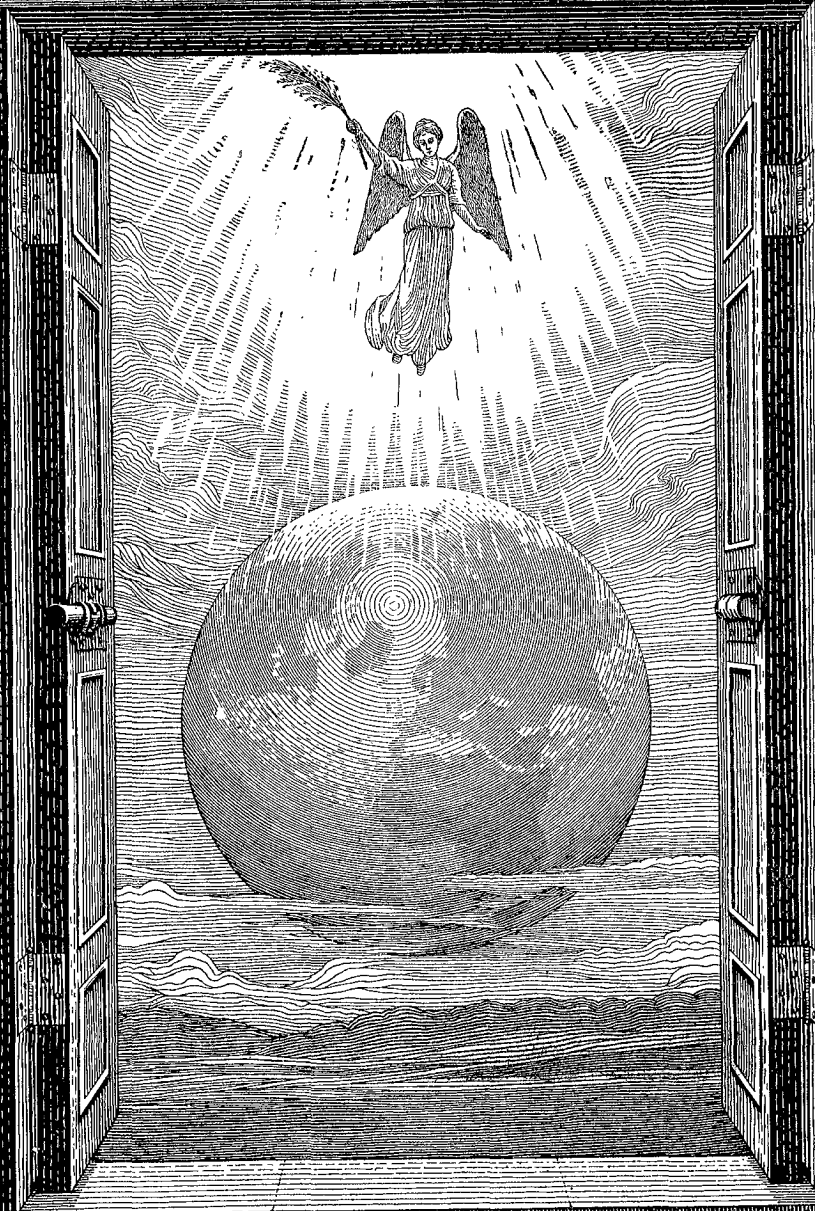


THE ADVENT SABBATH  
**REVIEW AND HERALD**

THE  
EVERLASTING GOSPEL



OPEN DOORS TO  
ALL THE WORLD

## Questions and Answers

In this department there will be considered from time to time helpful and practical questions relating to the various phases of this message, church government, Christian doctrine, duty, experience, etc. The editors reserve the right to consider only those questions which in their judgment will prove of benefit to the readers of the REVIEW. All questions should be addressed to the editor.

### 1. What is the evidence that we are children of God?

The evidences of divine acceptance are several fold: (1) The gift of Jesus Christ as our Saviour from sin, and the promise of God to receive all who come in his name (John 3:16); (2) the acceptance on our part of this divine provision, by confessing and forsaking sin and conforming our lives to the divine standard (1 John 5:9-11; 3:19-22); (3) faith, which takes God at his word, and says, on the strength of that word, that our sins are forgiven, and that we are accepted in the Beloved (1 John 5:13; Gal. 3:26); (4) the witness of God's Spirit with our spirit that we are the children of God (Gal. 4:6; Rom. 8:16).

### 2. In what way should we seek to correct sin in our brother?

The Word of God lays down specific directions as to how we should proceed. Read Matt. 18:15-17. Note specifically: 1. We are to go to our brother and tell him his fault, between us and him alone; and we are to go in the spirit of love and reconciliation, recognizing our own weakness. Gal. 6:1. 2. If this visit is ineffectual, we are then to take with us two or three other brethren, endeavoring by our united intercession and prayers to win the offender from the error of his ways. 3. Failing in this second effort, it is proper then to seek the intercession of the church—not for his condemnation, but for his reclamation. The true object of missionary labor with an erring brother is not for discipline, but to reclaim him. If this could ever be borne in mind, it would often save the employment of sterner disciplinary measures. When, however, every effort has been made to reclaim the one who has apostatized, the church should declare its disapproval of the course he is pursuing. Withdrawing church fellowship from one who has departed from Christ is not, as some have contended, casting him out. He has withdrawn himself. The church only declares the fact of that separation. But after this separation has been effected, the members of the church still, with earnest prayers and kindly and appropriate ministry, should seek to win the erring one back to the fold. This ministry should be of a nature that will not strengthen the brother in his error, but will lead him to see that while his brethren have no fellowship with his sin, they still love him and desire the salvation of his soul.

### 3. Is vegetarianism taught in the Scriptures?

In principle, and as related to God's original and eternal plan, yes. Specifically, and as related to local conditions, no. Before man sinned, animal food formed no part of his dietary. "Every herb bearing seed, . . . and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Later, after the entrance of sin, God permitted the use of flesh foods. Gen. 9:1-4. But his original purpose remained unchanged, for in his provision for the

children of Israel in leading them out of Egypt into the land of Canaan he rained bread from heaven. Exodus 16. Animal food was permitted the Israelites in the desert only as a result of their repining and murmuring. Numbers 11. Later in their history, as a part of the law designed to safeguard their health, the Lord made a distinction between clean and unclean beasts, giving them permission to partake of those that were denominated clean. Leviticus 11. We must conclude that this distinction between clean and unclean beasts was not an arbitrary one, but was based on physiological reasons. And we believe that those same physiological reasons which led the Lord to prohibit the use of many animals in the old dispensation, would in this age of the world's history, when the effects of the curse are resting heavily upon man and beast, preclude the use of flesh foods altogether. And this is recommended today by many eminent physicians. That man can live generously and well, maintaining vigor of mind and body, upon a vegetable dietary, is being demonstrated in hundreds of cases at the present time. Danger from the use of flesh foods is greatly on the increase. There is no question but that many maladies which afflict the human family are directly attributable to the excessive use of animal products. We believe that as God is preparing a people for entrance into the heavenly Canaan, it would be better for them to conform their dietary to his original plan. To Seventh-day Adventists, special instruction has been given relative to the subject of diet and correlated health questions. This instruction should be studied and applied to individual conditions and necessities.

### 4. A good sister writes us deploring the coldness and indifference which exist in the church, and questioning if, after all, this movement is in God's order.

We should never shut our eyes to unfortunate conditions which may exist in the church. It is only by recognizing them that, through God's grace, we can exert an influence to correct them. We must remember, however, that the church of God in the earth has never been without sin. In the history of Israel of old, when God was leading by the pillar of cloud by day and the pillar of fire by night, there were grievous sinners in Israel. Korah, Dathan, and Abiram—mighty men—and two hundred and fifty princes of renown arose in rebellion against God and his work. Aaron was drawn off into apostasy; and even Moses, God's special representative, fell into sin and failed of meeting the perfect standard. But God was leading his people just the same; and in the midst of the turmoil and strife, he was developing character which will stand through all eternity. The children of God today have many errors and make mistakes; yet if we will but open our eyes, we can see as manifest leadings of God as were seen in the midst of Israel of old. God has been drawing very near to his people during the last few months. Scores have re-

ceived a new baptism of his Holy Spirit. The blessing is for all. We do not hear much in the Word about a Spirit-filled church, but we do hear much about Spirit-filled individuals. It is to our own individual relationship rather than to the church relationship that we should look. We must consider the individual factors rather than the collective units. The work of salvation is a personal work; and as the people of God individually seek to draw near to him, he will respond to their desires and bestow his blessings upon them individually in proportion to their faith. As a rule, in God's work we find largely what we look for. We can find in this movement, as in every movement, coldness, indifference, insincerity, in the lives of many, but in the lives of others we can find loyalty, faithfulness, and consecration to God. It is for us to gather strength from others' weakness, warmth from their coldness, zeal from their indifference, loyalty from their treason, and to make sure that God is leading us as individuals, and thus preparing us to become life savers to those around us less fortunate than ourselves.

### 5. How can you harmonize the promise of Christ to the thief on the cross to be with him in paradise, with your view of the unconscious state of the dead?

The request of the thief was that he might be remembered when Christ should come into his kingdom. Christ had repeatedly declared that he would not enter upon his kingdom until his second advent, or the end of the world (Matt. 25:31), and that at that time his children should receive their reward (Matt. 25:34, and other scriptures). The thief evidently had understood something of the nature of the kingdom, and requested the Lord to remember him at this time. The request was a strange one under the circumstances. Christ had apparently been rejected of all men. His disciples had forsaken him and fled, and he hung upon the cross as a common criminal. But the childlike faith of the penitent pierced the gloom and recognized the Saviour even in his humiliation. And from a human standpoint, the declaration of the Master was unusual.

Under the circumstances his promise appeared of but little worth. But in that day of apparent defeat, he still claimed relationship with Deity, and his promise to the thief is: Thy request shall be granted, thou shalt be with me in paradise. The transposition of the comma after the word day makes clear the meaning of the Saviour. And in this change no violence is done the sacred record, for punctuation is of comparatively recent origin, and was used to express the sense of the text in harmony with the original, and, sometimes it is to be feared, the theological, views of the translators. It is quite probable that the thief did not die on the day of the crucifixion. Frequently Roman criminals hung on the cross for days before death relieved their sufferings, and evidently it was to prevent the escape of these strong, hearty men that their legs were broken when they were taken down from the cross. How long they continued to live we cannot say. It is also clearly evident that Christ did not ascend to paradise, the dwelling place of the Father, on the day of the crucifixion. When he arose from the dead two days afterward, he said to

(Concluded on page 19)

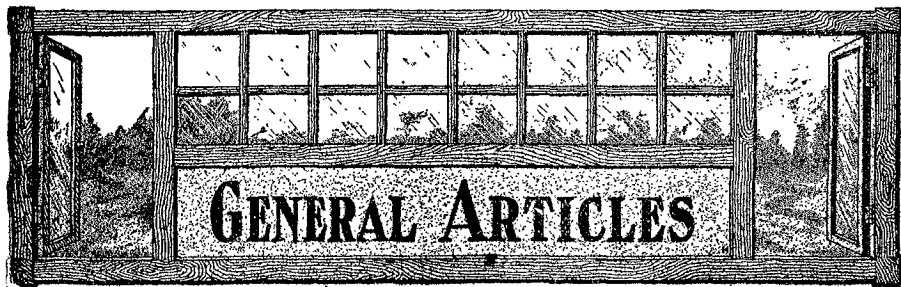
# The Advent HOLY BIBLE **REVIEW** **AND Sabbath** **HERALD**

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

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TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JUNE 25, 1914

No. 26



## Alien Earth

H. I. MORSE-FARNUM

LIKE chaff and grain, like snow and stain,

Now good and evil dwell;  
 But stars of night, a chorus bright,  
 In demonstration tell  
 Of land beyond, where, blessed bond  
 Of brotherhood and peace!  
 The sons of Light will reunite,  
 And controversy cease.

As Jesus bowed to wear a shroud,  
 And thus he conquered death,  
 This alien clime is not the time  
 Of triumph, but by faith.  
 The conflict grows anear the close  
 Of dark usurper's sway;  
 From sin's long night, in rosy light  
 Peereth the long-lost day.

## The Problem of Leadership \*

Our Work

M. E. KERN

THE magnitude and comprehensive character of the advent message is a subject often mentioned among us. In referring to our work, we speak in *large* terms, but, after all, I sometimes wonder if we *think* in large terms.

We are a people from the middle class, called of God to do a great work. Few of us have been connected with big businesses or great enterprises. It is really not an easy matter for us to comprehend the immensity of a world-wide work, a message to be carried to "every nation, kindred, tongue, and people." To repeat such phrases is one thing; to comprehend their significance is another.

To illustrate my meaning by referring to a recent development in our work: The message came to us to work the cities of America, and we caught up the slogan, "Work the cities;" and we now talk about our "city work," sometimes in

a way which indicates that we think we are well on the road to the accomplishment of this task. And we are rather shocked and somewhat stunned when we read a statement like this: "If a Moody could preach to ten thousand different persons every night in the year, it would take eight years for him to reach with one message of the gospel the population of our American cities, and at the end of that time these cities would have doubled or trebled their population."

Yet we have not only the cities of America, but the 850,000,000 of Asia, the 400,000,000 of Europe, the 150,000,000 of Africa, the 60,000,000 of Latin America, and the 50,000,000 of Oceania to whom we are to carry the blessed message of a soon-coming Saviour. When we stop to think that God has chosen to do this work through human instrumentalities, and that to follow Christ's leadership means to follow him to all parts of the earth and to all races of men, well may we ask, "Who is sufficient for these things?"

As we lift up our eyes on the field, we see that the harvest is white, and that God has marvelously flung open the doors into all the nations. As we look over the church at home, we see that a great change of attitude toward this world problem has taken place in the last decade. This call of the world appeals to our hearts. And the way we have spread out over the face of the earth in response to the call is marvelous to other church leaders, and sometimes almost a source of alarm to ourselves. Doubtless other religious leaders look upon our great missionary activity as the effervescence of a new and dogmatic denomination, which will subside sooner or later, while the great popular denominations, with their ideas of federation and the ushering in of the kingdom of God on earth, will march on to victory.

The church also in the last decade has considered anew and finally settled the question of denominational organization,

without which our work could never be accomplished, but through which alone—let it be remembered—we are still powerless.

### Need of Leaders

The world is open to the advent message, we have accepted our commission, our outposts are planted, and we have a willing people who will give of their children and their means. What is especially needed now is deeper consecration and greater efficiency in all our work. And one of our great problems of efficiency, as I view it, is the problem of leadership. It is on this problem that I wish to contribute a few thoughts on this occasion.

We are not especially in need today of new missionary motives, and we are not suffering for want of proper plans and methods, but we do need, as never before, a strong missionary leadership. In the days that are now, and in the days to come, the success of our work hinges and will hinge very largely on whether we have strong, hard-working, self-sacrificing leaders, who "know what Israel ought to do," and how to lead others in doing it.

Some one has humorously divided mankind into four classes, the molders, the holders, the folders, and the scolders. That there is a bit of truth in the classification we recognize at once. Perhaps under a reign of righteousness all would be equally qualified to lead, but such is not the case here. If it were the case, organization would still require leadership.

Why is it that with the same facilities, the same people, and the same motives, one enterprise fails and another succeeds? In the difference in leadership we find the answer.

The Directory in France in 1796 proposed to move against Austria. Jordan, with a large and finely equipped army, was sent straight into the enemy's territory; while Napoleon Bonaparte, because of the jealousy felt toward the young Corsican, was sent with a small and poorly equipped army to cross the Alps and harass the Austrian forces in Italy. The world knows the result. Jordan was ignominiously defeated, while Napoleon accomplished his mission, recrossed the Alps, defeated the Austrians, and wrested from the hated Hapsburg ruler the treaty of Campo-Formio. A leader had arisen in France destined to change the map of Europe.

\* Graduating address at commencement exercises of the Foreign Mission Seminary, May 24, 1914.

Leaders are needed in the work of God. If in the great moral crisis of the antediluvian world, God needed a leader and preacher of righteousness; if in the days of apostasy after the flood God needed a man of faith and courage to found and fix the ideals of a nation; if Moses and Aaron were needed to lead Israel out of Egyptian bondage, and Ezra, Nehemiah, and Zerubbabel to re-establish them after the captivity; if John the Baptist was needed as a herald of Christ's first advent; if Paul was needed in the great conflict between Judaism and Christianity, and to lead the church of Christ in its world-wide mission; if Wyclif, Huss, Luther, Zwingli, Calvin, Knox, Wesley, and William Miller were needed; if a Colonel Goethals was needed to build the Panama Canal; if a John R. Mott is needed to lead the forces of college Christian manhood,—surely God no less has need of leaders in his work today as we approach the crisis of the ages, when a complete gospel is to be given to the entire world in a single generation, and a spiritual reformation is to take place which will gather from all nations a people who will stand without fault before him at that day.

And let it be said that the thought of having any part or responsibility in such a work at such a time ought to calm the spirit to the most serious reflection, and drive us to the most thorough mental and spiritual preparation possible.

#### Kind of Leaders Needed

If there ever was a time when strong men were needed, it is now. Well may we cry out, in the words of Holland:—

“God give us men! A time like this demands  
Strong minds, great hearts, true faith,  
and ready hands;  
Men whom the lust of office does not  
kill;  
Men whom the spoils of office cannot  
buy;  
Men who possess opinions and a will;  
Men who have honor, men who will not  
lie; . . .  
Tall men, sun-crowned, who live above  
the fog  
In public duty and in private thinking.  
God give us men!”

The kind of men needed for Christian leadership is determined by the character of the divine Master and his sacred work. “Small employers,” says Bishop McDowell, “can take small employees. Little institutions can get along with little men. Empires must have emperors, kingdoms must have kings. Kings are ‘men who can.’” But “woe to thee, O land,” says the Hebrew prophet, “when thy king is a child!” And woe to thee, O church, when thy leadership is impotent, injudicious, and unsteady!

It is not a question whether the work of God offers big enough tasks for virile young men, as some who see no vision foolishly imagine; it is a question how to find men broad enough and big enough for this Christian leadership. Peter and Andrew, and James and John were catching fish on the Sea of Galilee for a few

pence a day, and Jesus called them to catch men on the sea of humanity, with eternal life for their wages.

A missionary in China writes: “The greatest need of the missionary body in China today, next to Christian character, is for great leaders, with the power of grasping the fact that they are facing a large and rapidly changing problem.” And the call is the same from every field, whether at home or abroad. President Roosevelt, in writing to John R. Mott regarding the Christian ministry, said:—

“Small, narrow, one-sided men, no matter how earnest, cannot supply leadership for the moral and religious forces which alone can redeem nations. They can do good in their own way; but in addition to them, and especially for this particular work, the strongest men are needed,—men of marked personality who to tenderness add force and grasp, who show capacity for friendship, and who to a fine character unite an intense moral and spiritual enthusiasm.

“Every great city calls with insistent longing for leaders able and willing to suffer and fight, to show fortitude and daring, to grapple with iron will and undaunted front the terrible evils that grow up where men are crowded together, where life is led under a constant and feverish strain, where great wealth and biting poverty jostle one another.”

Do you, young man, young woman, aspire to do great things? Nurture that desire. Pray that you *may* do great things, not for self, but for the glory of God. Pray that through humility and self-sacrifice you may do a work that God counts great, though the world counts it small. There is no small work except that done by a small man. One has truly said that “the greatest man that ever sailed the Mediterranean Sea was not Pericles, nor Alexander, nor Hannibal, nor Cæsar, but *Paul*. His shadow lies upon Europe as does that of no other man in its history. When Europe began to renew her life in the sixteenth century, it was a Christian preacher who led the way. Our freedom began, not with any scientist, philosopher, man of letters, or man of affairs; it began with Martin Luther.”

What are, then, specifically the qualities of a good leader in the work of the advent message?

1. Physically: Good health. “The first requisite of success is to be a good animal,” some one has said.

2. Mentally: (a) Thoroughness, and the capacity for hard mental effort. The cause of God has suffered much from superficiality. Some men never get a mental grasp of their field or their work; (b) logic, the ability to reach right conclusions, to reason from the known to the unknown. Professor James has defined the uneducated person as “one who is nonplused by all but the most habitual situations.” On the other hand, he who “is able practically to extricate himself by means of the examples with which his memory is stored, and of the abstract conceptions which he has acquired, from circumstances in which he never was

placed before,” is educated, whether he got that ability in school or not. And one who cannot thus meet a new situation is uneducated, though he may have the most high-sounding titles; (c) decision. The man who continually halts between two opinions, who is uncertain of his own line of activity, cannot lead; (d) courage, the ability to take a hard proposition and carry it through. The leader who is afraid is half beaten; (e) adaptability. A leader must be keen enough to see essentials, and broad enough to adapt himself to different customs, circumstances, and conditions. He must know that there is often more than one good way of doing a thing.

3. Spiritually: (a) Faith in the message,—an unwavering faith in the advent message,—and an undying conviction that it must go to the world without delay; (b) absolute loyalty to principle, the love of right above everything else; (c) the spirit of sacrifice, the lack of concern for oneself as compared with his purpose. “Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple;” (d) calmness, the ability to be calm under criticism and unmoved under flattery. To be a leader means to understand the path better than those who follow. It is not strange that those who follow should misjudge the leader at times, because they cannot see all that he sees; (e) intensity, to be touched with the feelings of sorrowing humanity and always to be filled with an intense passion for lost souls; (f) humility—except we become as little children we cannot enter the kingdom of Christian leadership.

#### How to Secure Good Leaders

So much for the demand for the qualifications of leaders in the work of the advent message. How shall they be secured? How shall we provide for a constant supply of efficient leaders? Perhaps I am expected to say in answer to this question that we should select our brightest young people and give them the benefit of the most thorough intellectual training possible. The school has, I believe, a very important part to act in this matter, but the solution of the problem begins back of the schools, and demands something of the schools far different from the ordinary intellectual culture.

First of all, I wish to call your attention to a thought expressed by Woodrow Wilson concerning the ministry:—

“When I hear some of the things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think that they are talking of another profession. Their motive is to *do* something, when it should be to *be* something. You do not have to *be* anything in particular to be a lawyer. I have been a lawyer, and I know. You do not have to *be* anything in particular, except a kind-hearted man, perhaps, to be a physician; you do not have to *be* anything nor to undergo any strong spiritual change to be a merchant. The only profession which consists in



being something is the ministry of our Lord and Saviour — and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else.”

It would be well for us always to keep this in mind, that to become workers for God is not merely to do something, nor yet to learn something. It is to be something. It is to be transformed by his power.

1. *A deeper consecration of the whole church.* My first suggestion as to a plan of securing an efficient leadership is the need of a deeper consecration on the part of the whole church. The home and the local church constitute the solid foundation on which all true progress in the work of God must rest. The vital interest there is the matrix from which genuine Christian leadership is born. We need to repent of our lukewarmness, shake off the lethargy that binds us, and show to our young people by our actions as well as our words that our relation to God and his Son Jesus Christ is the most sacred and vital relationship of our lives; that the coming of Jesus is our fondest hope, and the finishing of his work the greatest burden of our hearts. Such a baptism into the spirit and meaning of our advent hope will give direction and power to the future leadership of the cause.

2. *The church a training school.* Not only must the members of the church humble themselves in repentance before God, but in the name of Christ the church must express its love and consecration by earnest intercessory prayer and active missionary effort. The church must become a training school for religious service, wherein young and old will catch the spirit of the Master, and go about doing his work. Love of ease, unwillingness to sacrifice, a failure to labor for the lost, will depotentiate any church, lulling to sleep its adult members, and diverting the energies of the youth into worldly channels. On the other hand, earnest Christian work will keep alive the spirit of love and self-sacrifice; and as the church does this work, its members will become more and more efficient, and there will be developed those who can carry responsibilities, those who will become the future leaders of the church in all its departments. From the small bands that meet for prayer and definite work, through all the varied activities of the church, to the church elder, leaders are required, and are being trained in the church which is endeavoring to follow the Master in Christian service.

And if in all our work, from the local church to the General Conference, we should always endeavor to make the work itself a training school for leadership, if every leader would throw aside any petty jealousy that may still lurk in his bosom, and adopt the idea that he has not succeeded until he has trained a successor, that would go a long way toward solving the problem of leadership.

3. *Training of leaders in Christian schools.* A deeper consecration to Christian service on the part of the church will

result in a mighty forward educational movement; for when our young people get a real burden for the Lord's work, they will make earnest efforts to obtain the best possible training for the work. And herein lie the great privileges and responsibilities of our schools. As the service to be rendered determines the character of the leadership desired, so the character of leadership called for should mold the character and policy of our schools.

That the church should have its own schools for this training would seem to be self-evident to all who comprehend what the work of God involves. Thinking Christian men everywhere are beginning to realize the inefficiency of secular education. The late Dr. Harper said: "There has been a peculiar and fatal lack of proper religious instruction for the young during the last twenty years, and we are just beginning to feel its terrible effects."

Secretary Bryan said, recently: "I believe that now we need the wholesome training of a Christian college during that most important part of life when the youth are changing into manhood and womanhood. I think that there is scarcely a boy, and I hardly believe there is a girl, who does not have the experience of the 'prodigal son.' That's the time of the real conflict between the heart and the head. The real issue of life is whether the heart or the head shall control life. I must say that I am on the side of the heart."

And the very idea of the gospel involves the belief that the world with its ideals and practices is fundamentally wrong, for which the gospel is the remedy. There may be circumstances when in God's providence the youth shall receive a part of their education (after their ideals have been fixed) in the schools of Babylon, but it is surely God's plan that the leaders in his work shall receive their education in the schools of the prophets.

The same considerations as have led us to establish our own schools should keep us on the alert to see that these schools are qualified to do the distinctive work for which they were established. There is no particular virtue in a school owned and operated by the church which adopts the curriculum and methods of the secular schools. The Lord has not left us to our own wisdom in this matter, but has given us much very definite and positive instruction concerning the separation of our schools from the world and its errors, the elimination from these schools of those things which are not essential to our work, and the re-arrangement of the facts of knowledge so that the Word of God becomes the basis of our school work, and the cross of Christ the great center of all teaching and study. In "Testimonies for the Church," Vol. VI, page 130, we read:—

"Let no more time be lost in dwelling on the many things which are not essential, and which have no bearing upon the present necessities of God's people. . . . There is no time now to fill the mind

with theories of what is popularly called 'higher education.' . . . This we cannot afford, for every moment is freighted with eternal interests. Now, when the great work of judging the living is about to begin, shall we allow unsanctified ambition to take possession of the heart, and lead us to neglect the education required to meet the needs in this day of peril?"

I believe that one of our greatest needs today is educational leaders who sense the importance of this instruction and who are able to do constructive work. There are, I believe, new depths of meaning in Christian education which we have not fathomed; there are new heights for us to attain. The perfected system of Christian education will stand out in bold contrast to that of the world. It will not be based on precedent, nor will there be anything that is true left out of it because some one else may have discovered the truth of it before us. Through this system of education, and by the excellence and high character of the work done by its institutions, the attention of the world will be directed, not to our great men, but to "the last great effort to save the perishing" (Vol. VI, page 126), to the last mighty struggle between the forces of good and evil.

No one can deny that we have been affected by the law of action and reaction. For instance, several years ago we had our slum missions in scores of cities. Where are they today? That we went to extremes is doubtless true; but I should fear to assert that we are doing our duty now.

Likewise it seems clear to me that we are today on a wave of reaction from our education reform movement. That that reform was called for through the gift that has held us together and guided us as a people all these years cannot be questioned. To allow the mistakes of some in the reformatory effort to drive us back to the place from which we were called would be an indication of weakness on our part. When the tide sets back, it is easy for educational workers who were perhaps never in hearty sympathy with the reform movement, and for others who have perhaps never analyzed the questions involved, to magnify the mistakes of radicals and approve the reaction. But whatever of truth has been revealed to us, dear friends, will yet shine bright and clear in spite of all the opposition of those who are so wedded to the customs wherein they were taught that they cannot accept truth.

I have the rather sad feeling tonight that perhaps I am taking my final leave of the schoolroom. But I wish to say that I believe the salvation of our young people and the future leadership of the church hang heavily on the question of our loyalty to the great principles of Christian education which have been given us. Let us guard against the elimination from our courses of study any of our Bible, history, or other essential features, for the purpose of making these courses more acceptable to the schools of the world, remembering that "in our

educational work there is to be no compromise in order to meet the world's standard." President Hanley of Franklin College has expressed some pertinent truths as to the relation of the Christian college and the secular school, in the following:—

"The peculiar responsibility of the Christian college, therefore, is not along the line of introducing technical courses and professional work in realms where, by the very limitation of means, it will never be able to cope with the state, but rather along the line of giving the Bible and Christian history such a place in teaching as shall send men forth equipped to be the religious leaders of their time. There may be no slighting of the work of intellectual training; on that point we are agreed. And, if learning is to meet full needs and capacities of the human spirit, we must at last come to agreement in the other position also, that in our higher education there may be no neglect of the religious nature, and of that moral and spiritual power which underlies our civilization, the religion of Christ."

#### The Fundamental Principles of Christian Education

What are these fundamental principles which are to guide us in the education of workers from whom shall come the future leadership of the cause of the third angel's message?

1. *The Bible the basis.* First of all, and we might almost say including all, the Bible is to be not only a prominent study book in the school, but "the foundation of study and of teaching."—"*Ministry of Healing*," page 401. This, to my mind, does not mean that we are to make our printed Bible a textbook in every subject, or that we are to bring forth from the Bible some direct statements on every artificial division of knowledge. It does mean, I think, that the Bible is to be incarnate in the life of the teacher, that its great principles will be a very part of his experience and life. Then he cannot help making it the basis.

Again: the Bible is a book of principles, and contains all the foundation principles which it is necessary for men to know. See "Education," page 123. It is adapted to every faculty and want of the human mind as well as to the heart and conscience, and is suited to every age and class of humanity. It is a book for all time. As has been said, "It is not behind the age, but before it, and before all ages, because anticipating and comprehending the wants of all." It does not, to be sure, contain the results, but the first principles, of all science and philosophy. If it gave all the results, it would be the pinnacle as well as the basis of all knowledge. Without these principles the greatest efforts of reason would end in doubt. For in every attempt to trace a subject back to its foundation or source, we come to a limit beyond which we cannot go; to "a great ocean which bounds the whole continent of knowledge, from which all its streams

are derived, and into which they empty and lose themselves, in whose infinity the mind itself is lost." That is, there are certain truths at the foundation of all knowledge which must be taken for granted by the mind, which cannot be demonstrated, or even understood. They must be taken by faith, and known only as they are believed. Such are the truths concerning God, the great first cause, creator, and upholder of all; the soul, its freedom and responsibility; right and wrong, and the eternal distinction between them; the origin, nature, and destiny of man. The Bible contains a clear statement of these truths, and faith is the evidence.

In this age of infidelity within the church it is the duty of the advent people, who are to restore the old paths, to stand firmly on the impregnable rock of Holy Scriptures.

2. *Study of science in the light of revelation.* Seventh-day Adventists believe in the complete harmony of true science and revelation. We are living in a scientific age, and must not be ignorant of scientific truth. But the world is full of scientific theories which undermine faith in the Word of God. There is, therefore, great need today of a thorough study of nature under the guidance of the Holy Spirit, and this study is only second to the study of the Bible in leading the student into the very audience chamber of the Most High. So in order to know him through his works, and to be able to lead to God men and women who have been led away by false science, our students need to study science; but they should do this under the guidance of strong, well-educated men who are not bound to current textbooks or scientific theories.

3. *Physical training.* Another fundamental feature of our Christian schools is that "intellectual, physical, and moral culture should be combined in order to have well-developed and well-balanced men and women."—"Christian Education," page 20. Pages might be quoted on this question, but the kernel of the matter is here. From the standpoint of a sound body as the basis for a good character, physical labor is necessary to the student. Besides, there are distinct intellectual and spiritual benefits from this education of the hands. We have recognized health reform as a part of our message for many years. We have not always recognized this question of the balancing of physical and mental effort as a most important part of health reform. So for the sake of personal health, that our students may be able to teach others, and for the sake of the practical education which industrial training rightly conducted gives, let us uphold this feature of our work.

4. *Practical training in Christian work.* Our colleges are also our training schools for Christian workers. A fundamental method in education is the laboratory method, and should by all means be applied in the training of ministers, Bible workers, teachers, and other workers. Such was the method of Christ with his

chosen pupils. We sometimes follow the error of the Jewish leaders in speaking of those apostles as unlearned and ignorant men. But what shall be said of a three-year course in almost constant association with the greatest Teacher that ever lived, studying by the most pedagogical method known to men? Let us as underteachers, with our eyes on the goal of successful Christian work and leadership, follow the method of the Master.

5. *Thoroughness.* I cannot leave these principles of Christian training without pausing to say that there will be nothing cheap about it when we catch the idea of the Great Teacher. We shall see to it that no second-class work comes from our hands.

Let me reiterate in conclusion that the whole spirit and purpose of our schools must be different from the schools of the world.

Sad will be the day for us when we exalt the intellect above the spirit. That tendency of the natural heart needs no encouragement from our teachers. Sad will be the day when we drift toward an intellectual aristocracy. Let us continually hold to that simple idea of Elder Uriah Smith that we have no great men, but we have a great truth. Let us do the most thorough work possible in our schools in the study of the great problems of life, remembering that the greatest problem is the problem of sin and righteousness. Let us remember that our message is a spiritual message from God to a lost world. In our teaching let us say little, but think much, of this important question of leadership. Let us study our students, encourage their gifts, and help them in a definite, personal way to find the place that God would have them fill.

To the young people before me, in the words of Kipling, let me say:—

"If you can keep your head when all about you

Are losing theirs and blaming it on you;

If you can trust yourself when all men doubt you,

But make allowance for their doubting, too;

If you can wait and not be tired by waiting,

Or being lied about, don't deal in lies,

Or being hated, don't give way to hating,

And yet don't look too good nor talk too wise;

If you can dream — and not make dreams your master;

If you can think — and not make thoughts your aim;

If you can meet with triumph and disaster,

And treat those two impostors just the same;

If you can bear to hear the truth you've spoken

Twisted by knaves to make a trap for fools,

Or watch the things you gave your life to, broken,

And stoop and build 'em up with worn-out tools;

If you can force your heart and nerve and sinew

To serve your turn long after they are gone,  
 And so hold on when there is nothing in you  
 Except the will which says to them,  
 'Hold on!'  
 If you can talk with crowds and keep your virtue,  
 Or walk with kings—nor lose the common touch;  
 If neither foes nor loving friends can hurt you,  
 If all men count with you—but none too much;  
 If you can fill the unforgiving minute  
 With sixty seconds' worth of distance run,  
 Yours is the earth and everything that's in it,  
 And—which is more—you'll be a man, my son!"

### Moses and Christ—No. 4

FRANCIS MONROE BURG

God honored Moses in a special manner, as shown in previous articles. And it will not be without interest in this connection to note the fact that other men have been chosen and given honored places of trust in the working out of God's great plan. David was blessed in this way. See Isa. 55:3, 4. Abraham was "called . . . alone" and blessed. See Isa. 51:1, 2; Gen. 12:1-3. The reasons that enter into the selection and appointment of these men furnish a very interesting field of study, but space will not permit us to enter it here.

As truly as God singled out and appointed the men named above to offices of special honor and trust, so truly has he called many men and set them apart with a divine commission to preach the gospel of salvation to the world. Standing in the very forefront of this class of God's trusted servants is the apostle Paul.

In the third chapter of Second Corinthians he, in very definite terms, affirmed his call and appointment to the sacred work. He claimed nothing for himself, but said that his ability and sufficiency were from God, who had given him his work. Verse 5.

As proof to men that he had this divine appointment, he pointed to the people who were saved through his ministry. He said they were his "epistles of commendation," "known and read of all men." Verses 1, 2.

He said the minister is not called to preach the mere "letter," or form, of the gospel. "The letter killeth, but the spirit giveth life." Verse 6. It is possible for a man to preach the mere form of the gospel without its life and power. So the disciples were told not to begin preaching till they were "endued with power from on high."

The law, written on stones, condemned the sinner to death. This is its office, as before shown, in working out God's plan to save sinners. In this way the sinner is led to come to Christ, where, under the blessed work of the Holy Spirit upon him, he is begotten to a new life,—to a life of freedom, a life of peace and joy, a life of power and victory, a life full of hope.

So while condemnation for sin and a Spirit-born conviction are "glorious" experiences, as the apostle says (verse 9), the experience that follows—of justification, peace, and righteousness, and of "joy in the Holy Ghost"—is far more glorious (verses 9, 10). The former loses its glory for the far exceeding blessedness of the latter. Verse 10. But who has ever found Christ in this, God's own way, who does not recall with thankfulness the time when his heart melted down under the power of conviction, and when he came a trembling sinner to the cross and found the blessed cleansing? It was a "glorious" experience.

However, this first experience is temporal, and passes away when Christ is found, even as the glory on Moses' face was temporal. Verse 7. The more glorious experience is permanent; it is one that "remaineth," or abides. Verse 11. So it is in the working out of God's plan to save sinners. His law condemns the guilty, and under the power of the Holy Spirit deep conviction and sorrow possess the soul. This experience does not continue after faith has taken hold upon the assurance offered in Christ for the "remission of sin;" then peace "like a river," and joy everlasting fill the ransomed soul, and his mouth is "filled with laughter," and his "tongue with singing." Ps. 126:1, 2.

Such a hope as this inspires the gospel herald to use "great plainness of speech." 2 Cor. 3:12. He does not "put a veil over his face," as Moses did when he came from the mount, and the people were afraid for the glory upon his countenance. He preaches the gospel plainly, which first brings condemnation and then the everlasting peace and rest.

The apostle continues: Men are blind as they read the writings of Moses and the Old Testament; not, as it is often construed to mean, blinded *because* they read these blessed scriptures; but rather being blinded, they fail to see the precious revelation of Christ in what Moses wrote, and in what other Old Testament men have written. And so the sad and incongruous aspect presents itself today, of men who claim to preach the gospel of salvation to this dying world, railing against Moses and stigmatizing this wonderful "servant" of God, and the writings that came from his pen. May God pity their blindness, and lead them to know Christ, that the blindness may be taken away.

In conclusion, we recall the words of Jesus concerning Moses, "He wrote of me." And let us take this statement, with all the meaning that is couched in these four words, and hereafter read the writings of Moses from an angle that, as through a telescope, we may see the glory of Christ shining "more and more unto the perfect day."

When the blessed gospel has completed its work, the great, numberless throng who have experienced its transforming power, will sing through all the "ages to come" the "song of Moses and the Lamb."

### Walking the Health Road

Most sensible folks are more interested nowadays in keeping well than in getting well. But while we may consider ourselves very wise in the matter of preservation of health, as well as in many other matters, wisdom in this particular regard was not born with us. Hear how certain of those who achieved in another generation promoted their own good health, and, as an inevitable result, their success.

In the sixteenth century, says the Chicago *Tribune*, Cornaro wrote a book entitled "How to Regain Health and Live a Hundred Years." As he wrote the third edition of his book in his ninety-fifth year and lived to be over one hundred, his advice is worth listening to.

He lived abstemiously, and carefully avoided all extremes of heat and cold, extraordinary fatigue, interruptions in his usual hours of rest, and staying long in bad air. He avoided melancholy, hatred, and other evil passions. He laid especial stress upon eating a small quantity of food found to be good for one.

Hippocrates advised good air, baths, friction, and physical exercises.

Frederick Harrison at eighty-one years of age gave golden rules of health:—

1. Abstain from tobacco, spirits, made dishes, and all such terrible things.
2. Rise from a meal with an appetite.
3. Walk every day for two hours.
4. Sleep eight hours.
5. Be content with what you have.

Tolstoi taught that the secret of long life is in fresh air day and night, daily exercise, moderation in eating and drinking, a hot bath each week and a cold one every day.

Von Moltke when ninety years old said he maintained his health by great moderation in all things and by regular outdoor exercise in all weathers.

The Prussian historian, Von Ranke, rose at 8 A. M., took a warm drink, worked until 1 P. M., took a long walk in the park, ate a full afternoon dinner of plain food, worked until 7 P. M., took supper with his family, worked or talked with his family until 11 P. M., and then went to bed.

Sir Herman Eeber when over eighty years of age lectured to the Royal College of Surgeons on the means for the prolongation of life. He took a daily walk in all weathers, once a week walking four hours, and once a year he went on a walking holiday. He recommended mental occupation, gardening, intellectual games, and traveling. He took breathing exercises for five to fifteen minutes each day. He slept six to seven hours, and then took a bath, followed by friction of the skin. He especially advocated regular bowel habits, and simple, plain food. He used no alcohol, stimulants, narcotics, or soothing drugs. He advised the cultivation of mental tranquillity and hopefulness, the avoidance of grief, and the control of the passions.—*Selected.*



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## EDITORIAL

### Wine and the Bible

THERE are a number of words in the original languages of the Bible that have been translated by the English word wine which do not mean what the English word wine means. That word, to us, always conveys the idea of a liquid, a drink, and almost always a fermented drink. The meaning of those original words was not restricted to the idea of something to drink. Some of these terms referred to what were solid substances, but which could be turned into intoxicants by human ingenuity. They sometimes referred to substances which were used regularly as foods and not as drinks. Where they refer to fermented drinks, such beverages are denounced and condemned, as for instance in the texts quoted in the previous article from Proverbs 20 and 23.

We shall examine a few New Testament texts:—

"Neither do men put new wine into old wine skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine skins, and both are preserved." Matt. 9:17.

The "new wine" referred to in this scripture was the fresh juice of the grapes. It has generally been inferred that the grape juice would soon ferment, and as the old skin had lost its elasticity, the fermenting juice, as it swelled, would burst the skin. But this is not the correct idea. If fresh grape juice was put into a fresh wine skin and tightly closed, the juice would remain fresh and sweet until used. But when a wine skin had been emptied, and the air came in contact with that which remained attached to the inside of the skin, fermentation would begin. Then if fresh wine (grape juice) were placed in that skin, the ferment would attack the fresh grape juice, and the whole contents of the skin would ferment, and the resultant swelling of the fermenting juice would burst the skin. Thus both the wine skins and the wine would be ruined. Who has not seen a tin of preserves bulging with the internal

pressure of the fermenting contents? The bulging of the top and bottom of the can indicates to the dealer or to the purchaser that the contents have fermented and are spoiled as food. The object of the ancient householder was to preserve these grape products in an unfermented state, except when he wished to make an intoxicating drink. To make sure that the jam or preserves or sirup or grape juice should not ferment, it had to be specially prepared before putting it into the skin bottle, and the process for doing this was well known and continually practiced both by the Hebrews and by other ancient peoples. Says Dr. Fenton:—

Jesus wished to show John's disciples that before he could form an organization, or church, to be the instrument of continuing his doctrines, he had to prepare his disciples by a course of mental education to receive his spiritual teaching, freed from the "dead rituals" of the Sadducean priesthood of Jerusalem, and then inspire them with a newly created organization to preserve and serve out the gospel doctrines to mankind.

The interpretation put upon his parable by the ignorant commentators of the Dark Ages, that he is insisting upon the drinking of intoxicants, is little short of blasphemy, and it is a disgrace to our better-informed age that writers should say that "Christianity has given a sacred character to wine and its use."

"And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him. . . . And they offered him wine mingled with myrrh: but he received it not." Mark 15:20-23.

The wine, when "mingled with myrrh," had a stupefying or narcotizing effect, and would have reduced the pains of the torture on the cross. It was offered our Saviour in mercy. Why did he not receive it? It has been held by many that, in order to be a perfect sacrifice, our Lord felt that he must sense all the pains of his cruel execution. But the reason that has Scripture proof behind it has not been emphasized as it should have been. The wine which the merciful centurion offered our suffering Redeemer was the wine served out to the

Roman soldier as a part of his ration, and it was a fermented drink, an intoxicating drink. (The myrrh was added to this fermented drink on this occasion for the reason stated above.) The real reason for our Saviour's refusal to drink the soldiers' wine is found in this scripture:—

"Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting; that ye die not: it shall be a statute forever throughout your generations." Lev. 10:9.

To Christ as our high priest—the true antitype of the whole priesthood system—all intoxicating drink was forbidden. He was now entering upon the great Passover service, a service in which leaven, or ferment, was to have absolutely no part. It must not even be found in the dwellings of the people. With this thought in mind, consider the import of the following scripture:—

"Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our Passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." 1 Cor. 5:6-8.

Leaven, ferment, whatever typified decomposition and death, must be excluded from the Passover service; for the purpose of Christ's ministry in our behalf was to put an end to death and to displace death with life. For that reason he denied himself the drink offered by the centurion.

Of the forerunner of Christ, his herald, we read:—

"He shall be great in the sight of the Lord, and he shall drink no wine nor strong drink." Luke 1:15.

If intoxicating wine were good for mankind, the Word of God would encourage its use rather than discourage it and discountenance it by such references as the above and others previously given.

"John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a demon. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a wine-bibber." Luke 7:33, 34.

What is the force of this text? Does it show that our Saviour was a drinker of intoxicating liquors?—Not by any means. Our Saviour was there showing the inconsistency and the wicked perversity of his accusers. Did John have a demon?—No. But the Pharisees said he had. They bore false witness against John. Likewise did they pervert the truth and bear false witness against Christ in defaming him as a drinker of intoxicating beverages because he drank the common table beverage of the Jewish nation, the unfermented, diluted juice of the grape.



But, says one, the Saviour made wine at the marriage in Cana, and made a wine which his companions there declared to be of the best. This must have been intoxicating, because habitual drinkers of wine do not consider unfermented wine as "the best." The trouble comes from the preconceived notion that the guests at this wedding feast were habitual users of intoxicating liquor. There is nothing to indicate it, nothing to indicate that this householder was setting before his guests a condemned drink. The incident is recorded in John 2: 1-10; and over it many have stumbled, and have unintentionally accused our Lord of doing what he did not do. The misconception comes from attributing the English meaning of the word wine to the word as used in the Bible, and from supposing that all who anciently drank "wine" drank the intoxicating beverage which we today know by that name. Such is very far from being the case. What were called their "best wines" were not fermented at all. As throwing light upon the customs of the people at that time, I quote again from Dr. Fenton:—

The ordinary drink of the Romans, learned writers tell us, was juice of the grape, *which they mixed with water; both hot and cold*, . . . and sometimes with spices. Fermented wine was rare in early Roman times; was used only as an act of worship in the [heathen] temples, and men under thirty years of age, and women all their lives, were forbidden to use it. (See Valerius Maximus, book ii, 1, 5; vi, 3; Aulus Gellius, book x, 23; Pliny, xiv, 13.)

Fresh grape juice was called *mustum*, and to make it keep without fermentation, it was boiled until it became thick, like our treacle, or molasses, and in that state was called *defrutum*, that is, made from fruit, and stored away in large jars for future use, to be eaten spread upon bread, as we do butter or treacle, or mixed and stirred up in water, as we do sugar in tea, to make a drink, as stated above. The Greek scientist Aristotle says that by keeping for a time in skins or jars, it became as thick as butter, and had to be cut out by spoons. The Roman writer Pliny records that when the grape juice was boiled down to one third of its bulk to secure the finest flavor,—that is, to be made into the "best wine,"—it was called *sapa*, from which word came our vocables "sapid," well-flavored, and "savory," delicious in taste. To give variety of flavor, herbs and spices were often boiled in the juice during its preparation. Such was the "best wine" of the ancients, the sweetest and nicest flavored to the taste,—not as we imagine and mean, the most intoxicating, when we speak of "best wine."—*The Bible and Wine*, pages 89, 90.

This insight into the customs of the peoples of that time easily disposes of the charge that our Saviour made an intoxicating beverage at the marriage feast in Cana, and thereby added to the intoxication of the guests. The charge is an utterly unjustifiable one, and wrongs both

our Saviour and the cause for which he gave his life.

The Bible being the Word of God, and God having given heaven's best for the good of man, it is wholly inconsistent to claim that the Bible encourages or even condones the use of alcoholic drinks. No fair interpretation of the Scriptures will lead any honest-hearted soul to bring that accusation against God or to lay against our Saviour the charge of creating that which will debase and destroy mankind.

C. M. S.



### The Love of the Truth

THE apostle Paul speaks of some who "receive not the love of the truth that they might be saved." The truth of God can sanctify us only as the love of that truth enters into our hearts and takes possession of our lives. Some there are today, as there ever have been, who hold the truth in unrighteousness. They profess faith in the Lord Jesus Christ; they claim the Word of God as the man of their counsel; their names are enrolled on the church books; they are found in the assemblies of God's people; and they pass among their fellows as disciples of the Master. But their hearts are far from God. Perhaps no human eye can discern the difference between them and their more devoted fellows, but sometime there will come the hour of testing. They will be brought into places where the real principles which actuate their lives will be demonstrated. In that time no formal profession will save them. It is only as they have received the love of the truth in their hearts, only as it has entered into their lives and taken possession of them, that they will be able to maintain their integrity.

It is a pertinent question as to how we are holding the truth of God today. Is the question of the Lord's coming a doctrine of mental assent, or one of the heart and life? Do we desire his coming because we love him, because we look forward with joyful anticipation to personal association with him? Do we desire his coming as the coming of a dear friend, the dearest friend of our life? Are we keeping the Sabbath of the Lord today merely because our judgment has been convinced that this is right, or through fear of divine judgment if we do not observe it, or are we rejoicing weekly not alone in the physical rest which it brings to us, but in the blessed spiritual rest which it holds for each one of God's children?

There are Sunday keepers, and also Saturday keepers, in the world today; but Saturday keeping is not Sabbath keeping. Refraining from labor on the seventh day of the week is not keeping the Sabbath in God's plan. God designed that Sabbath keeping should bring to his

people cessation from physical labor, but above and beyond that he designed that it should bring to their hearts and souls a great spiritual refreshing.

The Sabbath is a memorial of creation. It is a sign also of sanctification, because the same power which was manifested in bringing the world into existence is exercised in the transformation which the grace of God works in the lives of the believers.

So, while the Sabbath stands as a memorial of the creation of this material world, and of the race of men, it stands also as a sign of the creation of the new man in Christ Jesus. It is for us to regard it as a memorial, and it is for us to enter into the enjoyment of that spiritual rest for which it stands. It is this to receive the Sabbath truth, and the love of it. It is this experience which is going to hold us firm and steady in the storm and stress and strife of coming days. Those who fail to gain this experience will fail in the sanctification which this experience represents. They will become the prey of Satan's delusions, and will take their stand in the final conflict on the side of the great adversary. Let us seek today to gain that experience in God which will hold us against the storm of tomorrow. We live one day at a time. We walk one step at a time. Sufficient unto each day's need will be the strength therefor.

F. M. W.



### Providentially Guided Into the Way of Life

How one man was providentially guided out of darkness into light is told by one of our missionaries in Brazil. The call had come to our Brazilian headquarters, from a German colony in the interior, for some one to come to teach the gospel. Elder J. H. Boehm, of the Clinton German Seminary (U. S. A.), had but landed in Brazil, and was asked to respond to this call. He found a number of families, Roman Catholics, earnestly desiring to know the way of life, and ready to walk in the light as the truths of the Scriptures were opened before them. He wrote in his first report:—

I must relate the experience of one of these families. A young man of about thirty, who had been reared a Roman Catholic, had never seen a Bible, and had lived a worldly life,—smoked, danced, swore, drank, gambled, and did everything a worldly life brings with it. At one time in the midst of all this he became very restless and uneasy about his life. He knew not why, but could find no peace. He knew not the still, small voice that was speaking to his heart.

Finally his wife became very ill. He thought she would surely die; so he threw himself down beside the bed on his knees, and prayed to the mother of Jesus; but no help came. So, looking to

God direct, he cried out, "If there is a God in heaven, help us now." His wife recovered at once. He could no longer doubt that there was a living, almighty God in heaven. Still he had not found the peace his soul was craving, for he was so burdened he was hardly able to do his work.

One day, as he was in the field, hoeing his corn, he was praying and longing in his soul for help. Suddenly a voice said to him, "Go to —'s." He turned around to see who spoke to him, but no one was in sight. (Mr. —, whose name was mentioned, was an old man who held religious meetings at times.) So he took this voice to be a voice from heaven. He fought this thought, "Go to —'s," for weeks; for he knew that everybody would laugh at him if he went to this man. Finally he overcame his feelings, and went, and began to read the Bible. He found forgiveness for his sins. And now he fell so in love with the Bible that he decided to follow all its precepts. He gave up his worldly pleasures, and found his pleasure in studying God's Word.

He continued to go to Mr. —'s, till he finally saw that the man's life did not harmonize with God's Word and its teaching. He called the old man's attention to these things. This made the man angry, and he put him out of the house. But he and his brother-in-law decided to hold to the Bible, and the Bible only. Now they stood all alone. They read the Bible, but they found much that they did not understand. So they prayed earnestly for light, and for some one to come who would show them the right way. When I came and held a few meetings with them, giving Bible studies also, they thanked God openly with all their hearts for sending a man, even from North America, to teach them. Again and again they thank God for his goodness. They take it as a direct answer to their prayer; therefore they do not hesitate to accept the message of preparation for the Lord's soon coming, as they see it clearly in God's Holy Word.

Soon numbers were walking in obedience to the light for these last days, and thus, by the direct intervention of God's providence, another center of light has been established in a dark Catholic land.

We look over the earth, and we see it even as described by the prophet, "The darkness shall cover the earth, and gross darkness the people;" but all about through the lands of darkness we see also the mighty working of the Spirit of God, preparing the way for the final witness to be borne. Let us pray God to raise up the consecrated workers and to supply the consecrated means by which to send the message to souls who are praying for light in the regions beyond.

W. A. S.



### "Working Together for Sabbath [Sunday] Observance"

THIS is the heading of a report in the *Indianapolis News* of May 23 of the Presbyterian Assembly in session in that city. The *News* says:—

Cooperation with the Sabbath organizations of other Protestant denominations and with those of the Roman Catholic Church was urged today in the report of the Sabbath Observance Committee of the Presbyterian General Assembly in session here. These organizations in all Christian churches and the labor unions, are working together hand in hand, it was stated in the report of the committee as printed in the assembly bluebook, and the results of the cooperation may be seen in a long list of victories all over the world for cessation of Sunday work.

How strikingly do we see being fulfilled before our very eyes the prophecy of Revelation 13! It is revealed there that apostate Protestantism in the last days would create an image to the papal power of Rome and enforce the mark of that power; namely, the Sunday sabbath. While a wide gulf apparently separates between Catholicism and Protestantism today, and while at the present time we are in the throes of an agitation in which many Protestants are uniting in denouncing Rome's propaganda of her interests, this will prove only the flurry before the quiet, and some day will be brought about the union of all these forces against the truth of God.

Says the spirit of prophecy, in speaking of this union which the Scriptures foretell will take place:—

Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. Protestantism will yet stretch her hand across the gulf to grasp the hand of Spiritualism; she will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, our country will follow in the steps of Rome in trampling on the rights of conscience.

Let us not be deceived into a feeling of false security by the anti-Catholic agitation which is now sweeping over this country, imagining that conditions have changed, and that the purpose of Rome in the suppression of religious liberty in this country will never be realized. There are many men today who recognize Rome's purposes and are honestly and courageously opposing her advances. The time will come, however, when these men will either come to recognize that the basis of their opposition to the power of the beast must be in the giving of the third angel's message of Revelation 14, or from motives of personal interest and worldly policy they will unite with that power in opposition to the truth and people of God.

Let us take advantage of the opportunities now afforded, when men are willing to read and to study, to give them a knowledge of the issues involved in the last great controversy between truth and error.

F. M. W.

### Our Goal

ANOTHER Harvest Ingathering will soon be here. This year the North American Division Conference has set as the goal to be attained the ingathering of \$100,000. The committee felt that this sum was none too much to expect from the united efforts of all our people.

It is wonderful what large results are obtained from many small contributions. The moving picture houses report receipts for last year aggregating \$300,000,000, most of which came in by nickels. Some of the richest mercantile companies in America sell only five- and ten-cent goods. Most of the soft and alcoholic drinks, cigars, and tobacco are retailed in small quantities. We need not think \$100,000 too large a sum to be reached in this Ingathering campaign. Last year many solicitors gathered in goodly sums for the mission fund; but if each one receives only a small donation, and all receive something, the aggregate will be large. One State secretary writes that she gathered \$700 on last year's Ingathering, and in only three cases did she receive above \$1 from any one person.

At the present time we are far behind in making up the twenty cents a week per member for missions. The Ingathering money applies on this fund, and it seems as if, by its help, each conference should be able to raise its full twenty cents a week per member this year.

Let us seek the Lord in earnest prayer, and as far as possible determine to do something definite this year. No great work can be done without determination. When things are done, some one must do them. It is not because the man who does well had better conditions than others, but because he put into his work the thought and determination which brought success.

This is God's closing work. The end is at hand. To us is left the finishing of the work; it is our task, our great commission, our sacred trust. This year should be our banner year in the ingathering of mission funds. If rightly carried on, this work will be a blessing to our friends and neighbors as well as to ourselves. They will not think less of us for asking them to give, but often their interest in our work will be increased, and they will read our literature more readily than before.

Let us earnestly strive to reach the goal.

I. H. EVANS.



"It is unwise for us to try to hurry God. We ask for guidance; and because it does not come before we have ceased asking, we distrust God. That is not wise. The slowness of God is the safety of men."

## Note and Comment

### A Unique Case

A PECULIAR case of religious antipathy between Catholics and Protestants, coupled with superstitious regard for so-called "holy ground," has recently come from one of the courts in Austria. The *Northwestern Christian Advocate* of May 27, 1914, gives the incident as follows:—

Some time ago there died in St. Johann, in der Haide, Lower Austria, a miller. He was a Protestant, consequently a heretic. So the priest of the village where this plain miller had lived and died in that particular Catholic community, ordered that his grave should be dug in a certain designated corner of the community cemetery. So the remains of that miller were buried in a grave apart from all other graves. And finally, in order to make this ostracism more pronounced, the priest had a most secure barbed wire fence erected around the grave. The nearest evangelical congregation objected to this treatment of its adherents, and went to court with its case, requesting that the abominable barbed wire fence should be speedily removed from the grave of the miller. This happened three years ago. Now the two lower courts at Hartberg and at Gratz sustained this objection. Just recently, however, the higher court held that it saw no reason why the action of the priest and his congregation should not be sustained. Evangelicals in Austria are now determined to find out how far Roman Catholics can go in Austria in the twentieth century in their persecutions of Protestants.

### Roman Church Aid to Huerta

FOR months it has been a live question as to where President Huerta obtained money to finance his military operations, in view of the state of affairs in Mexico. It would appear, however, by recent reports from various quarters, that the Roman Catholic Church has stood behind him in his campaign, and, through assessments upon the people of Mexico, contributed large sums to the financing of his operations. A dispatch from Vera Cruz, published in the *New York Times* of May 13, declares:—

The alleged determination of Villa to deal severely with the dignitaries of the church, and the disfavor with which rebels regard those who wear the robes of the church, are said to have for a basis the financial assistance which the church has given to Huerta. Early in Huerta's campaign against the rebels, the church contributed 7,000,000 pesos, and the amount is said now to have reached 20,000,000 pesos. The churchmen are known to have protested against some of the assessments, but were virtually forced to pay.

Not only has the church financed Huerta in his operations, but she has stood as his chief adviser. This at least is the declaration made by the *Western Watch-*

*man*, a Catholic journal published in St. Louis, in its issue of May 4, 1914. The editor says:—

Everybody is asking the question, "Who is Huerta's adviser?" We have before stated in these columns that Huerta was on the best of terms with the Catholic party, and was a personal friend of the Archbishop of Mexico City, with whom he dined regularly twice a week. This brings him in close touch with the personnel of the apostolic legation. Church diplomats are the safest and shrewdest in the world. Canon law is a safe guide in the intricate defiles of international politics. Who suggested to Huerta that it was illogical and inconsistent to demand an apology from one you refuse to recognize? It knocked our resourceful Secretary of State completely off his feet, and he has not had a leg to stand on for a month. But the guarded assent to mediation expressed by the wily Indian is a masterpiece of diplomacy. He has all the machinery of mediation in motion, yet no one can say just what he will do. He has the whole world guessing.

All the great leaders of men since the Christian era began were in close touch with the church, and were guided by her wisdom and her experience.

How long the church will continue to afford this financial encouragement and ready counsel will depend upon the probable outcome in her judgment of the present situation in Mexico. Roman policy usually declares on the side of the victor. Whatever administration may succeed that of Huerta in Mexico, the Roman Catholic Church will continue to the extent of her power to take a hand in Mexican affairs. As far as possible she is making her influence felt in every government of the world at the present time. There are but few great political moves made in this world but that Rome in some manner has been connected with the decision, favoring it if for her interests, opposing it if her purposes were not likely to be met. She will do this until the end of time, until she is called to account by the judgment of the last great day.

### The Kind of Preaching Desired

WHAT kind of preaching do the men and the women of the world generally desire? Do they prefer to hear from the pulpit a discussion of current events, or are they anxious to hear the simple story of the cross? With the trend of religious thought at the present time, and with the education which many have received for several decades, it would be hard to convince us but that a great multitude would much prefer to hear a discussion of current events and popular subjects from the Christian pulpit. There are, however, still a great number whose hearts cry out for the bread of life, and who desire to hear an exposition of the message of salvation to lost men.

The *Lutheran Church Work* feels that

there are many of this latter class. It gives the experience of a preacher who was invited to speak to the students of an Eastern university. Before the service he met a company of the students and asked their counsel as to the kind of preaching needed in the university. Says the *Church Work*:—

With promptness and frankness they expressed themselves. "Cut out all slang," said one. "Make no allusion to baseball or football," said another. "Give us no illustrations from recent science," said another. A fourth said, "Stick to your job and preach the gospel, and that will suit the boys." These bits of advice are highly suggestive. They are expressed in the vernacular of youth, but they have the right ring. They show that the things men, even young men in college, are thinking about during the week are not the things they want to hear about when they go to church. These are the very things they do not want to hear about on Sunday from the preacher. People are tired of such things as concern them during the week, the things that fill the newspapers. They come to church for relief, and to have mind and heart directed to higher considerations. That college boy who said, "Stick to your job," was giving good advice to all men who are set apart to preach!

### Deficits in Publishing Church Journals

IN contrast with the small but encouraging gains in the publishing of our denominational journals last year as reported by all our publishing houses, the following figures illustrating the losses suffered on several of the great papers published by the Methodist denomination are of interest. According to the *Sabbath Recorder* of May 25, the *Christian Advocate* of New York City lost in operation last year \$19,000; the *Western Christian Advocate*, \$15,000; the *Northwestern Christian Advocate*, \$17,000; the *Central Christian Advocate*, \$14,000; and the *Epworth Herald*, \$12,000. These deficits, according to the reports of the publishers, came about largely through the attempt to get new subscribers by reducing the price of these papers. A good gain was made in the subscription lists, but the deficits were largely increased, there being not enough gain to make up the loss in increased output.

WITH elaborate ceremonies at the Vatican in Rome, thirteen new Catholic cardinals were recently created by Pope Pius. One of the new prelates is from Quebec; one from England; and six are from Spain, Hungary, France, Germany, and Austria. The college of cardinals is now less distinctively Italian than for some years. These changes cause some concern, as it is feared that they will have an important bearing on the election of the next pope. Pope Pius has now reached his eightieth year.



## Entering Szechuan Province, West China

F. A. ALLUM

[The province of Szechuan is the largest of China proper, and borders on Tibet. Brethren Allum and Warren will travel two thousand miles and more in reaching the capital of this province from Shanghai, and the best they can do, it will require two months to make the journey.]

KNOWING that the readers of the REVIEW are interested in every advance move that is made in God's closing work, I take this opportunity of telling them that Brother Warren and I left Shanghai for Szechuan, via Hankow, March 3. We had a very pleasant trip from Shanghai to Hankow. While on the boat I sold forty copies of our Chinese *Signs*.

We were met at Hankow by Brethren Lee and White, and had a very pleasant visit with the brethren there. The work in Hupeh Province is prospering, and there are a number of new places calling for a representative of the message to come and teach the truth.

On Wednesday, March 11, we went from Hankow to Yen-cheng, Honan, by train. The day we left Hankow the daily paper had an account of the killing, by White Wolf's band of robbers, of a Norwegian missionary named Dr. Froland. They also severely wounded another missionary of the same mission. This took place at Laohokau, in northern Hupeh.

However, we had a very pleasant and safe journey to Yen-cheng. We saw numerous bands of soldiers on their way to fight White Wolf and his robbers, who are estimated to be about three thousand men. The railway seemed carefully guarded, and at nearly every bridge soldiers were stationed. In eastern Honan, conditions, according to the reports of native Christians, have improved; but the western part, which is very mountainous, is still in the hands of the robbers.

We were very glad to meet Brother Westrup once more. He gave us a hearty welcome, and we enjoyed our visit with him very much.

Our object in going to Honan was to select Chinese workers to go with us to Szechuan. Brother Cottrell and his committee generously allowed us perfect freedom to select any workers who were willing to go. After an earnest season of prayer with Brother Westrup and the Chinese members of the Honan committee in Szechuan, two committeemen were chosen. Their names are Dju Dzi Ih and Shi Yung Gwei. Both men expressed their willingness to go wherever God called them. One of these men had to

travel ninety li [thirty miles] on Friday to his home to acquaint his wife with the suggestion that they now labor in Szechuan. These devoted people packed their belongings Saturday night after sundown, and on Sunday traveled ninety li to the railway station in order to take the train next morning for Hankow. The other evangelist got ready equally as fast. This shows how the spirit of this message can stir the Oriental and make him truly God's minuteman.

We had a very pleasant return trip to Hankow. Here another worker was selected. He also is of Honan, and is a good, faithful man. His name is Li



Photo by F. A. Allum

BEGGARS' HUTS AT HANKOW, CHINA. THERE ARE THOUSANDS OF THESE THERE

Fah Kung. We did not see him before we left Hankow, but have since received a telegram telling us that he is on his way, and so we are waiting for him in I-chang, which place is four hundred miles west of Hankow, and one thousand miles from Shanghai. As soon as he arrives, we shall take a native boat for Chung-king, Szechuan, which is over four hundred miles from I-chang. We have been very fortunate in securing our house boat, which has three good-sized rooms, and plenty of deck space; in fact, it is the largest Chinese boat on which I have ever traveled. The captain has several letters of recommendation, written in English, from well-known missionaries, in which they state that he is a reliable man. In all this we recognize our Heavenly Father's leading. Our ordinary crew numbers twenty grown men, but when we pass the rapids, this number will be increased to about one hundred. The price for the boat, including such Chinese food as they serve, is \$115, Mexican. This favorable price is due in a large degree to our faithful evangelist, Dju Dzi Ih, who has the work of God near his heart. This man, while on the boat on which we traveled from Hankow to I-chang, sold twenty-three

papers in less than thirty minutes. He is also selling at I-chang, and will soon have his papers all sold, as our literature has not yet arrived.

We are now living in a Chinese inn, but hope to leave this place next Friday morning. The captain of our boat guarantees in his written contract to land us in Chung-king twenty-one days after we leave I-chang. We have arranged to have the boat stop every Sabbath from sunset to sunset, and shall improve our opportunities to preach to the people at the places where we stay over the Sabbath.

We shall write more at a later date about our journey, as the interesting and exciting part is just before us.

In conclusion, we wish to ask the readers of the REVIEW to remember us in a very special manner in their prayers: First, that God will bless us and protect the lives of the loved ones whom Brother Warren and I have left in Shanghai. Our faith takes hold of the assurance found in 2 Tim. 1:12. Second, that God will give us a safe journey, that we may be kept in health and strength, and

further, that we may be kept in that close relationship to God that we may have divine guidance in laying plans for this new mission. Third, that the Lord will bless with good health our Chinese workers, and continually give to them that consecration that is so necessary in the work of God.

I-chang, Hupeh.

## Alta Parana General Meeting

J. W. WESTPHAL

THE largest and best meeting ever held in the Alta Parana Mission was the one at Posadas, March 30 to April 5. The regular attendance of brethren (adults) was about eighty-five, and on Sabbath about one hundred and twenty. Besides the local laborers, Dr. G. B. Replogle and the writer were present. The prayer week came at the time of this meeting, which doubtless added to its blessings. Dr. Replogle gave some studies on healthful living, which were well received.

As the meeting was composed of natives and Germans, all but the evening discourses were translated. The special themes of the meetings were the nearness

of the end, our preparation for it, and our work in view of it. To all this there was a hearty response. Plans laid by the union conference in regard to home missionary work and other important questions, were discussed and approved. The clear ring of the message, that we are almost home, and that we must now arise and finish the work, is bringing new hope and life into the hearts of our brethren everywhere in our field. Surely our people will arise to finish the work in the little time still left us.

Never before in that field have we had such a large attendance of those not of our faith. Evening after evening the tent was crowded, and many were outside. The attention was good. The authorities took special pains to insure quiet. The local laborers are continuing the meeting.

The brethren at Posadas had bought a lot and begun the erection of a small meetinghouse. But as it was beyond their ability to complete it, contributions to the amount of about \$265 were secured from the brethren at the meeting. Owing to poverty, the annual offering was small.

To me the meeting was one of great blessing. Seven presented themselves for baptism, but the ceremony was deferred.

◆ ◆ ◆  
**Asmara, Abyssinia**

H. STEINER

WE are thankful to our Heavenly Father for his protection and his many blessings, notwithstanding our difficulties here, which are not few. The religious conditions in this country show that the Bible is greatly needed. The priests are numerous, and the people have a blind faith in them. They are guided by them about the same as in Roman Catholic countries. Their religion is more a matter of works than of heart and deeds. They believe in saints, and have their different national saints, about whom they tell the most strange and naïve stories. The people have very little education. The priests read and write, but only a few others can do so. In this way these men have full control of the people.

In approaching the Abyssinians, one is inclined to think that they are very pious. Their greetings consist largely of religious terms. In answering salutations, they may say, "The Lord be praised." They use the term Lord for almost every other word. Really it is pitiful to see so much form of godliness, while truth is undermined by their idolatrous beliefs. All this naturally causes us to look up to God. He is able to help us. His words are, "Not by might, nor by power, but by my Spirit." We try to stand with the Lord here, knowing that from no other can we expect help. He used his servants of old in the greatest difficulties. He can also use us when we stand in the right relation to him. Naturally it demands patience, much patience. We expect some results in the future. We very much need the prayers

of God's people in our behalf. We do not feel strong enough to attack such fortresses as these. We need much of the Spirit from above.

In spite of our difficulties, some rays of hope have already begun to reach us. Some are becoming interested in the truth. In our nearest village is a man who seems to have a thirst after truth. As he lives but ten or fifteen minutes' walk from us, he often comes to visit us. He seems quite interested, and asks if he may hear more of our teaching. He knows the Bible to some extent, and seems humble, sincere, and childlike. He reads and writes three languages.

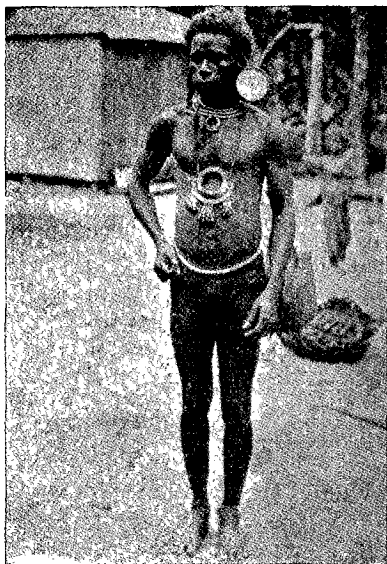
We are in the beginning of a school season. It isn't the easiest matter to conduct a good school here. It depends much on the sort of pupils we get.

Our Master called us here, and we should rejoice could we go into the interior instead of remaining upon the borders of Abyssinia.

. . . We are all amazed at the beautiful scene which presented itself to our gaze. . . . The people are a small, sturdy race, about four feet and four inches in average height, and well proportioned. . . . They possess a degree of intelligence surprising in a people so savage and barbarous. They are the most inveterate head-hunters of the western Pacific, and fighting and butchering is the main business of their life."

"It is only necessary to move a few miles, and there will be found people who speak an entirely different tongue. The population is difficult to estimate. The census enumerator has too high a value of his own life to venture into the interior."

On account of the wet, malarial, and sickly season that is now prevailing there, we have postponed our arrival until the drier season begins, as we need the best of weather in which to pioneer so dangerous and difficult a field.



SOLOMON ISLANDERS

**Entering Solomon Islands**

G. F. JONES

BEFORE this gets into print we trust we shall have reached the Solomon Islands, to which event we are looking forward with joy. To the people of these islands, as to all other tongues, the glad tidings of the gospel message that prepares a people for the coming of the Lord will be proclaimed.

The British resident commissioner says in his handbook: "The group of the Solomon Islands is undoubtedly the most important group in the Pacific south of the equator, both on account of the size, fertility, and future possibilities. Very little has been known about the Solomons by the outside public up to the present time, but they are rapidly growing in importance."

Another writer, the latest, says: "Until recently very little has been known about them, and even today exploration has not been pushed through the interior of the major islands. The islands are of great beauty. The mountains are densely wooded, and the shore is of gleaming white. Deep natural harbors abound.

**A New Field Opened**

D. C. BABCOCK

FOR many years the Mission Board has looked forward with anxiety to the entering of Nigeria, West Africa, with the message, but until the present year no steps have been taken in opening this great field. At a meeting held in December, at Freetown, Sierra Leone, it was arranged that two foreign and four native workers should go to that field and plant the first mission station representing the third angel's message. The company left Sierra Leone the latter part of February, and arrived at Lagos, the port of entry, March 7, 1914.

Some of the workers secured materials at once, and began preparation for a building by making doors and windows, while the writer started out in search of a suitable location. During my trip in the hinterland, I traveled as far north as Kabba, on the Niger River, about four hundred miles from its mouth.

It is an interesting country. From the fifth to the eighth degree north latitude it is strictly a farming country. The Yaruba people are agriculturists, and



raise vast fields of cotton, corn, yams, and other products.

North of Offa, there is a decided change in the country. Instead of fertile fields, there are vast grazing lands; and here the Fulahs, a people of altogether different type and race, herd their sheep, cattle, goats, and donkeys. Passing down the western slope of the great Niger basin, we found the country again changed into market gardens, and hundreds of people came out of Kabba each morning, trading in yams, onions, fowls, and eggs.

It looks strange to one visiting Nigeria to find such large towns, or cities. I find there are over twenty-five towns that range from 10,000 to 180,000 in population, and many of these places have some good buildings. I noticed especially in passing Abeokuta that all the houses were covered with corrugated iron.

With 18,000,000 souls to warn of the soon-coming judgments, we earnestly appeal to you for your prayers, your men, and your means, to sound the last cry of mercy to this part of dark Africa. While there are many dialects and languages spoken, yet there are only three prevailing languages, the Yaruba, the Fulah, and the Hausa.

This field, which is six hundred and fifty miles from north to south, and seven hundred miles from east to west, we are entering with courage, believing that we shall reap a harvest for the coming King.

Lagos.

### A Difficult Question for a Business Man to Settle

AN English manufacturer in the Midlands was showing a lady over his factory, of which he had reason to be proud. The building was substantial, the machinery was up-to-date, and the output of manufactured goods was growing greater year by year.

The lady had called to plead for his interest in foreign missions, but he had smilingly put aside her persuasive pleadings. A business man, he said, had no business with foreign missions. Besides, he had already subscribed annually to foreign missions—five shillings (!)—because it made it possible for him to refuse to discuss missions with people who thought he ought to give more.

The lady was intensely interested in the intricate processes of manufacture, and the manufacturer was exultant that he had something worth seeing to show.

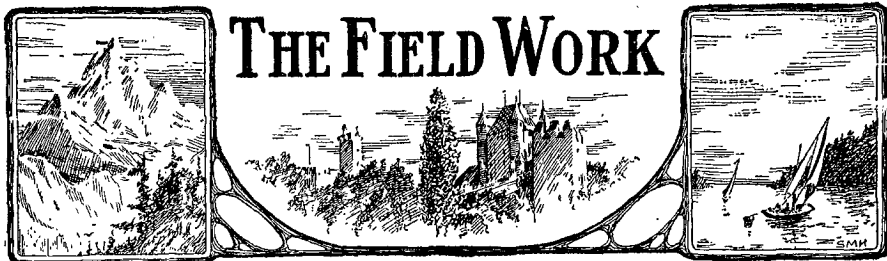
"Where does your raw material come from?" asked the lady.

"All from China," answered the manufacturer.

"And to where do you export your products?"

"Mainly to West Africa. The Negroes are my best customers; they buy these cheap silk handkerchiefs by the thousand."

"And you, who buy in pagan China and sell in heathen Africa, think you have no business with foreign missions?"—*Selected.*



### The Song I Heard in the Night

MRS. I. M. HOBER

I HAVE no jewels, rich and rare,  
That I may call mine own;  
But my little children, if polished fair,  
May shine in God's bright crown.

I hold no title to house or land,  
Mine is a humble lot;  
But the home prepared in the better  
land,  
The heart of man knows not.

I have no promise of length of days—  
My life is but a span;  
But I have no fear, for in weary ways  
God leads me by the hand.

And I need not fear the tempest,  
With the haven just in sight,  
So I'll sing with faith undaunted  
This song I heard in the night.

*Firvale, British Columbia.*

### A Present-Day Work

UNDER the heading "A Present-Day Work," in "Testimonies for the Church," the servant of the Lord calls our attention to the judgments that are to be visited upon this world in "fire and flood and earthquake," and seeks to arouse us to immediate action:—

"The mercy of God is shown in his long forbearance. He is holding back his judgments, waiting for the message of warning to be sounded to all. O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done!"—*Vol. IX, page 97.*

Christ's methods must be employed for a more far-reaching work. There must be a getting into line by every individual member of our churches. Dissension must cease. Love must be the ruling element. "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58:6, 7.

The spirit of the 1844 movement must be revived. Then we shall see greater results than we see now. Such a work is to be carried on among the colored people generally as was carried on some years ago throughout the State of Mississippi, Alabama, and Georgia. This work told. It had effect. Results were seen. Souls united with the church as the mission schools were opened. Children of other denominations came to our borders. Taught by our teachers, they entered our school at Oakwood. And

where do we see them now?—In the fields laboring for souls. Some are canvassers, some Bible workers, some teachers, and some ministers.

Let every branch of the work be encouraged by all. May the Lord impress our brethren and sisters with the needs of this field. W. H. SEBASTIAN.

### The Assurance of Faith

I HAVE just been reading the dear old REVIEW, and the articles and reports are so soul inspiring and encouraging that I am praising God for the progress of the work.

It is now more than fifty years since my husband and I accepted the truths of the third angel's message through the labors of a kind neighbor who came to our house and read and studied the Bible with us. And I have been thinking of the wonderful changes that have taken place in these years.

A few weeks after we had accepted present truth, our oldest son was born. We then and there consecrated his young life to the Lord, and trained him up with this thought in mind. Today he is connected with one of our institutions in the South as Bible teacher.

Then there were but a handful of those who were able to carry the message, and their names seemed like household words, so familiar were they as we read their articles week by week in the REVIEW, which has been a constant visitor. (How could we do without it?) But one by one they have been called to rest, and their names have disappeared. But their works remain. Other hands grasp the banner and lift the standard of truth before the world.

Last August my dear companion was laid to rest, and I am left to finish life's journey alone; but thank the Lord, it is not far to the end. Soon the work will be finished, and we shall go home to our Father's house. O, for a fresh baptism of his Spirit to enable us to endure to the end! MRS. R. A. JEYS.

*Blair, Nebr.*

### Western Oregon Camp Meeting

THE Western Oregon camp meeting was held at Forest Grove, May 21-31. The camp was located in one of the most beautiful fir tree groves in the State of Oregon. The weather was ideal. There were about twelve hundred campers on the grounds. On Sabbaths and Sundays about two thousand people were present. An excellent interest was developed in the town of Forest Grove, and a tent effort will follow the camp meeting to bind it off.

The Lord came very near to his people and blessed greatly in the meetings. Stirring revival services were held each Sabbath. At the last Sabbath service about two hundred came forward to seek

the Lord for the forgiveness of their sins and for a new baptism of his Spirit for service. More than a score of backsliders were reclaimed. Some had been in a backslidden condition for more than twenty years. They stated that the Lord impressed them to come to the camp meeting. This is one of the evidences that the Lord's work is rapidly closing.

A large number of young people were present, and the Lord worked mightily among them. Elders Howe and St. John were in charge of this branch of the work. Many took their stand for the truth for the first time. Some interested

hibition, and the invoking of the referendum upon the Sunday laws of the State. Our people are planning to take advantage of these great issues and place themselves favorably on record on prohibition, and at the same time oppose the Sunday laws by presenting the true principles of religious liberty.

Over two hundred new Sabbath keepers were reported by the conference workers as the result of last year's work. Most of these were reported by the workers in the city of Portland. Each member is determined to bring at least one soul into the truth the coming year.

ference, with the city of El Paso for our starting point. This is largely a Mexican city, as the majority of its population is made up of that race, the colored people coming last numerically. They are here because of advantage in labor; and when this object fails, then there is an exodus, which is often seen.

Through the effort put forth by the white brethren to reach their own race with the closing gospel message, a few of the colored people had their attention called to the important question, and as a result we found on our arrival here two sisters keeping the Sabbath. We labored

that these and others might be led to accept all points of our faith. The Lord blessed our efforts, and today eleven are rejoicing in "the blessed hope" of the Lord's return.

Situated on the very border of the Mexican Republic, which has Roman Catholicism for its national religion, El Paso has no small tincture of the evils which follow in the wake of this system. This adds incalculable difficulty to the work of warning and preparing a people for the day of the Lord's coming.

Circumstances are still pressing multitudes



COLPORTEURS FROM THE SOUTHERN TRAINING SCHOOL

ones accepted the Sabbath during the camp meeting. On the last Sunday of the meeting fifty-three were baptized.

A good missionary spirit was manifest. More than \$750 was raised in cash and \$682 in pledges for foreign missions. Besides this, a considerable amount of jewelry was surrendered for this work. About \$200 was given in cash for the local expenses. The bookstand sold \$184 worth of the Berean Library sets at one meeting. At another meeting \$85 worth of tracts was sold for free distribution. Between \$700 and \$800 worth of other literature was sold from the bookstand during the camp meeting. The total amount of tithe paid by the conference during 1913 was over \$33,000.

A number of ministers from other conferences were present during a portion of the meetings. Elder H. W. Cottrell was unanimously reelected president for another year, and all other officers were reelected, with the exception of a few changes in the conference executive committee. An excellent spirit of courage and enthusiasm seemed to characterize the whole encampment. A determination to work for souls and to finish the work took possession of nearly every one.

There are two questions which are stirring the whole State of Oregon at the present time,—the State-wide pro-

Our prayer is that this determination may be realized, and that God's rich blessing may attend every faithful effort.

C. S. LONGACRE.



### The Book Work in the South

THE accompanying picture shows a group of student colporteurs from the Southern Training School, at Graysville, Tenn., who will canvass for a scholarship in the Southern and Southeastern Union Conferences this summer.

The Lord is greatly blessing the colporteur work in this part of the field, and we believe that conditions are favorable for a healthy growth of this work during the present year.

There is yet much virgin soil for our book work throughout the Southern States, and we believe that when these students, and about twenty-five who are going out from the Oakwood Manual Training School to canvass for scholarships, get down to real business, even greater developments will be seen.

V. O. COLE.



### Work for Colored People in El Paso

IN the fall of 1912, we were separated from the North Texas Conference to take up work in the New Mexico Con-

ference, adding greatly to the complexity of the conditions already existing here. Because the homes of our people are rented instead of owned, fears are at times expressed for the future safety of our little company. The refugees from the war zone, anxious to find a place of safety, purchase and rent at prices disadvantageous to our people, and this is causing us a continual change of location. Our mind is bent, however, not only on holding our ground, but on gaining some footing—enough to erect a standing and permanent memorial which will help to show forth the praise of the Creator, and to establish confidence in and give prestige to our work.

Our total sum of money raised during the year ending March 31, 1914, was \$205.85—tithe \$142.32, and offerings \$63.53. This small beginning, as prompted by the Spirit and met with a response from cheerful hearts, is meritorious and praiseworthy. We believe that, under the influence of the Holy Spirit, the rising tide will press the honest-hearted into the path of obedience and duty.

METHUSELAH JONES.



"THE brilliancy of the Bible depends upon the setting we give it in our own lives."

Report of Missionary Work of the General Conference for Quarter Ending

Unions	Membership	No. Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings or Cottage Meetings Held	Subscriptions Taken for Periodicals	Papers Sold	Papers Mailed, Lent, or Given Away	Books Sold	Books Lent or Given Away	Tracts Sold	Tracts Lent or Given Away
<b>ATLANTIC</b>													
Maine .....	449	65	333	4	142	21	18	114	1798	206	64	22	2038
Northern New England ..	520	....	156	85	234	223	36	405	2018	102	168	8	1376
Western New York .....	71	37	189	71	987	195	66	1001	2264	181	86	36	1402
<b>CENTRAL</b>													
Colorado .....	1743	....	229	110	500	160	243	761	2007	186	111	1373	6068
Nebraska .....	2103	....	583	410	1271	251	93	2534	5939	321	565	15555	113276
<b>COLUMBIA</b>													
Chesapeake .....	600	17	5	8	29	12	13	5	117	1	5	....	498
East Pennsylvania .....	1125	....	75	14	583	22	35	2906	1771	431	79	81	2342
Ohio .....	2000	989	406	134	1521	439	148	2290	77520	556	260	546	2865
<b>LAKE</b>													
East Michigan .....	1756	58	121	39	1457	85	55	277	939	225	181	8	1138
Northern Illinois .....	1454	357	438	217	1479	617	108	2595	2305	168	124	117	7814
<b>NORTHERN</b>													
Minnesota .....	1600	400	505	417	701	607	172	923	76724	300	700	12971	92415
North Dakota .....	1227	....	156	58	213	61	259	45	2832	150	5	*530	*41061
South Dakota .....	900	227	4396	90	319	250	102	5433	1430	267	251	....	7529
<b>NORTH PACIFIC</b>													
Montana .....	403	....	20	10	171	14	6	55	444	77	26	....	595
Southern Idaho .....	697	125	197	59	201	168	70	602	3653	112	764	42	1965
Southern Oregon .....	600	102	227	68	437	59	89	1536	1950	124	78	3	1826
Western Washington.....	1700	49	58	9	93	30	11	1810	1636	...	140	....	1848
<b>PACIFIC</b>													
California .....	2710	235	888	289	2210	891	549	8221	27960	316	250	....	34403
Central California .....	1228	....	55	5	....	47	11	1563	....	...	*7555	....	694
Northern California .....	1500	514	350	117	399	225	102	1912	5618	154	336	52	14615
<b>SOUTHEASTERN</b>													
Cumberland .....	616	....	83	10	47	8	25	481	1000	15	....	....	450
Florida .....	743	....	386	285	274	111	66	269	3720	323	44	64	1129
Georgia .....	557	369	887	703	2905	1038	22	1822	2676	1340	630	253	4089
<b>SOUTHWESTERN</b>													
North Texas .....	316	....	84	21	454	72	83	577	1441	49	105	30	2143
Oklahoma .....	1860	113	134	53	312	106	39	326	3072	242	206	114	2214
West Texas .....	238	....	58	42	12	11	...	91	235	23	24	....	450
<b>WESTERN CANADIAN</b>													
Alberta .....	606	73	358	46	1005	108	137	....	2557	202	78	....	2835
Saskatchewan .....	375	62	85	43	128	34	39	1102	1350	59	47	....	1878
<b>† EUROPEAN DIVISION CONFERENCE</b>													
East German Union .....	6500	....	80828	3519	39249	28214	969	256663	82571	...	....	1148473	164315
West German Union.....	5516	1979	4115	1982	21568	18277	940	225393	88240	...	....	584184	152536
Russian Union .....	4569	2222	1167	780	4828	4205	543	23094	8038	...	....	669228	59545
Scandinavian Union .....	3686	....	1292	96	4595	1139	262	22609	495785	...	....	158369	888943
Central European Union..	3373	1561	2483	1091	28241	13563	500	265562	86464	300	....	4900	400
British Union .....	2422	190	445	....	624	239	...	14151	2830	115	137	....	11786
Latin Union .....	1398	174	803	299	2234	1690	238	18605	17707	...	....	....	....
Siberian Mission .....	1246	697	343	267	1421	1454	129	3187	3354	...	....	52067	23782
Danube Union .....	1999	....	1336	771	18418	20478	219	42116	22808	...	....	523300	23566
<b>ASIATIC DIVISION CONFERENCE</b>													
Singapore Mission .....	87	....	....	....	53	....	....	....	778	2	6	594	57
<b>AUSTRALASIAN UNION CONFERENCE</b>													
New South Wales.....	1318	....	587	117	1712	248	17	7775	28334	81	306	2981	183204
New Zealand .....	645	....	434	189	1635	155	47	7775	5930	213	600	271	54756
Queensland .....	372	....	233	83	1045	332	...	802	2779	20	100	182	17811
South Australia .....	421	....	142	65	591	235	35	6646	5629	1075	242	1311	17498
Victoria-Tasmania .....	1154	....	705	275	4578	435	79	9175	26790	279	465	6801	104076
West Australia .....	471	....	210	48	838	159	45	4653	5599	140	154	500	43772
Tonga .....	6	....	....	....	9	....	3	....	89	3	1	....	*400
Lord Howe Island .....	15	....	25	....	41	1	....	....	60	1	17	....	*2418
New Hebrides Mission ...	4	....	96	65	255	5	....	....	244	1	8	....	*141
† Pitcairn Island .....	75	....	16	3	106	110	...	877	....	...	92	....	*194
<b>Totals .....</b>	<b>64983</b>	<b>10615</b>	<b>106522</b>	<b>13071</b>	<b>170125</b>	<b>96804</b>	<b>6641</b>	<b>940964</b>	<b>1119005</b>	<b>8363</b>	<b>19510</b>	<b>3184966</b>	<b>2100156</b>

\* Pages.  
 † Three quarters.  
 ‡ European Division for year.

Dec. 31, 1913

Hours of Christian Help Work	Articles of Clothing Given Away	No. of Meals Provided	Treatments Given	Signers to Temperance Pledge	Offerings to Home Missionary Work	No. of Conversions
54	27	5	4	...	\$ 9.95	3
202	88	140	15	10	36.10	1
421	254	188	4	1	182.82	..
193	409	74	20	...	79.88	27
1003	326	168	...	...	165.25	57
38	6	...	...	...	...	..
215	121	43	7	...	146.75	..
1014	670	474	68	...	549.27	54
280	89	62	29	...	12.47	4
15458	310	260	2324	25	24.36	18
342	172	47	...	...	...	..
10	...	877	5	...	74.35	..
1298	897	8	5039	14	173.58	5
190	15	54	5	...	19.20	..
215	364	110	17	...	56.83	4
423	131	96	38	...	23.64	1
305	52	285	10	...	...	..
2792	4046	...	126	2	287.17	1
...	...	189	...	...	...	..
396	5	18	38	13	67.10	32
34	5	170	...	...	21.00	..
125	53	266	23	...	402.06	2
1771	801	...	189	6	199.61	6
436	126	61	35	...	3.50	..
808	263	95	35	2	45.65	10
15	4	...	12	...	1.08	..
537	110	10	34	21	104.45	..
327	22	22	25	2	15.95	1
...	...	...	...	...	...	..
...	...	...	...	...	...	..
...	...	...	...	...	3969.06	..
...	...	...	...	...	...	..
...	...	...	...	...	...	..
...	...	...	...	...	...	..
...	...	...	...	...	...	..
...	...	...	...	...	5.00	..
2755	50	33	141	...	234.91	..
750	50	36	67	3688	109.12	..
295	28	...	28	28	440.60	..
637	16	16	7	...	50.68	..
3774	200	61	74	...	27.51	..
1507	40	20	79	...	3.00	..
...	3	4	64	...	...	..
66	...	4	6	...	3.37	..
...	...	...	23	...	...	..
50	26	...	58	...	...	..
38735	9779	4706	3605	3812	\$7773.97	226

An Interesting Report

WE here present the second report of the home missionary work, and it shows a very encouraging growth. In the first report only ten conferences in the North American Division were represented. In this report twenty-eight conferences appear, nearly three times as many. In the first, only four union conferences were represented, in this one, only two union conferences are unrepresented.

When we compare the membership with the number of members who have reported work, we notice at once that only a very small proportion of the members are working. There is evidently a very large part of our church membership not enlisted in active service, and therefore following the direction of another leader. "If you refuse to be a faithful steward, working under the directions of the Master, then you are following the directions of another leader, and ranging yourself with those who are warring against God. Christ said, 'He that is not with me is against me; and he that gathereth not with me scattereth abroad.' If we are not active in the service of Christ, we are ranking with those who are in positive hostility against him, for we are in the position of stumblingblocks."—"An Appeal to Our Churches," page 29.

We believe that the majority of the members not yet working will do so as plans are presented to them and instructions given in methods of work. Many are waiting and longing to be shown how to win souls.

California leads out in the largest number of subscriptions taken for periodicals, and in papers sold; but South Dakota has sold the most papers in proportion to membership. Minnesota and Ohio lead in papers given and lent, and Nebraska takes first place in tract work.

The European Division report is for the year 1913, as some conferences had reported for the year only. They will report quarterly in the future. They show a fine array of figures, the results of which will surely be seen, indeed are being seen, in souls saved.

The first Asiatic report is here, from Singapore. The figures in this are not large, but think what they mean! Here are people, many of whom are direct from heathenism, and although their thoughts, habits, and traditions have been entirely foreign to such a thing as missionary work, yet the grace of God has enlisted them in saving souls.

Some other interesting reports are those from the South Pacific islands, especially the report from lonely little Pitcairn Island. This is for three quarters, as these people can only occasionally send mail, when a passing ship happens to call. When we remember that all on the island are nominally Sabbath keepers, and that often only one ship calls in a year, we can see they have made good use of their few opportunities for missionary work.

There are many other interesting points in this report, and we ask that our conference and church leaders especially give it a careful study. As we look at these figures, we see behind them men, women, youth, and children, with hearts full of love to the Lord, striving to make him known to others. We see the Lord using them to save souls, and angels attending them as they go from door to door.

E. M. GRAHAM.

The Work in Maine

THERE are omens for good in the State of Maine. It was in Portland that God united the spirit of prophecy with the Sabbath reform. In this city Sister White had her first vision and was called to her life work by the Lord.

The motto of the State of Maine is *Dirigo*,—I direct, or guide,—and she has surely fulfilled her motto in the temperance work. This State is also the birthplace of the message. In 1851 prohibition was first adopted in Maine, and in 1858 it became a permanent law. The influence of Maine in temperance has directed and guided the whole world. A strong effort was made by the liquor party to defeat prohibition in this State during the summer of 1911; and if the Seventh-day Adventists from Maine to California had not responded loyally to the call of the hour and furnished the means to scatter broadcast over the State over fifty thousand Temperance *Instructors*, Maine would in all probability have lost her prohibitory law. Both our friends and our foes gave Seventh-day Adventist literature the honor of saving the prohibitory law in Maine.

The year following, large quantities of our temperance literature were circulated throughout the State; and in the autumn, a Prohibition governor was elected, and a temperance majority secured in both houses of the legislature. This victory placed the Seventh-day Adventists on vantage ground, and won the respect of the temperance people. In the Interdenominational Home Missionary Convention last February, conducted by the leading churches in Portland, they appointed a Seventh-day Adventist to give the opening address in the convention.

Maine leads in more than temperance work; it is one of the greatest summer resorts in the world. Casco Bay contains three hundred and sixty-five islands; many of the larger ones are covered with hotels and summer cottages, while some of the smaller islands are owned by wealthy men for summer homes. Commodore Peary has one fitted up for his summer residence. Another small island has recently been purchased by a multimillionaire, and he is intending to expend one hundred thousand dollars this summer in building his home and beautifying the island.

Penobscot Bay is also filled with islands, which are fast being covered with summer homes. Throughout the State are many beautiful lakes, and nestled among the trees on the shore are hundreds of cottages which are filled each summer with those who have fled from the heat of the crowded cities for a rest amid the beauties of nature.

Maine is not separated from the rest of the country by a stretch of desert and a range of mountains, like Southern California; but it is near the great crowded cities of the East. One dollar will transport by boat the weary toiler from busy Boston to the refreshing air of Casco Bay, while the best of automobile roads connect Maine with all the great cities of the East and the Middle West. Hundreds of thousands of tourists spend either a few weeks or a few months in Maine every summer, hence it is one of the greatest missionary centers in the United States.

Last winter, series of meetings were held in both South Portland and North Deering, and meetings were also con-

ducted in the church building in Portland. As a result of these efforts, several persons became Sabbath keepers.

Beginning the last part of April, Elder F. C. Gilbert conducted a three weeks' series of meetings in the Pythian Temple, one of the best halls in Portland. An excellent class of people listened to the truth presented clearly in the Temple, who would not have come to our church. A large number gave their names and addresses that they might be visited, and a goodly number arose to their feet the last Sunday evening, expressing their determination to obey the Lord. Elder A. E. Sanderson joined Elder Gilbert during the last of the meetings, and is following up the interest.

Elder Sanderson, assisted by Brother Knight, a young minister formerly of the Free Baptist Church, who lately began keeping the Sabbath in Clinton, Maine, is conducting a series of meetings in Portland this summer.

Last winter we distributed a large quantity of tracts in Portland; thousands of pages were lent, sold, and given away. Also through the kindness of friends several hundred copies of the weekly *Signs of the Times* have been sent to selected addresses in the city during the winter. Free reading racks, placed in the union station, the island steamship and ferry waiting rooms, and other places in the city, are kept filled with tracts and papers. The workers are preparing to use a large quantity of tracts this summer.

Ever since the beginning of the message, there has been a company of believers in Portland; but for over sixty years after the remnant church was established, there was no church building in this city to represent our work. During that sixty years, the work has encircled the earth, and has been presented in many foreign cities. Memorials for God have been erected that properly represent the work; but in the birthplace of the message there was nothing to represent it. Five years ago, through the encouragement of Sister White, the Portland brethren erected a house of worship. They walked out by faith, because they felt it would not be right to leave the city any longer without a memorial for the Lord.

In an article published in the *REVIEW AND HERALD*, May 18, 1911, Sister White says: "It is right that there should be a commodious house of worship in the city of Portland. Our brethren there have done well in securing a piece of land favorably situated between the business part of the city and the great park called 'Deerings' Oaks.' While I was in Portland, I saw the beginning that had been made on their church building,—the first meetinghouse to be erected in that city by Seventh-day Adventists. I encouraged the brethren to go ahead with the work of building as rapidly as possible. . . . Portland has been especially pointed out as a place that should be labored for without delay. *This city has been especially noticed by the God of Israel*; should we not unite our efforts to have there a house of worship that is worthy of the notice of the people? *I invite our churches throughout the States to lend a helping hand. . . . We ask you in the name of the Lord to do what you can.*"

The brethren and sisters have done well in giving of their means; but the church membership is small, and none

are blessed with much of this world's goods. They have built a neat, commodious house of worship. When we went to Portland last autumn, we found that there was a mortgage of \$3,000 on the church, held by persons not of our faith, and besides this there was \$3,800 due on personal notes. It was impossible for the church to pay the interest on this sum, and the conference had to pay almost as much interest annually as would support a worker in the field. With their very limited resources, this was a heavy burden.

Last October the following plan was devised: Different persons agreed to pay for a certain quantity of books if the brethren would take them and place the price of the books on the church debt. Over one thousand books valued at \$1.50 each have been taken by the brethren and sisters in Maine. They paid one dollar each for the books if they took a quantity, and \$1.50 each if only one or two books were taken. A number of the brethren and sisters took fifty books each; they were thus able to place fifty dollars on the debt, and also receive some compensation for the time they spent selling the books. Three things were accomplished by this plan,—the truth was placed in the hands of the people, our brethren were encouraged to do missionary work, and those who bought the books helped pay for the meetinghouse.

The Maine brethren have sacrificed and given liberal cash contributions. One brother gave \$800, a sister gave \$500, while others gave smaller amounts. We mention this to let all see that the Maine brethren are doing all in their power to help lift the debt. They are not blessed with as much of this world's goods as many of our people in other States.

Through the sale of the books and cash donations, \$2,460 has been paid on the \$3,000 mortgage, leaving \$540 still due on the mortgage, besides the personal notes. There is about \$200 due from various members; on books and pledges, which will soon be paid. Another individual has promised to pay \$500 sometime in the autumn. When this all comes in, it will still leave a very heavy debt on the Portland church.

While all should feel a deep interest in the work in foreign lands, yet all who love the truth should be interested in having a suitable memorial for God in the birthplace of the message. Our brethren in Maine should not be left to struggle alone under this heavy debt. In the words already quoted, "We ask you in the name of the Lord to do what you can." Any money sent to the writer's address (South Lancaster, Mass.), or to the Maine Tract Society, 75 Grant St., Portland, Maine, will be paid directly on the debt. Please state plainly, when sending money, that it is to be applied on the debt of the Portland church.

S. N. HASKELL.

### Washington, D. C.

INTERESTING reports of the progress of the message are coming to Washington from all parts of the world, and perhaps a report of what is being done here to give the people the truth may be of interest to *REVIEW* readers.

This is a strategic point. Questions of national and international importance are continually to the front here for careful consideration and decision. This city is

one of those important situations properly styled as being located "upon the highway of the nations." At the beginning of his ministry the Lord selected such a one,—Capernaum,—from which, because of the mighty works performed there, his fame went out to the ends of the earth. In the highways of travel in different portions of the earth his work today should be strongly established.

About three years ago the District of Columbia, and certain counties adjacent in Virginia and Maryland, were organized into a local conference. Because of the establishing of our headquarters here (connected with which several important institutions were established,—the *Review* and *Herald*, the Sanitarium, the Foreign Mission Seminary) and through aggressive work, quite a company of believers has been brought together—eight hundred and twenty-five. Yet no large church has been formed, but, instead, five separate churches were established, three in the city of Washington and two at Takoma Park.

Last year no public effort was made aside from a strong tent effort conducted for the colored people by Brethren Sheafe and Campbell. Bible workers continued to labor faithfully, and some souls were reached. The brethren in charge of the District work felt deeply the need of a strong evangelistic effort here on such a scale as would attract the attention of the people. Accordingly, when Elder McElhany was called to Greater New York, the committee requested the release of Elder R. E. Harter, of Philadelphia, who had carried forward a series of strong city efforts there, with marked success. He was released to lead out in the work in Washington. During the winter, in connection with other work, plans were laid for a strong tent effort in the city. A large tent was ordered to be ready when needed. About two months ago, after much prayer for divine guidance, a site was chosen in one of the best sections of the city. Adjacent to this vacant lot was an unoccupied house suitable and needed for the company of workers. All felt clear that this was the very spot that the Lord had chosen. Then began the conflict in good earnest. It was clear that other forces were marshaled here to block the way. Literally true have been these words quoted from the adversary in giving instruction to his angels in "Early Writings": "Battle every inch of ground."

Before a tent for public services can be pitched in the city of Washington, the consent of three fourths of the people residing in the block must be obtained in writing; that is, heads of families must sign a petition for granting this request. Then the four blocks surrounding this block where the tent is located must also be visited in like manner. These names are then turned in to the commissioners—three men who rule the city much as do mayors elsewhere. The commissioners then turn these lists over to the police department for verification. Not always are these men favorable to such efforts, especially when it is known by them that meetings are to be conducted by Seventh-day Adventists. Three times our lists seemed hopelessly turned down. When for any cause several names were thrown off, it became necessary to revisit the block and secure others—truly no small task. During the two months this proc-



ess of verification of names has been going on, the chief of the police in this precinct has been changed from a Roman Catholic to a Protestant, apparently a very providential circumstance.

A sick woman just across the street from the location has been used by the opposition as the chief reason why the tent should not be located there. She might lose her life. It is a case of rheumatism.

But by faith the lot was leased. By faith the vacant house was rented. By faith the workers moved in, not knowing certainly that the petition would be granted. Several times, more than the required three fourths of the residents in these blocks were secured, only each time to be informed later that on verification there were not enough. Just as it seemed very dark indeed as to the outcome, and the brethren thought possibly their way was hopelessly blocked, the little four-year-old son of Brother DeFluiter, who came from the West to join the effort by leading out in the music, ran out into the street to meet his father, just in front of a rapidly moving automobile. He was thrown down, and nearly the entire side of his scalp torn back. This occurred opposite the house from which the strongest opposition had come. The very man who did most to oppose caught up this little bleeding boy in his arms. From that moment the tide turned, and soon afterward the good word came that the petition was granted us for the use of the lot. The little boy is doing well under the skilled care attendants are giving him at the Sanitarium, and unless something unforeseen sets in, he will soon be well again.

The tent is here, and everything is expected to be in readiness for services to begin at an early date.

If a determined opposition means anything, surely evidence is not lacking that the Lord is about to do a good work in the city of Washington this summer. Brother Harter and his coworkers will need, and I am sure earnestly crave, an interest in your prayers.

T. E. BOWEN.

### The Special Week of Prayer at Union College

"O COME, let us worship and bow down." Such was the invitation extended when Union College held its second week of prayer toward the close of the school year, a week of religious instruction and spiritual uplift. The faculty had been thankful for the wonderful blessings received during the first week of prayer, but they felt that a special week should be set aside toward the close of school to make a lasting impression on those who left its walls, and to draw to Christ any who had not already given themselves to him.

Accordingly, short programs were issued on the topic, "What Christ Is to Me, and What I Am to Christ." At the prayer hour each evening and at chapel hour in the morning, the different teachers gave instruction that would establish and build up the individual in the Christian life. No effort was made to stir up emotion, but calmly to consider the themes which were nearest the hearts of all. A deep moving of the Holy Spirit followed the earnest talks. At the last chapel meeting on Friday only a very

few in the large company of students were not on their feet to testify to God's goodness to them. The instruction bore fruit later, so much that nearly every Friday evening meeting, with no persuasion, students would rise and give themselves to Christ. Even at our last praise service, several who had not given themselves to God decided to make a start in the Christian life, and this when there was no special call; and still later on—this after all our meetings were in the past—there were two or three who made known in a private way that they had decided to put themselves on the Lord's side before they left the school. Such topics as the following were considered: "My Beloved Is Mine and I Am His;" "The Way of Life;" "Christ My Pardon, I His Follower;" "Christ My Purity, I His Disciple;" "Christ My Peace, I His Friend;" "Christ My Power, I His Witness;" "Christ My All in All;" "Christ My Praise."

The faculty believe that these additional weeks of prayer have been of great benefit. "If you will find voice and time to pray, God will find voice and time to answer."

The same spirit has sent forth into our work from Union's halls from twelve hundred to fifteen hundred workers, and a large number of these into the foreign fields. H. A. MORRISON.

### The Time to Work

I SHOULD like to say a few words through the columns of the good REVIEW. It has come to my table in all my wanderings for fifty-six years, with its solemn message to the world. I am sorry that not all our brethren are taking it. It should be a weekly visitor to every Seventh-day Adventist family. We are now in the very closing scenes of this world's history. Do we as a people realize this? Are we doing all we can in placing reading matter in the homes of the people? How can we rest when we see all these things coming, and not do all in our power to place the truth in the hands of all we can? Let us use the pen and the press to enlighten the people. To do this work, we must have a daily, living connection with our Heavenly Father. I should be glad to hear from some of the old workers.

D. T. SHIREMAN.

Morganton, N. C.

"THE most convincing evidence we have of an all-sufficient Saviour is a life of deliverance from sin."

### Questions and Answers

(Concluded from page 2)

Mary, who was about to worship him: "Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father." John 20:17. Christ evidently refused the worship of his followers until he had ascended to the Father and received from his own lips the assurance that his sacrifice had been acceptable. That he made such an ascent and returned again to the earth is evident, for later in his earthly ministry we find that he permitted the worship on the part of his followers which he refused to Mary. Matt. 28:16, 17.

## Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

### Baltimore Battling With Blue Laws

BALTIMORE, Md., is now passing through some interesting times. After having been enslaved for years to an old Sunday blue law, passed in 1723, the city is demanding a change.

The activity of the Maryland Lord's Day Alliance was the chief factor in the movement. Committed to the Puritan idea of Sunday observance, this organization has been working to draw the lines of intolerance closer and closer. The people of Baltimore are now thoroughly aroused, and are intent upon getting rid of the existing Sunday laws, if possible.

Whether or not the undertaking is successful, one thing of great importance has been accomplished. The people of that city have been educated in religious liberty principles. One Baltimore paper has devoted page after page to opinions on this matter from leading men and women. The educational value of the principles set forth in print is beyond computation.

Those upholding the Sunday law have clearly shown the religious character of this kind of legislation; while those championing the principles of religious and civil liberty have in many cases expressed true Christian and American principles.

One clergyman declared that "to publicly defy God in the way proposed would be to invite national disaster and personal harm. . . . When the city council proposes to enact an ordinance legalizing sin,—that's what it means,—we cannot help but think it is a high-handed business. . . . The city council in effect says, 'Who is God, anyway?' Carrying the idea of defying God into law is beyond all precedent."—*Baltimore Star*, May 24.

Practically all the arguments of those opposed to a modification of the blue laws are summed up in this pessimistic view just quoted. There are, however, many clergymen in favor of the movement. Rev. George C. Peck, pastor of the First M. E. Church, takes a just, Christian position on this question. He says:—

"I do not say that playing baseball is the best way to worship God. If any one comes to me, I will tell him a better way, but I am liberal enough to allow him to decide for himself."—*Id.*, May 25.

A city councilman, recognizing the principle involved in the question, says:—

"We should recognize the principle of 'the state for the state and the church for the church.' It is bad to mix these two institutions in politics."—*Id.*, May 29.

Another councilman said the blue laws "cannot be regarded as other than un-American, for they are opposed to the cardinal principles of the Constitution of the United States. Under that Constitution we are granted religious freedom—that very freedom of conscience and religious conduct which these blue laws are designed to restrain."—*Id.*, May 26.

Rev. Alfred R. Hussey, pastor of the First Unitarian Church, also stated a vital principle when he said:—

"We have no right to dictate to the forty-two per cent of the population of the city who have no church connection how they must spend their Sundays. Minority rights must always be respected. Add to the number of persons whom the recent religious census showed to be without church connection, the Hebrew population of Baltimore, and others who do not observe our sabbath, and I believe that you will find them in the majority. Certainly we have no right to force them to obey laws which are, to say the least, narrow."—*Id.*, May 15.

Mr. Lewis Hochheimer, a member of the bar, objects to the Sunday law on this ground:—

"It violates the principle of religious liberty. To compel a citizen to abstain on a Sunday, or even a holiday, from kinds of labor the pursuit of which tends to interfere with its observance by others, is fully in reason and within the province of law. But to brand him as a criminal if he engages in any occupation, though it be noiseless and harmless and carried on unobtrusively and in the privacy of his home, on the ground that it is a 'desecration' of the day, is in effect to punish him for 'nonconformity' to the tenets of others. Such legislation is akin to the old English laws against dissenters from the rites and ceremonies of the established church and in violation of the fundamental principles of our government."—*Baltimore American*, May 22.

State Senator William J. Ogden, at a mass meeting in the interests of Sunday baseball, said:—

"I am an active church worker, and it is as such that I say that certain churches of this city are making a serious mistake in trying to fasten bigotry and intolerance to religion. I wish I could make certain ministers understand that religion may be taught without the aid of law and the police. Let these ministers allow people to enjoy what God has given to them, and not invoke the aid of the policeman's club to drive persons into the churches."—*Baltimore Star*, June 10.

Mr. Luke W. White, president of the Sunday Baseball Association, at a hearing before the Joint Committee on Police and Jail, said:—

"It matters not whether I am Protestant or Catholic or Jew, I, like any other citizen of this country, have the right to protest against any attempt to coerce me into accepting a belief that is not my own.

"If members of the Lord's Day Alliance want to observe Sunday afternoon in their way, there should be no law to restrain them from doing so. On the other hand, it is manifestly improper that the Lord's Day Alliance should be permitted to compel those who conscientiously differ from their view to conform with their requirements."—*Id.*, June 4.

The clearest view I have yet seen expressed in this controversy was an editorial in the *Baltimore Star* of May 19. Writing under the title, "The Issue Made Clear," the editor says it is "whether Baltimore stands ready to decree that, if some of her citizens will not go to church against their will, they shall continue to be prohibited from finding healthful amusement, as a punishment for their nonconformity. It is the issue of religious liberty versus the same sort of persecution from which our ancestors fled when they dared the terrors of an uncharted ocean and an untamed continent to found a nation whose fundamental law is liberty of conscience."

I believe that the cause of religious liberty will be helped by this public discussion. Many will have correct principles brought to their attention in a very definite and practical way. The world is fast becoming stirred over the Sabbath question. This is in harmony with the prophecies, and we should make use of every such opportunity to give God's message. C. E. HOLMES.

## Medical Missionary Department

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

### Desirable Sanitarium Locations Offered

A FINE property suitable for sanitarium use is offered for sale at Mountain View, Cal. It consists of an acre of land, a nine-room house, three-room bungalow, and a garage, all with modern improvements, together with a chicken yard, orchard, and garden.

Another location is offered in Idaho, consisting of four and one-half acres of ground set to orchard, berries, grape vines, etc. The house is suitable for a small sanitarium. A physician who is a surgeon is desired. The opening is said to be a good one.

Further information will be given on request. Address Medical Department, General Conference, Takoma Park Station, Washington, D. C. L. A. H.

### Mission Hospital Opening for Nurses

SINCE the Washington Sanitarium Dispensary has moved to its new location, it has been named the Washington Sanitarium Mission Hospital. As the change of name indicates, the work of the institution has been enlarged. The usual dispensary work will be done, together with neighborhood visiting. In addition, regular hospital work will be done for people of small means.

The outside work of the institution includes considerable obstetrical practice. Our nurses thus far have found this a good field of experience. The nurses have been well received. Their work and that of the institution are growing in favor, and the zone of service is enlarging.

The experience given the nurses is a varied one, including usual dispensary work and visiting work in territory that offers unusual advantages to the missionary nurse. The location is ideal for an all-round experience. Those who have had the privilege of spending some time at this work have expressed their appreciation of the opportunities offered.

Nurses whose training has not included practical experience in field medical missionary work, those who desire special experience in obstetrics, or midwifery, and those who wish a preparatory experience for a mission field, will be interested in the advantages offered by this institution.

Just now there are openings for a few nurses to enter the Mission Hospital. Arrangements for admission should be made by correspondence. Address Dr. H. W. Miller, Washington Sanitarium, Takoma Park, D. C. L. A. H.

## NOTICES AND APPOINTMENTS

### Camp Meetings

#### ATLANTIC UNION

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

North and South Missouri, Clinton.....  
..... Aug. 27 to Sept. 6

#### COLUMBIA UNION

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

#### EASTERN CANADIAN UNION

Ontario, Oshawa ..... June 25 to July 5

#### LAKE UNION

Wisconsin, Wausau ..... June 18-28  
Indiana, Logansport ..... Aug. 6-16  
West Michigan ..... Aug. 13-23  
North Michigan ..... Aug. 20-30  
Southern Illinois, Altamont, Aug. 27 to Sept. 6  
Northern Illinois ..... Sept. 3-13

#### NORTHERN UNION

North Dakota, Jamestown..... June 22-28

#### PACIFIC UNION

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

#### SOUTHEASTERN UNION

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

#### SOUTHERN UNION

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

#### SOUTHWESTERN UNION

South Texas, Houston ..... July 23 to Aug. 3  
Arkansas, Hot Springs ..... Aug. 13-23

#### WESTERN CANADIAN UNION

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

### Temperance "Life and Health"

Those who have sold the Temperance *Instructor* will be interested to know that there is to be a strong temperance issue of *Life and Health*—the August number—which will appear on or about July 3.

Among the subjects treated will be "Alcohol and the Mind," "Alcohol and Racial Degeneracy," "Back With the Saloon as a 'Safety First' Measure," "Does the Use of Beer and Wine Make for Temperance?" "Nation-Wide Prohibition," and many more.

Wherever a copy of the *Instructor* has been sold, a copy of this issue can be easily placed. As there will be an unusually large demand for the Temperance Special, agents should send in their orders early. Orders to be sent, as usual, to the tract societies.

**Request for Prayer**

A SISTER requests prayer for her two sons, who have been reared in the truth and have backslidden.

**Business Notice**

FOOD FACTORY FOR SALE.—Good location, extensive business, fine equipment, good reason for selling. Address all inquiries to Food Factory, Care of Review and Herald, Takoma Park Station, Washington, D. C.

**Addresses Wanted**

THE South Brooklyn church is desirous of locating the following members, who have not been heard from for some time: Mrs. Robert Graham, Mrs. Mary McDonald, Mrs. E. S. Flynn, Mrs. Samuelson, and Mrs. Woodworth. Address Mrs. Almenia G. Morse, 633 Fiftieth St., Brooklyn, N. Y.

**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*.

**Michigan Sanitarium and Benevolent Association**

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

By order of the board of trustees.  
GEORGE E. JUDD, *Secretary*.

**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*.

**Publications Wanted**

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

Mrs. E. B. MacLay, Springfield, Mo. A continuous supply.

James Harvey, 1729 Grave St., Oakland, Cal. Continuous supply of papers and tracts.

Edward Quinn, Jr., 20 Hickory Ave., Takoma Park, D. C. *Signs* (weekly and monthly) and *Watchman*.

M. W. Moss, Gravette, Ark. *Review*, *Signs*, *Watchman*, *Life and Health*, *Liberty*, *Prot-estant*, and *Little Friend*.

J. H. Downes, Y. M. C. A., Cornhill, London, E. C. Large and continuous supply of *Signs*, *Life and Health*, *Watchman*, *Little Friend*, and miscellaneous Seventh-day Adventist literature.

**Temperance Opportunists**

THAT is what we ought to be; ready at all times to enter the field and strike a blow for that grand old cause. This involves our being prepared for the opportunity. It is not ours to create the opportunities, for they are being multiplied more rapidly than we can meet them, but it is for us to step in every time it is possible and do what we can. Here is the opportunity of national importance and almost nation-wide, and here is the ammunition,—the special Temperance number of the *Signs*. Of course it will be given the widest use in the conference wherein the issue is to be met this year, and will doubtless play a big part in the campaigns there, but one good look at the paper will convince any one that it will make good ammunition for any locality. The price, too, will go a long way in giving it a wide circulation.

The matter it contains will be new and fresh, right from our best writers and from those in the front of the temperance battle. It will have convincing facts and figures for the producer, showing him a better way; lessons for the retailer, picturing his business, position, and influence in their true light; and words of help and courage for the consumer, and his family and home. The voter, too, the most important of all, will clearly see his way, and can intelligently cast his influence where it will make for good government, good men, and good homes. The illustrations will be new and original, and a pleasing and appropriate variety.

This special number of the *Signs* is in response to an action of the committees of the General and North American Division Conferences in recent session in Loma Linda, Cal., and you can rest assured that no efforts will be spared by our publishing house on the coast to make this the best and most effective temperance document that has ever been issued.

There will be sixteen full regular pages, and it will retail for five cents a copy. Prices to tract societies and agents, two and one-half cents each, in quantities. Orders can be placed now, as the papers will be ready for mailing about July 1.

BE AN OPPORTUNIST!

**Camp Meeting for the Colored Believers in Georgia**

THIS year we have decided to hold our annual camp meeting at Macon, Ga. Every possible arrangement will be made for the comfort and convenience of all who may attend. An ideal spot will be chosen for the camp ground, and sufficient tents and rooms will be provided for all who are fortunate enough to be present. It is always a special pleasure to see the faces of new believers at our annual gathering, and this year will be no exception to the rule. New believers from every point will be expected to attend their first Seventh-day Adventist camp meeting this year at Macon. We trust that every one will pray for God's richest blessings to attend the services. Let each one come prepared to take an active part in the work, praying earnestly that the unconverted may be saved to serve the King.

Camp meeting for the white people will be held at the same time in the same city. This will insure us good help from the union conference and the North American Division Conference. Strong colored workers will come in from other States to help in the instructions. Meetings for the benefit of children will be conducted each day.

The date of the meeting has been fixed for August 20-30. Those wishing rooms or tents should write at once to the undersigned, addressing him at 2419 Burroughs St., Savannah, Ga. Let all plan to be on the grounds the first day of the meeting. We should not miss a single service, for the meetings are all designed to promote our spiritual life. It is a blessed privilege to meet together each year at our camp meeting to receive instructions better to prepare us to perform the work that God has committed to our hands.

J. W. MANNS.

**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*.

**South Texas Conference Association**

NOTICE is hereby given that the annual meeting of the South Texas Conference Association of Seventh-day Adventists (incorporated) will be held on the camp ground, in connection with the conference and camp meeting, at Houston, July 23 to Aug. 3, 1914. The first meeting of the association will be at 10 A. M., July 27.

J. A. LELAND, *President*;  
C. C. MATTISON, *Secretary*.

**Obituaries**

BARTLEY.—Died at Sunset, Saskatchewan, Canada, May 13, 1914, William Bartley, in his sixty-eighth year. He was born in the province of Ontario, March 7, 1847. After spending some time in Manitoba, the family moved to Sunset, a few years ago, and there Brother Bartley lived until his death. Less than a year ago he embraced present truth, and greatly rejoiced in the hope of a soon-coming Saviour. He is survived by his wife and four children. We feel sure that he sleeps in Jesus, and that he will arise clothed with immortality in the resurrection morning.

A. C. GILBERT.

ROBINSON.—Harrison Robinson was born Dec. 7, 1840, and died May 22, 1914, at Topeka, Kans. He served his country during the Civil War. In 1886 he was married to Matilda Jane Turner, and six children were born to this union, five of whom, with the wife and mother, survive. The deceased accepted present truth in 1869, under the labors of Elder Isaac Sanborn, while living in Wisconsin, and was faithful to the end. He was an invalid during the last thirteen years of his life, and it was a great grief to him that he could not always be present at Sabbath services. He fell asleep in the blessed hope.

W. W. STEBBINS.

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## THE WORK AND THE WORKERS

DON'T forget to order a supply of the "Pilgrim Fathers" number of *Liberty*. It is a powerful weapon for human freedom.

A SISTER in Los Angeles sells *Life and Health* to keep her two children in Pacific Union College. She writes: "The numbers are simply grand, and sell without any trouble."

THE Springfield Publishing Company, of Ohio, writes under date of June 9 for lowest quotations on 1,000 and 2,000 lots of the pamphlet "Why We Are Protestants," or Dr. McKim's great speech at the mass meeting at the New National Theater.

REV. JOHN CURRIE, pastor American Presbyterian Chapel, 75 Inspector St., Montreal, Quebec, Canada, writes as follows: "We like your *Protestant Magazine* very much. Wish you God's blessing in your God-given work. Sending you post-office order for three years' subscription for Mr. —, and one year's subscription for myself."

can afford to do so should send a dollar to the *Protestant Magazine* for a year's subscription. It is worth the money, and will open the eyes of those who think our free institutions are not menaced." This unsolicited testimonial shows the way thinking men regard the work being done by this magazine.

A PHYSICIAN in Connecticut writes: "I have about decided to send you a six-month subscription to *Life and Health* for every new patient I receive. I will take from the fees of my first treatments a subscription for the patient, thereby making it a self-supporting advertising medium of my work."

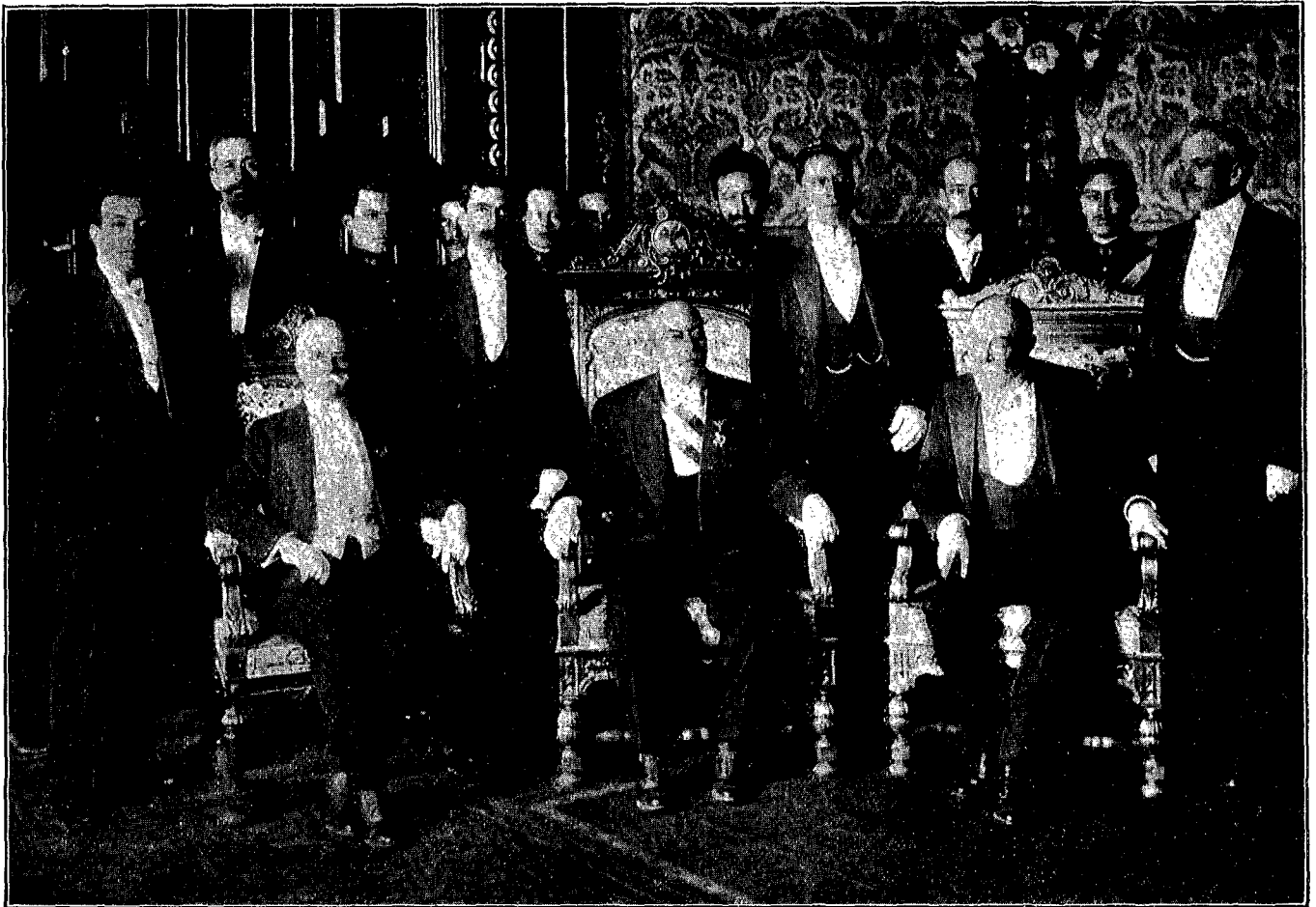


Photo by Ramos, from Underwood and Underwood, New York

### VICTORIANO HUERTA AND HIS ADVISERS

Note the special features of the July number of the *Protestant Magazine*, now ready: "Victoriano Huerta and His Advisers;" "President Wilson Speaking at the dedication of the Barry Monument," "Military Mass on the Monument Grounds, Washington, D. C., May 17, 1914;" "Church and State;" "Protestantism and Catholicism;" "An Old Inquisitor on the Ancient Waldensian Believers;" "Rome and Mexico;" "A Stirring Protest;" "Mexico and the United States;" "Roman Catholicism in the Light of Scripture and History—No. 3;" "The Falling Away and the Kingdom of Antichrist;" "Rome and Persecution in America;" "History of Religious Toleration in Maryland—No 3." Order 50 copies today—only \$2.00—and sell them for \$5.00.

"I AM a reader of the *Protestant Magazine*. In my opinion, and as far as my knowledge goes, it is the best anti-Catholic journal in the United States. God speed you in your work," writes Prof. Otto C. A. Boecler, Concordia College, Springfield, Ill.

REV. GEORGE M. ROURKE, pastor First Presbyterian Church, Springfield, Ohio, in his sermon Sunday, May 24, said: "The Catholic Church is more of a political institution than it is a religious one. If you want proof of this, read the article 'The Hierarchy and the Public Schools' in the June number of the *Protestant Magazine*. Here is one paragraph from the lips of Mr. Sulzer." The clergyman then read three full paragraphs, quoted in full in Monday morning newspapers in Springfield, Ohio, May 25.

REV. MARTIN WALKER, pastor Calvary Evangelical Lutheran Church, Dodge and Ellicott Sts., Buffalo, N. Y., says of the *Protestant Magazine*: "I want to compliment you on the work of your *Protestant Magazine*. You are doing a patriotic work that must be done in a fair, dignified, and scholarly way, which on that account is none the less effective. Put me on your list of subscribers." Have you made an effort to bring the *Protestant Magazine* to the attention of the clergy in your town?

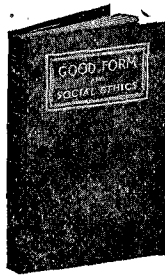
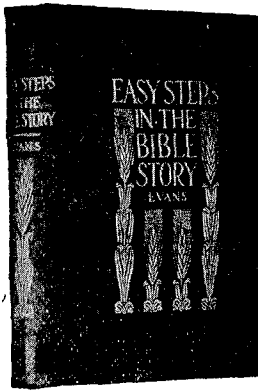
THE Ft. Mill (S. C.) *Times* for Thursday, June 4, 1914, prints as its second editorial a ten-inch article entitled "Why Sulzer Lost His Office." First sentence: "The last issue of the *Protestant Magazine*, published in Washington, D. C., contains," etc. Concluding sentences: "Every true American who

In many respects this July or "Rome and Mexico" and "Military Mass" number is the most striking one yet issued. Two illuminating articles showing Rome's hand in Mexican affairs. Read also President Wilson's remarkable address at the dedication of the Barry Monument, Franklin Park, Washington, D. C. After reading this speech and noting the conspicuous absence of the President and other prominent government officials from the "Military Mass" on the Washington Monument grounds, you can put the two facts together and draw your own conclusions. Get your church or society to invest \$40.00 in 1,000 copies. Many members will be glad to pay \$1.00 for 20 copies or \$2.00 for 50. Over 10,000 copies ordered in advance of publication. Address your tract society, or *Protestant Magazine*, Washington, D. C.

## Easy Steps in the Bible Story

ENTERTAIN the young people, and you can more easily teach them. "Easy Steps" is a book of narratives of the Old and New Testaments. It is written in easy words for the young, yet in strong English that will command the attention of older readers. The author's style is easy and refreshing, and many spiritual lessons are drawn from the incidents related.

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THIS week Brother J. P. and Mrs. Casey, of Loma Linda, Cal., are sailing from New York for England and South Africa. Brother Casey is called to take the secretaryship of the South African Tract Society.

THE first word from Elder J. C. and Mrs. Rogers since they started from Nyasaland for the Tanganyika country is contained in a cable message which recently reached the South African Union headquarters at Cape Town, as follows: "Exploring Kongo border. Fine country. Good health."

ONE of our artist brethren, Brother J. H. Goodrich, of New Jersey, has been spending some time with us in Takoma Park, in counsel and work upon the forthcoming Harvest Ingathering number of the REVIEW. Already matter for this number is being put in type, and the art work is well under way.

IN the reports soon to appear in the World-wide Field department, three new fields are reported recently entered by workers with the third angel's message. These are Nigeria, in West Africa, the Solomon Islands of the South Pacific, and the great populous province of Szechuan, China. We know these indications of progress will bring cheer to all hearts.

WRITING from St. Petersburg, Russia, Elder O. E. Reinke adds the paragraph: "The work in this land is onward amid all the varied difficulties. We are experiencing so many trials and deliverances that we count them as daily occurrences in our work. Often workers are called to police headquarters or before courts; but while they have to stand alone, as it were, with police and priests against them, still God marvelously gives them the victory. In two cities we have just had such trials, but at the end the victory fell on our side, for which we praise God." Thus where the difficulties abound, the grace of God and his help yet more abound.

A NOTE from Elder E. E. Andross, president of the Pacific Union Conference, says: "Our work is progressing well in this union. The camp meeting just held in the Central California Conference was a very successful one. The Lord abundantly blessed in the meeting. We have greatly appreciated the visit of Elder Daniells at Loma Linda and Glendale."

IN a recent letter Elder A. R. Ogden, president of the Iowa Conference, says of the work in that field: "I am glad to report that the work in the Iowa Conference is onward. Between seventy-five and one hundred have accepted the message since our union conference meetings in January. Finances are coming up as well as could be expected under the circumstances, and the future looks bright."

IN a letter dated June 7, Elder Albert F. Prieger, of Haiti, says: "We are still in the throes of the revolution, and although the fighting is all in the interior, yet it affects us very much; for since January 1 we have not been able to send our canvassers out to sell books, and from all appearances the time of peace is still a long way off. Our Haitian workers certainly need the prayers of all. So do not forget us."

WE begin in this number of the REVIEW a Questions and Answers department. To the extent of our ability, we shall be glad to answer any inquiries from our readers which would be appropriate to consider in this department. The editors of the REVIEW, however, have long since come to the conclusion that their judgment is far from infallible. Hence they must ask that their expression of opinion be considered on its merits and never in an arbitrary or dogmatic sense. It will be the aim of us who are in the office to study together with our brethren who are in the field.

AN unsettled state of affairs is presented by the international situation at the present time. The Mexican revolution and counter-revolution and the peace parley in relation thereto drag wearily on. The end seems quite as far from sight as at the beginning. Only the great Arbiter of all knows the outcome. Italy has been passing through a great industrial war, in which mobs of determined strikers and revolutionists have come into open conflict with the government troops. In one province the revolution took on an organized form, and freedom from the central government was declared. At the present writing the government appears to have the situation well in hand. These conditions are representative of similar conditions on a smaller scale existing in nearly all parts of the earth. The spirit of quietude, unrest, and strife fills the hearts of men. These conditions are omens of the coming storm which will sweep over this earth. How gratifying that in the midst of the strife the children of God may find peace in him.

Solusi Mission, South Africa

IN a personal letter from Brother W. C. Walston, we learn something of the condition of the work at Solusi. He wrote May 5:—

"We are all well here in Solusi. There is much sickness in some of the other stations. The last we heard, Elder Sturdevant, at Tsungwesi, was down with fever again. Brother and Sister Anderson, at Pemba, are improving. I have sent our helpers, Brother and Sister Wilson, to their assistance, and Brother and Sister Robinson, just from the States, are here with us. We did not think it best for them to go farther up-country just at present. They seem to like it here and enjoy their work, which is school work mostly.

"We are having a very poor season, and crops are nearly a failure. There has been little rain during the whole season, and none for nearly three months. Our crops are cut short, as we shall have only about one fourth of a crop to harvest. The weather is cool and dry, and feed and water all over this section of Rhodesia are already getting short, although the dry season has just begun. I am perplexed to know what to do with our cattle and where funds are coming from to meet our expenses during the coming year. The Lord will provide in some manner, and we must trust him.

"Many of the farmers are becoming very much discouraged, and wish to sell their farms. Three years of drought is a serious matter, and just how we shall come out at the end of the dry season, I cannot say.

"Our school work is prospering, and also other lines of work except our agricultural work. We are not discouraged."

PASTOR H. S. SHAW, president of the Western Canadian Union Conference, writes: "I consider the *Protestant Magazine* the cleanest, fairest, strongest, and most reliable journal of its kind in the field. I have failed yet to see any statement in its columns which has not been respectful, although having to deal with the most critical questions and aggravating conditions. No doubt the Roman fraternity dreads its influence more than that of any other publication in the world, because of its high standard, which holds it above the field of vituperation and billingsgate, in placing before an intelligent public the inner workings and cunning of the papal program. Its utterances appeal to the sober judgment of the thinking world. May the Lord bless you greatly in this important work."

A VISIT of a minister in some of our mission fields is a very rare treat to the believers. In a recent letter, Elder F. W. Spies, of Brazil, stated that he was on his way to Para, Brazil, where several had been waiting three years for baptism. This city is on the Amazon, being the chief port of northern Brazil.

WE note that Elder Geo. F. Enoch and wife and their daughter Pearl left Bombay for the States, May 11, for a year's furlough. They come across the Pacific, by way of China and Japan, their old home being in the State of Washington.