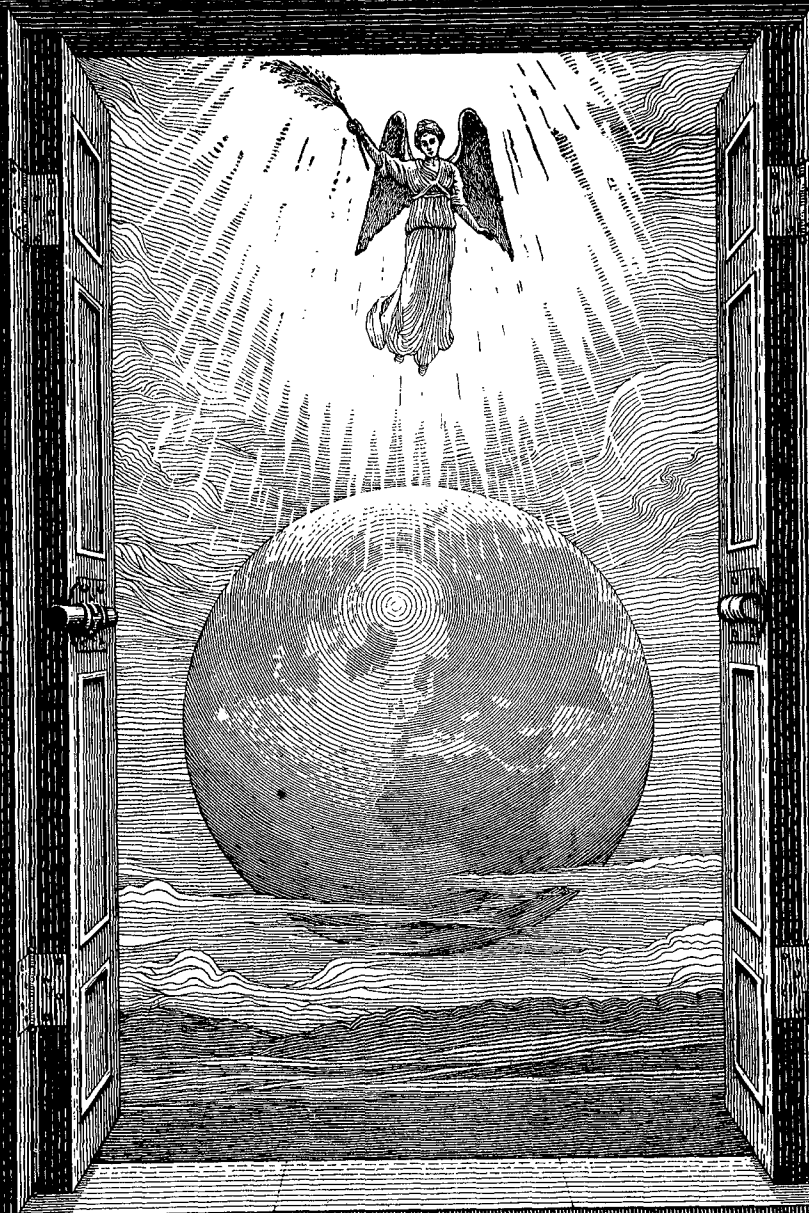


THE ADVENT SABBATH  
**REVIEW AND HERALD**

THE  
EVERLASTING GOSPEL



OPEN DOORS TO  
ALL THE WORLD

Only a part of "Daniel Webster's Oration on Religious Liberty" appears on the back cover page shown above. Don't miss the inspiration of reading the "Oration" in full, found on page 53 of this number of *Liberty*. And be sure to read the breezy "Temperance" department. "Why I Changed Front on the Liquor Question," by ex-Governor Patterson of Tennessee, is but one of the good points in this department, which also contains a "Petition to Congress" urging the passage of the "National Prohibition" Amendment to the Constitution. Tear out the blank and fill it with names. Many other notable features in this great "Pilgrim Fathers," "Madison on Government Chaplains," "Supreme Court Decisions on Sunday Laws," and "True Patriotism" number. Says the spirit of prophecy: "The National Reform movement, exercising the power of religious legislation, will, when fully developed, manifest THE SAME INTOLERANCE AND OPPRESSION that have prevailed in past ages. . . . THIS EVIL IS ON THE POINT OF REALIZATION. . . . It is our duty, as we see the signs of approaching peril, to ROUSE TO ACTION. . . . WE ARE NOT DOING THE WILL OF GOD IF WE SIT IN QUIETUDE, DOING NOTHING TO PRESERVE LIBERTY OF CONSCIENCE. . . . LET THERE BE MOST EARNEST PRAYER; AND THEN LET US WORK IN HARMONY WITH OUR PRAYERS."—"The Impending Conflict," "Testimonies for the Church," Vol. V, pages 712-714. 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. Send in lists of ten yearly subscriptions for only \$2.00—regular price, \$3.50. Let many pick out several lists of ten prominent people who should receive *Liberty* one year,—clergymen, teachers, lawyers, sheriffs, judges, etc. ORDER TODAY! Address all orders to your tract society.

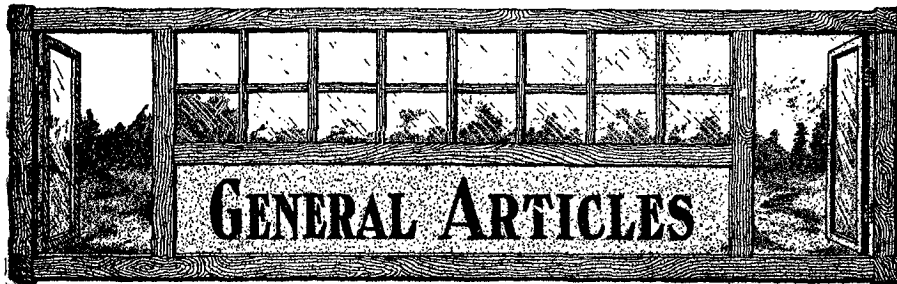
# The Adventist Review And Sabbath Herald

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

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 11, 1914

No. 24



## Long Sermons From the View-point of a Layman

W. B. HOLDEN, M. D.

THE writer has attended Seventh-day Adventist services for over thirty years, and listened to fifteen hundred sermons. Possibly once in two years he has been sorry that the sermon has ended. At least thirteen hundred of the services were too long to give the best results.

Not one per cent of public speakers can interest or instruct an audience on an abstract subject for longer than forty or forty-five minutes. For the average speaker to take more than this is to detract from the force of what has been said. The majority of ministers will agree with these statements. But judging from practice, one might conclude that this same majority considers itself in the one-per-cent class of specially interesting speakers.

Ninety-five per cent of the one-hour sermons would produce better results if concentrated and given in forty or forty-five minutes. This could be done by a little extra study and arrangement before entering the desk. Two hours spent on a sixty-minute sermon by the minister will produce a forty-minute sermon of more efficiency. This two-hour effort on the part of the preacher will save five whole days' time for an audience of four hundred.

Lack of preparation is responsible for many long-drawn-out sermons. Children and young people are driven from church by long services, and the old are fatigued.

One preacher spoke one and one-fourth hours on the subject of "Rest." His congregation felt the need of it by the time he was through.

In an audience there will possibly be five per cent that will appreciate a long sermon. This five per cent will tell the minister how they enjoyed his discourse; the ninety-five per cent that have been

wearied by the long service do not declare their feelings, so he believes that he has edified his whole audience, when nineteen out of twenty have been exhausted.

When the listeners become restless, it is far better to stop and dismiss the people than to try to gain them back by repetitions and additions to what has been said.

If our church services could begin and end at a stated hour, the same as our Sabbath school, it would add to the interest.

There are times when long services may be fitting and proper. In our large churches where it is the custom to have preaching every Sabbath, short sermons should be the rule.

The interest and life that would rebound from brief sermons and attenuated services would astonish those who have never tried them.

## Early Counsels on Medical Work—No. 11

Diet \*

MRS. E. G. WHITE

OUR habits of eating and drinking show whether we are of the world or among the number whom the Lord by his mighty cleaver of truth has separated from the world. These are his peculiar people, zealous of good works. God has spoken in his Word. In the case of Daniel and his three companions there are sermons upon health reform. God has spoken in the history of the children of Israel, from whom for their good he sought to withhold a flesh diet. He fed them with bread from heaven; "man did eat angels' food." But they encouraged their earthly appetite; and the more they centered their thoughts upon the fleshpots of Egypt, the more they hated the

food which God gave them to keep them in health physically, mentally, and morally. They longed for the fleshpots, and in this they did just as many in our own time have done.

Many are suffering and many are going into the grave because of the indulgence of appetite. They eat what suits their perverted taste, thus weakening the digestive organs and injuring their power to assimilate the food that is to sustain life. This brings on acute disease, and too often death follows. The delicate organism of the body is worn out by the suicidal practices of those who ought to know better.

The churches should be staunch and true to the light which God has given. Each member should work intelligently to put away from his life-practice every perverted appetite.

### Extremes in Diet

I know that many of our brethren are in heart and practice opposed to health reform. I advocate no extremes. But as I have been looking over my manuscripts, I have seen the decided testimonies borne and the warnings of dangers that come to our people through imitating the customs and practices of the world in self-indulgence, gratification of appetite, and pride of apparel. My heart is sick and sad over the existing state of things. Some say that some of our brethren have pressed these questions too strongly. But because some may have acted indiscreetly in pressing their sentiments concerning health reform on all occasions, will any dare to keep back the truth on this subject? The people of the world are generally far in the opposite extreme of indulgence and intemperance in eating and drinking; and as the result, lustful practices abound.

There are many now under the shadow of death who have prepared to do a work for the Master, but who have not felt that a sacred obligation rested upon them to observe the laws of health. The laws of the physical system are indeed the laws of God; but this fact seems to have been forgotten. Some have limited themselves to a diet that cannot sustain them in health. They have not provided nourishing food to take the place of injurious articles; and they have not considered that tact and ingenuity must be exercised in preparing food in the most healthful manner. The system must be properly nourished in order to

\* "Testimonies for the Church," Vol. VI, pages 372-376.

perform its work. It is contrary to health reform, after cutting off the great variety of unwholesome dishes, to go to the opposite extreme, reducing the quantity and quality of the food to a low standard. Instead of health reform this is health deform.

#### True Temperance

The apostle Paul writes: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." 1 Cor. 9:24-27.

There are many in the world who indulge pernicious habits. Appetite is the law that governs them; and because of their wrong habits, the moral sense is clouded, and the power to discern sacred things is to a great extent destroyed. But it is necessary for Christians to be strictly temperate. They should place their standard high. Temperance in eating, drinking, and dressing is essential. Principle should rule instead of appetite or fancy. Those who eat too much, or whose food is of an objectionable quality, are easily led into dissipation, and into other "foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6:9. The "laborers together with God" should use every jot of their influence to encourage the spread of true temperance principles.

It means much to be true to God. He has claims upon all who are engaged in his service. He desires that mind and body be preserved in the best condition of health, every power and endowment under the divine control, and as vigorous as careful, strictly temperate habits can make them. We are under obligation to God to make an unreserved consecration of ourselves to him, body and soul, with all the faculties appreciated as his intrusted gifts, to be employed in his service. All our energies and capabilities are to be constantly strengthened and improved during this probationary period. Only those who appreciate these principles, and have been trained to care for their bodies intelligently and in fear of God, should be chosen to take responsibilities in this work. Those who have been long in the truth, yet who cannot distinguish between the pure principles of righteousness and the principles of evil, whose understanding in regard to justice, mercy, and the love of God is clouded, should be relieved of responsibilities. Every church needs a clear, sharp testimony, giving the trumpet a certain sound.

If we can arouse the moral sensibilities of our people on the subject of temperance, a great victory will be gained. Temperance in all things of this life is to be taught and practiced. Temperance

in eating, drinking, sleeping, and dressing is one of the grand principles of the religious life. Truth brought into the sanctuary of the soul will guide in the treatment of the body. Nothing that concerns the health of the human agent is to be regarded with indifference. Our eternal welfare depends upon the use we make during this life of our time, strength, and influence.

David declared, "I am fearfully and wonderfully made." When God has given us such a habitation, why should not every apartment be carefully examined? The chambers of the mind and heart are the most important. Then, instead of living in the basement of the house, enjoying sensual and debasing pleasures, should we not open these beautiful chambers, and invite the Lord Jesus to come in and dwell with us?

### "The World by Wisdom Knew Not God"

K. H. WOOD

THE recent publication of a further exposition of the "Twentieth Century Religion," by Dr. Charles William Eliot, who for many years was president of Harvard University, furnishes an illustration of the kind of instruction received by students in many schools of the world, and also of the faith-destroying influences under which they are placed while receiving an education.

In this work, Dr. Eliot makes the following statements: "God did not make man out of the dust of the earth. God did not turn stonemason and give into the hands of Moses the ten commandments. Neither did the sun stand still for Joshua. Neither did Jonah go through his thrilling experience in the closed quarters of the whale."

He says further: "No thinking person now accepts as anything but primitive myth or fanciful poetry the story of the garden of Eden, or the portrait of God in the second chapter of Genesis as a being who formed man out of the dust of the ground, as a child fashions an image out of snow or clay."

Of such utterances the spirit of prophecy says:—

"Many of the greatest scholars and statesmen, the world's most eminent men, will in these last days turn from the light, because the world by wisdom knows not God."—"The Acts of the Apostles," pages 241, 242.

Is it possible that such teachings of Dr. Eliot and other leading educators, have no influence in the schoolroom? Can it be that the large number of teachers who study their writings, and endeavor to imitate these master minds, will not pass the same ideas on to their pupils?

Further brief quotations from the spirit of prophecy will answer these questions fully:—

"Philosophical speculations and scientific research in which God is not acknowledged are making skeptics of thousands of the youth. In the schools of

today the conclusions that learned men have reached as the result of their scientific investigations are carefully taught and fully explained, while the impression is distinctly given that if these learned men are correct, the Bible cannot be."—"Testimonies for the Church," Vol. VIII, page 305.

"Thus the study of science, which should impart a knowledge of God, is so mingled with the speculations and theories of men that it tends to infidelity."—"Education," page 227.

Not only is the work of creation, as recorded in the inspired Word, taught to be "primitive myth," but the miracles wrought by our Saviour are also discounted.

"As we near the close of time, the human mind is more readily affected by Satan's devices. He leads deceived mortals to account for the works and miracles of Christ upon general principles."—"Testimonies for the Church," Vol. I, page 293.

Dr. Eliot also declares that "men of science have no faith in magic or miracles."

It is not the object of true education to "deal in abstract theories, but in that which is essential to the development of character; that which will enlarge man's capacity for knowing God, and increase his power to do good."

If, then, the youth follow a course of study which will destroy their capacity for knowing God, surely we can only expect that their capacity for knowing evil will increase proportionately, and eventually many will walk the broad road of infidelity, and forfeit their right to eternal life.

That the youth of the present age are so irreligiously inclined is not surprising when we consider that they have been taught that God's own words, and the inspired record of his doings, are only myths or "fanciful poetry."

If the youth among us gain a complete knowledge of all the sciences and arts which the schools of the world afford, yet fail to receive the preparation necessary to obtain life everlasting, have they received anything worthy of the name education?

If the student is not lost to the cause of God altogether, the detrimental effect of such an education upon his spiritual life necessarily dwarfs his capacity for service in the work of carrying the last message of mercy to a dying world. Realizing that we are living in the very last hours of this world's history, we have no time to waste on that which will not fit us for better service for the Master.

The Lord in his mercy has again and again warned us of the spirit of infidelity pervading the teachings of the schools of the world, and has provided schools among us in which our young people can receive a college education without coming under influences which destroy faith in the Word, which alone can lead them to salvation.

In view of these things, it is incumbent



upon each of us to encourage the youth to attend these schools for Christian workers, and fit themselves for service in some branch of the Lord's work; for the harvest truly is great, but the laborers are few.

China.

## Moses and Christ—No. 2

FRANCIS MONROE BURG

THE priestly work of Christ in behalf of man's salvation is set forth in its most essential phases in the types and shadows that are peculiar to the books of Moses.

Before considering this typical system the reader is asked to note some statements of the New Testament relative to the sanctuary which is in heaven and the ministration of Christ there as our Intercessor and High Priest. It is definitely stated that there is a sanctuary in heaven: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. No clearer language could be used to show that in heaven there is a sanctuary where the intercessory work of Christ in his priestly office is performed. It is further stated by this same writer: "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24. So the mediatorial work of Christ in behalf of sinners centers in the subject of the sanctuary.

We have only to form a proper conception of the great importance of Christ's intercessory work and of his wonderful sacrifice, in which his ministry has its merit and efficacy, to appreciate the meaning and value of the typical system as found in the books of Moses, which shadow forth the death of Christ and his work in heaven for the salvation of man.

Words would fail us if we should attempt to picture the sacrifice and the sufferings of Christ for sinners. The following portrayal from the pen of one who has had a deep insight into the things of God is offered to the reader:—

"Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that he might redeem us from the condemnation of the law. The guilt of every descendant of Adam was pressing upon his heart. The wrath of God against sin, the terrible manifestation of his displeasure because of iniquity, filled the soul of his Son with consternation. All his life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of sinners was his theme. But now with the terrible weight of guilt he bears, he cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in

this hour of supreme anguish pierced his heart with a sorrow that can never be fully understood by man. So great was this agony that his physical pain was hardly felt.

"Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to him his coming forth from the grave a conqueror, or tell him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon him as man's substitute, that made the cup he drank so bitter, and broke the heart of the Son of God.

"With amazement angels witnessed the Saviour's despairing agony. The hosts of heaven veiled their faces from the fearful sight. Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross. 'There was darkness over the whole land until the ninth hour.' There was no eclipse or other natural cause for this darkness, which was as deep as midnight without moon or stars. It was a miraculous testimony given by God that the faith of after generations might be confirmed.

"In that thick darkness God's presence was hidden. He makes darkness his pavilion, and conceals his glory from human eyes. God and his holy angels were beside the cross. The Father was with his Son. Yet his presence was not revealed. Had his glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with him. . . .

"The spotless Son of God hung upon the cross, his flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that he endured—the blood drops that flowed from his head, his hands, his feet, the agony that racked his frame, and the unutterable anguish that filled his soul at the hiding of his Father's face—speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee he spoils the domain of death, and opens the gates of paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life, offers himself upon the cross as a sacrifice, and this from love to thee.

He, the Sin-bearer, endures the wrath of divine justice, and for thy sake becomes sin itself."

To this great gift of God and the sacrifice of his Son, man owes his hope of redemption. To dispense the grace "that bringeth salvation" Christ stands in his office of intercessor in the sanctuary above. The work that is being done there in behalf of a fallen world is the one great "mystery" that commands the interest and holds in spellbound admiration all the heavenly intelligences. When this work is done, the eternal ages will be employed in telling the "exceeding riches of his grace in his kindness toward us through Christ Jesus."

Returning now to the writings of Moses, it will be noticed how this intercessory work of Christ is prefigured. In the twenty-fifth chapter of Exodus we are told of the first steps that were taken toward the building of the earthly sanctuary: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. . . . And let them make me a sanctuary; that I may dwell among them." Ex. 25:1-8.

The sanctuary was a rectangular edifice with two apartments, namely, the holy place and the most holy place, each apartment containing certain articles of furniture. In and about this building were carried forward from day to day a system of rites and ceremonies, the nature of which and the purpose of which show the wonderful importance of this remedial system as we find it set forth in the writings of Moses. The whole system pointed forward to, and was typical of, the ministration of our High Priest in the sanctuary above; or, to use the terms of the apostle in speaking of the earthly sanctuary and the work performed there by the priests: "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 8:5; 9:23.

So, as already noted, the Saviour, speaking of Moses, said, "He wrote of me." Christ as the Saviour of men was the great theme, the one topic, the first and the last, of Moses' writings. In the subject of the sanctuary and its services is shadowed forth in a most clear and impressive manner the work of our great Mediator and High Priest through which we have hope of redemption.

Moses bore testimony concerning Christ as the Great Teacher, or Prophet, using the term found in his writings. He said, quoting Jehovah's words to him concerning Christ: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words

in his mouth; and he shall speak unto them all that I shall command him." Deut. 18:18. To show conclusively that Moses had reference to Christ in this language, note the words of Peter: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." Acts 3:22, 23.

Moses was "faithful . . . as a servant." Heb. 3:5. In the performance of his duties he faithfully filled the place of a servant and maintained a servant's attitude. In all his teaching he pointed the people to the Great Teacher sent from heaven as the hope of salvation.

The next article will further show the work of Christ as it is set forth in the types and shadows.

*Los Angeles, Cal.*

### Camp Meeting Blessings

ELVA G. WILCOX

How can we secure the expected blessings from camp meeting? If unavoidably kept away, how can we "appear before the Lord" in the annual gathering, to receive the rich blessings promised? I believe the camp meetings and all other important gatherings of our workers and people may be shared by *all*, even if it should chance to be impossible for some to attend; and having experimentally proved the Lord and received his blessing during conference gatherings and week of prayer and camp meeting seasons, I pass on the following suggestions:—

First, realize the importance of the occasion, or if you do not, seek God for a sense of its importance to you and others.

Second, as soon as the meeting is announced, begin praying for the Lord's blessing to rest upon those who plan to attend, and for his Spirit to impress the hearts of others who ought to attend; pray also for those who cannot go, that they may be blessed in their duties elsewhere. Make this prayer as often as the subject comes to your mind, meanwhile praying that your own heart may be blessed, and the way opened for you to go if it please God. Plan in harmony with your prayer.

Third, seek God earnestly for revelation of cherished sins and cleansing from them. Study the Word and claim the promises.

Fourth, if the Lord answers your prayer by enabling you to attend the meeting, do all in your power to co-operate with the management. Attend as many meetings as possible, and if detained, let the time be devoted to prayer for the meeting. Seek earnestly to find some one in need of spiritual assistance, pray for him, and if the way is plain, pray and talk with him. Especially do not neglect the "three times a day" secret devotions, and do not think the regular morning seasons of worship take

the place of your individual morning prayer alone. Strive to encourage a spirit of quietness and reverence in the youth and children, by example and precept, and by seeking opportunities to interest them, especially those left by their parents or friends to find their own enjoyment.

Fifth, make a special effort to notice and speak to strangers. Read Ruth 2:13, margin, and speak to their hearts.

Sixth, seek most earnestly that God will make you a channel of blessing to all you meet, and that you may be brought into association with the very ones whom he sees you can bless and who will be the greatest blessing to you. Day by day inquire, "Lord, what wilt thou have me to do?" and open your heart and eyes and ears to his answer.

Seventh, if hindered from attending the meeting, spend a portion of each day in especially seeking God's blessing upon the leaders and upon all in attendance, that there may be heart searching, cleansing from sin, and the infilling of the Spirit. If unable to hear the message at that meeting, spend some time each day or evening reading some good instruction from the Lord in Bible, Testimonies, *Conference Bulletin*, or our good papers, so as to enter into the spirit of the occasion. Believe that the Lord's good promises are just as much for those who are compelled to stay at home as for those who can attend; claim them, and rejoice in them.

If all will follow these suggestions, a shout of victory will ascend from our people, and they will be blessed in their work everywhere.

*Guthrie Center, Iowa.*

### The Destructive Critics' Objective

EVERY passing day adds to the ground on which is based the suspicion that the destructive Bible critics have as their ultimate object the undermining of Christianity's chief corner stone. In times farther back, when infidelity, barefaced, undisguised, attacked the Scriptures, it was at no pains to conceal the fact that its object was the person and work of Christ. The wily instigator of this attack understood full well that the whole fabric of the Scriptures is built on Christ, and that to discredit them is to discredit him. But this attack was too openly of the enemy. The method was too coarse. There were resentment and reaction. The result was that while many were kept away from Christ, the Christian world, though somewhat disturbed, was not appreciably weakened in its faith.

But the archenemy of the Scriptures, and the instigator of all attacks upon them, elected to change his tactics. He withdrew his forces for reorganization. A new method was adopted. This new method provided for a disguised purpose. According to the revised strategy there was needed a change in the base of operations. This new base must be within the Christian ranks. The new method

must be christened Christian, and its operators must get themselves called Christians. And Christian terminology must be adopted. Not otherwise could the Christian faith, the Christian Scriptures, and the Christ of the Scriptures be effectively discredited. A university professor calling himself a Christian, or a seminary professor, or a preacher can do more, ten times over, in creating distrust of the authenticity and authority of the Scriptures than can an Ingersoll or a Paine.

Candid and competent defenders of the Scriptures have so perforated the disguise of the destructive critics that the ordinary observer can hardly fail now to see their real object. Since the critics tell us that their findings are, after all, of no great consequence, that neither good nor harm is done, it is evident they are making too great an investment for such small results if this be all. If the Scriptures are not enhanced in value by the discovery of the critics that Moses did not write the Pentateuch and that Isaiah is not the writer of the book ascribed to him, then why trouble about it? If it makes no difference who wrote the books of the Bible; if the matter of their human authorship is a matter of no consequence, then why not leave us alone to believe with Jesus and the writers of the New Testament books that Moses wrote the Pentateuch and Isaiah the book that bears his name?

There is method in the madness of the critics. There are books in the Old Testament not referred to nor quoted from in the New Testament. But, strangely enough, the critics have shown no disposition to train their guns on these books. The human authorship of the book of Isaiah and the Pentateuch is more fully vouched for in the New Testament than any other of the Old Testament books, and these are the books most assailed and discredited by the critics. This can be accounted for only on the ground that their ultimate object is to discredit Jesus and the New Testament writers. At least eighteen times is Isaiah mentioned in the New Testament as the writer of quotations taken from the book bearing his name. Moses is mentioned as many times in a similar way. If the critics can make it appear that Jesus and the New Testament writers were mistaken as to the authorship of the books from which they quoted and to which they referred, then they have invalidated their testimony. Their object seems to be to convict Jesus of giving either ignorant or perjured testimony. The probability is that the critics would have left the book of Jonah unnoticed if it had not contained the miracle of Jonah's being swallowed by the great fish. If they can discredit this miracle, they can discredit Jesus, who vouched for the miracle. So it must be that it is Jesus the destructive critics are after.—*The Word and Way, May 14, 1914.*

He is a fool who cannot get angry; he is a wise man who will not.—*Seneca.*



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No. 24

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## EDITORIAL

### The Lord's Method of Financing Enterprises

"AND Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord. . . .

"And all the congregation of the children of Israel departed from the presence of Moses. And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord. And every man, with whom was found blue, and purple, and scarlet, and fine linen, and goats' hair, and red skins of rams, and badgers' skins, brought them. Every one that did offer an offering of silver and brass brought the Lord's offering: and every man, with whom was found shittim wood for any work of the service, brought it.

"And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair. And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate; and spice, and oil for the light, and for the anointing oil, and for the sweet incense.

"The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses. . . .

"And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the Lord had put wisdom,

even every one whose heart stirred him up to come unto the work to do it: and they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning.

"And all the wise men, that wrought all the work of the sanctuary, came every man from his work which they made; and they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing."

### Commercialized Religion

THE religion of Christ and worldly commercialism have nothing in common. The spirit of the one is that of self-seeking and concentration; the spirit of the other is that of self-sacrifice and generous diffusion. One gives in order to receive again, the other dispenses with no hope of reward.

The gospel was conceived in the spirit of sacrifice. God "gave his only begotten Son." "Christ gave himself." And to his followers he says: "Freely ye have received, freely give." The spirit possessing the early church was in hearty accord with this divine example. The believers at Jerusalem had all things in common. Those who had possessions sold them, and brought the price thereof to the apostles to be used for the necessities of the gospel cause.

As the church departed from the principles of the gospel, this spirit of Christian simplicity and sacrifice became corrupted. Worldly methods were introduced. The spirit of commercialism began its leavening work. The cause of God was exploited for money and for personal advantage. The church trafficked in the souls of men. God's grace

was made an object of barter. His professed ministers preached for hire instead of for love of souls. In the church there was formed an aristocracy based on wealth in material things. This sad condition is graphically pictured by the inspired penman in the eighteenth chapter of the Revelation.

It was largely because of the employment of these worldly, commercial methods in the matter of indulgences that the church of the Reformation period separated from the Roman communion. Well would it have been for Protestantism if it could forever have remained free from these corrupting influences. But as the membership, wealth, and popularity of the Protestant churches increased, the same principles of worldly policy and method have permeated them. In high-salaried preachers and choirs and rented pews, in magnificent church edifices, and in worldly methods in money raising,—in these and other ways the Protestant churches have simulated the spirit of the Church of Rome in her methods of obtaining money through the worship of relics, prayers for the dead, masses, indulgences, etc.

It is comparatively easy for Seventh-day Adventists, who are so far removed from the great popular churches in religious belief and practice, to recognize as applied to them the operation of these worldly methods. But do we not need to consider our danger of adopting the very spirit of these principles in our own work? True, we celebrate no masses; we have no high-salaried preachers, no paid choirs, no church raffles or grab bags for raising money. But is there not danger that this spirit of worldly commercialism will enter our hearts in the carrying forward of the various departments of our work even by the employment of legitimate methods?

We may push the sale of our publications from motives of monetary gain, instead of from a desire to minister light and blessing to those in darkness. We may conduct week of prayer meetings and revival services in order to secure at the close a large donation for the work, instead of to lead sinners to Christ. Our chief purpose in securing students for our schools and guests for our sanitariums may be primarily to increase the revenues of these institutions, rather than to save those whom we are seeking to induce to go to them. These motives are purely commercial in their character, and widely separated from the spirit of the gospel.

We recognize the need of money even in the work of God. Money is required for the maintenance and extension of every phase and feature of the gospel. As some of the devoted followers of Christ in the first century "ministered unto him of their substance" (Luke

8:3), so there must be the ministry of substance to the Master's cause today.

But some there were in the days of Christ's earthly ministry who followed him for the loaves and fishes. They hoped that discipleship would bring temporal as well as eternal gain. They knew but little of sacrifice, and were unmoved by the spirit of unselfish benevolence. But there were others who gave up all for Christ. They counted dear unto themselves neither possessions nor life if by their sacrifice souls could be saved for the Master. This spirit should possess the believers today. They should not seek in the work of God opportunities for personal advantage, but rather avenues for the use and exercise of every talent in the true spirit of the gospel.

Many faithful believers in this movement have come forward in times of crisis and lent to church enterprises money which they could not afford to donate. Heaven has accepted their service. Many others have brought their gifts, small and great, and placed them on the altar of sacrifice, and some have given their lives as well as their means, an offering of a sweet savor unto God.

But the exception should not become the rule. The cause of God should not be made dependent on borrowed money. Indeed, no policy of operation creates and fosters so fully the spirit of commercialism in religious work as does the practice of carrying on such work with borrowed capital. So far as the Bible record goes, we recall not one instance where this was done. Repeatedly are the believers in various ages of the church exhorted to give to the support of God's work, to sacrifice their all, if need be, for its prosecution, but never were they asked to lend money.

The gospel work was conceived in sacrifice; it can be carried forward successfully only in this spirit. And the call to the people of God today, as in the days of the past, is a call to sacrifice. Our institutions may continue to need loans, but above loans they need gifts. When once the spirit of generous Christian benevolence takes possession of this people, the question of denominational indebtedness will be easily solved. Much of the money now lent to the cause will be donated to it. Money now invested by believers in stocks and bonds will be turned into the treasury of the Lord. Money deposited in banks will be donated in whole or in part to some branch of the work, or if the possessor is unable to do that, it will be deposited without interest in some of our institutions. Lands and houses and herds will be sold, and the proceeds devoted to the needs of gospel work.

By this means our institutions, rendered able to pay their interest-bearing

indebtedness and refusing to contract new obligations, will be placed in a position to do the work which God would have them accomplish.

We need to recognize that God's work can never be carried forward successfully on a commercial basis or with commercial methods. We need to cease forever our debt-making policy, resolutely refusing to make extensions to existing enterprises or to enter upon new ones on borrowed capital, but wait until the providence which points the way shall provide the means for the undertaking.

It is possible for an institution, even though well managed, to be so embarrassed by a burden of indebtedness created in its establishment that without special help it is unable to check its increasing obligations. It has a heavier burden than it can ever bear alone. These conditions afford opportunities for liberal gifts and donations, or for the lending of money without interest, in order that its great interest-bearing burden may be lifted. If this were done in the case of several of our institutions today, they would be enabled to sing the song of jubilee, and expend their energies in real soul-saving instead of debt-paying service.

Israel today need to retrace their steps as did Israel of old. We need to return to our first love, to gospel methods of finance, to the spirit of labor and sacrifice which prompted the Master and his disciples, which actuated the pioneers in this movement, which must possess those who in this day truly make a covenant with the Lord by sacrifice. Doing this, God will bless the labor of our hands, he will open doors of deliverance from every embarrassment, and we shall see the mighty revealings of his power in the speedy triumph of his message of salvation.

F. M. W.

### Spiritualistic Demonstrations

WHILE we may not hear quite as much as formerly of the Spiritualistic séance with its demonstrations, this great deception is manifesting its powers and snaring souls in every land, and the Spiritualistic doctrines are permeating everywhere, taking on generally a more refined and cultured and religious form, so that they may only the more effectually leaven the religious ideas of those who are not instructed in the Word of truth for this time.

One of the European colporteurs tells in the German paper of an experience that came to him in one of the mountain districts of Austria, we believe. The colporteur says:—

In one place I had a remarkable experience which greatly strengthened my heart in the present truth. In the inn where I secured a lodging I found my-

self unexpectedly in a room where a Spiritualistic sitting was in progress. Five persons laid their hands upon a table, and a sixth began to ask questions, while the table began to give out the noise of rappings.

The man asked the table if the books that I was showing them contained the truth. The table lifted itself up and remained standing, which they said indicated "no." The man asked further if I was a deceiver, and there followed a rapping which they said meant "yes."

Now I called out: "In the name of Jesus Christ, speak the truth. Is this the fulfillment of Matt. 24:24 and 1 Tim. 4:1?" After a long delay there followed a knock heavier than before, which meant "yes."

I said nothing more, for I feared to misuse the holy name of Jesus. With hand upon the Bible, I showed those present with whom they were dealing in these manifestations, and the truth gained a victory there. I thank God that his Word is the truth. It seems that in this place he has given me more than natural strength in selling the publications. In a village in the same region I stopped overnight with one person who had heard of the Adventists before and had sworn he would kill any Adventist that came into his house. This man bought nine crowns' worth of books, and invited me to stop with him when I came again. The people of the mountains are very wild and fanatical, and I thank God for his protecting hand and for the power of his truth.

It is instructive to recall the fact that just as this message was rising in the days following 1844, Satan brought into the world his great deception of modern Spiritualism; and while the deception is traversing the earth and penetrating every remote region, so the Lord's truth is pressing its way to and fro through all the earth, winning victories over all the power of the enemy.

W. A. S.

### A Divine Indictment

THE Word of God gave Divinity's estimate of the drink traffic many centuries ago, and specified its three distinctive features. We read:—

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1.

Those distinctive features are: It is a mocker; it is a rager; it is a deceiver. Through all the centuries of human history since men began to drink fermented beverages, liquor has been demonstrating the truth and the justice of that divine indictment.

As a mocker, strong drink has no equal in the world. Men have taken their first taste and loathed it. They have said liquor never could gain a hold upon them. And then they have drunk it to show their contempt for its power, to show themselves stronger than the drink demon. They have declared they could drink or they could let it alone; and hugging that delusion, they have continued to drink instead of letting it alone.



With the drink inside, they were surer than ever that they were strong enough to let it alone, and would do so when they found that it was injuring them.

Then one day, to prove their power to their friends and show their worrying and sorrowing relatives that there was no danger, they determined to leave it off. A day passed, and there was a craving they could not satisfy; two days passed, and the craving became a demand that grew persistent and insistent and peremptory. Three days passed, and the craving and the demand began to smolder and a flame began to burn at the very root of the soul, and no amount of water would quench it.

Then these victims, with their backs against the wall, fighting for their honor, fighting to preserve themselves from complete overthrow and their families from ruin, pleaded with themselves for the sake of their manhood, for the sake of their loved ones, to refuse to yield. Then, with nature exhausted and with their first horrible realization of the strength of the furies they had tampered with, they ceased to boast, and began to plead with the drink demon itself. But it mocked them, and shouted in their ears, "Drink! Drink!" "But," pleaded the victim, "I have boasted I could leave it alone." "Never mind your boast; drink!" "But I have said I was stronger than you, and if I drink it will prove me a liar." "Never mind that; drink!" "But I have promised my loved ones I would stop it. If I can't, I am ruined, and they are ruined." "Never mind what you promised; drink!" "But if I go back to this, I am lost, eternally lost. The hopes of my wife and my children will be blasted, and I doomed to shame and contempt." "But what do I care for that? Drink!"

He drinks. And that struggle has gone on in the breasts of millions of human beings who have been startled into the realization of their terrible condition when they have sought to break away from the invisible tentacles which the drink demon has wound around every fiber of their being. It has led them on to scout the fears of their friends, and when it has been sure of its power, it has mocked them in their weakness. It has mocked at their pleadings, mocked at their ambitions, mocked at every desire they had for good, and has burned its mockery into their souls when its victims have found themselves going down into the vortex of utter ruin and taking their loved ones with them. Truly "wine is a mocker."

In the causation of brawling and strife, discord and contention of every kind, the liquor business has no equal. The inspired writer says: "Strong drink is raging." We see this verified wherever liquor is sold. Neither land nor climate

alters its characteristics in that particular. The royal prosecuting attorney of Italy declares that three fourths of the crimes committed against persons in Italy are committed by the intoxicated. Similar declarations have been made by public officials of other countries. Think what it would mean to Italy to have three fourths of her crime wiped out. It would mean four times as much peace as she has at the present time. It would mean only one fourth as many criminal prosecutions, one fourth as many assaults and murders, one fourth as much taxation for the support of courts and jails and penitentiaries. If it were not for liquor in Italy, three fourths of those now serving time in penal institutions would be engaged in some kind of gainful pursuits. And yet Italy continues to license that business which increases her people's taxes and decreases their productivity.

What is true of Italy is true of every other nation in the world in varying degree according as the people are more addicted or less addicted to the use of strong drink. If this world should stand a hundred years, or two hundred years, our posterity would look back upon the dealings of the nations with the liquor traffic as the monumental folly of the age.

The raging of men is increased wherever the footprints of the drink demon are found. The records of the courts of the nations, the states, and the municipalities prove that there is no stirrer up of rage like the demon of strong drink; and it has never entered a home in the world that it has not left it worse than it found it, or wrecked it and scattered its members to the four winds. Strife, discord, dissension, disunion, wrath, and rage,—these are the thorn seeds the liquor traffic sows in the path of humanity wherever it goes.

The third leg of this tripod of misery and wickedness is deception. The liquor business has deceived nations and states and municipalities and individuals. It has made nations, states, and cities believe that they could not maintain the various departments of government without the revenue derived from licensing the liquor business. But it has taken out of the people from five to ten dollars for every one that it has paid in revenue. Thus has it deceived the people. But in addition to extracting from five to ten dollars for each one it has contributed, it has besotted men and women, reduced their earning capacity, and filled their homes with discord, misery, and want.

An English Parliamentary investigating committee declares that on account of the liquor business England is robbed of one sixth of the possible product of her laboring population. This in one year means a loss of \$633,000,000. Dur-

ing the same time the liquor business paid to the government in revenue \$171,000,000. Thus the nation lost \$462,000,000 in one year on that one item alone. Add to that loss Great Britain's two-billion-dollar drink bill and the cost of three fourths of the court trials and three fourths of the cost of maintenance for the inmates of England's penal institutions, and what the liquor traffic pays over to the government for its license to do business dwindles into insignificance. It is the most peculiar kind of finance that is seen anywhere in the world. In no other department of human affairs do men pay out ten dollars, or even five dollars, to get one in return. But that is what is done wherever the liquor traffic is licensed to carry on its business. In causing nations, states, and cities to think they must have the liquor revenue in order to operate their departments, the liquor business has demonstrated that God's Word is true when it calls strong drink a deceiver.

On every count, then, it proves itself to be what Heaven declares it to be. It has mocked humanity for ages; it has stirred up strife, hatred, and murder for ages; it has deceived the race for ages. It is high time that men everywhere should rise up and say, It is enough. No other such devastating agency ever came into this world. It is Satan's right-hand supporter. It has written a history that drips with blood and tears from its first chapter to its last. It has fostered and nourished and propagated every crime that is known to man; and to license it to continue its operations for a few million crime-stained and blood-wet dollars in revenue is the most stupendous folly the book of history records.

C. M. S.

### One Latter-Day Agency for the Spread of Knowledge

THE Springfield Republican reminded us the other day that the seventieth anniversary of the introduction of the electric telegraph in America had just been passed. The article (in the issue of May 28) gives an interesting review of the facts:—

It was just seventy years ago Sunday that the telegraph was formally introduced. Samuel F. B. Morse, the inventor, who had worked for twelve years on electro-magnetic communication, and his associate, Alfred Vail, had strung the first line between Washington and Baltimore. On the morning of May 24, 1844, Annie G. Ellsworth, daughter of the then Commissioner of Patents, burst into the United States Supreme Court chambers in Washington, where men were gathered around his telegraph instrument, and brought the news that Congress had appropriated \$30,000 for official tests of the invention, after a disheartening series of refusals. Morse reached for the sending key and ticked off the historic message, "What hath God wrought!" Vail, in a

station at Baltimore, surrounded by another group of distinguished men, read the message upon a paper tape. Two days later the telegraph gave out its first public news by announcing that Polk had been nominated for the presidency in the Baltimore convention.

Today the telegraph is one of the most important strands holding modern civilization together. It is estimated that something like half a billion news dispatches, business communications, and social messages are transmitted every year over the 6,000,000 miles of telegraph wire connecting practically all the important settlements in the world. Nearly 300,000 miles of submarine telegraph also have been laid. One invention after another led to the reading of messages wholly by sound, to the sending of as many as a dozen messages simultaneously over one circuit, and in a crude form the sending of pictures over the wire by intermittently flashing beams of light. In its most advanced form the telegraph has eliminated wires altogether, and from hundreds of stations ashore and from the masts of almost every large ocean-going vessel, the exchange of messages through the air has lately become almost as commonplace as ordinary wire communication.

Thus the world is brought closely together in these days. All peoples are watching the unfolding of world events day by day as the history is made. It was never so in any former generation. With the coming of the generation that is to witness the events that betoken the very end of time, the agencies have come into being by which all mankind may watch the closing drama of earth's history as one vast audience together. And all these facilities are pressed into service in hastening on the message that is to be carried to all peoples. Who can fail to recognize the providential timeliness of the arrival of these agencies as the last generation came upon the stage of history?

W. A. S.

### The Midsummer Offering, Sabbath, July 4

DURING the past ten or twelve years the work of God has been rapidly expanding throughout the earth in both Christian and heathen lands. The messengers of truth, notwithstanding the many difficulties that have beset them, have met with encouraging success. During that period the Lord has opened the doors of many nations to the truth, and as rapidly as our limitations would permit, these openings have been occupied.

In 1900 the denomination had really only begun its work among the heathen. Today the work is well established in sixty-eight non-Christian and Catholic lands, and the record of each year has been one of steady and gratifying progress. This constant expansion has created a constant demand upon us for a corresponding increase in workers, resulting in a continual exodus of our

young men and women from America to China, Manchuria, Korea, Japan, India, Africa, and in fact to every portion of the earth. Their labor, blessed by God, is in turn creating new demands upon us. From an ever-increasing territory the Macedonian cries are coming to us, but for the past year the condition of the General Conference treasury has been such that the committee has been obliged to turn a deaf ear to all these appeals, for only such advancement can now be made as will be warranted by the gifts of the people.

Encouraged by the steady and rapid increase in the gifts of the denomination to foreign missions during recent years, the General Conference has greatly increased its work in foreign lands, until its responsibilities now call for an annual outlay of \$500,000. Much anxiety and perplexity has come to the Mission Board this year on account of the serious shrinkage in our mission receipts, the first four months of the year showing a deficit of about \$110,000 on our Twenty-cent-a-week Fund. This shortage affects the foreign mission funds to the extent of \$53,000. This, if permitted to continue through the year unchecked, will mean a deficit of \$160,000. The seriousness of this outlook can be appreciated fully only when it is understood that our present volume of work requires the full amount asked for in the appeals of the General Conference. Any shortage, therefore, can only result in suffering and distress to our brethren whom we have sent out to these distant lands, and unless corrected, eventually curtailment of our work.

This condition is not one that is peculiar to our denomination, as is shown in the following clipping taken from a recent publication:—

The New York *Sun* has been gathering some statistics and information as to the condition of the treasuries of the missionary boards and societies, which are not entirely cheerful. They reveal large shortages in not a few instances. The total of deficits will not be much below one million dollars if the information had been reliable. The Presbyterian Board of Foreign Missions began the year with a deficit of \$65,300. It fell short this year \$226,800 more, making a total deficit reported at Chicago this month of \$292,100.

The Presbyterian Board of Home Missions fell \$138,000 behind its appropriations. This is its first deficit in fifteen years.

The Episcopal General Mission Board has a deficit approaching \$300,000. The board began the year \$197,000 behind. Ten years ago the board appropriated to its fields \$676,000 a year; last year, \$1,333,700. The Baptist Foreign Missionary closes the year with a debt of \$182,000, the sum being an accumulation of previous years. The Home Society began the year \$31,000 behind and ended it with a deficit of \$72,000. Presbyterians South, handling about \$800,000 a

year, come out more nearly even; but the Congregationalist is the only denomination closing its year of home work without debt. It did so because of large personal gifts obtained at the last moment. The Reformed Church boards, both Dutch and German, are closing the year about even.

The general financial conditions prevailing throughout the country doubtless have to some extent contributed to this situation, but this or any other explanation fails to relieve the situation in which we find ourselves. But the church should arouse to instant action looking toward remedying the unfortunate condition. We have asked our brethren to go in our stead to preach to the nations this gospel of the kingdom. We are in duty bound to properly sustain them. In "Acts of the Apostles," pages 338, 339, we have the following:—

As God's work extends, calls for help will come more and more frequently.

Men are tempted to use their means in self-indulgence, in the gratification of appetite, in personal adornment, or in the embellishment of their homes. For these objects many church members do not hesitate to spend freely, and even extravagantly. But when asked to give to the Lord's treasury, to carry forward his work in the earth, they demur. Perhaps, feeling that they cannot well do otherwise, they dole out a sum far smaller than they often spend for needless indulgence. They manifest no real love for Christ's service, no earnest interest in the salvation of souls. What marvel that the Christian life of such ones is but a dwarfed, sickly existence!

He whose heart is aglow with the love of Christ will regard it as not only a duty, but a pleasure, to aid in the advancement of the highest, holiest work committed to man,—the work of presenting to the world the riches of goodness, mercy, and truth.

The spirit of liberality is the spirit of Heaven. This spirit finds its highest manifestation in Christ's sacrifice on the cross. In our behalf, the Father gave his only begotten Son; and Christ, having given up all that he had, then gave himself, that man might be saved. The cross of Calvary should appeal to the benevolence of every follower of the Saviour. The principle there illustrated is to give, give. "He that saith he abideth in him ought himself also so to walk, even as he walked."

Sabbath, July 4, the day set by the General Conference for our Midsummer Offering, is an occasion when vast sums of money are foolishly spent, much of it literally burned up. It is a day, also, given over to pleasure seeking of every conceivable kind. The people of God should at this time remember his needy cause. They should place restraint upon the desires of self, and show their appreciation of God's blessing, and their responsibility, by making this by far the largest Midsummer Offering in the history of the denomination. The heavy deficit in the mission funds demands that this should be so.

W. T. KNOX.



### All Faithful Souls

WHAT was his name? I do not know his name.

I only know he heard God's voice and came;

Brought all he loved across the sea,  
To live and work for God—and me;  
Felled the ungracious oak,

With horrid toil  
Dragged from the soil

The thrice-gnarled roots and stubborn rock;

With plenty piled the haggard mountain side;

And when his work was done, without memorial died.

No blaring trumpet sounded out his fame;

He lived, he died. I do not know his name.

No form of bronze and no memorial stones

Show me the place where lie his moldering bones.

Only a cheerful city stands,  
Built by his hardened hands;

Only ten thousand homes,  
Where every day

The cheerful play

Of love and hope and courage comes;  
These are his monuments, and these alone;

There is no form of bronze and no memorial stone.

And I?

Is there some desert or some boundless sea

Where thou, great God of angels, wilt send me?

Some oak for me to rend, some sod for me to break,

Some handful of thy corn to take

And scatter far afield,  
Till it in turn shall yield

Its hundredfold

Of grains of gold,

To feed the happy children of my God?

Show me the desert, Father, or the sea,  
Is it thine enterprise. Great God, send me!

And though the body lie where ocean rolls,

Father, count me among all faithful souls.

— Edward Everett Hale.

### The Tsungwesi (Africa) Mission

F. BURTON JEWELL

ALL who love this message enjoy the mission reports, and rejoice to learn of the advancement being made in all lands. The work has made progress here.

It has now been some time since we left America. We were privileged in having Brother and Sister Sturdevant's company the entire distance from New York to the Tsungwesi Mission. Before

reaching this mission we were thus enabled to gain some knowledge of the language, habits, and customs of the people. The work at this place was started three years ago, and each year has been successful both in the operations of the school and in the productiveness of the land. There is at present two hundred and twenty-five acres under cultivation, and the crop outlook for the present year Brother Sturdevant declares to be more flattering than was that of any previous year. This, too, is remarkable, inasmuch as there is a short crop this year in the greater part of South Africa.

The daily attendance at school averages about seventy. On a recent Sabbath there were twenty-four young people baptized in the Tsungwesi River. This makes thirty-five persons who have come out from heathenism at this station since the work began. They are appreciative of what is being done for them. Frequently we hear them remark, "I knew nothing before I came to the mission."

Those living in the kraals are captives of the drink demon; yet the work of the Holy Spirit is able to break this power in their lives. The Friday evening meetings are seasons of great refreshing with us here at the mission. There is great freedom manifested in these services. Many are on their feet at the same time, waiting their turn to testify.

We are very thankful to be here, and hope to be faithful in all our service to God for this people who have waited so long for the gospel. There are yet many honest hearts to respond to the call of the third angel's message. The Lord is blessing us, but we crave more power in our lives to hasten on the glad tidings.

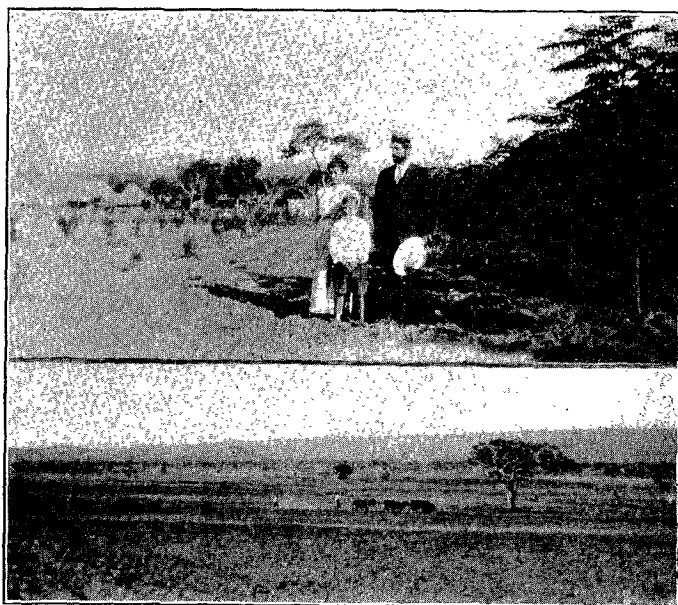
### An Advance in China

C. N. WOODWARD

FOR more than two years it has been the earnest desire of the committee and workers in China to make an advance

move into new territory, but until last autumn our small force of laborers, which seemed by reason of deaths and furloughs to be decreasing instead of increasing, forbade such advance. To furnish foreign supervisors for the provinces already entered, seemed almost more than we could do at times. In the meantime some of the most populous provinces of China awaited our coming with the last message of warning.

With the strong force of new workers sent us by the last General Conference, and our workers returning from furlough, it was thought we were strong enough to make an advance. Accordingly the South China Mission rearranged its forces, and in January of this year Dr. Law Keem and his family went to the province of Kwang-si. His reports thus far show that the Lord had already gone before him, and he found



Upper—View at Tsungwesi Mission. Young fruit trees at right; Brother Sturdevant's house in background; F. B. Jewell and family in foreground.

Lower—Preparing ground for mealies (corn).

some keeping the Sabbath and waiting for further instruction.

For several years it has been the dearest wish of Elder Allum's life to be able to go to the rich and populous province of Szechuen, in western China, and open up the work of the third angel's message there. On his return from furlough the first of the year, the Central China Mission agreed to release him for Szechuen. The Asiatic Division Committee arranged for Brother M. C. Warren to accompany him. It was quite a trial for these dear brethren to leave their families in Shanghai while on this trip, but it seemed best, and they bravely set their faces westward.

A short time was spent in Central China to secure some trusted Chinese workers to accompany them, and they continued on up the great Yang-tze-Kiang River to Chunking, which will be their headquarters for the present. We could well imagine their feelings when we received a telegram from them on April 2 reading: "Entered Szechuen twelve forty; all well."

This is the first time any of our people

have set foot in that province, so that the ground must be thoroughly looked over before any permanent move is made. This they intend to do during the coming summer.

But this is not all. The East China Mission brethren have for a long time had their eyes fixed upon the most northern province of their territory, Shan-tung. This is considered the most healthful portion of China, and is often called the "health resort of China." Usually all the workers who could get away have gone to Mokanshan or some other mountain resort to spend the hot months, but this year Elder O. A. Hall and Brother F. E. Stafford expect to take their families and spend these months in Shan-tung, where aggressive work can be carried on all the time. Brother Stafford spent the summer in Cheffo last year, and found a real interest to hear the truth. It is hoped that a good beginning can be made this year; and when the brethren return in the fall, one of their most experienced Chinese evangelists will be left in charge of the work.

It has been said that the third angel's message has never retreated from any position taken, and it is earnestly hoped that the close of 1914 will record three new provinces entered during this year, and the work firmly started in each.

### Isaac Xiba

MRS. T. J. GIBSON

It is wonderful how God has led in the life of one of our Matabele boys, Isaac Xiba, even from childhood. As a small boy he was of a thoughtful disposition and inclined toward the religious beliefs of his nation.

One of their beliefs is that the spirits of their dead friends reappear in the form of snakes, and hence they worship them and offer sacrifices to them.

Isaac was very fond of his mother, who died when he was quite young. At one time when he was very ill, he saw two large snakes near the hut. He was told that one was his mother. He was so pleased to think she had come to see him that when he recovered he sacrificed a goat to her spirit.

When Isaac was still small, his sister went to visit a mission near Bulawayo. There she learned something about God, and one song she taught Isaac he always remembered, "Shall we meet beyond the river?" She told her people that if they did wrong, the white man's God would destroy them. Isaac at once determined to find out more about that God.

As soon as he was old enough, he went to Bulawayo and secured a place to work. Then he bought a book and began to learn to read. Later he attended a mission school, and a few years ago came to our Somabula Mission. Here he was baptized and united with the church. His thirst for knowledge made him an apt pupil, and he soon became our head teacher and interpreter. His faithful, earnest life is an inspiration to us to press on in giving the gospel

to the heathen, for we know there are many others who want to know more about the true God.

*Glendale Mission, Rhodesia.*

### One Generation From Cannibalism

E. C. SILSBEE

FOR many decades Satan had almost complete control over Basutoland and its people, leading them to the deepest depths of barbarous heathenism, and even now they are but one full generation removed from cannibalism.

We are now beginning a third series of meetings among the villages. We have a magic lantern, and as the people all like to "see the pictures," we always have an audience. They all come, even the chiefs.

We have just returned from a visit to our mission in north Basutoland. There are no railroads, so we drove the entire distance with horses and buggy, arriving home after three weeks' absence. The white people of South Africa usually drive about in a two-wheeled cart with a top, and so our American buggy was quite a curiosity.

We found the entire country very dry; as this is the second year Basutoland has had a dearth of rain. The natives plant little patches of Kafir corn and wheat. These are practically all destroyed this year, and will no doubt result in a scarcity of food verging on a famine. In times past when there was a scarcity of food, the people would go out and kill an enemy or a friend, and eat him; but it is quite different now. There is one old woman, a member of our Kolo church, who remembers the days of cannibalism.

### Led Out of Darkness by Attending a Protestant School

THE head master of our school at Nazareth, South India, Brother A. Gnanasigamani, tells this interesting experience of how he came to love the Bible:—

"Again and again I think of the wonderful way in which the Lord prepared me to receive the pure Word of God. Having been born of Roman Catholic parents, and educated in one of that church's institutions, I should have had no chance of becoming a convert if it had not been for the fact that while I was yet a boy I studied awhile in a Protestant school. The impression I received there about the Bible has never been fully effaced. Though I was instructed to hate the Protestants and not have any intercourse with them, I could not bring myself to do it. Having come in contact with several Protestants whose lives were better than most of the Roman Catholics I had known, such doctrines as 'There is no salvation out of Rome' did not satisfy me. With all my belief in the Roman Catholic Church, I could not help questioning some of its ways, and these became clear to me when I accidentally read some Protestant litera-

ture, which a 'true child of the church' would not do intentionally for anything in the world. I was shocked to find all the cherished dogmas of the Romish Church tottering and falling one by one in the light of church history, and finally the study of prophecy removed even the atom of faith I had in that church. In spite of the anguish and trials I had to undergo by separating myself from my family to follow the truth, I have found peace of mind, which the world could not give me. I thank the Lord, who has 'taught me from my youth' to 'forget not all his benefits.'"

### A True South African Snake Story

W. B. WHITE

GRANDMA WESSELS, as she is called by all who know her in South Africa, is now seventy-six years old, and at present resides with her son Peter about fifty miles north of Cape Town. She loves the Lord with all her heart, and seems to be ripening for the heavenly garner. During the warm summer days grandma sits on the porch a great deal in her large cane chair, with a comfortable foot rest, and shawls and blankets to keep her warm.

One day about a year ago, she had spent the most of the forenoon in her chair, and left it only when the bell rang for dinner. After dinner she returned to the porch, and pulling her blanket about her, rested for some time. Later she decided to go for a little walk. Rising from her chair, she pulled the blankets up from the floor, when out from underneath darted a six-foot cobra, one of the deadliest snakes known in Africa.

On account of her age grandma moves very slowly, and could easily have been bitten by the reptile, but the snake offered her no harm. It is likely that during the dinner hour, when all was quiet, the snake approached the house, and thinking that underneath the chair on the cool concrete was a good resting place, crawled in, and was disturbed when grandma lifted the blankets. All who know the nature of the cobra feel that her deliverance was a remarkable one, and that the protecting hand of God was over his servant to keep her from harm.

*Cape Town, South Africa.*

SOME months ago Pastor O. K. Butler baptized twelve young people at Bonnivale, South Africa. At Grahamstown three received this rite, and three others have embraced the message. Five persons at Johannesburg, and thirty-one on the Gold Coast, West Africa, have also taken their stand to keep the commandments of God.

THREE of the patients of the Sydney (Australia) Sanitarium have recently accepted the third angel's message.

THE good news comes from Auckland, New Zealand, that ten have taken their stand for the truth there.





## Trust

A. SMITH

WHEN my eyes o'erflow with weeping  
For the loved ones death has won,  
Jesus, in thy faithful keeping,  
I can say, "Thy will be done."

Patiently I'll bide the ending  
Of my trials here below;  
For the prize of life contending,  
On to vict'ry I will go.

This is not my place of resting;  
Over on the other shore,  
Free from sorrows here oppressing,  
Is my home forevermore.  
*Grand Rapids, Mich.*

## Will Power

MRS. M. E. STEWARD

"WILL you be so kind as to call on my mother?" said Charley to Mrs. Tracy, a medical evangelist.

Mrs. Tracy lost no time in complying with this request, and finding Mrs. Borden very disconsolate, she inquired, "Are you not well?"

"I wish some one would tell me what ails me. I see others looking as bright as the sun shining on the carpet there, but I am always in the dark."

"Happy are those who make sunshine," rejoined the caller.

"That's it; I've had too much trouble. My boy Arthur, three years older than Charley, went West. At first he wrote regularly, but we haven't heard from him for a long time. I fear he's dead; it's most killed me."

"And poor Charley—how he must miss his brother!"

"O, he feels so lonely, too!"

"Do you not fear that home will be so desolate, with you 'in the dark,' that he will go, too?"

Mrs. Borden gave a little gasp; she had never thought of such a thing. Mrs. Tracy knew it was a hard blow, but she saw that it required something severe to arouse the woman.

"What! leave me! There are only we two. O, what shall I do?"

"I would advise you to stop thinking about Arthur, and everything that makes you sad. I know it will take a strong effort, constant watching, and earnest prayer besides. Nearly everything has good and bad in it. Try to see only the good; never speak of the bad. Young people like cheerful company; and it is not strange that they sometimes tire of gloomy folks. I suppose Charley is a good boy?"

"Yes, he is. I'll try for his sake; indeed I will!" She spoke hurriedly, as if she were frightened.

When Mrs. Tracy met the son, they

held a consultation. "Thank you very much," he said. "I think I shall know better how to manage the case now. Mother is a real good woman."

"Suppose you tell her so; it will do her good."

"I will. About Arthur, he was inclined to want his own way. Mother probably made a mistake talking to him so much about it. Sometimes I think he will surely come back. Mother dreams about it, and watches for him."

From this time Charley endeavored unobtrusively to please his mother. When he came home, he was sure to bring her a bit of good news, a flower, or something he thought would interest her, and he conversed on cheerful topics. Out of doors he improved things generally, but he left some of the walks unswept so that mother might have some exercise in the fresh air. When she was cheerful, the son seemed so happy that her purpose was strengthened; she became more sociable and forgetful of self.

During the following winter Mrs. Tracy called often and assisted Mrs. Borden in laying a permanent foundation of cheerfulness by obedience to nature's laws—an abundance of fresh air and sunshine in her rooms, a correct diet, and plenty of exercise. Mrs. Borden welcomed every suggestion that promised help. She had been very nervous, and did not possess naturally strong hope and faith and will power to control her nerves. Now her fear of losing Charley and the one way to keep him were her all-absorbing thought and incentive. At first she often burst into tears the moment he was gone. She feared she might do this in some unguarded moment before him, hence she realized that if she would be cheerful when he was at home, she must be so at heart in his absence; and her struggles for complete victory were strong and constant, while she prayed much, though many times all she could do was to cry, "Help, Lord."

Mrs. Borden was not conscious that every effort strengthened her whole character. It was with the deepest interest that Charley and Mrs. Tracy watched her development, like the growth of a symmetrical, lovely plant. One day she noticed a stranger coming down the street. Something about him reminded her of Arthur. It was indeed her lost son! A happy surprise awaited both; mother was not only more companionable, but trouble had taught Arthur submission, and he was a wiser and better man. The family was once more united, and the lessons learned by each member added to the joy of all.

## Where Is Mother?

A LITTLE fellow came running to a neighbor's house, and there were tears in his eyes and anxiety on his face as he said:—

"Do you know where my mamma is? I came home from school and she is not at home."

A little girl met a friend on the street and said: "I want my mamma; have you seen her?"

A tiny tot stood at the window in charge of an older child, and peering out, said, "Why can't mamma come?"

"Where is mother?" shouts the big boy, as he dashes into the house. "Has she fixed that rip in my coat?"

"Where can mother be?" says the big girl who wants her blouse all buttoned up behind.

"Where is your mother, children?" asks the husband and father, as he comes in from his work and looks about.

Is it not simply wonderful how many people want mother? Is she not the most important person, the most needed person, the busiest person, in all the wide world? If she is not at home, how quickly her absence is observed! If she goes to a neighbor's just for a moment, she is surely wanted at home. If she goes out for an evening, she is probably called to the phone and told to come home quickly, because the baby is sick, or Jack has cut his finger, or Julia has the headache, or father is lonesome.

Mother has the only hands that can banish the pain, the only voice that will soothe to sleep, the only kiss that will heal the bruise, the only words that will settle the disputes. She is the only one who knows where every single thing is kept, and so she is in constant demand.—*Selected.*

## A Christian Home

A CHRISTIAN home—why is it such a fine and precious thing?—Because it is a garden of the Lord, a nursery for human lives to grow in. Its rich, fertile soil furnishes the very best field for the development of the virtues which we most need. Its seclusion, its shelter, its wise and careful culture, are invaluable to growing souls, and nothing can make up for the lack of them.

The home is the God-appointed educator of mankind. We have a multitude of institutions which we call schools, but the real schools, where the real lessons of life are learned, are the homes of America. We hear a great deal about the higher education, but there is a higher education still, the highest that can be had. It is found in the lofty lessons of self-control and self-sacrifice and sublime faith and splendid trust which home life has such marvelous power to teach. There is no training to be had in school, or college, or anywhere in the world which can take the place of the discipline of home. Every true, Christian home is a university, fully equipped, amply endowed, and able to give the highest education which can be got in this world.—*Baltimore Sun.*



### In the City of "Brotherly Love"

AFTER having labored in the South, especially in the cities of Nashville and Memphis, Tenn., for several years, I left Memphis Aug. 12, 1913, to take up work in Philadelphia, Pa. At the time of my arrival a most interesting tent meeting was in progress, conducted by Elder R. E. Harter and his coworkers. Shortly after I came to this city, Elder Harter went to Washington, D. C., to take the presidency of the District of Columbia Conference.

Tent meetings closed the last of September. A goodly number took their stand for the truth, and many others were much interested and have since accepted the message.

The closing night of the tent services we received a generous contribution from a gentleman and his wife, whom we found, on visiting them, to be members of the Roman Catholic Church. They were most cordial and friendly; and while still attending the Catholic services and holding quite strongly to that belief, they bought a Protestant Bible, and we enjoyed some most interesting Bible studies with them. They have since removed to Brooklyn, N. Y., but we are certain that the time must come that the seed sown will bear fruit.

Sister Poch and others here have found a number of Catholics much interested, and we have been most anxiously studying how we may wisely teach them the solemn truths of this message, that we may win them to the truth of God. Surely there has never been a time when the workers in the large cities with large Catholic populations, needed more wisdom and caution and more of God's tender, winning Spirit to reach sincere and honest Roman Catholics than today. Pray that our city workers may have this divine, winning wisdom.

Shortly after the close of the tent meetings, we began to hold special meetings to help each member of the church to become a worker in the cause of God. These meetings have been specially blessed, and have been intensely interesting and profitable.

We have an excellent church building in one of the best locations in this city. The population of Philadelphia is approaching two million. Of this number about six hundred thousand live in West Philadelphia; and this section of this great city is one of the most remarkable settlements of middle-class people, easy to be reached and susceptible to the truth, that I have ever seen in any large city, either in this country or in Great Britain, since I began city work in Washington, D. C., in the year 1890. We believe that the Lord will bring many more out of the darkness of error into the eternal light of truth in the city of "Brotherly Love."

There was a debt of \$4,600 on the church building, which meant a heavy

load of interest for the church to pay. We have begun an earnest effort to lift this burden, and the church has already paid several hundred dollars of the indebtedness, and is planning to continue this effort until we shall be free to do the great work that God has called us to do in this city.

Sabbath, May 23, was a day of blessing to the West Philadelphia church. Fifteen persons were baptized, two of these by Elder O. F. Schwedrat. One, a German sister, will unite with the German church; and twelve will unite with the West Philadelphia church. Two were rebaptized who were already members of the church. One sister who was baptized began keeping the Sabbath one Friday night after hearing her first Seventh-day Adventist sermon. It is sometimes true that those who accept the truth very quickly are not stable, but this sister has steadily grown in her Christian experience in the truth since the closing of the tent meetings last September. We know that God can sometimes do a very quick work, and yet that work stand the test. Surely the time must soon come when through all the world the Lord will do a quick work, and "cut it short in righteousness."

It was truly touching to see four members of one family go down into the water together,—an engineer, his wife, son, and daughter. This is a family of true workers. There were other most interesting cases. Two came from the Roman Catholic Church. One of them, a sister who had been seeking light for many years, rejoices that she has now come into the light of the third angel's message. One brother, an Italian, comes directly from the Catholic Church, and is hoping to bring others of his relatives and his nation into the truth. He is working now with one of the most influential Italians in Philadelphia, who was a priest when living in Italy, but is now a doctor.

The presence of the Lord was manifest in a marked manner at the baptismal service, which was, in some respects, the most helpful and encouraging one in which I have ever taken part, or have witnessed.

Our regular Bible study to help all the members of the church to become workers for souls is held each Friday evening, when some church member—a different one each week—gives a fifteen-minute Bible reading. About thirty-five have given most acceptable Bible readings; and they enjoy greatly the earnest study to make themselves perfectly familiar with the Word of God, that they may be able to use the sword of the Spirit wisely and skillfully in this great conflict.

We are also having good results from our singing service, which is held every Monday night. We have an excellent prayer meeting every Wednesday night,

and a church business meeting every month.

A large number from this church will attend the camp meeting at Allentown, Pa., June 18-28; and we are hoping for a most successful tent effort after the camp meeting closes.

Sister Poch is enjoying an excellent interest in her Bible work, and is rejoiced to see many turning to the truth with all their hearts.

During the last winter we sought to set before the church the great importance of the spirit of prophecy, simplicity in dress, and the blessed, old-fashioned, ever-new truths of the greatest message that God ever sent to men. We are sure that the final and glorious outpouring of the Spirit of God will come from the study of and obedience to the Testimonies of the Holy Spirit. "Even as the testimony of Christ [that is, the spirit of prophecy] was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:6, 7.

Pray for the work in this great city, which, with other cities in the eastern part of this country, has been specially mentioned by the spirit of prophecy.

J. S. WASHBURN.

### South Caribbean Conference

THE ninth annual session of our conference, which was held in the church at 31 Dundonald St., Port of Spain, Trinidad, is now in the past. We were favored with the presence of Elder A. J. Haysmer, president of the West Indian Union; Elder E. C. Boger, superintendent of the British Guiana Mission; Elder E. C. Widgery, superintendent of the East Caribbean Mission; and Dr. Chas. Cave, of the Hastings (Barbados) Sanitarium. Delegates were present from the islands of Tobago, Barbados, Grenada, and St. Vincent. St. Lucia was not represented.

Our large meeting tent was pitched on a lot at the rear of the church, and served as lodging quarters for the brethren in attendance who were not otherwise provided for. Meals were served twice each day for the regular delegates. A large quantity of provisions had been given by the brethren in different parts of the conference, thus greatly lessening the expense.

During the past year eighty-four have been baptized, and two churches have been dedicated. Three newly organized churches were admitted into the conference. While we are cheered by this material growth in numbers and facilities, we are not unmindful of the spiritual blessings; these have resulted especially in an increased interest in home missionary work, in the general circulation of our message-filled literature, and in the educational work. Three church schools have been maintained during the past year, and our brethren throughout the conference not only heartily indorse the church school system, but are planning to give their children a Christian education.

Elder N. H. Pool was again elected president of the conference. At the close of the meeting, Elders Haysmer, Pool, Boger, and Widgery sailed for Jamaica, to attend the annual meeting of that conference, also that of the West Indian Union Committee.

Our work in this conference has been almost entirely confined to the Creoles, while practically nothing has been done for the Indians, who constitute nearly one third of the population, nor for the white people, who are fewer in number and of English, French, Spanish, and German extraction, nearly all, however, speaking English. The magnitude of the work yet to be done, and the nearness of the end, urge us to more earnest consecration, to untiring diligence, and unceasing prayer.

FRED HUTCHINSON.

### Newspaper Activity in Australia

It is interesting and also encouraging to learn of the progress that is being made in heralding the message of the soon-coming Saviour through newspapers outside of North America. Ministers throughout the United States and Canada will be pleased to learn of the systematic efforts that are being put forth in Australia to proclaim the gospel through the secular press of that country. Brother John Bell, one of the workers connected with the Australasian Union Conference, tells what is being done along this line in that section of the world, making prominent the thought that the newspapers are entering thousands of homes and attracting many to the gospel truth. He says:—

"I am fully convinced that the printing work is a great help in the third angel's message at this time. There is no better way of reaching the people than through the printed page. The newspapers have a circulation everywhere. They go to the masses; so it is a good thing to capture the printing presses of the world in the interests of the last message. I am sure that God is pleased with any effort put forth in this direction, and will use it.

"Some three years ago I began sending articles to the papers. They printed them, and I have been doing this work ever since, and there is no part of the work which I like better. Throughout Australia there is a good provincial press; that is, every country town of any account in Australia has its newspaper. The press is well represented in Australia. The leading papers are well conducted, and as literary efforts are independent and outspoken. The country press is also well provided for. The editors are educated men, and their papers have a wide country circulation, going even into the backwoods. Besides getting my articles into the city press, whose circulation runs into thousands, I send them to many of the country papers. During the past two years I have received over one hundred papers a month, sometimes one hundred and forty. These country papers have a circulation of 1,000 to 5,000. One hundred papers having an average monthly circulation of 2,000 each, would give an article a circulation of 200,000.

"Then come the city papers, into which I often get an article. These papers have circulations of from 50,000 to 136,000 an issue. The writing of these weekly newspaper articles keeps me very busy. Many of the papers have published an article every week since I started sending the articles. Some have put my name on their free list. My endeavor has always been to work upon current topics, something which strikes

the public mind: The Balkan War; The Eastern Question; The War Devil; Spiritualism; The Dead, Where Are They? Confederacy; Labor and Capital; The Use of Islam; The Balance of Power; Churchill Calls a Halt; Europe in Arms; The Glories of War; The Mailed Fist of Europe; Armageddon; The King of the North; Our Young Lions; The Mediterranean; Where the Money Goes; 1848 and Now; The Industrial Armageddon; Agitators Everywhere; The French Revolution; The Robespierre of Today; The Monopolist; Church and State; The Union of Churches; The Competition of Armaments. Every subject leads the mind down to the crisis, and the events as they come along give many opportunities for educating the people upon prophecy, where we are in history, and the crisis which is coming upon all. This is something of the nature of my work. Many of the articles have been used as leading articles, and the papers have gone to many places in Australia.

"The ministers also send reports of their work to the editors in the towns where they are working. The work of the press bureau is also going forward. I think it is being carried on in the same way as in America. God is blessing the press work in this field. This may give you an idea of what we are attempting here. A work is now being opened among the churches in order to bring them into line with this effort, so that as much as possible may be done to bring the truth before the people at this time."

Not only are the Lord's servants in Australia using the newspapers to good advantage, but the faithful in a number of the foreign-speaking nations are also writing for this medium. Thus we see the hand of God guiding in this feature of his great work on earth.

WALTER L. BURGAN.

### Church School in Singapore

IN April, 1912, the Singapore church school was opened with an enrollment of twenty, Miss Isabel Fox being the teacher. By the end of that year there was an addition of five to the school, and since then it has run as high as thirty-four, the fluctuation in membership being caused chiefly by parents moving away from Singapore.

At the close of 1913 Miss Fox, whose health had become somewhat impaired, sent in her resignation. A request was then made to the General Conference for an experienced lady teacher, and we were gratified to receive a cable early in January saying that one had been found to supply the need. Later a letter stated that Miss Yarnell, the new teacher, would not leave America until February 14, making it about the end of March before she could be expected to arrive in Singapore. So it was thought best, as the school had already had a long vacation, for the writer to open the school, which was done February 13, with twenty-six children present.

The enrollment has now risen to thirty-two, made up of Eurasian, Chinese, and Tamil children. They are divided into four grades and three primary classes.

With the coming of Miss Yarnell we expect the beginning of greater things for our school, and it is our intention to add an assistant teacher as soon as the membership demands it. We are looking

forward to a prosperous year for the school, and trust that the blessing of God will rest upon it and the teacher as she endeavors to give the children under her care a Christian education in all the common branches of learning.

A little later it is hoped to start a training school to prepare our young people to take their places among the laborers in Christ's vineyard.

J. SHARP.

### Missionary Advance in Hunan

CHINA'S troubles during the past summer and autumn are well known to the world. A second revolution was planned and launched, and shortly thereafter came to a dismal failure. Throughout Hunan all was astir for about two months, enlisting troops and preparing for the defense of the province; but the storm blew over without any fighting, for which we were most thankful.

The unrest naturally retarded our evangelistic work somewhat, and for a time the work of the colporteurs was difficult; nevertheless, God gave us a fruitful year.

The literature sales, which during 1912 totaled \$547.12 United States currency, have during the last twelve months amounted to \$1,025.79. Our tithes and offerings for 1912 were \$535.41, while the year just closing gives us a total of \$727.56. This is apart from the tithes of foreign workers. The annual offering, which was received at the close of the week of prayer, brought in about one third of the above.

The number baptized in 1912 was 60, which brought the membership up to 128. During the past year, 134 souls have been garnered in, over eighty per cent of whom were direct from heathenism, giving us a present membership of 262.

He who says, "Lo, I am with you alway," has verified his promise. To him be the glory for the past, and in him rests all our trust for the future.

R. F. COTTRELL.

### A Note From Malaysia

BROTHER H. E. SHARP, secretary of the Malaysian Mission, reports the arrival of Miss Yarnell in Singapore, where she takes up school work. He adds this item of news:—

"Two persons have recently accepted the Sabbath. One of them is a Tamil of South India, who began his study of the truth here, and continued it with Brother Duckworth, in Kuala Lumpur, over on the peninsula. The other is a Straits-born Chinaman, a young man who is a clerk in the municipal offices. Last week he decided that he could no longer work on the Sabbath, and applied for freedom from service on that day. He expected to sacrifice the day's pay, and was prepared even to forfeit his position. But the Lord heard prayer, and so directed that he is allowed to work on Sunday instead of Sabbath, without loss even of salary. He is greatly encouraged, as he rightly believes that this is in direct answer to prayer."

FIVE new members have been added to the church at Shelton, in the Western Washington Conference. A church of twenty-six members has just been organized at Camas.

## Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

### Recent Sunday Law Incidents

THERE is considerable stir in Washington and Baltimore in behalf of a more liberal Sunday, to use a commonplace expression. With the coming of warm weather, when the people desire to be out seeking recreation and pleasure, those who furnish amusements and outdoor pleasures are pressing the authorities to interpret the Sunday laws more liberally, in order to meet the public demand.

Evidences of this are to be seen in a recent incident in Washington. A match game of baseball had been contracted by a local team with a club from out of town. The promoters of the enterprise appealed to the District Commissioners for a license, but were refused on the ground that baseball match games, as in the case of amusements, come under a prohibitive regulation passed by the commissioners under so-called police regulations. This was followed by an appeal to the courts for an injunction to restrain the commissioners from interfering with the ball game. A temporary injunction was granted by a local judge, and the case was set for trial on May 22. In the meantime, the promoters of the ball game carried out their program on Sunday, May 17. The following decision was handed down by Justice Gould, of the District Supreme Court:—

"The situation in the District of Columbia in reference to its government is unique. I know of no other community placed in the same situation. The Constitution of the United States in its most explicit terms vests all legislative power over the District of Columbia in Congress. A very interesting question is how far Congress can delegate power conferred by the Constitution to any person or body outside of Congress itself. 'I am very firm in the opinion that the language used in the joint resolution cannot be construed to apply to the general laws regarding Sunday labor. Is it not better that when we have a Sunday law, it be passed by the body which has legislative authority? I find no power granted broad enough to cover the act of the commissioners in enacting this regulation. The joint resolution of 1892 says the commissioners are authorized to make all such reasonable and usual police regulations.

"I cannot believe that this ordinance which we are now considering is reasonable. It is an offense against the Fourteenth Amendment of the Constitution in that it is unreasonable. I am not criticizing the commissioners in attempting to enforce it; they did their duty until it was up to the courts or Congress to construe otherwise. I will continue the injunction and issue a mandamus, if necessary, for the issuance of the license."

Leading up to his decision, the justice, in his introductory remarks, was understood as favoring Sunday legislation, and thought that Congress would be justified in passing the legislation necessary to prohibit amusements, baseball, etc., on Sunday. At this writing the local papers

indicate that there will not be much advantage taken of this decision unless the public shows greater desire for Sunday baseball and amusements than now obtains. The churches in Washington devoted much of their Sunday morning services to protests against "commercializing the Sabbath," "desecrating the Sabbath," etc., by playing baseball and conducting amusements on Sunday. We quote the following from press reports of May 25 with reference to the Sunday agitation:—

"Mass meetings were held at First Congregational church, Mount Pleasant Congregational church, Ninth Street Christian church, Luther Memorial Congregational church, and at North Carolina Avenue Methodist Protestant church, Foundry Methodist Episcopal church, and at the Church of the Ascension. . . .

"Resolutions were passed by congregations condemning what they termed the desecration of the Sabbath, and asking for legislation to prevent Sunday sports, or for boycotts. . . .

"Most of the mass meetings were under the auspices of the Christian Endeavor Union. The meeting at First Congregational church was held by the W. C. T. U.

"Rev. Dr. McKim in his sermon urged a 'sane, not too rigid law.' He said the law should exempt such classes of religions as the Seventh-day Adventist and Jewish, where a day of rest is observed during the Christian week.

"It would be a blow to this city if amusements were allowed on Sunday as they are on week days. We should have all sorts of amusements. The city, unfortunately, already is lax in this respect. Laboring men should have a day of rest. This is a scientific fact. To allow unlimited amusements would turn Sunday into a day of commerce and merchandise. We should have a law on broad lines, sane, conservative, granting reasonable freedom, and yet preserving the character of the day. . . .

"Rev. Dr. Smith urged boycotting. For his part, he said, he would not go to a baseball game on one week day if Sunday baseball were played. He thought that law could not correct such a thing. He said: 'Public Christian sentiment is the proper remedy. All movements are controlled, not by law, which fails, but by public sentiment and education. If any one injures Sunday, let us avoid him. If they play baseball on Sunday, we should not go on Monday.'

"Rev. Dr. Brundage believed that Sunday was meant essentially for rest and quiet recreation. Recreation he differentiated from amusement by giving the definition that fitting recreation does not need a ticket taker or a 'team.' It is something, he said, that may be enjoyed without the help of others. . . .

"Rev. Dr. Brundage said, with Rev. Dr. Smith, that sentiment is rather to be agitated than legislation. There is a lack of unity, he declared, that is responsible for such amusements as Sunday baseball and vaudeville. 'There are millions of Christians in this country,' he said. 'If united, they could bring about anything they wanted to bring about. It is the lack of unity that permits Sunday amusements. The voice of the Christians is not heard. We are not willing, unfortunately, to give up baseball in order to have others take up observance

of the Sabbath. The rank and file is not willing to sacrifice pleasure in order to accomplish reform.'

"The Men's Club of the Church of the Covenant requested the pastors of twenty churches to invite the Sunday school men's classes to join in action on the Sunday question. It was the asserted aim of the class to start a laymen's movement in all churches to oppose the extension of Sunday labor and to try to bring about a weekly rest day for all classes of employees. . . .

"Public sentiment is against Sunday baseball, the W. C. T. U mass meeting claimed."

"While the ministers were loud in declaiming against the infraction of Sunday, all, however, commended the decision of Ben Minor, president of the Washington baseball club, and Manager Clark Griffith, not to play Sunday games unless the public demanded it.

"The Rev. Clarence A. Vincent, pastor of Mount Pleasant Congregational church, speaking at the Ninth Street Christian church, said Sunday baseball was unfair to a large number of fans with religious convictions. . . .

"The outcome of the church protestation is expected to be a petition to Congress to pass a law prohibiting Sunday baseball. Most of the meetings were called by members of the Christian Endeavor Union."

#### Agitation in Baltimore

The city of Baltimore is also in the midst of a campaign for a more liberal Sunday. An afternoon paper there contains such headlines as, "All Baltimore Lining Up for Liberal Laws;" "Leading Citizens Can See No Reason Why City Should Have Blue Sabbath;" "Police Board Members Are to Stand With Those Against the Blue Laws;" "Leaders of City Life Are Favoring Change;" "Move Started by Leading Men in Legislature Given Renewed Impetus." It is said that the State's attorney has taken the stand for a more liberal Sunday by declaring that the blue laws cannot be enforced.

This agitation in Baltimore was the outgrowth of the arrest of Captain Smith, of the convict ship "Success." This vessel, in the Baltimore harbor at the present time as an exhibit and curio, is of ancient character, and reminds visitors of the hardships and inhuman treatment endured by prisoners.

In connection with the Sunday law agitation, religious conferences in different parts of the country are adopting resolutions concerning a stricter observance of Sunday. Prominent among these is the following from the General Assembly of the Presbyterian Church, which met recently in Chicago:—

"That the General Assembly reiterates its strong and emphatic disapproval of all secular uses of the Sabbath day, all games and sport, in civic life as also in the army and navy, and all unnecessary traveling and all excursions, and urges upon all employers of labor and captains of industry to recognize the need of the laboring man for his weekly rest day, and thereby insure his greater efficiency and happiness, and the greater prosperity of both capital and labor.

"That all families be urged not to buy anything on the Sabbath, to plan for their servants on the Sabbath, and to help them fulfill their religious duties,



and pay laborers so they may have Saturday afternoon to make provision for the Sabbath.

"That the General Assembly reiterates its emphatic condemnation of the Sunday newspaper, and urges the members of the Presbyterian Church to refuse to subscribe for it or to read it or to advertise in it."

Referring to the closing of the post offices on Sunday, effected by a measure passed by Congress in 1912, the General Assembly already mentioned went on record as indorsing that move, for moral and not financial reasons. It also went on record as deprecating the opening of the Panama-Pacific Exposition on Sunday.

So we may rest assured that the prophecy concerning the enforced reception of the mark of apostasy is being fulfilled, and it will not be long before the issue between the Sabbath of God and the Sunday of apostasy will have been joined. Now is our opportunity to give the truth concerning the Sabbath of Jehovah, the safety of which and of its observers is in his almighty hand, needing no aid from civil government.

S. B. HORTON.

## Educational Department

J. L. SHAW	-	-	-	General Secretary
F. GRIGGS	-	-	-	N. Am. Div. Secretary
W. E. HOWELL	-	-	-	N. Am. Div. Asst. Secretary

### Notes Afield

#### Union College

HERE are assembled the largest number of choice young men and women it has been my privilege to look upon in one of our schools since the best days of Battle Creek College. It is truly inspiring to see enough students and teachers to have made up Gideon's selected army, march into the spacious chapel every morning in mid session and lift their hearts and voices in adoration of Him to whom they have consecrated their lives and pledged their service. These are prospective recruits for our ranks in the forefront—for reviving the work at home and for extending the triumphs of the cross abroad.

Union College gave us twenty graduates from the college course last year, nineteen of whom are in the work. She will give us twenty-two more of the same class this year. I find her graduates in responsible positions in nearly all the nine schools I have visited so far. They are fast taking their place beside graduates of Battle Creek College of fifteen to twenty-five years ago; in fact, are taking their place as the latter thin out in our school work. Of our six college presidents the past year, three are Battle Creek and three Union men. The same proportion will be retained next year. Four of our normal directors and the three secretaries of our general departments of education are from Battle Creek College, while three secretaries in the Missionary Volunteer departments are from Union. There is a similar mingling on the faculties of our colleges and larger academies, all lifting together to forward the cause they have espoused in common.

While Union College has kept her en-

rollment a little above three hundred the last two years, yet with three union conferences from which to draw she ought to have one hundred more next year. While she has a large constituency, yet with seven of the academies in her territory offering twelve grades of work, she is having as hard a struggle to increase her enrollment as has Emmanuel Missionary College with her five affiliated academies doing ten grades—if not harder. These two colleges are making steady improvement in facilities and efficiency, and it is our privilege to pray and work to the end that their college departments may be built up to the place where these schools will not be so dependent on their academic patronage for maintaining themselves, and where they can fulfill in a larger sense the word of Testimony that "it is for the honor of Christ that well-educated workers should be multiplied among us."

#### Strode Industrial Academy

About three hundred miles south of Union College, but still in the Central Union Conference, is Strode Academy, near Oswego, Kans., within ten miles of the Oklahoma line. It was named after the gentleman who gave the land on which the school building stands. It was originally a two-room church school, then the townsmen gave dollar for dollar with our people for constructing two dormitories and establishing a twelve-grade school.

One element of decided strength in this academy is the little change that has been made in its faculty. The principal, John B. White, a graduate of the Kansas State Normal and a teacher in the public schools for eighteen years, has been head of the academy for five years; the business manager, also a teacher, has been there three years; the preceptress, also a teacher, for two years; another teacher for one year. These are all engaged to continue next year.

Another element of strength is the balance of industrial education maintained along with the work of the school-room. The teachers work with their students. Principal White teaches blacksmithing, and leads the boys in doing such electrical work, plumbing, painting, and papering as are needed about the institution. The business manager, F. I. Mohr, teaches gardening, and their garden is a model of neatness. Mrs. Mohr is matron, and directs the glove making and laundry work. R. H. Bruns teaches broom making, and leads a choir and orchestra. Mrs. Leech, the preceptress, teaches sewing. Miss Miller, their efficient cook, teaches cooking. The glove making and broom making are carried on especially to aid students in their expenses, the girls earning an average of fifteen cents an hour making gloves, and the boys an average of twenty cents making brooms—after a period of apprenticeship. Carpentry is taught by an experienced contractor, who is a member of the board, and church elder. Students are required to have an industrial credit before graduation.

Another element of strength is the strong spiritual tone pervading the school work throughout. Almost to a man, the students reckon on nothing else than having a part in the denominational work. Five were graduated in the twelfth grade this year, with sixteen enrolled in the eleventh grade.

#### Campion Academy

More than five hundred miles west of Union College, but still within the Central Union Conference, is located Campion Academy, near Loveland, Colo., about sixty miles north of Denver. It is about three miles from town, on a campus of thirteen acres, of which four are under cultivation. The climate is invigorating, and the quiet country environment favorable for the work of an academy.

Clifton L. Taylor, one of our experienced educators, is principal, with Elder and Mrs. Gosmer, Mr. and Mrs. Ledford, Miss Olive Taylor, and Mrs. Taylor as assistants. Only Principal Taylor and Mrs. Taylor remain next year. Elder Gosmer will take the principalship of Wyoming Intermediate School, and Mr. and Mrs. Ledford will accompany him. Campion Academy has had four principals in the seven years of its existence, with frequent changes of faculty. Despite these disadvantages, the school is planning strong work next year. Elder E. E. Farnsworth, a former principal of this academy, returns next year as Bible teacher. A thorough canvass for students will be made this summer, with the assistance of the old students. The constituency of the Colorado and West Colorado Conferences ought to supply at least one hundred and twenty-five students above the sixth grade.

Just prior to my visit, the cantata "Queen Esther" had been given by the students and faculty under Mrs. Gosmer's leadership. So favorable an impression was made on the visiting citizens that at their request the cantata was repeated in the town.

As a result of earnest spiritual effort during the year, every student in the school but one has now been baptized and added to the church. W. E. H.

#### Union College

THE Lord has been very near to our school during the past year. It has been one of the best school years through which I have ever passed. There has been a cordial, earnest spirit of work on the part of all the students, and this spirit has led to a consecration of purpose for service in the cause of God. There have been held two weeks of prayer,—one at the regular week of prayer before the holidays, and the other during the month of April. In both these seasons the Lord sent a spirit of conviction into the hearts of large numbers of our students. Wrongs were confessed, and an earnest effort made to thoroughly prepare for more efficient Christian service.

Twenty-two of the fifty receiving diplomas complete the college course. Of the entire graduating class twelve or more plan to enter the ministry. About seventy-five students will sell denominational publications during the vacation. About one hundred and twenty-five will engage in the various branches of our denominational work.

The future of Union College looks very encouraging. Prof. H. A. Morrison, the new president, is a man of long experience in school work, and is well able to carry forward the work of the school and to lift all its standards of effort on to high planes. There is prospect of a large attendance the coming year. F. G.

## Closing Days at Emmanuel Missionary College

THE Lord came unusually near during the closing days of our school year. For several years a number of our older students have been giving anxious thought to the question of raising the college debt. Their determination to do something about it has been growing for some time; and about two weeks before the school closed, the spirit of loyalty and self-sacrifice had grown to such an extent among the student body that a committee of students asked for the chapel period, in which to present the question to the school, the teachers meanwhile meeting in another room to seek the Lord for wisdom and guidance. The students' request was readily granted, and as a result of that and other meetings held, every student and teacher heartily engaged in the effort to raise the college debt.

Over one hundred pledged a week's work this summer, some their best week's work in the canvassing field. One teacher pledged one fourth of his income for the summer. Every teacher gave his salary for the last week of the school year. Two teachers gave one hundred dollars. A young woman, a former student who was present at the time, pledged the first fifty dollars she can earn painting pictures; and a number of the teachers will give a second tithe on their salaries the coming year. A number of both students and teachers have set as their task for the summer the raising of \$500 to help reduce the debt; but we are, before launching out on a definite campaign, waiting for counsel from the Lake Union Committee.

Seven o'clock every Monday morning has been set aside by the school as a time of special prayer for the lifting of the college debt, and in behalf of those who have gone out into the canvassing work.

It is really remarkable the way the Spirit of the Lord has moved both students and teachers with a spirit of self-sacrifice. We believe this is the beginning of a movement that will deliver us from the tremendous burden that is resting upon our school. One encouraging feature is that our debt, \$45,000, has not been increased during the past three years; hence every dollar that is received can be applied on the debt.

The last Friday evening of the school year brought our farewell vesper service. Nearly one hundred were standing at one time waiting to praise the Lord for the blessings of the year. That evening we heard praises from some who had not previously taken part in our meetings during the school year. On Sabbath, Professor Longacre preached a most inspiring baccalaureate sermon, "Building for Eternity." Sunday afternoon fourteen persons, mostly students, were buried with their Lord in baptism. On Monday evening the commencement address was given by Elder W. A. Westworth, who took as his subject the class motto, "Into the Furrow of the World's Need." Thirty students were graduated from our various courses. Nine of these received the degree of Bachelor of Arts. Every member of the class of thirty is an active Christian, and is planning to give his life to the service of God and humanity.

About seventy of our students are engaging in missionary work this summer;

this includes about forty who enter the canvassing work. Others go out as ministers, Bible workers, teachers, office helpers, etc. The Lord has greatly blessed us, and we thank him for it.

O. J. GRAF.

## Walla Walla College

THE college has closed a very pleasant and successful year. Members of the faculty have worked together harmoniously, and essentially the same ones continue for the coming year. The young people of this denomination are among the best in the world, and they make excellent students.

### Intellectual

It is the continual aim to make the scholarship of high grade. Earnest, careful, thorough work is expected on the part of each student, and comparatively few fall below grade. The commencement was very plain and simple, yet highly instructive and entertaining.

### Spiritual

A strong spiritual atmosphere has pervaded the work throughout the year. Teachers and students have worked together for the accomplishment of the most good. Many prayers have been offered by patrons, teachers, and students. Definite things have been asked for, and definite answers have been given. Elder Meade MacGuire was with us at two different times, and his labors were very fruitful. During the year over forty have been baptized and joined the church.

### Industries

Good work has been carried on this year in baking, broom making, carpentry, printing, typewriting, sewing, and dressmaking. A few more could have been accommodated in carpentry, but not well in any other industry. There were forty in typewriting and eighty in sewing and dressmaking. An interesting exhibit was made near the close of the year, and a suitable program rendered.

### The Field

In all the work of the school, the needs of the great world are kept in mind. Four will make the East Indies their field of labor. Over thirty enter the canvassing work for the summer. As opportunity affords, others will work in various lines—teaching, business, ministerial, etc.

### The Outlook

The prospect for the future is particularly bright. There is a growing interest in the educational work throughout the field. This is especially true in regard to the college work.

E. C. KELLOGG.

ELDER R. C. PORTER reports that at a general meeting held at Shang-sha, Hunan, China, baptism was administered to sixteen, making a total of two hundred and thirty-two that were baptized during 1913 in the Central China field.

PASTOR JEAN VUILLEUMIER, who is working among the French people of Montreal, Quebec, recently baptized two young men who had formerly been Catholics. A French church has been organized in that city.

## Medical Missionary Department

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

### Is Medical Missionary Work Declining?

OUR question seems almost inappropriate because of its possible inference. It is probably needless to say that nowhere in the much instruction given us concerning the establishment and conduct of our medical missionary work is there any suggestion that it will grow less important with the advancement of our cause. Instead of the demand for medical labor growing less, we are given to understand that sickness and suffering will be on the increase, and that there will be greater need for real medical missionary service. This may be borne in mind in considering merely the material or physical side of this part of our work.

Since our health work is a distinct gospel means, a true missionary force, an important factor in the spread of the message of salvation, it would be difficult to think that it would drop off as the place for all our truths becomes more pronounced. How can we imagine the body of truth growing to its fullest proportions with the right arm gone? Rather let us believe that what God has placed with us for a definite purpose will in due time accomplish its work, and will maintain its proper setting and relation to other parts of the message.

It may be that some features of our medical work will materially change before the message closes. This may also be the case with other departments of our denominational work. Whether we are yet seeing these changes, or even marked indications of them, is not in the purpose of this article to say.

We can know that wherein we have had misconceptions as to the place or character of our medical work, we need new views. In so far as we have allowed this work to develop away from its God-given design, we need to change our plan of working. Our views and our plans should be for advancement, however, and not toward failure. With increasing knowledge, experience, strength, and efficiency, we should see increased usefulness in all departments of the work, the medical as well as the others.

An unfavorable development in our work or an unfortunate experience is an indication of a weak point that needs strengthening. It calls for a study of the situation to determine what is the trouble and how to remedy it. It requires constructive effort, and not destructive. With the strengthening of weak places, there will be growth instead of decline.

Enlargement of our medical missionary work does not necessarily mean the increase of institutions. The successful operation of a number of sanitariums will indicate growth, but the dimensions of the work extend outside of these. An institution may serve as a center of influence and light, and can be a mighty force in carrying forward in a practical way our health work; but it is a mistaken idea that a sanitarium has to be erected

in order to do anything in this direction.

Again: because there are not immediate openings in our sanitariums for all our physicians is not a good reason for considering that medical missionary work is on the wane. The capacity for utilizing workers of any class in sanitariums is limited, as it is in other institutions. The consecrated worker may be called of God to work outside of an institution. The "field is the world," not a comparatively few buildings here or there in the world.

No; our health work is not closing. Its pace is one with the rest of the cause. If it has run ahead anywhere, we may expect a little tarrying; if it is lagging, then haste will be necessary; if it has gone out of the way, then we must seek the right path. If we have in any degree lost sight of the true mark, we must get a right vision.

When we say that the health work is to keep pace with other lines, that does not necessarily mean that it must hold equal ground in the number of workers or extent of facilities. No arbitrary standard can hold as to the comparative importance of the various phases of our work and the call they should make on persons to connect with them. If one part of the cause is for a time calling unusually strong for laborers, it does not mean that other lines of work are closing. One branch of the work may present a greater demand for workers than others, while another branch may for a time be in danger of overcrowding the ranks for want of well-defined fields of labor.

Just now considerable emphasis is being given to enlisting suitable young men in evangelical work, perhaps because they are inclined so much in other directions that urging becomes necessary. Our canvassing work is at the present time going forward most rapidly; and, as "nothing succeeds like success," its progress may seem to eclipse other lines of work. We should rejoice at the prosperity attending any branch of work, and that without thought of other lines being any less important than ever or in prospect of closing.

True medical missionary work has its field, and a wide one, too. Many encouraging reports come of its progress and its ever-widening usefulness in its relation to the closing gospel work. We can truly say that it is making advancement in full measure of its real gospel endeavor.

L. A. H.

### Wanted

A COPY of "Christian Temperance and Bible Hygiene" is wanted by one of our leading health workers. Any one having a copy to dispose of will please state condition and price, addressing the Medical Department, General Conference, Takoma Park, D. C.

At the Anhwei general meeting, which was held at Ying Shang Hsien, East China, thirty were baptized, one of whom had formerly been a Taoist priest. In South China one new station has been opened. At Hankow, Hupeh, a new chapel has been completed.

ELDER R. T. NASH reports twenty-seven new Sabbath keepers at Sarasota, Fla. Twelve adults have recently embraced present truth at New Smyrna.

## News and Miscellany

Notes and clippings from the daily and weekly press

—The American girls' candy bill is said to be \$134,000,000.

—The Secretary of State has received the formal note of acceptance on the part of the Italian government to officially participate in the Panama-Pacific International Exposition to be held in San Francisco in 1915.

—Judge Pickney of Chicago, in his testimony before the Curran legislative committee, said that eighty per cent of the delinquent children of Cook County, Illinois, are being saved by the juvenile court. The jurist said that 50,614 cases of delinquent children have been taken care of by his court since its organization in July, 1899.

—The top of Mont Blanc is certainly a fine spot on which to erect a new astronomical observatory. The French Academy of Science has before it plans for such a building, which will be erected on a solid group of rocks, in the center of one of the great glaciers, at an altitude of 14,700 feet. The spot is noted for the purity of its surrounding atmosphere.

—Under the able hands of Mrs. Amelia Fowler, whose work in the preservation of government flags has earned her the title of the most expert needlewoman in the country today, the famous Ft. McHenry flag, the original Star-Spangled Banner, which has been disintegrating at an alarming rate in the old National Museum building, will soon be delicately sewed all over its 1,044 square feet of area, the largest of any battle banner in the world, and put in condition where it will defy the ravages of time indefinitely.

—One of the most interesting, the most compelling personalities in public life continues to be Theodore Roosevelt. He has been on a tour among Latin American states which was more than a traveler's visitation. It was accompanied with enthusiastic demonstrations of public interest wherever he appeared. He rendered, in no unbecoming way or unimportant degree, the services of an "ambassador extraordinary" to peoples who are represented as largely infected with unwarranted and injurious suspicion and prejudice against the United States. In addition to addresses before commercial, political, legislative, and educational bodies, Mr. Roosevelt has won for himself new and added honors as an explorer. For some weeks he was buried in the wilds of Brazil, and with his fellow travelers made discoveries and gathered specimens of multitudinous kinds, which will be of great scientific value. It is reported that the party came to Para, Brazil, with 21,000 specimens of birds and animals. A river discovered was over one thousand miles long, and in point of volume equals our Hudson. It is not navigable. The explorations were accompanied with perils, privations, and hard work. Mr. Roosevelt met with an accident, but he has well-nigh recovered from it. He is now in Europe to attend the wedding of his son Kermit.

—The tomb of Aristomenes, the celebrated Messenian hero of the second Spartan war in the seventh century before Christ, was discovered May 12, at Rhodes, by Italian excavators. Numerous antiquities were found in the sepulcher.

—It is said that there are more newspaper men in Washington than in any other city in the world. It requires more than eight hundred correspondents to give the world the news from the various departments of government activity and to watch changes in policy and program.

—Elaborate preparations are being made in Baltimore, for the celebration next September of the centennial of the "Star-Spangled Banner." It will be exactly 100 years then since Francis Scott Key went through his experience that gave birth to the stirring patriotic anthem.

—It has been officially stated that while the British government may not spend \$500,000 for the usual sort of exhibit at the coming Panama-Pacific Exposition, England will dispatch to San Francisco, via the Panama Canal, the greatest fleet of battle ships ever arrayed in a foreign port except in time of war.

—The Vatican treasury suffered in the fiscal year recently closed. It is related that the fund known as Peter's pence fell off notably. The "most Catholic countries" are not the chief sustainers of this fund. One of these is Austria, which gave but \$12,000. England, where there is said to be great growth of Catholicism, is credited with but \$20,000. The United States, however, gave \$376,000.

—President Wilson, following the joint recommendation of Secretaries Lane and Garrison, has withdrawn four tracts of public land in Alaska for military reservations. The areas withdrawn are prominent points of navigable waters on the Alaskan coast. It is also felt that they have strategic value for the protection of coal fields and railroads. The President has also withdrawn several tracts of land which have natural value for town sites, and will provide suitable localities for settlement along possible railroad routes. These tracts are withdrawn so as to keep them from the control of land speculators, but they will be made available to *bona fide* citizens of these new towns.

—The employment of newspaper advertising in the spread of the gospel is not confined to the nominally Christian lands. A striking and impressive illustration of the benefits of it are found in the account which is given of the work in the province of Oita, Japan, where Rev. Albertus Pieters has used it. Space is bought in the daily papers at advertising rates. In it are published passages of Scripture, reprints of short tracts, and brief, interesting articles on religious subjects, together with discussions on Christian doctrine. An offer to send the Gospels and tracts without charge to any person applying for them is also added. Within a year about 1,000 persons have written for information and literature, the letters coming from every corner of the province, from other provinces, and even from Formosa, Korea, and Manchuria.

— On account of the widespread deception of the public by certain manufacturers who use the legend "Guaranteed under the Food and Drugs Act," pure food guaranties are to be prohibited by the United States. The federal food inspection board passed a recommendation which will become effective May 1, 1915, demanding that guaranties of compliance with the law should be given by manufacturers direct to the dealers and incorporated in the invoice or bill of sale specifying the goods covered. This is done to protect the public. The present use of the legend "Guaranteed under the Food and Drugs Act," on packages misleads the public by giving the impression that the product has been examined and approved by the government.

## Publishing Department

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

### Our Summary

WE hope the readers of the REVIEW are carefully studying from month to month our colporteurs' summary. These figures become very interesting with a little study. It will be noted that our gain for April over April of last year for the whole field is \$12,164.90, while the North American Division has made a gain of \$14,559.11. There has also been a gain in North America of a thousand dollars in the sale of our magazines.

For the first four months of 1914 we have made a gain of \$21,257.76, while the gain for last year, the same period of time, was only \$13,397.41, and the gain in 1912 over 1911 only \$8,856.37. Thus we have made the largest gain for the first four months of 1914 of any period of the same length of time since 1911, when our gain for the same period was \$31,706.58.

It is encouraging to note that every union in the North American Division shows a reasonable gain in April over the same month of last year, with the exception of the Atlantic, Southwestern, Pacific, and Western Canadian, and we have every reason to believe that these unions will soon make a different showing in their reports.

While there has been a slight falling off in the foreign field as a whole, yet some fields show excellent gains, as, for instance, the British and Scandinavian Union Conferences.

It is interesting to note the gains being made by some of the local conferences, as Northern New England, Ohio, Chesapeake, Southern Illinois, Louisiana, Kentucky, Mississippi, South Carolina, South Texas, South Missouri, Minnesota, Northern California, and Upper Columbia.

It is evident from the rapid developments being made in the world that our work will soon be restricted as far as is possible for man to restrict it. Times now are very prosperous compared to what they will be in a few years. Let us throw into our effort all the consecration, tact, and earnestness possible for man to draw from divine sources. Let us work while it is day, for the night cometh when no man can work.

W. W. E.

## Colporteurs' Summary for April, 1914

UNIONS	AGTS.	HRS.	Books		NO. COP.	Periodicals	
			VALUE 1914	VALUE 1913		VALUE 1914	VALUE 1913
ATLANTIC							
Maine	1	40	\$ 22.40	\$ 51.25	2265	\$ 226.50	\$ 91.00
N. New England	3	183	251.95	95.81	714	71.40	29.90
Massachusetts	9	547	451.10	222.00	2810	281.00	425.40
S. New England	7	378	173.00	171.75	760	76.00	103.30
New York	6	439	475.50	949.35	1407	140.70	72.20
W. New York	10	517	215.00	286.60	513	51.30	301.00
Gr. New York	10	516	349.48	538.97	5355	535.50	417.50
Totals	46	2620	1938.43	2315.73	13824	1382.40	1440.30
COLUMBIA							
Ohio	28	3381	2804.35	1040.80	5855	585.50	319.00
West Virginia	5	427	398.25	323.75	225	22.50	5.10
Virginia	7	506	566.20	433.61	1010	101.00	97.70
Chesapeake	11	1205	2203.30	965.95	2985	298.50	44.50
E. Pennsylvania	9	905	895.20	1039.25	2043	204.30	193.50
W. Pennsylvania	8	759	819.18	969.26	890	89.00	211.80
New Jersey	6	543	611.25	332.90	1946	194.60	409.30
Dist. of Columbia	4	306	429.80	1059.15	2089	208.90	165.90
Totals	78	8032	8727.53	6164.67	17043	1704.30	1446.80
LAKE							
E. Michigan	12	1115	697.70	700.25	1743	174.30	260.60
W. Michigan	4	560	393.60	549.90	700	70.00	24.80
N. Michigan	4	440	218.95	226.40	600	60.00	43.90
Wisconsin	6	453	328.05	232.70	1498	149.80	117.40
N. Illinois	4	230	165.18	877.90	4595	459.50	275.50
S. Illinois	13	1943	1898.90	1248.60	416	41.60	71.00
Indiana	14	1567	1288.25	337.95	1924	192.40	85.90
Totals	57	6308	4990.63	4173.70	11476	1147.60	879.10
EASTERN CANADIAN							
Ontario	5	234	512.82	284.18	2091	209.10	526.00
Quebec	..	....	.....	.....	1080	108.00	20.00
Maritime	..	....	.....	.....	2355	235.50	31.00
Newfoundland	..	....	.....	.....	.....	.....	13.50
Totals	5	234	512.82	284.18	5526	552.60	590.50
SOUTHERN							
Louisiana	7	410	429.50	506.50	505	50.50	80.60
Alabama	17	1714	2082.00	462.45	805	80.50	86.00
Kentucky	12	1081	2048.30	483.35	810	81.00	162.50
Mississippi	20	3066	6149.10	2116.65	950	95.00	79.50
Tennessee River	9	986	725.95	670.40	1823	182.30	179.50
Totals	65	7257	11434.85	4239.38	4893	489.30	588.10
SOUTHEASTERN							
Cumberland	14	1650	925.40	1045.40	1011	101.10	93.30
Georgia	11	960	834.60	959.95	1263	126.30	154.50
North Carolina	16	1773	1449.75	1420.80	912	91.20	94.20
South Carolina	16	2135	2651.19	1241.50	600	60.00	213.70
Florida	13	1364	1567.65	375.05	985	98.50	54.60
Totals	70	7882	7428.59	5042.70	4771	477.10	610.30
SOUTHWESTERN							
Arkansas	12	1192	1457.85	1401.35	358	35.80	55.70
Oklahoma	15	1159	1707.85	3713.20	1398	139.80	107.30
W. Texas	5	257	265.70	768.20	.....	.....	2.50
S. Texas	13	1335	2087.50	735.65	505	50.50	92.00
N. Texas	25	2233	4074.25	4768.18	319	31.90	46.10
New Mexico	7	564	845.40	552.60	169	16.90	14.00
Totals	77	6740	10438.55	11939.18	2749	274.90	317.60
CENTRAL							
N. Missouri	5	392	650.90	48.80	1034	103.40	23.80
S. Missouri	9	1033	1736.50	63.00	1730	173.00	22.60
E. Colorado	2	185	158.20	439.45	1960	196.00	88.10
W. Colorado	7	457	470.50	.....	426	42.60	69.50
Nebraska	5	264	219.95	.....	752	75.20	532.00
Wyoming	1	109	138.50	383.50	233	23.30	32.60
E. Kansas	..	....	.....	336.70	292	29.20	133.50
W. Kansas	9	782	507.85	265.50	530	53.00	97.00
Totals	38	3222	3882.40	1536.95	6957	695.70	999.10
NORTHERN							
Iowa	..	....	.....	.....	5490	549.00	207.00
Minnesota	6	601	784.00	110.30	4632	463.20	312.40
North Dakota	3	221	249.85	250.25	187	18.70	21.70
South Dakota	..	....	.....	155.65	2120	212.00	60.00
Totals	9	822	1033.85	516.20	12429	1242.90	601.10



UNIONS	AGTS.	HRS.	Books		NO. COP.	Periodicals	
			VALUE 1914	VALUE 1913		VALUE 1914	VALUE 1913
PACIFIC							
California	3	219	\$ 122.75	\$ 88.70	3340	\$ 334.00	\$ 230.00
N. California	3	434	658.45	329.25	920	92.00	153.20
Cen. California	1	74	216.50	417.45	419	41.90	39.50
S. California	4	228	371.70	430.85	5323	532.30	243.00
Arizona	2	228	326.20	372.55	170	17.00	10.00
Utah	..	....	.....	344.30	25	2.50	29.50
Nevada Mission	..	....	.....	.....	.....	.....	.....
Totals	13	1183	1695.60	1983.10	10197	1019.70	705.20
NORTH PACIFIC							
W. Washington	8	565	666.35	410.20	5234	523.40	502.60
Upper Columbia	5	367	962.60	350.95	2175	217.50	258.20
W. Oregon	3	139	143.75	430.95	2108	210.80	544.50
S. Oregon	..	....	.....	33.25	157	15.70	68.50
E. Oregon	..	....	.....	.....	.....	.....	.....
S. Idaho	3	255	343.75	89.95	1163	116.30	26.00
Montana	..	....	.....	.....	720	72.00	143.00
Totals	19	1326	2116.45	1315.30	11557	1155.70	1542.80
WEST CANADIAN							
Alberta	1	139	179.50	170.00	878	87.80	149.50
Manitoba	..	....	.....	139.00	1260	126.00	80.00
British Columbia	..	....	.....	.....	2152	215.20	140.00
Saskatchewan	..	....	.....	.....	1055	105.50	129.00
Totals	1	139	179.50	309.00	5345	534.50	498.50
Subscription lists					43647	4364.70	3723.70
Foreign and miscellaneous					11613	1161.30	1265.10
FOREIGN UNION CONFERENCES AND MISSIONS							
British	47	4161	1903.48	1264.35	161868	3284.57	6580.94
Australasian	56	3000	5242.37	8325.93	....	1830.50	1914.42
South African	9	522	530.58	1171.33	....	.....	53.26
Indian	31	4249	705.00	609.84	....	.....	.....
Scandinavian	84	11575	5707.80	3261.37	6406	333.20	245.59
E. German	95	9617	2817.77	5340.22	64958	1680.28	7409.65
W. German	117	10787	3299.36		97602	2480.14	
Danube	45	3774	1096.81	844.00	3015	.....	40.77
Cen. European	103	11425	3610.62	3297.40	23579	834.79	601.24
Russian	..	....	.....	1088.12	....	.....	20.13
Siberian	..	....	.....	122.25	.....	.....	.....
Latin	12	1614	1002.69	1012.37	8995	285.04	117.41
Mexican	..	....	.....	.....	.....	.....	187.28
Porto Rico	4	....	460.70	326.05	....	186.10	383.24
Cuba	7	516	1284.75	1163.87	745	67.60	22.65
W. Caribbean	5	....	1061.37	.....	2608	221.52	.....
E. Caribbean	..	....	.....	.....	.....	.....	.....
Levant	7	201	37.96	96.14	....	.....	.....
Korean	..	....	24.82	30.75	5310	132.75	80.00
South American	18	1756	2297.97	4661.78	....	341.22	107.52
Japan	1	107	.....	7.09	54	8.60	31.82
Brazil	..	....	.....	1077.50	.....	.....	.....
Philippine Islands	..	....	222.10	.....	.....	.....	.....
Totals, foreign	641	63304	31306.15	33700.36	375140	11686.31	17795.92
Totals, N. Am.	478	45765	54379.20	39820.09	162027	16202.70	15208.20
Grand totals	1119	109069	\$85685.35	\$73520.45	537167	\$27889.01	\$33004.12

Comparative Book Summary

	1909	1910	1911	1912	1913	1914
Jan. ....	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52
Feb. ....	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45
March ..	52,703.85	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31
April ...	55,109.54	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35
May ....	82,971.94	86,333.58	81,923.78	94,166.15	101,640.01	.....
June ...	124,412.34	112,606.05	135,888.76	137,838.38	139,217.06	.....
July ....	95,445.21	103,919.12	127,256.86	156,166.90	140,576.74	.....
Aug. ...	71,652.97	91,145.11	91,810.46	103,165.69	111,660.64	.....
Sept. ...	55,625.41	66,523.65	86,001.72	67,551.70	73,732.12	.....
Oct. ....	52,669.93	62,461.13	81,367.89	70,219.07	84,013.90	.....
Nov. ...	49,964.99	58,211.68	67,600.00	77,424.87	73,949.68	.....
Dec. ....	45,759.73	54,663.93	58,386.24	57,291.91	59,739.92	.....
Totals	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	\$1,051,766.94	.....

Comparative Summary of American Periodicals

	1911	1912	1913	1914	1911	1912	1913	1914
Jan.*	122202	121666	177080	152971	Aug.	215773	183119	153849
Feb.	99234	144257	201659	242627	Sept.	135179	173077	127017
March	244003	207529	166499	224757	Oct.	164537	587830	126562
April	192757	180498	152088	162027	Nov.	110326	108755	100351
May	141204	162220	166465	.....	Dec.	98541	111199	99504
June	145025	163120	156550	.....				
July	197582	191937	176772	.....				
Totals	1866363	2344207	1804396	.....				

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

Comparative Summary for Foreign Periodicals

JANUARY, 1913, 402,908 copies, value \$10,301.63; 1914, 485,968 copies, value \$19,795.36.  
February, 1913, 394,257 copies, value \$12,342.06; 1914, 372,235 copies, value \$10,739.70.  
March, 1913, 395,933 copies, value \$12,987.49; 1914, 381,017 copies, value \$11,168.35.  
April, 1913, 630,998 copies, value \$17,795.92; 1914, 375,140 copies, value \$11,686.31.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION

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

CENTRAL UNION

Wyoming, Edgemont, S. Dak. .... June 11-21

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  
Virginia, Lynchburg ..... Aug. 27 to Sept. 6  
Chesapeake ..... Sept. 24 to Oct. 1  
West Virginia, Parkersburg ..... Oct. 1-11

EASTERN CANADIAN UNION

Quebec, South Stukely ..... June 16-23  
Ontario, Oshawa ..... June 25 to July 5

LAKE UNION

North Michigan, Gladstone ..... June 5-14  
East Michigan, Orion ..... June 11-21  
Wisconsin, Wausau ..... June 18-28  
Southern Illinois, Altamont, Aug. 27 to Sept. 6

NORTHERN UNION

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

PACIFIC UNION

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

SOUTHERN UNION

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

SOUTHWESTERN UNION

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

WESTERN CANADIAN UNION

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

### Address Wanted

I DESIRE to learn the whereabouts of my son, Ralph J. Woolsey, last heard from at Paris, Ill., in June, 1913. Address W. M. Woolsey, R. F. D. 11, Greeneville, Tenn.

### Publications Wanted

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

Karl F. Ambs, 301 Portage St., Kalamazoo, Mich. Continuous supply.

Mrs. L. Symons, R. F. D. 1, Sterling, Mich. *Signs*, weekly or monthly.

Mrs. Z. S. Arey, Alvin, Tex. *Life and Health, Liberty, and Little Friend*.

Mrs. A. Brosi, 1210 Travis St., Houston, Tex. Especially *Signs*, weekly and monthly.

Pearl Marr, Medicine Lodge, Kans. Continuous supply.

Mrs. Birdie Conway, 767 Kinau St., Honolulu, H. I. *Instructor*, and *Signs*, weekly and monthly.

Eva Sake, Middletown, N. Y.

### Requests for Prayer

AN anxious father and mother in Ohio desire prayers for their daughter, who must undergo a severe operation.

A New Jersey sister asks prayer that her husband may be delivered from the liquor and the tobacco habit, and learn to truly love the Lord.

A friend in Washington who believes this truth desires our earnest prayers that the way may be opened for him to keep the Sabbath.

An afflicted sister, writing from Oklahoma, asks prayer for the healing of herself and child; also that her husband may return to his home, and give up the use of tobacco and strong drink.

A sister in Colorado desires healing from bronchial trouble and eczema.

A sister in Arkansas desires strength for special and heavy responsibilities, also prayers for her daughter.

### 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*.

### Western New York Conference Association

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

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

### Western New York Conference

THE eighth annual session of the Western New York Conference will be held on the camp ground at Salamanca, N. Y., during the camp meeting, which convenes June 18-28, 1914. The first meeting will be at 9 A. M., June 19. We hope there will be a full attendance of the delegates at this meeting, and that they will be present at the opening session. At this time the officers of the conference will be elected for the ensuing year, and such other business transacted as may properly come before the conference.

H. W. CARR, *President*;  
Mrs. H. W. CARR, *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*.

### 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*.

### 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.

J. P. GAEDR, *President*;  
H. K. HACKMAN, *Secretary*.

### 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*.

### 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*.

### Tennessee River Conference

THE twenty-seventh annual session of the Tennessee River Conference of Seventh-day Adventists will be held in connection with the camp meeting at Jackson, Tenn., July 10-20, 1914, for the election of officers for the ensuing year, and for the transaction of other conference business. The first business meeting of the session will be held at 9 A. M., Sunday, July 12. Each church is entitled to one delegate without regard to members, and to one additional delegate for each ten members. The churches should elect their delegates at once.

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

### Tennessee River Conference Association

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

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

### Stirring July Topics

THE *Signs Magazine* for July presents some very timely matter. The articles list as follows:—

Elder Spicer tells of the providential agencies now at work for quickly closing the gospel message in this generation, and what it all means. A stirring article.

Elder Porter writes on the kingdom of God, its spirit of kindness; evidences of God's fatherhood; the character of its Creator revealed in nature; Christ as the example of perfect manhood.

Elder Evans, on the world-wide gospel message. The purposes of the telegraph, telephone, railroad, steamship, newspapers, books, and various means of communication and transportation. A genuine *Signs of the Times* article.

Elder Corliss pictures the great final battle—the war that closes the world's history; why restrained, and when it will come. An important subject well covered.

Brother Bowen presents God's eternal purpose in Christ. The great contest over man's soul. Who is the real Saviour of the world? Who is the mediator? Is there a rival? You ought to read it.

Elder M. C. Wilcox covers the subject of "Drugs and Drug Traffic; Its Increase and Effect on the Nation." A timely article.

Brother Price continues his intensely interesting evolution studies—this time its literary aspect. Clumsy, stupid, and blasphemous, poetic and prose selections contrasted with the treasures of wisdom and knowledge in the Sacred Word. Read it.

Elder Covert presents the subject "Putting On Immortality," answering the questions, Who shall have it? When will it be given? What is the change that takes place?

The editor again writes on the ever-changing, ever-ominous, and ever-vital Eastern Question. Prospects of another uprising. Index fingers are pointing.

Five to forty copies, 5 cents each.  
Fifty or more copies, four cents each.

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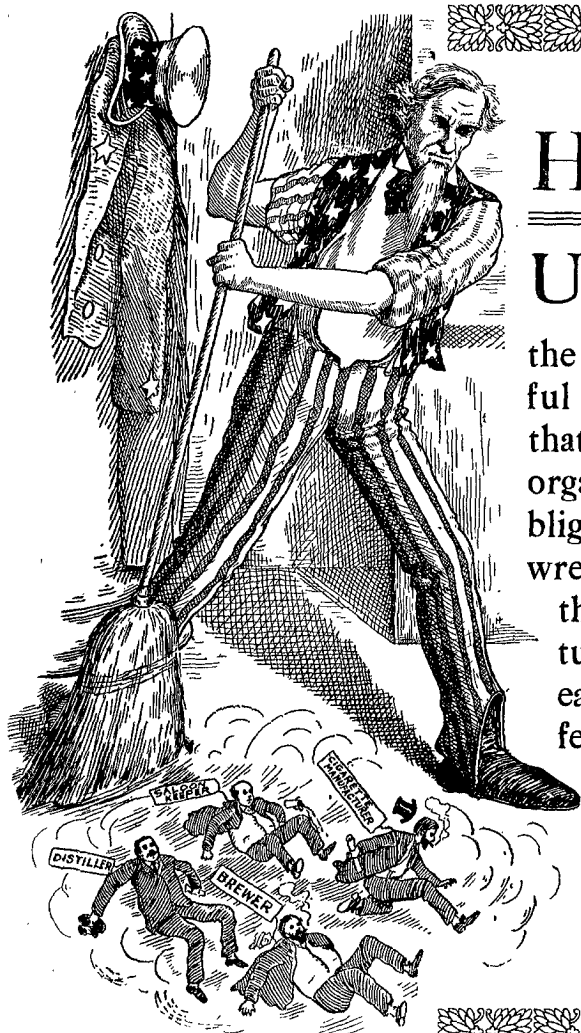
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## THE COMING House-Cleaning Day

UNCLE SAM is honest, and one of these days he will fully awake to the fact that the liquor business is one of the most powerful and influential organizations of the world; that it does more damage than any other one organization in the world; that it casts its blight over otherwise happy homes; that it wrecks, and ruins, and annihilates; that it is the enemy of good politics; that it is a disturber of the common peace --- is hell on earth to the multitude. When Uncle Sam feels, or sees, the situation, he will begin to "clean house" with a vengeance.

The purpose of the Temperance In-  
structor is to get Uncle Sam busy on  
the job.

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	Price Per Pkg.	No. In Pkg.
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What the Sabbath Involves	.25	50

REVIEW AND HERALD PUBLISHING ASSOCIATION, Washington, D. C.

Order of Your Tract Society



WASHINGTON, D. C., JUNE 11, 1914

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PROF. G. W. CAVINESS left Washington last week for the Southwest, to oversee the assigning of work to our missionaries temporarily shut out of Mexico. He plans to spend a few days at some of the Western camp meetings while en route to El Paso, on the Mexican border.

THE next occasion for special gifts for missions is the Midsummer Offering, which comes, according to the regular appointment, the first Sabbath in July. Thus this year on July 4 our people will be invited to give for the missionary cause in other lands. A special program for the day is being prepared by the General Conference, and will be sent to church elders and conference laborers.

THIS week two new recruits for India are sailing from New York, accompanying Elder and Mrs. James. They are Brother Ernest E. and Mrs. Morrow, of Southern California. That conference releases them from evangelistic work in order that they may respond to the calls for help among the Tamil and Telegu and other peoples in South India. We rejoice that the India Mission is to receive these additional workers.

THIS week Elder J. S. and Mrs. James are sailing from New York on their return to South India, having spent most of the time since the General Conference in California, where they have arranged to leave their two boys to attend school at the Pacific Union College when their preparatory work is completed. These workers return after their furlough, refreshed and strengthened for the years of service which we trust lie before them among the millions of South India.

FRIDAY, May 29, witnessed one of the greatest ocean disasters in history, with the exception, perhaps, of the sinking of the "Titanic." The Canadian Pacific liner "Empress of Ireland" was rammed by the coal ship "Storstad" of Norway, and sank in fourteen minutes. The "Empress" carried 1,367 passengers and crew. Of these, 964 were drowned. Two ships responded to the wireless signal of distress, and as a result of their efforts, together with the work done by the crew of the "Storstad," several hundred were saved. A board of inquiry is trying to fix the responsibility for the collision. This is only one of the many disasters of this character which are increasing from year to year.

THE closing exercises of the Foreign Mission Seminary were held in the Takoma Park church, Sunday evening, May 24. A class of eight was graduated — two from the Biblical course, three from the academic, and three from the nurses' postgraduate course. Prof. M. E. Kern gave the graduating address, in which the principles of true Christian education were ably set forth. These exercises mark the close of the Foreign Mission Seminary as an institution by this name. The next school year will witness the opening of the Washington Missionary College. This will not only do the work which has been done by the Foreign Mission Seminary, but will also do full college work. Professor Kern will devote his energies from this time forth to the Missionary Volunteer Department, of which he is the secretary. He has borne a double burden during the last two or three years in connection with the work of his department and the work of the school. A splendid work has been done in the preparation given young men and women for a part in this closing work.

## The King's Business

FOR many years we have seen and recorded scattered evidences of the fact that the forces of oppression which are finally to pit themselves against the keepers of God's law were really being gathered under definite leadership, and that a program was being mapped out for their operation. Today we see these evidences on every hand, the leadership more marked, the program more definite, and the numbers of these forces increased by the millions.

The national government has, through divine providence, refused hitherto to yield to the clamorings and insistent demands of these elements for religious legislation. Now, however, the organizations demanding these laws have become so numerous, counting their adherents by the millions, and threatening to use their political power against legislators who refuse to pass the laws they demand, that Congressmen are beginning to feel that their political lives hang upon their attitude toward these demands for religious legislation. We have entered upon what is really a new phase of the situation. Religion, in the name of the Federal Council of the Churches, in the name of individual denominations, in the name of W. C. T. U.'s, Y. W. C. T. U.'s, Y. M. C. A.'s, Y. W. C. A.'s, the Christian Endeavor Societies, and other like organizations, the National

Reform Association, the International Reform Bureau, and the Lord's Day Alliance, is bringing the strongest possible pressure to bear upon legislators in the effort to secure the religious legislation they demand. How long will legislators hold out against the demands of organized religion, when they feel that their political future is at stake?

Not all Christians are in that movement. Very few of those who are realize what the movement means, and none of them believe that the result will be what the Word of God plainly tells us that it will be. In view of this fact, what is our duty as individual Seventh-day Adventists? We ought to put religious liberty literature into the hands of every professed Christian in the country. Have you told your next-door neighbors what these things mean? Have you given them a copy of the current issue of the magazine *Liberty*? In that issue the warning against the demands and against the course of these organizations is faithfully given. It is one of the most important numbers of that journal that has ever been issued. The truth in reference to these matters is so plainly and forcefully told therein that he who reads that number can never say he has not been warned. Send for a supply of the current number of *Liberty* to distribute among your friends and neighbors. This is the King's business, and the King's business demands haste. On page 2 of this number of the REVIEW will be found prices and terms, and a cut of the front and the back cover of the journal. Specify the Pilgrim Fathers number.

C. M. S.

## Printers Working Double Shift

THESE are busy days at the Review and Herald Office. Our employees, while not enjoying the privilege of distributing very much literature from house to house, are nevertheless working most earnestly to turn out promptly and efficiently what is called for by the workers in the field. For several months it has been necessary to employ a double shift in our pressroom. Four of the cylinder presses are running daily from 5:30 A. M. to 10:30 P. M. The work in the pressroom is now equal to nine cylinder presses working eight hours a day. All these presses are turning out our own literature only.

All departments of the work are prospering, but the demand for magazines is especially heavy. We have already sold 325,000 copies of the *Temperance Instructor*, 60,000 copies more than were sold all last year. This number meets with special favor, and promises a great sale before the year's work is done.

During the past six months we have sold 238,000 copies of the *Protestant Magazine*, or 36,000 copies more than were sold all last year. Sixteen carloads of paper, a total of 304 tons, have been used during the past nine months, and five carloads, about 88 tons, have been ordered for delivery before August 1. This does not include the many tons of paper ordered in less than carload lots. All are working together to the utmost of their ability to supply the needs of a rapidly growing work, and daily, in our office departments, we remember in our prayers the workers in the field.

E. R. PALMER, Manager.