

THE ADVENT SABBATH
REVIEW AND HERALD

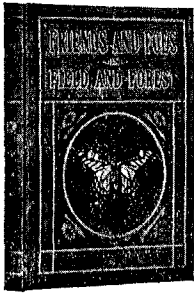
THE
EVERLASTING GOSPEL



OPEN DOORS TO
ALL THE WORLD

VALUABLE NEW BOOKS

Friends and Foes in Field and Forest



The latest juvenile book.

One of our ministers who has recently secured the book writes us, "I did not know there were so many things to be learned from bees and bugs." Another one says, "My children are reading it with the greatest delight." A union conference president writes: "I have carefully examined the book and consider it a valuable addition to our growing list of splendid young people's books. It will awaken and deepen interest in the lower forms of life and enable the reader to appreciate in a much greater degree the wonderful works of the Creator. I can heartily recommend it to our youth as a book of absorbing interest and of great educational value." It is a most charmingly written book, and will interest every young person, and if we may judge from the words of appreciation from some of our older workers who have had the privilege of reading it, the older ones, as well as the young people, will be interested in it.

This book describes the various insects and their habits, and is fully illustrated.

"God help the boy that never sees
The butterflies, the birds, the bees,
Nor hears the music of the breeze
When zephyrs soft are blowing."

The book will be a great help in teaching the children to see the power of God displayed in nature, and will give them a deeper realization of his greatness and goodness. One can fully appreciate the book only by seeing and reading it. It contains 248 pages; cloth binding, \$1.00.

Blessed Be Drudgery

This little book was brought out by the Review and Herald Publishing Association just at Christmas time. The employees, who had heard portions of it read in manuscript, were so pleased with the book that they sent out many copies as Christmas gifts to their friends.

The book consists of two essays written by William C. Gannett,—one entitled "Blessed Be Drudgery," and the other, "A Cup of Cold Water." The thought of the booklet is the real heart culture which comes from true service. Even the common things which we do, perhaps many times a day, if done from the right motive and to the best of our ability, ennoble and uplift.

"Our prime elements are due to our drudgery, . . . the fundamentals that underlie all fineness, and without which no other culture worth the winning is even possible. These for instance: . . . power of attention, power of industry, promptitude in beginning work, method and accuracy and dispatch in doing work, perseverance, courage before difficulties, cheer under straining burdens, self-control and self-denial and temperance. These are the prime qualities; these are the fundamentals."

This book is printed from new type, each page surrounded by a tint border. It is neatly bound in cloth; price, 50 cents.

The Mystery Unfolded

This is a new book, written by Elder L. R. Conradi. It was first published in German about two years ago. It has since been translated into several languages, and has recently been issued in English by the International Tract Society of London.

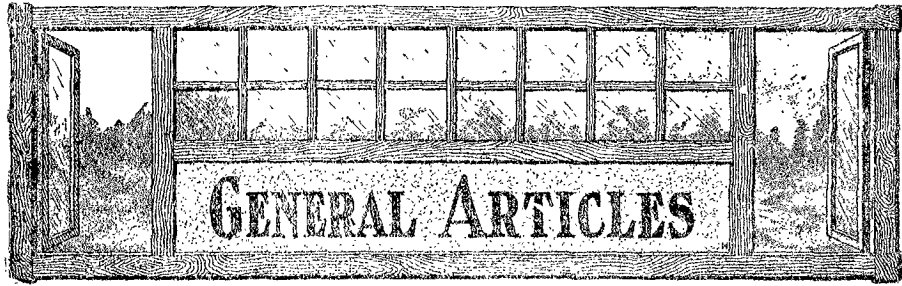
Knowing many of our people would greatly appreciate having this work by Elder Conradi, we have imported a considerable quantity of printed sheets, and are now prepared to supply this book. It deals principally with the two great mysteries, the mystery of iniquity and the mystery of godliness. It spreads before the reader a brief yet comprehensive statement of God's plan for the salvation of man as revealed in the Scriptures, and especially in the prophetic books of the Bible, embracing the entire period of the reign of sin from paradise lost to paradise restored.

This book contains 350 pages, and will be sold in cloth binding for \$1.25.

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

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

VOL. 91 TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 16, 1914 No. 29



Looking Unto Jesus *

MRS. E. G. WHITE

LAST night I had a wonderful experience. I was in an assembly where questions were being asked and answered. I awoke at one o'clock, and arose. For a time I walked the room praying most earnestly for clearness of mind, for strength of eyesight, and for strength to write the things that must be written. I entreated the Lord to help me to bear a testimony that would awake his people before it is forever too late. . . .

My soul was drawn out in the consideration of matters relating to the future carrying forward of God's work. Those who have had little experience in the beginning of the work often err in judgment in regard to how it should be advanced. They are tempted on many points. They think that it would be better if the talented workers had higher wages, according to the importance of the work they do.

But one of authority stood among us in the assembly in which I was present last night, and spoke words that must decide the question. He said: "Looking unto Jesus, the author and finisher of your faith, trace his work after he assumed humanity, and remember that he is your pattern. In the work of soul saving, his divine-human life in our world is to be your guide. He made the world, yet when he lived on this earth, he had not where to lay his head."

Were the most talented workers given higher wages, those who do the more laborious part of the work would desire larger wages also, and would say that their work is just as essential as any work that is done.

Work is to be carried forward in many lines. New territory is to be annexed.

* Portion of a manuscript dated Aug. 15, 1902, and published recently, with similar matter, in a small pamphlet entitled "The Spirit of Sacrifice" ("Special Testimonies," Series B, No. 19).

But no Jerusalem centers are to be made. If such centers are made, there will be a scattering of the people out of them, by the Lord God of heaven.

The work of God is to be carried on without outward display. In establishing institutions, we are never to compete with the institutions of the world in size or splendor. We are to enter into no confederacy with those who do not love or fear God. Those who have not the light of present truth, who are unable to endure the seeing of him who is invisible, are surrounded by spiritual darkness that is as the darkness of midnight. Within, all is dreariness. They know not the meaning of joy in the Lord. They take no interest in eternal realities. Their attention is engrossed by the trifling things of earth. They make haste unto vanity, striving by unfair means to obtain advantages. Having forsaken God, the fountain of living waters, they hew out for themselves broken cisterns, that can hold no water.

Let it not be thus with those who have tasted the power of the world to come.

Sow the seeds of truth wherever you have opportunity. In establishing the work in new places, economize in every possible way. Gather up the fragments; let nothing be lost. The work of soul saving must be carried on in the way that Christ has marked out. He declares, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Only by obeying this word can we be his disciples. We are striving for a kingdom and a crown. We shall obtain both by wearing Christ's yoke and learning of him. "Follow my example," he says. "Take my yoke upon you, and learn of me; . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

We are nearing the end of this earth's history, and the different lines of God's work are to be carried forward with much more self-sacrifice than they have yet been. The work for these last days

is a missionary work. Present truth, from the first letter of its alphabet to the last, means missionary effort. The work to be done calls for sacrifice at every step of advance. The workers are to come forth from trial purified and refined, as gold tried in the fire.

"Judge Not"—No. 1

A. E. PLACE

"Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? . . . Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7: 1-5.

EVERY generation, every people, and doubtless every individual, has to a greater or less extent violated the principle laid down in the text quoted above. We have beheld motes when we should have been considering beams. We have felt sure that we saw a beam when it was in fact but a mote. We have failed to discern and apply just weights and measures. And some of us at least have strained at the proverbial gnat, and swallowed a camel. But, letting bygones be bygones, is there a cure for the constitutional disease?

It would seem, from the Saviour's words, that to behold a mote in a brother's eye, and not consider the beam in our own eye, is hypocrisy, and the same author said, "Woe unto you, . . . hypocrites." To "consider," according to Webster, is "to fix the mind on, with a view to a careful examination."

Perchance if we should fix our mind upon our own eyes, with a view to a careful examination, we might find a beam. If so, and we should find the grace of God sufficient to take it out, we might be unable longer to see the mote which before we saw so plainly in our brother's eye. These motes are sometimes but a reflection of the beam which is in our own eye, and which, by a faulty focus, we locate in our brother's eye.

O, how much sadness and misery have been brought into this world because of a wrong focus or an obstructed vision!

Paul, in his letter to the Hebrews (chap. 12: 1), speaks of "the sin which doth so easily beset us." We say Paul referred to *unbelief*. But there is another sin which doth easily beset us,—

the sin of seeing things we ought not to see, carrying reports that should never be carried; in a word, violating the plain demands of our text.

Seventh-day Adventists are dealing with a most sacred work, the finishing of the "mystery of God" (the gospel). This finishing must embrace the perfecting of character as truly as the carrying of a theoretical message to the world. Of the finished people it will be said, "Without guile in their mouths," "without spot, or wrinkle, or any such thing."

Are we prayerfully considering the fact that in this finishing work, God himself is judge? Are we studying both motes and beans by means of God's great perfect looking-glass? See James 1:23, 24.

It is so easy to sit in the judge's chair and pass sentence upon this one, that one, in fact, any one except the first person singular,—myself,—and still worse, to do it without jury, and without once calling in the prisoner; then to kneel down and pray, "Forgive us our debts, as we forgive our debtors."

Think of a judge passing sentence without one word from the accused! Think of a judge listening to tales about a prisoner while the accused is not at the bar! Would this be tolerated by the courts of this world? But is it not a common thing in the church, even in the remnant church?

Judging, condemning, or criticizing without Christlike labor for the accused one, has caused more heartaches, made more separations, produced more leanness of soul, than almost any other one thing. It has lacerated and torn most tender cords of affection; it has driven honest husbands, wives, and children from home; it has doubtless driven many to ruin, temporal, spiritual, and eternal. Because of it "many are weak and sickly among you, and many sleep."

For several years, this has to me been a burning question, and from this sin I have prayed earnestly and long to be completely and eternally delivered. Often have I asked myself the question, When will it all end in my life, and the lives of my brethren and sisters? The only answer I seem to get is, Never, unless we come to see clearly.

We well remember the case of the blind man whom Christ touched, and then asked him if he saw anything. The man answered, "I see men as trees, walking." Then Jesus touched him again, and he saw clearly. Has Jesus touched us but once? Are we ready for his divine hand to rest upon us again? If so, he will touch our eyes, and suddenly we shall lose sight of the motes and the beams, we shall cease to see men as "trees." Then we can see men as men. In them and through them we shall see one Man,—the Man of sorrows, dying on the cross for every man, that he might give to every man the divine focus.

When we see every man as Christ sees him, we should rather go to the cross ourselves than put a stumblingblock in the way of the weakest.

"Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. . . . So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way."

San Jose, Cal.



Unlimited Service

JOHN N. QUINN

Love measures no gift. Love limits no service. God gave not the Spirit by measure to Jesus Christ. He filled him with all the fullness of the Godhead. "Of his fullness" does the believer in Christ receive, and to the one who has received of Christ's fullness, there are no limitations to service.

When missionary activity is urged, not infrequently has the objection been offered, "My daily service is in a religious institution, and when the day's work is finished, I have done all that is required of me." But this was a limited service, perhaps a failure fully to enter into the spirit of our Lord and Master.

The tithe has been paid, and an offering given to missions, and here ends responsibility in the cause of Christ, is the feeling of others. The nine tenths is mine, to be used as I please. A measured gift! It requires *all* to buy the field containing the pearl of everlasting life, and he who is fully in touch with the spirit of heaven is willing to give time and strength and money to rescue men from the soon-coming maelstrom of God's wrath, and bring them to Christ. No other spirit than this is recognized by the gospel; no other spirit will enter the kingdom of Him who emptied himself that we might receive of God's fullness. "Freely [fully] ye have received, freely give." Love measures no gift. Love limits no service.



The Second Advent Movement —No. 2

J. N. LOUGHBOROUGH

ALTHOUGH the disciples had wrong conceptions of the outcome of the message they were proclaiming, their expectation added to their zeal in their labors. So also those engaged in the second advent movement were aroused to great earnestness by supposing they had reached the actual consummation of their hopes. It was true that the coming of the Lord was near, and that the Lord designed the arousing of his people to the fact. This appears from our Saviour's answer to the question, "What shall be the sign of thy coming?" After calling attention to signs that should appear, he said, "When ye shall see all these things, *know* that it [“he,” margin] is near, even at the doors." Matt. 24:3, 33.

That the Lord's near coming was to be taught is clear from many scriptures.

In Isaiah we read of the time when the Lord would swallow up death in victory. "It shall be said in that day, Lo, this is our God; we have *waited* for him." Isa. 25:9. Waiting implies a knowledge of his coming, and preparation to meet him. The admonition of the Saviour shows the same: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that *wait* for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12:35, 36. The apostle Paul, referring to the consummation of the hope at the coming of Christ, said, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4. Peter, speaking on the same subject, said, "There shall come in the last days scoffers, . . . saying, Where is the promise of his coming?" (2 Peter 3:3, 4) — evidence that at that time his coming would be taught. So the apostle James, speaking of the heaping up of treasures "in the last days" and the defrauding of the laborers of their just due, said: "Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8.

One reason why the Adventists taught as they did was their entertaining the idea that the judgment was at the actual coming of Christ; they also believed the commonly accepted idea that this earth was the sanctuary. There was no denunciation at that time that had the true light respecting the sanctuary in heaven. During the Dark Ages, and even following the Reformation, the church looked upon Christ's ministry in the world as "sanctuary service." Before the rise of the third angel's message we heard nothing from the pulpit of a sanctuary in heaven. Well do I remember in my boyhood days hearing the ministers call church services "sanctuary services," and speak of devout worshipers as "sitting under the droppings of the sanctuary."

As the Levitical sanctuary was cleansed from sin once a year, and that yearly round of service represented the complete service of Christ as a priest, it was concluded that his service for sinners in the sanctuary—the world—would close with his cleansing the earth of sinners, by fire, at his second coming. Daniel had heard it stated, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. In view of that, the Adventists thought if it could be ascertained *when*, in our reckoning, that period would close, they would have the year when Christ would come.

Daniel pressed his suit for light respecting the things he had seen and heard. With great earnestness he inquired, "How long?" and, "O my Lord, *what* shall be the end of these things?" He was told, "Go thy way, Daniel [as much as to say, do not trouble your mind]; for the words are closed up and sealed till the time of the end." Dan.

12: 8, 9. While no exact date was given to him, he was pointed to an event which, when it should be fulfilled, would be the time of the end. In a view of the great apostasy and the persecutions that should come, he was told that the Lord's people would fall by the hand of that power "till the time of the end: because it is yet for a time appointed." Dan. 11: 35. The appointed time of that persecuting power was 1260 years. This period beginning in A. D. 538, the 1260 years would terminate in 1798. That year the Papacy was overthrown, which marks 1798 as the time of the end, and the time when knowledge on the time should come. Now, let us look at the facts of that time. In the *Midnight Cry* (an Adventist paper) of June 15, 1842, we read: "It is truly interesting to find the various independent writers who, since 1798, have seen what was *entirely unperceived* before,—that the seventy weeks was the key to the twenty-three hundred days." Again, in the same article, we read: "Is it not a wonderful coincidence that so many writers, without any knowledge of each other, came to the same conclusion about the same time?"

The church had had the light on the seventy weeks from the time that Christ had preached, "The time is fulfilled." But lo, when God's time came for the light to appear on the 2300 days, his servants discover that the Hebrew word which had been rendered "determined" was really "cut off." They said: "This is an explanation of the 2300 days. The seventy weeks are cut off from the 2300 days. Both periods begin together. So the 2300 days will terminate 1810 years from the termination of the seventy weeks—A. D. 34. or in our year 1844." In at least twenty different countries this light was discovered on the 2300 days, and when in after years those reckonings were compared, they were all found to agree that the period would terminate in 1844. As the Adventists accepted this reckoning of the 2300 days, it was the strong plank in their message that Christ would come to cleanse the sanctuary—the world—by fire in 1844.

Lodi, Cal.

The Origin of the Bible

L. L. CAVINESS

In these days no one need be without a Bible. The almost universal distribution of the Book, makes it really difficult to conceive of a time when there was no Bible. As one author expresses it:—

"A world without a Bible! How strangely the words sound in our ears! And yet, though few probably realize it, that was the actual condition of this world on which we are living, so far as is known, throughout more than one third of its entire existence as the dwelling place of man. In other words, during the first 2,500 years, that is, until about 3,500 years ago, there appears to have been no written revelation from God."—*Sidney Collett*, "All About the Bible," Fleming H. Revell Co., N. Y., page 1.

God's plan during the first ages of the world seems to have been an oral communication of his will to the saints of those early times; yet in due time God prepared the way for a written revelation of his will.

"About the close of the first two thousand years, God called Abram out from the idolatrous surroundings of his native home, changed his name to Abraham, and constituted him the head of a people, known as the Hebrews, or Jews, whom he pleased to call his own peculiar possession, and whom he specially fitted and prepared during many generations, that they might in due time become the depositaries of a revelation committed to writing, which would at once be more permanent in its nature and less liable to be either forgotten or corrupted; and that they as a nation, separated from all other peoples on the earth, might themselves first learn to 'do all the words of this law' (Deut. 29: 29), and in the fullness of time might spread the blessings of this precious heritage among all nations.

"Accordingly, about five hundred years after the call of Abram,—that is, about B. C. 1500,—the time came to have this written revelation accomplished, which was to embody a history of the preceding 2,500 years, including an account of the creation, together with God's laws, precepts, promises, prophecies, etc."—*Id.*, page 6.

Yet the Bible was not written as are ordinary books, by one person and within a comparatively short time.

"Altogether, about forty persons, in all stations of life, were engaged in the writing of these oracles, the work of which was spread over a period of about sixteen hundred years—namely, from about 1500 B. C., when Moses commenced to write the Pentateuch amid the thunders of Sinai, to about A. D. 97, when the apostle John, himself a son of thunder, wrote his Gospel in Asia Minor."—*Id.*, pages 11, 12.

"The authorship of this book is wonderful. Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained up at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, in shepherds' tents, in 'green pastures' and beside 'still waters.' Among its authors we find the taxgatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges; men of every grade and class are represented in this wonderful volume, which is in reality a library, filled with history, genealogy, ethnology, law, ethics, prophecy, poetry, eloquence, medicine, sanitary science, political economy, and perfect rules for the conduct of personal and social life. It contains all kinds of writing; but what a jumble it would be if sixty-six books were written in this way by ordinary men."—*H. L. Hastings*, "Will the Old Book Stand?" pages 19, 20.

Not only does this Book represent the work of so many different persons writing under such a variety of circumstances, but it was written in different languages. All the New Testament was written in Greek, while "the Old Testament—at least, almost the whole of it—was written in Hebrew. The following three small sections, however, were written in Chaldean: Jer. 10: 11; Dan. 2: 4 to 7: 28; Ezra 4: 8 to 6: 18.

"We are not told, and therefore it is impossible to say with absolute certainty, why these three parts should have been written in a different language for the rest of the Old Testament; but there was, no doubt, a special purpose in it."—*All About the Bible*, page 22.

It is well to remember also that not alone the language, but even the style of writing differed from our modern form.

"The Hebrew language was originally written, not only entirely in consonants without any vowels at all (thus Jehovah was simply written JHVH), but there was no spacing to divide one word from another, as if we should write the Lord's Prayer thus:—

"RFTHRWHCRTNHVNHLLWD-BTHNM, etc.

"It was not until after the return of the Jews from the Babylonish captivity that words were divided from one another, and the Hebrew Old Testament generally was arranged into verses and paragraphs, and the present square Hebrew characters were substituted for the ancient Phœnician or archaic Hebrew alphabet. These changes, which were only gradually introduced, were commenced, Dr. Ginsburg tells us, in the days of Ezra, by certain men known as the Sopherim scribes. The vowel points were introduced much later, about 500 or 600 A. D., by the Masoretes, who put in writing many oral traditions as to the correct method of reading the sacred text."—*Id.*, pages 16, 17.

The Greek New Testament also was at first written unpunctuated, a point which is at times of much importance in the interpretation of the text.

As one considers the origin of our Bible, he cannot but be impressed with the wonderfulness of the revelation which God has vouchsafed to us, and there springs up a renewed determination to give it more time and study.

THE day returns and brings us the petty round of irritating concerns and duties. Help us play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep.—*Robert Louis Stevenson*.

"WHAT solace would God's sorrowing saints pluck from the very boughs of trial could they but feel that he is purifying and perfecting them by the discipline of sorrow!"



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EDITORIAL

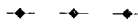
Present Salvation

It is our privilege to experience present salvation in the Lord Jesus Christ. Indeed, if Christ does not become a present Saviour, he never will become an eternal Saviour. It required both the death and the life of the Lord Jesus Christ to bring salvation to his children. Through his death we obtain "remission of sins that are past." Rom. 3:25. By his life we obtain victory over sin; "for if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5:10. Of the manner in which salvation comes, the apostle Paul speaks further in Gal. 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Christ came to save his people from sin, not in their sin. When predicting the birth of the blessed Lord, the angel declared to Joseph: "Thou shalt call his name Jesus [Saviour]: for he shall save his people from their sins." It is this salvation from sin today for which we should seek. Today the Saviour desires to abide in us by his Holy Spirit, giving us grace and overcoming power over every besetment. From anger, from malice, from envy, from jealousy, from impure thoughts, from evil speaking, and from every form and phase of sin, he desires us to find release today. O, this is the glorious freedom which is offered to the children of men!

From the thralldom of sin we may be free. The chains which have held us in bondage may be broken. God has promised us grace sufficient for all things. It is for us to come out into the light and liberty of his forgiving love. Victory over sin now, today, should be our experience. This should be our great aim and object. This may be accomplished through surrender, daily surrender; through continuous prayer; through simple, childlike faith, which takes God

at his word, which invites him into the heart, and opens the heart to receive him in his fullness. Let us seek and obtain this victory which is in Jesus Christ for every one of his children.



The Christian Mission of the Home

PAUL's exhortation to the Ephesians, "Be ye therefore followers of God, as dear children," has in it a thought which is worthy of the attention of every parent. The American Revised Version reads, "Be ye therefore imitators of God, as beloved children." Eph. 5:1.

Every parent knows how natural it is for a child to do what it sees its parents do, or its teacher do, or its older playfellows. The "beloved children" are those who are heeding parental advice, copying their living pattern, and so meriting continual approval. The parent is to follow, or imitate, his pattern (Christ) as he expects his child to follow, or imitate, the pattern which he sets. The ideal result would be that the child would learn to follow Christ by following the example of his own parent. The more closely the parent followed Christ, the more closely would the child follow Christ in following, or imitating, the parent. What a grand opportunity! What a field for true gospel evangelism in the homes of our people!

But the child will imitate the parent and the teacher whether they are following Christ or the adversary. What a weighty responsibility! The example which we set before the child, which is imitated by the child, does not cease with the child, but is passed on and on, carrying with it a blessing or a blight, the sunshine of helpfulness or the mildew of selfishness.

If we expect politeness and courtesy in the children, we must set before them the example we wish to see worked out in them. We must be polite and courteous both before them and to them. It is not enough to say, "Johnnie, you must say, 'Thank you,' 'If you please,' 'Ex-

cuse me,'" etc. We must ourselves practice the courtesies we would exact from him. If the child is accustomed to hearing the expressions of courtesy in the home, they will become his natural language. If he is accustomed to seeing the courteous acts which are the true accompaniment of such expressions, they will almost invariably be seen in his life. If the parents set an example of true, consistent piety, of kindly helpfulness, of forbearance in love, of reverence for God and his house, of genuine Christian living, of true Sabbath keeping, the very atmosphere of the home they create will act as an evangelizing and saving influence in the lives of their children. Such acts and such lives are almost certain to be seen reproduced in the children of that home.

When neighbors call, it is a very common thing for some parents to rehearse to the callers the misdoings of a child, in the presence of the child who has done the wrong, and perhaps even tell what punishment has been administered. It is done in the hope of making the child so ashamed of the deed that he will not repeat it. It does not accomplish the result, and it breeds in the heart of the child a spirit of hatred which the parent may never be able to eradicate. Its effect is to repel instead of to win the child; and as the parent loses hold on the child, the child loses hold on God.

It is perfectly natural that the child should dislike being held up to ridicule. Parents do not like it themselves, and they come to dislike very heartily those who ridicule them before others. It is a very dangerous place for any parent to put himself in with reference to his child. It may mean the loss of a soul. "Be ye therefore imitators of God, as beloved children." God does not accuse his children before those outside his family.

What you wish your children to be, live that before them. Copy Christ. Learn his ways and imitate them till the graces of Christian kindness are seen in your every act. Then you may rightfully expect to see at least some of them in the lives of your children. One of the most promising fields of missionary activity in the world is in the home. Let us not look lightly upon it; for God holds as very precious the souls of those he has placed under our charge.

C. M. S.



Grumblers and Growlers

WHAT a blessed thing it would be if the world could be rid of this class of people! Not that they should be put out of it, but that they should gain such a viewpoint that there would be wrought in their lives a change of spirit.

We cannot charge them with dishonesty. In fact, all the grumblers we have ever met believed that they had abundant

occasion for their complaint. Something had gone wrong; the times were hard so that they could not make a prosperous living; the affairs of the conference were badly managed; the members of the church were cold and unsympathetic; some of the church officers were anything but patterns of meekness; the neighborhood was unfriendly; their friends cherished a spirit of criticism; their gifts and abilities were not appreciated, or others were afforded superior advantages and opportunities. These and a legion of other reasons led these persons to feel that the world was awry; that the whole town, or church, or neighborhood was wrong; and so this class of people go about sowing the seed of discontent and of faultfinding.

It is pitiful to possess minds of this character which sow the baneful seeds of jealousy, evil surmising, and discontent. Perhaps some of these persons had a hard time. They may have been treated unkindly and dealt with unjustly, but this ill treatment on the part of others furnishes no occasion for them to manifest in their lives the same evil spirit with which they charge others.

Faith shines the brightest in the darkness. The real test of meekness is in enduring trials and afflictions. It is for every disciple to realize that he sustains a personal relationship to God, and that that relationship should not be affected and need not be affected by the relationship of any other individual to his Maker, and though all his fellows turn against him, he still may maintain his integrity.

God calls us to manhood, to womanhood. We are not to be children, swayed by every breeze, influenced by every word; laughing when others smile upon us, crying when they frown. We shall see disloyalty to the end of the world; we shall see coldness in others; but we need not succumb to this. The warmth of Christ's love in our hearts will enable us to dissipate much of the coldness around us. We are not to become the children of circumstances, but under God we are to convert circumstances into stepping-stones to success. We are not to yield weakly to the difficulties we meet, but with Christian faith and hope and courage we are to breast the current, and trust God to cause every adverse influence to work for our good.

The church of God today needs generous-souled men and women. It needs men and women with kindly hearts who will not continually stand upon the defensive, jealous of personal rights, but who are able by God's grace to pass by slights and fancied grievances, and maintain in the face of the most unfriendly conditions the spirit of the Master.

The grumblers and growlers need to change their viewpoint; they need to become converted; they need to experi-

ence the peace of the Lord Jesus Christ, and then they can quietly rest in him and let the storm pass by. Let us be lifters, not leaners; boosters, not knockers. Let us not growl and grumble and complain. Let us rejoice in God. Let us cherish faith in our fellows in spite of their mistakes. Let us be generous enough and big enough and broad enough to live above the mean things of life. Doing this, life in spite of its trials and vicissitudes will be one grand, sweet song in Christ Jesus.

F. M. W.

Belittling the Work of Christ

WHAT God knows of us and our limitations and what he has said of us and our powers should be of infinitely more concern to us than any theory of the human mind. Theories cannot save, no matter how captivating they may appear to be. Everything that is out of harmony with God's purpose for us and his declarations concerning us, is designed to lead us into ruin. If we could but realize that there is no neutral zone between the powers of good and evil, no place but a place of danger when outside the line of absolute truth, we should look much more closely to our bearings than we do.

The campaign by pen and pulpit against the position and work of Jesus Christ is extending everywhere, and the masses are becoming saturated with this man-pleasing but deadly solution. It is the supreme effort of the powers of darkness against the kingdom of Christ and the triumph of the gospel. While the attack is general all along the line, the citadel of the Christian's hope is now the chief point of attack. That citadel is the work of Christ in man's behalf. The fact that this is now the focal point of attack should indicate to us that the battle is nearly finished. In harmony with this deduction are the reiterated statements, in recent Testimonies that the work is more nearly finished than we think.

While men are exalting man to the skies and declaring the work of Christ for us unnecessary, the truth of the Bible still rings out over the turbid waters of earth's night: "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever."

This inspired testimony is directly contrary to the theory of man's self-sufficiency in the matter of salvation and his oneness with the divine. "The grass withereth;" and "surely the people is grass." Then the people wither, and as "the flower fadeth," so the people fade.

The righteousness that God requires is most certainly not found in the natural

human heart; for the Bible tells us again: "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" Jer. 17:9. That is how the human heart appears in God's sight; and he sees it as it is. We may blind our eyes to our own imperfections, and so exalt self; but we cannot turn aside, nor shield ourselves from one ray of the searchlight of heaven, which will show us just as we are; and the reward we receive will be measured according to what we are, and not according to what we think we are, or to what we have tried to make others believe we are.

Therefore, if we appear at the judgment bar of God with the light of heaven shining back over the record of our lives, and we have left out Jesus Christ as our Saviour, we are lost. The law will condemn us; the righteousness which it demands as the prerequisite of eternal life, will not be found in us. We shall be found clad in the "filthy rags" of "our righteousness" instead of the faultless apparel of the righteousness of Christ. "He which is filthy, let him be filthy still," will be heaven's decree concerning such.

"Christ is the end of the law unto righteousness to every one that believeth." Rom. 10:4. Having "the mind of Christ," having Christ enthroned in the heart, that righteousness will be wrought out which the law demands and heaven approves. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28.

God's law is set as the standard of righteousness. We have not been able by our own efforts to reach that standard; but there stands Christ ready to work out righteousness in and for us. Inside the eternal kingdom will enter nothing that does not meet the standard. There is and can be no other way. Those who are outside of Christ, who do not recognize in him their all and in all, are foredoomed to condemnation by that standard, and that condemnation means eternal death. This will be said of them: "Being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God." Rom. 10:3. They are "ignorant of God's righteousness" because they are ignorant of its standard, the law of God.

We cannot set too high an estimate upon the work of Christ in our behalf. The effort to make men think highly of themselves originated in the mind of the great adversary of man. It is his most alluring deception, and has been an active agent in his hands for man's ruin from Eden until now. The myriads of ways in which it finds expression today is one of the many indications that we are nearing the culmination of the controversy.

C. M. S.

The Sick Man Still in Trouble

FOR more than two centuries, the Turkish Empire has suffered so many amputations, and always with the claim that the rest of the body would be profited and preserved thereby, that one might naturally be led to think that, with all the vitality of Islam, the remaining portion now would be in a splendid condition. However, both the past and the present show the fallacy of such reasoning. When Turkey was at the height of its power, besieging Vienna in 1683, its territory was not less than 2,080,000 square miles. Of this, 1,020,000 square miles were in Africa, which in recent years have been entirely lost, Great Britain, Italy, and France dividing the spoil; 680,000 square miles were in Asia, and Russia has taken half of Armenia, and England the island of Cyprus. Of the 390,000 square miles in Europe, only 11,500 square miles remained, and had it not been for the strife among the Balkan powers themselves, probably this would have been reduced to 3,000 or 4,000 square miles.

From 1683 to 1817, European Turkey had to cede considerable territory to Austria-Hungary and Russia, so that only 200,000 square miles remained. But at that time a new competitor arose. The Servian nation had thrown off the Turkish yoke, and 15,000 square miles were now for the first time ceded to form a Balkan state. But during the last one hundred years, six Balkan states have been sliced off from the Turkish possessions in Europe, and they have swallowed up nearly 200,000 square miles, only 11,500 remaining for Turkey. In like manner their population has increased to 23,000,000, while Turkey in Europe has only 2,000,000, and Asiatic Turkey not more than 17,000,000. As far as the portion of Turkey which still remains in Europe is concerned, it is the worst mixture of creeds and nationalities found anywhere, and the nations are certainly at a loss as to who should rule it.

Turkey's strength now lies in Asia, and the great question is: Is Asiatic Turkey chiefly inhabited by Turks, or do we find that the nationalities there form not only a coat of many colors, but a patchwork of many colors? Do they have but one religion, or are they divided on the question of creed? That different nationalities abound also in Asiatic Turkey is best seen from the fact that there are only about 8,000,000 Turks, probably 5,000,000 Arabs, about 1,200,000 Greeks, and an equal number of Armenians, 1,000,000 Syrians, and the rest are a mixed multitude of foreigners. This diversity of nationality itself begets a similar diversity of creeds. Of the 13,000,000 followers of Mohammed,

about 2,000,000 are Shiites, or Shiahs, while the remaining 11,000,000 are divided between Greeks and Turks. About 3,500,000 profess Christianity, but they belong to a multitude of different churches. Although the 1,200,000 Armenians chiefly belong to the old Gregorian church, yet quite a number are Roman Catholics and Protestants; and the same is true of the Syrians. There are also about 560,000 Jews. This at once reveals the difficult situation in which Turkey finds itself even in its Asiatic possessions today. One fourth of its total population is of foreign nationality and of different creed. But there is another fourth, the Arabic portion, which makes about as much trouble as the other. The latest news from Turkey and Arabia is quite significant; the sheriff of Mecca and two other rulers of Arabia have formed a triple alliance against Turkey. Then there has been quite a strife between the khedive of Egypt and the sultan of Turkey about the possession of the caliphate. But though there is certainly enough internal trouble, political surgeons still have their eyes intently fixed upon performing the final operation upon the sick patient. Russia has her eyes on the rest of Armenia, France on Syria, and Germany, Great Britain, Italy, Austria, and the Balkan States surely want a slice somewhere. Italy is still occupying some of the Ægean islands; Greece has been accorded some, but wants them all.

Were the Turks good rulers, enterprising merchants, skillful mechanics, successful financiers, there might be hope. But though they have many good qualities, are brave, hospitable, full of dignity, yet they lack the spirit of enterprise, the gift of ruling and finance. The Turks are seldom good merchants, mechanics, or doctors. They are mostly farmers, officials, or soldiers. Their greatest statesmen and generals, even when at the height of power, were not Turks, but of mixed birth. Thus, for example, among the fifty grand viziers who ruled Turkey between 1453 and 1623, only five were Turks; the rest were Slavs, Albanians, Greeks, Armenians, etc. One writer fitly says:—

Not by Turkish brutality and exclusiveness has the Ottoman Empire grown by land and sea into a colossus, and as such trod upon the neck of the subdued nations, but rather by Greek and Slav subtlety and cunning, by the perseverance and tenacity of Bosnians and Croats, by the bravery and lack of conscientiousness of all these renegades, and by the talents and generalship of the natives of the subdued countries.

The proverb says, "Lightly come, lightly gone." Turkey easily became the ruler of an immense territory. It has ruled it with brutal force. It has proselytized with the sword. Instead of devel-

oping the land, it has impoverished it. While other nations advanced, the real Turks did all in their power to stay behind. They often allowed their subdued slaves to do their thinking and acting while they themselves idled away the time. All that has happened thus far is but the natural result of such a course. One oppressed nation after another has asserted its independence. One piece of territory after another has been amputated without adding any more vitality to the rest. What remains, instead of being a coherent live mass, is rent asunder by national and religious strifes, and divided into many factions. Foreigners build their railways, control the steamship lines, develop their industries, manage their banks, and drill their army and navy. The great powers hold an ever-increasing mortgage on the country, and the government taxes and customs are pawned to its creditors for many years to come. It is only a question of time when utter bankruptcy must be declared. But how the creditors will divide the spoils will yet be the hardest problem to solve, and especially who will become heir to Constantinople and Jerusalem. L. R. CONRAD.



The Development of Common Sense

COMMON sense appears oftentimes to be a very uncommon thing. There are many well-educated persons who seem at a loss to know how rightly to apply their knowledge or adapt themselves wisely to the varying conditions of life's experience. It is not strange, therefore, that Amherst College should propose to establish a professorship which has for its aim the development of practical academic common sense. Says the *United Presbyterian* of June 18, 1914:—

The president has been impressed with the fact that when freshmen come into college, they commonly don't even guess what they are there for. They do not know how to study. Their minds are vagrant and untrained. Of what is worth aiming at in life they have vague, even distorted notions. They therefore miss a large part of the value of their college course before they get the genuine meaning of what a college opportunity signifies. A professor will give a course to the freshmen in common sense as applied to life. The department will reach into the higher years of the course, with advice about the way that educated men ought to fit themselves into the world. It is an important work, and will require a rare man if the plan is adequately filled. Some of the smaller schools have been and are blessed with counselors of the kind contemplated.

There is much need of the practice of common sense in Christian work. We need to cultivate it, to pray for it, to exercise it. Read Heb. 5: 12-14.



Sumatra

B. JUDGE

THREE million five hundred thousand souls cry out, How long, O Lord, how long must we sit in darkness and know not the "light of life"? It is their wretched and miserable condition that appeals with such forceful language, yet their hearts know not that "from the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores," and that they have "no healing medicines."

Mohammedanism with all its baneful practices, such as polygamy, holds sway over eighty per cent of the population, and is doubtless the greatest single obstacle to the advancement of Christianity and its work in this country, which, were it allowed the same rights and privileges, would bring with it the "light of life."

But notwithstanding the darkness, the superstition, the blinding of the eyes with the smoke ascending out of the bottomless pit, and the filthy habits of siri chewing, tobacco smoking and chewing, and opium using, some have found "the One altogether lovely," and are serving him day by day.

We are very much in need of laborers. A good, patient evangelistic nurse and an ordained minister and his wife are required for the northeast of this immense island.

Our school-teacher has now relieved the mission treasury of further expense by taking over the school on his own responsibility. But the school is sadly in need of a little help in the way of charts, maps, etc.

We thank you who have in any way helped us in the past, and would still solicit an interest in your prayers on our behalf, believing that you will yet meet in the eternal kingdom those from this mission field for whom you have sacrificed and prayed.

The New Patagonian Mission

A. G. NELSON

AFTER spending four months in Argentina and Uruguay, and attending the camp meeting and the session of the South American Union Conference, we sailed March 1, 1914, for our permanent field of labor.

En route we passed the Falkland Islands, a part of our field. These islands are situated about four hundred and fifty miles east of the Magellan Strait. The group is a British possession, containing twelve inhabited islands, and thirty or more uninhabited ones. Their surfaces are hilly, with many rocky points. No

trees are found on them, but they have an abundance of grass, which furnishes pasture for thousands of sheep.

The entire population of the group is 2,400. Most of these are English-speaking people engaged in sheep raising.

Few vegetables are grown on the Falklands. All fruit and other provisions are imported. The climate is cold and windy, with considerable snow during long winters.

Stanley, the largest town and chief seaport, having a population of about nine hundred, is situated on the East Falkland. It has three schools, a Catholic, a Baptist, and a government school;

the south, we hope our brethren will remember us in their petitions at the throne of grace.

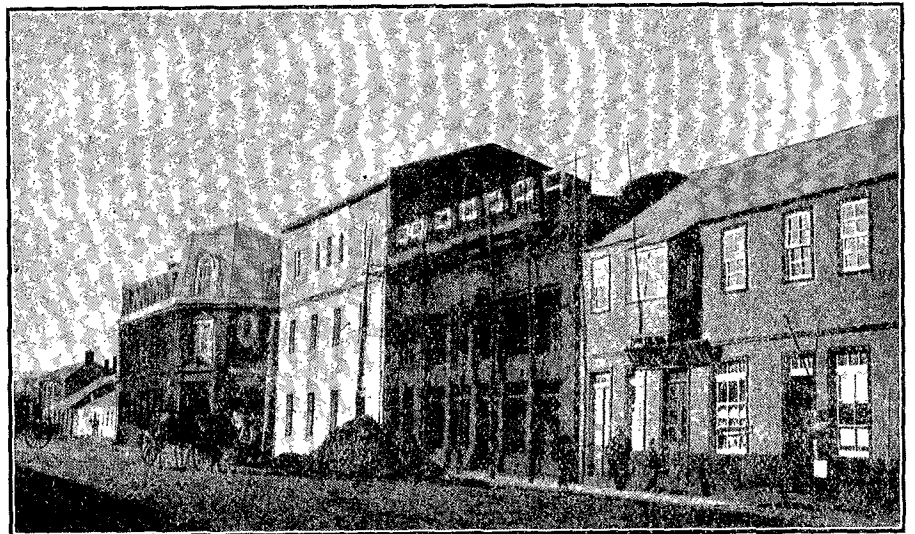
Punta Arenas, Chile.

From the Abyssinian Mission

H. STEINER

[A note from the superintendent of our Abyssinian Mission at Asmara gives some news which it is not so pleasant to report, and in addition an item of sad news of the death of one of the Abyssinian believers.]

SINCE last I wrote you, we have had an experience of the kind that we do not like to report so well. The enemy has been working his part it seems, and we have lost some of our pupils for whom we had hope. We had some good ones in our school. Now, alas! they have been attracted by the opportunites to enter the military service here. They had made progress in their work, and were in our special Bible study class. Now they have left us. There are many



STREET IN PUNTA ARENAS, SOUTHERNMOST CITY IN SOUTH AMERICA

three churches, Catholic, Baptist, and Episcopalian; two large stores, and five saloons.

The Royal mail steamer stops at Stanley twice a month, bringing the mail and supplies for the islands.

These islands, with the territories of Santa Cruz and Chubut of Argentina, Magallanes of Chile, and the islands of Tierra del Fuego, constitute the southern mission field of South America.

There has never been a worker located here permanently. Several years ago a few books were sold on the Falklands and in Punta Arenas.

We reached Punta Arenas, our destination, on March 6, 1914. This is a thriving city of 17,000 inhabitants. It is made up of a cosmopolitan population. It is an important wool-shipping and coaling station. Being the distributing point in the south, nearly all vessels stop here on their way through the strait. It is a city only about fifteen years old, and is quite modern in many respects.

As we are giving this closing message to these people of the frozen regions of

temptations for our students, as we are near the government headquarters in this Italian colony. We are sad, but we must make the best of it. We shall continue our special Bible study with some of the more advanced students left. May the Lord give us souls is our constant prayer.

We have just lost one of our first members through death. Segu, the oldest of our native members, fell asleep in Jesus, as we trust, last Sabbath morning. We were called to his house in a village near us, in the night, before dawn, so as to be with him in his last hours. He recognized us and spoke our names. Alas! we could not render him help save to pray the Lord to be with him.

We had difficulty in restraining the people from noisy mourning before he died. He himself seemed to have fully forsaken the ways of the Abyssinian church, as he also requested quietness while we endeavored to read lessons of hope from the Bible. We believe he will come up in the first resurrection. Meanwhile he sleeps here in a grave near our

mission building. We secured permission to bury him thus from the city government in Asmara. This was his wish, as he told his people in the village that he wanted to be buried near his brethren. We loved him, as he seemed a very honest soul. Many were present at the burial service, and we trust this death in hope may bring forth fruitage. In the meantime we shall try our best to rescue others. Pray for us still, and for the progress of the work here.

Asmara.

Among the People of Brazil

LAST year a party of nearly twenty missionary recruits went to Brazil. The first few months were spent in language study. They settled on a little farm where part of their time could be profitably spent raising vegetables, etc., at the same time getting needed physical exercise.

Following a general meeting in tents, the workers separated to their different fields of labor. In connection with the services in a fifty-foot tent each week, something quite unique in Brazil, one of the speakers gave a health talk. One of the nurses, Miss Louise V. Wurts, in reporting the health phase of their work, writes:—

"Miss Corinne Hoy and I demonstrated from the platform many helpful treatments in hydrotherapy, and we have had one evening given up to healthful cookery. The people have shown a remarkable interest. They say that never was such a thing before seen in Brazil. The tent was more than full for a month. Miss Hoy and I are now kept busy with the medical work, although neither of us cared to devote our time to it. The necessity of the people touched our hearts, and we soon were forced to open a clinic or turn the sick ones away.

"After the conference was over, we took the dining tent and fitted it up for our consultations and treatments. More than one hundred persons have been relieved of suffering in two months. Many have been instructed in the laws of health, and at least thirty out-patients have received complete and speedy recovery in answer to the prayer of faith and by rational treatment. Among them were cases of fever, poisoning, accident, and one of plastic paralysis.

"We rejoice that the medical work has cost the conference nothing for supplies or running expenses; but with the materials which our kind friends from the States supplied us, and the donations

from the grateful recipients of its benefits, it has been self-supporting.

"Our case of paralysis was caused by a fall. A little Negro of seven years had been suffering for eleven days. The eliminative organs of the body had ceased to functionate, and he probably would have soon died of auto-intoxication. The doctors here had done nothing for him. We went to work on the poor little fellow, with massage and fomentations. I prayed in Portuguese, although I had been here only three months, but God heard those prayers of faith.

"In a very short time the little body began to respond to treatment. Life and activity returned, and in three weeks the lad was carried to the health meeting, and walked up to the platform, where we demonstrated to the audience what the rational methods of treatment, under the blessing of God, will do.

"The neighbors looked in at the windows and saw us using the hot and cold water. They said to the mother, after we had gone away, 'He will die with that treatment.' But she replied, 'He will die without it.' When the boy began



THE RESTORED PARALYTIC BOY OF BRAZIL

to walk, I asked what the neighbors were saying now, and the reply was, 'They have nothing to say.'

"The people where we are laboring fear to put water on their bodies, especially in sickness; but notwithstanding this, they have been ready to do everything we have told them, after seeing the marvelous cures that God has wrought.

"I am sending with this a picture of the paralyzed boy, with our tent clinic in the background.

"Twenty candidates were baptized yesterday, as truly converted and as stanch people as can be found anywhere. Our hearts rejoice and go out in humble praise to Him who knows how to glorify his great name."

WITH God go over the sea; without him, not over the threshold.—*Russian proverb.*

Glendale Mission, South Africa

ELSIE G. GIBSON

MANY of the readers of the REVIEW have never had mission experiences, but as it is by their sacrifices that this work is carried on, they are entitled to glimpses of mission life; so we shall invite them to spend Friday and Sabbath at Glendale Mission. It is just daylight, and all is quiet. A door opens, and the morning call rings out in the native language, "Morning dawns; get up!" There is no appeal from this. Almost before we are ready, we hear, "Come on, boys," and all scatter to their various duties. The milk buckets rattle, smoke begins to rise, but the majority are up the hill, where the walls of the new brick mission house are slowly rising.

Every one is busy till 10:30 A. M., when the week's work is over, and all are hungry for breakfast.

After the morning meal is finished, the Sabbath preparations begin. The natives spend the day in washing, ironing, mending, and bathing.

Soon after noon two of the older boys ask for passes to a kraal seven miles away. They look clean and tidy. We know they are good representatives to send to their people. They will stay at the kraal Friday night, and have a meeting early Sabbath morning.

As the sun sets, all gather outside the huts for social meeting, and we hear those who were recently in heathen darkness praising God for bringing them to the light.

Sabbath morning after breakfast, old Jack, the big donkey, is saddled, and Mr. Gibson sets off with a few boys, one running behind with a whip to insure speed. They are bound for kraals eleven miles away.

Or if it is Brother Sparrow's Sabbath to visit the kraals, we hear a stir outside at daybreak, and we know he has had a lunch, and is off to hold meetings at kraals eight miles away. Several boys go with him. Those who are left spend a quiet forenoon with their books.

About 1 P. M. we begin to look for the absent workers. They come by twos and threes, dusty, tired, and wet with perspiration.

After a rest and dinner, we have Sabbath school. And then come the reports of those who went out to give the message. As we add up the attendance at the kraal meetings, it comes to two hundred nearly every Sabbath. The sunset hymn marks the close of another day's work for Jesus.

"They that sow in tears shall reap in joy." "By and by the harvest and the labor ended, we shall come rejoicing, bringing in the sheaves."

— ♦ — ♦ — ♦ —
 "Tis not for reward we labor,
 'Tis not for success we toil,
 Nor for joy, renown, or pleasure,
 Nor to win the victor's spoil.
 'Tis the love of Christ constrains us;
 This motive leads us on.
 Love for him alone sustains us;
 Let us labor and be strong."



OUR HOMES

Conducted by Mrs. C. C. Lewis, Takoma Park, Washington, D. C.

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

The Gospel of Labor

Hewing wood and drawing water, splitting stones and cleaving sod,—
All the dusty ranks of labor in the regiment of God
March together toward his triumph, do the task his hands prepare:
Honest toil is holy service; faithful work is praise and prayer.

This is the gospel of labor,—ring it, ye bells of the kirk,—
The God of love came down from above to live with men who work.
This is the rose he planted here in the thorn-cursed soil;
Heaven is blessed with perfect rest, but the blessing of earth is toil.

—Henry van Dyke.

A Precious Bit of Encouragement

There is some danger in this day of progress and advancement that we may lose sight of the thing that is really gold, while we rush on after that which only glitters. This seems to be a time when woman is leaving the mountain peaks of her nature and is drifting out into broader fields of activity. She stands beside her brother in the professions, the arts, and the sciences. She even aspires to hold a place in the industries of the world. She takes contracts for the construction of great buildings, she swings the hammer, and blows the bellows. There is scarcely a position held by man that woman does not occupy.

In the midst of all these activities one can but wonder what has become of motherhood. True it is that God has called many noble mothers into public life, and used them mightily for the advancement of reforms. But is there not danger in the midst of all this glitter of our overlooking the gold of womanhood—the work of the mother in her own home? Is there not danger of her feeling that her work is unimportant, and of little worth? To such there is precious encouragement found on page 144 of "Counsels to Teachers:"—

"The mother's work often seems to her an unimportant service. It is a work that is rarely appreciated. Others know little of her many cares and burdens. Her days are occupied with a round of little duties, all calling for patient effort, for self-control, for tact, wisdom, and self-sacrificing love; yet she cannot boast of what she has done as any great achievement. She has only kept things in the home running smoothly. Often

weary and perplexed, she has tried to speak kindly to the children, to keep them busy and happy, and to guide their little feet in the right path. She feels that she has accomplished nothing. But it is not so. Heavenly angels watch the careworn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life."

"Their Father"

It is true that of necessity the burden of the home cares must fall on the mother. She must kiss away the tears, and bind up the bruised heads and hearts of the little ones. She must keep the machinery running smoothly day after day, week in and week out, the whole year through. But aside from being the bread winner, the duty of the father is forcibly set forth in the following little story by Lucile Lovell, in *Herald of Life*, May 24, 1914:—

"Bess closed the encyclopedia with a bang.

"'Bother!' she said, in such a loud whisper that Barton looked up from his algebra, and mother, who was sewing at the window, laid down her work.

"'What is it, Bess?'

"'It's this dreadful lesson, mother. I've got to write something interesting about a man — and there's nothing interesting about him.'

"'What man?' demanded Barton.

"'Sydney Smith.'

"'The encyclopedia must tell something about him,' Barton persisted.

"'That he was born in 1771 and died in 1845,' pouted Bess. 'He was an English clergyman and humorist. That means, of course, that he was funny; but how am I to know? That thing doesn't tell a single thing he ever said.'

"'He was something better than funny,' said mother. 'He was such a dear, delightful father that his children — Saba and Douglas — adored him, as their mother did, too. I know a little story about him that shows how well his children loved him, and why.'

"'Truly?' questioned Bess.

"'Truly!' said mother, smiling.

'Once, when he was away from home, poor little Douglas was lying on the dining room sofa very ill, while Saba and their mother were at table. Mrs. Smith could not eat, and pretty soon she said:—

"'Well, dear little Chuffy,' that was his father's name for Douglas, 'I

don't see what is the matter with us both, but we seem very good for nothing.'

"'Why, mamma,' said Saba, 'I'll tell you what the matter is. You and Chuffy are sick and dull and unhappy because father is away; he is so merry that he makes us all gay. Our family doesn't prosper, you see, without a father.'

"'Good stuff!' said Barton, going back to his algebra

"'That's lovely! You've made that great man seem just like anybody's father. I wish mothers wrote encyclopedias,' said Bess, fondly."

"Mamma, Tell Me a Story"

This is a request that comes to every mother's ear. Who has not longed to be able to answer this plea? Is it a reasonable request? What prompts it? Why does the child make it? It is the natural craving for food on the part of the developing mind. All children, young and old, black and white, alike enjoy a story. Do we ever outgrow this appetite for entertainment? Then surely it is worth while to study this art; for it is an art that contributes long and, it may be, effectively to the entertainment and education of the human family in all its various stages of development.

There are many stories in the Bible, and it is an accomplishment worthy of the best efforts of any parent to discover these stories and translate them into the language of childhood. At the Bible Conference in Washington, D. C., last winter, Mr. Frank N. Palmer, of Winona Lake, Ind., told us there are fifty-three stories in Genesis, and six chapters of stories in Daniel. Many psalms have a story background. The seventeenth chapter of First Samuel is a "story in a story." Mr. Palmer thinks this story is the finest in the Bible. He has been working on it for ten years, and its interest is not exhausted yet.

There are several characteristics of the Bible stories that make them peculiarly effective. They are real. They have not been written out of the imagination, but out of real experience. Children often say, "Is it a true story?" They want the truth. "Truth is stranger than fiction." The Bible story has a touch of the marvelous; for where God is manifest, wondrous things happen, and the events of the story touch life and influence it. It is said that Bishop MacDowell had a good illustration of the power of a Bible story as he read one to his little daughter. He was reading to her the story of Esther, and as he came to the part where the queen was deciding whether or not to risk her life for her people by going into the king's presence unbidden, the daughter cried out, "I hope she'll do it!"

Mr. Palmer continued by saying: "Use objects. In telling the story of David and Goliath, get a pole six cubits and a span long. Get a piece of iron equal in weight to a spear head. Use a blackboard, however little your skill may be. If you draw too well, attention may be called to the drawing instead of the

story. By the use of a long blackboard, one may almost make a moving picture of the story. 'He who makes the eyes ears makes the best teacher.' Children who see are the children who remember. Objects attract and hold attention.

"Parents should learn to tell Bible stories in the home. Get down on the floor, if may be, and use paper for lakes and tents. Use something for people. Use objects conveniently at hand. It isn't necessary to buy expensive material. Do not keep the lessons till you come to the end of the story, but insert them apparently carelessly as the story progresses."

I hope a number of parents will try Mr. Palmer's suggestions, and tell us their experience in Our Homes department.

The Evening Prayer

ALL day the children's busy feet
Had pattered to and fro;
And all the day their little hands
Had been in mischief so,

That oft my patience had been tried;
But tender, loving care
Had kept them through the day from
harm,
And safe from every snare.

But when the eventide had come,
The children went upstairs,
And knelt beside their little beds,
To say their wonted prayers.

With folded hands and rev'rent mien,
"Our Father," first they say,
Then, "Now I lay me down to sleep,"
With childlike faith they pray.

With checks upon the pillow pressed,
They give a kiss, and say:
"Good night; we love you, dear mamma,
You've been so kind today."

"Dood night; I love oo, too, mamma,"
And baby's eyelids close;
And tired feet and restless hands
Enjoy the sweet repose.

The trouble and the weariness
To me indeed seemed light,
Since love had thus my efforts crowned
To guide their steps aright.

And as I picked the playthings up,
And put the books away,
My heart gave grateful thanks to God
For his kind care all day.

— Selected.

Economical Buying

MANY people think if a sale is in progress they must go and buy, because things are "on sale;" and off they go, and probably pay more for some articles than the regular price. Unscrupulous dealers, having learned this weakness of human nature, place on the counter articles of various qualities, and put up a card saying, "Your choice for so much." Doubtless there are a few articles really worth more than the price named. These are soon picked up by the wise purchaser. Those of less experience follow, only to carry away inferior qualities at a high price, thinking, however, they have got

a bargain; for did they not buy at the sale?

What shall we do then? Are there no honest dealers, and no really good sales?

Yes, there are both honest dealers and real sales. In every city there are firms which, at the close of the season, desire to reduce their stock, and would rather divide the profits with their customers than carry the goods over to the next season. These sales usually come in January and July, and any one who is a judge of quality can buy at a saving of about one half. The thrifty housekeeper will plan for these opportunities, and save up a few dollars to buy the various summer goods this season for herself and family next year.

Every woman should study fabrics of wearing apparel, and be able to select the kind and quality best suited to her station and business. It is very poor taste to purchase those articles that do not correspond with the rest of the wardrobe, or that are inappropriate for the purpose of the wearer.

The Housewife's Exchange

Jam Punch

PUT a tablespoonful of strawberry jam in a glass, add the juice of half a lemon, and stir until dissolved. Add a little sugar, and fill the tumbler with crushed ice and water.— *The Mother's Magazine*.

Grape Nectar

Mix the juice of two lemons, one orange, one pint of grape juice, one cupful of sugar, and one pint and a half of water. Serve with a small float of whipped cream bearing a bit of orange on the surface.— *Id.*

A Poor Mother

SHE was sitting in the yard with her children, apparently without any purpose only to kill time and indulge in gossipy conversation, for which she evidently had a relish. To be sure, she said nothing very bad, merely chit-chat, in which the tall lad and half-grown girls joined for want of something better. The mother seemingly had no true conception that the aimless, listless habits of her children were owing to her failure to give their thoughts and purposes proper cultivation and direction; that her own undecided life had no strength of character for herself or them. She was content if she could be pleased, and relieved of responsibility. Yes, she would be glad to have her children take the right course, which idea was a very vague one in her mind, except to be thought honorable in the eyes of the world. She had no thought that it took stern necessity and constant discipline to make strong character, and that a mother's training would build it. Having no right conception of her work, she loved selfishly and devotedly; her children were her toys to be enjoyed as a child does a doll. She kept them on the same plane as herself, and judged that selfish indulgence would satisfy their

God-given longings after something nobler.

She belongs to the church, and when the so-called revival came and swept in so many young people, she was glad that her children were induced to rise for prayer, and join the church with the rest. It was a satisfaction that they had "made a start." Now she must do what she could to make it pleasant for the young people that they might not "give up."

This Christless mother had never prayed with her children nor spoken to them about personal salvation. She knew nothing of their convictions or the longing of their hearts for help. The church had done the work, and they were in its communion, and that satisfied.

She does no differently than before, but studies how to dress them fashionably, and fit them for society, and hopes that they will marry well and relieve her of future responsibility.

Poor, deceived mother! How you will wake up some day to see your fatal mistake! How these petted, neglected children will charge you with their loss of a life of usefulness, and it may be their eternal loss. Why not rally at once and ask God to help you comprehend the trust committed to your charge of training souls for life and eternity? These important, susceptible days of childhood and youth, how fast they are going from you, and with them these God-given opportunities! Whether you will or not, the responsibility is upon you. Your children are your work. They mirror your character. Take up this work gladly, determinedly, and prayerfully, and many mistakes may yet be corrected, and the world blessed and God honored by your faithful efforts.— *Selected*.

Divine Guidance

I WOULD not have the restless will
That hurries to and fro,
Seeking for some great thing to do
Or secret thing to know.
I would be treated as a child,
And guided where I go.

I ask Thee for the daily strength
To none that ask denied,
A mind to blend with outward life
While keeping at thy side,
Content to fill a little space,
If thou be glorified.

— Anna L. Waring.

Courtesy in Married Life

"It is the duty of every married couple to studiously avoid marring the feelings of each other. They should control every look and expression of fretfulness and passion. They should study each other's happiness in small matters as well as in large, manifesting a tender thoughtfulness in acknowledging kind acts and the little courtesies of each other. These small things should not be neglected, for they are just as important to the happiness of man and wife as food is necessary to sustain physical strength."



My Soul and God

WORTHIE HARRIS HOLDEN

WITHIN the judgment hall I sit
For weighing of my soul.
Christ's righteousness must balance it,—
No rule of earthly scroll.

Is it too late to still complete
God's image in my heart?
Lord, canst thou yet in mercy meet,
And wondrous grace impart?

"O hasten, soul, to enter in!
The gate still stands ajar.
Let every purpose, purged from sin,
No gift of heaven bar."

I would be holy, pure, and true,
Thou Lamb of God divine.
Just now my heart and life imbue
That thy light may be mine.

Nebraska and Wyoming Camp Meetings

THE first two camp meetings in the Central Union Conference are now in the past.

The first of the series of camp meetings for this union was held at Seward, Nebr., June 4-14. The location was ideal for a small attendance, the camp being one and one-half blocks from the center of the town, in a beautiful park belonging to the city. About five hundred of our brethren were present. The regular attendance of those not of our faith was not large; however, during the meeting a goodly number from the city attended the services.

During the meeting, about \$2,000 was contributed to the various branches of the work, a large part being for foreign missions. Twenty-two persons were baptized.

Elders I. H. Evans and F. W. Paap and Prof. G. W. Caviness were present, representing the North American Division. The usual laborers from the union were present, and labored along various lines,—Professor Van Kirk for the young people, Brother McEachern in the interests of the book work; while Drs. J. D. and Eva Shively and O. H. Hahn represented the sanitariums.

Elder Evans's talks emphasized the need of living holy lives, and his studies were much appreciated by the people. Those in attendance felt well paid for all the sacrifice they had made in attending the meeting. During the coming year the laborers of this conference are determined to make a better record in soul winning than they have in the past.

But little change was made in the officers, Elder John Christian being re-elected president of the conference.

The second meeting of the union was held at Edgemont, S. Dak., in the Wyoming Conference territory, June 11-21. Elder Evans, Professor Caviness, Dr. H. A. Green (of Boulder, Colo.), Pro-

fessor Van Kirk, Brother McEachern, and the writer were all present to assist the local laborers in making the meeting a spiritual feast and blessing. Eight were baptized during the meeting, and a number will be baptized on their return home.

The Wyoming Conference stands rather in the lead at the present time on the Twenty-cent-a-week Fund, and the brethren feel confident that they will be able to meet their quota. The Nebraska Conference also feels confident of reaching its quota on this fund, although the records show the conference to be somewhat behind at present. The prospects for a large harvest of wheat in Nebraska and in this Central Union perhaps were never better than at the present time, and in a number of the States the wheat is already being gathered.

Our brethren in Wyoming appreciated very much the presence and assistance of Elder Evans, this being the first year that a General Conference man has attended one of their camp meetings. Elder Hale was reelected president. The brethren in that field much appreciate his labors.

The writer enjoyed the privilege of meeting and becoming acquainted with the laborers and brethren of these two conferences, and noted with pleasure their earnest efforts to make advancement in the various branches of missionary work. Brother McEachern felt that the book work showed signs of progress in both Nebraska and Wyoming.

If the resolutions and solemn vows made at these two meetings are carried out, the coming year will mark great advancement among the believers, as well as show a rapid growth, in the fields represented by the camp meetings already held.

R. A. UNDERWOOD.

New York Camp Meeting

THE annual camp meeting and conference session of the New York Conference were held at Utica, June 18-28. Over sixty tents were pitched to accommodate those in attendance. At the beginning, and also at the close, the weather was somewhat inclement, but on the whole, conditions were very favorable for the meetings.

On the first Sabbath morning a strong spiritual work began, which continued to the very close with increasing power. The Holy Spirit witnessed to the preaching of the word, and a spirit of genuine revival was manifested. Emphasis was laid on the need of repenting of every sin and of putting away the works of the flesh. To every such appeal there was a hearty response. A most encouraging feature in the messages borne by those leading out in the spiritual work was that of a definite victory over sin to every one who, by faith, accepts Jesus Christ as a personal reality in his life. Pentecostal power means a victorious

life. Much was said about how to maintain a life of victory amid the fierce trials and temptations of everyday life.

On the last Sabbath there was a splendid forward movement by almost the entire assembly in seeking for a higher plane of Christian experience.

There was a splendid company of young people on the grounds. It was a real inspiration to those in charge of that branch of the work to see the earnestness with which they entered into the spirit of the meetings. Some of the greatest triumphs of grace at this camp meeting were among the young people. We greatly rejoiced to see fifteen of them follow Christ in baptism on the last Sunday of the camp.

Elder W. H. Holden, who has won the love and confidence of the brethren and sisters of this conference, laid down the burdens of office. Elder K. C. Russell was elected president for the ensuing term. But few other changes were made in the officers of the conference.

Elder G. B. Thompson assisted the local and union workers in the spiritual work during a portion of the meetings. Prof. J. L. Shaw and M. E. Kern also rendered valued assistance. Elder F. W. Paap spent several days there in the interests of the home missionary campaign. In addition to these, several other workers were present to aid in the work of their departments.

Brother W. L. Burgan's work with the newspapers was attended with gratifying results. The papers received and published full reports of the meetings. The truth was thus brought prominently before thousands of people.

We join in praying that the blessing of God may rest in great power and measure on the New York Conference, its officers and people.

J. L. McELHANY.

Arizona and California

LOS ANGELES, PHOENIX, AND SACRAMENTO.—"Ask ye of the Lord rain in time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." We are living in the time of the fulfillment of this prophecy. The Lord is pouring out his Spirit upon the people. Everywhere there are those who are dissatisfied with the popular religion of the day and are anxiously inquiring, "What shall we do to be saved?" How thankful we should be for this last message of salvation, and how willing and anxious to bear the truth to others!

It has been my privilege the past thirteen months to hold four series of meetings,—two in Los Angeles, Cal.; one in Phoenix, Ariz.; and the last, closing May 31, in Sacramento, Cal.,—271 evening services altogether. The congregation ranged from 75 to 650.

The Master came very near in all the services, bringing the message home to the hearts of the people. As a result, 103 were added to the church,—ninety-seven by baptism and six by former baptism,—and fifty or more in these places were keeping the Sabbath, a number of whom have since united with the church as a result of the labors of those who were left to follow up the work. Others no doubt will follow soon.

The expenses of the meetings, aside from the salaries, have amounted to \$1,414.28, of which \$1,354.84 has been

covered by offerings given. Literature amounting to \$140.84 has been given away; \$96.35 worth of books have been sold, and a club of 60 to 105 of the *Signs of the Times* used. The papers have been liberal in publishing accounts of the meetings, as well as printing many sermons.

The following workers have been associated with the writer in these various efforts: in Los Angeles, Elder J. E. Bond, Mrs. Florence Merrill, Miss Elizabeth Carter, Mrs. Dr. Leadsworth, and Miss Olive Adams; in Phoenix, Elders G. W. Reaser, M. A. Hollister, C. D. M. Williams, and Miss Johnson; in Sacramento, Elder A. J. Osborne, Mrs. A. J. Osborne, Mrs. Mina Mann, Mrs. L. E. Corum, and Mrs. R. Jackson.

The blessed spirit of seeking after God for the outpouring of his Spirit has bound the hearts of the workers together, brought blessing to the people and a good harvest for the kingdom. I am thankful for a humble part in the work. My faith is strong in the truth for this time, and I have never been of better courage. Surely God will verify his promises to us, and we shall see the message quickly enlighten the whole world, and the work close in righteousness. Let us be faithful in the work that that better day may soon be ushered in; and many be saved with everlasting salvation.

By request of the Nevada Mission, we shall hold a series of meetings in Reno, Nev. Any of our people having interested relatives or friends in this city, are invited to let us know their names and addresses. Address General Delivery, Reno, Nev. A. S. BOOTH.

The Dedication of the Cleveland (Ohio) Church

AMONG the most happy meetings ever held in the Cleveland (Ohio) church were those forming the dedicatory services conducted June 12-14.

After struggling many years with mortgage and debt, the brethren and sisters cheerfully made the last and successful effort for freedom from every obligation. Amid tears and quiet but earnest "Amen" all joined in dedicating the Hough Avenue church to God and the message.

The Cleveland church building is a structure which gives character to the work in what Clevelanders take pride in calling, since the last census, "the sixth city."

A number of Testimonies from the servant of the Lord have been borne concerning this large city, one of which is to the effect that this city is yet to be mightily shaken with the message. Another states substantially that Satan will endeavor to make everything in this city appear dark and defeating, but that the Lord has determined to do a great work and make his workers and his people victorious.

The dedicatory sermon was preached by Elder E. K. Slade, president of the Ohio Conference, and the prayer was offered by Elder W. W. Miller, late pastor of the Cincinnati (Ohio) church. Good music by the choir was a feature of all the meetings.

In connection with the dedicatory meetings, Elder R. G. Patterson, who has for the past eight years served the church as pastor, preached his farewell sermon. He will, following a short vaca-

tion, remove from Cleveland to Akron, Ohio, where he will serve as pastor of the church in that city.

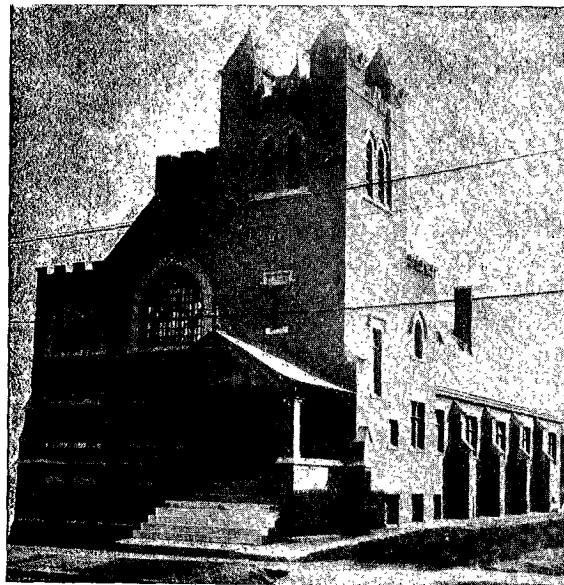
During his labors in Cleveland, aided by the faithful Bible workers,—Sister Cora Gibson, Sister Carrie Askey, and Brother and Sister G. E. Wales,—he has received into membership, by direct conversion to the truth and by letter, 179 persons.

When he began his work in this city eight years ago, there was a mortgage of \$4,400 against the church building. This debt has been entirely cleared away.

It is the earnest hope and prayer of all that now, having shaken off all debt, which the Lord has seen fit to liken to "leprosy," the church may rise as never before to the privileges and powers vouchsafed by Heaven, and fulfill speedily the inspired word concerning its future work. H. A. WEAVER.

Eastern Pennsylvania Camp Meeting

WE take pleasure in speaking of the many remarkable incidents in connection with the Eastern Pennsylvania camp



CLEVELAND (OHIO) CHURCH BUILDING

meeting which indicate the presence in an unusual manner of the Spirit of God. In connection with the annual conference session, this camp meeting was held at Allentown, Pa., June 18-28. The attendance was about the same as last year, there being in the Sabbath school the last Sabbath of the assembly a total enrollment, adults and children, of 409. We shall not take too much space in telling of the many stirring and interesting things which took place at this camp meeting, but from among them all we shall select three of the main items:—

First, the movement among the young people. In proportion to the size of the camp meeting I think I never witnessed at any such gathering a greater or a deeper forward movement for consecration and education than here on the part of the young people. The last Friday of the camp, the meeting began at 9:30 A. M. and lasted until 12:30. It opened with the presentation by Prof. J. L. Shaw of the plans and purposes of the new college at Washington. Three or four other speakers followed him in the symposium, and a call was made for all the young people in the audience to come

forward who felt that God was calling them to higher training for more efficient service, and who would, with the help of God, definitely plan to go to the college. A large number responded, and fifty-two expressed their intention, if God would open the way, to at once make an effort to secure an education for his work.

Then the meeting took a change. Brother I. D. Richardson, general agent of the Columbia Union Conference, and Brother I. A. Ford, of the Review and Herald, had planned to have a symposium on the publishing work at 2:30 P. M.; but the blessing of God was so evidently present in the meeting that they decided to hold the symposium at once. As a result, many of the young people made definite arrangements to go out and earn a scholarship. So deeply moved were the brethren in the audience that between fifteen and twenty of them volunteered to open their homes for the entertainment of these young people should their work bring them to the neighborhood of these brethren.

The Sabbath following was another day of blessing in the deep revival and in the splendid Sabbath school. Dozens

of young people, with broken hearts and surrendered spirits, filed up on the platform in many rows deep as they surrendered their young lives to God and to his glorious message. Some in the audience yielded themselves to the truth for the first time; some gave their hearts to God for the first time; and many who had been in the background or trifling with God on some point of duty made definite surrender. The whole audience was deeply moved, and all who surrendered went forward in a definite consecration for 1914.

No less inspiring was the response to the call for foreign missions. The statements of the general treasurer revealed that the Eastern Pennsylvania Conference was, up to June 1, \$3,000 in arrears; that is,

the total contributions from all sources for the first five months had brought in only \$1,975, leaving a deficit of \$3,004. So earnest was the response of the congregation to the blessings of God in a foreign mission offering that when the total contributions were counted up, there was found to be on hand in cash and pledges \$3,408. Especially is it to be noted that on the last Sabbath morning the Sabbath school determined to surpass all previous records, and laid down a splendid Sabbath school donation of \$400.

Practically the same corps of officers was reinstalled for the ensuing term. Elder H. M. J. Richards was reelected president. Owing to the retirement of Brother C. D. Wolff from his position as director of the canvassing work in this conference, Brother C. V. Leach, of Washington, D. C., was called to take the place. Brother Leach arrived on the grounds the latter part of the meeting, and enthusiastically entered upon his work.

During the first three or four days of the meeting we were especially favored with the presence of Elder W. A. Spicer,

who rendered valuable and efficient help. Prof. C. L. Benson and Elder F. W. Paap were present during the meeting to represent the North American Division, and rendered valuable service. Part of the time we also had with us Profs. J. L. Shaw and C. S. Longacre.
B. G. WILKINSON.

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**Santa Catharina (Brazil)
Conference**

THE ninth session of the Santa Catharina Conference was held at Gaspar Alto, March 25-28, 1914. A goodly number of the brethren of this conference were present, seventy-nine being in attendance at the Sabbath school. During the last few years, the Santa Catharina Conference has lost many members by emigration. Almost the entire membership of one of the best churches moved to Argentina in the year 1913.

The Santa Catharina Conference has had a lack of workers for a long time. But at present, prospects are more favorable. The president's report showed that during the year thirty persons had been received into church fellowship by baptism. On the Sabbath of the conference, ten new believers were buried with their Lord in baptism, this number including two families.

The financial report was encouraging, and we trust the present year will be a good one for Santa Catharina. Elder August Rockel was unanimously elected president, and we trust he may be richly blessed of God in his responsible calling. The Sabbath was a day of renewed consecration, and we verily believe many made a determined start to be more faithful than ever before. Elder Rockel plans to make a definite beginning in Florianapolis, the capital of Santa Catharina, as soon as possible, so as to plant the standard of truth in this important city. May the Lord richly bless the work in this conference, and prepare his people in it for his soon coming.

F. W. SPIES.

◆ ◆ ◆
North Dakota Camp Meeting

THE North Dakota camp meeting was held at Jamestown, June 22-29. The camp was located in a very pretty park, about six blocks from the center of the city. The citizens were very kind, and helped in many ways to make the gathering a pleasant one. The conference has moved its headquarters from Fargo to Jamestown the past year. The city has given a lot, well located, for the erection of a church and office building. It also gave five hundred dollars in cash toward the building.

The majority of the brethren of this conference are German, and they occupied the large new tent, while the English brethren held services in one of the smaller tents. The conference has purchased another new tent also, which is capable of seating about four hundred persons. The young people held their meetings in this. Many of the family tents were new. All of the tents were pitched in an orderly way, so that the camp presented a very neat appearance. From the opening meeting, an earnest spirit of seeking the Lord prevailed. The people received the straight message of truth gladly. Each day witnessed a growth in interest and spiritual power,

and on Sabbath scores consecrated themselves to God. As a result of these meetings, over fifty were baptized on Sunday, the last day of the meeting.

The work of the home missionary campaign elicited much interest. There were practical evidences at this meeting of what may be accomplished in this line of endeavor. One church admitted to the conference had been raised up by the efforts of one of our sisters, without the aid of a preacher. A Scandinavian brother, a layman, brought with him to the meeting six new Sabbath-keepers, who had accepted the truth through his efforts. Another brother, a very busy man, brought with him four new converts to this message, as a result of the home work of himself and his wife. These were inspiring lessons for the conference, and should be an inspiration to our people everywhere. They are evidences that this united soul-winning movement upon which we have entered will bring to a speedy and triumphant finish this glorious message of salvation.

On Sunday, the last day of the meeting, over ten thousand dollars was raised for foreign missions and home work. The Sabbath school offering of the day previous was nearly eight hundred dollars.

Elder S. E. Jackson was again chosen president of the conference, and but few changes were made in department officers. Elders J. H. Schilling and S. Mortenson and the writer were the laborers from outside the union conference. Altogether, the meeting was a great blessing to the conference, and the work of the coming year is being entered upon with a good degree of courage.

FREDERICK GRIGGS.

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Indiana

INDIANAPOLIS.—I desire to report some of the blessings upon, and the interest in, our West Side church of Indianapolis, of which I am pastor. We have recently had seven additions (five baptized), and seven other persons are zealous Sabbath keepers. Among these are a very prominent and well-to-do business man, his wife, and three grown children. All the family will soon unite with the church.

They have withdrawn, by letter, from a prominent church here. They are now workers and helpers in our Sabbath school and church work. These are all lovers of the message, and seem to comprehend its import. They were interested sufficiently last year to attend our State camp meeting for several days, and since then have been receiving Bible lessons weekly. And now, as a family, they take from thirty to fifty minutes every morning for Bible study, besides the weekly lesson which I give them. The Lord has wonderfully blessed this family.

My wife and I are busy, well, and happy, and thankful for the leading of the Spirit in our work. Surely the Lord is able to deliver if we are able to believe.

O. S. HADLEY.

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As a result of the preaching of God's message in New Smyrna, Fla., twenty-one adults have begun keeping the Sabbath, and a Sabbath school has been organized with a membership of fifty.

**Missionary Volunteer
Department**

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

God Speaks Today

EDW. J. URQUHART

Lo, June has come and gone; but who would say
This morning, chill with winds and dark with clouds,
Were summer day?

What mean the winds, the low-hung clouds, the chill?
Does nature, e'en like boastful man, refuse to know
A sovereign will?

And O, if nature should refuse to yield
To God's decree, then were man's destiny
In sorrow sealed!

Nay, unseen eyes are keeping watch today;
And if the day be dark and winds must blow,
It is God's way.

Yea, he permits old earth to feel the curse;
A lesson thus would speak to puny man
E'er comes the worse.

Such waywardness in things of nature speak
To those who daily through the passing years
True knowledge seek.

They tell of that dread day when God permits
The elements to yield to baser powers,
And judgment sits.

Then, sinner, look upon the signs abroad,
Yield to the wooing of the Spirit now,
And turn to God.

Yea, bid him fold his wings above thy form,
That he may bless thee now and hide thee through
The coming storm.
Yuba City, Cal.

◆ ◆ ◆
**What the Young People's Work
Means to the Young People**

IN many ways we can see that God has blessed this movement, which is leading young men and women into Christian service. First, their associating from week to week in the society meetings is binding them more securely to the cause of God. It gives them some definite place and interest in the Sabbath services. As they take part on the programs, their own characters are strengthened. Perhaps we can best illustrate this by quoting from a letter recently received from a young girl, a member of one of our country societies. She wrote: "I conducted a missionary meeting some time ago, and my subject was 'Spare Moments.' So now I have to be careful how I spend my spare moments, or I shall be condemning myself."

Not so long ago a mother was telling of her anxiety for her boys, and how hard it was to interest them on Sabbath afternoons and to keep them from the street. In response to this call for assistance, a society was organized for the boys and girls of that church, and now the very boys who were so great an anxiety are busy, and deeply interested in their society and its workings each Sabbath afternoon, even acting as officers of the society. These meetings do much to interest the young people and to hold them in the church until they have made their decisions for God. As the mind and hands are occupied with the young people's work, the heart is won.

Then there are the doctrinal studies, of which so many have spoken, telling how those studies have helped them in giving a reason for their faith. They enable these prospective church members to become intelligent on the Bible doctrines, and better prepared to stand the tests before us.

It is too early to measure the influence the Reading Course is exerting. But there is abundant evidence that it is fulfilling its intended purpose. One girl, speaking of the book "Christ's Object Lessons," says, "I have learned from it to love God more." Another says: "I used to be an Adventist because my parents were, but since I read 'Great Controversy' I am an Adventist because I know it is right." A young man who is now in a foreign field attributes his choice of his life work to a Reading Course book.

These studies, though on a small scale, have acted their part in stimulating the young people to study further by attending our schools for preparation for service in a wider sphere. Even now many of our young people are asking us to pray that God will open the way for them to go to school.

Giving to missions, praying for missionaries, and working to earn money for mission work, must have some influence on the minds of those who have not yet decided upon their life work. Their missionary activity, too, gives them a taste of the true joy of service, leads them into Christian work, and gives them experience for future efforts. This means much to those growing up in the message, for "the salvation of our youth depends largely upon their own efforts to save others."

Only last Sabbath those who said farewell to our new missionaries to the Cook Islands, Brother and Sister Hill, saw something of what the young people's work means to the young people. Mrs. Hill, before her marriage, acted as leader for the young people's society in her home church. She was so faithful in her work, and so earnest in what she did, that the Lord called her to work in a wider sphere in the conference, and later she was sent to Queensland, and took charge of the young people's department in that conference; and now, just a little later, we find her sailing to the islands, with her husband, to continue her work for God in the mission field to which he has called her.

One young man who is now a minister, told from the pulpit that had it not been for his experience in speaking in young people's meetings, he would not have been able to give the message to strangers. His work in the young people's meetings encouraged him to enter the ministry, and he is proving himself

very efficient in bringing others into the truth.

A brother and sister now in a mission field testify that it was while members of a young people's society that they felt a burden to give their lives to the work of the Lord, and it was through the direct influence of the young people's work that they are now in the field.

Many show their adaptability to the work right in the home society, so that workers are being developed. During the last few years some of our young people have gone into café work, some into the sanitariums, some into the canvassing work, others into the conference offices.

From our correspondence with the young people in the one hundred and twenty isolated homes of this State, we learn something of what this missionary movement is doing for our young people. Letters telling of the Christian experience, the battles for the right, help us to realize that the Lord is speaking to young people today, and calling them from the world to work and walk with him.

One young girl is keeping the Sabbath alone in her home in the country. She finds it hard to keep the Sabbath while her mother is working, but she cleans the entire house and does everything that can be done on Friday, so that she may be free on the Sabbath. How good it is that some effort is being made to encourage such in their struggle for the right. Even letters from the parents show how this movement is helping. One mother writes: "I received your letter, for which I thank you very much. It has strengthened my resolve. I have made up my mind to keep hold of the Sabbath, and also to help the children to become Seventh-day Adventists."

What the young people's work means to the young people is really summed up in the testimony of one young woman who says: "Since I have become a member of the young people's society, my interest in the cause of truth has grown more intense, and I have been given an inspiration to dedicate my life to the Lord's work. It is giving me a constant desire to press onward, and a better realization of the importance of the times in which we are living. My view of the necessity of a preparation for the Lord's work has been broadened and deepened into a desire to have an active part in the giving of the message to a darkened world." She continues, "What could a society do more?"

E. M. JAMES.

◆ ◆ ◆
We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future atmosphere
With sunshine or with shade.

The tissue of the life to be,
We weave with colors all our own;
And in the field of destiny
We reap what we have sown.
—Whittier.

◆ ◆ ◆
His voice was not in the great wind nor in the earthquake, but in the "sound of stillness." We hear the noise of rumbling, the voice of birds, and other voices of nature, the voices of man and selfish ambition. How hard it is to get down to that point where we hear the voice which the sheep always know! Be not content until you have heard that voice.—John R. Mott.

Religious Liberty Department

C. S. LONGACRE

N. Am. Div. Secretary

A Significant Item of News

THE local press of June 29 contained the following statement:—

"President Wilson today accepted honorary chairmanship of the council of the Lord's Day Congress, offered him by Dr. Henry C. Minton, of Trenton, N. J., and Rev. W. P. Swartz and Rev. H. L. Bowlby, of New York."

To those who are students of the Sabbath and Sunday law questions this item of news will be significant, and full of food for thought and reflection. The object of the Lord's Day Congress, like that of the Lord's Day Alliance, National Reform Association, and kindred Sunday observance bodies, is in behalf of better Sunday observance, to be sure; but the plan for bringing about this result by the organizations named has been open to serious question for many years. Were these plans conducted along lines of strict gospel work, there could be no objection; but the gospel methods, in the minds of these organizations looking to better Sunday observance, evidently do not fill the requirements. The aid of the state seems to be an essential factor in bringing about the desired results.

The fact is, too much reliance has been placed upon state aid in behalf of better Sunday observance from the original Sunday law by Constantine until the present time. In connection with the matter of Sunday observance by civil law it were well for our people to study anew the Testimonies on the subject of religious liberty, especially Volume V, under the headings "The Coming Crisis" and "The Impending Conflict." A brief reference to these may not be out of place in this article:—

"To secure popularity and patronage, legislators will yield to the demand for a Sunday law. Those who fear God cannot accept an institution that violates a precept of the decalogue. On this battle field comes the last great conflict of the controversy between truth and error. And we are not left in doubt as to the issue. Now, as in the days of Mordecai, the Lord will vindicate his truth and his people. By the decree enforcing the institution of the Papacy in violation of the law of God, our nation will disconnect herself fully from righteousness."—*"The Coming Crisis," Volume V.*

"A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which for more than forty years [now more than fifty years] we have, upon the authority of the prophetic word, declared to be impending, are now taking place before our eyes.

"We have been looking many years for a Sunday law to be enacted in our land; and now that the movement is right upon us, we ask, Will our people do their duty in the matter? Can we not assist in lifting the standard, and in calling to the front those who have a regard for their religious rights and privileges? The time is fast approaching when those who choose to obey God rather than man, will be made to feel the hand of oppres-

sion. Shall we then dishonor God by keeping silent while his holy commandments are trodden underfoot?

"While the Protestant world is by her attitude making concessions to Rome, let us arouse to comprehend the situation, and view the contest before us in its true bearings. Let the watchmen now lift up their voice, and give the message which is present truth for this time. Let us show the people where we are in prophetic history, and seek to arouse the spirit of true Protestantism, awaking the world to a sense of the value of the privileges of religious liberty so long enjoyed."—*The Impending Conflict, Vol. V.*

Of course, the President of the United States has the undoubted right personally to connect himself with any organization he may choose; but when the great office of the presidency is brought to bear upon the propagation of a purely religious doctrine, the matter becomes one of significant importance. S. B. HORTON.

Medical Missionary Department

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

Sanitarium Experiences

THE following are a few experiences in the sanitarium near Diamante, Entre Rios, Argentina:—

A Catholic lady of about seventy years of age, crippled to the point of helplessness, came to the sanitarium in Argentina through the influence of one of our brethren, who also was formerly a Catholic. Permanent physical help could not be given her; in fact, her days were numbered. She had heard about the gospel truth before, but it had made no impression upon her. But here she soon began to feel its power. Her own statement was that no one could be in this institution without feeling the Lord's presence. She soon yielded to the Spirit of God, and desired baptism. On a Sabbath afternoon she was carried to the bathroom, and there, in the presence of as large a congregation as the room would hold, she was buried with her Lord by baptism in a bathtub. As the sanitarium could not give her the sought-for relief, she soon returned to her friends, but not without rejoicing greatly over the thought that she had found something better—her Saviour, spiritual healing. Some of the sanitarium workers visited her, and found her faithful and rejoicing in the blessed hope, in which she died a few weeks after leaving the sanitarium.

A young woman of Diamante, soon after she was left a widow, contracted tuberculosis. She came to the sanitarium seeking relief. Through the work of the helpers, she became interested in her own salvation, and expressed a desire to unite with us. The disease progressed rapidly, and no hope of her recovery was entertained. She was baptized, after which she improved a little, and two weeks later went to her home. A fortnight after this she returned, when the doctor told her she could live only two or three days. But she wished to remain, saying that she desired to die among God's people. Lovingly she was cared

for by the nurses during her last days. With the doctor standing on one side of the bed and the nurse on the other, she expressed her faith in her Saviour, and then passed away, the attendants committing her to the Lord. She had been a Catholic.

We shall mention another instance:—

A man with a family came to the sanitarium to work. After a few weeks his wife became interested in the truth, and began attending the church service and sending her children to our school. At first the husband was indifferent, but he also soon became interested. About this time plans were laid to interest the children in the Harvest Ingathering plans. The children of this family asked for a piece of land near the sanitarium for a garden. Their mother gave them money to purchase the necessary seeds, and as their harvest matured they carried vegetables to the sanitarium three times a week. On Ingathering Day they had over eight dollars to present to the Lord. They were needy,—in need of shoes and clothing,—and they might have withheld it for personal use, but their eyes fairly beamed as they brought their offerings to the Lord. In a short time the mother became sick with tuberculosis. In the meantime, both she and her husband were baptized and united with the church. Soon after this she and her little babe of three months were laid away to rest till the Saviour calls forth his own. Before dying, she gave expression of her faith in the Saviour, and asked her husband to meet her in heaven. She expressed her desire to the doctor that her children might be trained for the Saviour. She expired as the last moments of the Sabbath were passing. She will arise at the dawn of that millennial sabbath toward which the saints of God have been looking, and for which they have been longing for ages.

J. W. WESTPHAL.

Nursing Ethics General Principles

ETHICS is the science of right doing. All should have a sacred regard for the rights of others, which is but obeying the law of God. There is before us the constant necessity of developing self-control, forbearance, sympathy, charity, conscientiousness, and fidelity.

Right principles demand our acknowledgment of the rights of every man. Men's social rights and their rights as Christians are to be considered. All are to be treated with refinement and delicacy. It is said that the Lord Jesus bowed with the tenderest regard to the lowest of the sons of Adam. Even when exercising a prerogative, it should be done courteously, respectfully, with due recognition of the rights and relative position of others. Christianity will make a man a gentleman.

Many whose lives we touch are refined, sensitive persons of ready tact and keen discernment. These persons discover defects at once, and comment upon them.

Relation to Patient

The patient has a right to the time, thought, and ability of the nurse employed. Most patients think that they receive full returns when every physical health-restoring and health-sustaining agent is provided. But the intelligent Christian nurse, understanding the sym-

pathetic relation existing between the physical, mental, and spiritual natures, knows that she cannot conscientiously fulfill her duty without using mental and spiritual forces that favorably influence life and health. She recognizes that in nine cases out of ten, mental depression is the cause of disease. Grief, anxiety, discontent, remorse, guilt, and distrust tend to break down the life forces, and to invite decay and death. Courage, hope, faith, sympathy, and love promote health and prolong life. She knows also that the will exercised in the right direction will control the imagination and impart energy to the whole being, that it is a wonderful aid in maintaining health and combating disease.

It is the heart and will of man that govern the mind that controls the body; therefore spiritual influences are more powerful than either mental or physical forces. The acceptance of the plan of salvation, communion with the Son of God, the fellowship of the soul with him who is its life, a conscience void of offense toward God and man, and bright prospects of eternal life, bring one into possession of spiritual power, and impart to him the motive powers of life,—faith, hope, courage, and love.

Relation to Physician

The physician's education, training, skill, and experience qualify him to direct in the care of patients. This fitness is the basis for professional respect, loyalty, and cooperation from the nurse.

Since the doctor's qualifications are so much greater than her own, the nurse should never dictate to him. She should report all symptoms and conditions, but leave the prescribing to the doctor. He is responsible; the nurse's duty is to follow his directions faithfully.

Also the nurse should inspire in the patient confidence in the physician. As far as is right and consistent, the patient and her friends should be led to think that the attending physician is just the one to care for the case.

Relation to the Institution

An institution is an establishment embodying certain ideas and employing persons to demonstrate these ideas to the public. Seventh-day Adventist sanitariums are gospel medical institutions, embodying Biblical ideas, and they employ and train men and women to illustrate Bible principles of healing to the public. These institutions are established to present the truths of the third angel's message. This message embraces all reform. Every true reform involves repentance, faith, and obedience toward God. Their message is the everlasting gospel, which provides for the care, uplift, and development of body, mind, and spirit.

These sanitariums hold certain well-defined ideas concerning principles of health and temperance and of the treatment and prophylaxis of disease, in their relation to spiritual life. The nurse employed in the sanitarium should at all times be loyal to these principles and ideals. When she leaves the institution, her faithfulness should continue to demonstrate the great principles of truth and right.

Faithfulness and economy should also be exercised in the care of institutional equipment. The business management should always be upheld and cooperated with.

Relation to the Faculty

In God's order, men are chosen to plan work and to lead in the accomplishment of institutional purposes. These leaders are to stimulate thought and direct the activities of others. Upon them devolves the responsibilities for the service rendered to guests, for the maintenance of right professional and moral conduct, and for the general upkeep of refinement and spirituality. The nurse should acknowledge the various positions of responsibility. She should encourage the maintenance of a high plane of thought, life, and service, by living and speaking in harmony with established principles and rules. The Bible admonition is, "Esteem them very highly . . . for their work's sake."

Relation to Fellow Nurses

Inasmuch as our influence is a savor of life unto life, or of death unto death, and since it is impossible for one to live without affecting the lives of others, there is a duty that one owes his fellows, — the duty of presenting a right example in moral conduct, in professional service, in study, and in play. The nurse should provoke in others self-denial, love, faithfulness, and proficiency.

Relation to God

God is ruler over all, and is the source of our life. He gives to every man his work, and to him all must render account; therefore the nurse has a definite relation to sustain toward her Creator. She should recognize every soul as being the property of God by virtue of creation and redemption, a part of the purchased possession bought with a price. All in her power must be done to influence men to render obedience to the laws of the God of heaven and earth. Soul winning should be her life work. The general spiritual declension and widespread disregard for the requirements of God's holy law call for a decided testimony from all who stand for the principles of divine government.

Duty to Self

Our first charge is the training and salvation of ourselves. We each have a soul to save. Each must be the winner of his own soul. Every physical, mental, and spiritual power must be developed, purified, and directed in a way that will glorify and honor God, reveal the image of the Lord Jesus, and render the most acceptable and efficient service to our fellows. Every purpose of the heart must be deepened, broadened, and enriched. There should be a constant growth in grace and in knowledge. Mental and moral culture must not be neglected. One should advance in knowledge, skill, and efficiency in professional duty.

Personal Appearance

The nurse in choosing her profession openly declares herself to be the servant of mankind. She does not seek to be ministered unto, but to minister. Hers is a high and a holy calling.

Her dress and personal appearance should be in harmony with her vocation. Any device designed to attract attention or to excite admiration is excluded. The clothing should be modest and plain, with the grace, beauty, and appropriateness of natural simplicity. It should be chosen for durability rather than display. It should provide warmth and proper pro-

tection. The dress should be of good quality, of becoming colors, and suited for service. For her to follow closely the prevailing customs of the world is but to reveal a loss of appreciation for her profession and a lack of consecration to her work. Should one do this, she would soon lose the respect and confidence of her patient and of the public in general.

O. B. KUHN.

News and Miscellany

Notes and clippings from the daily and weekly press

— The islands of the world have a total length of more than seventeen times the circumference of the earth at the equator.

— The moving picture play has captured the Orient. There are said to be now more than 100 moving picture theaters in Tokio, Japan.

— The Prussian government recently bought one gram of radium for 350,000 marks (about \$90,000) in order to satisfy the growing demand for it by hospitals and medical and scientific institutions.

— The Peru Congress recently elected to the presidency of that republic Col. Oscar Benavides, leader of the revolt last February, when President Billinghurst was taken from the palace, imprisoned, and afterward sent into exile. There is some dissatisfaction over the election, and trouble is predicted for the new chief official.

— San Antonio, Tex., is to try the experiment of paving streets with mesquite-wood blocks. It is stated that millions of acres of land in southern Texas and northern Mexico are covered with a thick growth of mesquite trees. The wood, it is claimed, is of remarkable durability, and its abundance would make material very cheap for paving purposes.

— The city of Cleveland, Ohio, changed its time schedule from Central to Eastern time recently. It will be remembered that the system of standard time now in use in this country was inaugurated in 1883 by mutual agreement between railways, and it is not, therefore, officially binding on towns and cities. The reason given for the change is that an hour of daylight at evening is gained.

— A medical examination carried on by wireless over a distance of 100 miles, followed by close diagnosis and prescription for treatment, is the latest achievement with the Marconi apparatus. Just before the "Orduna," bound for Liverpool, entered the Straits of Magellan a few weeks ago, a wireless message was received from the British steamer "Brodstone," saying her master was ill, and asking the ship's surgeon on board the "Orduna" to prescribe for him. Dr. Aylward agreed to do so, and then began an examination. He asked five questions, which were put and answered within twenty minutes, after which Dr. Aylward prescribed for the patient, who was at least 100 miles away.

— Reports from Canton, China, say that 10,000 persons have been drowned in the West River floods, which this year are worse than usual, and that deaths from starvation in the affected districts have been numerous.

— "Robbing Peter to pay Paul" is said to have originated in the act of the church government of England in 1550. At that time the cathedral of St. Paul, in London, being out of repair, and no funds available, a portion of the income of Westminster, which was consecrated to St. Peter, was diverted to the repair of St. Paul's."

— The president of one of the largest banks in Tokio is a woman. Madam Kin Seno is a widow, and she has two grandsons who are officers of the bank, and some great-grandchildren are also in the bank with her. On the death of her husband she succeeded to the bank, and she has a recognized leading position in the financial circles of Japan.

— Herr Rudolph Martin, noted as a statistician, says the distinction of being the richest person in Germany belongs not to Frau Krupp von Bohlen, as had been supposed, but to Kaiser Wilhelm, whose fortune amounts to approximately \$98,500,000. This estimate includes the vast tracts of forest lands and farms owned by the royal family.

— A wireless apparatus for firing fog guns at sea, and for other purposes, is being perfected by the Marconi Company. The tests have been in every way satisfactory. Wireless control is switched on by an official in the coast guard station, where a transmitting apparatus is set up; and the gun fired at intervals of about twenty seconds gives both loud reports and a brilliant flash.

— A new premier holds the reins of government in Japan—Count Okuma. He is seventy-seven years of age, but young enough to enter upon his duties with vim, and to sympathize heartily with the progressive spirit of the present day. Count Okuma realizes the necessity of retrenchment and economy in order to save the country from bankruptcy, and desires to reduce the almost intolerable burden of taxation, as well as to encourage commerce and industries.

— The aviator Jules Vedrines in his recent flight from Paris to Cairo, sailed over three continents—Europe, Asia, and Africa. In this famous air trip he likewise passed over the territory of seven countries; namely, France, Germany, Austria-Hungary, Servia, Bulgaria, Turkey, and Egypt. By pursuing this course the bold Frenchman gave opportunity to many persons to catch their first glimpse of a flying machine, for he went into countries where air craft had never before been used.

— Present indications, according to the United States Agricultural Department, are that the wheat crop of the country this year will amount to 900,000,000 bushels, or nearly ten bushels for every person in the country. This will be the highest record for a single year's production, last year's crop being 763,000,000 bushels, which was the largest ever gathered in this country up to that time. A survey of the winter wheat over the whole United States has just been completed, and reveals that 95.9 per cent is perfect.

Publishing Department

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

Missionary Work the Life of the Church

It is a fixed law of the physical world that health, strength, growth, and development are the results of activity, enterprise, and exercise; and that deterioration, weakness, and decay are sure to follow in the wake of inaction, indolence, and lack of purpose. Under normal conditions those muscles of the body which are daily used become vigorous, and perform their functions naturally and normally, while those that lie unused and dormant become weak, sluggish, and inefficient.

The same law also operates in the spiritual world. Those who fail to study the Scriptures earnestly, and practice their principles and truths, can never become strong Christians, and the same is true of those who neglect prayer and devotion. The faith of such will be weak, flickering, and vascillating. They will have little or no interest in the work of God, and they will nowhere be a factor for good. In order to become strong in the faith, and useful in the cause of Christ, we must study the Word, practice its principles and precepts, avail ourselves of every means of grace, and keep every faculty in active exercise; and there is no other way to do this, and to improve and increase our talents and develop spiritual strength, than to engage, to the extent of our ability, in active, earnest work for the salvation of others. This is true of both the individual and the church. The latter, like the former, will fall into spiritual decline as soon as it ceases its efforts to warn sinners of their danger and to persuade them to flee from the wrath to come. Indeed, the effort thus to help those around it, or "home missionary work," is the "life of the church."

From the spirit of prophecy I read: "Well-organized work must be done in the church, that its members may understand how to impart the light to others, and thus strengthen their own faith and increase their knowledge. As they impart that which they have received from God, they will be confirmed in the faith. A working church is a living church."—*Testimonies for the Church,* Vol. VI, page 435.

These statements are true. The only way to strengthen faith is to exercise it. The only way to gain knowledge is to study; and the only way to increase and retain it is to use and impart it. The only way to increase talent is by investing it. The only way to become skillful and experienced and successful in laboring for souls is to labor for that object earnestly and untiringly. And the only way for either an individual or the church to develop and maintain a living interest in the truth and the work of God, is to take a lively part in its propagation. In things spiritual, as well as in things physical, activity is essential to health, strength, and growth. And cessation of spiritual activity in a church is sure to result in spiritual decline and spiritual weakness, and, if the disease

is not quickly arrested, in the spiritual death of its members.

"The Result of Inaction"

"God has given his ministers the message of truth to proclaim. This the churches are to receive, and in every possible way to communicate, catching the first rays of light and diffusing them. Here is our great sin. We are years behind. The ministers have been seeking the hidden treasure, and have been opening up the casket and letting the jewels of truth shine forth; but the members of the church have not done a hundredth part of that which God requires of them. What can we expect but deterioration in religious life, when the people listen to sermon after sermon, and do not put the instruction into practice? The ability God has given, if not exercised, degenerates."—*Id.*, page 425.

Instruct the Church in Missionary Work

"'Watchman, what of the night?' Isa. 21:11. Are the watchmen of whom this demand is made, able to give the trumpet a certain sound? Are the shepherds faithfully caring for the flock as those who must give an account? Are the ministers of God watching for souls, realizing that those under their care are the purchase of the blood of Christ? A great work is to be done in the world, and what efforts are we making for its accomplishment? The people have had much sermonizing; but have they been taught how to labor for those for whom Christ died? Has a line of labor been devised and placed before them in such a way that each has seen the necessity of taking part in the work?"

"It is evident that all the sermons that have been preached have not developed a large class of self-denying workers. This subject is to be considered as involving the most serious results. Our future for eternity is at stake. The churches are withering up because they have failed to use their talents in diffusing light. Careful instruction should be given which will be as lessons from the Master, that all may put their light to practical use. Those who have the oversight of the churches should select members of ability, and place them under responsibilities, at the same time giving them instruction as to how they may best serve and bless others."—*Id.*, page 431.

"Just as soon as a church is organized, let the ministers set the members at work. They will need to be taught how to labor successfully. Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received."—*Id.*, Vol. VII, page 20.

"Let the overseers of the church devise plans whereby young men and women may be trained to put to use their intrusted talents. Let the older members of the church seek to do earnest, compassionate work for the children and the youth."—*Id.*, Vol. VI, page 435.

In Vol. IX, page 117, we find this statement: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."

When we stop to consider this, it is so strong a statement that it almost startles us. It lays the large part of the responsibility of finishing the work upon the

lay members, and puts the responsibility for delaying its finishing upon them.

But the responsibility of teaching them how, and setting them to work, rests upon the ministers and general workers. This being true, will they not take up the duty the Lord has laid upon them, and strive more urgently and diligently to train the rank and file of the Lord's army and get them into action? United, persevering efforts to this end will do much, we believe, toward accomplishing the desired results and infusing new life and energy into our churches.

MRS. M. H. CROTHERS.

Home Missionary Experiences

A Tract in the Butter Tub

"THE deacon of our church and his wife came into the truth through reading one tract. They did not know there was another Sabbath keeper in the world, although there had been a church of Adventists within seven miles of them for years. He went to the factory to buy a butter tub, and found in it a tract on the Sabbath question. He kept the next Sabbath."

Was Studying for the Ministry

"A young man was working in a restaurant, and taking a course of study preparatory to becoming a minister. One of our sisters was also working in the restaurant, and they often talked on Bible subjects, and she occasionally handed him a tract. The result was that he and his wife soon accepted the truth."

A Birthday Present

"A woman bought a copy of 'Bible Readings' for a birthday present for her daughter. It was placed in the bookcase, and the brother-in-law, hunting for something to read, saw it, took it out, studied it, and was converted. He now has a wonderful knowledge of the truth."

Convinced by Tracts

"I accepted the message by reading tracts. They were lent to me, and I accepted the truth without hearing a sermon."

Read a Tract in the Old Country

"I first read a tract in the old country, then had some papers sent to me from America. Later I came to America, and for some time read both books and papers, which finally convinced me."

Watched the One Who Gave Her Tracts

"I gave some tracts to a woman, but she told me afterward that she came into the truth by watching me. She said if she had seen me do anything a Christian ought not to do, she would never have accepted the message."

Through Reading the Bible

"We have a sister here who came from the ——— Church. By reading her Bible she saw the Sabbath, and is working hard to have others in her church see the truth. It has caused quite a stir. I am now giving a Bible study each week at her house, and it looks as if her husband, mother, and their only son would obey the truth. The minister dreads losing her, but she says unless he can show her a 'Thus saith the Lord' for the Sunday sabbath, she must leave him. She invites him to come and show her where she is wrong, but he is always too busy to do so. That, of course, con-

vinces the whole family that they are right."

Tries to Improve the Opportunities

"As I cannot spend very much time away from home, I try to improve the opportunities that come to me. We sell milk to an Italian, so I sent for some Italian tracts, and one morning gave the man a copy of the tract 'Is the End Near?' He at once began reading it, and next morning asked for another. I then gave him a copy of the *Final Message*, our Italian monthly paper. He afterward subscribed for it."

It is the duty of all our people to look for opportunities to give literature on present truth to the foreigners. The Lord has brought them to this country in large numbers, that they may hear the last warning message. He has done his part in the plan. Are we doing ours?

E. M. GRAHAM.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION

Northern New England, Claremont, N. H.
..... Aug. 20-30
Southern New England, New Haven, Conn.
..... Aug. 27 to Sept. 6

CENTRAL UNION

Colorado, Rocky Mt. Lake Park, Denver
..... Aug. 13-23
East Kansas } Newton Aug. 20-30
West Kansas }
North Missouri } Clinton, Aug. 27 to Sept. 6
South Missouri }
West Colorado, Montrose Sept. 8-15

COLUMBIA UNION

Ohio, Mount Vernon Aug. 13-23
West Virginia, Parkersburg Aug. 20-30
Virginia, Lynchburg Aug. 27 to Sept. 6
Chesapeake Sept. 24 to Oct. 1

LAKE UNION

Indiana, Logansport Aug. 6-16
West Michigan, Charlotte Aug. 13-23
North Michigan, Mount Pleasant Aug. 20-30
Southern Illinois, Altamont, Aug. 27 to Sept. 6
Northern Illinois Sept. 3-13

PACIFIC UNION

Southern California, Alhambra Aug. 3-16
Western Washington, Auburn Aug. 20-30
Utah Sept. 7-13
Arizona Oct. 8-18

SOUTHEASTERN UNION

South Carolina, Greenwood, July 30 to Aug. 9
North Carolina, Greensboro Aug. 13-23
Georgia, Macon Aug. 20-30
Georgia, Macon (colored) Aug. 20-30
Cumberland, Lenoir City, Tenn.
..... Aug. 27 to Sept. 6
Florida Oct. 8-18

SOUTHERN UNION

Mississippi, Jackson July 23 to Aug. 2
Louisiana, New Orleans July 30 to Aug. 9
Louisiana, New Orleans (colored)
..... July 30 to Aug. 9
Alabama, Montgomery Aug. 7-17
Kentucky, Nicholasville Aug. 20-30
Tennessee River, Jackson, Tenn.
..... Aug. 28 to Sept. 7
Mississippi, Jackson (colored) Sept. 4-13

SOUTHWESTERN UNION

South Texas, Houston July 23 to Aug. 3
North Texas, Keene July 30 to Aug. 8
West Texas, Abilene Aug. 6-16
Arkansas, Hot Springs Aug. 13-23
Oklahoma, Guthrie Aug. 20-30

Buyer and Storekeeper

WANTED AT ONCE.—Experienced grocery buyer and storekeeper having a knowledge of bookkeeping. Address New England Sanitarium, Melrose, Mass.

Texas Conference Association

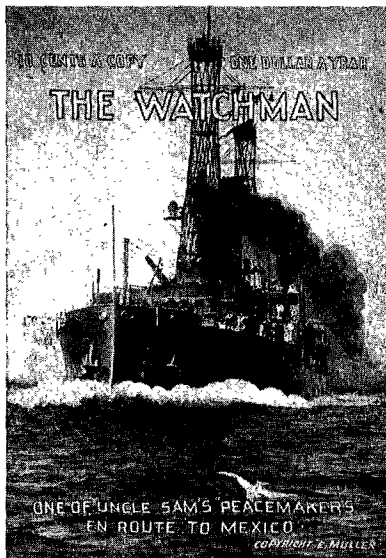
THE annual meeting of the Texas Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting at Keene, Tex., July 30 to Aug. 8, 1914.

The first meeting of the association will be called at ten o'clock Wednesday morning, August 5. Association officers for the coming year will be elected, and such other business transacted as may properly come before the meeting. Accredited delegates to the conference are delegates to the association.

J. I. TAYLOR, *President*;
C. E. SMITH, *Secretary*.

The Real Huerta

AN intensely interesting account of a special correspondent who spent two and one-half months in Mexico trying to secure a serious interview with Huerta, will appear in the August *Watchman*. It is a most vivid word



picture of Mexico's dictator-president, of which the following brief extracts give but a faint conception:—

"Huerta . . . jumped into the black automobile. We tried to intercept him. Cordial smile, handshake, greetings,—

"Wait for me: I will be back in one *momentito*. . . and he was off. History will probably fail to record where Huerta spent that *momentito*. For five hours only his chauffeur knew where he could be found. . .

"At nine in the morning one can now and then run him down at the Lazo Mercantil, a small café frequented by French salesmen; at ten he drives to the Chapultepec restaurant; now and then he stops at the Automobile Club. He lunches at home about two o'clock, dines about eight, goes to bed between two and four, and arises between six and six thirty.

"One may well indulge in speculation of melancholy turn when bearing in mind what may some day befall Huerta after years of such scanty sleeping, and of hourly pilgrimages to establishments where a bracing variety of 'tea' is dispensed. . . Huerta is a full-blooded Indian, with the aborigine's wiry hair and sparse mustache."

The rest of the article is fully as entertaining, and will be found of the keenest interest to many thousands of Americans who know practically nothing of Huerta as he really is.

Another equally interesting and strong-selling feature of this issue is an article entitled "The Hand Behind Huerta." This contains some plain, clear-cut statements from undisputed Catholic authorities that will be found of special interest at this time.

This issue also contains very strong articles on the "Marshalling of the Nations;" "The

Remaking of the World;" "The Coming of Antichrist;" "The Rise and Fall of Churches;" "Good New Testament Greek, Good English, and Good Sense;" "How to Keep Cool in Hot Weather;" and a number of others equally good.

A beautiful cover design showing one of Uncle Sam's "Peacemakers" en route to Mexico. Profusely illustrated. A most excellent opportunity to present the truth to your friends and neighbors in a way that will interest them.

Subscription price, \$1 a year; 10 cents a copy. In lots of 50 or more, 4 cents. Order of your tract society. This is one of the best issues ever published, and our magazine workers will find it a splendid seller.

Louisiana Conference Association

IN harmony with the charter of the Louisiana Conference Association of Seventh-day Adventists, a board of seven trustees will be elected for the association by the Louisiana Conference of Seventh-day Adventists (unincorporated) at its fourteenth annual meeting.

R. W. PARMELE, *President*;
O. R. GODSMARK, *Secretary*.

Publications Wanted

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

F. W. MORSE, 500 College St., Peterboro, Ontario, Canada. *Signs* (weekly and monthly), *Watchman*, *Life and Health*, *Instructor*, and *Little Friend*.

A. B. E. HUENERGARDT, Marshfield, Oregon. Large and continuous supply of *Signs* (weekly and monthly), *Liberty*, *Watchman*, *Protestant*, *Life and Health*, *Instructor*, *Little Friend*, and tracts.

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

Arkansas Conference Association

NOTICE is hereby given that the annual meeting of the Arkansas Conference Association of Seventh-day Adventists will be held in connection with the conference meeting, Aug. 13-23, 1914, on the camp ground at Hot Springs, Ark. The first meeting will be called at 9:30 A. M., August 17, for the purpose of electing officers for the ensuing year, and of transacting such other business as may come before the association. All delegates to the conference are delegates to the association.

W. E. BAXTER, *President*;
C. J. DART, *Secretary*.

Southern California Conference Association

THE fourteenth annual session of the Southern California Conference Association of Seventh-day Adventists will be held on the camp ground at Alhambra, Cal., Aug. 3-16, 1914, in connection with the annual meeting of the Southern California Conference of Seventh-day Adventists. The first meeting of the session will convene August 4, at 7:30 P. M. At this time officers will be elected, and all other business pertaining to the annual session will be transacted.

F. M. BURG, *President*;
B. M. EMERSON, *Secretary*.

Southern California Conference Sanitarium Association

THE seventh annual session of the Sanitarium Association of Seventh-day Adventists of Southern California will be held in connection with the annual session of the Southern California Conference of Seventh-day Adventists, at Alhambra, Cal., for the purpose of electing the officers of the corporation, and transacting such other business as may come before the association. The first meeting will be held at 10 A. M., Tuesday, Aug. 4, 1914.

E. E. ANDROSS, *President*;
B. M. EMERSON, *Secretary*.

Address Wanted

THE address of Cora Belle Pugh is desired by Mrs. Abbie M. Gowin, R. F. D. 3, Glenburn, N. Dak.



Workers for the South

I DESIRE to correspond with persons wishing to conduct self-supporting school work in the South. Address me at Daylight, Warren Co., Tenn. CLIFFORD G. HOWELL.



Requests for Prayer

ONE of our missionaries in South America requests prayer for a college professor and his family who are searching for truth. Some unconverted loved ones in Kansas are also asked to be remembered, that they may be led to Jesus.

A burdened sister in Missouri requests prayer for her husband, who had to go to the harvest fields in order to support their large family, and who is in poor health and feels very discouraged.



North Michigan Conference Association

THE twelfth annual session of the North Michigan Conference Association of Seventh-day Adventists will be held at Mount Pleasant, Mich., in connection with the annual conference and camp meeting, Aug. 20-30, 1914. The first meeting will be called August 21, at 10 A. M., for the election of officers, and for the transaction of any other business that may properly come before the association. All duly accredited delegates to the North Michigan Conference are delegates to this association.

J. J. IRWIN, *President*;
S. E. KELLMAN, *Secretary*.



North Michigan Conference

THE twelfth annual session of the North Michigan Conference of Seventh-day Adventists will be held in connection with the camp meeting at Mount Pleasant, Mich., Aug. 20-30, 1914. The first meeting of the conference will be held August 21, at 9 A. M. During this session officers will be elected for the ensuing year, and such other business will be transacted as may properly come before the conference. Each church is entitled to one delegate for the organization, and to one additional delegate for each ten members or fraction thereof.

J. J. IRWIN, *President*;
S. F. KELLMAN, *Secretary*.



Nurses Wanted

THE Boulder-Colorado Sanitarium Training School for Nurses offers splendid opportunities for our young men and women to prepare themselves for more efficient service in the cause of Christ and humanity. The instruction given includes all the branches of nursing taught in the modern training school, both theoretical and practical. Being a large institution, the practical training is not limited to any one branch of our work, and the nurse receives a wide and varied experience in general, hospital, and surgical nursing.

To assist those whose financial circumstances may be a handicap to taking the nurses' course, our sanitarium has so arranged that nurses entering the course receive a small remuneration each month in excess of expenses during the first year, the second and third years the remuneration being more than the first year.

Our sanitarium is beautifully situated at the foot of the Rocky Mountains. We have a delightful summer and winter climate. Write for nurses' catalogue. Address Boulder-Colorado Sanitarium, Boulder, Colo.

Obituaries

VIPOND.—Ethel H. Vipond, wife of Nicholas Vipond, died June 1, 1914, at Auburn, Cal., in the thirty-first year of her age. She was the mother of four children, three of whom survive her. She also leaves eight step-children and a husband to mourn their loss. She was converted and united with the Seventh-day Adventist Church at the age of twelve, and continued faithful in her Master's service. She died with a bright hope of receiving the crown of life at the appearing of her Lord. Words of comfort were spoken by the writer from Rev. 14:12-14.

A. J. OSBORNE.

LONG.—J. W. Long was born Feb. 27, 1836, in Ohio, and died at his home in Green Valley, June 2, 1914. When a mere boy he went with his parents to Illinois, and lived there for a number of years. Aug. 4, 1861, he was married to Sarah J. Corl. To this union were born ten children. The family moved to Iowa in 1869, where they have since resided. He united with the Seventh-day Adventist Church in 1881, and remained faithful until the end. His last illness began about a year ago. He was a loving husband and a kind father. The funeral services were held in the home, conducted by Elder J. W. McComas.

NELLIE G. LITZENBERG.

WEAVER.—Fred Weaver, the third son of J. B. and Mrs. Mina Weaver, of Union, Oregon, was killed on the evening of May 16, 1914, by being thrown from a horse. Fred was in his twenty-first year, and was preparing for a place in the Lord's work. He was a devoted Christian, loved by all who knew him; and we feel sure that when the Master calls the sleeping saints from their dusty beds, Fred will be among the number. The remains were taken to his home for burial. Words of comfort were spoken by the writer, based on Ps. 116:15. Fred leaves a father, mother, three brothers, and two sisters to mourn his absence, but not as those who have no hope. "Blessed are the dead which die in the Lord from henceforth."

E. E. SMITH.

ROOT.—Amos Root died Thursday, May 14, 1914, at his home in Manhattan, Kans. Brother Root was born Aug. 8, 1836, at Meriden, Conn. He went to California, and later returned to Kansas, where he lived in Coffey County on a farm. Aug. 6, 1883, he was married to Lavenia Boruff-Smith. No children were born to this union. His wife had accepted the truth earlier in her life, and through her influence, together with reading the REVIEW, he began keeping the Sabbath of the Lord. The deceased was baptized during a Topeka camp meeting. Brother Root died while in an unconscious condition, but according to his testimony somewhat prior to his death, his faith in the first resurrection was firm. His remains were taken to Osage City, where Elder Clark conducted the funeral services.

C. MUELLER.

FULLER.—Anna Garra was born Aug. 24, 1864, and died in Spencer, Ohio, June 5, 1914. She was married to Frank Fuller March 3, 1885. To this union three sons and one daughter were born. These, with the husband, survive. Sister Fuller was baptized into the Seventh-day Adventist Church by Elder Victor Thompson in 1891. She was faithful to the end; and although suffering intensely for fifteen months before her death, she bore all with Christian fortitude, and died triumphant. For the last eight years Sister Fuller aided her husband in securing homes for waifs from the juvenile court of the city of Cleveland. Many a poor, homeless boy and girl found shelter in the hospitable home at Spencer, and were saved to lives of virtue. Her name was well known among those of the noble mothers who have enlisted in the interest of the homeless of our great cities. The funeral services were held in her home by the writer, who spoke from Ps. 116:15.

D. E. LINDSEY.

MONNING.—Olive Elizabeth, daughter of F. M. and Leone Monning, was born at Waterloo, Iowa, May 28, 1908, and died June 1, 1914, at St. Helena, Cal. She was laid to rest in the cemetery at St. Helena until the promise recorded in Jer. 31:16 is fulfilled.

E. J. HIBBARD.

MOORE.—E. Juanita Moore, granddaughter of Mr. and Mrs. A. D. Benton, was born March 30, 1903, and died May 31, 1914. Her birthplace was Ukiah, Mendocino Co., Cal. Juanita's hope was in God. She was secretary of our little Sabbath school in the mountains, about twenty-two miles south of Hollister. We do not mourn as those who have no hope, for Juanita will come again from the land of the enemy.

A. D. BENTON.

ROACH.—Lenora Ferguson was born in Johnson County, Missouri, Oct. 10, 1867. She was married to Albert R. Roach, Oct. 31, 1888. She received the message the same year and united with this people. She bore five children, four of whom with her husband are left to mourn their loss. The family came from Oklahoma to Lodi, Cal., about two years ago, where she died June 14, 1914. For several years she bore suffering with Christian resignation.

D. T. FERRO.

STANLEY.—Edith F. Stanley was born Oct. 21, 1886, and died at the home of her sister, in Buffalo, N. Y., May 31, 1914. A little over a year ago she embraced present truth under the labors of Elder Westbrook, and became a member of the Buffalo church. She was a consistent Christian, and died in full assurance of faith that she would have part in the first resurrection. She was laid to rest in Naples, N. Y. Her companion, a three-year-old son, mother, two sisters, and two brothers mourn her untimely death. She sleeps in Jesus, and her loved ones sorrow in hope.

H. L. SHOUR.

DECK.—Mrs. Lavina Deck was born in Illinois, Dec. 1, 1849, and died March 6, 1914. She lived for some time in Kansas, later coming to California and settling near Santa Ana, where she lived almost thirty years. When the third angel's message came to her seven years ago, she gladly received the new light, and continued to rejoice in the blessed hope until the time of her death. She leaves a husband and nine children to mourn their loss, but they mourn not as those who have no hope. Services were held by the writer. At the request of the relatives, special attention was given to the coming of Christ, the resurrection, and the sleep of man in death.

J. ERNEST BOND.

ALLEN.—Edgar W. Allen was born July 11, 1874, at Adrian, Mich., and died in the hospital at Savannah, Ga., May 30, 1914. At the age of fourteen he was baptized at the Homer (Mich.) camp meeting, his home at that time being in Marshall, Mich. At the age of sixteen he moved with his parents to Battle Creek, where for eight years he worked for the Review and Herald Publishing Association. An accident was the cause of his death. He fell backward down a long, steep stairway, breaking his spine. Paralysis developed, and after lingering in this condition for six weeks, he passed away, leaving a father, sister, two brothers, and many relatives and friends to mourn their loss.

MRS. F. M. FOWLER.

NOBLE.—Died in Battle Creek, Mich., Orrin Treadwell Noble, May 15, 1914. Brother Noble was born Sept. 20, 1827, in northeastern Pennsylvania. Early in life he was married to Julia Ann Challoner, two daughters from this union being left to mourn. At the age of twelve he was converted. About forty-three years ago he became a Seventh-day Adventist, and for a number of years was elder of the Scranton (Pa.) church, where his membership was at the time of his death. To the very time of his decease he was constant in attendance at church services, and we shall miss him greatly. He took a short walk on May 15, and returning home, lay down to what in a few hours was seen to be his final rest till his Saviour calls. We laid him away with a bright hope of the resurrection.

W. A. WESTWORTH.

HARTZELL.—Adele Marie Hartzell, daughter of Edna Marston Hartzell and Dr. H. W. Hartzell, was born in Chicago, Ill., Nov. 18, 1910, and died in Roscoe, Ill., June 1, 1914. Jesus said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

EDNA M. HARTZELL.

HEWITT.—Mrs. Jessie Gilbert Hewitt was born at Wells, Minn., Dec. 8, 1881, and died at Duluth, Minn., June 9, 1914. She was married to William Hewitt, at Wells, Dec. 8, 1905. She leaves a husband, a widowed mother, three sisters, and one brother to mourn their loss. The funeral was held at Wells, Minn., conducted by the writer.

ANDREW MEAD.

CLARKE.—Died at Nile, N. Y., May 29, 1914. J. Neulon Clarke, in the eighty-fifth year of his age. Brother Clarke had always observed the Sabbath of the Lord, having spent most of his life in the Seventh-day Baptist faith. Brother Clarke was known in his community as an honest man and a true Christian. He leaves his aged wife with whom he had lived for over sixty years, and six children to mourn his death.

H. W. CARR.

RICE.—Jarvis L. Rice was born in Erie, Pa., July 12, 1824, and died at his home in Leslie, Mich., May 14, 1914. In 1854 he was united in marriage with Caroline Fisher, and to them were born three sons. Mr. Rice fought for his country during the Civil War. His first wife died in 1897. About six years later he was married to Margaret A. Cummings, who survives, together with three grandchildren and many friends. The deceased was a firm believer in present truth.

D. P. WOOD.

FISHER.—Rachel Goodwin was born Aug. 11, 1835, in Newark, Ohio, and died in Jackson, Mich., May 3, 1914. She was married to Rudolph Fisher in 1857. Eight children were born to them. In 1875 the deceased accepted present truth. Her cheery disposition won for her a large circle of friends wherever she went. Her faith in God was strong, and she died in the hope of a part in the resurrection of the just. Words of consolation were spoken by the writer from Ps. 30:5.

D. P. WOOD.

SCOTT.—My husband, Horace Scott, was born in Homer, Ill., April 3, 1857, and was killed in a runaway accident March 19, 1914. He spent most of his life in White County, Indiana. He was baptized in early manhood. Twelve years ago he, with his family, came to Washington, and took up a homestead along the international boundary line. Our children grew up loyal Seventh-day Adventists, ambitious to become educated workers in the Lord's cause. This had its influence, and the father's heart was made tender to the truth we love so dearly. But our family circle is broken. We could not bear the shock of grief and the burden of loss were it not for the gospel promise of the resurrection. So we sorrow not as those who have no hope.

VIOLA SCOTT.

ROBERTS.—Mrs. Ann A. Thomas-Roberts was born in Devon, Jamaica, British West Indies, in the year 1881. When quite young she accepted present truth through the labors of Elder A. J. Haysmer. For four years she attended the Riversdale school in Jamaica. In the summer of 1911 she was brought to this country by Sister Wendall, and remained with her in Boston, Mass., for a short time. Sister Roberts entered the Oakwood Manual Training School in the fall of 1912 to prepare for a life of usefulness. While there she made many friends. In May, 1913, she was married to Brother Reuben Roberts, of Bridgetown, Barbados, now laboring in the Alabama Conference. While laboring with her husband in Huntsville, Ala., she was taken ill, and was advised to seek better health in Nashville, Tenn., but died there June 9, 1914. The funeral service was held the following day, conducted by the writer, assisted by Brother Alex Osterman, of Bowling Green, Ky. She has left behind her a husband and an infant three months old.

J. GERSHOM DASENT.

SHAW.—Betsey Godfrey was born in New York State in the year 1824, and died April 27, 1914, at Leslie, Mich. She was nearly ninety years of age. The deceased came to Michigan in 1839, and four years later was married to Jonathan Shaw. To them were born four children, two girls and two boys. Sister Shaw accepted present truth in the early days of the message, and although nearly blind in her later years, was anxious to keep pace with the message she loved. One son, one stepson, and many relatives and friends survive.

D. P. WOOD.

DREW.—Hattie Drew Davis was born Feb. 9, 1873, in Calumet County, Wisconsin. She was united in marriage with Harry Drew at the age of seventeen years, and God blessed their home with two sons and two daughters. About twenty years ago Sister Drew accepted present truth and united with the church at Bloomville, which was organized at that time. She was an invalid for some time, but bore her suffering patiently. Her death occurred May 11, 1914. Her companion and their four children, one brother, and three sisters are left to mourn.

T. G. LEWIS.

CABARRUS.—Mrs. Flora Evelyn Cabarrus, née Hayward, was born at Cooper, Maine, in 1853, and died in Arcata, Cal., May 6, 1914. The deceased came to California in 1884, and the following year was married to Francis D. Cabarrus. Our sister studied this truth for some time, and about one year ago united with the Seventh-day Adventist Church at Arcata, and was a faithful member until her death. Her husband, one sister, and three brothers mourn their loss. The funeral was conducted by the writer, assisted by L. L. Hutchinson.

ANDREW NELSON.

MABELY.—Mrs. S. Mabely was born in Cornwall, England, in 1824, and died in Hopkins, Alberta, May 21, 1914. In the year 1850 she was married to Samuel Mabely. To this union were born five children, four of whom survive. Sister Mabely united with the Seventh-day Adventist Church in the State of Oregon, where she, together with her husband, accepted present truth. During the last eighteen months of her life she was confined to her room, yet she bore her suffering with patience. The aged husband feels his loss keenly, yet he does not sorrow as they that have no hope. She fell asleep to be awakened by the voice of the Life-giver. Services were conducted by the writer.

W. A. CLEMENSEN.

TAYLOR.—Died at Lool Lake, Wis., May 31, 1914, James J. Taylor, aged 86 years. He was a member of the Seventh-day Adventist Church at Chetek, Wis. Our brother was a veteran of three wars,—the war with Mexico in 1846, the Civil War of the sixties (serving in the Thirty-seventh Regiment of Wisconsin Volunteers), and lastly in the Christian warfare. For many years he walked with God and his people, and we believe him to be numbered with those who have died in the Lord. A large number attended the funeral services, to whom the writer addressed words of comfort from the promises of God. We laid him to rest beside his faithful wife. Four sons and one daughter, besides grandchildren, are left to mourn their loss. The faithful soldier is at rest; the warfare is over.

J. B. SCOTT.

MURPHY.—Amanda Murphy was born at Rosemont, Canada, May 6, 1846. She was the oldest of eleven children belonging to the McCutcheon family, and when eighteen years of age was united in marriage with Alexander Murphy. They made their home in Michigan, but later moved to Wisconsin, where Mr. Murphy died. The deceased first heard present truth in 1911, when she attended a series of tent meetings held in Ashland, Wis. Later she accepted the third angel's message and was baptized. She fell asleep in Jesus on the day following her sixty-eighth birthday. Her funeral service was conducted by the writer on her fiftieth wedding anniversary. Of her seven children, six were present. She is also survived by nine brothers and sisters. We hope to meet our sister in the resurrection morning.

T. G. LEWIS.

CARBER.—Mary L. Carber was born in Council Bluffs, Iowa, April 15, 1869, and died in Wylie, Colo., May 16, 1914. Early in life she became a Christian, but did not become connected with the advent movement until about a year before her death. The "blessed hope" sustained her in her sufferings, and she sleeps in Jesus. She is survived by her husband and seven children.

M. A. ALTMAN.

REMINGTON.—Died at Meauwataka, Mich., June 5, 1914, Jonathan M. Remington, aged 78 years, 11 months, and 13 days. Brother Remington embraced present truth thirty-two years ago, and for many years past served as elder of the Colfax (near Cadillac) church. He had a kind heart, and was fervent in his love of the truth. A large congregation listened to the reasons for the Christian's hope as found in Rev. 14:13, 14. We laid the faithful servant of God away, believing that he will have a part in the first resurrection.

M. C. GUILD.

WARREN.—Sarah H. Pettingill Warren was born Aug. 7, 1826, in the State of New York, and died June 5, 1914, in Genesee County, Michigan. When quite young, she moved with her parents to Battle Creek, Mich. At the time of the organization of the Seventh-day Adventist Church at Battle Creek, she became a charter member. She was faithful to the cause of the third angel's message, and loved the truth more and more. Nothing could turn her from the great hope of the soon coming of her blessed Lord, whom she loved until death. Words of comfort were spoken from Job 19:25-27.

O. M. KITTLE.

LEEP.—James Vester Leep was born in Wirt County, West Virginia, April 6, 1858, and died at his home in Myrtle Point, Oregon, June 5, 1914. At an early age he moved westward with his parents, living for a time in each of the States, Kentucky, Texas, and Missouri. In 1873 he moved to eastern Oregon, where he lived for twenty-six years. Here he was married to Miss Julia Stewart, and to this union were born four children. In 1903 Mr. Leep moved with his family to Myrtle Point. Last September he was baptized into the remnant church. The victories gained, the patience during suffering, and the often-expressed hope in the soon coming of Christ and a home in the new earth, gave evidence that he died in the Lord. The funeral services were conducted by the writer, assisted by Prof. W. H. Bunch.

T. G. BUNCH.

The Advent Review and Sabbath Herald

Devoted to the Proclamation of "the
Faith which was once delivered
unto the Saints"

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34	25	.02
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THE Mission Board has a report from Dr. Elmer F. Otis, formerly of Porto Rico, stating that he and Mrs. Otis, who is also a physician, have transferred their labors to the republic of Santo Domingo, thus starting a new center of medical missionary influence.

PROF. J. L. SHAW, president of the Washington Missionary College, reports excellent prospects for the first year of this institution. Our schools generally are expecting that a large number of young men and women will enroll for a preparation for future work in connection with this movement.

OUR missionaries of the Mexico Mission, who were advised to leave Mexico for a time, are gathering at El Paso, Tex., on the Mexican border, to labor among the Mexicans, of whom there are said to be thirty-five thousand in that place. Very soon, it is hoped, it will be possible to enter northern Mexico, where we have companies of believers.

A NUMBER of brethren who attended early camp meetings are back to their offices: Elder C. S. Longacre, from the Northwest; Elders G. B. Thompson and W. W. Eastman, from the meetings of the Canadian Union; Profs. M. E. Kern, J. L. Shaw, and C. L. Benson, from attending some of the camp meetings in the Atlantic and Columbia Union Conferences, in the interests of the educational work; Elder F. W. Paap, from work in the North and West; Brethren I. A. Ford and A. J. S. Bourdeau, from visiting camp meetings in the Atlantic and Columbia Unions.

It is well to take note of the report of the North Dakota camp meeting by Prof. Frederick Griggs, and see what may be accomplished by the efforts of our lay brethren and sisters in bringing to people a knowledge of this truth. A similar effort put forth by our brethren and sisters in other sections of the country would accomplish for their conferences what the efforts of our North Dakota brethren did for that conference. It is not upon the ministers alone that there rests the responsibility of giving this message to the world. Every Seventh-day Adventist is a debtor to pass on to others the good tidings which he himself has received.

THIS week Brother E. R. and Mrs. Johnson are leaving Washington, D. C., to join the staff of Mexico Mission workers in El Paso. These workers were appointed last year, but owing to the disturbed conditions, were turned back as they endeavored to enter the field. They have spent the time of waiting at the Foreign Mission Seminary.

A LETTER from Elder G. F. Jones, of the Australasian Union, reports that he and Mrs. Jones sailed from Sydney, May 16, for the Solomon Islands, where a new work is being opened. The union sends a seven-ton mission ship along, named the "Advent Herald." Elder Jones says of the point he is aiming for: "It has neither house nor room for strangers; the natives are hostile, and the climate equally so." So let us pray that these workers may be guided aright and blessed in winning souls.

MANY times has it been demonstrated that position and power in this world do not necessarily protect the great men of earth from violence and death. Sunday, June 28, while Archduke Francis Ferdinand, heir to the Austro-Hungarian throne, and his wife were engaged in making a triumphal tour through Bosnia, they were shot down by a student, who sought in this way to avenge what he believed to be a crime against his country. The loss of the archduke is keenly felt, particularly by the aged emperor.

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The "Review" and Union Conference Papers

THERE is no rivalry existing between our general church paper and our conference papers. Indeed, each paper has a distinctive field of its own to fill, and every Seventh-day Adventist should have the REVIEW and also the paper dealing with the local interests of the work. Without his local conference paper, he will not be able to keep in touch with the details of the work in his home field. He needs coming into his home from week to week a newsy little paper giving reports of local conference laborers, plans of conference officers, and items of personal interest.

But one cannot depend upon the local paper for a general knowledge of this world-wide movement. Without such knowledge he will become narrowed in his ideas and vision, and localized in his interests. Both the REVIEW and the local conference paper should be in the home of every Seventh-day Adventist. Each paper has a mission to fill, and the reading of the one without the reading of the other will entail a distinct loss. Let us work together to place both our general church paper and the local conference paper in the home of every one connected with this movement.

A REPORT from Sister E. A. Girou, which will be published later, contains this interesting item regarding the progress of the work in the Turkish Empire: "To the history of our Turkish Mission another page is added. For three weeks we have been privileged to see a tent, for the first time, pitched with special permission of the chief governor in the center of Odemish, a town of twenty-five thousand inhabitants, in the vilayet [province] of Smyrna. Two years ago a tent was pitched in Kadi-Keny, of Constantinople, but the permission for preaching under it was denied by the authorities. This was a disappointment for us then, but not a discouragement. And now, although not in a more favorable time nor in a more peaceful part of the same ruling power, the Lord has wonderfully opened the way before us." Sister Girou says that their meetings have opened with a full tent. Besides a number of Christian people, there were about one hundred Moslems in the congregation, and many ladies were standing around the tent. Let us pray that God may abundantly bless this first tent effort in the Turkish Empire to the salvation of many souls.