia Elder J. E. Fulton sends the Mission Board a brief note received from Elder C. H. Parker, on the island of Atchin, New Hebrides. One uprising of these wild islanders had been passed safely, Brother and Sister Parker refusing to flee from the island. Now he writes again: "Trouble is again brewing. Last Sunday seven native teachers of the Presbyterian mission were shot, killed, and eaten only a few miles from here. We can see the place from our door. Those who did the killing said they had been hired by the people of Atchin to kill all men with calico on [evidently meaning those who had adopted civilized clothing]. We know not when our turn may come, but by God's help we intend to remain with these people." We know many prayers will ascend in behalf of these workers who are laying siege to cannibal hearts. Brother and Sister Parker have been rejoicing of late that there were signs of interest on the part of many, and that more were attending "the worship," of which the people were very much afraid at the beginning. Brother Parker adds: "We are on the King's business here, and are subject to his command, and our times are in his hand."