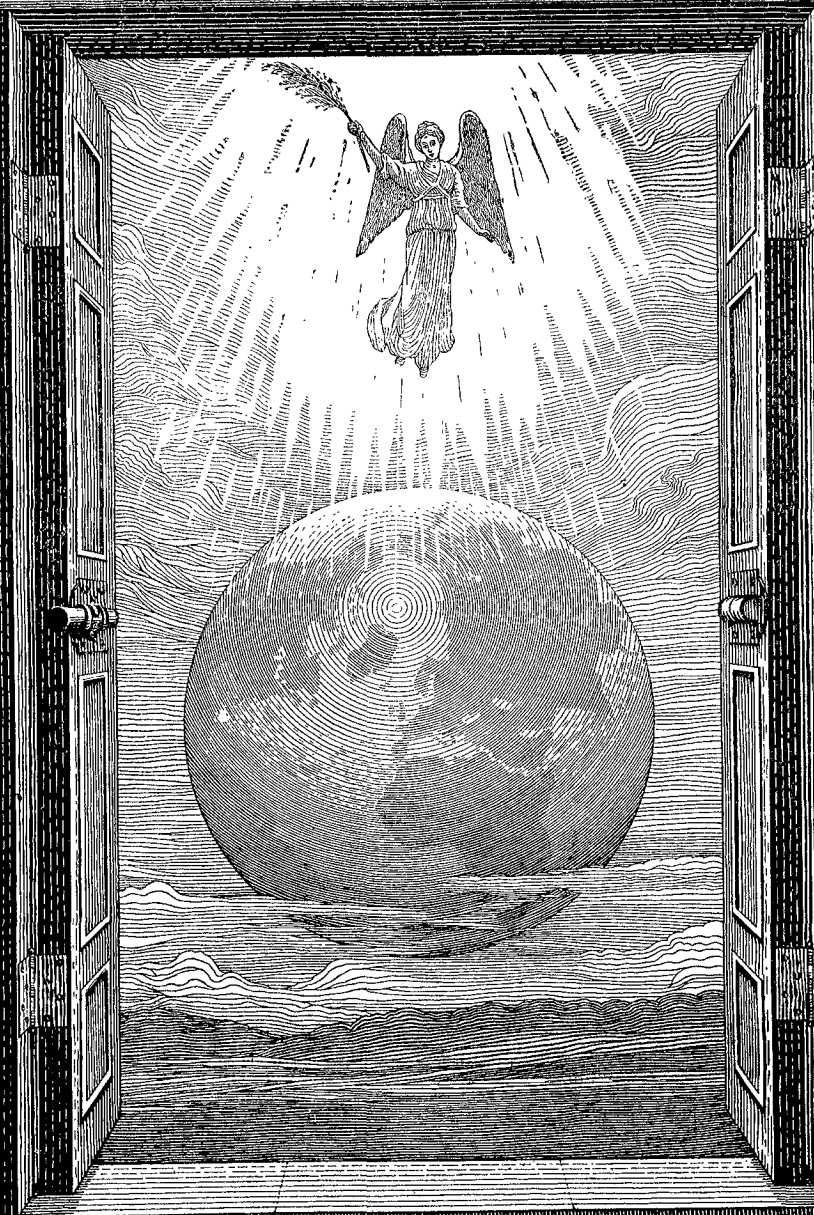


THE ADVENT SABBATH  
**REVIEW AND HERALD**

THE  
EVERLASTING GOSPEL



OPEN DOORS TO  
ALL THE WORLD

## THE WORK AND THE WORKERS

THE beautiful July or "Care of the Children," "Hot Weather Dangers," "Obesity," and "What to Do First" number of *Life and Health* is now ready. Speak for itself. Order early!

WHY not devote three weeks, a month, or even two months, to earning a college scholarship for next year through the sale of *Life and Health*, *Liberty*, the *Protestant Magazine*, or the *Temperance Instructor*? Send 25 cents to your tract society for sample copy of each.

A FEW of the interesting articles in the July *Life and Health*, now ready: "The Annual Assassination of Infants," by Leonard K. Hirshberg, A. B., M. D., Johns Hopkins University; "Hot Weather Care of the Children," by Edythe Stoddard Seymour; "More About Bob;" "Care of Milk in the Home;" "The Rights of Children;" "Background of Our Children's Lives;" "Obesity, Its Cause and Cure;" "Heat and Infant Mortality;" "Why Children Go Wrong;" "Babies Are Cheap;" "Community Dangers;" "What to Do First" (for freckles, nosebleed, chigoes, mineral poisoning, seasickness, mushroom poisoning); "Questions and Answers." You can easily sell 100 to 1,000 copies in a few hours. The summer

Ask your tract society secretary how many copies of *Life and Health* you must sell to obtain a year or a half-year scholarship in the college or academy nearest you.

A FULL set of cloth-bound volumes of the *Protestant Magazine* for the years 1909-13, inclusive, gilt stamp on back, for \$5.25. Includes every number from the first. First come, first served. Back numbers very rare.

ACCOMPANYING their order for \$1.00 worth of the May and June *Protestant*, the Temperance House and Protestant Book Room, 1119 Washington St., Boston, Mass., write: "Your magazine is much needed in Boston. Have had our plate glass window bricked six times.



**The "Protestant Flying Brigade" Composed of Student Volunteers From Emmanuel Missionary College, Berrien Springs, Mich.**

Three of our large schools have now sent out "flying brigades" to campaign the cities near by for the *Protestant Magazine*. Washington Missionary College took the city of Washington by storm with the famous February number. Emmanuel Missionary College ordered 1,020 of the May or "Roman Mobs," "Bible Burning," "Home Rule," and "Government Chaplains" number, and sold them in Niles, Benton Harbor, and St. Joseph, Mich. Their thrilling experiences, the arrest of the nine young men who canvassed St. Joseph, and other interesting facts concerning that successful campaign were briefly told on page 2 of the REVIEW for May 21. Third, but not last we trust, Broadview Swedish Seminary, La Grange, Ill., placed a rush order for 850 of the June or "Rome Versus Sulzer," "Congressman Tribble on Chaplains," and "Religious Legislation" number. A report of this campaign will appear later. The June number promises to be as good a seller as the February or "Great Protestant Mass Meeting" number. In fact, we have had to print two editions — 50,000 copies, 35,000 copies being sold before May 25. The third May edition is now ready; it will never grow old. The seventh February edition is nearly all sold. Hurry in your lists of Protestant clergymen to whom you wish to have us mail this number for you, at 25 cents for each list of not less than five names, or 20 for \$1.00. For \$1.50 we will mail the *Protestant Magazine* to five of your friends for six months — regular price, \$2.50. Get your church to order 1,000 copies for only \$40.00, by inducing your members to take 50 for \$2.00 or 20 for \$1.00. Address your tract society, or Protestant Magazine, Washington, D. C.

THE following telegram, just received from a gentleman putting up at Statler's Hotel, Buffalo, N. Y., is of interest: "Send as many copies as possible of the *Protestant Magazine* for \$5.00. Money order telegraphed. Rush for big meeting Wednesday night." Sent him 125 copies of the June number.

SPEAKING of the June *Protestant Magazine*, Pastor E. E. Andross, president of the Pacific Union Conference, says: "We will do all we can to give this number a large circulation in our field. I can assure you I am greatly pleased with the work the *Protestant Magazine* is doing. I am sure it is destined to be a very potent factor in the closing of this work."

months are the most dangerous for the babies. Every mother and father will thank you for bringing this number to the house. Order 50 today — only \$2.00 — and then sell for \$5.00.

THE two-page cartoon in the center of the current number of *Liberty*, entitled "Gallio's Wise Decision — Religious Matters No Business of the State" (see Acts 18: 12-16), is well worth the price of this "Pilgrim Fathers," "Church Monopolies," "Sunday Law Court Decisions," and "True Patriotism" number. Full-page front cover illustration of the "Mayflower," also last-cover-page picture of the "Landing of the Pilgrims." Send \$1.00 for 20 or \$2.00 for 50 copies today.

Have had detectives working for about four weeks. Kept a night watchman at the place nights for seven weeks, being refused police protection. Plate glass costs \$50 each time it is smashed, so you see what it is to run a Protestant Book Room in Boston." These brave people handle a club of the *Protestant* every month.

A TELEGRAM from the California Bible House, Oakland, Cal., reads thus: "Send 1,000 *Temperance Instructor* and 300 more June *Life and Health*. Enter our order for 1,200 July *Life and Health* and 200 July *Protestant*." A total of 2,700 magazines!

# The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD AND Sabbath LITERAL

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

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 4, 1914

No. 23



## Not Understood

Not understood! We move along  
asunder,  
Our paths grow wider as the seasons  
creep  
Along the years. We marvel and we  
wonder  
Why life is life, and then we fall  
asleep  
Not understood.

Not understood! We gather false im-  
pressions  
And hug them closer as the years  
go by,  
Till virtues often seem to us transgres-  
sions,  
And thus men rise and fall, and live  
and die,  
Not understood.

Not understood! Poor souls with stunted  
vision  
Oft measure giants by their narrow  
gage;  
The poisoned shafts of falsehood and de-  
rision  
Are oft impelled 'gainst those who  
mold the age,  
Not understood.

Not understood! The secret springs of  
action,  
Which lie beneath the surface and the  
show,  
Are disregarded. With self-satisfaction  
We judge our neighbors, and they  
often go  
Not understood.

Not understood! How trifles often  
change us!  
The thoughtless sentence and the  
fancied slight  
Destroy long years of friendship and  
estrangle us,  
And on our souls there falls a freezing  
blight,  
Not understood.

Not understood! How many hearts are  
aching  
For lack of sympathy! Ah, day by  
day,

How many cheerless, lonely hearts are  
breaking!  
How many noble spirits pass away  
Not understood!

O God, that men would see a little  
clearer,  
Or judge less harshly when they can-  
not see!

O God, that men would draw a little  
nearer  
To one another! They'd be nearer  
thee,  
And understood.

— Selected.

## Moses and Christ—No. 1

FRANCIS MONROE BURG

"And they sing the song of Moses the  
servant of God, and the song of the Lamb,  
saying. Great and marvelous are thy works,  
Lord God Almighty; just and true are thy  
ways, thou King of saints." Rev. 15: 3.

THE reader's attention is especially in-  
vited in this short series of papers to  
the fact, as shown by the scripture quoted  
above, that in the great anthem which  
the redeemed will sing in the eternal  
years, the name of Moses appears along  
with the mention of Christ as the Lamb  
of God. There seems to the writer a  
deeper meaning to this than may be ap-  
parent from a casual reading of the text  
quoted. This key opens the door to an  
interesting and profitable field of thought.

In much of the theology of our times  
the effort is made to place Christ and  
Moses at antagonistic relationship with  
each other. This is fundamentally  
wrong and in direct opposition with the  
teaching of the Holy Scriptures. There  
is also involved in the question of the  
relationship between Moses and Christ  
some very vital matters pertaining to the  
subject of man's redemption. This is  
worth the careful thought and study of  
every reader.

That there is a most intimate relation-  
ship between Christ and Moses is very  
clear from the following scriptures:

"And Moses verily was faithful in all  
his house, as a servant, for a testimony  
of those things which were to be spoken  
after; but Christ as a Son over his own  
house, whose house are we." Heb.  
3: 5, 6.

The reader's attention is incidentally  
called to the mention that is made here  
of Moses as the "servant" of God, and  
of Christ as a "Son." This comparison  
between them becomes a key to another  
beautiful and interesting thought, though  
not in direct line with the trend of this  
discussion. However, in passing from  
this mere mention, it may be noted with  
interest that in the song to be sung over  
there Moses is called the "servant" of  
God. This is a very familiar appellation  
applied to him in the Scriptures, and has  
a meaning.

We shall notice another text of Scrip-  
ture showing the relationship recognized  
in the Bible between Christ the Son of  
God and Moses the servant of God. In  
speaking to the Jews concerning Moses,  
Jesus said, "Had ye believed Moses, ye  
would have believed me; for he wrote of  
me. But if ye believe not his writings,  
how shall ye believe my words?" John  
5: 46, 47. This language bears directly  
on the statement under consideration:  
"He wrote of me." Moses wrote of  
Christ. This means that the theme of  
his writings was Christ and his work.  
Not that he incidentally and occasionally  
made mention of Christ in his writings,  
but Christ was the subject about which  
he wrote. As an author writing on the  
religion of the Crescent has Mohammed  
and his teaching as the theme, or sub-  
ject, which pervades his book, his aim  
being to set forth the essence, the philo-  
sophy, the real object and aim of this  
religious system of the Orient; so Moses  
in writing of Christ, the Saviour of men,  
wrote of his great plan and his ministry,  
—of his sacrifice for the salvation of  
the world. This was his theme; this  
was his subject.

If theologians today would read  
Moses' writings from this angle, the doc-  
trine of antinomianism, out of which  
grows the teaching relative to Christ  
and Moses as opposed to each other,  
would vanish immediately.

Notice, as already quoted, Jesus asked  
the people, "If ye believe not his writ-  
ings, how shall ye believe my words?"  
From this language it is safe to conclude  
that one cannot have an adequate under-  
standing of the work and mission of

Christ while looking upon Moses as one who maintains an antagonistic attitude toward Christ. There are teachings in the books of Moses relative to the work of Christ as man's Redeemer and Intercessor that make this view unavoidable. Following articles will present the office and work of Christ, the Saviour of the world, as set forth in the books of Moses.

*Los Angeles, Cal.*

### He Understands

WE do not know why Marah's waters  
flow  
Before the place where Elim's palm trees  
grow,  
To cool the desert sands,  
Nor why when Canaan looks so sweet  
and fair,  
Strong, deadly foes are waiting every-  
where,  
But then *God* understands.

We cannot see why Jacob, all night long,  
Must hold his feeble arm against the  
Strong  
To get his high demands,  
Nor why e'en now some souls in anguish  
plead  
When God is waiting to supply each  
need;  
But then *he* understands.

We can but wonder why some lives are  
bound  
With chains of steel, nor hear a sweeter  
sound  
Than toil's severe commands,  
While time makes melody for other ears,  
As perfect as music of the spheres;  
But then *he* understands.

There must be purpose in our pain and  
strife,  
And when rue mingles with the wine of  
life,  
If we are in his hands;  
So when we cannot conquer with the  
strong,  
We need not with the vanquished suffer  
wrong,  
Because *he* understands.

Sometimes I look upon the glowing west,  
And think I see some shining mountain  
crest  
In distant Eden lands,  
And grateful for the way my feet have  
trod,  
I care not which the path if close to God,  
Because *he* understands.

— *Myra Goodwin Plantz.*

### God Is Love

WM. COVERT

THIS short sentence of only three words, "God is love," comprises in its enfolding a thousand volumes of richest lore. These volumes with opened pages are spread before us in the sun, the moon, and the stars; and their contents are printed legibly over all the highlands, meadows, and plains where the children of men dwell. But only a small per cent of our entire race have ever learned to read these open books. The reason so few out of earth's teeming millions have learned to read the

books in God's great library of nature is because sin has blurred the perceptive faculties of men.

When God planned to make those things which the eyes of men behold, he also planned that man should know him, love him, and enjoy his works. It is because God is love that his works abound; and it was because of his love for us that we were given being. His purpose was that we should have mind sufficient to give him pleasure in our ability to know him and his works. Paul speaks of "the hidden wisdom, which God ordained before the world unto our glory." This primal wisdom cannot be given to the princes of this world, because of their separation from God. And in the absence of this wisdom the princes of this world went so far astray as to crucify the Lord of glory, who was the sum of all wisdom and the incarnation of love.

The wisdom God's love intended was enjoyed by Adam the day he was made. Then he knew the thoughts of God in what he saw, so that when the newly created animals were made to pass before him he gave a name to each one according to its true character.

When God spoke to Job concerning the glad time of creation, he said, "The morning stars sang together, and all the sons of God shouted for joy." Job 38:7. Everything everywhere was in perfect accord. Then every heart vibrated in union with the thoughts of God, and every faculty in all nature expressed itself in shouts of joy. God was speaking through his works, and his thoughts were made audible. Every flower that opened its beauty to the eye, and every tree that was breathing through its foliage of green, was saying, "God is love." All sounds blended into music, and all creatures filled their places well. The love of God and his handiwork on that glad day were read in the glowing heavens, the lofty trees, the singing birds, the clinging vines, and in the joy that made every heart glad. Joy like the joy of that day would have been perpetuated forever if sin had not come.

Sin entered this world, and discord followed. The fall brought confusion, and marred the beauty of what God had written. Transgressions made scars, and blight brought decay. Tears furrowed human faces, and sorrows caused bitterness of soul. Unkind words separated friends, and animosities grew into sore trials.

However, God's plan is to destroy sin and restore the perfection of beauty. Then the eyes of the blind are to be opened, and the ears of the deaf are to be unstopped. The tongue of the dumb is to sing, and the limbs of the lame are to be made supple. Then the light of God's glory will drive darkness away, and the life of God will conquer death and bring the righteous dead from their graves.

But God designs that his love shall now be manifested in the lives of men. The Spirit of the Lord longs to rule in all hearts, and to place the scepter of

righteousness there. When the love of God is enthroned in the soul, no jealousies will be there, no harshness of spirit will ruffle a sensitive mind nor cause the timid a pain.

It is now that God is love. This is the world where that love is to do its work. In this world where sinners live is the place where sinners are to be converted. It is God's love that is to lead them to repentance now. In glory our service of love may be appreciated, but in the land of sorrow is the place where it is needed. It is now that God would have it manifested through us.

### Early Counsels on Medical Work—No. 10

MRS. E. G. WHITE

A Revival in Health Reform \*

SINCE the laws of nature are the laws of God, it is plainly our duty to give these laws careful study. We should study their requirements in regard to our own bodies, and conform to them. Ignorance in these things is sin.

"Know ye not that your bodies are the members of Christ? . . . What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:15-20. Our bodies are Christ's purchased property, and we are not at liberty to do with them as we please. Man has done this. He has treated his body as if its laws had no penalty. Through perverted appetite its organs and powers have become enfeebled, diseased, and crippled. And these results which Satan has brought about by his own specious temptations, he uses to taunt God with. He presents before God the human body that Christ has purchased as his property; and what an unsightly representation of his Maker man is! Because man has sinned against his body, and has corrupted his ways, God is dishonored.

When men and women are truly converted, they will conscientiously regard the laws of life that God has established in their being, thus seeking to avoid physical, mental, and moral feebleness. Obedience to these laws must be made a matter of personal duty. We ourselves must suffer the ills of violated law. We must answer to God for our habits and practices. Therefore the question for us is not, "What will the world say?" but, "How shall I, claiming to be a Christian, treat the habitation God has given me? Shall I work for my highest temporal and spiritual good by keeping my body as a temple for the indwelling of the Holy Spirit, or shall I sacrifice myself to the world's ideas and practices?"

Healthful living must be made a family matter. Parents should awake to

\* "Testimonies for the Church," Vol. VI, pages 360-372.



their God-given responsibilities. Let them study the principles of health reform, and teach their children that the path of self-denial is the only path of safety. The mass of the inhabitants of the world by their disregard of physical law are destroying their power of self-control, and unfitting themselves to appreciate eternal realities. Willingly ignorant of their own structure, they lead their children in the path of self-indulgence, thus preparing the way for them to suffer the penalty of the transgression of nature's laws. This is not taking a wise interest in the welfare of their families.

#### The Church and Health Reform

There is a message regarding health reform to be borne in every church. There is a work to be done in every school. Neither principal nor teachers should be entrusted with the education of the youth until they have a practical knowledge of this subject. Some have felt at liberty to criticize and question and find fault with health reform principles of which they knew little by experience. They should stand shoulder to shoulder, heart to heart, with those who are working in right lines.

The subject of health reform has been presented in the churches; but the light has not been heartily received. The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God. If the churches expect strength, they must live the truth which God has given them. If the members of our churches disregard the light on this subject, they will reap the sure result in both spiritual and physical degeneracy. And the influence of these older church members will leaven those newly come to the faith. The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted, and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which his people are to hear?

Let all examine their own practices to see if they are not indulging in that which is a positive injury to them. Let them dispense with every unhealthful gratification in eating and drinking. Some go to distant countries to seek a better climate; but wherever they may be, the stomach creates for them a malarious atmosphere. They bring upon themselves suffering that no one can alleviate. Let them bring their daily practice into harmony with nature's laws; and by doing as well as believing, an atmosphere may be created about both soul and body that will be a savor of life unto life.

Brethren, we are far behind. Many of the things which the church should do in order to be a living church are not done. Through the indulgence of perverted appetite, many place themselves in such a condition of health that there

is a constant warring against the soul's highest interests. The truth, though presented in clear lines, is not accepted. I wish to set this matter before every member of our churches. Our habits must be brought into conformity to the will of God. We are assured, "It is God which worketh in you," but man must do his part in controlling appetite and passion. The religious life requires the action of mind and heart in harmony with the divine forces. No man can of himself work out his own salvation, and God cannot do this work for him without his cooperation. But when man works earnestly, God works with him, giving him power to become a son of God.

When persons are spoken to on the subject of health, they often say, "We know a great deal better than we do." They do not realize that they are accountable for every ray of light in regard to their physical well-being, and that their every habit is open to the inspection of God. Physical life is not to be treated in a haphazard manner. Every organ, every fiber of the being, is to be sacredly guarded from harmful practices.



#### "He Loved Them Unto the End"

T. E. BOWEN

THERE are no needless expressions in the Scriptures. Here is one full of comfort and encouragement to the struggling remnant who have entered upon the trials of the end: "When Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." John 13:1.

Why this last expression, "Having loved his own which were in the world, he loved them unto the end"? In fact, there were at this time many things about the little company of disciples, those who for three years had followed Jesus the most ardently and faithfully, that were not at all lovable. There was almost continual strife among them as to who should be accounted the greatest. Judas had at this time contracted to betray his Lord. John and James, through their mother, had asked for the highest seats in his kingdom. Doubts pressed upon Thomas. And all were quite unprepared for the trial Jesus knew was right upon them. Peter that very night was to be so wholly surprised by the fallen foe as to deny his Lord. Therefore this expression dropped in just at this time means much. Jesus was about to enter into the final test Heaven had appointed for him. Would he drink the cup for such unworthy persons? His noble decision is made, and John's inspired pen records it, "Having loved his own which were in the world, he loved them unto the end." Whatever they might do, he would make manifest for all coming time that he had not proved untrue to them in the crisis. He would love his own disciples, his own nation, yea, a lost world, unto the end, despite their unworthiness.

There were two very sharp stings to Satan's temptations, so carefully prepared and presented to the Son of God. The first, when he began his ministry, was the subtle insinuation, "If thou be the Son of God, command that these stones be made bread." The last was not, "If thou be the Son of God," but, "Why throw yourself away in an ignominious death for such a lot of rebels? Your own nation is seeking your life. One of your closest disciples will deny you, another betray you, and all will forsake you. The sacrifice of such a life as *yours* is too great. Such a lot of ungrateful sinners ought to be left to perish." This was the terrible temptation that caused the cup to tremble in the hands of the world's Redeemer in Gethsemane.

And who dare say which of the two stinging temptations cut deeper into the loving heart of the Saviour? There is this about it: Jesus knew that Satan's last insinuation concerning the unfaithfulness of those for whom he had given his life was only too true. But he knew more; he knew who was responsible for inspiring all this strife and contention and selfishness among his little band of followers; it was the archaccuser of the brethren himself. And the Saviour's purpose did not waver. "Having loved his own which were in the world, he loved them unto the end."

Of this masterful temptation in the garden we read:—

"As Christ felt his unity with the Father broken up, he feared that in his human nature he would be unable to endure the coming conflict with the powers of darkness. In the wilderness of temptation the destiny of the human race had been at stake. Christ was then conqueror. Now the tempter had come for the last fearful struggle. For this he had been preparing during the three years of Christ's ministry. Everything was at stake with him. . . . With the issues of the conflict before him, Christ's soul was filled with dread of separation from God. Satan told him that if he became the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would nevermore be one with God.

"And what was to be gained by this sacrifice? How hopeless appeared the guilt and ingratitude of men! In its hardest features Satan pressed the situation upon the Redeemer: 'The people who claim to be above all others in temporal and spiritual advantages have rejected you. They are seeking to destroy you, the foundation, the center and seal of the promises made to them as a peculiar people. One of your own disciples, who has listened to your instruction, and has been among the foremost in church activities, will betray you. One of your most zealous followers will deny you. All will forsake you.' Christ's whole being abhorred the thought. That those whom he had undertaken to save, those whom he loved so much, should unite in the plots of Satan, this pierced his soul. The con-

flict was terrible. Its measure was the guilt of his nation, of his accusers and betrayer, the guilt of a world lying in wickedness."—*The Desire of Ages* (trade edition), pages 821, 822.

Doubtless one of the ways by which Satan prepared for this last terrible attack was by leading the Jewish nation and Christ's intimate followers to be unworthy of Christ's sacrifice and love. It was upon this unworthiness, held up without love or mercy mixed with it, that Satan, in his last desperate struggle for the supremacy, based his highest hopes of conquering the Son of God through his humanity. But Jesus, setting himself aside, remained true to his own decision: "Having loved his own which were in the world, he loved them unto the end." O, for such matchless love let us continually praise God!

The "remnant" are still in the world. This same foe is still walking up and down, to and fro, throughout the earth. And the children of God are not yet all perfect. Sometimes evidences appear that envy and strife for place, or to be "accouted the greatest," or selfishness in some other form still lingers in the hearts of the disciples. With such a display of infinite love as Jesus made, what about our loving our brethren and sisters, despite some imperfections, and that, too, to the end? That new commandment puts the obligation, in actual newness, squarely upon us, for it reads: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." It is as true of us as of the twelve, centuries ago, "Having loved his own which were in the world, he loved them unto the end;" for the promise is, "Lo, I am with you alway, even unto the end of the world."



### Delaying the Lord's Coming

H. B. MOORE

WE are rapidly nearing the close of time. Soon the edict will go forth, "He that is unjust, let him be unjust still: . . . and he that is holy, let him be holy still." We are doing our final work, such as it may be, and each moment counts now. The perils of the last days will soon be upon us, and it is safe to say that if present times and conditions do not cause us to bestir ourselves, nothing will. Signs of the end are thickening on all sides, and all omens point to that quick work in righteousness which God will make in the earth.

There is much occasion for concern now because of the fact that many of our brethren are clinging to their extra property. This is especially evident in America. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." The world is famishing for the Word of God, and we are largely responsible for this condition. It is dangerous to hold on to anything that should be sold and placed in the treasury of the Lord. Much of this property will be lost entirely to

the Lord's service if not very soon placed there. Soon it will be too late to do anything whatever with it. Our actions in this matter, which speak louder than our words, say, "My Lord delayeth his coming;" and by these acts we certainly are delaying his coming. If those who have extra property of any kind would place it upon God's altar as they should, they would lose no time in its disposal and in placing its value in this blessed cause. If every one in the denomination would dispose of all property that it would be consistent to dispose of, and place the means in the cause, missionaries could be sent by the score to every benighted land, the work would soon end, and the great reign of sin forever cease. Such a course would be merely exchanging property in this perishing world for property in the eternal world.

It is no crime to be rich, but those who have means will certainly have to unload before they ever enter the portals of heaven. Beyond mistake God requires this, as is taught by the lesson that "a rich man shall hardly enter into the kingdom of heaven." Such an investment as this is meant for no other purpose than to give each of us the privilege of proving his faith by his works. Because faith works, it does not shrink from duty. "Faith, if it hath not works, is dead." We are blessed only according to our faith expressed. If we have not the faith to make such an investment, we certainly need not look for great blessings; but upon those who sacrifice everything, laying all upon God's altar, will surely come the outpouring of the latter rain, which is worth more than all the treasures of earth. Why need we pray for or look for the latter rain in any more marked manner than that in which we express our faith by our works? For if our works are dead, then our faith is dead, and the latter rain is dead to us. But some one is to receive it, and many are receiving it.

Are we each receiving this blessing? If not, let us examine our own hearts to see if we are in the faith. We are either hastening or delaying the Lord's coming.

San Diego, Cal.



### Confession

F. A. ZAPPE

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

THE preceding scripture brings to view the fact that it is impossible to prosper spiritually, to maintain a living experience in the things of God, while cherishing or attempting to cover sin, which separates man from the source of life and power. It is evident from the text that in complying with the simple and just and reasonable conditions of obtaining mercy and the forgiveness of sin, we must confess and forsake the very sins of which we are guilty.

"Confess your faults one to another, and pray one for another, that ye may be healed." says the apostle. Those who would develop a Christlike character in

sinful flesh, a character that will stand for eternity, must faithfully follow this instruction. If we have given offense to our neighbor, it is our Christian duty to acknowledge our wrong, and it is his duty freely to forgive. We know not what the morrow has in store for us. We cannot afford to continue putting off confessing known faults one to another. It is impossible for God to forgive our sins while we cherish an unforgiving spirit toward one another. To know that all is right between us and God and our fellow men is the most satisfying and most peace-giving knowledge that it is possible for the mind of finite man to possess.

One of the first symptoms of the dying of the old man of sin, and of the new birth, is genuine confession, which is always of a specific character and acknowledges particular sins. Our sins may be of such a nature as to be brought before God only; they may be such as should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be very definite and to the point, and without adding an apology in excuse of the course taken.

"Those who have not humbled their souls before God in acknowledging their guilt, have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance which is not to be repented of, and have not with true humiliation of soul and brokenness of spirit confessed our sins, abhorring our iniquity, we have never truly sought for the forgiveness of sin; and if we have never sought, we have never found the peace of God. The only reason why we do not have remission of sins that are past is that we are not willing to humble our hearts and comply with the conditions of the Word of Truth. Explicit instruction is given concerning this matter. Confession of sin, whether public or private, should be heartfelt and freely expressed. It is not to be urged from the sinner. It is not to be made in a flippant and careless way, or forced from those who have no realizing sense of the abhorrent character of sin. The confession that is the outpouring of the inmost soul finds its way to the God of infinite pity."

Our confessions cannot be acceptable to the Father above without sincere repentance and reformation on our part. There must be decided changes in our lives, and a complete forsaking of everything that is offensive to God. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." This is the work that accompanies genuine sorrow for sin, and confessions that are inspired by the divine Spirit, which will be acceptable to God.

Philbrook, Minn.



"Avoid seeing, hearing, or reading anything that will suggest impurity."



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## EDITORIAL

### God's Estimate of Man

"COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever.

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

### Honoring Men Instead of God

THE great heathen systems of worship have been built up around the one central idea of man worship. The gods of these systems are deified men, usually great heroes, who through human achievement have attained to the eminence of deities. But the operation of this principle is by no means confined to heathen religious systems. We see it in the

Church of Rome, in the Greek Church, among the followers of Islam, and it is fast permeating the great Protestant church. Man is put in the place of God, man's opinions in the place of God's Word. God is brought down to the level of man by the exaltation of man to the place of God. Upon poor, fallible humanity are bestowed the praise and adulation which belong alone to Deity.

The operation of the same evil principle is seen in the industrial, political, and social life of the people. Captains of industry, politicians, and society leaders exert an influence over their fellows and are accorded a servile respect and leadership which Heaven never intended one mortal should render to, or receive from another, and which leaves little place for God in the heart and life.

It was to meet this very situation, to call the human family from the worship of man to the worship of God, that this movement with which we are connected was called into existence. The opening words of the message of the first angel of Revelation 14 are: "Fear God, and give glory to him." Men are looking to men for salvation. The call of God is for them to turn from this idolatry to the worship of the only true object of worship, God himself. Because the great Christian church rejected this saving message, the second message was made necessary: "Babylon is fallen, is fallen." In her fallen condition she goes blindly on, finally giving her worship to the beast and to his image, receiving in her forehead the mark of her apostasy.

This message, calling men from the worship of self to the worship of God, has been intrusted to this people. While professedly standing against this principle, are we unconsciously yielding to its subtle, insidious workings? Is there danger that Seventh-day Adventists will put man in the place of God, and render to humanity the honor belonging to their Redeemer? Israel of old did it; Israel of today is compassed with the same danger.

Said Christ to the Jews: "How can ye believe, which receive honor one of an-

other, and seek not the honor that cometh from God only?" John 5:44. The reason why they sought the honor of men is revealed in the further record by the evangelist in describing the character of some of God's professed people of his time, "They loved the praise of men more than the praise of God."

How easy it is to come to feel that the blessing of Heaven to our souls must come through certain channels, that certain men alone are God's almoners of grace, that instruction in Christian duty and doctrine must come through official sources, and that office bestows upon its holders some power or grace not possessed before. We believe that Heaven recognizes order and system and organization. We believe in the doctrine of the laying on of hands, and recognize it as in God's order. God has set in his church apostles and prophets and teachers. These appointments of God should be recognized, and these gifts greatly appreciated.

But to no man, whatever his position, may we look for salvation. Every man must "give account of himself to God." Nor can we limit the choice of God's channels of blessing. He may be pleased to pass over apostle and prophet and teacher as so recognized, and send his message through the humblest of his children. It may come through the farmer or mechanic instead of the preacher, through the weakest member of the flock instead of through the leader, through the little child instead of through the man of mature years. It is for us to see God back of the messenger, whoever he may be, and to stand in that spirit of consecration and attitude of listening where we may say, Speak, Lord, through whom thou wilt and in any way thou wilt; thy servant heareth, and will do thy bidding.

How easy it is in our receptions, our social gatherings, our friendly calls, to give and "receive honor one of another." We give praise expecting to receive praise. We flatter our brethren and sisters, hoping to receive flattery in return. We laud and praise the brother in responsible position, hoping it will redound to our advantage. We might be unwilling to admit, even to our own hearts, that these motives prompted our praise and adulation, and yet after all the spirit of selfishness and man worship is the inspiration of much of these manifestations of regard. In any event, God is forgotten, and his glory but little thought of or subserved.

We need to speak words of appreciation. We need to reach out the helping hand, and assist our fellows by kindly words of encouragement; but this may be done without fulsome praise or flattering words. Let us look beyond the minister who preaches a sermon that

thrills our hearts and awakens us to higher and holier impulses and purposes to the great God, whose servant he is, and who gave him the message to deliver. Let us look beyond the man in official position who possesses genius for planning and for executing to the One who endowed his mind for his special work. He is but God's instrument, a vessel of clay made meet for the Master's use only by Heaven's endowment. Let us see behind the physician who has wrought a mighty cure the great Healer who steadied his servant's hand in the critical operation or suggested to his mind the particular remedy to employ, and who, not because of the physician's abilities or talents, but in spite of his frailties, honored him by making him a channel of divine blessing to his fellows.

The more truly we honor God, the more sincerely we shall love our brethren. But flattery and praise are not evidences of true love. Love sometimes wounds, sometimes faithfully reproves. It points out the path of danger, the evils threatening the life, that the soul may be saved in the day of the Lord Jesus.

True Christian unity is not that which comes through human fellowship, through fear of position and office, through subordination of mind to mind, of the weaker to the stronger. The center of Christian unity is Christ Jesus. "One is your Master, even Christ; and all ye are brethren." When the believer is one with his Master, he will be one with every other follower of the Master. For this kind of unity, for this relationship to God, and for this fellowship with one another, we need today to pray devoutly and labor earnestly.

F. M. W.

### Buildings That Are a Delight

WE enjoy passing on to the believers in the churches, who are standing by the missionary advance, the expressions of gratitude that come in some of the letters from workers in the far fields. Articles written for our missionary departments are continually mentioning these things; but now and then in a personal letter comes an unstudied expression of thanks to God and to his people for facilities provided, which we must share with those who are giving every week for missions.

One of the Thirteenth Sabbath Offerings last year was to provide, among other things, for school buildings in Soonan, Korea. In a recent letter, Miss May Scott, superintendent of the girls' school at Soonan, writes:—

I cannot tell you how much we appreciate our new buildings. At first it seemed strange to hold school in a real schoolhouse. Noises sounded so different through brick walls than through mud walls, and to hear noises above was

strange, too; for you see Korean houses have no second story. It is about six months since I moved into my new rooms, and I am enjoying them so much! They are light and have plenty of sunshine. And the abundance of sunlight makes them warm.

Further good news in the letter as to the attendance at the school and at the Sabbath services we must pass on through other channels. We simply wanted to give here a little glimpse of that new building—a "real schoolhouse," and of the living rooms for the teacher that let in the sunlight and warmth.

By the planting of these facilities in the dark lands scores of young people are to be hastened out, giving the message in the Korean regions beyond. Let those who hold the ropes at home be of good cheer in earning and saving and giving for the missionary cause, for the labor is not in vain.

W. A. S.

### Trusting in Human Law

LAWs are good and necessary, but the church that trusts to human law to accomplish the work which Christ sent her into the world to do is nourishing a false hope. Some of the States have recently passed laws which are in themselves good, and have repealed others which were in themselves bad; and for every passage of a good law and for every repeal of a bad law we rejoice. The anticigarette laws, the antigambling laws, and all laws that prevent fraud and deeds of violence are good. The laws which make divorce on light pretexts easy, the laws which permit gambling, pool selling, and liquor selling, are bad. We could wish that every bad law on the statute books of our land were repealed, and that every good law that ought to be enacted might be enacted at once.

Nevertheless, we are not pinning our hope of a renovated humanity upon the passing or repealing of human laws. They may make the way we travel more convenient or more fearsome, as the case may be; but they cannot change the hearts of men, planting good there and uprooting the bad. Only the power of Jesus Christ in the life of the individual can do that. All who base their hopes on anything else are doomed to disappointment.

We have had numerous illustrations recently to the effect that the passing of good laws is not generally due to the awakening of conscience on the part of the legislators themselves. They have yielded to the pressure of an insistent demand on the part of bodies of their constituents, or to the effect of long rolls of petitions. They have passed the laws demanded, fearing lest they fail of reelection, or their party fail of maintaining its dominance. The States in which

these "good laws" have been enacted have had many opportunities to learn that the passage of a law does not mean its enforcement.

We are living in an age of disregard of law, and the lawyer who can most skillfully manipulate law to the advantage of his client is the one whose services are most eagerly sought and command the highest remuneration. Good men may compel time-serving legislators to place good laws upon the statute books, but the power of money and the inclination of the human heart to do evil nullify the intent of the best lawmakers in the world.

He who looks today for any striking reformation in the land by the enactment of law is cherishing a vain hope. The greed for gold is blinding the finer instincts of the race till the conditions which Inspiration has said would characterize the last day are seen about us on every hand:—

"They all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire; so they wrap it up. . . . The day of thy watchmen and thy visitation cometh; now shall be their perplexity." Micah 7:2-4.

That "visitation" is the second coming of Christ; and that "perplexity" is the consternation of the wicked when they see him whom they have rejected; and the conditions here brought to view are the conditions of this present day. Good laws may be passed, but lawlessness is ever increasing and will continue to increase; for it is declared that "evil men and seducers shall wax worse and worse, deceiving, and being deceived."

This being true, the only hope of any worth is the Christian's hope in Christ. Everything else is vanity, and, in the end, disappointment and death. We must not pin our hope to man, or to the laws that man may make; but in perfect submission to the will of God and faith in him, we have an anchor whose hold no stress or strain of storm can break. In that is hope; in that are life and joy and peace.

The last deception that comes upon the world, the one act that finally ranges the whole world, except God's handful, on the side of error and against God, comes through the enactment of human law. In that culminating act, federated religion demands and gets a law to compel all men to conform to a human standard in religion. As "a law without a penalty is only an opinion," this law carries a penalty, and the penalty is death. It makes conscience an outlaw save where conscience may be in harmony with that human demand. That being so, it makes all men outlaws who have a conscience that is true to the name. That final act of federated reli-



gion destroys the last hope of any further good being accomplished in the world through the continued existence of the race. So long as Christianity was standing up against the foes of God and against the foes of conscience; so long as nominal Christianity was standing for the rights of man in religious things, souls could be won out of the world. Persecutions might be bitter, and souls hard to win out of the forbidding surroundings of this world; but it is not until Christianity, as expressed in federated religion, outlaws conscience that Heaven declares, "It is finished." When that act has been done by the church, God can do nothing more for the world but to take his faithful ones out of it and let the fires of the last day do their work of renovating the sin-stained world and preparing it for the occupancy of the people who have learned righteousness, in whose hearts God's law had been enthroned.

So man's trust in human law is a trust that is sure to fail. Man's hope of accomplishing the purpose of Christ in the world through the enactment and enforcement of human law is a false hope. It is a hope which, if adhered to, sets a federated world finally against its Maker, and ushers in the "day of vengeance of our God." It is a fearful thing to be thus deceived; it is the tragedy of all tragedies; for it shuts heaven against both the deceiver and the deceived, and brings the world to the judgment bar of God to hear the fearful sentence of the great Judge.

Today federated religion is laying plans which will bring about those conditions and result in that overwhelming catastrophe. In the chief city of the nation a campaign is now being inaugurated on behalf of federated religion that points directly to that culmination. Every similar campaign that is now being or has been inaugurated in other parts of the nation will be vivified and strengthened by this campaign at the seat of the nation. Every triumph in that line is a stronger lure to the ruin that waits for the completion of the campaign. Every victory won in the campaign for religious legislation and against the rights of conscience is a defeat for those who win it, and will make more bitter the great deception when its full meaning is understood. He who asks for human laws to enforce religious practices or customs and thereby oppress the consciences of his fellow men is playing with fire, and persistence in that course makes it certain that he will suffer the fires of the last day. It is the most dangerous business one can engage in in this world, for its success means the eternal ruin of those who succeed in it.

c. m. s.

## On Carefulness in Dealing With Quotations

IN an old REVIEW (Dec. 22, 1874) we ran across a note by Elder J. N. Andrews on carefulness in using quotations from historical or religious writings. It fell to Elder Andrews's lot to do more research work than any other of the early pioneers in our work, perhaps, and out of his own experience in verifying and examining historical references he wrote:—

### The Value of Quotations

This is found in three things: First, in the doctrine or fact or point stated in the quotation; second, in the reliability of the quotation; third, in the appending to the quotation of definite references to the book, chapter, and section, or to the volume and page of the author quoted.

1. Of the correctness of the doctrine expressed in a quotation, or of the value of an alleged fact, or of the sharpness of the point it makes, the reader *can* and *will* judge for himself.

2. In the matter of the reliability of the quotation, that is to say, in the question whether the author actually uses the language quoted, most readers are compelled to rely upon the integrity of the one who makes the quotation. There is, therefore, the most sacred obligation upon such person to quote accurately and honestly. It will not do to take a quotation found floating in the papers, for which no one is responsible, and give it to your readers as genuine, thereby yourself becoming responsible for its genuineness. The chances are at least equal that a quotation of this kind will not be found reliable. Sometimes quotations are made from memory by some careless writer, and then, because they suit the views of those who find them, they are quoted from writer to writer, none taking the trouble to go to the original author to see if the words are used by him. Sometimes these quotations are adhered to even by writers who have gone to the author cited and failed to find the words. These writers seem to think that the forgery has become respectable by use. Again, it is sometimes the case that quotations are deliberately coined in malice, in order to blacken the name of some eminent man, or to bring odium upon some sect or some doctrine. Sometimes they are deliberately coined for exactly the opposite purpose. In not a few instances I have taken quotations that were of immense importance if truthful, and have gone through page by page the voluminous works of the author upon whom they were fathered, and found that no such words were used by him. Therefore, those who make quotations should take great care to know that they are reliable. If it is not possible to see the original authority, then give the name of a responsible writer who professes to make the quotation.

3. Tell just where the quotation is to be found. If it is an important statement, opponents will dispute its correctness, and deny that the author uses the language. Therefore, tell the volume, chapter, and section of the work, and accurately name the work and the author. This is better than it is to give volume and page, because with respect to the volume and page, different editions are

not always alike. If you quote a newspaper or any periodical, give the date exactly, or give the volume and number. These suggestions are of much importance.

These are certainly good counsels for workers in the cause today. There are few of us, very likely, who have not had to regret haste or carelessness in copying statements or making clippings without putting down dates or references with sufficient exactness. Thus matter that might have been used on occasion with good effect was rendered of little or no value. And the keener the controversy with error becomes, the greater the necessity of culling out unreliable references and quotations and of avoiding loose and inaccurate statements regarding the facts of history.

W. A. S.

## Note and Comment

### On the Down Grade

By this heading to one of its editorials the New York *Weekly Witness* of May 13 expresses its convictions regarding the influences which are operating at the present time in the religious, social, and political worlds.

An ex-minister who has organized what he calls a church of social revolution, created a disturbance in Calvary Baptist Church last Sunday with the aid of some of his followers. As he had given notice beforehand of his intention, there were a number of policemen on hand, and the intruder was arrested after a sharp scuffle.

Over in London, a bomb was exploded in Spurgeon's Tabernacle by suffragettes.

Out in Ludlow, Colo., it is said that the military authorities, who now have control of the situation, have orders to drive out all nonresident miners. At least, that is the newspaper report.

And the United States Supreme Court has set free men sentenced for contempt of court, on the ground that it is too late to punish them.

All these incidents are signs of the times, and very bad signs. They all tend in the direction of anarchy. They all tend to make life less safe and business less secure. They all tend to excite the turbulent element of the population to be more turbulent, and thus to deprive peaceable citizens of that protection which the government is bound to afford them. They all tend to make this country more like Mexico—a country where "might makes right."

Up to the time of the Civil War, many persons in Europe thought that this country could not last as a republic. They thought that anarchy or schism would overthrow it. But the Civil War and its outcome seemed to prove that there was enough conservatism in the people of this country to sustain any shock.

The present situation and the tendency of public sentiment are, however, well calculated to awaken fear that the republic which has stood so many tests, and stood them so well, may some time become the home of anarchy.

### How Were Old Testament People Saved?

To this question, raised by one of its readers, the *Sunday School Times* of April 9 gives the following excellent reply:—

The "necessary plan" is Christ; it has been Christ, and Christ only, since the days of Eden. Adam needed Christ, and was saved by Christ, just as much as Simon Peter needed Christ and was saved by Christ. It is not apparent just what passage in the Bible the Illinois reader has in mind when he suggests that the Old Testament saints went to heaven "without the necessary plan;" for the teaching of the Bible is that their only entrance into heaven was through Christ their Saviour, even though they did not know the historic Jesus as we know him. Paul, as a Jew, wrote that the fathers of the Jewish brethren of his generation, or the Old Testament saints, "drank of a spiritual rock that followed them: and the rock was Christ." Again he wrote, "By the works of the law shall no flesh be justified." "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God."

The Old Testament blood sacrifices pointed forward to the final and eternal atonement made by the sacrifice of Christ. Those who offered animal sacrifices to God, in the spirit of faith in him as their forgiving Saviour-God, looked forward to Jesus as their Saviour even though they knew this not. "The Lamb slain from the foundation of the world" is Jesus; and his foreordained and foreknown death opened the gates of heaven, and was the way of life, to every believing sinner since the foundation of the world.

Our God is almighty; and our almighty God works in accordance with laws of his own ordaining. If he has ordained and decreed that the only way of life for sinning men is by the pathway of the freely accepted death of his own Son, this does not lessen the omnipotence of God, but it does heighten for us the wonders of his love. God evidently laid upon himself the necessity of a plan which should reveal to us his love, and which should accomplish for us the supreme desire of his love, as no other plan could have done. That plan is our marvelous Saviour Christ. Blessed be his name forever and forever.

### The Bane of Cheap Reading

MR. CHESTER S. LORD, for a long time the editor of the *New York Sun*, in a recent speech before the Connecticut Editorial Association, discussed the baneful effects of the large amount of cheap literature now in circulation. He declared:—

Our discussions are on the everlasting sex question; many of our plays have excited public indignation; some of our moving picture shows have been suppressed by the police even. Our dances have been denounced by the church and by the few old-fashioned mothers who remain, and the same church and the

same mothers have proclaimed against the clothing our wives and daughters are wearing as being immoral and demoralizing. Nine tenths of the novels now written are so-called sex novels, in which sex relations are described and discussed with a freedom that could not have been tolerated fifty years ago, and that must have excluded them from libraries and from homes. The three novels by British authors that attracted most attention during the winter—those of Hall Caine, H. G. Wells, and John Galsworthy—are conspicuous examples of this modern literature.

The best seller in America was an attack on religion and an indirect plea for socialism. What the immediate future has in store in the direction of intellectual and moral nourishment may be indicated by some of the publishers' announcements of books for summer reading.

He does not feel that the fault is alone with authors or editors, but with the depraved public taste which demands literature of this character. He quotes the late Whitelaw Reid, editor of the *New York Tribune*, as saying:—

The thing always forgotten by the closest critic of the newspapers is that they must be measurably what their audiences make them; what their constituencies call for and sustain. The newspaper cannot uniformly resist the popular sentiment any more than the stream can flow above its fountain. To say that the newspapers are getting worse is to say that the people are getting worse. They may work more evil now than they have ever wrought before, because the influence is more widespread; but they also work more good, and the habitual attitude toward the newspaper is one of effort toward the best its audiences will tolerate.

To these observations by Mr. Reid, Mr. Lord replies:—

Is the magazine editor or the newspaper editor to print the things the people should read for their instruction and general betterment, or is he to give them what they seek to read for their amusement only? Every editor knows that the more details of sin, vice, and crime one crams into a newspaper the more copies of that newspaper will be sold, and every editor knows that the most subtle temptation that ever besets him is the temptation to print the things that should not be printed, and that temptation is more acute because he knows the people want to read them. Ay! that's the rub! The people want the sensational stuff! . . .

There seems to be a fascination about exaggeration that appeals both to the liar and to his victim. It makes liars out of well-meaning people, and well-meaning people seem to enjoy being lied to. Indeed, some philosopher has said that an easy road to success lies through exaggeration. The man who exaggerates his own importance attracts more attention than the modest man; the merchant who exaggerates his wares sells more than the merchant who does not. Sensational clergymen fill churches, while prosy ones preach to empty benches.

And since newspapers are no longer edited for glory or printed for fun, it becomes us to consider these things. The

honest newspaper editors have indeed given them the most thoughtful consideration, and every honest newspaper editor will join me in saying to you: Print your edition in red ink if you like; print your edition in job type if you like; print your edition with headlines a foot long if you like, but—stick to the truth!

Admitting the growing depravity of the human family, which creates a demand for the cheap, shoddy literature of the present day, it is sad indeed to see editors of great journals,—men who stand as teachers and leaders of the people,—from a monetary and commercial motive, cater to this evil tendency. If these men could but sense their responsibility and eliminate from their journals much of the crime, scandal, and ruffraff which is now published, they could at least have the satisfaction of feeling that they had done their best to turn the tide, and that instead of actually ministering to the commission of crime, as there is no question but that such newspaper reports do, they had thrown their influence on the side of clean thinking and right living.

It takes brave men in the newspaper world, as well as in the religious and the political world, to stand against the clamor of public demand, and uphold the standards of right. We believe, however, that if a man publishes a newspaper or engages in any other kind of business, he should be true to the higher interests of those who look to him for leadership. Otherwise a fearful account must be rendered at the last day.

THE Pocket Testament League has developed from a small beginning. Some years ago a young girl in Birmingham, England, had a great longing to tell her fellow pupils at the girls' high school about her Saviour. The way opened unexpectedly through her little Testament, which she carried with her wherever she went. One by one other girls began to love the Testament, and to carry a copy. The young girl was Miss Helen Cadbury. When she married Charles M. Alexander, the gospel singer associated with Dr. Chapman, the great congregations addressed by her husband were told of the league and its objects, and the appeal was made for organization of other leagues. It is now a world-wide movement.

To many it will be news that the United States is not alone in having a teetotal navy. There are two others, and if one is to judge from present indications, it will not be long before still another is added. Russia and Japan are in the list with this country, and in a few years Great Britain will probably make a fourth.



**The Bridge Builder**

An old man going a lone highway,  
Came, at the evening cold and gray,  
To a chasm vast and deep and wide.  
The old man crossed in the twilight dim,  
The sullen stream had no fear for him;  
But he turned when safe on the other  
side  
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,  
"You are wasting your strength with  
building here;  
Your journey will end with the ending  
day,  
You never again will pass this way;  
You've crossed the chasm, deep and  
wide,  
Why build you this bridge at evening  
tide?"

The builder lifted his old gray head;  
"Good friend, in the path I have come,"  
he said,  
"There followeth after me today  
A youth whose feet must pass this way.  
This chasm that has been as naught  
to me,  
To that fair-haired youth may a pit-  
fall be;  
He, too, must cross in the twilight dim;  
Good friend, I am building this bridge  
for him!"

— Selected.

**In the Canary Islands**

T. M. FRENCH

OUR furlough being due, we embarked on January 2 for the Canary Islands, where our West African rest home is situated.

We found Brother and Sister B. B. Aldrich well, and laboring earnestly to spread the light of truth in this Catholic Spanish possession. Brother Aldrich had placed a large number of our health books in the homes of the people, and had found a few seekers for truth, with whom he is holding Bible readings.

Having pioneered the way with these health books, he is now handling our denominational books with good success. During the first or second day of his work with "Daniel and the Revelation," he could hardly believe it when a gentleman told him that he was reading the same book in the municipal library of Santa Cruz. Doubtless the publishers had sent it out as a sample copy. God is hastening on this blessed truth before even our own workers can carry it. Truly there is an infinite One going out before us in finishing this great work.

One can hardly realize that the spiritual darkness of these islands could exist during this enlightened age; but Rome has undoubtedly had almost undisputed sway here since the beginning of the

Reformation. The land is filled with cathedrals, hermitages, crosses, and images. I saw heathen idolatry on every hand in dark Africa; but Rome has excelled even this.

Brother and Sister Aldrich repeatedly expressed their appreciation of the privilege of associating once more with those of like faith. The last Sabbath we were with them, we celebrated the Lord's Supper, they not having had church privileges for over two years.

We regret that we cannot return to our work in West Africa, but Mrs. French's health will not permit it. However, we go with good courage to England to join in the work of that great field, which must bear its part of sending workers and means to British West Africa.

◆ ◆ ◆  
**South India**

V. E. PEUGH

THE work is onward in this part of the field. Many are interested in the truth. I believe that the printed page is one of the greatest means of spreading a knowledge of the truth in this dark land. This feature of our work is quite encouraging at the present. Our Tamil paper, the *Present Truth*, is having a wide circulation. The last edition printed consisted of five thousand copies. A little book of Bible readings, called "Bible Studies for the Church and Sabbath School," is also being widely circulated, along with several other smaller tracts on other phases of the message. Our ten native colporteurs are working on a commission basis, and are having good success. From all parts of the field we are hearing from those who have become interested in the truth through the reading of our papers and tracts, and are desirous of learning more of the message for this time.

We have just closed one of the best institutes with our colporteurs and mission workers that we have ever had in this part of the field. It was held during the week of prayer, and truly it was a feast of good things to all who attended. Elder Salisbury and Dr. Menkel were with us, and their talks were a great blessing and encouragement to all.

A short time before our last institute I spent a few weeks in the field with the Tamil journal. I had many good experiences while taking subscriptions for it. I secured subscriptions from all classes, from the Brahman to the outcaste. On one occasion, while in Madura, as I was canvassing under the shadow of the large Hindu temple, one of the largest in India, a Brahman subscribed for my paper and

then began to canvass the crowds who had gathered about through curiosity. In a few minutes he secured several orders for me; and all I had to do was to write down the names and addresses. One day in the great heathen city of Madura I secured twenty-eight yearly subscriptions in six hours. In Trichinopoli, which is a strong Catholic and Hindu center, in six hours I secured twenty-one yearly subscriptions, besides selling several single copies. Within six days the Lord had blessed me with one hundred and thirteen yearly subscriptions for the journal. My limited experience has taught me that our missionaries may also have a part in scattering the vernacular literature in these darkened lands.

The school at Nazareth is doing good work, and the membership is steadily growing. Very soon we hope to have some good workers from it. Some of the Hindu boys who have attended the school for some time, have become very much interested in the Bible studies, and have expressed a determination to be baptized in spite of the determination of their parents to prevent them from doing so.

The dispensary is also doing well, considering the limited help we have for it. It is being operated now by a native brother and a native girl, both of whom have had only a limited amount of training. They treat about thirty patients daily. Even under such conditions, we are drawing patients from a well-equipped hospital because the patients are treated kindly by our workers.

Because of Brother Thomas's sickness, we expect to start to Nazareth the first of next week to fill the vacancy there. We find that it is necessary for the foreign missionary to be "all things to all men." This we hope, by the Lord's help, to be.

Trichinopoli.

◆ ◆ ◆  
**Rio Grande do Sul Conference**

F. W. SPIES

THE ninth annual session of the Rio Grande do Sul Conference convened at Porto Alegre, March 3-8. The principal meetings were held in the chapel, also the evening meetings in Portuguese, the German evening services being held in a tent pitched for the purpose.

At Sabbath school on Sabbath morning there were counted almost two hundred, and this is approximately one third of the conference membership. Elder Waldemar Ehlers not having sufficiently recovered to resume his work as president of the Rio Grande do Sul Conference, Elder Henry Meyer was elected president. In many ways the outlook for this conference is promising. A state tract society was organized, and Brother H. H. Hall, of the Pacific Press, whom we were privileged to have with us for a few days, gave good help and counsel in this matter.

Special attention was given to the book work, and nine recruits who were added to the canvassing force, were instructed immediately after the conference closed.

Although many states feel sensibly the business crisis which makes itself apparent over all South America, we heard less talk about it in this conference than in any other place we have recently been, and there was a gain in tithes and offerings over the previous year.

Some of the young people who have come over from Germany promise to become workers, and three such have already been employed by the Rio Grande do Sul Conference.

It is also encouraging to see our young Brazil workers grow up into usefulness in the cause. One young brother who had been working in Porto Alegre as Bible worker for some months previous to the conference, could present seven or eight believers, who were baptized on the Sabbath of the conference.

One thing greatly needed in our union is better school facilities, and we believe the way will soon open for something more definite in this line.

On the whole, the prospect for the work in the Rio Grande do Sul Conference is good, and we believe we shall see the Lord's special blessing accompany the work in this field.

### Singapore

H. E. SHARP

SINGAPORE is a good-sized modern city, with electric lights and cars, excellent roads and beautiful drives, many good schools, and a fine library and museum; and last but not least of those things necessary for the welfare of its many inhabitants, it is a clean city, which is more than can be said for most Eastern towns. It is here that the East and the West mingle together under a flag that insures equal justice to all—to the Asiatic and to the European. Here also one sees the ways of the East and the West side by side,—the Indian shop, with its proprietor sitting among his goods, within a stone's throw of the up-to-date department stores of the European; the humble ricksha, drawn by a half-naked Chinese coolie, running alongside the latest motor car; the steam road roller at work, while within sight of it, perhaps, will be a dozen or so Indian coolies doing the same kind of work with an iron maul, all slowly keeping time. The climate is warm, the thermometer always indicating between 80° and 90°; occasionally it may reach 92°.

The population is chiefly composed of Chinese and Malay, there being over 200,000 of the former and about 30,000 of the latter. There are also 5,000 Europeans, and about as many Eurasians, as well as 25,000 Indians from various parts of British India. Besides these, there are people living here from almost every nation, large or small, and these, added to a floating population of nearly 6,000, make another 10,000. The entire population of the island is approximately 300,000, about 44,000 of whom live outside the city. There is, therefore, a great deal of work to be done in this island; hence the need of more workers willing

to consecrate themselves to this work of giving the last gospel message to the many people of the Malaysian field.

Here is located the headquarters of the Malaysian Mission, which comprises the Straits Settlements and Federated Malay States, Borneo, and the islands of the Dutch East Indies, with the exception of New Guinea.

In Singapore our work is making progress, and we see no cause for discouragement. The prospects are bright for future conquests, especially among the Chinese and Tamils, who are at the present time most susceptible to the truth. The battle often goes hard, it is true, but this brings greater rejoicing in victory, and

Our field is large, and greatly scattered, but the good news of salvation and a soon-coming Saviour must go to the people of these islands.

### Mission Notes

ABOUT a year ago, Mr. H. Z. Duke, a Baptist, of Texas, began to give for religious purposes the proceeds of his twenty-one nickel stores. He and his wife had agreed that when their earnings should amount to \$100,000, they would then give their earnings of these stores to the cause of Christianity. Over a year ago the sum named was completed, and on the first of last year he entered upon



PORTION OF SINGAPORE SABBATH SCHOOL. SEVERAL NATIONALITIES REPRESENTED

greater faith in our great Commander.

Our church is centrally located, and at present has a membership of eighty, about twenty having been added during the past year. Several have expressed their desire to unite with the church, and are awaiting baptism.

The Sabbath school membership is about one hundred and fifteen, and we have classes in English, two or three dialects of Chinese, and Tamil (a language of South India). The picture shows a group of some of our Sabbath school members, most of whom are Chinese.

Recently our church has begun to take a fresh interest in missionary work. Literature is distributed in the English and Chinese languages, the sick are visited, and sewing for the poor is done.

A thousand copies of the Harvest In-gathering REVIEW have come to us. About three hundred and fifty of these were sent to Borneo, Java, and Sumatra, the remainder being disposed of by the Singapore church and workers. Many good experiences are gained in this work, and we were greatly encouraged to find so many friends of the cause who gladly gave to our work, so that in Singapore and Kuala Lumpur (the capital of the Federated Malay States), nearly \$300, gold, was collected. In Batavia, Java, about \$100 was collected.

Every penny earned from the sale of candies, toys, and the thousand and one things found in a five-cent store, will be used in Christian work. It is said that Mr. Duke, from his youth, has given one tenth of his earnings to Christian work, and now he has dedicated his entire earnings to the cause he loves.

ALDEN B. CASE, a missionary stationed at Sonora, Mexico, found his church and school work broken up. He decided to turn his attention to the revolutionist section of the field, circulating the Scriptures. He gives briefly this experience: "This is my third day out at the Constitutionalist camp of some three thousand soldiers. Among them are hundreds of Indians, and the population of the camp is about six thousand. The greater number live in picturesque structures of poles and brush. I brought what seemed to be an abundant supply of Scriptures and other literature for the three days of my visit, but by noon yesterday everything was gone. The general in command, to whom I explained my mission on arrival, very cordially gave me the freedom of the camp. Another officer, a Christian, took me to his quarters. Of the one hundred and fifty copies of New Testaments and Gospels sold, the larger part was taken by the Indians. I had never

seen so great an opportunity for sowing the seed of the kingdom."

A NEW day has come to Brazil, Argentina, and Chile, the three foremost countries of South America, and it is a day of new life for mission enterprises. The millions already in these rich and productive lands are every month supplemented by thousands of immigrants from Europe and Asia. Large cities and towns are fast building up. Buenos Aires today has 1,400,000 inhabitants, and Rio de Janeiro 1,000,000, while Montevideo has 300,000, Sao Paulo 400,000, and Bahia 300,000. Education is becoming more widespread, large government institutions are being built up and fostered for general as well as technical and professional instruction. The evangelistic denominations at work in South America are beginning to build up first-class schools and colleges in the countries occupied, and these schools are patronized by the best classes of Brazilians, Argentines, and Chileans. This means a change in this territory that has been so long under the blighting domination of papal Rome.



### The Lord Arrested Him

THE following experience is given by one of our workers while laboring in an island field:—

"For a long time we used to go to a place fourteen miles from the mission to hold services Sunday morning and to visit several places on our way home in the afternoon. We nearly always took our lunch with us, so as not to be a burden to any poor souls we might visit; and nearly always we went home without our lunch, as some we visited needed it far more than we did.

"On one of these trips we visited for the first time an old native minister who had recently been paralyzed. He told us his story, and made his confession. He had been going up to a station several miles above to preach, and finding two or three of our people there who were doing all they could to get others to see the truth, he vehemently opposed it.

"'On my way home one Sunday,' he said, 'after I had been very bitter against this way, the Lord struck me down in the road as I was walking. I lay there praying for two hours. I confessed to the Lord that I had been fighting his truth, and asked his forgiveness. He pardoned and accepted me, then a cab came along and picked me up and brought me home. I am glad you have come to see me. I want you to pray for me. If the Lord will restore me I will preach the truth I went to tear down. I have a chapel here by my house; I want you to come and use it.'

"We prayed for him, and he was so far restored as to be able to get about the house some; and he improved every opportunity to talk the truth to those who visited him. He studied it carefully and learned it readily. His simple faith and trust in the Lord were inspiring."



### The National Congress of Mothers

MRS. C. C. LEWIS

THE Mothers' Congress held its third international session on the welfare of the child, April 22-28, in Washington, D. C. Delegates from many States, representing organized motherhood and Parent-Teacher Associations, were in attendance; also delegates from other countries, including China, Japan, and Bulgaria.

I wish the mothers and fathers who read the REVIEW could have been with me the past few days, and listened to the earnest words of some of the noblest mothers in America.

The president, Mrs. Frederick Schoff, gave a powerful address on the subject "Laying the Foundation for Race Betterment." One lady who has wide experience in Christian work said the address was one of the best she ever heard.

"The Home and Child Welfare" was the main theme for two days. Thousands of babies die every year from lack of proper food and care. "Baby-Saving Work the World Around," was a round table topic. Mrs. Richardson, of New York, chairman of the Child Hygiene Department, gave a most excellent address on "The Press and Baby Saving." "Twentieth Century Motherhood" was another subject presented in a very helpful manner. Friday, April 24, "The School and Child Welfare" was taken up.

Reports were given by national chairmen of the National Congress of Mothers' and Parent-Teacher Associations; such as, "Department of Child Labor," "Children's Book List," "Opportunities for Child Study by Parents," "Methods of Organizations of Parents," "Parent-Teacher Associations Solve National Problems." These are a few of the many very practical topics discussed.

The National Congress of Mothers in 1897 adopted the following platform in its constitution:—

"The objects of this congress shall be to raise the standards of home life; to give young people opportunities to learn how to care for children, so that when they assume the duties of parenthood they may have some conception of the methods which will best develop the physical, the intellectual, and the spiritual nature of the child; to bring into closer relations the home and the school, that parents and teachers may cooperate intelligently in the education of the child; to surround the childhood of the whole world with that wise, loving care in the impressionable years of life that will de-

velop good citizens; to use systematic and earnest effort to this end, through the formation of Parent-Teacher Associations in every public school and elsewhere, through the establishment of kindergartens and in the distribution of literature which will be of practical use to parents in the problems of home life; to secure more adequate laws for the care of blameless and dependent children; and to carry the mother love and mother thought into all that concerns childhood."

My heart has been deeply stirred by what I have heard and seen at this congress, and I say to myself: "What is the matter with us as a people? Why do we not organize our mothers in every educational center? Would it not be an inspiration to the church-school teacher to know that the patrons were studying along the same lines for the betterment of the children?"

But you say, "We are so busy! It takes all our time to cook, and sew, and keep the children tidy and fed." "In union there is strength." By coming together once or twice a month and studying the work of the school, the weary, discouraged mother will get new inspiration, and the teacher, seeing the difficulties under which some of her pupils work, will be led to greater patience with them, and to greater sympathy for them.

#### Parent-Teacher Associations

"For seventeen years one of the principal works of the Mothers' Congress has been the formation of parents' associations in schools. For seventeen years it has worked to interest educators and to organize the parenthood of the nation in connection with the public schools, with the definite purpose of thus providing for parents the opportunity to study the interests and development of childhood in home and school, and for the teachers the opportunity for a more sympathetic and complete insight into the individual needs and capabilities of their pupils.

"There are now thirty-six States where motherhood is organized for the welfare of childhood."

Takoma Park, D. C.



### A Grandmother's Rules

SOMEBODY'S grandmother has bequeathed to her descendants these admirable rules of conduct:—

"Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

"Speak your words plainly; do not mutter nor mumble. If words are worth



saying, they are worth pronouncing distinctly and clearly.

"Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

"Think three times before you speak once.

"Have you something to do that you find hard and would prefer not to do? Do the hard thing first and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do first the thing you don't like to do, and then with a clear conscience try the rest."—*Selected.*

### A Sacred Charge

MRS. M. E. STEWARD

"TAKE this child away, and nurse it for me, and I will give thee thy wages." Royalty gave this command to the mother of Moses. Every mother may consider that she has a like charge from an authority infinitely higher than that of an earthly monarch. Especially is this the case now that the people of God are about to enter the heavenly Canaan.

The training of the child should begin with the first dawn of intelligence. A mother was heard to say, "I taught my children modesty when they were babies on my lap." These children grew up with refined natures. One whose counsel we all respect said that the will of a child should be taken in hand as soon as it begins to show temper. At this time other principles of right can be brought to bear on the awakening mind, and if not already possessed by the child, they will become second nature.

Many well-meaning parents make serious mistakes in discipline. Some threaten, but end by yielding the point. Too many mothers in these days are nervous; they bear with the noise till their nerves give way, and then they cry, "Stop that racket, or I'll go away and you'll never see me again." "If you run away, I'll tie you up, and I'll not untie you till the middle of next week." "If you touch that thing, a bear will jump out and catch you." Sooner or later the child finds that such things never happen, and too soon he is telling the most barefaced falsehoods himself.

There are parents who, having their eyes on perfection, notice and seek to correct every misdemeanor. It is often better to pass by trifles than to cause the little one to shrink from the presence of its parents. The following facts will illustrate:—

A mother had occasion to punish her seventeen-month-old baby. Immediately after, he got hold of a funny word, a nickname, which he rattled off for a long time as fast as his tongue could fly. She wisely paid no attention to it.

A good woman took a little girl to rear. Something at the table one day did not please the child. She slipped out of her chair, went into another room, threw herself on the floor, and kicked and screamed and bumped her head as

long as she wished to. No one noticed her; but when the child's anger had subsided, the woman took the little one on her lap and said, "Now you have shown me what you can do; you are never to do it again." She never did. That child is now an estimable young lady filling a position of usefulness.

A child three years old, who had been with godless people since the death of his mother, was placed in a kind Christian family. Not long after, he threw himself upon the floor, and kicked, and screamed at the top of his voice. No attention was paid to him. At last he said to the woman, "Aren't you going to pick me up?" "I don't do things that way," she replied. Soon he got up quietly and went to play. In a short time he learned what was the way of this lady, and he came to love her very dearly. He loved Jesus, too; his face invariably lighted up when he heard his name. So quickly is this beautiful child love acquired that it should be an encouragement to parents who are inclined to fear that their children are too young to learn to love God.

Little children sometimes take strange notions. A child, probably three or four years of age, took it into his head to tell fictitious stories. The mother was sorely troubled, not knowing what to do. A friend suggested that she pay no attention to it. This advice was followed, and the child grew up a truthful boy.

There are times when severe chastisement is necessary, as when a commandment of God has been knowingly transgressed. The child should be made to understand that this is a very serious offense. Using the rod is not the only proper mode of correction. When a bad word is spoken, the mouth may be swabbed out with a solution of aloes; it may be washed with soap and water after a filthy word. When cross, the child may be undressed and put to bed, with the explanation that crossness is illness, and should be treated like any other illness. He is to be kept in bed the rest of the day if possible.

It is very essential that all be done in love, with no irritation. Then calm judgment can be exercised, and tenderness will not alienate the young heart. Home should be the most cheery place in the world. If but one member of the family persistently speaks of only the bright side of things, ignoring as far as possible all disagreeable, painful topics, it will work like leaven.

Children should always have the satisfaction of knowing that their efforts to do well are fully appreciated. Many a child has tried hard to do just right, and, because of the fault found with him, has become discouraged and felt that it was useless to try again. When mother is pleased, the little one is happy, and inwardly resolves he will do better next time. It is a good rule to praise more than to blame; commendation is not necessarily flattery.

The mother should often pray with as well as for her children. She should make them understand something of

mother love, then seek to impress them with the love of Jesus, which is "infinitely more tender than a mother's love." She should be encouraged by the knowledge that the heart of a child is far more tender than that of an adult.

From the first, the Christian mother may trust in Him who blessed little children. This blessing was for all the offspring of godly parents. The Lord cooperates with them all along; he begins by giving the infant unquestioning faith in its mother; and if she is careful and trusting, God will continue to work with her to lay a firm foundation of noble character.

*Sanitarium, Cal.*

### "Who Shall Go First?"

DE WITT CLINTON SMITH

Who shall go first to the shadowy land,  
My Love or I?

Whose will it be in grief to stand  
And press the cold, unanswering hand,  
Wipe from the brow the dew of death,  
And catch the softly fluttering breath,  
Breathe the loved name nor hear reply,  
In anguish watch the glazing eye:  
Hers or mine?

Which shall bend over the wounded sod,  
My Love or I?

Commending the precious soul to God,  
Till the doleful fall of the muffled clod  
Startles the mind to a consciousness  
Of its bitter anguish and life distress,  
Dropping the pall o'er the love-lit past,  
With a mournful murmur, "The last,  
the last;"  
My Love or I?

Who shall return to the desolate home,  
My Love or I?

And list for the step that shall never  
come,  
And hark for a voice that must still be  
dumb,  
While the half-stunned senses wander  
back  
To the cheerless life and thorny track;  
Where the silent room and the vacant  
chair  
Have memories sweet and hard to bear;  
My Love or I?

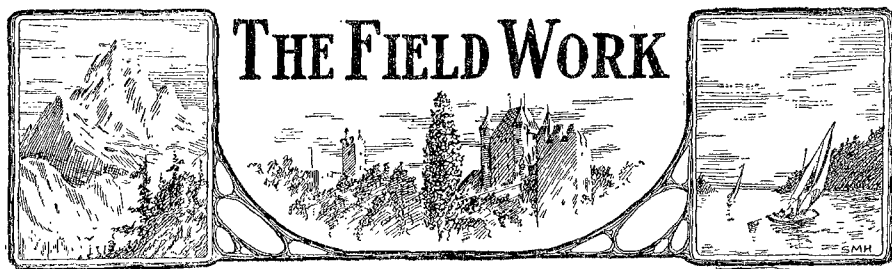
Ah! then, perchance to that mourner  
there,  
Wrestling with anguish and deep despair,  
An angel shall come through the gates of  
prayer,  
And the burning eyes shall cease to weep,  
And the sobs melt down in a sea of sleep,  
While fancy, freed from the chains of  
day,  
Through the shadowy dreamland floats  
away;  
My Love or I?

And then, methinks on that boundary  
land,  
My Love and I!

Where the mourned and the mourner to-  
gether shall stand,  
And walk by those rivers of shining  
sand;  
The dreamer awakened at dawn of day,  
Found the stone of the sepulcher rolled  
away—

Over the cold, dull waste of death,  
With firm, bright sunlight of holy faith,  
My Love and I!

*Puyallup, Wash.*



## Wisconsin Camp Meeting

FORTY-FOUR years have passed since the first Seventh-day Adventist camp meeting was held in Wisconsin. Many things have occurred during these years, and the conference has passed through storm and calm, trouble without and within; but all has "fallen out rather unto the furtherance of the gospel." We have been in debt and out of debt, but unfortunately we have been more in debt than out during the last fifteen years. It is easy to contract debts, but quite often it is difficult to liquidate them. However, we are profiting by past experiences, and are endeavoring to heed the instruction given relative to conference and institutional work. During the last four years no debts have been made, and we have been settling accounts against the conference to quite an extent. We believe that if the people of the conference are to be solicited to pay debts, they have a right to a voice in making the debts. Therefore we have decided to make no more debts, but to pay those which have been made.

The conference, as such, is about out of debt now, and our school debt has been lessened somewhat. Our sanitarium debt crept up to \$64,000. Three years ago we decided to raise by subscription \$30,000 to apply on the sanitarium debt, but to ask for none of the money until the amount was pledged. Since then we have reduced the debt about \$12,000, and now the \$30,000 is pledged, and the money is being paid in. When this amount is received, the interest will be reduced \$1,500 annually. Aside from the annuities, this will leave only about \$15,000 bills payable. With the good will of all the people and the blessing of God in the prosperity of the institution the remainder can be paid and the institution be free from debt. Hasten on, glad day! Many have been restored to health, and not a few healed of the malady of sin, while sojourning with us. The Lord is prospering his people, and is blessing every faithful effort put forth in his name for the salvation of souls.

During the last three years about five hundred persons were baptized by our ministers, and the outlook for results this year is hopeful. All departments of the work are making some advancement, and we are pressing on with increased faith and hope. Those who, forty-four years ago, were pioneers in the work in Wisconsin are growing old, and some of them have gone to rest, but their works follow them. Today there are missionaries in several different countries as the result of the faithful efforts, under God, of the pioneer workers, and some are still being passed on from year to year.

We are now in the finishing of the work, and we shall soon be assembled in our forty-fourth annual conference and camp meeting. This will be an important meeting for the people and the work

in Wisconsin. The indications are that we shall not have many more of these gatherings, and there should be a large representation of our people at this annual feast. The Lord's work requires the effort of all his followers, and there is a blessing for all.

The churches that have not done so should elect their delegates at once, and the clerk should send the names to W. J. Walter, Grand Rapids, Wis. Each church is entitled to one delegate, and to one additional delegate for every fifteen members. The camp meeting begins June 18, at 7:45 P. M., and the first business meeting of the session will be held Friday, the nineteenth, at 10:30 A. M. All delegates should be present at the first meeting, and all who attend will do well to come before the meetings begin. All need the instruction and help of the Lord that will be given at this time; and the help, counsel, and prayers of all are needed. The camp meeting will be preceded by a workers' meeting, beginning the twelfth. We ask the prayers of our brethren and sisters for this meeting. Good help is promised from abroad, and, best of all, the Lord has promised to meet with us.

Wausau may be reached over the Chicago, Milwaukee, and St. Paul, and the Chicago and Northwestern Railways, and the camp meeting bus will meet the trains. The camp will be pitched on the fairgrounds in the west side of the city. Remember the date and place,—Wausau, June 18-28. Come early and remain through the entire time. Let all pray that we may know the Lord's will, and have strength and wisdom to do it.

In behalf of the conference committee.

W. H. THURSTON.

## Honan, China

THE men's school closed March 31. I never before received so much light and strength from the study of the book of Revelation as I have this winter. The Chinese brethren realize more fully the truth of Rev. 1:3. They all long to make known to others this powerful truth. Most of them felt like Jeremiah when he said, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

The workers' institute began April 1, and proved an additional blessing and inspiration. Among the many important things presented was the Sabbath school work. Elder Cottrell spoke on the different phases of the Sabbath school,—the officers and their duties, teachers and reviewers, primary and kindergarten work. At the close of the meeting nineteen persons were received upon baptism into church fellowship. One was hindered by sickness. This was one of the best baptisms I have administered in Honan. The candidates have an intelli-

gent knowledge of present truth, and thoroughly believe it, and I feel confident they will go through to the kingdom.

The robbers are bolder and more active than ever. The Chinese soldiers seem unable to cope with them. The Honanese soldiers are more or less in league with the robbers, and are constantly selling them ammunition. The northern soldiers do not know the country, and cannot travel with the quick speed of the robbers, who know every foot of the ground. One mission station far inland was robbed of its money and seventy-four boxes—a year's food supply that had just arrived. The missionary writes: "It is hard to live here without money and food, and it is very dangerous to leave, as the whole territory is infested by local robber bands. The soldiers do not want to risk their lives on such small pay as they get, as that would leave their families and parents starving. All the rebel leaders are in league with the robbers. The great majority of the people in China are thoroughly dissatisfied with prevailing conditions."

The near future has no indication of peace for China.

JOHN J. WESTRUP.

## Hastening the Work

WHEN the Lord directs, how quickly and easily undertakings are completed! Down in the Imperial Basin, Cal., below sea level, tent meetings were held at El Centro, and in March a church was organized. A desirable corner lot had been donated, valued at from \$700 to \$800, facing ten acres of parking inclosing an unusually beautiful high school building. During April, Brethren C. L. Snodgrass and John Knox, with the writer, began soliciting the business men for funds to build. The town was already overdone with church solicitation. But the Lord helped. Hearts and pocketbooks flew open. Three weeks later the church was built, painted, and paid for. About \$800 was secured in cash, and several hundred dollars' worth of skilled labor was donated.

It is evident that we have not only reached the day of swift movements, but the movement in which we are involved has the right of way, and we should expect surpassing success. The traffic officers are the angels of heaven. Their instructions are to clear the way for the appointed final work of the church. The King's business requires haste. The living God is able to make a short work in the earth. Those of faith are in the ranks that move forward. We praise the Lord for his abundant mercies.

EUGENE A. BROWN.

## Keizan, Korea

It has been some time since I reported to the REVIEW. We have been doing our work quietly in our local field, with our hands ever full.

As far as I know at present, all our workers are well, and spending all their energy in advancing the Master's cause in Korea. The work of God is ever onward. It cannot fail. But sometimes things take a turn which we had not planned on nor imagined. Not all is flowers and sunshine in the mission field. The past few weeks' experiences here have taught us some new lessons. We

have been made to feel very sad indeed as we have seen some for whom we had great hopes turn away from the truth. Our recent week of prayer was especially devoted to the reclamation of the weak, the discouraged, and the backslidden.

When first coming out to this field, we fondly believed that we should receive a royal welcome and be made to feel perfectly at home. But we have learned that that is not always the case. We are sometimes made to feel that we are intruders, and the antifeign spirit is often clearly revealed. We have to come close to the people and win them before we can do anything to help them.

It means a great deal for these people to become true Seventh-day Adventists. It is much easier for the natural man to live up to the nominal creeds of the day than to live up to the requirements of God's Word. Hence the Sabbath is the test almost as much here as elsewhere; and the "gentleman" class, which composes about one fifth of the population, is very hard to reach. Its members will not work, for they esteem it beneath their dignity to work with their hands in honest occupation. Others who become Christians and find that the bread or rice does not come their way, will after a time go where they find that important factor.

According to the Korean custom, the head of the family provides for the household and for the children's households until his death, when the oldest son becomes heir to all. So it is difficult for the younger members of the family to exist and become Christians with the food supply left out.

Only those who have enough moral backbone to break away from their father's house, and are not ashamed nor afraid of hard work, and declare themselves independent, are really able to carry out their choice in this matter.

Then the other missions have what we might term "community churches," where some well-to-do believer (say rice merchant) employs from ten to fifty or more persons (only professed Christians) on condition that they attend church. While he believes, they all believe; when he quits, they all follow the leader.

These devices have often proved a great temptation and annoyance to our poorer brethren. They were told that if they would work on the Sabbath and come to church on Sunday, a steady job would be the reward.

Again, the general attitude of the people seems greatly changed since the annexation. Korea was once the land of promise and missionary enterprise. Now that the people see and realize that we foreigners are here only for their spiritual welfare, and not to rear an earthly kingdom, little interest is manifested in religious things. Other missionaries have complained that there is a general walkout in many of their churches.

These are some of the causes that have torn our little flock. We had a good company at Keizan, numbering forty-eight baptized adult members. For two years we kept them together; but now, although all that could be done has been done, we seem unable to hold them.

Nevertheless we are hopeful, and thankful for a part in this grand work. We are glad that there is wheat among the tares. There are precious sheaves to be garnered in before the great day

of the Lord comes. I do not wish to give the impression that we are discouraged. We must, however, face conditions as they are, and be brave and press forward. There is victory ahead.

Besides these experiences in the home church, we have been carrying on a village campaign, visiting several villages a day in house-to-house advertising of our evening meetings, and by the use of the stereopticon have drawn hundreds. After a thrilling lecture on the times and the preparation needed, we have used our literature in large quantities. Two one month's series of meetings were held in two large places,—Tai-ku, a city of nearly thirty thousand, and a town near Fusan. New places are entered. Thousands have heard the message, but out of about forty persons who pledged to obey, only three or four have really been steadfast. These things are to us omens of the coming day. Our faith has never been brighter nor our courage better than this day.

R. C. WANGERIN.



### Iowa

KNOXVILLE.—March 15 we began a series of meetings in this city, which lasted six weeks. To start the work, we engaged the opera house for a big Protestant mass meeting. At the last moment the opera house was refused us because of Catholic opposition, and we transferred the mass meeting to our own church. The church was packed to the doors, and all the pastors of the city, except one, were present. Forty copies of the February *Protestant Magazine* were sold at the door that day, and more were sold later.

As a result of this effort, nineteen are rejoicing in present truth. Fifteen were taken into the church May 9.

M. B. BUTTERFIELD.

MRS. M. B. BUTTERFIELD.



### Australasian Missionary College

THE school year of the Australasian Missionary College begins about the middle of January. At that time of year the weather is usually very hot, and continues to be warm during almost the entire first quarter. This year the heat was made less bearable by lack of water. For months not an inch of rain had fallen, and as the day for the opening of the school drew near, the fresh water supply became a serious problem. Tanks were empty and cisterns reduced to their last few inches.

The first seven weeks were a long struggle. Water had to be carted in iron tanks over a mile in the bullock wagon. It was brought from the upper waters of Dora Creek, where the water was not so brackish. The use of water for cooking and bathing purposes was restricted to the lowest possible limit. The gardens dried up, and the bare, brown paddocks furnished but scant food for the animals.

With what gladness and gratitude was the rain welcomed when the silvery showers began to fall! The marvelous latent resources of Australia were soon evident. One would scarcely believe without actually seeing it how quickly every dry root and plant and blade of grass sprang into new life. Rainy days and hot sunny ones have alternated with each other until the country is all like a garden.

Notwithstanding the apparent handi-

cap at the beginning, the college work has gone on very successfully during the first quarter. Both the school homes are full of students, and the entire enrollment of home and day students is over one hundred and eighty.

A number of important improvements are being made, which will not only lessen the running expenses of the college, but in some departments will make the work much easier for the students. The electric lighting plant has heretofore been connected with the factory, but a suction gas plant is being installed, which will furnish the electric power for lighting and other purposes. The electric power will be used for turning the steam washer, for ironing, and for other pumping. As all the building work is done by students outside of school hours, it takes time to get these things into operation. But every day sees good progress being made. We are glad to say also that arrangements are being made for insuring a more dependable supply of water.

The long-voiced question of student labor has recently been settled. For more than a year there have been difficulties with the state department of labor and industry in regard to the wages awards for the work done by students in the different departments. In February a decision was made in favor of the college, to the effect that the students are not "to be classed as employees within the meaning of the act." Being thus exempted from the labor awards, the college will be far less restricted in its ability to give work to needy young people than it would have been had it been necessary to live up to all the specifications of the awards. In fact, it would have been nearly impossible to run some departments, and upon this work many students depend for their support in school.

Together with these many temporal blessings and prosperities we are also grateful for spiritual ones. The very best interest is shown in the missionary meetings held on Wednesday evening, and in the young people's social meeting on Friday evening. Prayer bands for the younger members are held in the homes by those more advanced in experience, and a real growth in grace is seen.

BERTHA S. CHANEY.



### St. Joseph, Trinidad

In February of this year, I was transferred from Grenada to take up work in the island of Trinidad. About ten days after landing I started a tent effort in St. Joseph, the ancient capital, and the most formidable stronghold of Roman Catholicism. Its inhabitants make their boast of being members of the holy Church of Rome. The tent was pitched on the savanna, to the northeast of the town, one of the most pleasant sites in the whole parish. The attendance was fair at the beginning, but after a week the novelty wore off, and the people learned we were Protestant. Some nights the audiences were very small. These people have a decided distaste for anything else than that which they usually term their grandfathers' religion. Five have decided to obey, but the enemy is fighting fiercely for their overthrow.

There is quite an interest in an outlying district, and we have planned for an effort there as soon as the rainy season is past. At this place Protestantism is looked upon with less disfavor. Only

those who have had experience in Catholic fields can appreciate the difficulties and embarrassments which must be encountered in giving the message. The people have been trained for centuries to the sacrifice of the mass, hence they see little or no significance in the sacrifice of Christ. To be denied the Communion by the priest is the surest way of going to purgatory, and by threat of this the people are held in abject fear. Here for the first time I met a full-grown person who could read and yet never had read the Bible.

On a hill two miles from St. Joseph is the shrine of St. Benedict, and people from all parts of the island make that the center of healing, as St. Benedict is a supposed healer. Candles and money must accompany each visitor, and one who visited the place told me that he saw there the greatest quantity of candles he had ever seen at any one time. These candles are sold by the priests for less than the wholesale price.

Ignorance and superstition abound everywhere, and I never appreciated these words of Isaiah any more than I do now: "Darkness shall cover the earth, and gross darkness the people." May the Lord help us to be living channels through which the light of his truth can brighten the path of these Rome-enslaved people.

L. RASHPORD.

## Educational Department

J. L. SHAW  
F. GRIGGS  
W. E. HOWELL

General Secretary  
N. Am. Div. Secretary  
N. Am. Div. Asst. Secretary

### Notes Afield

#### Fox River Academy

BEFORE leaving the territory of Lake Union Conference, one of the most active, educationally, in the North American Division, I visited for the first time our academy near Sheridan, Ill. It is situated a pleasant drive of two miles from a spur of the Burlington Railroad, on a productive plot of forty-three acres, including the school campus. All the land is tillable but about five acres, and this is good for pasturage.

Owing largely to frequent changes in the teaching force and to the consequent lack of thoroughly working the territory for students, the enrollment of this school has decreased from seventy to fifty the last three years. Prof J. R. Clymer, the principal, who is a seasoned teacher, came too late last year to work the field, but vigorous campaigning is planned for this summer. The enrollment the past year was fifty, with forty-one held in attendance to the close. With two conferences to supply students, there ought to be at least one hundred in the school next year, and the managers are aiming at this goal. In harmony with the Lake Union plan, only ten grades are taught, and the teachers are determined to make the school tell in quality what it may lack in scope.

#### Oak Park Academy

Situated at the geographical center of Iowa, this school is the successor of the academy formerly conducted at Stuart. It stands on a commanding eminence near the town of Nevada, on a common campus with the Iowa Sanitarium. It is

substantially built of brick, with the dormitories and schoolrooms all in one enclosure. Some excellent work has been done in the school this year, but it has suffered much from frequent changes in faculty and working plans.

All the teachers but one in this school were changed last summer, and all but one will be changed again this summer. Nevertheless the school has excellent possibilities. While the enrollment the past year was only one hundred and one, with about sixty held in attendance to the close, yet the Iowa Conference has a constituency of twenty-five hundred, with close to five hundred young people. There is no reason why the academy should not enroll two hundred next year. The students have pledged themselves to try to bring back one each next autumn, and with the help of the teachers and field workers they can do it if they set about it with a will.

#### Schools for Other Nationalities

It is a matter of gratification that our educational system includes distinct schools for the foreign-speaking people of the United States. The justification for such schools is found in the fact that there are, for example, enough Germans, Danish-Norwegians, and Swedes in this country to form an important mission field for each. Their number is being constantly added to by fresh recruits from the old country. There is also a constant movement back to the fatherland, either for temporary visit or business or for permanent residence. Too little has been done for these classes in the past, both because we have not been keenly alive to the opportunity they afford for aggressive effort, and because we have not had qualified laborers to work for them. Schools conducted in their own language, then, will serve the double purpose of winning and establishing younger people in the truth, and of developing workers to carry the message into the homes of their own nationality in this country and abroad.

One striking example comes to my mind of how work for foreign-speaking peoples in our own country may affect the work abroad. While laboring in Greece a few years ago, I met in Athens a Greek who had come to America and gone into business. Coming in contact with Age to Come teachings, he accepted them, closed out his business, returned to Greece, and at his own charges had Age to Come literature translated into Greek, and personally scattered these teachings throughout Athens and several outlying districts. At the time I met him, he had already developed two or three companies of believers. Three summers ago, also, while in San Francisco I met two Sabbath-keeping Greeks who told me that they were constantly writing and sending literature to relatives and friends in Greece, and were looking out for others who came to this country, that they might receive the truth.

One thriving school for foreigners which is doing good work in soul winning and in training for service is the—

#### Broadview Swedish Seminary

It is located a little west of Chicago, a city which is said to contain more Swedes than any other city in the world except Stockholm, the capital of Sweden. Brother G. E. Nord, who spent two years at Battle Creek College and two at Union

College, besides doing evangelistic work in New York City, has been principal of the school during the four years of its existence. Under his enterprising leadership, with the strong field support of Elders Olsen and Mortenson, the enrollment has increased from twenty-two to fifty, the school debt has been reduced \$2,000 the last two years, and \$7,000 worth of improvements has been made. The Swedish Seventh-day Adventist constituency in America is only 1,500, yet they have given \$23,000 to the seminary since it was started.

Other efficient members of the faculty are J. M. Erikson, who was ready for ordination as a Baptist minister when the truth found him, who taught several years in the Swedish department of Union College, and has served in the ministry in Sweden; H. O. Olson, who holds a master's degree from the University of Minnesota, studied one year at Upsala University, Sweden, and has spent two summers in the ministry; A. G. Goude, a graduate of Union College four years ago, who goes to agricultural college next year to qualify for better service on the seminary farm, which consists of seventy-seven acres, with an additional forty rented. Next year the faculty will be strengthened by the addition of Dr. and Mrs. Jespersson, both college graduates in both literary work and medicine, and formerly missionaries in Jerusalem and in Algeria. The seminary maintains a strong balance in industrial education, and a fervent spiritual and missionary spirit pervades all the work of the school.

W. E. H.

## Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

### President Wilson on Patriotism

REFERRING to President Wilson's address at the unveiling of the Barry statue in Washington recently, the *Washington Herald* comments editorially, in part:—

"Every American should read the address of President Wilson at the unveiling of the Barry statue yesterday. A great many will be better Americans if they give it careful study. The address ought to and probably will take its place as the best and clearest definition in American literature of genuine patriotism. First of all, it should be printed in the schoolbooks, that the principles which it proclaims may be learned early by those who later in life must be depended upon to maintain the nation's honor and traditions."

The President's address, excerpts of which we present below, proves a timely utterance. The Barry statue had its inception in 1902 when, at a meeting of the Robert Emmet Club of Georgetown, a resolution was indorsed to take steps to induce the national government to erect a statue in the nation's capital in honor of Capt. John Barry. As a result of that resolution, the necessary legislation was passed to honor the first commissioned officer in the American navy. The circumstance of his being an Irishman and a communicant of the Roman Catholic Church was seized upon by the Roman hierarchy to bring that church

## Missionary Volunteer Department

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

### Parents' Meetings

To make our annual camp meetings in fact what they are in theory should be the aim of all who have any responsibility in connection with them. In theory they are supply stations at which we may lay in a store of provisions against the year to come. If they were literal supply stores, how carefully they would be filled with just the variety needed for the journey; not all one variety of food, but suited to each individual requirement, — milk for the weak, strong meat for those of age.

Shall we not, then, study the needs of each class, and try to deal out to them that which will make them better able to meet their perplexities? If this is done, it must be planned for. We do plan for most of the classes. The children have their carefully arranged children's tent, and the care of teachers who have given time and thought to the lessons for each day of the session. The same is true of the young people. But it seems that the parents have been neglected. Apparently it has been thought that the general exercises are sufficient to satisfy all their wants.

The parents of our church have much to meet in these days. They have a most definite part to act in the message that is to draw parents and children together before the great and terrible day of the Lord comes. Many of them live in remote districts where they have not many advantages, and where they may not have heard a sermon since the previous annual gathering. They do not have much in the way of reading, perhaps, that will really help them in their practical duties; or if they have the reading, many of them find it hard to make the application to their individual cases. They long for an opportunity to ask questions about certain problems that perplex them. They want to hear a living voice enunciate the things they have pondered over, — the things that they daily meet in their homes. Here is where they need help. And while what may be given them may not be so wonderfully new, any more than what they hear from the desk in the regular meetings is strikingly new or strange, it will set their minds to working along the lines of some of the small things that make for righteousness in their families. The families of Seventh-day Adventists should be models in every way that a family and a home may be a model. Wherever a family tree is planted, there should be found by those around it no occasion for fault or criticism, except it be concerning the law of its God.

#### Arrangements for the Meetings

These should be arranged for early. Some one who is qualified should be appointed to take charge. He should be one who appreciates the importance of the subject, and, if possible, who has successfully trained children as a parent or teacher. Let this leader arrange top-

and its influence into prominence. A military mass was devised to round off the unveiling ceremonies, to which the President and other national officials were invited.

Whether intended or not, the President's address was quite significant in its bearing upon the principles of patriotism as exemplified in such cases as that of Captain Barry. He said: —

"Patriotism is, in my mind, not merely a sentiment. There is a certain effervescence, I suppose, which ought to be permitted to those who allow their hearts to speak in the celebration of the glory and majesty of their country, but the country can have no glory or no majesty unless there be a deep principle and conviction back of the enthusiasm. Patriotism is a principle, not a mere sentiment. No man can be a true patriot who does not feel himself shot through and through with a deep ardor for what his country stands for, what its existence means, what its purpose is declared to be in its history and in its policy. I recall those solemn lines of the poet Tennyson in which he tries to give voice to his conception of what it is that stirs within a nation: 'Some sense of duty, something of a faith, some reverence for the laws ourselves have made, some patient force to change them when we will, some civil manhood firm against the crowd; steadfastness, clearness of purpose, courage, persistency, and that uprightness which comes from the clear thinking of men who wish to serve not themselves but their fellow men.'

"What does the United States stand for, then, that our hearts should be stirred by the memory of the men who set up her Constitution? John Barry fought, like every other man in the Revolution, in order that America might be free to make her own life without interruption or disturbance from any other quarter. You can sum the whole thing up in that, that America had a right to her own self-determined life; and what are our corollaries from that? . . .

"There are just as vital things stirring now that concern the existence of the nation as were stirring then, and every man who worthily stands in this presence should examine himself and see whether he has the full conception of what it means that America shall live her own life. Washington saw it when he wrote his farewell address. It was not merely because of passing and transient circumstances that Washington said that we must keep free from entangling alliances. It was because he saw that no country had yet set its face in the same direction in which America had set her face. We cannot form alliances with those who are not going our way; and in our might and majesty and in the certainty of our own purpose we need not, and we should not, form alliances with any nation in the world. Those who are right, those who study their consciences in determining their policies, those who hold their honor higher than their advantage, do not need alliances. You need alliances when you are not strong, and you are weak only when you are not true to yourself. You are weak only when you are in the wrong; you are weak only when you are afraid to do the right; you are weak only when you doubt your cause and the majesty of a nation's might asserted.

"There is another corollary. John

Barry was an Irishman, but his heart crossed the Atlantic with him. He did not leave it in Ireland. And the test of all of us — for all of us had our origins on the other side of the sea — is whether we will assist in enabling America to live her separate and independent life, retaining our ancient affections, but determining everything that we do by the interests that exist on this side of the sea. Some Americans need hyphens in their names, because only part of them have come over. But when the whole man has come over, heart and thought and all, the hyphen drops of its own weight out of his name. This man was not an Irish-American; he was an Irishman who became an American. I venture to say if he voted he voted with regard to the questions as they looked on this side of the water, and not on the other side; and that is my infallible test of a genuine American, that when he votes, or when he acts, or when he fights, his heart and his thought are nowhere but in the center of the emotions and the purposes and the policies of the United States.

"This man illustrates for me all the splendid strength which we brought into this country by the magnet of freedom. Men have been drawn to this country by the same things that have made them love this country — by the opportunity to live their own lives and to think their own thoughts and to let their whole natures expand with the expansion of this free and mighty nation. We have brought out of the stocks of all the world all the best impulses, and have appropriated them and Americanized them and translated them into the glory and majesty of this great country.

"When we go out from this presence, we ought to take this idea with us — that we, too, are devoted to the purpose of enabling America to live her own life, to be the justest, the most progressive, the most honorable, the most enlightened nation in the world. Any man that touches our honor is our enemy. Any man who stands in the way of that kind of progress which makes for human freedom cannot call himself our friend. Any man who does not feel behind him the whole push and rush and compulsion that filled men's hearts in the time of the Revolution, is no American. No man who thinks first of himself and afterward of this country, can call himself an American. America must be enriched by us. We must not live upon her; she must live by means of us."

It may be said to the credit of the President's good taste and judgment that he did not attend the mass held on the Monument grounds on the day following the ceremonies. If these principles so suggestively presented by the President were to govern our legislators and executives, and were heeded by those who would use the government for propagating religious doctrines and observances, there would be no need of fear as to the future course of the United States government.

S. B. HORTON.

THE thing to seek is not the good time, but the spirit which can make good times out of common times, — the spirit of good cheer. The spirit of good cheer, — that is the spring in the hills whence laughter runs. — *Rev. W. C. Gannett.*



ics and assign them long before the camp meeting. He should be explicit in the assignment of these topics, and should give the person who is to speak or to write a paper a definite idea of the subject to be treated. He should not fear to ask some of our good fathers and mothers in Israel, who, by the blessing of God, have succeeded in rearing their sons and daughters in the truth. One such mother, after much persuasion, wrote out some of her experiences, and her paper was considered the most helpful of all.

There should be a regular time and place for the meetings. The best time, perhaps, is the hour in the afternoon when the children's and youth's meetings are held. There are some objections to this hour, but strong considerations in its favor.—*Missionary Volunteer Leaflet, No 16.*

## Medical Missionary Department

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

### Temperance Missionary Work in Western Canada

SEVERAL interesting experiences in temperance work are reported. The Temperance *Instructor* is still being used to good advantage, and bids fair to be a timely piece of campaign literature for most of the year. In the United States and in Canada it and other temperance matter can be profitably used in creating and maintaining interest in the prohibition measures now being considered, which will, in some instances, be brought to an issue next fall.

The Temperance number of *Our Little Friend* offers an excellent medium for children, as well as others, to aid in the temperance cause. The price is three cents each, postpaid, for five or more copies. The paper sells readily for five cents. It has a beautiful cover in colors, and contains some interesting temperance reading. Order a supply from your tract society, and let the little ones get started in this good work.

The *Western Canadian Tidings* reports considerable activity in that field. In Alberta it is the plan of temperance organizations to introduce a petition in the legislature next fall calling for prohibition. The formal launching of the movement took place at Edmonton, Sunday, April 26, when many ministers made strong appeals to their congregations to rally to the support of the temperance cause. Thousands of people throughout the province are becoming deeply stirred over the question. Our own people are taking an active part in the movement, and are furnishing a good supply of literature, which is being well received. A favorable attitude is taken toward this work.

At Edmonton, W. L. Manfull and F. L. Hommel spent a day in the interests of the temperance work. They called on the officers of the Alberta Temperance and Moral Reform Movement, to whom Brother Hommel had previously sent a copy of the *Instructor* and of "Temperance Torchlights." The brethren were well received. They were told that the

publications were acceptable, and that the book is fine for assisting local organizations in getting up programs, as well as for its much valuable information which can be used in a general way. Brother Manfull sold twenty copies of the *Instructor* on the train on his way. He met the Canadian Northern Railway office inspector, who recommended his work very highly, buying a paper and expressing a wish that a copy of it might go into every home in the land.

During the past few weeks over sixteen hundred copies of the Temperance *Instructor* have been distributed in Alberta. The workers find it easy to dispose of the paper. One brother sold twenty copies to the first twenty-one persons canvassed.

In the British Columbia Conference, Brother E. R. Potter has been combining temperance work with other missionary effort, and has met with most gratifying results. He is working in a city that has been considered one of the most prejudiced in that part of the country. After a careful study of special instruction regarding suitable methods of labor, he decided to use the *Instructor* and "Ministry of Healing" as a means of meeting the people. He says:—

"The first call I made was on the Baptist minister, and I laid before him the plan I had of circulating temperance literature of an educational nature, leaving a copy of the *Instructor* and a copy of 'Ministry of Healing' for him to examine so he might recommend them if he considered them worthy publications. I also left him a copy of the *Protestant Magazine*, which appealed to him at once.

"In the course of our conversation he told me that he had recently given an address in his church to a full house on the second coming of Christ. This gave me a good opportunity to explain my church relationship and my interest in the second advent. From that day to this he has been a very warm friend, and we have several times met for counsel and prayer.

"I had been told that the Methodist minister was very prejudiced, but I pursued the same course with him as with others, and he waxed very enthusiastic concerning the temperance campaign, and was much in favor of the work with the *Protestant Magazine*. When, just before leaving him, I mentioned that I was a Seventh-day Adventist, he seemed almost shocked to think that after all the good talk we had had together, he should find that I was an Adventist.

"As a result of this and other visits, he not only gave me a splendid recommendation for the Temperance *Instructor*, but asked for and is now reading 'Rise and Progress of Seventh-day Adventists.'

"I have now visited the seven pastors of the churches here, including the Catholic priest and the Salvation Army officer, and in every case have had a splendid visit on some phase of our work, and left each on friendly terms. The W. C. T. U. of this city formerly refused to have anything to do with the Temperance *Instructor* because of its connection with the Seventh-day Adventists. Just last Thursday this society indorsed the paper by asking its president and secretary to assist me in soliciting funds for its circulation in Vernon."

Another worker, C. O. Smith, says:—

"This year our Temperance *Instructor* sales have been very encouraging. To date (about April 15), our orders totaled five thousand copies. Eighteen hundred of these have been sold in Vancouver alone, and about two thousand in other parts of the province, chiefly in the Okanagan Valley. Those who work in the business section find no difficulty in disposing of fifty copies in three or four hours."

From Regina, Saskatchewan, Brother M. Mackintosh writes:—

"We have sold five hundred copies of the Temperance *Instructor* on the north side of the city, and I am sure from many expressions we hear that some good will result. A number of people bought extra copies to mail to friends in the old country."

L. A. H.

## News and Miscellany

Notes and clippings from the daily and weekly press

— The Japanese-American arbitration treaty was ratified by Japan on May 23. It was ratified by the United States on February 22, last. The treaty pledges the contracting governments to arbitrate all questions except those affecting vital interests, independence, or national honor, and the rights of third parties.

— Three barges laden with 1,300 tons of sugar from Hawaiian steamships at Panama arrived at Cristobal at seven o'clock on the evening of May 19, after passing through the Panama Canal. The sugar was transferred to the steamships "Colon" and "Oregon," for conveyance to Philadelphia, thus completing the first commercial use of the canal.

— The battered hulk of a new light-ship, "Halifax No. 19," was found lying among the breakers on Liscomb Island, five miles from the mainland of Nova Scotia, on May 23. It probably struck during a dense fog which enshrouded the coast in the vicinity of Halifax for several days, and it is believed that the crew of twenty-five Scotchmen was lost. The ship was on her maiden voyage.

— Just what will be accomplished by the Mexican Mediation Commission, now in session at Niagara Falls, Canada, is indeed a doubtful issue. The United States will tolerate no plan which does not include the unconditional elimination of Huerta. The president of Mexico declares, "I will not resign." The mediators have been anxious that Carranza, leader of the Constitutionalists, send representatives to their conference. This he has finally refused to do.

— Prince William of Albania, formerly Prince William of Wied, upon whom the rulership of Albania was conferred by the powers last February, was forced to take refuge on an Italian gunboat as an insurgent force supporting the former minister of war for ruler neared the capital city, Durazzo, on May 23. He returned to the palace the following day under an Italian guard. It is reported that he has already signed a treaty of abdication, but this has not been confirmed.

— On May 7 the king and queen of England opened a new wing of the British Museum, which has been completed at a cost of \$1,000,000. The building of the new wing is part of a general scheme for the extension of the museum.

— Aeroplane passenger service across San Francisco Bay to Oakland was instituted on May 14, with a regular schedule of trips. Mayor James Rolph, Jr., was the first passenger carried, making the round trip. The distance between the terminals is 6.7 miles.

— For some time the question of Sunday amusements, especially professional baseball, has been under discussion in the District of Columbia. On Friday, May 22, Justice Gould of the District Supreme Court rendered the decision that the commissioners have no jurisdiction over the commercialism of Sunday amusements.

— Following the thirty days' grace allowed by the laws of Illinois to the saloons which were voted closed, largely by women, at the recent local option elections, approximately 1,100 whisky dives in all parts of the State went out of business at midnight on May 7. In all, more than 200 cities and villages were freed from rum sellers.

— The President on May 16, served warning on Governor Ammons that the State of Colorado must be prepared to maintain peace in the coal miners' strike districts without federal aid. The President said that federal troops would remain in the troubled districts, "only until the State of Colorado has time and opportunity to resume complete sovereignty and control."

— China now has a real constitution, drafted by friends or agents of Pres. Yuan Shi Kai, who have been sitting in Peking for several weeks since the president's summary dismissal of the parliament. The revised constitution, which is still called "provisional," was promulgated a week ago, and in effect gives the president dictatorial power over administration and legislation. Dr. Luther Anderson, a Chinese correspondent of note, avers that the instrument is a distinct advance on conditions which prevailed prior to the revolution, and paves the way for constitutional development, even though it is admitted that the constitution is strongly reactionary in character.

— A definite legislative program for the remainder of this session of Congress has been agreed upon by leaders of the House and Senate in conference with President Wilson. This plan contemplates adjournment not later than July 10 if that is possible. Failing that, August 1 has been set as an arbitrary date. Only the failure of the appropriation bills will prolong the session longer. As now agreed upon, the House legislative program includes the passage of the following bills: Trade Commission Bill; Monopoly and Injunction Bill; Federal Control of Issue of Stock and Bonds Bill; Rural Credits; Appropriations; General Dam Act for regulation of water power. The Senate program is: Repeal of the free tolls clause of the Panama Canal Act; the enactment of the three antitrust bills designed separately above; Rural Credits; Appropriations.

## NOTICES AND APPOINTMENTS

### Camp Meetings

#### ATLANTIC UNION

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

#### CENTRAL UNION

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

#### COLUMBIA UNION

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

#### 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

North Michigan, Gladstone ..... June 5-14  
East Michigan, Orion ..... June 11-21  
Wisconsin, Wausau ..... June 18-28

#### NORTHERN UNION

Minnesota, St. Paul ..... June 4-14  
South Dakota, Huron ..... June 12-21  
North Dakota, Jamestown ..... June 22-28

#### NORTH PACIFIC UNION

Upper Columbia, Milton, Oregon... June 4-14

#### PACIFIC UNION

Nevada Mission, Reno ..... June 1-7  
Northern California, Sacramento... June 10-21  
Montana, Helena ..... June 17-21  
California, Oakland ..... June 23 to July 5  
Southern California, near Los Angeles...  
..... Aug. 3-16  
Western Washington, Auburn ..... Aug. 20-30  
Utah ..... Aug. 23-30  
Arizona ..... Oct. 8-18

#### SOUTHERN UNION

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

#### SOUTHWESTERN UNION

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

#### WESTERN CANADIAN UNION

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

### New York Conference

NOTICE is hereby given that the next annual session of the New York Conference of Seventh-day Adventists will be held in connection with the camp meeting in Utica, N. Y., June 18-28, 1914, for the purpose of electing officers and transacting necessary business. The first meeting will be held Friday, June 19, at 10:30 A. M. Every delegate should be present at the first meeting.

W. H. HOLDEN, *President*;  
B. N. BROWN, *Secretary*.

### New York Conference Association

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

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

### Maine Conference Association

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

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

### Pennsylvania Tract and Missionary Society

THE annual meeting of the Pennsylvania Tract and Missionary Society will be held in connection with the Eastern Pennsylvania conference of Seventh-day Adventists, on the Emmanuel Grove camp grounds, Allentown, Pa., June 18-28, 1914. The first meeting will be held Monday, June 22, at 4 P. M. This meeting will be for the election of constituent members for the ensuing year, and for the transaction of any other business that may come before the meeting.

H. M. J. RICHARDS, *President*;  
LUCY PAGE EMERSON, *Secretary*.

### West Pennsylvania Association

THE next session of the constituency of the West Pennsylvania Association of Seventh-day Adventists will be held at Homestead Park, Homestead, Pa., June 15, 1914, at 10 A. M., for the purpose of electing officers, and of transacting such other business as may properly come before the meeting. The constituency will meet in connection with the camp meeting to be held in Homestead Park, June 11-21.

I. P. GAFFE, *President*;  
H. K. HACKMAN, *Secretary*.

### Saskatchewan Conference

THE third annual session of the Saskatchewan Conference of Seventh-day Adventists will convene in connection with its camp meeting in Regina, Saskatchewan, June 25 to July 5, 1914. The first meeting of the conference will be held Friday, June 26, at 9:30 A. M.

A. C. GILBERT, *President*;  
U. WISSNER, *Sec.-Treas.*

### Wisconsin Medical Missionary and Benevolent Association

THE annual session of the Medical Missionary and Benevolent Association of the State of Wisconsin (incorporated) will be held at Wausau, Wis., in connection with the camp meeting of the Wisconsin Conference, June 18-28, 1914. The first meeting of the session will be held on Monday, June 22, at 11 A. M. At this session officers and trustees will be elected, and such other business transacted as may properly come before this body. The accredited delegates to the Wisconsin Conference are delegates to this association.

W. H. THURSTON, *President*;  
P. L. LARSON, *Secretary*.

**Wisconsin Conference Association**

THE annual session of the Wisconsin Conference Association of Seventh-day Adventists (incorporated) will be held in Wausau, Wis., in connection with the camp meeting of the Wisconsin Conference, June 18-28, 1914. The first meeting will be held Monday, June 22, at 10:30 A. M. Officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may properly come before the association. All accredited delegates to the Wisconsin Conference are delegates to the association.

W. H. THURSTON, *President*;  
W. J. WALTER, *Secretary*.

**Ontario Conference**

NOTICE is hereby given that there will be a meeting of the Ontario Conference of Seventh-day Adventists held on the Buena Vista Academy grounds at Oshawa, Ontario, in connection with the annual camp meeting, from June 25 to July 5, 1914. Officers will be elected for the ensuing year, and such other business transacted as may properly come before the conference at its annual session. The first meeting will convene Friday, June 26, at 10 A. M. All members in good and regular standing belonging to any Seventh-day Adventist Church in Ontario, who may be in attendance at these meetings, are delegates, and are therefore entitled to all the privileges belonging to such upon these occasions.

M. C. KIRKENDALL, *President*;  
C. D. TERWILLEGAR, *Secretary*.

**North Dakota Conference Association**

NOTICE is hereby given that a meeting of the North Dakota Conference Association of Seventh-day Adventists will be held at Jamestown, N. Dak., in connection with the camp meeting, for the purpose of electing its trustees, of amending its constitution so as to provide for the changing of its headquarters from Fargo to Jamestown, N. Dak., and of transacting any other business necessary. The first meeting will be held at 10:30 A. M., Friday, June 26, 1914.

S. E. JACKSON, *President*;  
ANDREW ROEDEL, *Secretary*.

**Quebec Conference**

NOTICE is hereby given that the annual session of the Quebec Conference of Seventh-day Adventists will be held at South Stukely, Quebec, June 16-23, for the election of officers, and the transaction of such other business as may properly come before the conference.

M. N. CAMPBELL, *Acting President*;  
EVA A. RICKARD, *Secretary*.

**Nebraska Sanitarium and Benevolent Association**

THE Nebraska Sanitarium and Benevolent Association will hold its annual meeting in connection with the Nebraska conference and camp meeting at Seward, Nebr. The first meeting is called for 10 A. M., Tuesday, June 9, 1914. At this time the election of members of the board, and such other business as is necessary, will be attended to.

J. W. CHRISTIAN, *President*;  
I. F. BLUE, *Secretary*.

**Upper Columbia Mission Society**

THE sixteenth annual session of the Upper Columbia Mission Society of Seventh-day Adventists will be held in connection with the conference at Milton, Oregon, June 4-14, 1914, for the election of officers and for 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 June 10, at 10 A. M.

P. A. HANSON, *President*;  
A. M. DART, *Secretary*.

**Alberta Conference Association**

NOTICE is hereby given that a meeting of the Alberta Conference Association of Seventh-day Adventists will be held at 10 A. M., Wednesday, June 24, 1914, on the camp grounds at Red Deer, Alberta, for the transaction of such business as should properly come before the association. It is desired that all the churches be represented at this first meeting.

C. A. BURMAN, *President*;  
F. L. HOMMEL, *Secretary*.

**New Jersey Conference Association**

THE seventh annual session of the New Jersey Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting at Camden, June 25 to July 5, 1914. The first meeting will be at 10 A. M., June 26. All delegates to the conference are delegates to the association.

A. R. SANDBORN, *President*;  
H. A. MAY, *Secretary*.

**Iowa Sanitarium and Benevolent Association**

NOTICE is hereby given to the constituency of the Iowa Sanitarium and Benevolent Association that the annual meeting will be held in connection with the Iowa Seventh-day Adventist conference and camp meeting on the State fairgrounds at Des Moines, Iowa, May 28 to June 7, 1914. The first meeting of the sanitarium constituency will be called to order in the main pavilion on the aforesaid camp ground, Wednesday, June 3, at 9 A. M.

A. R. OGDEN, *Chairman*;  
C. W. HEALD, *Secretary*.

**Wyoming Conference Association**

THE Wyoming Conference Association of the Seventh-day Adventists (incorporated) is called to convene on the camp ground in Edgemont, S. Dak., at 9 A. M., June 16, 1914, for the purpose of electing officers and transacting other necessary business. Accredited delegates to the conference are delegates to the association.

D. U. HALE, *President*;  
H. E. REEDER, *Secretary*.

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**Obituaries**

**DARR.**—Absalom Darr was born in Pennsylvania April 28, 1830, and died at the home of his daughter, near Roseburg, Oregon, April 27, 1914. Brother Darr had known and believed the third angel's message for a quarter of a century, and he fell asleep with the sweet consolation that he was accepted of God. He was the father of eleven children, eight of whom survive. The deceased was a man of simple faith and steadfast purpose.

H. G. THURSTON.

**PARK.**—Julia Armstrong was born in Toronto, Canada, April 10, 1830, and died at Alden, Mich., May 2, 1914. In 1848 she was united in marriage with Allen Park. To this union were born thirteen children, twelve of whom survive. In 1877 the family moved to Lansing, Mich., and in 1883 came to Alden, where they have since resided. About forty-five years ago Sister Park accepted the truths held by this people. Her life was one of unselfish effort to help others, and we laid her to rest with the assurance that she will arise in the resurrection morning.

J. J. IRWIN.

**TREFZ.**—Sister Elizabeth E. Trefz was born at Bison, Kans., Jan. 11, 1884. In early youth she was baptized and united with the Seventh-day Adventist Church, enjoying a good Christian experience through her entire life. She finished the nurses' course at the Kansas Sanitarium in 1908, and was married to Carl Trefz Sept. 7, 1910, in College Place, Wash. They made their home at Blackfoot, Idaho, where she died March 26, 1914. Sister Trefz is survived by her husband, two little boys, her parents, four brothers, and two sisters. Words of consolation were spoken in the English language by the writer, and in German by Prof. I. C. Schmidt.

J. K. LUTHER.

**CASALS.**—Sister Lola Casals was born in Tarrasa, Spain, May 20, 1888. Eleven years ago, when I first came to this country, she, in company with her mother, heard and accepted present truth under very trying circumstances. She at once began selling tracts with remarkable success, and soon the way opened for her to attend the training school at Gland, Switzerland. She was the first student to enter that school from this field. After spending about four years in training, she returned to Spain and devoted her life to Bible work with good success. With the organization of this country into a mission field, she was made its secretary, and performed the duties of this office in addition to her regular work. She possessed a noble character, and was most faithful in the fulfillment of all her duties. Her one ambition was to hasten the message to her people. She attended the last General Conference. Her death occurred April 24, 1914. A mother, one sister, many friends, and our church in Spain mourn her death.

W. G. BOND.

**WISE.**—Floyd R., little son of A. D. and Edith Wise, was born Feb. 27, 1912, and died May 4, 1914. He was a sweet-tempered child, and a patient little sufferer for over two months before his death. Words of consolation were spoken by the writer from 2 Kings 4: 26. R. U. GARRETT.

**WELLS.**—Daniel Wells, of Waldron, Ind., died April 21, 1914, aged 87 years, 3 months, and 18 days. He leaves a wife and five children to mourn their loss. Brother Wells united with the Seventh-day Adventist Church at Boggstown, Ind., several years ago, and was faithful to the message until the day of his death. His faith in the Lord was a comfort to him in his sorrow and affliction. We laid him away to await the coming of our blessed Saviour. T. F. HUBBARD.

**PATTON.**—Isabel Palmer was born in Ross County, Ohio, Sept. 27, 1858, and died in Springfield, Ohio, April 21, 1914. She was married to C. W. Patton at Washington C. H., March 14, 1878. The husband, three sons, and two daughters survive. The deceased was baptized by Elder F. M. Fairchild seventeen years ago, and received into the Springfield Seventh-day Adventist Church. Her work is done, and she sleeps in Jesus.

JOHN FRANCIS OLMSTED.

**DICKERSON.**—Mrs. Ida Ardel Dickerson was born in Knox County, Tennessee, Sept. 2, 1872, and died at her home in Lenox City, Tenn., April 18, 1914. In 1892 she was married to J. B. Dickerson. To this union were born eight children, all of whom are living. Three years ago Brother and Sister Dickerson accepted the third angel's message under the labors of Elder J. L. Shuler and the writer. Our sister fell asleep happy in the love of her Saviour. Elder C. R. Magoon conducted the funeral service. J. B. LOCKEN.

**SCHRAM.**—Peter Schram was born in London, Ontario, Aug. 24, 1828, and died near Claresholm, Alberta, April 1, 1914. At the age of twenty-seven he was married to Miss Jane Jones, and to this union were born thirteen children, nine of whom are living. Brother Schram moved to Minnesota at the age of thirty-three years, and resided there until he came to Canada in 1903. About forty years ago he heard the message of a soon-coming Saviour, and looked forward with longing for the reign of the Prince of Peace.

C. A. BURMAN.

**BLOOM.**—Maranda Jane Roberts, daughter of John and Mary Ann Roberts, was born Aug. 19, 1827, and died at the home of her daughter April 22, 1914. On Aug. 22, 1856, she was married to William H. Bloom. She was left a widow in 1905. Among those who mourn her death are five daughters and one son. The deceased united with the Seventh-day Adventist Church in 1878, under the labors of Elder T. J. Butler. She was a faithful, earnest Christian, cheerful in affliction, and always glad to hear of the progress of the cause she loved. We feel assured that she sleeps in Jesus. W. W. MILLER.

**CROUSE.**—William F. Crouse was born Feb. 11, 1828, in Greene County, Pennsylvania, and died at Moline, Kans., Jan. 6, 1914, aged about 86 years. He was married to Miss Samantha Lake May 5, 1850. To this union were born seven sons, four of whom are still living. He accepted the third angel's message in the winter of 1860, at Vinton, Iowa, and soon after sold his earthly possessions, and with his wife returned to his old home in Licking County, Ohio, to tell the new-found truth to their old friends. Two years after the death of the mother of his children he was married to Paulina S. Helaguss, with whom he lived thirteen years. After her death he made his home with his son in Read, Nebr. He fell asleep in the blessed hope while visiting old friends in Moline, Kans. His children, together with one sister and a large circle of friends, mourn their loss. We feel confident that he will have a part in the first resurrection.

MRS. MARY S. DANIELS CROUSE.

**BEEMAN.**—C. R. Beeman died at Spokane, Wash., April 22, 1914. He was born at Akron, N. Y., in 1851, where he spent the greater part of his life. He was living with his second wife at the time of his death. Two sons, two brothers, and one sister also mourn. Brother Beeman was a strong believer in the truths of the last message, and we believe that he will appear at the resurrection of the just. Funeral services were conducted by the writer. A. M. DART.

**GRUENWALD.**—John F. C. Gruenwald was born in Hamburg, Germany, Dec. 23, 1850, and died in Hahnemann Hospital, New York City, April 12, 1914, in his sixty-fourth year. The deceased spent his life as a sailor, and circumstances prejudiced him against the church. However, during his long illness he had ample time for reflection, and through the earnest prayers and faithful efforts of his wife and daughter he was led to accept Christ as his Saviour. W. C. MOFFETT.

**SLATE.**—Died at Kernersville, N. C., April 19, 1914. Mrs. F. A. Slate, aged 35 years, 6 months, and 28 days. She was married Sept. 21, 1897. Her companion and four children survive. About fourteen years ago the deceased accepted present truth, and united with the Seventh-day Adventist Church, of which she remained a devoted and consistent member until her death. She now sleeps in Jesus, awaiting the coming of her Lord and King. J. A. TRAUGH.

(Field Tidings please copy)

**PREWITT.**—Mary Elizabeth Casey was born in Troup County, Georgia, Nov. 5, 1849, and died at Keene, Tex., April 24, 1914. She was married to A. Prewitt in 1865, with whom she lived happily for nearly half a century. Together they accepted the commandments of God and the faith of Jesus. They rejoiced in this hope for almost twenty-five years. Prof. C. B. Hughes assisted the writer in the funeral services. The husband, one son, one daughter, three brothers, and other relatives and friends are left to mourn.

E. W. CAREY.

**FINK.**—James D. Fink was born at Craigsville, Orange Co., N. Y., March 24, 1833, and died April 9, 1914, at his home in Fairview, N. J., at the advanced age of 81 years. Oct. 2, 1858, he was united in marriage with Barbara Bogart, who passed away in 1880, leaving two sons, who still survive. In 1885 the deceased was married to Mrs. Kate Seinseth, who tenderly cared for him during his last illness. Although not a member of any church, Mr. Fink expressed his faith in the sacrifice of Christ for the remission of his sins. Words of admonition and comfort were based on Eccl. 7: 2. W. C. MOFFETT.

**MANNY.**—Miss Ellen Deringer was born in Iroquois County, Illinois, Dec. 23, 1843. She was united in marriage with N. P. Manny on May 20, 1863. To this union eight children were born, three of whom survive. In 1874 mother heard the truth from Elder D. T. Bourdeau, and in the fall of that same year Elder R. F. Andrews held a series of meetings in our neighborhood, making his home with us. As a result, mother was a faithful believer in the third angel's message to the end of her life. She longed to see Jesus, and we are sure that this hope will be realized in the first resurrection. M. P. MANNY.

**DAUGHERTY.**—Harriett Elizabeth Lockwood Daugherty was born in Freemont Township, Saginaw Co., Mich., March 4, 1875, and died at her home in Freemont Township, April 16, 1914. She was married to Loyd Daugherty Jan. 6, 1897. To this union were born seven children, six of whom survive. In 1907 she attended a series of tent meetings conducted by Elder A. R. Sandborn, and was led to accept the third angel's message. She united with the church at St. Charles, Mich., of which she remained a faithful and beloved member until her death. Her husband, children, and parents are left to mourn. Her trust was in God, and we laid her to rest awaiting the call of the Master.

HOWARD H. HICKS.

**MURRAY.**—Mrs. Sarah A. Murray died at the home of her daughter, Mrs. T. D. Davis, in Beatrice, Nebr., Sept. 25, 1913. She was a faithful reader of the REVIEW AND HERALD and an earnest Christian.

MRS. T. D. DAVIS.

**CANTRELL.**—Rebecca Ann Foster, wife of F. W. Cantrell, died July 17, 1913. She was a devoted wife and mother. She lived and died triumphant in the faith of the third angel's message, and sleeps in Jesus, awaiting the resurrection morning, when the Saviour will come to claim his own. \* \* \*

**RASMUSSEN.**—Died at the sanitarium in St. Helena, Cal., April 28, 1914, George Rasmussen, aged 51 years. With his parents and brother, the deceased moved from Minnesota to California in 1895. He was baptized at the age of fifteen, and from that time constantly maintained his faith in the message. He fell asleep in the hope of eternal life. D. E. ROBINSON.

**BRUMMETT.**—Marie Cordila Brummett was born in Denver, Colo., Jan. 6, 1866, and died at the Glendale (Cal.) Sanitarium, March 16, 1914. Her one great desire was to be a foreign missionary, and when illness overtook her she was in Pacific Union College, preparing for her life work. She was an earnest Christian and an enthusiastic worker for souls. Her parents, one brother, one sister, and other relatives are left to mourn, but they sorrow in the blessed hope. J. W. ADAMS.

**CROSS.**—Mrs. June Cross, formerly Marguerite James Buchanan, died April 14, 1914, at East Sheldon, Vt., in her sixty-ninth year. She was converted at the age of sixteen years, under the labors of Elder A. S. Hutchins, and until her death was a faithful member of the Seventh-day Adventist Church. Sister Cross was a bright, cheerful Christian, loved by all who knew her. Two sons, four daughters, one sister, and a number of grandchildren are left to mourn, but they sorrow in hope. L. F. PASSEBOIS.

**WIDDING.**—Gladys Brown Widding was laid to rest in the Mt. View Cemetery at Oakland, Cal., April 27, 1914. She was born Jan. 21, 1887, at Point Bonita, Cal. At the age of twenty-three she was united in marriage with O. J. Widding. Three years before her marriage she was baptized, uniting with the Seventh-day Adventist Church at Sanitarium, Cal. Among the near relatives are her three children, her parents, one brother, and one sister. We have the assurance that she sleeps in Jesus. B. E. BEDDOE.

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WASHINGTON, D. C., JUNE 4, 1914

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LAST week Brother Henry Brown, of the Foreign Mission Seminary, sailed from New York for Cuba, to engage during the summer in the colporteur work.

A POST CARD from Elder L. R. Conradi brings information that he and Elder L. P. Tische, of the Latin Union, are visiting our small scattered work on the northern shores of Africa, joining the workers in looking up interests in Algeria and Tunis.

By arrangement between the West Indian Union and the General Conference Committee, Porto Rico, Cuba, Haiti, and San Domingo are released from the union organization, and become separate mission fields under direct General Conference supervision for the time being.

WE were glad last week to meet Elder J. B. Stuyvesant, superintendent of the Guatemala Mission, who is returning to that field from the West Indian Union Committee Council in Jamaica, traveling by way of Washington in order to counsel with the Mission Board. Elder Stuyvesant is anxious to see the book work established in the Guatemala field.

IT is interesting to note the success attending the sale of the last Harvest Ingathering REVIEW in the East Indies, as reported in the article by Brother Sharp in this number. Surely if our brethren in those islands can gather funds for missions in that field, we can do it in this more favored land. We should prepare to circulate a million copies of the next Harvest Ingathering number.

JAPAN is pleased to report the arrival of Brother H. Stacey and family, from Australia, Brother Stacey having been released by our Australasian brethren in order to respond to the call for a leader of the colporteur work in Japan. He sailed in February. This midsummer, further help from Australia will be going to the Asiatic Division, to join the staff in China.

IN reply to the question of a correspondent, the editor of *Record of Christian Work*, the son of the late Evangelist D. L. Moody, states that a rumor that his father kept the Sabbath and was a Seventh-day Adventist before he died is known by his family to be untrue. We ourselves have never heard of this rumor which is thus refuted, glad as we should be if it were founded upon fact.

WE are glad to welcome from Australia the latest addition to our sisterhood of journals, the *Missionary Leader*, Vol. I, No. 1, under date of June, 1914, which has just come to us. This is published monthly, and will be devoted to "Missionary Volunteer programs, fourth Sabbath readings, and programs for the church missionary society, as well as occasional instruction to our church officers as to their duties so as to enable them to carry forward their work in the most approved manner." This paper is designed to take the place in the Australasian field which the *Church Officers' Gazette* fills in the North American Division. We trust that the Lord may bless it greatly to its intended use.

WE wish that all the correspondents of the REVIEW might follow the directions given in the quotation from an article written by Elder J. N. Andrews in 1874 regarding the value of quotations, as printed on page 9 of this number. In the articles sent to us for publication in our church paper we find that very few of the quotations employed are accurate. Oftentimes quotations are made from books without stating the page from which they are copied. It is not enough merely to quote the words, but the exact place where these words can be found in the original printed works should be given. Let us avoid as far as possible this loose, careless way of handling quotations. Read what is said about this in the article referred to.

JUST as our schools in this country are closing, those below the equator are well started in the first term of the school year. Students pushing into the field with the thought of earning a scholarship in the book work will read with interest the following note from Brother A. R. Sherman, director of the colporteurs in Argentina: "Our book work is prospering. The student canvassers have all made their scholarships and returned to college. Only one student failed to have the full amount by the opening of school, and he has now earned it. There has been a crop failure and also a financial crisis all over the land, with thousands out of employment. Nevertheless, facing all this, we have much to be thankful for, and I believe this year will be our banner year in the canvassing work."

WE note by the *Australasian Union Record* that reenforcements are being sent forward from time to time to the great island fields of the South Pacific. Initials are not given, but in February a Brother Wright was sent to the New Hebrides, and in April Brethren Hill and Streeter, with their wives, sailed for the Cook Island group.

WE wish that all our sanitariums and treatment rooms might enjoy such prosperity as that reported of the treatment rooms operating in Calcutta, India. Of the work being done there, Elder H. R. Salisbury says: "I found the treatment rooms in Calcutta prospering. Brother Reagan said that the week I passed through on my way to Burma he had given the largest number of treatments for one day in the history of the institution. He had treated eighteen persons, for which he received \$31.20. The month of February of this year was the best February the treatment rooms ever had. Among those who received treatments were the aga khan, two judges of the high court, several leading barristers, army officers, and wealthy merchants."

THE manner in which Providence has opened the way for some of our Sabbath keepers in India is stated in a recent number of *Field Tidings*: "Not infrequently we have occasion to realize that the Lord has an individual care for his people. Very interesting and encouraging has it been to note that as different men employed in government service here in India have decided to keep the Sabbath of the Lord, they have been able to retain their positions. Especially thankful are the brethren at Simla just now, that Brother Mills has been granted his Sabbath off.\* At first, when he stated that he must observe the Sabbath, his superior officers did not see their way clear to allow him to continue his work and absent himself on the Sabbath. However, recently we learned that those in whose power it lies to grant such requests had given a favorable reply. This considerate action on the part of the government is felt to be a direct answer to continued prayer."

## National Prohibition Status

THE present status of national prohibition before Congress is as follows: Hearings on the Hobson and Sheppard and Works Joint Resolutions (168, 88, 50) were conducted in April, when proponents and opponents presented their views.

Recently the House Committee on the Judiciary reported the Hobson amendment without recommendation, which sent the measure to the calendar for the consideration of the House either in its turn or by special rule from the committee on rules. In the meantime, a caucus of the dominant party of the House was called, and decided that the amendment proposing nation-wide prohibition should not be considered during this session of Congress.

Our Religious Liberty Departments in Washington have been requested by those in charge of the campaign not to send in any further petitions favoring the prohibition legislation until the next session, which will be called the first of next December.

S. B. HORTON.