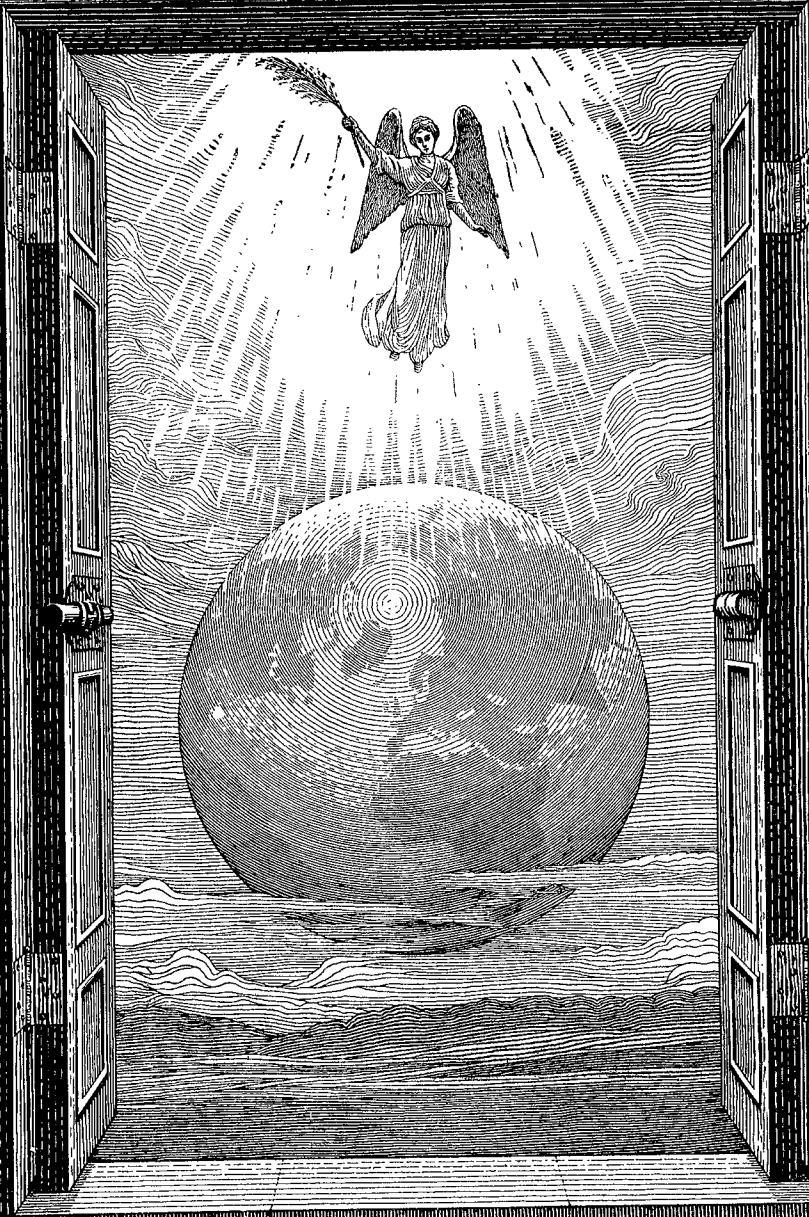


THE ADVENT SABBATH
REVIEW AND HERALD

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EVERLASTING GOSPEL



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THE WORK AND THE WORKERS

OVER half of the first edition (35,000 copies) of the June number of the *Protestant Magazine* was sold in advance!

PRICE of paper-bound volumes of *Liberty* for 1913, 60 cents postpaid; cloth volumes, 90 cents, postpaid. Now ready.

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BROTHER H. E. LOOP, field missionary agent of the Upper Columbia Conference, writes to *Liberty Magazine*: "I am anxious to have our workers this year club *Liberty* with their orders for best binding. Please mail me several subscription guaranty books."

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THE Southern California Tract Society, 417 West Fifth St., Los Angeles, Cal., has just printed a special *Protestant Magazine* letterhead, artistic and effective. The clergymen in that part of the Golden State are receiving the *Protestant* for February, and other issues, through the courtesy of the tract society.

Buy, read, and scatter everywhere the great June or "Antitobacco" and "Death to Flies" number of *Life and Health*. It sells "like hot cakes." Contains twelve great articles against Tobacco and Alcohol. The cover design— a boating scene in Bohemian Switzerland — is a thing of beauty, and helps to sell this number. Send \$2.00 for 50 copies or \$1.00 for 20 today. Sell 20 or 10 to get your money back.

PROF. O. J. GRAF, president of Emmanuel Missionary College, Berrien Springs, Mich., writes of some most interesting experiences in connection with the student campaign in behalf of the *Protestant Magazine* in Niles, St. Joseph, and Benton Harbor, Mich. "The dragon was wroth," he says. No students arrested at Niles, though Rome tried her best to have them arrested. "At Benton Harbor ten young women sold between 200 and 300. They had some stirring experiences." "Nine young men canvassed St. Joseph. Before they had been at work long, they had thoroughly stirred up the Catholic element, which at noon, soon after they had had their dinner, led to their arrest. For several hours they were in the hands of the city officials. As they marched with the chief of police at their head and another officer following them, the boys held up their *Protestant Magazines* for the people to see as they went by. . . . In due time they were released, and then a number of magazines were given away. This, of course, could not be hindered. The experience has been a great blessing to those who had a part in it, and also to the entire school." More news later.



One of Four Full-Page Illustrations in the "Picture Section" of the June "Protestant Magazine" Now Ready

"Governor Sulzer, Tammany Hall, and the Roman Catholic Church; the Hierarchy and the Public Schools," is the title of one of the six leading articles in this epoch-making "Rome in Politics" and "Religious Legislation" number. The other three features of the "Picture Section" are "The American River Ganges; the Priests and the Children," a cartoon that appeared in *Harper's Weekly* in 1871; "Hon. William Sulzer, the Former Head of Civil Government in the State of New York, Who Refused to Yield to the Demands of the Roman Hierarchy" (photograph), and a photograph of "Cardinal Farley, the Head of Ecclesiastical Government in the State of New York, Whose Personal Representative Sought to Influence Governor Sulzer." The other five leading articles are: "A Consistent Protestantism Demanded;" "The Demand for More Chaplains in the Navy;" "Roman Catholicism in the Light of Scripture and History;" "History of Religious Toleration in Maryland—No. 2;" and "The Absolute Infallibility of Scripture." The opinion of the *Christian Herald* on the front cover page, entitled "The Real Meaning of Religious Legislation," is alone well worth the price of this number; also M. Viviani's notable speech on Romanism in the French Chamber of Deputies, which was ordered to be posted on billboards throughout France. **START EARNING YOUR SCHOLARSHIP WITH THIS NUMBER! EVERY AMERICAN WILL WANT TO GET THESE PROOFS OF ROME'S HOSTILE ATTITUDE TOWARD THE PUBLIC SCHOOLS, AND ALSO THE BIBLE PROPHECIES AS TO THE MEANING OF THESE AND OTHER CURRENT EVENTS.** SEND \$2.00 for 50 copies today; or \$1.00 for 20; or send \$1.50 and we will mail the magazine to FIVE FRIENDS FOR SIX MONTHS. ORDERS FOR 1,000, 500, 100, and 50 copies are POURING IN RAPIDLY. THIS NUMBER WILL SELL EVERYWHERE—TO CATHOLICS AS WELL AS PROTESTANTS. Address your tract society, or the Protestant Magazine, Washington, D. C.

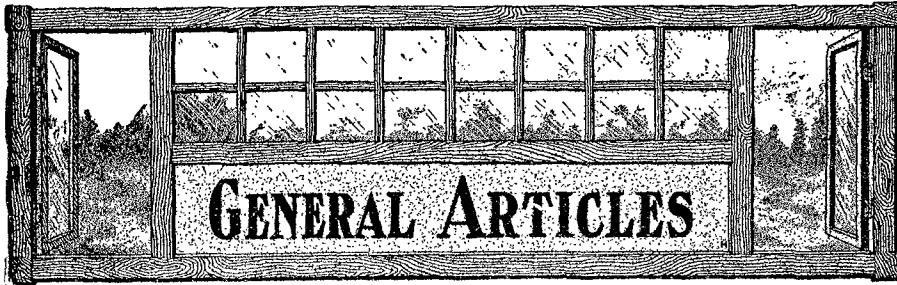
The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD AND Sabbath HERALD

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

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, MAY 21, 1914

No. 21



Eventide

F. J. TAYLOR

FATHER, eventide has come,
And I pray thee take me home.
Have I failed to do my best?
Yet I come to thee for rest.

Gleaning in the fields of toil,
Have I left some wheat to spoil,
So that some might want for bread?
Some kind word have left unsaid?

Have I left some heart in grief
Where I might have brought relief?
Failed the needy to befriend?
Failed a helping hand to lend?

I have tried with earnest heart
Faithfully to do my part;
Yet some days have seemed so long,
Days when right gave place to wrong;

Days when everything in life
Seemed but one continual strife;
Days with cross so hard to bear
That I yielded to despair.

I've had days of sunshine, too:
Bright flowers by my pathway grew;
Their sweet faces kissed with dew
Seemed to wake my heart anew.

Father, does the setting sun
Find my work but poorly done?
Still, O, take me home to thee,
Where I long so much to be!



An Appeal for Unity

C. M. BABCOCK

THE most effective method that Satan has ever devised by which to retard the work of God is to get discord into the church. It is his studied aim to accomplish this whenever and wherever possible, because he knows that a discordant church is a defeated church. But in order to accomplish his purpose he must find some one whom he may use as an instrument to sound the note of discord. He is declared by the Scripture to be the accuser of the brethren, but he must

always have an instrument through whom he may bring his accusations.

As in the garden of Eden he used one of the wisest and most beautiful of God's creatures as a medium through whom to accomplish the ruin of the race, so now he selects as his instruments those who have influence and prestige, if he can enlist them in his cause; and it is surprising how many there are who lend themselves to his purpose of disrupting the church by stirring up strife and discord.

However, Satan does not confine himself to any class or kind, but uses as his agents all who are willing to be used. I do not mean to suggest that any of our dear people deliberately decide to become the agents of Satan to hinder the cause of God; but the devil suggests some seemingly very important reason for making complaint about a brother or a sister in the church, and in their zeal they are determined to bring that brother or sister to account. They carry their criticism and complaints to others, and soon things are in a turmoil, and that church is well on the way to defeat. It makes little difference whether the occasion for the complaint is real or only imaginary; the result is usually the same. Division and discord disrupt and paralyze the church, and destroy its effectiveness as a soul-winning agency.

The church on earth serves two distinct purposes in connection with the great work of soul saving. First, it is God's organized agency for the rescuing of the lost; and second, it serves as the spiritual home of those who have been rescued. The importance of united effort in order to accomplish large results is well established both in the world and in the Bible. As suggestive of the multiplied power of concerted action, we are told in Deut. 32: 30 that one may "chase a thousand, and two put ten thousand to flight." This would seem to indicate that two individuals by uniting their efforts would increase their strength tenfold.

How important, then, that there shall be harmony and unity of effort in every church!

The church of God becomes invincible wherever unity prevails. This is well illustrated in the experience of the early church. When the disciples ceased their strife about who should be the greatest, and all discord was put away, they were clothed with the power of the Holy Spirit, and became a mighty agency in the hands of God for the salvation of men. That period in the history of the church is symbolized in Rev. 6: 2 by a white horse and a rider with a bow in his hand going forth "conquering, and to conquer." On the other hand, history furnishes instance after instance of defeat resulting from internal discord. One of the most notable examples is the overthrow of Jerusalem. Just before and even during the time of the besieging of Jerusalem by Titus, the Jews within the city wasted their provisions, depleted their strength, and destroyed their lives by warring among themselves; and, of course, they were overthrown. To read this bit of history gives one a feeling of sympathy and pity for the folly of their course; but, brethren, let us see to it that in this larger warfare, in which we are engaged in a conflict with the mighty powers of darkness, we do not repeat their folly.

Not only is the church of God shorn of her power for conquest by discord, but it ceases to be a place where God can bring the "little ones" in Christ with safety. What a disappointment it must be to our Heavenly Father when a church so far loses that spirit of love and harmony by which men are to know its members as Christ's disciples, that God can no longer with safety add newborn souls to it.

The supreme purpose of the church is saving men and women. If, then, it fails of its purpose, either because it is shorn of its power to win men and women or because it has become so discordant that God cannot safely add men and women to it, it has no occasion for a further existence. What is your church doing in this matter of soul winning? What are you doing as an individual to win men to God? We are to make this year the banner year of our history in soul saving, and every one must be at it. We must lay aside all our differences and all join in the one great work to which we are called.

Redfield, S. Dak.

Twenty Cents a Week for Missionary Funds

WM. COVERT

THIS amount may be large for very poor persons or for children; but it is not excessively large for the average adult, and it is very small for the person whose income is one hundred times that amount. Suppose we count only one week at a time, and then pay it in, and keep doing so through the entire year; we have then paid only \$10.40, and the same amount paid by one thousand would be \$10,400. Many of our people are investing sums ranging from \$500 to \$1,000 or more each year in houses and lands or other property which does not, as a rule, help forward the missionary work very much. But if as much could be paid into the missionary till, it would enlarge the financial ability of our Mission Board in a marvelous degree. Why not do so?

If there should come a great missionary awakening among us, so great as to cause all our surplus funds to get into the soul-winning channel, what a stir it would make! Something will come to pass before another decade of years rolls by, to accomplish this very thing. It may come through the furnace of affliction, or it may result from a special outpouring of God's Spirit upon his people; but it certainly will come, and our attitude toward God's work will most likely determine how it will come.

We should not hesitate about doing our duty. There should be no holding back nor niggardly giving when God opens the way to do a liberal thing. The providential openings among the nations should be to us the voice of God to go forward. These openings in all lands are to God's commandment-keeping people now what the opening of the Red Sea was to Israel when Moses stretched forth his rod and pointed it toward the opposite shore. The harvest is ripe, and ten thousand reapers are needed to gather in the grain while the day is waning. An intelligent understanding of the situation will be obtained only by those who are liberal with their funds, and who study our missionary reports to acquaint themselves with the world-wide field.

The progress of the work as reported in every issue of the REVIEW AND HERALD is soul inspiring. Each time the REVIEW comes from the press, we get news from many lands, telling anew the blessed message that Jesus is coming soon, and each time it tells us to hasten the work if we would be ready to enter in while the door is open. Read and ponder over these reports; talk of them in the home; repeat them in the social meetings; write about them in scores of letters; get them published in the papers; and, above all, live as if you believed in the soon coming of the kingdom.

Think about the small amount of work that had been done in giving the third angel's message to the world forty-five years ago, and then view it as it is now. Our people have been doubling in num-

bers every ten years, and facilities for the propagation of the work have increased in about the same ratio. If the next ten years witness the missionary extension of our work as much as the ten years just now closing, where will the outposts be then? We are sure the Lord wants it to expand in the future as rapidly as it has in the past. Ten years ago we were trying to get our people up to ten cents a week for missions, and now we are reaching forward to the mark of twenty cents a week. We shall not retrograde on this line of advancement in the future. Shall we be given another decade in which to lengthen our cords and strengthen our stakes? What does the reader think about it?



Early Counsels on Medical Work—No. 8

Ministering to Soul and Body*

MRS. E. G. WHITE

THE Health Institute has been established . . . to relieve the afflicted, to disseminate light, to awaken the spirit of inquiry, and to advance reform. This institution is conducted upon principles which are different from those of any other hygienic institution in the land. Money is not the great object with its friends and conductors. They conduct it from a conscientious, religious standpoint, aiming to carry out the principles of Bible hygiene. Most institutions of the kind are established upon different principles, and are conservative, making it their object to meet the popular class halfway, and so to shape their course that they will receive the greatest patronage and the most money. . . .

This institution is designed of God to be one of the greatest aids in preparing a people to be perfect before God. In order to attain to this perfection, men and women must have physical and mental strength to appreciate the elevated truths of God's Word, and be brought into a position where they will discern the imperfections in their moral characters. They should be in earnest to reform, that they may have friendship with God. The religion of Christ is not to be placed in the background, and its holy principles laid down to meet the approval of any class, however popular. If the standard of truth and holiness is lowered, the design of God will not then be carried out in this institution. . . .

I was shown that a larger work could be accomplished if there were gentlemen physicians of the right stamp of mind, who had proper culture, and a thorough understanding of every part of the work devolving on a physician. The physicians should have a large stock of patience, forbearance, kindness, and pity; for they need these qualifications in dealing with suffering invalids, who are diseased in body, and many of whom are diseased both in body and in mind. It is

not an easy matter to obtain the right class of men and women, those who are fitted for the place, and who will work harmoniously, zealously, and unselfishly for the benefit of suffering invalids. Men are wanted at the Institute who will have the fear of God before them, and who can minister to sick minds, and keep prominent the health reform from a religious standpoint.

Those who engage in this work should be consecrated to God, and not make it their only object to treat the body merely to cure disease, thus working from the popular physician's standpoint, but to be spiritual fathers, to minister to diseased minds, and point the sin-sick soul to the never-failing remedy, the Saviour who died for them. Those who are reduced by disease are sufferers in more than one sense. They can endure bodily pain far better than they can bear mental suffering. Many carry a violated conscience, and can be reached only by the principles of Bible religion.

When the poor, suffering paralytic was brought to the Saviour, the urgency of the case seemed not to admit of a moment's delay, for already dissolution was doing its work upon the body. When those who bore him upon his bed saw that they could not come directly into the presence of Christ, they at once tore open the roof, and let down the bed whereon the sick of the palsy lay. Our Saviour saw and understood his condition perfectly. He also knew that this wretched man had a sickness of the soul far more aggravating than bodily suffering. He knew that the greatest burden he had borne for months was on account of sins. The crowd of people waited with almost breathless silence to see how Christ would treat this case, apparently so hopeless, and were astonished to hear the words which fell from his lips, "Son, be of good cheer; thy sins be forgiven thee."

These were the most precious words that could fall upon the ear of that sick sufferer; for the burden of sin had lain so heavily upon him that he could not find the least relief. Christ lifts the burden that so heavily oppressed him: "Be of good cheer," I, your Saviour, came to forgive sins. How quickly the pallid countenance of the sufferer changes! Hope takes the place of dark despair, and peace and joy take the place of distressing doubt and stolid gloom. The mind being restored to peace and happiness, the suffering body can now be reached. Next comes from the divine lips, "Thy sins be forgiven thee," "arise, and walk." In the effort to obey the will, those lifeless, bloodless arms are quickened; a healthful current of blood flows through the veins; the leaden color of his flesh disappears, and the ruddy glow of health takes its place. The limbs, that, for long years have refused to obey the will, are now quickened to life, and the healed paralytic grasps his bed, and walks through the crowd to his home, glorifying God.

This case is for our instruction. Phy-

* "Testimonies for the Church," Vol. III, pages 165-175.

sicians who would be successful in the treatment of disease, should know how to minister to a diseased mind. They can have a powerful influence for good if they make God their trust. Some invalids need to be relieved of pain before the mind can be reached. After relief has come to the body, the physician can frequently the more successfully appeal to the conscience, and the heart will be more susceptible to the influences of the truth. There is danger of those connected with the Health Institute losing sight of the object for which such an institution was established by Seventh-day Adventists, and working from the worldling's standpoint, patterning after other institutions.

The Health Institute was not established among us for the purpose of obtaining money, although money is very necessary to carry forward the institution successfully. Economy should be exercised by all in the expenditure of means, that money be not used needlessly. But there should be sufficient means to invest in all necessary conveniences which will make the work of helpers, and especially of physicians, as easy as possible. And the directors of the Institute should avail themselves of every facility which will aid in the successful treatment of patients. . . .

To raise the Health Institute from its low state in the autumn of 1869 to its present prosperous, hopeful condition, has demanded sacrifices and exertions of which its friends abroad know but little. Then it had a debt of thirteen thousand dollars, and had but eight paying patients. And what was worse still, the course of former managers had been such as to so far discourage its friends that they had no heart to furnish means to lift the debt, or to recommend the sick to patronize the Institute. It was at this discouraging point that my husband decided in his mind that the Institute property must be sold to pay the debts, and the balance, after the payment of debts, be refunded to stockholders in proportion to the amount of stock each held. But one morning, in prayer at the family altar, the Spirit of God came upon him as he was praying for divine guidance in matters pertaining to the Institute, and he exclaimed, while bowed upon his knees, "The Lord will vindicate every word he has spoken through vision relative to the Health Institute, and it will be raised from its low estate, and prosper gloriously."

From that point of time we took hold of the work in earnest, and have labored side by side for the Institute, to counteract the influence of selfish men who had brought embarrassment upon it. We have given of our means, thus setting an example to others. We have encouraged economy and industry on the part of all connected with the Institute, and have urged that physicians and helpers work hard for small pay, until the Institute should again be fully established in the confidence of our people. We have borne a plain testimony against the manifestation of selfishness in any one

connected with the Institute, and have counseled and reproved wrongs. We knew that the Health Institute would not succeed unless the blessing of the Lord rested upon it. If his blessing attended it, the friends of the cause would have confidence that it was the work of God, and would feel safe to donate means to make it a living enterprise, that it might be able to accomplish the design of God.

The physicians and some of the helpers went to work earnestly. They worked hard, under great discouragements. Drs. Ginley, Chamberlain, and Lamson worked with earnestness and energy, for small pay, to build up this sinking institution. And, thank God, the original debt has been removed, and large additions for the accommodation of patients have been made and paid for.



The Boy Scout Movement

S. B. HORTON

THERE is so much in the Boy Scout Movement to attract favorable notice that one hesitates to point out any unfavorable feature connected therewith.

That movement may be said to occupy a world of its own. It was introduced into America in 1910, under the tutelage of Lieut.-Gen. Sir Robert S. S. Baden-Powell of the British army. It has about three hundred thousand members in the United States, officered by a president, three vice presidents, chief scout, three national scout commissioners, and treasurer, and has for its honorary chief the President of the United States. Its national council includes senators and representatives of Congress, army officers, lawyers, doctors, clergymen, and other men of prominence and influence in the nation. It is not a religious organization, yet in its membership oath it declares, "I promise on my honor to do my best to honor my God and my country." The purpose of the movement is stated in its literature. "The aim of the Boy Scouts is to supplement the various existing educational agencies, and to promote the ability in boys to do things for themselves and others. It is not the aim to set up a new organization to parallel in its purposes others already established. The opportunity is afforded these organizations, however, to introduce into their programs unique features appealing to interests which are universal among boys. The method is summed up in the term scoutcraft, and is a combination of observation, deduction, and handiness, or the ability to do things. Scoutcraft includes instruction in first aid, life saving, tracking, signaling, cycling, nature study, seamanship, campercraft, woodcraft, chivalry, patriotism, and other subjects. This is accomplished in games and team play, and is pleasure, not work, for the boy. All that is needed is the out of doors, a group of boys, and a competent leader."

At the fourth annual meeting of the National Council of the Boy Scouts of America, the Secretary of State, the Secretary of the Navy, the Secretary of Agriculture, and five United States sen-

ators spoke in approving terms of the movement. Chief Scout Executive James E. West told of the disappearance of successive barriers which, through misunderstanding, have to a greater or less extent interfered with the extension of the benefits of scouting to all boys. He referred to the fact that the National Socialistic party, the Roman Catholic Church, and the Mormon Church are now actively encouraging the Boy Scout Movement, and that chambers of commerce and boards of trade in many cities are also cooperating to make the movement a success.

Scoutcraft demands that its members shall be trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent—most desirable attributes to be sure. But the question must appeal to the careful student, What reason is there for seeking other than the natural realms in which to develop these attributes? What has become of the home and the church in the matter of training the boy? Is there not positive danger that the seeds of alienation will be sown by this well-intentioned movement? As the *Lutheran* for January well observes, the movement is "an irresponsible organization beyond the jurisdiction of the church. It touches the boy's life at a point where he is most responsive, and hence commands his interest and loyalty to a greater degree than either the home or the church can [apparently]. It comes into direct competition with the spiritual and redemptive agencies of the home and the church, and necessarily detracts from their influence and power. In other words, the agency that supervises the boy's sports wins him, and the agency that exercises guardianship over his spiritual and eternal interests is left a poor second. It strikes its roots in soil that is foreign to the church, and hence becomes parasitic in character."

Furthermore, the Boy Scout Movement tends in the direction of developing the spirit of militarism; and who does not know that the spirit of militarism is a barrier and a constant menace to the development of peace and the furtherance of the golden rule doctrine? Boys with a military training are certain to long for an opportunity to show their valor upon the battle field sooner or later, and it should be remembered that the American republic was reared upon the fundamental principles of antimilitarism. In this connection we refer to the following quotation:—

"Monarchies may flourish and aristocracies may fatten on war, but republics live by minding their own business and respecting the rights of their neighbors. Under whatever name or form, the military republic becomes the subject of personal government, because militarism generates in its armies an *esprit de corps*, which proves stronger than the loyalty of the soldier to the law."—*The Hand of God in American History*, by Robert E. Thompson, president Central High School, Philadelphia, page 197.

Besides, there is a tendency in such movements to monumentalize the principles of federation, or combine, against which the Scriptures admonish us. See Isaiah 8.

In the light of these observations there is necessarily a clashing of interests, especially where the responsibilities of home and church influence obtain. Where the Boy Scout Movement directs its activities in behalf of boys who are not under Christian, parental, or church influence, it may not be objectionable. But the theory that boys must be trained along the lines of least resistance is wrong in principle. The strength of the great oak is the outcome of its experience with the winds and the elements. We coincide with the editor already quoted: "It is more important for him to be trained in the sphere of his duties than in the sphere of his sports." It is true that "all work and no play makes Jack a dull boy," yet how eminently superior from the viewpoint of fundamentals is the play which is supervised by parental and church influences; the play in which father, mother, or sister may take part if they desire. It must also be remembered that if parental responsibility is to give way to outside specialization, God is not honored. The training of the boys and girls must be supervised by father and mother if the Word of the Lord is to guide.

This article is not intended to discount the commendable aims of the Boy Scout Movement, but to indicate that by committing to foreign realms those duties in training which naturally and very properly belong to parental and church precincts, we invite alienation of the boy from the parent and the church. Any plan to develop character by training the boy in spheres beyond his years and environment is unsafe and unreliable. It will be a sad day for the country's future when character-building responsibility shall be transferred from the home to the forest, the mine, camp fires, trailing, and military discipline.

◆ ◆ ◆ "The Falling Away" and the Kingdom of Antichrist

LEE S. WHEELER

THE second coming of Christ was not the first event which the church in the days of the apostles was instructed to expect. "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. 2: 3.

The apostles taught that Christ would appear again the second time, personally and visibly, to resurrect the dead, judge the world, and establish the everlasting kingdom of God in a regenerated earth. Heb. 9: 27, 28; 1 Thess. 4: 13-18; 2 Tim. 4: 1; Matt. 25: 31-41; Revelation 19, 20.

From the time of Christ's resurrection and ascension, his glorious return and the resurrection of all believers to a life of immortality were ardently believed in and taught as "the blessed hope." Titus 2: 11-13; Acts 1: 9-14, 22: 4: 2, 33: 1 Corinthians 15; 1 Thess. 1: 9, 10.

The pernicious influence of Greek philosophy, however, in its tendency to attach a mystical interpretation to the fundamental doctrines of Christianity, particularly those connected with the resurrection and the future state, is frequently alluded to in Paul's writings. Acts 17: 18, 32; 2 Tim. 2: 18; Col. 2: 8; 1 Tim. 6: 20; 2 Tim. 1: 10-15.

From the opening of the second century onward Gnostic mysticism in the Eastern church, and Neoplatonism in the West, ate like a canker at the doctrinal teachings of the church; and in this "falling away" from the truth as it is in Jesus, the way was prepared for the establishment of that spiritual despotism in which the church supposed itself to be the kingdom of God, and man ruled as lord in the place of Christ. Notwithstanding, "everywhere the Scripture points to the kingdom of God as a thing of the future."—*Schaff-Herzog Encyclopedia of Religious Knowledge, article "Kingdom of God."* See Dan. 7: 27; Matt. 19: 28; 1 Cor. 6: 9; Gal. 5: 21; 1 Cor. 15: 50-53; Revelation 20.

"In the West the expectation of a glorious kingdom of Christ found adherents for a long time."—*Catholic Encyclopedia, article "Millennium."*

"The earliest Christians had been second adventists. This belief gradually died down, and was no longer fundamental at the time of the conversion of Constantine. That event and the subsequent triumph of Christianity resulted in its complete eclipse."—*The Holy Christian Church,* by R. M. Johnston, M. A., page 193.

"Constantine, the first Christian Cæsar, . . . was the first representative of the imposing idea of a Christian theocracy, or of that system or policy which assumes all subjects to be Christians, connects civil and religious rights, and regards church and state as the two arms of one and the same divine government on earth."—*Schaff's "Church History," Vol. I, Third Period, page 12, par. 2.*

"In the year 330, the emperor Constantine transferred the seat of government from Rome to Byzantium, which from that time was styled Constantinople. The temporal influence of the popes commenced to increase, nor did the emperors complain; nay, they were too willing to be relieved of the weight of government in Italy."—*Studies in Church History (Catholic), by Parsons, Vol. I, page 502.*

Still, however, the Roman emperors, to whom since the days of Augustus had descended the cherished title of Pontifex Maximus, had not relinquished the prerogative of supreme jurisdiction in religious affairs, by virtue of which Constantine upon his conversion to Christianity assumed all the authority of Moses, assembled the General Council of Nice, dictated the policy of the church, and attempted the suppression of heresy and the unification of the church under his own sovereignty. From Constantinople for more than two centuries the Roman emperors continued to exercise such authority until, "with the decay of

the empire, the title [Pontifex Maximus] very naturally fell to the popes, whose functions as administrators of religious law closely resembled those of the ancient Roman priesthood; hence the modern use of 'pontiff' and 'pontifical.'"—*Encyclopedia Britannica, article "Pontifex Maximus."*

"The old Roman Empire was tottering to its fall; the church stood fast, ready to step into its inheritance. It was not simply that the world power, the enemy of Christ, had been vanquished; the fact was that it had gradually abdicated its political functions in favor of the church. Under these circumstances Augustine was led, in his controversy with the Donatists and as an apologist, to idealize the political side of the Catholic Church,—to grasp and elaborate the idea that the church is the kingdom of Christ and the city of God. Others before him may have taken the same view, and he, on the other hand, never forgot that true blessedness belongs to the future; but still he was the first who ventured to teach that the Catholic Church, in its empirical form, was the kingdom of Christ; that the millennial kingdom had commenced with the appearing of Christ, and was therefore an accomplished fact."—*Id., ninth edition, Vol. XVI, page 317.*

"According to the system of the 'direct divine right,' the Pope has received, immediately from God, full power to govern the world, both in spirituals and temporals. The temporal ruler is only an official of the pontiff, and as he receives the temporal sword from the pontiff, to be used in conformity with the order of God, he may be deprived of it by the Pope when he uses it against that order."—*Studies in Church History (Catholic), by Parsons, Vol. II, page 203.*

This view is said to have first been taught by John of Salisbury, 1159, by Thomas a Becket, and by Henry De Suza, compiler of the Laws of Suabia (1365), who asserted that "since the coming of Jesus Christ, all the dominions of the infidel princes were transferred to the church, and are vested in the popes, as the vicars of Jesus Christ, the King of kings."—*Id., page 203.*

Cardinal Gibbons, in "The Faith of Our Fathers," page 23, furnishes us the following:—

"The church is called a kingdom: 'He shall reign over the house of Jacob forever: and of his kingdom there shall be no end.' Now, in every regulated kingdom there is but *one king, one form of government, one uniform body of laws*, which all are obliged to observe. In like manner, in Christ's spiritual kingdom there must be one chief to whom all owe spiritual allegiance, one form of ecclesiastical government, one uniform body of laws which all Christians are bound to observe; for every kingdom divided against itself shall be made desolate."

To the rest of the religious world the claims of the Papacy have seemed most extravagant and wicked; yet it must be

evident to any reflective mind that if the assumption that the church is the kingdom be granted, the whole system appears logical and Scriptural, for of the kingdom of Christ it is said: "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings; be instructed, ye judges of the earth." Ps. 2: 8-10. Again it is said, "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isa. 60: 12. Consequently, if this interpretation is to be allowed, all the decrees of intolerance and all the crusades of extirpation waged against infidels and heretics must be conceded to be but the exercise of the legitimate authority of the church over the state. Protestantism has no defense, free governments no ground for existence, by any system of religious teaching which assumes that the kingdom was set up at the first advent of our Lord, or that the prophecies relating to the kingdom are to be given a mystical interpretation.

On the other hand, those who in the twentieth century maintain the apostolic doctrine of the future coming and glorious kingdom of Christ upon earth, and who cherish still the "blessed hope" of the primitive Christians, see clearly in the rise of the papal sovereignty and its long and persecuting career, a fulfillment of Paul's prediction of "the mystery of iniquity," "the falling away," and the development of "the man of sin," who, assuming to sit in the temple of God and to reign over the church as God, has instead of the kingdom of Christ developed the despotic monarchy of Antichrist. Dan. 7: 17-26.

Detroit, Mich.



How We May Increase the Income

W. H. BRANSON

"Honor the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3: 9, 10.

THE individual who takes God into partnership with himself in all his business relations, and who recognizes God's ownership by honoring him with the first fruits of all his increase, need have no fear as to how his business will succeed. When others are suffering from storm, pestilence, flood, and many other disasters; when property is swept away, and men and women are dying for want of food and shelter, he has the blessed promise that "bread shall be given him; his waters shall be sure."

To those who do not thus honor God, but feel perhaps that they cannot afford to pay into the treasury of the Lord that portion of his goods which he claims as his own, the following words are spoken: "Now therefore thus saith the Lord of hosts: Consider your ways. Ye have

sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man to his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit." Haggai 1: 5-10.

How many have passed through just such an experience! Feeling that they were too poor to pay tithe and to make freewill offerings to the Lord, they have retained the Lord's portion of their goods and their income, and have appropriated it to their own use. And behold the results! In many instances the Lord has simply blown upon all that they possessed, and, lo, it was gone! They have failed to recognize the principle set forth in the following words of inspiration: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

A failure on the part of many of God's people to recognize this principle has shut them off from his blessing. In Malachi we read: "Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you. . . . But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me."

From this language it is clear that God will not commend an individual who has thus robbed him. But the case is not hopeless. "Return unto me, and I will return unto you. . . . Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."

Surely it will pay from a financial as well as a spiritual standpoint to return unto the Lord in this manner. Israel of old apostatized and gave up the tithing system. God accordingly withdrew his blessing from them, and they passed through a time of great poverty. Many suffered terribly from hunger, crops were cut off, and it seemed that they would all perish. The priests and singers, who were supposed to live upon the tithe, were forced to abandon the services of the temple and the work of teaching God's truth, and every one fled to the country to try in vain to earn a live-

lihood. Of this condition and the way they came out of it the prophet says: "And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries." Neh. 13: 10-12.

Again in the days of Hezekiah we read of a like condition: "Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things, brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps. . . . Then Hezekiah questioned with the priests and Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store."

There is not one who is too poor to pay a tithe. Nine tenths of what little we have will be worth far more to us with God's blessing upon it and upon our families than the whole amount would be if God's blessing were withdrawn and his curse placed upon it. Liberality in dealing with the Lord will bring large returns, both spiritual and temporal.



He Will Come Again

MRS. MARY H. WILLIAMS

"HE will come again!" Like a glad refrain

Is the theme of redemption's story,
He will come to banish sin and pain.
Proclaim it, and swell the triumphant strain,

For the earth waxes old and hoary.

'Tis the sweetest word earth's mourners e'er heard,

This promise our Lord has given;
With joy their hearts are thrilled and stirred
And faith made strong through hope deferred,

Who wait his return from heaven.

In the Word it is told in letters of gold,
And repeated, the joys in store.

What visions blest do those lines unfold!
The tomb shall no longer our loved ones hold,

For death's dark reign will be o'er.

Charles City, Iowa.



WASHINGTON, D. C., MAY 21, 1914

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Editorial

The Great Revelation

THE iniquity of man is oftentimes hidden in this world. Many crimes are committed which are forever concealed from the eyes of human beings. Frequently, however, the criminal reaps the fruit of his own misdoing in this life. A recent incident in Southern California illustrates this:—

In a cañon near Los Angeles the skeleton of a man was found. There was no clothing to indicate who or what the skeleton had been in life. All marks that might identify the bones had apparently been destroyed by the action of nature. The bones themselves would have "gone to mix forever with the elements" had it not been for the unprecedented rains of the past month. The grave in which the body lay was deep enough to resist any storm but a most unusual one.

But the man who buried the body in this lonely place not only failed to make provision against the work of the elements, but he failed to remove from the mouth of his victim the peculiar gold fillings which enabled the relatives to identify the skeleton. This led to the apprehension of the man who committed the murder.

There will come a day when every secret thing will be brought to light and stand revealed before the judgment bar of God. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 14. In this life we may deceive our fellows, but we can never deceive God. The all-seeing eye takes account of everything we do. The record of our lives is written in the books of heaven, and some day we must face that record. Happy then will be that man who has availed himself of the sacrifice of Christ in his behalf, whose sins have been covered by the blood of the Lamb; but lost and undone will he be who appears without an intercessor. "Some men's sins are open beforehand, going before to judgment; and some men they follow after." 1 Tim. 5: 24. Let us make sure that our sins are covered by the blood of Christ, and that he stands as our advocate.

To Those Who Hold the Ropes

At the beginning of the century of modern missions, William Carey, the pioneer, gave us for all time the striking illustration of the relation between the believers at home and the missionaries in the field. Carey's associate, Fuller, listening to the account by Mr. Thomas, the Indian chaplain, who told of the great need among the Hindus, said that there was evidently a gold mine for missionary effort in India, but it seemed as deep as the center of the earth. "Who will venture to explore it?" he said.

"I will venture to go down," said Carey; "but remember that you," turning to the representatives of the Baptist churches, "must hold the ropes."

Continually our mission fields give expression to their courage in the Lord at the thought that his truth for this time and his blessed Spirit are keeping thousands of believers in the homeland actively engaged in the task of "holding the ropes." Here is a paragraph from one of the outlying mission stations of the China circuit, written by Elder W. F. Hills, on receipt of information from the Shanghai headquarters that appropriation had been made to meet the calls considered absolutely essential for pushing on the work in the Swatow district this year. He writes to the Mission Board:—

You can guess the joy that filled our hearts when we received word that *every dollar* was allowed which we asked for in our budgets this year, and that we had the faithful people at home back of the promise to send us money each month to push our work on toward the goal. I tell you we out here appreciate the earnest efforts and the faithful sacrifice of the brethren at home, for a few dollars more added to the allowance of last year will allow us to answer another call or two which would otherwise have to wait. Tell them that the interest on their investment is accumulating very fast out here, and that although they may not see the actual returns here in this life, they may have the joy of knowing that soon they will be able to sit at the great table in heaven around which shall be gathered jewels just as bright as any which will enter the kingdom.

So the messages would come, if we gave the space, from the whole world-wide circuit of our mission stations. Everywhere the need is so great that none of the stations receive what they need. At every point the workers make their calls according to the bare necessities for keeping pace with the most pressing providences of God; and while the entering of many an open door must be deferred, the fields are thankful that the brethren in the churches are giving week by week, with now and then a large gift, so that somehow advance steps can be taken at very nearly every point.

The only way out for us is to give ourselves to the Lord for the carrying

of this message to every unreached people, and never for a moment must we slacken our hands upon the ropes.

The "promise to send money each month to push our work on toward the goal" is not and never can be the promise of the Mission Board treasury. It is merely the estimate which the General Conference Committee makes as to what should be apportioned to each local mission, based only on the reports of what has been given in the past, and on the knowledge that there are thousands of believers in this message in the churches who will not forget that they are the Lord's stewards, and that the money for missions must come week by week and month by month from the hands of the Lord's children who are pledged to give their lives and their all for this work. The promise is God's promise to finish the work and to use his people in the doing of it.

The call for resources for a little expansion of the work year by year is illustrated by this paragraph from another great field, India. Brother S. A. Wellman, of Lucknow, enters this plea for North India:—

As to the appropriations for the present year, we are holding to what you allowed us. But as far as the North India native work is concerned, it will have to be doubled the coming year if we are to keep up with the work already started. The calls and the conditions demand that we shall not stand still. We have been the most meagerly manned field in India, as far as native labor is concerned. We must have more to do with another year, or our work is practically at a standstill. We have one third of India in this division, and great openings in a number of parts, especially in the Panjab, and we should be in a position to step into these openings.

So come from the wide fields the words of thanks and of courage, and the appeals for help.

W. A. S.

We Are Going Forward

THERE is a note of victory in the camp of Israel. The people of the Lord are going forward, and the leaders are taking the lead. None can fail to be convinced of this who have been reading the reports of our ministerial institutes published from time to time in the REVIEW. The reports are inspiring to us who read them; but those who have attended the meetings have received an inspiration that cannot be measured by any human instrument, and whose influence will tell mightily for the progress of this message in every field to which these workers go.

The unanimity of these reports in showing the real spiritual uplift that has characterized these meetings is a source of great encouragement to us. It indicates that God is giving his people a special preparation in view of their in-

creasingly difficult work. While we may expect to see the wrath of the enemy more and more strikingly manifest as we draw nearer to the consummation of the work, we may expect also to see God manifest his presence and his leading in equally striking ways. He will never revoke his promise to be with his faithful followers straight through to the end of the controversy. Difficulties may tower high, but God's providences will find a way for his little flock around or over or through them. The enemies of the truth may be many and active, but the angels of God, his ministering servants, are more than they, and will wield the power of God mightily in thwarting the adversary and bringing deliverance to his people.

If we were in this work alone, depending upon our own leading and protection, we might well tremble for our safety both here and hereafter. We know that the forces of the adversary are mobilizing for the final conflict. There are organizations numbering their members by the hundreds of thousands which the enemy will use as divisions of a great army for physical attack and coercion and oppression when he considers that the time is ripe for so doing. And will not God fit his people for such a season?—Most certainly he will. He is doing it now.

This work of special preparation has begun with the leaders and more active workers, the ministers, the Bible workers, the canvassers, and the colporteurs. Through them it will be carried to the rank and file of the people. They who step into the channel of God's providence in this matter God will prepare for the trials of that time. They who hold aloof will be unfitted, unprepared, and unable to stand. It is no time now to be lukewarm, half-hearted, world-loving. It does no good to walk toward the mountains if we keep our eyes fixed on Sodom. Thousands of Seventh-day Adventists are attending Sabbath school occasionally, spending one hour a week in the regular Sabbath service, omitting the prayer meeting generally or entirely, doing nothing to bring others into the truth, and maintaining a vague notion that some time Jesus will come and carry them home to heaven.

But he will never do it. When he comes, he will bring his reward with him, and will "render to each man according as his work is." When he comes, he will say, "Well done, thou good and faithful servant," to every one whom he rewards with eternal life. No one will go with him to the mansions of the blessed whose Christian experience and Christian activities have been summed up in sitting still one hour a week in a comfortable pew and listening

to a sermon. Christ will say "Well done" to those alone who have done well their part in speeding his message in the earth and advancing the interests of his kingdom here.

It is indeed time to awake out of sleep, to buckle on the armor and demonstrate to both friends and enemies that we are actually on the firing line, enlisted in God's service till the end. There is not a soul among us who does not need this preparation, and none of us can get it for somebody else. No one can have it just because some one else has it. Your having it does not lessen the necessity of my having it. This is an individual work. Just as the wedding guest could not go into the wedding without the wedding garment on, so no individual can go through the trying experiences before this people who does not have the preparation that God designs to give his people to fit them for that time and those experiences. There must be a willingness on our part to receive it, a pressing together in his service, a faithfulness and a diligence in accepting every means of grace, a desire to be in touch with God every hour of the day, and a glad willingness to be used in any way that he may choose. The lack of these things cannot be made up by merely having our names on the church books, attending divine service once a week, and bearing the reproach of "keeping Saturday for Sunday." So far as it affects our prospect of eternal life, we might as well be active in the service of Satan as to be slothful in the service of Christ. Either would shut us out of the kingdom.

The writer had the privilege of attending the ministerial institute for the Columbia Union Conference, held at Baltimore, Md., and through the work of that institute saw as never before the guiding providence of God at work, fitting his people for the last epoch of the history of sin. The instruction given in all lines was timely and heart-searching.

Ministers who have been teaching this truth for years, went from that institute with a far deeper sense of the solemnity of the message they bear than they had ever had before. They were made to realize the sacredness of their calling and the far-reaching consequence of faithfulness or unfaithfulness in their ministry.

Young men just entering the work of the ministry were given a broader and deeper view into the meaning and the responsibilities of that sacred calling, and were caused to see the necessity of a full surrender of heart, a complete renunciation of sin and worldliness, and a fixed purpose to be faithful stewards of the things of God.

In the Bible work, the young people's work, and the canvassing work, the in-

struction given and the interchange of experiences and views helped to consolidate and unify the work, and make the efforts of each individual in his special line of work much more effective for the advancement of the cause. There was continually held before these workers the aim of the denomination,—the winning of souls for Christ. "Every member a soul winner," read the motto; and the testimonies of these earnest workers indicated that they purposed to make that motto the ruling factor in their lives.

As these workers now go out into the field and to their churches, the influence of the institute will make itself felt. Let us as a people rally as one man to the standard set. Let us present a solid front to the enemy. Let us break away from the allurements of the world, the flesh, and the devil, and swing into line with a purpose to be God's minutemen, anxious to receive from him what he has to give, and ready to follow his leading wherever it may take us. The cause is going forward; the people of God are going forward; shall you and I go forward with it and with them? May God help us to decide aright, and having decided, to stand firm and loyal to the end, bringing with us many sheaves from the harvest fields of this world. C. M. S.



The General Meeting in Battle Creek

It was the good fortune of the editor of this paper to be permitted to attend the recent general meeting in Battle Creek, Mich. The occasion was the ministerial institute for the workers of the Lake Union Conference, followed later by the biennial session of that conference.

Several things conspired to make the gathering one of pleasure, profit, and inspiration. The weather was propitious throughout, and the historical setting of the meeting was one of added interest. Battle Creek was for years the headquarters of our denominational work. Many brethren and sisters who have been living witnesses of practically every important advance made in connection with this movement were present at the meeting. Among some of the pioneer conference laborers we noticed Elders A. C. Bourdeau, M. S. Burnham, H. Nicola, and William Covert, and Brother J. W. Bachelor who connected with the work when the REVIEW AND HERALD was published in Rochester, N. Y., and remained with the institution until the plant in Battle Creek was destroyed by fire. Battle Creek witnessed the beginning of our educational and sanitarium work. The first college building, the first publishing house, and the first sanitarium ever erected by Seventh-day Adventists

were established here. The college building still stands, used now as offices by the Battle Creek Sanitarium. The old sanitarium building and also the Review and Herald Publishing House were destroyed by fire. Only the Tabernacle remains as a landmark of the earlier history of our work in Battle Creek.

What thrilling, thronging memories these scenes revived! How we lived over again the days of the past with their struggles and conflicts! Our work today has long since overstepped the barriers which held it back in its formative period, and has now become a great world-wide movement, reaching out into all the nations of earth. But while the material work has changed, while the organization has enlarged, while many of the old pioneers have passed from the active stage and younger men have taken their places, yet it is the same work, and we praise God that the same spirit of the third angel's message still rings true in this movement.

Notwithstanding their mistakes, failures, and shortcomings, God still loves his children in this world, and he stands ready to respond to every desire of the heart after him. This was indicated in a marked measure in the ministerial institute. The preaching of the word had in it the true advent ring. There was nothing of sensation, and but little of what would be commonly counted eloquence. The message was given in a plain, simple, straightforward manner, but with confidence and assurance. It went with convicting power to the hearts of those who heard. Enlarged visions of the sacredness and character of the work of God and of the sacred calling of the gospel ministry were received by those present.

Victory over sin in the personal life, power to prevail with God and with men as did Israel of old, the power of the Holy Spirit in the life to accomplish the work God has committed to us,—these were the keynotes emphasized again and again. Many were led to exclaim, as did Isaiah of old: "I am a man of unclean lips . . . for mine eyes have seen the Lord of hosts." To this cry of burdened hearts there came the comforting assurance of the Word: "Lo, this hath touched thy lips; and thine iniquity is taken away."

God has blessed in a large measure the work in the Lake Union Conference during its history. We confidently believe, however, that larger blessings are to be experienced in the future than ever before, for the reason that its ministers have obtained a new view of God's glory, and realize that "except the Lord build the house, they labor in vain that build it."

The burden of the institute instruction

was carried by Elders I. H. Evans, G. B. Thompson, and O. A. Olsen. Prof. W. W. Prescott spoke twice upon the dangers threatening our liberties, giving valuable instruction relative to the present impending crisis and our relation thereto. The five days of the ministerial institute brought the workers to the business session with serious hearts and with prayerful consideration for the questions to be decided. Others will report these features of the meetings.

It was refreshing to find on the part of the Battle Creek church the old-time spirit of hospitality, which during the recent years has not so generally characterized this denomination as in bygone times. Free rooms, and in many cases board as well, were furnished by the church not only to the delegates but to the visiting brethren and sisters also.

One of the most interesting occasions was a meeting held by the church to determine the question which had been raised regarding the sale of the Tabernacle. Through some changes in the building, installation of heating system, etc., a debt of about eight thousand dollars had gradually accumulated against the property. Some had felt favorable to the plan of selling the building to the city for auditorium purposes, using a portion of the proceeds for the erection of a smaller and more modern church building, and donating the remainder to the cause. Others, however, felt that this old landmark should still be preserved as a memorial of our work in Battle Creek, and this seemed to be the prevailing sentiment not only of the large majority of the church, but of many of the visiting brethren and sisters who were present at the meeting. The Lake Union Conference showed its deep interest in the work at this center by coming forward with the proposition that if the church would raise one half of the indebtedness, the union would become responsible for the other half. To this the church heartily responded, and before the close of the conference session enough had been pledged by the church members to more than make up the one half of the indebtedness they were to meet, and provide also a substantial sum to be applied upon the running expenses of the church. We are sure that our readers everywhere will rejoice with us that this building, which was erected years ago by many contributions from our brethren and sisters throughout the world, will still stand in Battle Creek as a memorial of our work.

In this connection it is gratifying to state that at the present time there is a deeper interest on the part of those not of our faith in Battle Creek to listen to the special truths for this time than has ever before existed in the city. Elder

W. A. Westworth, who is doing very acceptable work as pastor of the church, has, with the assistance of his faithful coworkers, developed a good interest, and some of the evening meetings have been attended by two or three hundred people from the outside. Of the final result of this effort we shall hope to hear from Brother Westworth in the future.

In listening to the message which God gave to his servants, in communion with God, and in association with old-time friends, the meetings at Battle Creek proved a truly blessed season of spiritual refreshing and inspiration.

Returning from Battle Creek by way of Chicago, we spent the Sabbath at Hinsdale, Ill., speaking Sabbath morning to the church in this place. The sanitarium carried on here by Dr. Paulson and his associates is enjoying a good patronage, and a good spirit possesses the family of workers who are endeavoring to hold up the gospel standard before their guests.

F. M. W.

Self-Denial Week

At the fall council of the General and North American Division Conferences much consideration was given to relief measures for our training schools and sanitariums. It was decided to continue the plan adopted at the regular session of the General Conference of requesting our brethren in North America to adopt a standard of gifts equal to an average of twenty cents a week a member, from which there should be given to foreign missions an equivalent of fifteen cents a week, which would give to the General Conference \$500,000 for its operations of 1914, the remainder, or the equivalent of five cents a week, to be devoted to the relief of our institutions. This should supply \$175,000 for the year.

In addition to this, the following measure was adopted:—

That as a means of bringing special help in the campaign for lifting the burden of debt from our institutions, a self-denial week be appointed, and that all conference and institutional workers be asked to dedicate that week's salary to this purpose, in special token of the dedication of our hearts and lives to the work of rolling away the reproach of debt from the cause of God; and that we invite all our people to make that week a week of self-denial for the benefit of our institutions; and further, that the last week in May be the time for this united endeavor and consecration of life and service.

This action was reaffirmed at a meeting of the North American Division Conference held at Loma Linda, March 25-29, with the provision "that the proceeds received from the self-denial week appointed at the fall council be returned to each conference, the same to be applied on institutional relief in the union

conference." According to this action, the last week of May is set apart as a self-denial week in North America, especially for our conference and institutional workers, they being requested to devote that week's salary to the relief movement, and all our people are invited to make the week one of self-denial for the benefit of our institutions.

The money thus realized in any union conference will be left entirely at the

disposal of the union conference for its own institutions, or such relief measure as it may elect. It is hoped that this will afford material assistance to some of our schools or sanitariums that are in need of immediate help. Word received from a number of the union conference officials states that a very hearty co-operation in the plan is already indicated on the part of their associates.

W. T. KNOX.



A Visit to Africa's West Coast

L. R. CONRADI

HAMBURG has become such an excellent shipping center that one can find steamers going from it to any part of the world. Twice a month there is an excellent mail service by the Warnmann line to the West Coast of Africa. On the evening of Nov. 9, 1913, I boarded the "Lucie Wormann," saying farewell to my friends; but the low water and fog delayed us until the next afternoon. We were so near home, and yet so far! Our second cabin was well filled with people going to all parts of the West Coast, many of them being aged Africans. Two missionaries who were going to the Gold Coast, and a Hamburg merchant, who was also religiously inclined, were my companions during the voyage. Thus there was ample opportunity to receive and to give information, and it was well improved. We were happy indeed, when nearing Africa, to begin to feel the benefits of its warmer climate.

November 18 we reached Las Palmas, where Brother Aldrich met me, and we spent about an hour in conversation. I regretted very much that I could not visit him in Teneriffe. During the first part of the trip I improved every occasion to talk with the missionaries about our own mission experiences and to learn of theirs. But during the course of the journey they became so deeply impressed with these experiences that they themselves began to inquire about our doctrines. The night before we parted, I invited them to a special season of prayer. Before we knelt down, they said they desired to make a statement to me. In their mission seminary but little attention had been given to the prophetic portion of the Bible. What they heard of us there only prejudiced their minds, and they had used their influence against us. But while they were in the seminary in Berlin, the mission professor spoke favorably of our mission efforts, and now, after having become better ac-

quainted with us, they felt that they ought to make a confession. We then sought the Lord together. Nothing removes prejudice from the hearts of missionaries more quickly than to learn that others are doing the same pioneer work as they are doing, and that God is blessing them.

Our boat reached Freetown one day late, Sunday evening, November 23. Brethren Myers and Lewis and several of our native workers met me at the ship, and within two hours after landing I was in their well-built and well-filled chapel, presenting the gospel. Our missionaries have secured a beautiful property at Freetown, and put up two large buildings, with dwellings for several missionaries. Since the school was removed to Waterloo, one building has been used for treatment rooms. Our water supply is excellent. Our chapel is about half a mile distant in another part of town.

Freetown, as the name infers, is an old settlement of freed slaves, which has gradually grown to an important town, containing about forty thousand people. A strip of land along the coast forms a British crown colony, while the hinterland is a protectorate. As these slaves came originally from several different parts of Africa, the English government knew no better way than to make the English the language for them. The Sierra Leonians are known as great traders all along the coast. Some of them have been educated in Oxford and Cambridge as doctors, lawyers, ministers, etc. They have also a fine college in Freetown, where both the English and the Timni are taught.

During my stay, I attended the distribution of prizes for all the schools, which was presided over by the governor. It spoke well for the progress made in education. But the religious influence of the people of Sierra Leone has not made itself felt very much among the heathen in the hinterland.

As the brethren expected me a day earlier, they had planned that we should leave Monday morning by train for a

place one hundred and twenty miles inland. So we had to get ready the best we could, and early in the morning Dr. Myers and I, with eight porters, started out. Sierra Leone is being well supplied with railways; the main line runs from Freetown to the borders of Liberia, about one hundred and sixty miles. About eighty miles inland from Freetown, a branch starts out toward the French colony in the north, and we followed it to its present terminus, Macumb. Along the Atlantic coast French colonies interperse with others, but the hinterland forms a vast, unbroken French colony.

West Africa differs in many ways from East Africa. Fine palm woods cover the country. Near the coast, the country is well built up, and farther inland, in the Timni country, we found that the natives had well-built villages. Late in the evening we arrived at Macumb, where a missionary of the Christian Alliance Mission met us and took us across the river to his station. The workers of this mission were gathering in for a conference, and right here was an excellent opportunity to become acquainted with them and their methods. To my surprise, in this hinterland I found among seven missionaries not less than four single women, who had charge of mission stations, and only one married couple. We were kindly received. Quite a number of graves testify to the hardships of their pioneer days.

Early next morning we walked in about three hours to Mapagi, where one of our native teachers lives in the same house with the chief, trying to do school work. After careful investigation of the situation, we were persuaded that we would better abandon the idea of continuing work in this village. As the canoe farther up the river had been carried down by the stream, we had to return on foot, and that night we stopped at Rolalla, having made about twenty-two miles with our porters. The native chief had one of the houses cleared for us, our camp beds were quickly put up, supper was cooked, and we slept quite comfortably in the native house.

At 4 A. M. we began to press our way through the forests and fields, and by 8 A. M. reached Matotoka, where Brother Thompson is teaching. The paramount chief here was very favorable to us. He had put up the building in which our teacher lives, and encouraged his people to attend our school. We regretted very much that he was away. The village as a whole consisted of well-built houses, having good doors. We also found sewing machines in every village, mostly run by men. There were carpenters at work, and there was even a silversmith.

We left Matotoka in the afternoon and marched till 9 P. M. Not having a map (something that every missionary ought to carry), we were surprised to find quite a large river between us and the village to which we wished to go. As the people were having a dance in the village on the opposite side, we had to shout a long time before a canoe came over and ferried us across. Here again a good house

was cleared for us, and the next morning we marched in two hours to Boas, whence we took the train for Moyama, arriving there at 2 P. M. The United Brethren have quite an old station here, with an American woman in charge. Associated with her is a woman doctor, who is located at Rotifunk, and is doing splendid medical mission work.

In four hours we marched to Gbamgama, where Brethren Harding and



Photo by W. A. Barlow

SANTALI TEACHERS AND STUDENTS OUT WITH PAPERS

Davie are located. In this village we stayed three full days. The chief had built us two good houses at a cost of about fifteen dollars each, while our missionaries had put in windows and doors. We have three native boys as pupils here, and Brother Harding is trying to do some teaching and preaching. Wherever I went, I found that the schools are rather poorly attended, some of the missionaries being able to hold only evening schools. But I am sure that if proper efforts are put forth, much more can be done to reach the natives. Sabbath morning we had a Sabbath school. I spoke to the natives in the council house, and then in the afternoon in another village.

Monday we went by rail to Waterloo, where I spoke in the chapel in the evening. This chapel is in town, while just outside of the town, close to the railway track, are the mission buildings, consisting of a good school building, dwelling house for the teacher, and industrial wheelwright's shop. About half a mile away is the school farm. The buildings are well put up, roomy, and airy. We have about thirty natives in the school from the Gold Coast, Liberia, and from the coast and hinterland of Sierra Leone. Besides this advanced school, we have a primary school, which is conducted in the chapel. Professor French was in charge of the school, assisted by some native workers. Brother Lewis had thus far looked after the industrial department of the school, which is turning out very creditable trucks.

A week sufficed to visit every place

where we had begun mission operations outside of Freetown. We learned what other missionaries were doing, and became somewhat acquainted with the great needs of the hinterland. One impression, however, had already fixed itself upon my mind, and that was that in order to do real, successful, permanent mission work, we must occupy territory in the hinterland, and place one white missionary among the Timnis and one among the Mendis, and associate with each some of the native men as assistants. As our mission conference in Freetown was to begin December 2, we returned there the same day.



Interested Ones in Bengal, India

BROTHER W. A. BARLOW, our missionary at Bobomohal, a station of the Bengal Mission in India, sends us some letters written him by native students, who have become interested in the message. We give two:—

"MY DEAR SIR: I am exceeding sorry to inform you about me when I was at Serampore [Carey's College]. I wrote some letters to Miss Burroway and to you, but unfortunately those letters were found by my missionary. So he at once sent me to my father with those letters. When I reached home, my father rebuked me severely. Now he says that he will never allow me to go to Calcutta or some other places, so now I am bound to stay at home. Though I am under these circumstances, yet I am always finding a means to write to your mission. There is none to give me good advice during this gloomy day. Before, my father and relatives did not allow me to write a single letter, but now they are not so strict. I suppose they think that I have forgotten your mission. I thank God for his grace and mercy as he offers me a good opportunity to inform you all of my wants and distress this night. I pray you kindly show me a right path. You see I am here as a keeperless sheep. Though I have got father and mother here, they do not allow me to walk in the right path.

"Last year my father married me to a girl, so now I am bound by a girl. If I go somewhere, I am bound to take my wife with me; but under this condition I do not know what I shall have to do, as I am emptied pocket now. My father does not give me a pice in my hand, thinking that if I get money, I shall run away from home. Nearly last six months I was shut up at home, but now they allow me to go outside for a few hours under guard. I always pray to God to take me there [the Seventh-day

Adventist mission] with my wife, safely. I believe our merciful Father will take us there very soon. Kindly write to me as soon as you could, also inform Mr. French about us. I hope you will try your best to save one soul, and to make us walk in the true path. Kindly do not forget these poor friends. Where is Miss Burroway now? Also kindly inform Mr. Wood about us. Last year Mr. French told me to go to Burma, but before going to Burma my father took me home, so I could not go there. Now father is not at home. Most probably he will come home after a month."

This youth was stirred up to investigate the truth through reading for some time our Bengali quarterly at Serampore College.

Here is another letter from a Burmese youth interested in present truth through reading our Bengali quarterly lent him by a fellow student:—

"DEAR SIR: I thank our most gracious and holy Heavenly Father for the light which can remove the darkness of a sinner's heart. My heart was also full of darkness and error, but I thank God that he has given me his ever-shining light in order to shine in my gloomy heart. Kindly pray for me that I may walk in his light, and may be a good and faithful servant of his kingdom, and may worship him with my mind, body, and soul till my last sleep. I am quite well by the grace of our Saviour. With my best regards to all."



A Missionary Experience in the West Indies

"ACROSS the street from our mission house," writes one of our missionaries in the West Indies, "lived a doctor, a Roman Catholic, who was very bitter against the truth. His servants, especially his hostler, imbibed the same spirit. This man led many of the baser sort in annoying demonstrations against our work. Jeers and mockery were com-



Photo by R. Norton

SANTALI BOARDING SCHOOL, BOBOMOHAL, INDIA

mon. Stones were often thrown onto and into the house during services. The owner of the house was becoming fearful for the safety of his property. We prayed much to know what was best to do; we wanted to win them if possible.

One bright moonlight night they were especially bad. Only a dry ditch, crossed by a bridge walk, separated our house from the narrow street, in the middle of which the people walked. As we stepped out there after the meeting, where several of this rough crowd stood jeering, a thought struck me. I had a four-foot reflector telescope mounted on a standard of convenient height. I said to them, 'Do you want to see the mountains on the moon?'

"Ha! ha! No mountains on de moon, no."

"O, yes, certainly there are mountains on the moon. I can show them to you. Do you want to see them?'

"Hu! Like to see de mountains on de moon?—Yes."

"I stepped inside for my telescope. As I came out with it over my shoulder, quite a formidable-looking weapon, they scattered in every direction,—some around the corner of the house, some behind the fence, some down the road as hard as they could run, some into the ditch or behind clumps of bushes.

"I set my instrument, and got it focused upon the moon. Several of our own people looked through it with exclamations of delight. It was some time before I could get the mob back to look, some of them not at all. But the leader ventured, then others. It was a beautiful view. In astonishment they exclaimed, 'Sure, there are mountains on de moon, yes.'

"After another good look and other exclamations, they went quietly away. We never had any more trouble with them. Several of that very company soon accepted the truth and were baptized, and one of them lived in our home for years, a faithful helper and a servant of the Lord."

The Call to Be a Missionary

FOR my part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of glorious destiny hereafter? Away with the thought in such a view, and with such a thought! It is emphatically no sacrifice. Say, rather, it is a privilege. Anxiety, sickness, suffering, or danger now and then, with a foregoing of the common conveniences and charities of this life, make us pause, and cause the spirit to waver and the soul to sink; but let this be for only a moment. All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice.—*David Livingstone.*

"MANHOOD overtops all titles."



Good Advice for All the Family

A Word to Mothers

LET the mothers of this land be the chosen confidants and companions of their daughters. There is something wrong in every mother, how good soever she may be, whose young daughter cannot lay her head on her mother's lap, and, without fear of reproach or repulse, give expression to her full thoughts. That mother may, or may not, approve her daughter's wish or opinion; she may think it premature, or in every way inadvisable; but, O, the relief and safety to that daughter, that she may "tell mother"! Let the two talk it over together, as young companions do, honestly and frankly.

Praise Your Wife

A sunshiny husband makes a merry, beautiful home, worth having, worth working for. If a man is breezy, cheery, considerate, and sympathetic, his wife sings in her heart over her puddings and her mending basket, counts the hours until he returns at night, and renews her youth in the security she feels of his approbation and admiration. You may think it weak and childish if you please, but it is the admired wife, the wife who hears words of praise and receives smiles of commendation, who is capable, discreet, and executive.

I have seen a timid, meek, self-distrustful little body fairly bloom into strong, self-reliant womanhood under the tonic and the cordial of companionship with a husband who really went out of his way to find occasion for showing her how fully he trusted her judgment, and how tenderly he deferred to her opinion.

In home life there should be no jar, no striving for place, no insisting on prerogatives or division of interest. The husband and the wife are each the complement of the other. And it is just as much his duty to be cheerful as it is hers to be patient; his right to bring joy into the door as it is hers to garnish the pleasant interior. A family where the daily walk of the father makes life a festival, is filled with something like heavenly benediction.

Saving Mother Steps

There are so many steps for mother to take every day! She is kept busy, trotting about from morning till night. Her work is unending. Does it ever occur to John or Mary to save mother steps, by offering to run up or down stairs for her, to fetch some needed article?

A helping hand in the kitchen is always acceptable. Willing feet to run errands will not be refused. Mother's

hands and feet get tired, and she is ready and glad to make use of service proffered by her boy or girl. Such service is sweet to her, and how happy it will make you who offer it!

Mother would be less weary, too, at night if she did not have to repeat things so often. Prompt obedience would save her voice, as willing errands her feet.

One way of serving Jesus is to serve mother. Our Saviour was obedient to his parents and did their bidding. He had nothing to regret when recalling his boyhood days. What a comfort it will be to look back upon your childhood days and to feel that you did your duty by mother! It is a satisfaction that brings with it a sense of peace and joy.

All honor is due to your mother, boys and girls. Save her all you can, and thus lengthen her days. The world holds no other like her. Remember that "Honor thy father and thy mother" is the first commandment with a promise.—*Catholic Citizen.*

Making the Old People Happy

THERE should not be any unhappy old people. Age should bring its compensations of serenity and philosophy. As a matter of fact, however, the average old man or woman is far from content.

The problem which confronts sons and daughters in caring for their parents is a grave one. Old age is sensitive, and the feeling of uselessness fills many an active soul with restlessness and discontent.

Perhaps the greatest mistake that is made by young people is that in their eagerness to relieve father and mother or grandfather or grandmother of burdens, they take away everything that makes life interesting. Those who have for a lifetime been eager workers do not want to sit with their hands folded; and so it often happens that father "butts into" his son's business affairs, and mother "meddles" with her daughter's house-keeping. Then comes friction, and the son and the daughter, having shown plainly that they desire no interference, cannot understand that their rebuffs have seared the souls of the anxious, active old people.

It is always well, if possible, to provide something for the aged to do. If they can be made to feel that they are helping, their satisfaction will be supreme. If father has been a wise financier, it surely cannot hurt his son to talk over the affairs of the store or office. If mother has been a practical housekeeper, her daughter need not be too snippy to take advice.

I know one dear lady whose daughter insisted that she should sit with folded hands. Then when the old face took on unhappy, haggard lines, and the frail little body drooped, the anxious daughter asked the doctor, "What's the matter with her?"

He was a bluff old person, and he thundered: "Give her something to do; she is pining for action."

"But the maids don't like to have any one around the kitchen," the daughter said.

"Then let her go there when the maids are out," the doctor suggested.

So on Thursday afternoons the dear old lady cooked the dinners. The whole family learned to look forward to them. And the satisfaction that mother got out of that one day in the week lasted her through the other six.

She made chicken pies; she baked beans; she concocted sauces and soups and gravies after old-fashioned recipes; and when they were served, she beamed across the table as if to say, "Should I be put on the shelf when I can cook like this?"

The duty of children toward their grandparents often forms a great problem; but I believe that if there is any question of preference, it is the grandparents who should have first consideration. No child can be hurt by being made to have an attitude of deference toward the aged. Often, if any old people are eccentric, the children's sympathies will at once be aroused if we tell them that "grandfather has borne so many weary burdens," or that "grandmother has had sorrows." On the other hand, to say, "Never mind; grandfather is peculiar," or, "Grandmother is fussy," will foster a contempt which will be evidenced by the child's manner.

To those of us who grow up impatient with the faults of old age there will come a day of reckoning. Some day all of us will be old. Do we wish our children to treat us as we are treating our parents? Would you be happy under the circumstances with which we have surrounded father and mother?—*Dolly Madison, in Reformed Church Messenger.*

A Monarch and the Slit Skirt

KING ALBERT of Belgium is strongly and rightly opposed to the freak fashions in woman's dress, and he evidently spares no pains to make his antipathy widely known. Recently at a court ball King Albert noticed a woman wearing a slit skirt of a most pronounced type. He immediately whispered instructions in the ears of the court marshal. The latter performed a delicate and disagreeable task in the following manner: Offering the woman his arm, he led her from the ballroom, remarking, "His Majesty has noticed that you have torn your dress, and has requested me to escort you to your carriage to enable you to return home for repairs."—*Selected.*

OUR acts make or mar us: we are children of our deeds.—*Victor Hugo.*



Send Rain, O Lord, Send Rain!

HELEN ADAIR

THE harvest time is almost here,
But flowers and fruits and grain
Are drying up, and turning sear,
And languishing for rain.

The soil is baked, and hard as stone;
The very beasts complain;
The earth, with open mouth, doth moan;
"Send rain, O Lord, send rain!"

As pants the hart, we pant for thee;
All earthly help is vain;
O, hearken to our humble plea:
"Send rain, O Lord, send rain!"

"I will pour water," thou hast said,
"Upon the soul athirst,
And floods, where Want and Famine
tread,
Upon the ground accursed."

The latter rain is due, O Lord,
To ripen off the grain,
The time foretold within thy Word,
When we must *ask* for rain.

We claim thy promise, thy "bright
cloud;"
O, send thy showers again
"To every herb," as thou hast vowed!
Send rain, O Lord, send rain!

By faith we hear the freshening breeze,
And see the lightning's glare;
We know that thou hast heard our plea:
"Prepare us, Lord, prepare!"

Soul Winner Won by Newspaper Report

ATTENDING the biennial session of the Southwestern Union Conference, which was held in Keene, Tex., April 1-12, was a young sister who embraced the truth just two years ago, having been attracted to it through the reading of a report in a newspaper in her home city. The remarkable part in connection with this sister's experience is not only that she embraced the truth, but that she has been an instrument in the hands of the Lord in winning others to the gospel.

This sister, who resides in Oklahoma City, did not know until two years ago that there was an Adventist in her part of the world. At that time she heard her father read an article about one of our meetings which was held in Keene, Tex. The Lord opened the columns of that newspaper for the publication of this item just at the time when our sister was at the deciding point of being a Christian. Several years before, she had heard some phases of the truth in another city, and was convinced that the seventh day is the Sabbath, and upon hearing her father read the article, she decided to obey. Three weeks later she learned of the location of the Adventist church in

Oklahoma City, and attended services. Soon after joining the church, she became a Bible worker, and from November, 1912, to January, 1914, reports that nine of her readers have joined the church, and nine others are keeping the Sabbath.

In the tent effort during the summer of 1912, our sister, who was one of the workers, visited and instructed some of those who as the result of that effort accepted the doctrines we teach. A talk with our sister, who is of a sterling Christian character, demonstrates that it is worth the while to use the newspapers for the advancement of the message. How many others attracted to the precious gospel truth through newspaper reports, will become efficient Bible workers and win souls to the cause of Christ, the Lord only knows. Who knows how many there are hungering and thirsting after righteousness, and longing to engage in missionary endeavor, who might be won to the Lord by the efforts that we could put forth through the agency of the secular press? It pays to use the newspapers. We ought to take courage, and write for these papers at every opportunity. They are to take a prominent part in closing up the work of God on earth, and we cannot be lax in writing for them.

The mother and sister of the lady already mentioned have since joined the church, and her father is favorably impressed with the truth.

Another interesting incident was related at the recent meeting in Keene concerning the effectiveness of the newspapers in reaching people with the message. Elder V. B. Watts, president of the New Mexico Conference, and another brother held a series of meetings in the city of Albuquerque some months ago, and the papers there were quite liberal in publishing extracts of their sermons. The Albuquerque papers have an extensive circulation in New Mexico, as is evident by the fact that when Elder Watts visited a place in the mountains over four hundred miles from Albuquerque by the railroad line, and forty-five miles from the nearest railroad station, the ranchers there, upon hearing who he was, told him that they had been reading his articles in the papers. Elder Watts said that some of those who accepted the truth during his effort were first attracted to his meetings by the reports in the papers.

Other brethren in different cities in the Southwestern Union said that they have been using the papers in their neighborhoods with good results. They told how friends would meet them on the street and tell them how interested they were in reading their reports. The secular press is an excellent medium for the planting of seed that some day will spring up and bear precious fruit for the Lord's kingdom.

The convention recently held in Keene

was quite widely advertised in newspapers in different places. The Cleburne papers published reports, as did the larger dailies in Dallas, Ft. Worth, Houston, and Austin.

W. L. BURGAN.

Waiting in the Market Place — a Call From the South

THE Bible describes two classes. The first is actively engaged in gathering souls for the Master. They have been set to work, and they keep diligently at the work. The members of the second class are standing idle. When asked why they are not fruit gathering, they reply that no one has set them to work. The spirit of prophecy says that some in this second class are waiting to be carried to the vineyard, or else they want the vineyard brought to them.

The picture before us is this: Before us is a vineyard of well-ripened grapes. Grapes when ripe need to be picked quickly, or they drop to the ground one by one and are lost. The Master expresses astonishment that any one should know these conditions and still stand idly by and not help. Why should not a person help for the sake of saving the crop? or just for pure love of the work, and what he individually might get out of it? or for economy's sake? or because of his regard for the owner of the vineyard? But no, there are some who do not begin to work because they have not been told just which row to pick on, just what shaped basket to carry, just where to put the grapes when they are picked, etc.

The Master finds these conditions, and he says to these friends of his: Hurry into the vineyard; do not stop to bargain over wages; pick fruit while it is day, and when the work is done I will settle with you in the right way.

This is a clear message which has been applied by the spirit of prophecy to the South. We read: "It needs men and women who will not be sent to the Southern field by our people, but who will feel the burden to go into this neglected portion of the vineyard of the Lord."

Some are inclined to feel that they lack the talent and ability needed by the laborer, but to them comes the message that farmers are needed,—farmers who have made a success at home, who love the country, and are willing to study their profession. Such men are an addition to any community, and the South welcomes all such. Mechanics are also needed. Teachers can find a world of work awaiting them. There is this to consider, also: the South is a place in which the inexperienced may learn to work. Abraham did not know much about how to work for the Lord in Palestine, but he answered the call, he went to the new land, and there learned what to do.

The present war conditions ought to teach us some things in regard to the South. The opening of the Panama Canal ought to be a parable which every Adventist finds himself ready to interpret. God is pointing the nations of the world to our own Southland. International interest is centering south of us. A new continent looms big in the distance. From our own Southern States should go forth an army of workers into this more distant south.

When a United States government of-

ficial, addressing our own people, can ask for teachers capable of carrying on such work as is done in the self-supporting schools of the South, in the school at Madison, Tenn., and in the hill schools; can ask for such teachers to enter government schools, it shows that God has committed to his people great principles of education, the carrying out of which will put them in the lead. Can we heed his call? When shall we take up this work? When shall we begin the training for that great world-wide mission movement that is now due to the world?

The Madison school is working quietly, steadily, for the preparation of practical

present, and joined in drilling the students in their descriptive canvasses and in giving instruction in the art and science of salesmanship.

At the chapel period on the first day of the institute the needs of the work were presented. Then slips of paper were passed out for the names and home addresses of those who volunteered to go, and for the name of the conference in which they preferred to work. All were advised to return to their home conference, whether that was in this union or elsewhere. The names of those who responded were classified, and lists were placed with each field agent. Perfect harmony prevailed, and it was seen



COLPORTEURS' INSTITUTE AT EMMANUEL MISSIONARY COLLEGE

missionaries who can follow the instruction given for conducting our schools, for medical missionary work, for Christian farming, and for evangelical work. The work of the institution is carried on throughout the year. The next summer term opens June 24, and closes with the annual rally of self-supporting workers the last of August.

Are you still standing in the market place? There is work to do; let us show you into the vineyard.

M. BESSIE DEGRAW.

Emmanuel Missionary College Institute

THE institute that closed a few days ago at the college was the climax of a continued line of instruction given in the canvassers' band during all the school year. The first term was devoted to the relating of experiences by those who had canvassed during the previous vacation. These were both instructive and encouraging. The band met each Tuesday for one period.

During the winter term instruction on general methods of work was given by competent instructors. Then the band was divided into classes according to the book each expected to handle. Each class had an experienced leader, who conducted studies in the general characteristics of the book, and especial attention was given to the selling features. The institution was held near the close of the spring term, and lasted one week. All the field agents of this union were

that order and cooperation should be a part of the education of workers who are in training for the great work of God in these last days of confusion. There were about forty who responded. The accompanying illustration will introduce them to you. In the background will be seen a map of the world, and no doubt distant fields will be blessed by the labors of some of these sturdy young people.

The institute at the college is but one of eleven that have been held this winter and spring in this union. Each of our academies is sending out an enthusiastic band of students who will work for scholarships. The number trained in each of the institutes held at these institutions is as follows: Fox River Academy, 21; Beechwood Academy, 15; Adelpian Academy, 15; Cedar Lake Academy, 10; Broadview Swedish Seminary, 20. The institute at Bethel, Wis., has not been held. There are a number who will come to this union from the German school at Clinton, Mo., and from the Norwegian school at Hutchinson, Minn. There are 141 who have planned to go out to earn scholarships this summer. When these are added to the regular workers, we shall have over 200 at work.

While the signs thickening around us indicate that the end is approaching, shall we not recognize in the response of our young people to the call of the work an unmistakable sign that the work is being finished? "Thy people shall be willing in the day of thy power."

J. B. BLOSSER, *General Agent.*

Japan

At present I am not attending language school, but am working with private teachers. In this way I am having more opportunity to talk the language, and also study along special lines, as it is Biblical vocabulary that I need.

And now I am happy to be able to report to you that I have begun speaking in this language, that is, giving talks and leading meetings. Not long ago a call came for meetings to be held over on the other side of Tokio. A man who had heard of the truth offered his house, and promised to get a congregation of his neighbors if a foreign worker would come and speak to them. I saw in this a special opportunity, and so went. It has now developed into a regular appointment for Sundays. Thus the Lord opens the way when we are ready.

It takes hard work and study to prepare, but the Lord verifies his promise of help, and I rejoice to be able gradually to take up the work which I have longed to do. I realize the force of the words of Paul in 1 Cor. 13:1, and am seeking God for the fullness of his power, that this gift of God may be "the pen of a ready writer," and all the glory go to God, who gives the power. In apostolic times we read that every man heard the wonderful works of God in his own tongue. We in Japan still need your earnest prayers.

BENJAMIN P. HOFFMAN.

The Lake Union Conference

THIS meeting was held at Battle Creek, Mich., April 14-24. The first five days of the time were devoted to a ministerial institute, except that one hour each day was occupied by the bookmen in the study of principles relating to the sale of truth-filled literature as a means of the rapid spread of the gospel message.

Almost the entire list of delegates responded at the first meeting. It was noticeable that all were in their seats at every meeting.

The daily program began at 8:30 A. M. with a devotional meeting continuing until 9:15. Scripture study was conducted from 9:30 to 10:45, and again from 11 to 12:15. Another period in the afternoon, from 2:30 to 3:45, was given to Bible study; and the bookmen occupied the time from 4 to 5:15 for their special study.

The ministerial institute was designed to give all laborers an opportunity to cease from active field work and turn aside for a little time of rest and study, to seek a better preparation for the service of the Master by becoming better acquainted with the Word of truth and receiving a more complete endowment of the Spirit of truth. The demand for such a season is indicated by the meager results from labor bestowed in recent years. It was believed that God, who is almighty and has given to the world a mighty truth, can make his ministers mighty in word and doctrine, and is able by the aid of the Holy Spirit to move men's hearts.

Those who conducted the studies were specially guided by the Holy Spirit in their efforts to bring from the great storehouse of truth that which would be most helpful to all. If any failed to obtain a more exalted conception of the work of the ministry, or a clearer view

of the divine call and the sacred responsibility resting upon the one who enters that high calling, they must have failed to allow the Word of God to have due weight on the mind. Doubtless all were impressed with the fact that the Lord has amply provided in his Word for the enlightenment of his servants as to all that pertains to the minister and his work,—in fact, his life, his department, his responsibility, and the source of his power to accomplish anything.

The business of the conference was laid over until the close of the institute work, in order that all minds might be free from care and perplexity as far as possible. On Monday, the twentieth of April, the delegates entered heartily into the transaction of the business of the session. It was desired that the work be completed before the next Sabbath, which, with other matters to occupy the time of the delegates, left scarcely four days in which to accomplish it. However, everything was disposed of in the desired time. Committees labored earnestly and reported promptly, and the work was done. Whether or not the haste and dispatch necessary to the consideration of voluminous and important questions in so short a time was in consonance with thoroughness and perfection, the future will no doubt reveal. It can be said truthfully that the plan of transacting the business of a great union at its biennial session, within the time of the working days of one week, is in the experimental state. No criticisms were heard from those on whom the responsibility of the work rested.

The spiritual atmosphere throughout the entire meeting was most excellent in every department, which no doubt contributed to the celerity with which the work moved forward. Perhaps as the end draws near much less time will be spent in business transactions; but, instead, all will be concerned about the most vital business of all, the preparation for a change of worlds.

ALLEN MOON.

Newspapers in the Lake Union Conference Attract Persons to the Truth

NOTWITHSTANDING the fact that the newspapers were devoting many columns of space each day to the Mexican situation, which necessarily caused them to shorten most of their other articles and to refuse to publish those of minor importance, the four dailies in Battle Creek, Mich., devoted considerable space to reports of the biennial meeting of the Lake Union Conference, which was held in the Tabernacle, April 14-26. These four papers circulate over a considerable portion of eastern Michigan, and are read by many thousands of people.

Not only did the papers gladly accept the articles prepared for them, but three of the papers sent their own reporters every day to gather further features in connection with the convention. These reporters exhibited a persistency for news that was quite noticeable, and they did not stop with the regular proceedings, but interviewed brethren on various doctrinal subjects, and their write-ups aroused more than usual interest. The interest shown by the newspapers and the importance they attached to the meetings were in direct contrast to the way some of the papers in that city had looked

upon our work in the past. Prominent headlines on the front page of the papers were placed on a number of the reports, indicating that the editors considered the news from our convention of general interest, as national and international events usually find their way on the first page of the papers.

The Detroit papers, which circulate over the length and breadth of Michigan, also published accounts of the meetings. These papers wield a powerful influence, and reports from different sections indicated that the articles about the Battle Creek meetings were being read.

It was very encouraging to attend this meeting. Brethren from all four States in the union conference territory were enthusiastic over the success they had had in securing the publication of articles along different lines in their home papers. Some told how the reports in the secular press had attracted strangers to the meetings who subsequently accepted present truth; others told how the newspaper reports had helped them in securing the attention of the people, and also in meeting them in their homes.

One of the ministers in the West Michigan Conference, a strong advocate of the newspaper work, said that he was successful in getting published an extract of every sermon he preached during his last tent effort in one of the large cities in his conference. He said that two of the most substantial of those who accepted the truth were attracted to his meetings through the newspaper reports. One is a physician, and not only is solidly on the Lord's side, but contributes very liberally for the advancement of the cause. This same minister said he met a reputable gentleman who told him that he had been reading the sermons with interest, and that they convinced him of the Sabbath truth. W. L. BURGAN.

Blantyre, Nyasaland

It is now a month since the first rains began here. The country is changing from its brown and blackened hills—blackened by sun and fire and drought—to the delightful green and red of the tropics,—red because most of the early leaves of the trees are of that color, but turn to green after a month or two. Natives are planting their food crops, and Europeans their profit crops of cotton and tobacco. Soon the grass on the plains and near the streams will be tall and wet, making travel difficult and dangerous from malaria. The mosquito will not take possession of the land for six months. The tsetse fly, spreading death abroad to man and beast, is always present. Four new districts within the last month have been "declared" infected by sleeping sickness. Nearly half of Nyasaland is now infected. Both natives and Europeans are affected by it. No European who contracts it ever has escaped a rather sudden demise, so far as I have heard. So it behooves us to work while the day lasts. It will be a dark day when this disease covers the land. JOEL C. ROGERS.

A SABBATH school was recently organized among the colored believers at Springville, Tenn. Five new members have been added to the church at Memphis.

Publishing Department

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

Great Britain

FROM March 20 to April 12 the annual meetings in the Irish Mission and in the Scottish, North England, and Midland Conferences were held. Each of these meetings, except the last, was followed by a canvassers' institute lasting about four days. The keynote in all these gatherings was the home missionary work. The questions of how each member could have a part in the work, and how each one might win one or more to the truth during the year, were carefully



GROUP OF CANVASSERS AT THE STANBOROUGH PARK COLLEGE INSTITUTE

considered. The delegates and brethren and sisters present at these meetings took a deep interest in this matter, and entered heartily into the plans that have been suggested by the General Conference Home Missionary Department.

Not only did the brethren and sisters manifest a deep interest in the home missionary work, but also in the work in the regions beyond. The needs of the missions in charge of the European Division were presented by Elders W. J. Fitzgerald and Guy Dail, and the following resolution was enthusiastically discussed and unanimously voted in each conference:—

Whereas, The needs of our missionary work are ever enlarging, requiring greater sacrifices on the part of each member in the homelands, therefore,—

Resolved, That we definitely plan to adopt the recommendation made by the European Division General Conference to raise all our various offerings (Sabbath school, First day, annual, and miscellaneous offerings) to an average of ten cents a week per member to meet the urgent calls, and the heavy expenses in carrying forward this important branch of our work."

While recognizing the great need which still exists in the homeland, the brethren here in the British field feel that one of the best ways to help the home work is to be liberal toward the foreign mission work.

Recommendations were also passed favoring the support of the endowed bed, which is kept up at the Stanborough Park Sanitarium for the accommodation of our own brethren and sisters; and of getting all our people who are able to do so to subscribe for our church paper, the REVIEW AND HERALD.

In the discussion of these recommen-

datations, the thought was emphasized that one of the best ways to raise ten cents a week is to keep the brethren informed regarding the progress that is being made in the mission fields throughout the world.

The Midland Conference meeting was one of special interest; first, because it was the first meeting of that conference since its organization, Jan. 1, 1914; and, second, because of the meetings being held at Kettering, in the Temperance Hall, where the truth was first presented to the people of Kettering thirty years ago by Elder J. H. Durland. Since then Sister E. G. White, Brother S. H. Lane, and several others have spoken to the people of Kettering in this same hall. Mr. T. Adams, the chairman of the Urban Council at Kettering, attended the first meeting of the conference, and made a fine speech welcoming us to Ket-

tering. In his reply to Mr. Adams, Elder Fitzgerald outlined the missionary work that is being carried on by Seventh-day Adventists throughout the world.

We were glad to meet at this meeting Elder T. M. French, who had just arrived from the Canary Islands to take up work in the Midland Conference.

Elder Guy Dail met us at the Scottish meeting, and was with us until the close of the Midland conference. The people very much enjoyed his talks regarding the experiences of our workers in the mission fields.

Following these annual conferences, Brother S. Joyce and the writer conducted a canvassers' institute with the students in Stanborough Park Missionary College. Nearly fifty young people in the college are planning to enter the canvassing work during the vacation. They manifested a lively interest in the studies given during the institute, and are very enthusiastic over the prospects for the summer. About twenty canvassers came in from the Midland and South England Conferences to get the benefit of the instruction.

The Lord has greatly blessed in these conferences and institutes in Great Britain. The workers are of good courage, and the outlook before them is good for a successful year. N. Z. TOWN.

Canvassing for Subscriptions

WHILE good results will be obtained from the regular sale of periodicals from house to house, attention should also be given to obtaining subscriptions for them. Once paid for, the periodical will go to the home for a period of time, during which there will be given considerable light on this message.

"A mistake has been made in solicit-

ing subscriptions for our periodicals for only a few weeks, when by a proper effort much longer subscriptions might have been obtained. One yearly subscription is of more value than many for a short time. When the paper is taken for only a few months, the interest often ends with the short subscription. Few renew their subscriptions for a longer period, and thus there is a large outlay of time that brings small returns, when with a little more tact and perseverance, yearly subscriptions might have been obtained. You strike too low, brethren; you are too narrow in your plans. You do not put into your work all the tact and perseverance that it deserves. There are more difficulties in this work than in some other branches of business; but the lessons that will be learned, the tact and discipline that will be acquired, will fit you for other fields of usefulness, where you may minister to souls. Those who poorly learn their lesson, and are careless and abrupt in approaching persons, would show the same defects of manner, the same want of tact and skill, in dealing with minds should they enter the ministry.

"While short subscriptions are accepted, some will not make the effort necessary to obtain them for a longer term. Canvassers should not go over the ground in a careless, unconcerned manner. They should feel that they are God's workmen, and the love of souls should lead them to make every effort to enlighten men and women in regard to the truth. Providence and grace, means and ends, are closely connected. When his laborers do the very best they can, God does for them that which they cannot do for themselves; but no one need expect to succeed independently and by his own exertions. There must be activity united with firm trust in God."—*Testimonies for the Church*, Vol. V, page 399.

This work of soliciting subscriptions for periodicals may be taken up in connection with the house-to-house sale of the papers, or may be made a regular business. There are workers who take a few sample copies with them and devote their efforts to securing subscriptions. They say it is almost as easy to obtain a subscription as to sell a single copy, and much more profitable, for then the visits of the paper are insured for a length of time. It accomplishes more in a given time than the house-to-house sale does. Both methods have advantages, and each will reach some people that could be reached in no other way. E. M. GRAHAM.

◆ ◆ ◆
THE greatest test of character is to be found in what is, rather than in what is extraordinary. It is easier for the soldier to be faithful in the rush of the battle, when sustained by enthusiasm, than to maintain a high tone of consistent principle under the many trials of daily drill.—*Dr. Macleod*.

◆ ◆ ◆
"THERE is never a day so dreary
But God can make it bright,
And unto the soul that trusts him
He giveth songs in the night.
There is never a path so hidden
But God will show the way,
If we seek the Spirit's guidance
And patiently watch and pray."

Missionary Volunteer Department

M. E. KERN	- - -	General Secretary
C. L. BENSON	- - -	Assistant Secretary
MATHILDA ERICKSON	- - -	N. Am. Div. Secretary
MIRABE MACGUIRE	- - -	N. Am. Div. Field Secretary

Young People's Work *

I AM very much interested in the young people's work. There was a time not many years ago when our young people were drifting from the ranks faster than they are today. This young people's work has put the brakes on that tendency, and our young people are being held much better than in the past. I am sure we are all glad of this.

Some years ago a prominent minister of a certain denomination said to me: "Mr. Watson, I would not belong to a church that could not hold its young people." He surprised me a little, but I answered: "My dear sir, if our young people could go to the card party, the dance hall, and the skating rink, I think we should have no trouble in holding them in the church." That man knew that I knew what I was talking about, and he never mentioned the subject to me again.

It is a fact that the world and the devil are bidding for Seventh-day Adventist young people. I tell you it means something to hold the children of Seventh-day Adventists to this great truth during the perilous times in which we live. But while that is true, I thank God from the fullness of my heart that we have a truth that can hold many of the youth in our church schools, in our academies, and around the firesides. And many might have been held who are in the world today if we had bestirred ourselves in the past, organized the young people for service, and given them assurance that we would have places for them after they had become equipped for service.

Now it seems to me that there is nothing that presents itself to this union, or any other union in the United States, that can be compared to the salvation of the young people. I can remember when the foreign fields were supplied with the best-trained ordained ministers in the denomination. The best ministers were picked to go to foreign fields; and when the Mission Board could get no more ordained ministers to go, it began to pick the brightest licentiates. And now whom is it sending to the foreign fields? The great burden of this work rests upon the young people, and some of them are taken from school before they have finished their courses, so great is the need. Now it does seem to me that the most important part of this great work of the third angel's message is the work for our young people. What do you say? [Amen.]

We have a multitude of young people in this union, and I would urge that we search out the best man that can be found to take this work in hand in connection with the union conference committee, and establish the right kind of leadership.

In regard to the Reading Course work and the Standard of Attainment, I be-

lieve that no better recommendation can be placed in the hands of our young men and young women if they want to enter the Washington Missionary College than a Standard of Attainment certificate. It tells one thing at least,—that they have stuck to something until they have finished it. Think of the good that has been accomplished by those fifty-three gift books that came into the North Texas Conference during 1913.

I seldom find time to read except when on the trains; but I have set myself this year to read twelve volumes, and I have already finished four of them, besides reading my Bible; and many of them are large books.

G. F. WATSON.

I am very much interested in the young people's work. I like the sound of it. You know so many times we see the young people going into the common activities of life. What is the cause of it? It is because of their training. What do they hear at home? It is farming, raising corn, cotton, etc. It is not strange, therefore, that they have no higher ambition than these things. What do they read? It is generally the newspaper and the popular magazine; and it is not strange that they do not have any high ideals.

But now when we turn about and give them information in another direction, it is not strange that they should turn about. And that is the value of the Reading Course. When I began to talk to my students about the value of the Reading Course, one of them said to me, "Those books are not for students; one of the leading workers told me they were only for people who could not go to school. People in school are too busy to read." I told him this was a great mistake. What are we in school for? We are in school to learn to read. When a man leaves school, if he stops with the information he has gathered there, of what use is he in the world? At school he simply has laid the foundation on which to build. He has prepared himself with certain facts, to which he can add, and thus become useful. A man that stops his studying when he gets his diploma, is never worth much in this world.

So I have been very much interested in encouraging our students to take these Reading Courses, and to finish them. I believe they are of special value to students, because they inform us of the work to be done in this world of ours.

C. B. HUGHES.

If we want to bring up our children in the truth, I feel that we ought to do our duty right at the start, by having family worship morning, noon, and night. It is not necessary for our young people to drift away from the truth. I knew a family of several children, the oldest boy of which was converted at the noon-hour worship, the second boy in the fields, the second daughter at the close of the Sabbath, the fourth child in a cotton patch, and the fifth on a Sabbath spent at home.

If the parents would be faithful in teaching the little ones the Word of God before they are able to talk, making it a part of their young lives, I am sure there would be no difficulty in bringing them up in the truth. We ought to keep our children in our ranks; I do not like to hear of our children's going into other denominations or out into the world. I

believe that if they are trained in the way they should go, there will be no trouble in keeping them in the truth. Therefore I am heartily in favor of this great movement that has been started for our young people. [Brother Taylor has been using the Morning Watch Calendar for three years.] J. I. TAYLOR.

The young people's work is certainly very precious to me; and while we were talking about the Reading Courses, I thought of some of the papers that have been handed in to me. One of the questions on the book "The Black-Bearded Barbarian," is, "What have you learned from this book?" And I thought of the answer of one young man, which was something like this: "That I wanted to be like —, 'burned out for God.'" And then I recalled another young man who thought he was too busy to read. He felt that he could not take the Reading Course. He is a rice farmer. But I talked with him and showed him the books, and he said he would try to read them. He bought the books; and several weeks after the time for the review to come, I received a letter from him, and in this letter was his review. It was written with lead pencil, and blurred and smeared with oil and grease; but it was a review of the book he had read. When he had read the three books, he wrote me: "I never again can do without the Reading Course. I thought it was impossible for me to take it; and I have written these reviews while watching the machines at night." He attended to the rice machines, and would manage to snatch time at night to read the books. I have kept some of the papers of young people who seemingly had no desire to enter the work, and cared little for the truth of God; but by the way they answered the questions it was clear that they had a tender place for God in their hearts and for his work.

On visiting many places where I have previously sold the Morning Watch Calendar, I find that the children have learned a great many verses. And in some places the Morning Watch Calendar has been the means of starting family worship. I believe that no one who will use that calendar and other Missionary Volunteer plans as we are asked to use them will backslide. The facts are that many of our young people are drifting because they do not know the truth. They have never been taught the reason for the points of our message, which they will learn if they study the Standard of Attainment.

MRS. G. F. WATSON.

◆ ◆ ◆
 "Is there aught so dear to me
 That I cannot spare for Thee?
 In the casket of my heart
 Do I hide from thee a part?"

◆ ◆ ◆
 "All my treasures now I pour
 At thy feet forevermore;
 Love and will and life are thine;
 I am rich if thou art mine."

◆ ◆ ◆
 CHRISTIANITY is not a drill; it is life, full, free, radiant, and rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the bright image of Perfection.—*Ian Maclaren.*

◆ ◆ ◆
 "EVERY man is the architect of his own fortune."

* Stenographic reports of talks given at the Missionary Volunteer round table at Keene, Tex., April 6, 1914.

Medical Missionary Department

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

From the Field

South Africa

In a letter from Dr. W. C. Dunscombe, of the Cape Sanitarium, at Plumstead, South Africa, we read that that institution is having a healthy growth. Its ten years of existence has developed it into an institution of excellent equipment. During the past year or two a number of additions have been made to its facilities without increasing the sanitarium's indebtedness. The physicians connected with the institution have contributed liberally to this end.

The sanitarium accommodates only about twenty-five or thirty patients, and the workers are enabled to become quite well acquainted with the patients before they leave. It is found that many of them come to the institution with a longing to receive spiritual help and to learn something of the truths we hold. Many have become interested in the truth while there, and some have accepted it. Several are making an earnest study of it. Dr. Dunscombe says: "We feel grateful to God that he has given us these opportunities to labor for him, and it is our earnest desire that we may not let the medical and scientific side so fill our minds and hearts that we shall lose sight of the fact that we are medical missionaries, and that our first aim is to win souls to Christ."

This sanitarium is the only one in this part of South Africa. Patients are drawn from all parts of Africa. Quite a few come from even as far north as Rhodesia and British East Africa. Thus the influence of the institution becomes a wide one. The prime minister and quite a few of the representatives and senators are now numbered among its guests. Dr. Dunscombe closes with the statement: "It is our earnest desire that our work may be so conducted that it shall be the right arm of the message here in South Africa."

Portland, Oregon

The sanitarium here is at present full of patients, and is crowded for room. It is now enjoying the heaviest work of the season. A number of class recitations have been dismissed in order that nurses may have time to care for the patients. Several nurses from the city have been called in. The work of the chaplain is showing good results, in that individuals are expressing a desire for spiritual help. Recently three persons in one week found peace for their souls. Some interesting experiences are gained in connection with the spiritual work. The workers rejoice that they have the privilege of thus doing real soul-saving work.

Temperance Literature

Our department has been enabled to supply helpful temperance literature to some of our workers in the field who are engaged in temperance campaigns. We shall be glad to furnish others with material of this kind. A recent hearing in connection with the United States Senate

on the proposed amendment to the Constitution prohibiting intoxicating liquors has been put in print. In it are the statements of a number of temperance workers representing various organizations. This makes a pamphlet of sixty-one pages. It may be had free of charge by addressing our Medical Department.

We would request, too, that any items of interest regarding prohibition movements, temperance speeches, reports, etc., be called to our attention where it is thought that these might be used to advantage in passing on to others. Address Medical Department, General Conference, Takoma Park Station, Washington, D. C.

Glendale, Cal.

A most cheering word comes from the Glendale (Cal.) Sanitarium saying that the past year has seen twenty-four patients accept the truth, some of them uniting with the Glendale church. As many others have gone away fully determined to study into present truth, and have kept up correspondence with members of the sanitarium family.

Practically all these persons have first become interested in the study of our health principles, the presentation of which receives considerable attention at the sanitarium. Enthusiasm in this leads to a further study of our work and truth, and to a fuller knowledge and acceptance of the message we give. Attachment to principles rather than to an institution is encouraged by the sanitarium workers, and patients go away praising the truth they have learned.

We hope to secure a fuller report of the religious work of the Glendale Sanitarium, which may offer valuable suggestions on how to combine religious work with medical. L. A. H.

DR. G. A. DROLL, of the Kansas Sanitarium, reports most encouraging progress in his work. Dr. and Mrs. Droll are doing considerable lecturing on health topics before clubs and in the public schools. The interest shown on the part of the public is surprising. Many favorable developments are seen. A minister of the city, who was a patient of the sanitarium, brought nine of his ministerial brethren of the city to sample a health and temperance dinner, giving occasion for many questions and answers, and leading to several requests for health talks and lectures to be given in their churches.

THE veteran canvasser Walter Harper writes that he is still using relief books in his work. Recently he sold forty-one copies of "Ministry of Healing" in a little over two weeks, in addition to over three hundred and fifty dollars' worth of other books. He firmly believes that it is in harmony with God's plan to combine medical and religious books. He also believes that it is right to devote time and effort in behalf of relief books and their objects. He finds great blessing in working accordingly.

At a late constituency meeting of the Washington (D. C.) Sanitarium Association the reports of the superintendent and the business manager were received with special interest, encouraging progress being noted in both reports. Dr. H. W. Miller was reelected medical superintendent, and L. M. Bowen treasurer and business manager.

Workers and Openings Wanted

AN excellent opening is offered in Arizona for a Seventh-day Adventist dentist. Missionary opportunity is good; financial outlook is also good.

A few openings are offered to persons desiring to engage in treatment room work, either to start an enterprise or to purchase. Some capital is needed.

A gentleman nurse, single, capable of taking charge of sanitarium bath rooms, is wanted.

We have on our list of available workers persons desiring employment, as follows: baker, business manager, bookkeeper, cook, engineer, electrician, housekeeper, nurse, optometrist, painter and decorator, physician, steward.

Information will be given regarding any of the foregoing on application to the Medical Department, General Conference of Seventh-day Adventists, Takoma Park, D. C.

L. A. H.

News and Miscellany

Notes and clippings from the daily and weekly press

— The pecan crop in central Texas is estimated at \$200,000, growers receiving all the way from six to twenty-five cents a pound for nuts. Two and a half million pounds were gathered—ninety carloads. The prize tree for the season netted its owner \$300.

— American intervention in the Dominican republic for the purpose of establishing a provisional government is admitted as a possibility by officials in Washington. Sharp fighting is going on between the Dominican government forces and insurgents. American interests are in danger.

— Miss Eleanor Wilson, daughter of President and Mrs. Wilson, was quietly married to the Secretary of the Treasury, Hon. William G. McAdoo, on May 7. The wedding was strictly a home affair, the ceremony taking place in the Blue Room of the White House. The bridal couple received many choice and valuable presents.

— A striking illustration of the terrible human waste in war is furnished by the census just taken of the new Bulgarian territories acquired by conquest. The male population of that portion of Macedonia allotted to Bulgaria was reduced during hostilities from 175,000 to 42,500. In Bulgarian Thrace only 225,000 males remain out of a total before the war of 494,000, while in the district of Mustapha Pasha, where fighting raged long and fiercely, only 4,000 males are left out of 33,000.

— To test the honor of the convicts confined in the State penitentiary at Rusk, Tex., the practice of leaving all the cell doors unlocked and the prison gates wide open was adopted recently. All the inmates are free to go and come day and night, as they please. All but two guards have been discharged, and they will be dispensed with if the new system works well. The convicts are employed during the day on the State farm, a mile from the prison. They work without being guarded, and no one has attempted to escape so far.

—The American Red Cross Society has notified its 4,000 members to be ready for a call in case hostilities should reopen between this country and Mexico.

—It is announced that the Incorporated Company of Sao Paulo, Brazil, failed recently, and with it not less than forty-six banks in the principal towns of the state of that name. The company had been organized to finance smaller country banks.

—The moving picture show has a rapacious appetite for nickels. It took 6,380,000,000 nickels to satisfy the motion picture fad for 1913; that is, \$319,000,000 was spent on this form of amusement during 1913. Such amount is twenty-one times as great as \$14,942,523, our total contribution for foreign missions.

—The Hub retains the bean-eating championship. During the last winter it is estimated that the 1,283,458 people in Greater Boston spent more than \$10,000,000 on baked beans alone. Thirty-three million quarts were disposed of in the city and suburbs in the last year, an average of nearly thirty quarts a year for each person.

—It is estimated that more than 30,000 barrels of flour were required in New York City to supply the demand for unleavened bread during the Passover festival. Arrangements were made for the Jewish soldiers and sailors stationed in and around New York to attend services at the Fifth Avenue Temple and in Tuxedo Hall. There are about 500 Jews connected with the army and navy in that city.

—An appeal is being made to the United States District Attorney and to the Department of Agriculture to put a stop to the practice of "sanding" and "overcropping" poultry by Western shippers. After starving the chickens for twenty-four hours or more, they are given a paste, just before reaching New York, composed of grain, pebbles, and finely crushed stone. This, it is said, often adds four ounces to a four-pound chicken, and brings a large profit to commission merchants.

—Mindful of the numerous embarrassments occurring during the Spanish war, the War Department has prepared regulations concerning newspaper correspondents with the army in the field. The newspaper man who desires to be a correspondent with the army must deposit a certified check for \$1,000, against which he may draw for subsistence supplies at the commissary or for any part of his equipment. He must also provide a bond in the sum of \$2,000 for his good conduct, which in the case of forfeiture may be transferred to any charity the Secretary of War may designate. The correspondent will also take a military oath of loyalty in the usual form. He must agree to abide by all the regulations laid down for his guidance. Only one correspondent will be permitted to accompany the same field army. Men who have adventure rather than actual service as journalists in mind will not be received. No photographers for the press will be allowed with the army. There will be an official army photographer whose films will be sent to Washington promptly and prints will be furnished to the press at a slight cost.

—It is a pleasure to turn from recent accounts of unsatisfactory political conditions in the Philippines to the report of the surgeon-general of the United States Public Health Service, telling of further success last year in the campaign against disease. During the whole year not a single case of cholera occurred in the islands; there were only a few cases of plague and of smallpox, the latter among persons inaccessible to vaccination. All three of these diseases have in times past ravaged the islands, as many as 40,000 annually having died from smallpox alone. It is also to be noted that yellow fever no longer has a foothold, either in the Philippines or in any other portion of American territory.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION

Northern New England, Claremont, N. H.
..... Aug. 20-30

CENTRAL UNION

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

COLUMBIA UNION

West Pennsylvania, Homestead Park,
Pittsburgh June 11-21
Eastern Pennsylvania, Emmanuel Grove,
Allentown June 18-28
New Jersey, Camden June 25 to July 5

EASTERN CANADIAN UNION

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

LAKE UNION

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

NORTHERN UNION

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

NORTH PACIFIC UNION

Southern Idaho, Weiser..... May 28 to June 7
Upper Columbia, Milton, Oregon... June 4-14

PACIFIC UNION

Western Oregon, Forest Grove..... May 21-31
Northern California, Sacramento.. June 10-21
Montana, Helena June 11-21
California, Oakland June 23 to July 5
Southern California, near Los Angeles...
..... Aug. 3-16
Western Washington, Auburn..... Aug. 20-30
Utah Aug. 23-30
Arizona Oct. 8-18

SOUTHERN UNION

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

SOUTHWESTERN UNION

South Texas, Houston July 23 to Aug. 3

WESTERN CANADIAN UNION

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

New Brunswick Legal Association

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

South Dakota Conference Association

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

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

Eastern Canadian Union Conference

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

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

Nebraska Conference Association

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

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

The Maritime Conference

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

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

East Michigan Conference Association

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

WM. GUTHRIE, President;
DANIEL WOOD, Secretary.

Northern California Conference

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

C. L. TAGGART, President;
VERAH MACPIERSON, Secretary.

Northern California Conference Association

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

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

California Conference Association

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

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

Upper Columbia Mission Society

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

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

Minnesota Conference Association

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

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

Ontario Conference

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

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

Wisconsin Medical Missionary and Benevolent Association

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

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

Wisconsin Conference

THE forty-fourth annual session of the Wisconsin Conference of Seventh-day Adventists will be held in connection with the camp meeting in Wausau, Wis., June 18-28, 1914, for the election of officers for the ensuing year, and the transaction of other conference business. The first business meeting of the session will be held at 10:30 A. M., on Friday, June 19. Each church is entitled to one delegate without regard to members, and to one additional delegate for each fifteen members or fractional majority. The churches should elect their delegates at once, and send the names to W. J. Walter, Grand Rapids, Wis.

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

Wisconsin Conference Association

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

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

North Dakota Conference

THE eleventh annual session of the North Dakota Conference of Seventh-day Adventists is called to convene at Jamestown, at 10:30 A. M., June 23, 1914, for the election of its officers for the year following, and for the transaction of such other business as may properly come before this body.

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

North Dakota Conference Association

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

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

Quebec Conference

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

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

Nebraska Sanitarium and Benevolent Association

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

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

Upper Columbia Conference

THE thirty-fourth annual session of the Upper Columbia Conference of Seventh-day Adventists will be held at Milton, Oregon, June 4-14, 1914, for the election of officers, and for the transaction of any other business that may properly come before the conference. Each

church is entitled to one delegate without regard to numbers, and to one additional delegate for each fifteen of its membership.

Delegates' credentials should be sent immediately to the conference office. An invitation is extended to the members of all our churches to attend this conference session, as a number of measures of great importance to the work in this conference will be considered. The opening meeting will be held June 5, at 9 A. M.

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

Alberta Conference Association

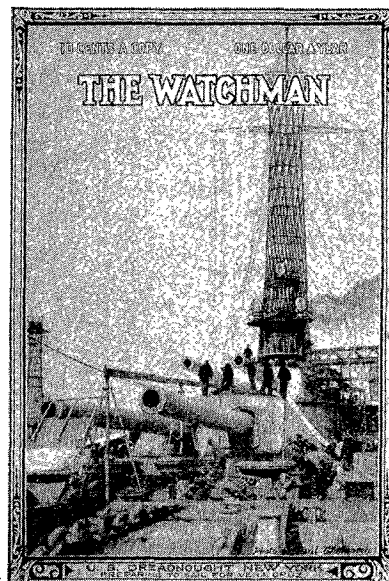
NOTICE is hereby given that a meeting of the Alberta Conference Association of Seventh-day Adventists will be held at 10 A. M., Wednesday, June 24, 1914, on the camp grounds at Red Deer, Alberta, for the transaction of such business as should properly come before the association. It is desired that all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

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

The June "Watchman"

As a result of the great stir over the Mexican situation, we have decided, at the last moment, to change our cover design of the June *Watchman* for that of a battleship scene.

We have received a number of the latest Mexican war scenes, which will appear in the June *Watchman*, also a leading article on the conditions in Mexico by the editor, L. A. Smith. The June *Watchman* is going to be



an exceptionally good one, one which our people will want to distribute among their friends and neighbors.

Our striking battleship cover design and article on conditions in Mexico, with appropriate Mexican scenes, and several other articles on the leading topics of the day, all presented in the *Watchman's* own intelligent and forceful manner, will make our June issue one of the most interesting numbers and best sellers we have ever published.

A live issue in a live periodical for lively times!

Dear friends of the *Watchman*, let's scatter this issue broadcast, and advertise it over all the land. The June *Watchman* carries a message which all should read, and will if given an opportunity.

Summer School Work in the South

THE Nashville Agricultural and Normal Institute has its doors open the year round, but special attention is called to the work of the summer term, which begins June 24. During the summer, instruction is offered to men and women who want a brief training along methods and principles of self-supporting work in the Southern field.

There is room for hundreds of men and

women,—teachers, farmers, mechanics,—Sabbath keepers who have the spirit of the Master in their hearts, and who are willing to enter a hard field and live by the side of the people who need help. Wonderful opportunities are opening up for our people along these lines, opportunities for which we as a people have been looking for many years. Let us tell you more of the summer school and of the annual convention with which it closes. This is your time. Write for details. Address E. A. Sutherland, Madison, Tenn.

Every Believer to Support Two Missionaries

SOUNDS big, doesn't it? But it can be done, and we can be doing it before the close of the year 1914 if we enter right into the spirit of the movement. This is the thought. It does not have reference to men and women, but to a missionary who has brought hundreds of people into the truth,—our pioneer missionary, the *Signs of the Times*.

Now, can't we all support two missionaries in the field? It costs only \$1.20 for a year, or 60 cents for six months, when five or more of the *Signs* are sent to one person, and only five cents more each when mailed to separate addresses. Who cannot afford that much in his endeavor to reach others with the message? And what can we find more serviceable or effectual in our missionary work?

But think what it would mean to the field if, on the average, each of us were sending out two copies of the *Signs*. That would be about 125,000 copies each week,—six times more than at present; and it ought to be more than that. It would mean, too, that 125,000 homes were being entered by the message every week, and that about 625,000 persons were having the opportunity of learning the truth. It would mean that where the *Signs* is now bringing one person into the truth, it would then be bringing in six times as many. It would mean 100,000 more workers calling at the homes of the people. And it would mean that we were getting more under the burden for souls, which would be a greater blessing for ourselves and still greater for others.

Notice how the *Signs* is appreciated:—

"Some good friend has placed me upon your mailing list. I am glad of this, and I shall gladly pay the price of subscription for renewal when necessary."

"Just a few words. I am so glad to read so great a paper on religious views, sent me by some unknown friend. It is the greatest paper I have ever read on Scripture views."

"I inclose five one-cent stamps. I am very anxious for a copy of your dear paper *Signs of the Times*. I am not particular about the date; am sorry I am not able to take it regularly, but I am not. I have a friend in — who often sends me the paper. I dearly love it, and read it to all my Methodist friends, as I am a Methodist from head to foot."

Let us decide that before the close of the year each of us will be supporting two of these good, tried, and true missionaries in the field. G. C. HOSKIN.

Publications Wanted

The following-named persons desire late, clean copies of our publications, sent postpaid, for missionary purposes:—

Mrs. J. W. Siler, Glenwood, N. C.

R. S. Carter, Dixie, Ga. R. F. D. 1. Continuous supply of papers and tracts.

I. E. Harrison, 131 Morrow St., Piqua, Ohio. Both English and German periodicals.

C. Lois De Moulpied, Ellsworth, Mich. *Signs, Instructor*, and any of our magazines.

Mrs. Lelia Ray, 414 Pluss Court, Laurens, S. C. Continuous supply of *Protestant Magazine, Liberty, Signs*, and tracts.

Emma Fooden, Alden, Mich. Continuous supply of *Signs, Instructor, Life and Health, Liberty, Protestant Magazine, and Watchman*.

Mrs. A. H. Sturdevant, 15 West Fourteenth St., Oklahoma City, Okla., thanks those who have previously sent her literature, and requests a continuous supply.

For Sale

ON account of change of work, I wish to sell my property situated in Mountain View, Cal., a clean, dry, growing town, with good schools and Seventh-day Adventist church school with ten grades; six miles from Stanford University, fourteen trains each way daily. The property consists of one acre of land; house of nine rooms, bath room, two lavatories, two toilets, two pantries, large clothes closets, good basement, sleeping porches, solar water heater. Also a neat shingled bungalow of three rooms, with bath and toilet; a good well with tank house 30 feet high, 3,000-gallon tank, gasoline engine, good pumping plant complete; water piped to all parts of lot; a good garage; two magnificent live oak shade trees in right place; family orchard of more than thirty trees, just well in bearing—apple, almond, cherry, fig, nectarine, orange, peach, pear, plum, prune, walnut; small fruits, grapes, berries, etc., with plenty of land for vegetables. An excellent place for a Seventh-day Adventist physician and small sanitarium. Address M. C. Wilcox, Mountain View, Cal.

Business Notices

WANTED.—Middle-aged man experienced in farm and garden work desires place with Sabbath keepers, preferably in the East. Address A. L., care Superintendent Review and Herald Publishing Association, Takoma Park, D. C.

WANTED.—A place (preferably in the South) with a Seventh-day Adventist family, to work forenoons and do Bible work and sell magazines afternoons and evenings. References given and required. Address Nellie M. Butler, North English, Iowa.

Obituaries

BUNTIN.—Dorothy, only child of Virgil and Berta Buntin, was born Sept. 3, 1902, and died at Lebanon, Ind., March 29, 1914. All through her long illness she was very patient, and manifested childlike faith in God. The writer conducted the funeral service, assisted by Pastor Charnichal of the Presbyterian Church. C. N. SANDERS.

WILLETT.—Amelia Willett was a native of Manchester, England. She and her husband came to America in 1907, making their home in Roseburg, Oregon. Sister Willett was led to accept the truths held by Seventh-day Adventists four years ago, as the result of careful Bible study. She remained a consistent member of this church until her death, which occurred March 19, 1914. She was twenty-nine years of age. Her companion, two little girls, and a number of other relatives mourn her untimely death. She sleeps in Jesus, and her loved ones sorrow in hope. J. M. HOPKINS.

BOND.—James Monroe Bond, a native of Iowa, died at Healdsburg, Cal., March 22, 1914, at the age of 66 years, 4 months, and 5 days. When he was five years old, his parents crossed the plains to the wilds of Oregon with an ox team. There the child grew to manhood, married, and then moved to central California, where he spent a number of years in farming. During that time he felt that he was called to minister to the sick. Hence, after completing a nurses' course and spending some time in treatment-room work, he entered a San Francisco medical college, from which he was graduated in 1893. He practiced medicine in California until 1906, when, with his son, he opened a sanitarium at Phoenix, Ariz. Dr. Bond continued his practice there until 1911, when he took up the work of chaplain and associate physician in the Healdsburg (Cal.) Medical Home. There he zealously devoted himself to gospel medical work, and more than a score of patients embraced present truth through his ministry. His wife and nine children survive. All his children are engaged in denominational work, Elders Frank and Walter Bond being missionaries in Spain. GEORGE W. RINE.

DUNBAR.—Howard Whitcomb Dunbar was born at La Junta, Colo., Oct. 14, 1899, and died at Loma Linda, Cal., March 27, 1914. He bore his long illness patiently, and fell asleep hoping to meet his Saviour in the resurrection morning. He is survived by his mother, grandparents, a brother, and a sister. LUTHER WARREN.

LICK.—Lucy Ann Worden Lick was born in Bristol, N. Y., in 1830, and died at the home of her son near Salem, Oregon, March 31, 1914. At the age of eighteen years she was married to Sherman Lick, and to them were born two sons. Ten years later she was left a widow. For more than forty years the deceased faithfully kept God's commandments, and in the hope of a soon-coming Saviour she fell asleep. The third angel's message came to her through the labors of Elder Isaac Sanborn while she was living in Wisconsin. She is survived by one son, two brothers, and one sister. H. G. THURSTON.

ROSS.—Lela Wood was born in Bonacca Island, Honduras, Central America, in 1890, and died in Coxen Hole, Roatan, Honduras, Feb. 21, 1914. She was reared in the truth, and was baptized by Elder E. L. Cardey some eight years ago. She was a consistent Christian, and took an active part in both the young people's society and the general church and missionary work. The deceased was married to Bentley Ross in February, 1912. Besides her companion and infant daughter, her parents, one brother, and five sisters survive. She died in the full assurance of eternal life through Jesus Christ. CHRISTOPHER JONES.

CROUSE.—W. F. Crouse was born in Greene County, Pennsylvania, Feb. 11, 1828, and died suddenly at Moline, Kans., Jan. 6, 1914. When he was eight years of age his parents moved to Ohio, where he was converted to God. On May 5, 1850, he was married to Samantha Leake. To them were born seven sons, four of whom are still living. The deceased removed his family to Iowa soon after his marriage, and there accepted the faith held by Seventh-day Adventists. During his long life his faith in the third angel's message never wavered. He was a constant reader of the *REVIEW AND HERALD*, and was devoted to the cause he loved. Many were brought into the truth through his labors. In 1896 his companion died, and two years later he was married to Paulina Heligass, who was taken from him in 1911. The funeral service was conducted in the church of which Brother Crouse had been elder for the last twelve years of his life. J. M. GIBBS.

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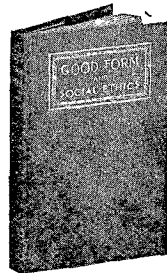
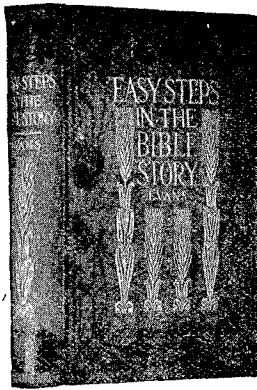
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Religious Liberty in America

By C. M. SNOW

This book deals with the growth of the principles of religious and civil liberty from the beginning of the Christian era down to our own time. It shows how the two principles — religious liberty and religious oppression — have run side by side through the history of nations, the one building up the true kingdom of Christ and the other making martyrs of Christ's true followers. The planting of those two principles on the shores of the New World, and the struggle between them for dominance here, is pictured in interesting detail. Considerable space is devoted to the growth and work of such un-American and oppressive organizations as the National Reform Association, the Lord's Day Alliance, and the Federal Council of the Churches; how these forces propose to unite and are now uniting for the enforcement of oppressive legislation, and have opened the way for union with the Catholic Church for the same purpose. The author shows how this combination of forces is working directly to fulfill the desires and purposes of Rome concerning America. The revelation of what those purposes are and what Rome is doing to bring them about makes one of the most thrilling sections of the book. The closing chapter, "Heaven's Answer to Earth's Great Problem," shows how God will work out the problem of this world through the second coming of Christ, and the establishment of his reign in this sin-smitten world. 436 pages, fully illustrated.

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WASHINGTON, D. C., MAY 21, 1914

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We learn that this week Brother L. O. and Mrs. Corwin, of Keene, Tex., are sailing from New Orleans for the Bay Islands, off the coast of Honduras, Central America. They go to take up school work in the island of Utila, in response to a call from the Central American Conference.

SPEAKING of the thankfulness of workers in the mission field for the support given to missions, Brother B. Judge, of Sumatra, tells how this liberal giving on the part of our churches begets the same spirit in the mission fields. "I was astonished," he says, "when I made up our own little report for the year, to find that our receipts from all sources, even in Sumatra, were a shade over \$1,095."

FROM the Department of State the General Conference has received the following communication relating to missionaries returning from Mexico: "Having reference to your inquiry in regard to J. A. P. Green and wife, Mr. and Mrs. E. W. Thurber, C. P. Martin, and Miss Enie Martin, also Prof. G. W. Caviness and wife, I now have the pleasure of informing you that a telegram of May 8 has been received from the American consul at Vera Cruz reporting that these people are on board the steamer 'Esperanza,' bound for New Orleans."

ANOTHER province of China can be checked off from our unentered list. A letter received by the Mission Board from the secretary of the Asiatic Division, C. N. Woodward, brings information that a telegram had just come to Shanghai reporting the arrival in Szechuen of Brethren F. A. Allum and M. C. Warren, presumably accompanied by Mrs. Allum and the children, and Mrs. Warren. Szechuen is one of the westernmost provinces of China; and beyond the range of river steamers four hundred miles of the journey had to be made by house boat up the Yang-tze-kiang. We are thankful for this new outpost far in the Asiatic interior.

WRITING from North India, Elder S. A. Wellman sends the word: "We are of good courage, the message is making progress, and the prospects are such that we look for constant advancement in spite of all the enemy can do. All the workers in North India are set to the work of soul winning this year, and we must pass the last year's mark if possible."

WE have received a copy of the *Times of India*, published in Bombay, containing a full report of a sermon on the Sabbath question, preached by Elder G. F. Enoch in connection with the evangelistic effort being held in Bombay. This paper is one of the leading papers of India, and we are glad to see the publicity being given the message for this time in the west of India.

FROM Elder James E. Shultz, who has been appointed editor of the Chinese *Signs of the Times*, in Shanghai, we learn that Chinese Christians in the province of Shan-si, belonging to independent churches founded by the late Pastor Hsi, are calling for a worker to come to them with this definite message of the coming of the Lord. Thus in provinces far beyond the lines of our present work the literature is pioneering the way.

WE like to see these names with the far-away sound that appear now and then in the minutes of the European Division Committee meetings. In a recent report we note the transfer of J. Gaidischar, of the Russian Volga Mission, to the Amur River region, in eastern Siberia; G. Zierat, of Turkestan, was transferred to Akmolinsk, in western Siberia; and J. Ebel was appointed to Baku, that great oil port on the Caspian Sea, near the Persian border.

Free From Entanglements

WE find in the world today many guilds and orders, many societies and associations, which have for their avowed object the betterment of their membership socially, financially, physically, etc. Some of these organizations no doubt are doing worthy work. The Boy Scout Movement, of which Elder S. B. Horton writes in this number, seems to be possessed of worthy objects, and may accomplish in its sphere and way a large amount of good. But the question arises as to whether or not the boys among Seventh-day Adventists will find benefit in this organization. This we seriously question.

WE believe that in connection with the work which God has committed to this people there are ways and avenues to engage the full energy and interest of our young people without turning to worldly societies and worldly associations. We cannot freely and with impunity do what others who have no knowledge of the times in which we live may undertake. God calls Seventh-day Adventists to better things. He calls our boys and girls, our young men and women, to bear an active part in the giving of this advent message to all the world. In this work they may find opportunity for the exercise of every power of body and mind.

WE note by the minutes of the European Division Committee meeting that Peter Drinhaus, of Germany, sailed from Hamburg on April 14 for Africa, to join the staff of the Victoria Nyanza Mission.

ON May 7, from New York, a party sailed for South America, by way of England. W. H. and Mrs. Sterling, of Michigan, are bound for Argentina, to join the staff of the River Plate Sanitarium, while Miss Blanche Davis, of the Foreign Mission Seminary, goes to Brazil.

Teacher for Meiktila, Burma

THE General Conference Educational Department desires a teacher of some experience in industrial work, for the Meiktila Industrial School, Meiktila, Burma. A married couple is preferred. They should be strong, practical, and able to teach to the tenth or twelfth grade if required. Applicants may correspond with J. L. Shaw, secretary of the Educational Department of the General Conference, Takoma Park, Washington, D. C.

Review and Herald Organization

FOLLOWING the constituency meeting of the Review and Herald Publishing Association held in Battle Creek, Mich., the directors of the association elected the following officers: president, F. M. Wilcox; vice president, W. T. Knox; secretary, I. A. Ford; treasurer, R. Hook, Jr.

E. R. Palmer was chosen general manager; J. J. Ireland, auditor; and E. L. Richmond, superintendent of the manufacturing departments.

The following heads of departments were appointed by the board: manager periodical department, D. W. Reavis; manager book department, I. A. Ford; manager magazine department, W. D. Salisbury; field secretary of magazine department, A. J. S. Bourdeau; manager of Eastern Branch, L. W. Graham; manager of Western Branch, J. W. Mace; assistant manager, H. H. Rans.

The following editors were appointed for the papers and magazines issued by the association: REVIEW AND HERALD, editor, F. M. Wilcox; associate editors, C. M. Snow and W. A. Spicer; contributing editors, L. R. Conradi, I. H. Evans, R. C. Porter, G. B. Thompson. *Youth's Instructor*, editor, Fannie Dickerson Chase. *Life and Health*, editor, Dr. G. H. Heald; associate editors, Dr. H. W. Miller and L. A. Hansen. *Prot-estant Magazine*, editor, W. W. Prescott; associate editor, W. A. Spicer; contributing editor, A. J. S. Bourdeau. *Liberty*, editor, C. S. Longacre; office editor, C. M. Snow. *Sabbath School Worker*, editor, Mrs. L. Flora Plummer. *Christian Education*, editor, W. E. Howell; associate editors, J. L. Shaw and F. Griggs. *Church Officers' Gazette*, editors, Edith M. Graham and Matilda Erickson.

The following were chosen members of the book or publishing committee: E. R. Palmer, W. W. Prescott, F. M. Wilcox, I. A. Ford, W. D. Salisbury, C. M. Snow, G. H. Heald, N. Z. Town, D. W. Reavis, A. J. S. Bourdeau, F. L. Richmond.