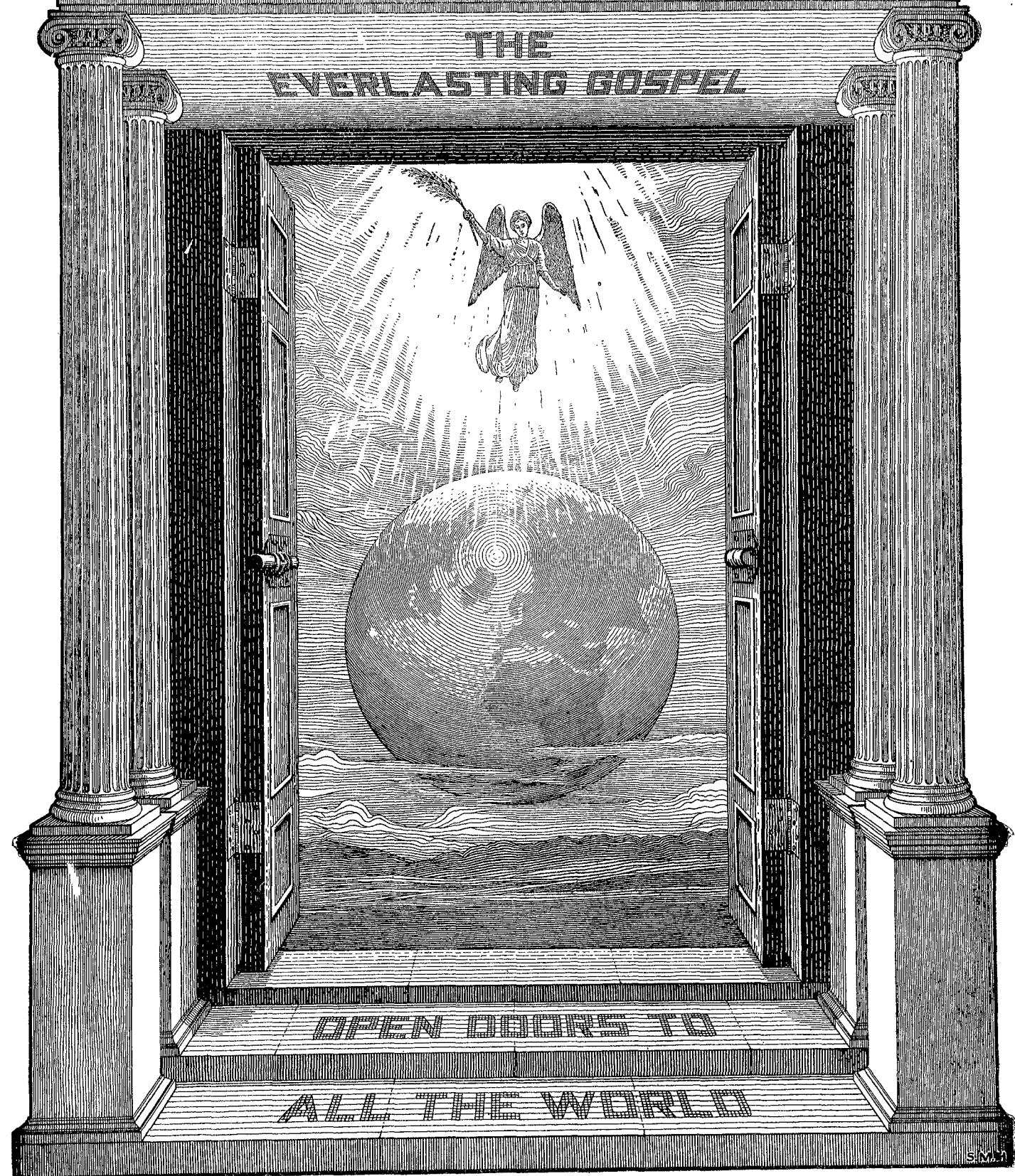


THE ADVENT SABBATH  
**REVIEW AND HERALD**

THE  
EVERLASTING GOSPEL



## THE WORK AND THE WORKERS

We can still start a few more *Protestant* subscriptions with the July or "Rome and Mexico" number.

HALF-LEATHER bound volumes of *Life and Health*, gilt stamp on back, for the years 1909 to 1913, only \$1.75 each.

MR. C. HOUSTON GONDISS, editor of the *Forecast Magazine*, issued in behalf of "pure food," writes: "I am deeply interested in your publication *Life and Health*, and have been reading it with great interest."

A MISSISSIPPI friend writes: "The June *Protestant Magazine* received. After reading this number I showed it to several, and as a result am sending you \$3.00 herewith for 5 subscriptions, as per order blank inclosed."

MRS. C. E. HALLIDAY, of California, has just sent in a rush order for 1,000 copies of the current issue of *Liberty*, to be sold at Long Beach and other points. Her sales have averaged from 1,000 to 3,000 copies per month.

A FRIEND of ex-Gov. Wm. Sulzer, of New York, has just ordered the last 100 copies of the June *Protestant Magazine* we had on hand. Only 60 copies are left now. So please do not ask us to begin your subscriptions with the June number.

REFERRING to the July *Protestant Magazine*, Elder G. F. Watson, president of the Southwestern Union Conference, says: "Some way it strikes me as being one of the best issues ever published. This number should arouse the American people, and it would if placed in the hands of the reading public."

A BUSINESS man connected with the Cadillac Motor Car Company, of Detroit, has just sent us his check for \$5.00 for 125 copies of the February or "Protestant Mass Meeting" number of the *Protestant Magazine*, containing Rev. R. H. McKim's great speech, "Why We Are Protestants." A few copies left, at 20 for \$1.00, or 50 for \$2.00.

THE special "subscription receipt books" for those taking subscriptions for *Life and Health*, *Liberty*, and the *Protestant Magazine*, contain a double guaranty to protect our authorized solicitors—one from the tract society secretary and the other from the publishers. They may be obtained free of charge, but ONLY FROM YOUR TRACT SOCIETY.

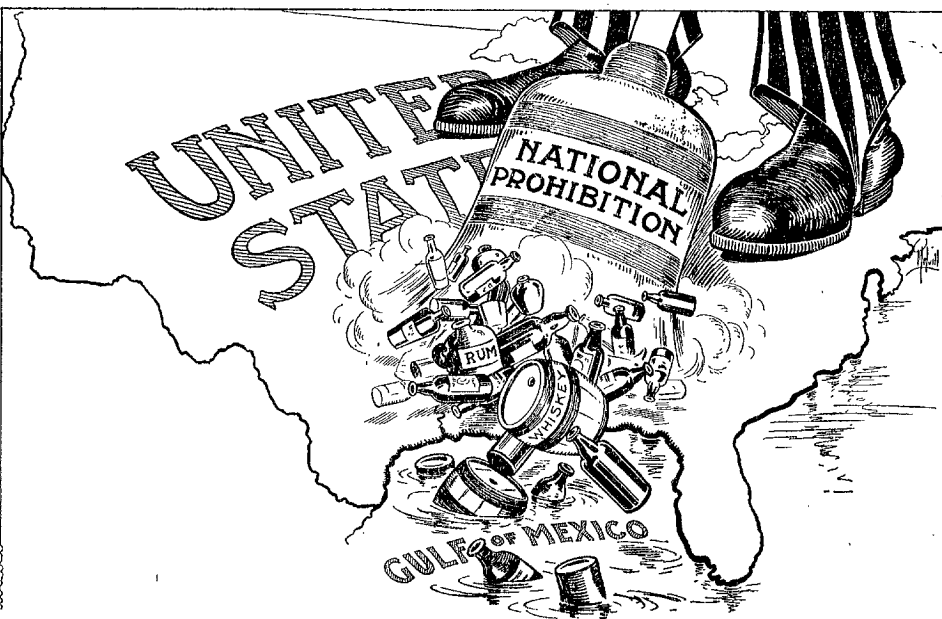
THE circulation manager offers this brief "Suggestive General Canvass," guaranteed to sell any number of *Life and Health*: "Good morning. I have brought you the [name month] number of *Life and Health*, the National Health Magazine, published in Washington, D. C. The most popular health and temperance magazine published. It will tell you HOW TO KEEP WELL, HOW TO GET WELL, HOW TO TREAT COMMON DISEASES AT HOME WITHOUT DRUGS, and HOW TO SLEEP, COOK, EAT, AND DRESS

FOR HEALTH. It is read by some 200,000 persons each month. The price is only 10 cents a copy. This article [naming, and pointing to page] and that one are worth many times the price of this one number. Yes, ten cents. Thank you. May I bring you the next number? No, it is not sold at the news stands. All right [smilingly]. Good morning."

the Press; Rome's Efforts to Prevent the Circulation of Anti-Catholic Literature" (12 pages): "The Attitude of Roman Catholics Toward Freedom of Speech" (16 pages): "The Roman Mass; a Conversation With a Roman Catholic Priest" (8 pages): and "Why We Are Protestants; Reasons for the Separation From Rome," the famous address by



THE UNIVERSAL VERDICT



### Two of Twenty Pictures and Cartoons in the August or "Temperance," "Life and Health"

Let us ALL help Uncle Sam to make a CLEAN SWEEP of the liquor traffic. You can join in this pleasant task by circulating the "Temperance" number of *Life and Health*, now selling rapidly. Bible workers, book colporteurs, and "home workers" will find this number a great "entering wedge" and an easy seller. Our regular magazine agents are ordering in lots of 250, 500, and even 1,000 copies at one time, at \$2.00, \$20.00, and \$40.00, respectively. Anti-Saloon League, W. C. T. U., Gideonite, and other temperance leaders and workers will welcome your visits with this great number.

SEND four two-cent stamps, or eight cents, for one copy each of the following five tracts: "The Land of Promise; the Campaign 'to Make America Catholic'" (16 pages): "A Proposed Censorship of

Rev. Randolph H. McKim, at the great Protestant mass meeting held in the New National Theater, Washington, D. C., verbatim (32 pages, 5 cents). The five for 8 cents, or any two for 5 cents.

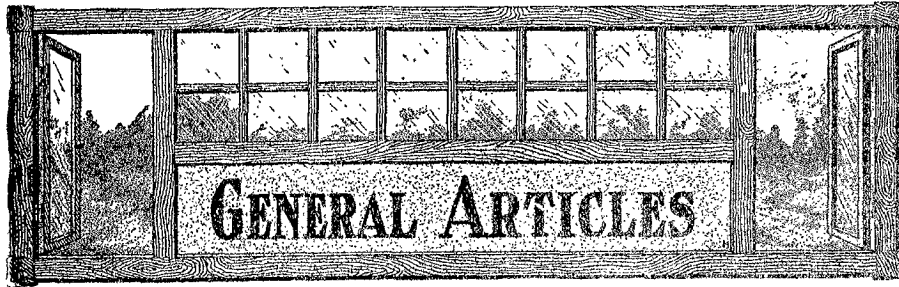
# The Advent Review And Sabbath Herald

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

VOL. 91

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 6, 1914

No. 32



## Self-Denying Service \*

MRS. E. C. WHITE

FROM Jesus is our life derived. In him is life that is original,—unborrowed, un-derived life. In him is the fountain of life. In us there is a streamlet from the fountain of life. Our life is something that we receive, something that the Giver takes back again to himself. If our life is hid with Christ in God, we shall, when Christ shall appear, also appear with him in glory. And while in this world, we shall give to God, in sanctified service, all the capabilities he has given us. . . .

Christ was the prince of heaven, but he made an infinite sacrifice, and came to a world all marred with the curse brought upon it by the fallen foe. He lays hold of the fallen race. He invites us: "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The offer is ours, and every advantage is ours if we will accept the terms. I am trying to do this most earnestly. We can be an example to others by our cheerful obedience to the will of God. Let us comply with the conditions, and in complying we shall find the rest we crave.

In regard to the proposition made by Brother —, I look at the matter as you do. We cannot afford to start out on the high-wage plan. This was the misfortune of the people in —, and I have something to say on this point. We have before us a large field of missionary work. We are to be sure to heed the requirements of Christ, who made himself a donation to our world. Noth-

ing that we can possibly do should be left undone. There are to be neatness and order, and everything possible is to be done to show thoroughness in every line. But when it comes to paying twenty-five dollars a week, and giving a percentage on the surgical work done, light was given me in Australia that this could never be, because our record is at stake. The matter was presented to me that many sanitariums would have to be established in Southern California; for there would be a great inflowing of people there. Many would seek that climate.

We see so much help to be given to our ministers laboring in the gospel in every country where messengers are sent. In every place there needs to be a school, and in very many places a sanitarium. In Jesus Christ is our help and our sufficiency to carry the work forward intelligently. God has looked upon the great display made by some who have labored in New York; but he does not harmonize with that way of preaching the gospel. The solemn message becomes mingled with a large amount of chaff, which makes upon minds an impression that is not in harmony with our work. The good news of saving grace is to be carried to every place; the warning must be given to the world; but economy must be practiced if we move in the spirit of which Christ has given us an example in his life service. He would have nothing of such an outlay to represent health reform in any place.

The gospel is associated with light and life. If there were no sunlight, all vegetation would perish, and human life could not exist. Animal life would die. We are all to consider that there is to be no extravagance in any line. We must be satisfied with pure, simple food, prepared in a simple manner. This should be the diet of high and low. Adulterated substances are to be avoided. We are preparing for the future immortal life in the kingdom of heaven. We expect to do

our work in the light and in the power of the great, mighty Healer. All are to act the self-sacrificing part. Every one of us is to learn of Christ. "Learn of me," he says; "for I am meek and lowly in heart: and ye shall find rest unto your souls."

All the grand displays that have been made in the medical missionary work, or in buildings, or in dress, or in any line of adornment are contrary to the will of God. Our work is to be carefully studied, and is to be in accordance with our Saviour's plan. He might have had armies of angels to display his true, princely character; but he laid all that aside, and came to our world in the garb of humanity, to suffer with humanity all the temptations wherewith man is tempted. He was tempted in all points as human beings are tempted, that he might reveal that it is possible for us to be victorious overcomers, one with Christ as Christ is one with the Father. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

God calls upon Seventh-day Adventists to reveal to the world that we are preparing for the mansions that Christ has gone to prepare for those who will purify their souls by obeying the truth as it is in Jesus. Let every soul who will come after Christ, deny himself, and take up his cross, and follow him. Thus saith the Great Teacher.

## "Judge Not"—No. 4

A. E. PLACE

ANOTHER reason why it is inconsistent for any one to criticize or judge others is that no person enjoys being judged, and especially do all dislike being judged wrongfully. And, as I believe we have already seen, it is practically impossible for any one to judge another without misjudging. How applicable then is the question of Paul, "Who art thou that judgest another man's servant?" Says a modern writer:—

"There is so much good in the worst of us,  
And so much bad in the best of us,  
It does not behoove any of us  
To find fault with the rest of us."

Therefore, after long years of strug-

\* Extract from letter written Nov. 1, 1905, to the manager of a sanitarium, early in the history of the institution. Published in pamphlet entitled "The Spirit of Sacrifice."

gles, known only to myself and God, I am, as never before, settling down to individual, personal study and service, with a firm determination to look as little as possible upon the apparent faults of my fellow men, whether they are brethren or otherwise; and, instead, let my search be for Christ manifested in the flesh, and lighting every man that comes into the world.

This looking for Christ in men brings to my mind a touching experience in the life of Miss Frances Willard. It is said that at one time that noble woman met a rough, profane cowboy at the close of one of her meetings, and asked him to sign the temperance pledge. In very unkind words he refused. But patiently she persisted, saying, "Do it for the sake of that mother who bore you." But the lad cursed his mother. Finally she cried, "My boy, for the sake of the Christ which I see [in possibility] in you, sign this pledge." He stood looking steadily at her for a moment, then asked, "Do you see any of Christ in me?" She quickly replied, "Yes, my boy, I do." He waited a moment longer, then said, "Then I'll sign, and I'll keep it, too." He did both. He signed, and he kept his pledge, and later became a strong temperance worker for God. He, too, went forth looking for Christ instead of the devil in his fellow men.

Brethren and sisters, ministers and laity, can we not see that so long as we listen to reports, so long as we look for weaknesses and sin in our brethren, and judge accordingly, we are breaking the golden rule, crucifying Jesus Christ afresh, and driving workers, possibly good workers, from the church and the field, and bringing leanness to our own souls? While, on the other hand, by searching in men for the One who died on the cross for us all, we cry, For the sake of the Christ which I see in you, let us reason together. Thus we shall find men, and also women, who will be ready to sign, and to "keep it, too;" and workers, by the scores, will be rapidly prepared for the great field, which is the world.

"Whatsoever things are of good report . . . think on these things."

San Jose, Cal.

## The Second Advent Movement —No. 5

J. N. LOUGHBOROUGH

In our last article we were brought to the disappointment of the Adventists in the spring of 1844. They very soon discovered that even their disappointment was predicted. The discourse of Christ in Matthew 24, in reply to the question, "What shall be the sign of thy coming?" extended into the twenty-fifth chapter. And after the teaching of the parable of the fig tree, a tarrying time is mentioned. So in their first paper, within a week from their disappointment, they said, "We are in the tarrying time of Matt. 25:5." They could say, in the language of Peter, "We have not

followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ."

In following the sure word of prophecy, they found the pathway as effectually lighted, step by step, as the lamp lights the pathway of the traveler in the darkness. With David, they could say, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. Their message had gone world-wide, as the sound "when the lion roareth." As expressed by the prophet Amos, they could say, "The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?" Amos 3:8. As they reviewed their experience and the manner in which they had taught, they saw in it prophecy fulfilled at every step.

1. Light concerning the 2300 days was to be "sealed till the time of the end"—1798. Then "many" were to discover the light. The light then received was that the 2300 days would end in the year 1844. So they had taught.

2. Just after the fulfillment of the three signs of Matt. 24:23-33—particularly after the falling of the stars, Nov. 13, 1833—the Lord was to raise up teachers to teach the parable of the fig tree. From that time such teachers had been raised up all over the world, and had taught the parable. So the spring of 1844 had been to them "the door" of the parable, which would open to usher them into eternal bliss and glory.

3. After proclaiming the parable, they would be in the tarrying time. They did not know how long the vision would tarry; but they would patiently wait, believing light would soon come.

4. While they thus traced fulfilled prophecy, other predictions were fulfilling right before their eyes. After the tarrying of the parable comes the question, "Who then is a faithful and wise servant, whom the Lord hath made ruler over his household, to give them meat in due season? . . . But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken." Matt. 24:45-49. This is just what did come after April, 1844. Even some ministers who had joined in the movement turned to "accuse and condemn those who were still faithful to their Master." We find a Bible definition of smiting in the case of Jeremiah. His opposers said, "Let us smite him with the tongue, and let us not give heed to any of his words." Jer. 18:18. What was my surprise, in May, 1844, to hear our church pastor "beg the pardon of the church for having invited the advent ministers into the church building." That movement, however, resulted in the conversion of five hundred sinners, and many of them were among the very ones he was asking to pardon him. He said, "Our theologians have decided that there is to be a thousand years, a millennium, yet before the Lord will come." A few weeks later he said, "Our best theologians are questioning whether that thousand years is

not prophetic. If so, it will be 365,000 years yet before the Lord will come." Delaying the coming, surely!

5. The Saviour said the evil servants would then begin "to eat and drink with the drunken." Matt. 24:49. This very thing began in Rochester, N. Y., a few blocks from where the great public interest was aroused, in 1840, in Brother Williams's mammoth tent. While Brother Miller was speaking to hundreds of Adventists in a hired hall in the city, reviewing their experience and exhorting to earnest prayer for light, a minister in one of the largest churches in the city called the people together for a feast in the church building, serving oysters, cake, ice cream, and sweets. He ridiculed "Elder Miller and his dupes," as he called them, and sold for twenty-five cents a little pamphlet he had prepared, entitled "Millerism Exposed." Before Brother Miller left the city the pastor of another church appointed a feast in a public hall, inviting "everybody to come who wanted a good time." He had tickets of admission for twenty-five cents to his feast of cakes, oysters, ice cream, and sweets. He thought it too bad to have such a feast in a church building. Of such work Brother Miller said: "I am happy to learn that some of the churches of the different sects did not approve such Babylonian feasts, and I do hope in my soul that not all of these sectarian churches will be found eating and drinking with the drunken when Christ appears." What was thus begun when the Lord said it would begin has developed into grab bags, crazy so-cials, kissing bees, etc. Finally, a modern church is not considered complete unless it has its social parlor, dining room, kitchen, and pantry. In my travels in the United States, Europe, Australia, New Zealand, and Africa, I have asked my audiences this question: "Did any of you ever hear of a festival in a Protestant church before May, 1844? If so, raise your hand." During the sixty-one years that I have asked this question, the first hand has not yet been raised. The very thing began just where the Lord said it would begin. So this fulfillment of prophecy, coming right in connection with the tarrying time, further convinced the Adventists that they were on the right track, and that all would be made plain in the Lord's own good time.

Lodi, Cal.

THROUGHOUT the entire Word of God, we are taught the sacred duty of being happy. Be happy, cheerful, rejoiceful, as we can. We cannot go beyond the spirit of the gospel. . . . Christ, though "a man of sorrows, and acquainted with grief," was happy and "rejoiced in spirit."—Dean Stanley.

"THERE is more danger in the underground currents of desire than in the overhead winds of temptation."

"BETTER to say, 'This one thing I do,' than, 'These forty things I dabble in.'"



VOL. 91

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No. 32

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## EDITORIAL

### In Touch With Men

IN our Christian experience we need to keep in touch with our fellows. "None of us liveth to himself." There can be no hermits in Christian life. In the past men have unwisely believed that in solitude, far removed from their fellows, they could better gain the victory over the flesh and over the devil. But they have found that even in the solitude, sin reigned in their hearts, and that the experience they sought must come from a power outside of themselves, from outside of human environment.

It is well to seek solitude for prayer and meditation. It is well within the secret chambers or the deep recesses of the forest to seek communion with God and strength from above. But from the place of refreshing and the feast of spiritual things God would have us go forth to dispense to others the blessings which we have received. They were given us to scatter abroad. Withholding God's grace brings impoverishment to our own souls. We receive in proportion as we seek to give to others.

F. M. W.

### The Secret of True Peace

GOD's ways are the ways of peace and righteousness. Peace does not reign now, and righteousness is far from universal.

Recognizing this fact, men have sought to bring about righteousness by law, and to usher in universal peace by confederating nations under promise to keep the peace. They would make peace prevalent by the force of their own wills. But the promoters of such a plan have forgotten the one great essential of true peace.

Peace is the promised portion of every true child of God. "Peace I leave with you, my peace I give unto you." John 14:27. Jesus had peace even when his enemies were conspiring against his life. The secret of that peace lay in his attitude toward the law of God. Here it is, as specified by Inspiration:—

"Lo, I am come;  
In the roll of the book it is written of me:  
I delight to do thy will, O my God;  
Yea, thy law is within my heart." Ps.  
40:7.

Let us place alongside of this another scripture:—

"Great peace have they that love thy law;  
And they have no occasion of stumbling." Ps. 119:165.

Jesus' attitude toward that law was the attitude of delight in the performance of all its requirements. It was with him as expressed by the psalmist:—

"O how love I thy law!  
It is my meditation all the day." Ps.  
119:97.

That brought the great peace which he had; and it is that great peace which he designs each of his followers should have. He had "no occasion of stumbling," for the Word was a lamp to his feet and a light to his path. Ps. 119:105.

It is impossible for men to bring themselves into harmony with that which they dislike and oppose. They cannot shape their characters after a pattern which they consider abolished; and so it is impossible that men should have peace who are out of harmony with God's law or do not believe in its existence. The wicked man cannot have peace, because he is a transgressor of God's law. "There is no peace, saith Jehovah, to the wicked." Isa. 48:22. The man who believes in the abolition of the law of God cannot have true peace. He does not love that law, and it cannot be said of him that he has "no occasion of stumbling;" for he has extinguished the lamp which would have lighted his pathway and revealed every obstruction.

At the time when "sudden destruction" is about to burst upon the world, the people of the world will be crying, "Peace, peace," and making plans to insure universal peace; but the Word says there will be no peace for them in that time. The reason is that they have slighted the peace plans of God, and substituted those of their own, which ignore

the law of God in its application to the individual soul. They have no surer way of achieving peace than the Babel builders had of regaining Paradise by building a tower to the skies. There is no enduring peace outside of God; and all plans that ignore him and his law—all human plans—are outside of him. Man cannot force his way into the garden of peace any more than he can fling his form into the skies and abide. Peace of man's making is a delusive hope. Nations will confederate for peace; but the day is not far distant when, with all who trust in such hopes, they will be broken in pieces as a potter's vessel.

The prerequisite of peace enduring and of life everlasting is the imputed righteousness of Christ; and that will be imputed only to those who have allowed his mind to become their mind, spirituality to take the place of carnality, self-sacrifice to take the place of self-service, and all the body's action and the soul's desires to be molded, by his power, in conformity with his holy law. That brings a peace which the world does not understand, and by a process which it does not desire and will not adopt.

Let us not forget the one great requisite of true peace: "Great peace have they that love thy law." C. M. S.

### Seeking for the Remnant Church

SPEAKING of the times just before "the great and the terrible day of the Lord," the prophet Joel refers to the signs that would be seen of the approaching end, and then adds:—

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

The plan of the Lord is manifestly to spread his remnant church throughout all the nations, so that as the signs of the end appear those whose hearts are stirred up to inquire the meaning of these things may be brought in contact with those who have the message of the Lord to declare. And again and again we find in the reports of the workers in the far fields that the Spirit of the Lord is being poured out upon all flesh and a spirit of inquiry is being awakened. Many are wanting to know the truth and are searching for those who can tell the message for the time.

Here is an interesting incident reported from Brazil, in the workers' organ for Germany, *Zions-Wächter*. Brother P. Hennig, who recently went from the Clinton German Seminary to Sao Paulo, Brazil, writes:—

I will report an incident showing how the Lord's hand is with his children. In 1913 an engineer of Leipzig, Germany, came to Brazil. Four weeks be-

fore his departure from Europe he came in touch with the truth. During the sea journey he spent the time reading our literature and talking of it on the ship.

As he came into the state of Minas Geraes (a great mining state, the Colorado of Brazil), he searched for those who kept God's commandments. Members of other churches approached him. He always asked them, "Do you keep the Sabbath?" and when the answer was, "No," then he would say, "You are not the ones I am looking for, then."

Later he changed his location and arrived in Sao Paulo. Still he was always searching for those who kept God's commandments. One day as he went along the street of Sao Paulo, he heard singing in a house that he was passing. He stood still for a moment and thought to himself: "Today is Saturday; this must be the people." He came in, and found our brethren and sisters gathered in a meeting. As I came to him to speak to him, I addressed him as a brother in the truth. As I remarked, however, that he was not one of our people, I excused myself for so speaking. He answered, "That is all right; I only wish I were one of them." So the Good Shepherd seeks after his sheep, and so also the sheep that know his voice seek after the Shepherd of the flock.

It is good news that comes to us from all the dark lands of the earth. Everywhere the Lord has true hearts who are seeking to know the way. Let us scatter the publications and speak the word, and advertise the presence of the believers in the message far and near. The whole world must be filled with the sounding voice of the third angel, translated into human speech. Up and down all the cities of the world, as well as in the remotest country places, are hearts with the longing to know where they may find the Shepherd and his remnant flock.

W. A. S.

### Visiting Foreign Mission Centers

ON June 3 I sailed from San Francisco on the steamship "Wilhelmina" to fill appointments in Australia, China, and India. The arrangement to visit these fields was made at the General Conference held a year ago. The representatives from all the centers of our work outside of North America came to that conference with a united and earnest request that the officers of the General Conference spend more time attending the general meetings of the division, and union conferences and missions throughout the world. This request, with the reasons therefor, was given careful study by the full committee, and was agreed to as a part of our general policy hereafter.

In harmony with this decision it was then and there arranged that I should spend the summer of 1913 in the European Division Conference, the following winter in the North American Division, and start on my present trip in the spring of 1914. It was also decided that I should attend the biennial union confer-

ences in Argentina and Brazil, South America, during the early part of 1916.

As this extensive traveling may seem to some of our people who are giving of their hard-earned means for the support of our work, to be an unnecessary expenditure of mission funds, I feel that a brief statement of our present situation throughout the world should be made.

We are connected with a living cause. It is continually growing, enlarging, and advancing. For this reason conditions are continually changing. Changes in conditions call for changes in plans of administration. There was a time when we had no organized conferences nor institutions of any kind. We occupied but a small section of territory. Then our plans were very simple. We wrote, printed, and distributed small papers and tracts, and preached the message in schoolhouses and small halls in villages.

But a great change has taken place. The cause of present truth has extended from that small section into every part of the world. Churches, local conferences, union conferences, and great continental division conferences have been organized. In foreign mission fields, local, union, and continental division missions have been developed. In all these organized fields there have been established institutions for the printing and circulation of literature on a large scale, and for the education and training of workers in many languages. It may now justly be claimed that this is a worldwide movement. In the Western Hemisphere its representatives are hard at work all the way from Alaska to Cape Horn. In the Eastern Hemisphere they form a line along the arctic circle from Iceland eastward through Norway, Sweden, Finland, Russia, and Siberia, and extending on into Korea and Japan. From this long line in the north, the work of the third angel's message has been established in nearly every important division of territory as far south as men dwell in the Southern Hemisphere. The movement has not been like a great tidal wave rolling over the continents, but like gentle showers falling upon all lands.

And in every part of the world where the message has been proclaimed, believers have been gathered, new avenues have been opened, new conditions formed, and new demands created. Unless one follows the development of this work very closely, its advance will get far beyond his realization. One must study all phases of the work in every part of the world field in order to form true conceptions of its onward march. Few realize how many conferences have been organized and how many new countries entered during the last ten or twelve years. At the General Conference held in Battle Creek in the spring of 1901, a

very definite and earnest call came to us to reorganize our administrative affairs, to bring more men within the circle of management, and to extend our operations far and wide throughout the world. Since then we have increased our union conference organizations from two to twenty-three, and our local conferences from forty-five to one hundred and twenty-eight. At that time we were operating missions in forty-two different lands; now we are working in more than one hundred.

In all these foreign lands the growth in membership, funds, and the sale of literature has been very encouraging. The European Division Conference has increased its number of believers from 7,500 to nearly 32,000, a gain of over three hundred per cent. At the same time its annual tithe has increased from \$46,000 to \$364,000, an increase of seven hundred per cent. Its offerings to missions have been raised from \$15,000 to \$106,000, a gain of six hundred per cent. The sale of literature has been increased from \$75,000 to \$482,000, a gain of more than five hundred per cent.

This great division conference, embracing all Europe, Asiatic Russia, Asiatic Turkey, Persia, Arabia, and the northern half of Africa, is now entirely self-supporting. With the close of the year 1913 this territory, with its millions of people, was removed from our General Conference appropriation list, thus allowing us to concentrate our offerings to missions on other needy fields. The Australasian Union, with its institutions and all its island mission fields in the South Pacific, has also become fully self-supporting.

While writing this report, I am sailing over the Pacific Ocean along the same track I traveled twenty-eight years ago on my way to New Zealand. I am having some quiet hours for study and reflection. My heart is thrilled as I review the progress of the message during these twenty-eight years. Then we were just beginning our work in the Southern Hemisphere. We had not entered either Africa or South America. There were no Sabbath keepers on any of the islands south of the equator, except Pitcairn. There were only two ministers in the Southern Hemisphere. These were in Australia; and they were being supported by contributions from the brethren in America. Now one may find fellow workers and believers in every important seaport in the Southern Hemisphere.

When I went out to New Zealand in 1886, our cause seemed a large and important one to me. We had 23,000 members, 28 local conferences, and nearly 400 conference laborers. Now we have more than 100,000 members, 128 local conferences, and more than 5,000

conference workers. We were then working in three foreign mission fields. At the present time we are operating in 103. At that time our total annual tithe was \$146,000. Now it is \$1,750,000. Our book and periodical sales in 1886 amounted to \$76,000, while last year they mounted up close to \$2,000,000. From the statistical point of view, the European Division alone is far stronger today than our whole movement was when I came on this long journey twenty-eight years ago.

What is true of the growth of believers, tithes, offerings, and the sale of literature in the European Division, is true of many other parts of our world field. A dozen years ago we were carrying on missionary work in but one country of the Asiatic Division. That was Japan. Now we are permanently established in Korea, China, the Philippines, the Malay Peninsula, Sumatra, Java, and Borneo. We now have in this territory so recently entered more than 2,000 believers, paying an annual tithe of about \$8,000, and selling more than \$5,000 worth of literature each year. These converts also contribute \$2,000 a year to the cause of foreign missions.

Such is the record throughout the world, with the exception of the increase of membership in the United States. Here there has not been the same increase in membership as there has been in tithes, offerings, and the sale of literature. Some would endeavor to weaken the confidence of our people in this movement by claiming that the lack of growth in the homeland is evidence of general inefficiency, weakness, and retrogression; but this is not true. While we are no doubt at fault somewhere in this matter, yet it can be said to the credit of the believers in the United States that for a number of years they have been working most earnestly for the great regions beyond. Conferences have cheerfully let their most promising young preachers go in answer to the call of the Mission Board. Schools have surrendered their best teachers to take charge of new schools being established in foreign lands. From the Atlantic to the Pacific, union and local conferences have divided their tithes with the needy fields abroad. The officers and administrative committees of these conferences have refrained from calling upon the people for needed funds to carry forward their local work, while at the same time they have united with the members of the Mission Board in the effort to continually increase the annual gifts to foreign missions. These offerings have been raised from \$90,000 in 1900 to more than \$500,000 during the year 1913, while the annual tithe has increased from about \$400,000 a year to more than \$1,000,000, and the sale of literature from a little more than \$100,-

000 in 1900 to \$1,172,000 last year.

This review of progress is not given to glorify either the people or the movement. These comparisons are made to show what God has wrought. He has been fulfilling his word. Two thousand years ago he declared that this threefold message should at this time be proclaimed to every nation, kindred, tongue, and people; and now he is bringing it to pass. When we consider the age in which we live, and the character of the message we bear, its triumphant march through the world is truly marvelous. The hand of God is in this work. To be rightly connected with it is the greatest honor that can come to one in this world.

Now this steady extension of our work from the New England States to the whole wide world has called for changes, adjustments, and enlargement of plans of administration. In the early days before there were conferences, Elder James White, whose administrative gifts were recognized by all the believers, took the general oversight of the work. He and Sister White traveled from place to place, visiting, instructing, and encouraging the little companies of Sabbath keepers. Later when churches and conferences were organized in a few States, Elder White as president of the General Conference, which was formed of these State conferences, took the general supervision of affairs in all these local conferences. For many years the president of the General Conference attended all the annual sessions of the local conferences, giving instruction in all the details of the work, and taking an active part in the work of the committees on nominations, resolutions, credentials and licenses, and auditing. He helped to audit the accounts of every laborer in the cause.

But as the work enlarged and the organizations increased, the president of the General Conference began to drop details. Finally he found it impossible to attend the annual meetings of all the conferences. To supply the place of the president of the General Conference the general committee called to their assistance the most experienced and capable presidents of local conferences. Great care was taken to see that some representative of the General Conference was present at every annual meeting of the local conference.

All this detailed supervision was right and necessary in those days when the administrative foundations were being laid; but we have journeyed a long way since those days. There came to be so many conferences and missions in so many parts of the world that large union organizations were fitted in between the General Conference and the local conferences, to take the supervision of the latter. And now great continental di-

vision conferences are fitted in between the General Conference and the union conferences to take the oversight of the unions.

These developments have necessarily changed the field of operation and the problems of the officers of the General Conference from time to time. They have been steadily pushed on to wider stretches of territory and to administrative work of a more general character. This steady expansion, this firm rooting, and this systematic development have at last enlarged the territorial supervision of the General Conference from the six States of which it was originally composed, to the whole world. And so the call for the officers of the General Conference to visit the largest and most important centers of our work throughout the world seems as reasonable and as insistent as was the call for their help by the six local conferences at the time of their organization fifty-one years ago. The conference committees and the institutional boards in charge of the schools, publishing houses, and sanitariums in these widely separated union and division conferences and mission fields throughout the world, have their hands and hearts full. They are all struggling with perplexing problems that often well-nigh overwhelm them. They feel the need of the presence, the experience, and the help of the general men. The General Conference officers need the association and information to be obtained by visiting these great divisions. All this helps to bind our cause together everywhere, and to maintain the world-wide unity so necessary to the speedy finishing of our work.

If I may here speak a personal, and somewhat confidential, word to our people, I will say that the extensive traveling required by this program is not my personal choice. Twenty years of knocking about on railway trains and ocean steamships has more than satisfied any hankering I may have had to travel in my younger days. I should prefer a quiet life and a settled home with my family, rather than tramping over the world, living in suit cases, and having no regularity regarding food, rest, or work. For three years I have had the privilege of being with my boy, who is now eighteen, about one month each year. For twenty years I have been separated from my wife from half to two thirds of the time. In all those years we have crossed the ocean together once. In planning for this present long absence abroad we felt that she ought to accompany me, provided it could be done at our own expense. I make these brief statements that our people may know that we are not spending our time traveling about the world on pleasure trips at conference expense. We should be glad if

## Statement of Twenty-Cent-a-Week Fund for Six Months Ending June 30, 1914

CONFERENCES	Member- ship	Amt. at \$5.20 per member	Amount Received	Amount Short	Amount Over	Net Amount Short	Net Amount Over
<b>ATLANTIC UNION</b>							
Central New England.....	1267	\$ 6588.40	\$ 2994.49	\$ 3593.91	\$	\$	\$
Greater New York.....	1101	5725.20	3826.95	1898.25			
Maine .....	449	2334.80	703.51	1631.29			
New York .....	815	4238.00	1609.74	2628.26			
Northern New England ...	540	2808.00	1337.40	1470.60			
Southern New England ...	496	2579.20	933.33	1645.87			
Western New York .....	840	4368.00	2513.79	1854.21			
Totals .....	5508	28641.60	13919.21	14722.39		14722.39	
<b>CANADIAN UNION</b>							
Maritime .....	239	1242.80	655.84	586.96			
Ontario .....	501	2605.20	986.93	1618.27			
Quebec .....	136	707.20	603.97	103.23			
Newfoundland .....	57	296.40	306.56		10.16		
Totals .....	933	4851.60	2553.30	2308.46	10.16	2298.30	
<b>CENTRAL UNION</b>							
Colorado .....	1703	8855.60	3466.74	5388.86			
East Kansas .....	1182	6146.40	2800.30	3346.10			
Nebraska .....	2073	10779.60	7841.30	2938.30			
North Missouri .....	697	3624.40	1239.72	2384.68			
Southern Missouri .....	680	3536.00	2135.60	1400.40			
Western Colorado .....	465	2418.00	672.76	1745.24			
West Kansas .....	868	4513.60	2244.86	2268.74			
Wyoming .....	517	2688.40	2041.86	646.54			
Totals .....	8185	42562.00	22443.14	20118.86		20118.86	
<b>COLUMBIA UNION</b>							
Chesapeake .....	605	3146.00	1823.74	1322.26			
District of Columbia .....	771	4009.20	2180.85	1828.35			
Eastern Pennsylvania .....	1150	5980.00	3047.75	2932.25			
New Jersey .....	726	3775.20	2007.57	1767.63			
Ohio .....	2000	10400.00	5566.24	4833.76			
Virginia .....	514	2672.80	925.54	1747.26			
West Pennsylvania .....	790	4108.00	2581.51	1526.49			
West Virginia .....	172	894.40	494.15	400.25			
Totals .....	6728	34985.60	18627.35	16358.25		16358.25	
<b>LAKE UNION</b>							
East Michigan .....	1532	7966.40	4216.51	3749.89			
Indiana .....	1732	9006.40	5684.64	3321.76			
Northern Illinois .....	1403	7295.60	5103.17	2192.43			
North Michigan .....	784	4076.80	1401.38	2675.42			
Southern Illinois .....	614	3192.80	1813.15	1379.65			
West Michigan .....	2444	12708.80	5524.06	7184.74			
Wisconsin .....	2594	13488.80	4656.58	8832.22			
Totals .....	11103	57735.60	28399.49	29336.11		29336.11	
<b>NORTHERN UNION</b>							
Iowa .....	2343	12183.60	7842.88	4340.72			
Minnesota .....	1715	8918.00	9339.75		421.75		
North Dakota .....	1303	6775.60	2960.74	3814.86			
South Dakota .....	948	4929.60	3346.73	1582.87			
Totals .....	6309	32806.80	23490.10	9738.45	421.75	9316.70	
<b>NORTH PACIFIC UNION</b>							
Montana .....	452	2350.40	1360.57	989.83			
Southern Idaho .....	647	3364.40	1882.71	1481.69			
Southern Oregon .....	573	2979.60	1508.11	1471.49			
Upper Columbia .....	1900	9880.00	4975.16	4904.84			
Western Oregon .....	1831	9521.20	4060.78	5460.42			
Western Washington .....	1592	8278.40	2795.98	5482.42			
Alaska .....	4	20.80	9.30	11.50			
Totals .....	6999	36394.80	16592.61	19802.19		19802.19	
<b>PACIFIC UNION</b>							
Arizona .....	234	1216.80	5709.19		4492.39		
California .....	2698	14029.60	7403.62	6625.98			
Central California .....	1138	5917.60	2808.55	3109.05			
Northern California .....	1139	5922.80	3875.66	2047.14			
Southern California .....	3397	17664.40	13554.89	4109.51			
Utah .....	173	899.60	402.98	496.62			
Nevada Mission .....	92	478.40	340.03	138.37			
Totals .....	8871	46129.20	34094.92	16526.67	4492.39	12034.28	

CONFERENCES	Member- ship	Amt. at \$5.20 per member	Amount Received	Amount Short	Amount Over	Net Amount Short	Net Amount Over
SOUTHEASTERN UNION							
Cumberland .....	586	\$3047.20	\$1152.18	\$1895.02	\$	\$	\$
Florida .....	685	3562.00	3738.66		176.66		
Georgia .....	571	2969.20	1231.67	1737.53			
North Carolina .....	447	2293.20	1220.33	1072.87			
South Carolina .....	308	1601.60	598.50	1003.10			
Totals .....	2591	13473.20	7941.34	5708.52	176.66	5531.86	
SOUTHERN UNION							
Alabama .....	200	1040.00	848.35	191.65			
Kentucky .....	275	1430.00	602.40	827.60			
Louisiana .....	262	1362.40	910.23	452.17			
Mississippi .....	132	686.40	914.04		227.64		
Tennessee River .....	617	3208.40	1240.32	1968.08			
Southern Union Mission ...	580	3016.00	731.44	2284.56			
Totals .....	2066	10743.20	5246.78	5724.06	227.64	5496.42	
SOUTHWESTERN UNION							
Arkansas .....	295	1534.00	822.17	711.83			
New Mexico .....	291	1513.20	575.05	938.15			
North Texas .....	1409	7326.80	2354.36	4972.44			
Oklahoma .....	1875	9750.00	3087.20	6662.80			
South Texas .....	230	1106.00	1307.92		111.92		
West Texas .....	316	1643.20	313.79	1329.41			
Totals .....	4416	22963.20	8460.49	14614.63	111.92	14502.71	
WESTERN CANADIAN UNION							
Alberta .....	475	2470.00	1903.28	566.72			
British Columbia .....	364	1892.80	1519.48	373.32			
Manitoba .....	213	1107.60	525.64	581.96			
Saskatchewan .....	252	1310.40	2619.34		1308.94		
Totals .....	1304	6780.80	6567.74	1522.00	1308.94	213.06	
Summary							
UNIONS							
Atlantic .....	5508	28641.60	13919.21	14722.39		14722.39	
Canadian .....	933	4851.60	2553.30	2308.46	10.16	2298.30	
Central .....	8185	42562.00	22443.14	20118.86		20118.86	
Columbia .....	6728	34985.60	18627.35	16358.25		16358.25	
Lake .....	11103	57735.60	28399.49	29336.11		29336.11	
Northern .....	6309	32806.80	23490.10	9738.45	421.75	9316.70	
North Pacific .....	6999	36394.80	16592.61	19802.19		19802.19	
Pacific .....	8871	46129.20	34094.92	16526.67	4492.39	12034.28	
Southeastern .....	2591	13473.20	7941.34	5708.52	176.66	5531.86	
Southern .....	2066	10743.20	5246.78	5724.06	227.64	5496.42	
Southwestern .....	4416	22963.20	8460.49	14614.63	111.92	14502.71	
Western Canadian .....	1304	6780.80	6567.74	1533.00	1308.94	213.06	
Miscellaneous .....			194.28		194.28		194.28
Totals .....	65013	\$338067.60	\$188530.75	\$156480.59	\$6943.74	\$149731.13	\$194.28
Less total amount over .....						194.28	
Net amount short .....						\$149536.85	

all traveling expenses could be avoided, but for the present it seems to be my duty to spend a large part of my time with the workers in the widely separated parts of the world, and it does not seem right to us that our family life should be so continuously broken.

But no matter what the expense and sacrifice may be, we all rejoice in the growth and development of the Lord's cause throughout the world. For this we have prayed, and given, and toiled these years, and we praise God for what he has wrought.

A. G. DANIELLS.

Mission Funds

HEREWITH is submitted the report of all mission funds received in the General Conference treasury for the first six months of the year. We have passed the halfway mark for 1914. It would be

well for every Seventh-day Adventist at this time to give careful consideration to the progress made by him in his service to God during this first half of the year. What advancement has been made in the development of Christian character? What has been accomplished by his individual effort in the upbuilding of the kingdom of God? What degree of faithfulness has characterized his efforts to meet the obligations resting upon him to give the message to the world in this generation?

With these queries in mind, the accompanying report should cause serious reflection. We have, through the guidance of God, undertaken a great work, but surely the thought will not be entertained by any that in our work in foreign fields we have proceeded more rapidly than the needs of the cause or the open-

ing providences of the Lord have indicated.

The Twenty-cent-a-week Fund for the period under consideration, calls for \$338,067.60, of which amount only \$188,530.75 has been received, with a resulting shortage of \$149,536.85. An examination of the report will reveal that with the exception of six conferences and one mission field, every conference in North America has contributed to this heavy deficit. That the condition shown in the report, with the accompanying endangerment of our foreign mission work, will be permitted by us to continue, is not believable. The only right way to correct it, however, will be for each individual believer to ascertain what the Lord will have him do to relieve the situation, and endeavor to bring to the mission treasury speedy relief.

W. T. KNOX.



## No Light Beyond the Tomb

VERA CHILTON

It seemed only a heap of bedding, away in a dark corner.

I came out of the bright sunshine into the dark, close, inner veranda, and began to give my lesson. My pupil (the wife of a nawab) was not bright, owing to continued ill health, and the lesson had to be made simple. It finished, as my lessons so often do, with an account of the blessed hope of a soon-coming Saviour.

Then it was that I noticed a movement under the bedding in that dark corner, and a feeble but eager voice cried out, "Miss Sahib, tell me, will he come soon?"

I gave a reason for this hope that is within us, and he said, "O Miss Sahib! shall I see her again? shall I see my wife?" I can only give you the words, it is impossible to depict the deep agony of tone; eagerness and despair were blended.

It is in circumstances like this that the heart of the worker for Mohammedans is pierced with unutterable anguish; for what answer can be given? He was an old, old man. He had loved his wife dearly, and now she had just died, and he was lying on the earth mourning for her, and could find no comfort. He was a Mohammedan, and had no beautiful hope of a blessed reunion where there shall be no more parting, for Mohammedans do not believe there will even be recognition.

This woman had evidently lived a Mohammedan and died a Mohammedan, and all I could do for the poor, stricken mourner was to point him to a living, personal Saviour who loved him and died for him and was longing to save him. But this, alas! was not what that hungering human heart craved; in its weakness it yearned for that which to it, perhaps, was the only love it had ever known. The eye that had momentarily brightened, grew dull again, and with a long, quivering, gasping groan of, "O wife! wife!" the trembling form grew still with the silence of a terrible despair.

O you whom God has made to be one flesh and bound together with tenderest cords of a holy union, you who, even in the mysterious hour of death-parting, can look hopefully forward to an eternal union where parting is unknown, can you realize that hundreds of these "hopeless" separations through death are taking place every week? O, would that this cry of despairing anguish might rend your hearts as it did mine for many nights after, and stir you up to untold effort before it is too late, that many of

these souls that sit in darkness and the "shadow of death" might be brought to the light, and saved the agony of sorrowing "as others which have no hope."

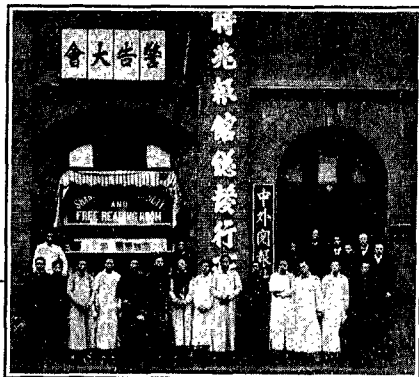
1 Thess. 4: 13.

Lucknow, India.

## First Few Months in Kiangsu Province, China

K. H. WOOD

THE first annual meeting of the Kiangsu mission has just closed; and thinking that perhaps the brethren and sisters in the homeland would enjoy hearing how the Lord has prospered the work



KIANGSU MISSION HEADQUARTERS,  
WITH WORKERS ASSEMBLED FOR  
GENERAL MEETING

here, we shall review some of his blessings of the past few months.

When we last reported, we were in the midst of an evangelistic effort in Shanghai. It is a well-known fact that work of this kind in the port cities is comparatively difficult; but the Lord gave us a goodly number of new believers, several of whom will make efficient workers for him, and thus our force of laborers will soon be materially strengthened.

Soon after the opening of the new year, we began work at Ying Ziang Gaung. The weather was anything but conducive to large audiences; but those who did come to the meetings are still doing so, and most of them are now Sabbath keepers and lights in that heathen village.

The experiences of some of the new believers are truly encouraging. One man, who has a medicine shop, immediately closed his place of business on the Sabbath, and asked our evangelist to come and preach to the people in front of his shop on Sabbath afternoon, telling them that he had not gone out of business, but was closing his shop in accordance with the Lord's commandment.

Another brother, whose father owns

an indigo dyehouse, has been buffeted and persecuted because of his faithfulness in keeping the Sabbath. His father, when approached on the subject of the Sabbath, said: "Well, but I couldn't stop working one day in seven. It is all I can do to make a living now; besides, all my ancestors worked seven days every week, and I must do so, too." The young man, however, continues to attend our services,—his hands as blue as the indigo in which they work during the week; but his heart is never blue, for he is rejoicing in the hope of a soon-coming Saviour.

Another shopkeeper has decided to make a change in his stock of merchandise, as his present goods consist principally of candles, incense, paper money, etc., all of which are used in worshiping the idols of the heathen.

These experiences bring to our minds the words of the Saviour concerning the work of the Holy Spirit, "And when he is come, he will reprove the world of sin." It is this power that works upon the heart of the heathen, and converts the captive of Satan into a willing follower of Christ.

Before the annual meeting was held, a number of our workers took a trip through the central part of this province in search of a location for a new outstation. For a week before our departure, it had rained almost continuously, and the weather was cloudy and threatening until our boat left Shanghai. It certainly seemed that the Lord desired us to extend our work, and that to this end he was making conditions as favorable as possible for us; for during our entire trip the sky was cloudless both night and day, and the moon was full, making our journey a pleasant one and traveling at night comparatively safe. However, it began to rain again the night after our return, and continued to do so for several days.

All the cities at which we stopped received a liberal supply of our Chinese *Signs of the Times*, also tracts on the second coming of Christ and on kindred subjects.

Naziang, a city on the Shanghai-Nanking railway, was selected as the best opening for work at the present time. One of our native workers had previously spent several days there; and after our arrival, we rented a new store building on a busy thoroughfare for a chapel, and rooms for our workers during the meetings. We were also fortunate in finding a suitable plot of ground on which to erect a bamboo mat shed to be used in lieu of a tent in which to conduct the meetings. On securing the owner's consent to use this ground, we were greatly surprised to have him inform us that he did not desire any rent for it. It is an almost unheard-of thing in China for one to refuse to accept money when there is the least possibility of obtaining it.

Immediately following our annual meeting, at which time plans were laid for work during the coming year, a week's institute was conducted for the

benefit of our native workers. Every afternoon, from three to four o'clock, a study was presented on some special feature of this message. Then, from four to five o'clock, Elder R. C. Porter gave some valuable instruction to the church, emphasizing the thought that brethren should be of one mind, even as Christ and the Father are one. The

so in carrying the third angel's message!"

When we arrived at Cholo, one of my first errands was to go to see one of our teachers, who, on account of sickness, had to leave his work and return to his village near the mission till he becomes stronger. The rains were late, and at such times there is much sickness. When

soon came with the two children in the machilla. The children did well on the trip, and when they reached Africa they were better than when we left home. We had a special service when all arrived. In our absence the congregation had doubled itself. Two hundred and three came, and the little church was so full I scarcely had room to stand. We had the Lord's Supper and feet washing. The people brought their offerings. I examined some of the natives who had been in our Bible classes for two years and had kept the Sabbath, and as far as we knew were loyal. I found that twenty-one were ready for baptism, and I had the privilege of baptizing them before their friends and relatives who stood about. We tried to encourage these to enter the Bible classes and be ready at another time.

The school work is going on quite well. There were two new schools started in my absence, and one moved to a better site. I opened one last week. I tried to place a school in that village years ago, but permission was not granted until this last year. The resident refused some other schools, as he thought I was not returning to my old station. I have a boy out now looking up a site where I have heard they are wishing a school. Moses, who looked after the work in my absence, did all that could be expected of a native. Brother Robinson visited the station three times.

Last week we were called upon to pass through another sad experience. Little James, our five-months-old baby, who was born in the States while we were on furlough, fell asleep not to awake till that day when all righteous sleepers are awakened. He is lying beside his little brother Martin on the hillside, on the other side of the stream. It seemed hard to understand why we should have succeeded in bringing him all the way and just as we got home have him taken from us. He never looked better, and we had no idea that we should lose him; but the usual trouble of teething, with fever, came on, and he must have had a weak heart. His troubles are ended, and it remains for us to press onward and prove faithful, so we can have our children in that world where sickness will be no more. He died in the evening, and the boys went at once to dig the little missionary grave. When they came back and wanted to take him, we could not part with him, so laid him on the bed till morning. Then I carried him over myself, and one of my teachers placed him in his last little bed.

God is with us, and we thank him for his blessings and for another opportunity to work for him.

THE chief end for which the church ought to exist—the chief end for which individual church members ought to live—is the evangelization or conversion of the world.—*Alexander Duff.*

"To act is to make environment your servant."



COMPANY OF BELIEVERS AT YING ZIANG GAUNG, ONE OF THE KIANGSU MISSION OUTSTATIONS. EVANGELIST HYŪ IS AT EXTREME LEFT

evening studies were on the progress of the work in other lands; and all received much encouragement as they saw how the Lord is opening ways and providing the means to carry this gospel of the kingdom to every nation, and kindred, and tongue, and people.

### On Reaching Home Again

S. M. KONIGMACHER

WE were away just a year, including the time spent on the way and at Cholo and in the homeland. While crossing the North Atlantic, we met a missionary on his way to Liberia, Africa, who was taking some of our literature with him. There were three colored workers with him, and while the most of the passengers gathered for a dance, we sang hymns. On the Mediterranean Sea it was cold and uncomfortable. On the "Gascon" I met a Jamaican who was going to the Portuguese territory. He had bought a copy of "Thoughts on Daniel and the Revelation" from Brother Philip Giddings, in British Guiana. It is wonderful how the seeds of truth are scattered.

We experienced some of that cold weather of southern Europe. Mt. Vesuvius was covered with snow, and a little ribbon of smoke was coming out at its top. Then as we pressed farther south through some of those barren parts and saw how man has pushed forward for this world's goods into these remote places, I thought, "How much more ought we to consider it a privilege to do

the rains came, they were very heavy, and damaged the mission, washing away our dam, and a small brick building was blown over. As soon as the rain ceased, I started out for a month's trip in the hills to visit our schools. I took my lantern and slides with me. Many had never seen such a thing before. At Mlabvi, I found two of our boys very sick. I made two machillas, one of a sack and another of a piece of canvas I had wrapped around my bedding, and sent the boys on them to the hospital.

When I arrived at our station here, I had a long walk, as the high water had taken the ferry off, and I feared to swim the donkey across, the river being filled with crocodiles; so I walked, and had the donkey come up when the ferry was repaired. I was also called to Mbanaga, as a native there had shot away the back of his hand. I dressed the hand, and then sent the man, on a board cut from a gate, to Blantyre, sixty miles away. This man was one that went to South Africa for the large wages obtainable there, but when I went into his hut to help him, he had scarcely sufficient cloth to clothe himself, and his wife was in rags. We try to discourage the boys from going farther south, and I use this experience to illustrate that as far as this world's goods are concerned they are better off to stay at home and help us spread the message. Our people were glad to see me back home, and came with smiles and said, "Wabwera" (You have returned). As soon as I could get things ready, I sent for my family. My wife



## 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.

### A Pretty Good Old World

THIS world's a pretty good sort of world,  
Taking it altogether,  
In spite of the grief and sorrow we meet,  
In spite of the gloomy weather.  
There are friends to love, and hopes to cheer,  
And plenty of compensation  
For every ache, for those who make  
The best of the situation.

There are quiet nooks for lovers of books,  
With nature in happy union;  
There are cool retreats from the noon-tide heats,  
Where souls may have sweet communion;  
And if there's a spot where the sun shines not,  
There's always a lamp to light it;  
And if there's a wrong, we know ere long  
That Heaven above will right it.

So it's not for us to make a fuss  
Because of life's sad mischances,  
Nor to wear ourselves out to bring about  
A change in our circumstances;  
For the world's a pretty good sort of world,  
And He to whom we are debtor  
Appoints our place and supplies the grace  
To help us make it better.

—Selected.

### Why I Failed as a Cook

IN the *Country Gentleman*, Marion Shenard tells how she failed as a cook. She was a college educated girl, who, after teaching a few years, married a cattle rancher and went to live in his home in a Montana valley fifty miles from the railroad. Their chief summer work was the putting up of fifteen hundred tons of hay. For help they obtained through employment agencies thirty "hay diggers," "hobos," who starved the rest of the year, but demanded plenty of "good grub" at haying time. Her cook demanding an extravagant raise in wages, she dismissed her in a fit of independence, determined to do her own cooking, since she had had three years of domestic science instruction and was considered by her husband the "best cook in the world." So she exerted herself to please the hungry men; for they would leave if dissatisfied with the board. But in two weeks two men quit, complaining about the food. She redoubled her efforts, yet at the end of the month three more quit. And no more men could be obtained, for the ranch had gained the reputation of "putting up bad grub."

In consequence the year's work was a failure. The board cost a thousand dollars more than on previous years, and for lack of help much of the hay was uncut, or was spoiled by the fall rains. The loss was so heavy that the ranch had to be mortgaged to meet it. Although her husband bore his loss nobly and treated her kindly, praising her efforts and telling her she was the best cook in the world, yet she knew she had failed, failed miserably. After the first passion of her grief had subsided, she resolved to find out the cause of her failure; and we shall let her tell the rest of the story in her own words:—

"The day after the hay diggers left, I started out on horseback, determined to find out why I had failed. My nearest woman neighbor lived five miles away. She was a German from the old country, and I venture to state that she knew absolutely nothing about the 'chemistry of cooking,' of that 'dainty touch,' or the 'well-balanced diet.' But she had cooked for hay diggers for years and never had a single 'kick.'"

"'Laws!' she exclaimed, as I entered her cheerful kitchen where she was making cookies, 'you looks all tribbled out. You ain't been sick?'"

"I sat down and went right to the heart of the matter, feeling sure that she would sympathize if not help.

"When I had finished reciting my troubles, she looked up from her rolling-pin. 'Why, you poor little pride! vat did you feed dem?'"

"I enumerated, not forgetting the pies and salads, the roses on the table, and the other 'dainty touches.'"

"'Didn't you cook potatoes every meal?'"

"'Why, no, I gave them potatoes once a day; there were plenty of other fresh vegetables.'"

"'Vell, no vonder dey kicked! Didn't you ever gife dem beans?'"

"'I gave them baked beans once or twice.'"

"'No vonder dey kicked! Did you hafe boiled dinners real often?'"

"'Why, no, but I gave them all kinds of nice green vegetables, and biscuit, and caramel cake every night for supper, and I certainly used the eggs and butter.'"

"'My! I'd of tought you'd broke your ole man.'"

"'Well, I did. But I had to give them good food and plenty of it.'"

"'Yes, my dear, all dat looks good to

you, but it don't look like anything to a bunch of vorkin' men. You've got to feed rough men rough feeds. Beans, potatoes, cabbage—dem's my stand-bys, and I generally feeds puddin' for dinner.'

"A great light began to dawn on my dark failure. I realized that my idea of good food was very erroneous from the standpoint of the hay digger. I played my last defensive card:—

"'I was careful to give them a well-balanced diet.'

"The old woman looked puzzled for a moment.

"'Vell-palanced, is it? Vell, mit all dey eats; it's likely to get palanced inside of dem some vays; I'm always afraid it'll overpalance dey stomicks, and ve'll have to get de doctor.'

"'Well, I see now,' I commented, and the great joy of knowing why came to me.

"'Yes, you vas tinkin you vas feedin de Ladies' Aid or a punch of invalids, instead of just hard-vorking men.'

"So now I understand why I failed in the ranch kitchen. Next summer I shall try again, with the brightest chances for success; for I shall plan very differently, and shall add a goodly supply of potatoes, beans, and cabbage to my menu."

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### Two Profitable Meetings

THE Parent-Teacher Association of the Washington Missionary College met at the home of Mrs. Law, on the afternoon of July 16. After the opening exercises, which consisted of song and prayer, Mrs. Finn led in a profitable Bible study on faith. This seemed especially applicable; for who needs to exercise faith more than parents? First of all, we need faith in God, who has promised to be our wisdom and righteousness; then, faith in one another, for parents must stand loyal to each other if their united labors for their children are to be crowned with success. Faith in their children is also necessary; for nothing withers the aspirations of children and youth more than to feel that their parents have lost faith in them.

Mrs. J. L. Shaw conducted an interesting study on discipline, after which the subject was thrown open for general discussion. There were grandparents as well as parents present. Many helpful thoughts were brought out. One point that was emphasized was the importance of beginning the work of training early in life. One conscientious mother with tears in her eyes asked, "What are you going to do with a strong-willed child before he is old enough to reason?" The answer was: "He reasons long before you think he can. And by regularity of the daily activities, such as eating, sleeping, and dressing, you can establish habits of obedience. By the laws of association the infant can be taught to expect certain events at stated intervals."

"The work of the mother begins with the babe in her arms. She should subdue the will and temper of her child, and

bring it into subjection, and teach it to obey."

Mrs. Shaw's study on discipline will appear in this department later.

A similar meeting was held by the ladies of the Takoma Park church, July 22. The principal topics at this meeting were: "Vegetable Canning," by Mrs. A. J. S. Bourdeau, and "How to Spend Sabbath Afternoon With Our Children," led by Mrs. E. R. Palmer. Mrs. Bourdeau said any one could obtain a bulletin giving full instructions regarding vegetable canning by addressing the Secretary of Agriculture, Washington, D. C., and asking for Farmers' Bulletin No. 203.

"How to Spend Sabbath Afternoon With Our Children" was presented in a practical manner, and called forth a very interesting and profitable discussion. Amid the cares of life and the pressure of business, parents spend too little time with their children.

There is a growing carelessness among all classes in regard to the sacred hours of the Sabbath, and we need to have our minds often stirred up by way of remembrance. This study will also appear in this department at an early date.

### True Motherhood

MRS. C. M. SNOW

HAPPY the lot of the child who finds perfect confidence and enjoyable companionship in mother's society. And happy the lot and prospect of the mother who brings about such a blessed relationship. Her example and teaching will, more than any other influence, mold the character of the one so dear to her. There is no stronger force than love, and example is that force in action.

By beholding we become changed. See 2 Cor. 3:18. The story is told that in the market place of an Italian city a beautiful statue once stood. It was the statue of a Greek slave girl, representing the slave as tidy and well-dressed. A ragged, uncombed little street child, while at play one day, discovered the statue. She stopped and gazed in admiration. She was captivated by its beauty, and looked long and lovingly. Moved by a sudden impulse, she went home and washed her face and combed her hair. Another day she sought out the statue, and stood before it in admiring silence. A new idea came to her. Her own tattered garments were washed and carefully mended next day. Each time she looked at the statue she found in its beautiful purity something to admire and to copy. And thus she became a transformed child.

You have heard of the peasant boy whose cottage door faced the mountain side on which a face was outlined on the granite wall in majestic proportions. The legend had come down the ages that some day a ruler would come to them with features like the face upon the mountain side.

The gentle-minded youth sat often upon the doorsill, gazing in quiet thought

upon the face. Day after day, for years, he sat thus. Then, lo, his own face had grown into a likeness of that graven in the rock!

The lesson is plain. The mother must be what she wants her child to be. No pretensions will count. The child is quick to detect the false from the true, and many a child has learned deception from his mother's unconscious example. The mother must possess in truth and actuality the qualities which she wishes to develop in her children.

Memory turns backward to youth-time days. A hallowed presence graced our home. Even in youth's thoughtless days, she was prized as the greatest gift that a kind Father could have bestowed on us. Early left a widow, when the land was darkened with the thunder clouds of war, it was no easy task for our mother to support her large family of children. Herself frail, she had, unaided, cared for her husband during his long illness, for her oldest son and her son-in-law were in their country's service. Yet never once did a murmur escape her lips. She had the happiness of a contented spirit. She possessed the calm rapture of being able to accept life's crosses without bitterness, greeting each new day with cheer, believing in the Father's house at the end of the road, and in his rewarding smile. This was our mother's beatitude.

She gained her strength at the Saviour's feet, and in the many comforting, beautiful texts repeated at our twilight devotions, and the inspiring hymns that were our lullabies. Can we forget them? Did we not recognize in our infancy that they were no mere form, but her life, her love?

"O sweet, calm face that seemed to wear  
The look of sins forgiven!  
O voice of prayer that seemed to bear  
Our own needs up to heaven!"

"How reverent in our midst she stood,  
Or knelt in grateful praise!  
What grace of Christian womanhood  
Was in her household ways!"

"For still her holy living meant  
No duty left undone;  
The heavenly and the human blent  
Their kindred loves in one.

"And if her life small leisure found  
For feasting ear and eye,  
And Pleasure, on her daily round,  
She passed unpausing by,

"Yet with her went a secret sense  
Of all things sweet and fair,  
And Beauty's gracious providence  
Refreshed her unaware.

"She kept her line of rectitude  
With love's unconscious ease;  
Her kindly instincts understood  
All gentle courtesies.

"An inborn charm of graciousness  
Made sweet her smile and tone,  
And glorified her farm-wife dress  
With beauty not its own.

"The dear Lord's best interpreters  
Are humble human souls;

The gospel of a life like hers  
Is more than books or scrolls.

"From scheme and creed the light goes  
out,  
The saintly fact survives;  
The blessed Master none can doubt  
Revealed in holy lives."

Takoma Park, D. C.

### The Funny Page

MRS. D. A. FITCH

MANY a child in many a family, and in some Seventh-day Adventist families, is being irreparably injured in his morals by attention to the "funny page" of certain papers. Too much well-directed effort cannot be put forth to discourage this practice.

One mother told me that she foregoes the privilege of reading the newspapers because her little daughter is so fond of the "funny paper." Wise mother! But who can say it would not be wiser to insist on immediately burning this one page, rather than to permit the child to rule the household to this degree?

The caretaker of a boy objected to his studying this piece of faldral. Insistence on his part necessitated an appeal to his mother, who decided thus: "Not if you have to buy it; otherwise you may read it."

A youth of high school age, a member of the church, whose mother is sure her boy has no love for such trash, may be seen in the public library intently studying this emanation from the depths.

Parents, one and all, let us do all in our power to furnish our children with that which will be a blessing, rather than a curse; for very soon we must meet them in the judgment. Shall we be willing then to meet their accusations against us? Shall we not see to it that the past is forgiven, our steps retraced, and a work wrought in our homes that shall insure to us and our children a residence where naught but purity reigns?

"When parents and children meet at the final reckoning, what a scene will be presented! Thousands of children who have been slaves to appetite and debasing vice, whose lives are moral wrecks, will stand face to face with the parents who have made them what they are. Who but the parents must bear this fearful responsibility?

"Did the Lord make these youth corrupt? O, no! Who, then, has done this fearful work? Were not the sins of the parents transmitted to the children in perverted appetites and passions? and was not the work completed by those who neglected to train them according to the pattern which God has given? Just as surely as they exist, all these parents will pass in review before God."—"Christian Temperance and Bible Hygiene," page 76.

Glendale, Cal.

SOME women are so busy housekeeping they have no time for home making.



## The Alberta Camp Meeting and Conference

THIS meeting was held at Red Deer, June 18-28, near the place where this conference was first organized eight years ago. Since then the work has grown from six churches, with a membership of 182, to eighteen churches, with a membership of 607. Besides these they report 418 believers who have not as yet united with a church in the province, a very encouraging growth indeed.

Forty-five family tents, four meeting tents, two dining tents, and a book tent, fifty-two in all, composed the camp, with three hundred of our people in attendance. Meetings were conducted in four different languages, in English, German, Scandinavian, and Russian. Two churches were added to the conference, — one Scandinavian, with a membership of ten, the other with nineteen members, composed of Germans, Poles, Estonians, Russians, and Norwegians — a polyglot church, indeed. We find many nationalities represented in the Canadian provinces, and we are glad to see the knowledge of the truth spreading among them. However, we found urgent calls for laborers in various tongues.

An excellent interest was manifested in all the various branches of work in the conference. The business proceedings were most cordial and harmonious. The different speakers enjoyed much freedom, and there was a hearty response to the word spoken.

A change was made in the presidency of the conference. Elder C. A. Burman has occupied this position since the conference was organized, and the work has prospered under his careful administration; but he felt that the time had come when a change would be for the best, and Elder H. Humann was unanimously elected. Elder Burman has had several calls from other conferences, and will, no doubt, accept one of these in the near future.

The last Sabbath of the meeting was a refreshing season. The Spirit of the Lord was present in a marked degree in all the meetings. A goodly number took their first decided stand for the service of God, and all were greatly blessed and encouraged. In the afternoon, after some remarks had been made on the high calling and the responsibility of the Christian ministry, Brother L. Halsvick, a Scandinavian, who has labored for some time in the conference, was ordained to the gospel ministry. It was a precious season. After this thirteen persons followed their Lord in the ordinance of baptism, while as many others will be baptized in their home churches. Thus ended this blessed Sabbath.

The laborers participating in the camp meeting aside from those belonging to the union were, Elder J. Riffel, Profs. M. S. Reppe and E. C. Kellogg, and the writer.

On our way to this meeting we stopped overnight at the Alberta Industrial Academy at Lacombe. This was our first visit to the academy. From all that we could learn, the school is very prosperous and is doing good work. The Lord has greatly blessed Professor Beardsley and those associated with him in the building up of this school.

Alberta is a promising field. With the blessing of God and with faithful labor, it must become a strong conference; the situation as a whole is most favorable. Now is the time to push the work with all energy. May the blessing of the Lord continue with the work in this field in a very marked manner till all is finished.

O. A. OLSEN.

## Massachusetts

THE Massachusetts Conference stands for what was known for many years as the New England Conference. In a pamphlet dated 1871, in the possession of the writer, there is given a report of the organization of the New England Conference in the year 1870. At that time the conference had "two ministers, one licentiate, fourteen churches comprising two hundred and eighty-two members," and "Systematic Benevolent pledges" for the year amounted to \$2,052.80. Elder S. N. Haskell was elected the first president of the conference; and its territory in the early days consisted of the States of New Hampshire, Massachusetts, Rhode Island, Connecticut, New Jersey, and of Long Island and New York City.

Since then it has been divided, and its different States have been organized into separate conferences, so that now the territory which contains the original headquarters at South Lancaster is the conference comprising the State of Massachusetts only.

The last division of territory occurred in 1909, when New Hampshire was set off, leaving the membership of the Massachusetts Conference 1,019. Four years later, in 1913, its membership had increased to 1,282. The tithe for the State in 1909 was \$17,282. Four years later, the year ending the thirty-first of last December, the tithe was \$28,101, which shows an increase of \$10,819 in the annual tithe within the space of four years, or about sixty-two per cent.

From sixty to seventy-five per cent of its nearly 3,500,000 population are foreigners, and it is probably under a greater degree of Catholic domination and influence than almost any other State in so-called Protestant America. Its politics and newspapers evidently are controlled by Catholics to a large extent. It has a Catholic governor; Boston has a Catholic mayor, and this is true of many of the larger cities.

Such conditions, which are continually becoming more and more marked, make

the work of spreading the truth more difficult and perplexing. We have felt a burden for the various foreign nationalities, and at the present time, in addition to the English work, we are laboring in behalf of the Swedish, German, French, Portuguese, and Hebrew nationalities. Last month the writer buried five candidates in baptism, all of them Portuguese in the city of Taunton. There are now fourteen Portuguese believers in this city, and so far as we know this is the first work that has been done for this people in the United States.

The work among these different languages goes slower than among the English-speaking people, but we find that those who do take hold of the truth make faithful, loyal Sabbath keepers, paying good tithes and offerings.

Our annual camp meeting, which ended recently, was held in Boston, and was one of the largest of any in our history. It was beautifully and centrally located on Commonwealth Avenue within a mile or so of the Boston library. Profs. J. L. Shaw and M. E. Kern, of Washington, the Atlantic Union Conference ministers, and other visiting brethren contributed toward making the meeting especially interesting and profitable. Twenty-seven were baptized the last Sunday of the meeting.

Seven tent companies are now in the field, — two in Greater Boston, one of which is being conducted by Elder F. C. Gilbert in Cambridge, the other by Elder A. V. Cotton in Malden; one in Lowell by Elder J. K. Jones; one in Westboro by Elder W. R. Uchtmann; one in Holyoke by Brother W. W. Rice; one in Worcester for the Swedish people by Elder C. Meleen; and one in Lawrence for the Germans by Elder J. G. Hanhardt.

We regret the falling off in our mission offerings throughout the country, and are making definite plans for bringing our offerings from this field up to the standard. Our people generally are characterized by the old New England loyalty to the message, and the outlook for the work in Massachusetts in all departments is encouraging.

H. C. HARTWELL.

## West Philadelphia

We began our tent meetings in West Philadelphia, Sunday, July 19, with the largest attendance for the opening night and with the best interest I have ever known in all my experience since I began holding tent meetings in Iowa thirty years ago. Our large tent was packed, and a great number stood on the outside. The interest manifested was really remarkable. We are situated in the heart of West Philadelphia, in one of the best and most accessible sections of middle-class people I have ever seen in any large city in this country or in England. We have the help in this campaign of a large choir of thirty voices from the West Philadelphia church, which enables us to hold quite an excellent song service. This has been a great help in attracting and holding the attention of the people. The Monday night service was also a remarkable one for attendance and interest, the largest Monday night attendance I think I ever remember. Our tent is brilliantly lighted with electric lights, and the street car facilities

for reaching the tent are good. The cordial and sympathetic support of the West Philadelphia church is very encouraging. It would seem that a new era is opening for the work in this great city, the second of the large cities of the East, and one specially mentioned by the spirit of prophecy as among those to which the work of God should return in power when the time should come in the providence of God for the message to turn again to the East. I believe that an abundance of appropriate music is an important part of our work, that the singing of real advent hymns with the spirit and understanding, and short, pointed sermons, will attract and hold the attention of the people.

Brother Harvey G. Gauker, of Mount Vernon, Ohio, renders efficient assistance in the tent work. Sister Laura Poch is having an excellent interest in the Bible work. We are of good courage, and hope to see greater results this summer in our work in Philadelphia than we have seen in any previous experience.

J. S. WASHBURN.

### Kentucky

THE outlook in this conference is very encouraging for the giving of the message. The Spirit of God has gone out to the homes of the people, and they are inquiring for the truth that will save their souls. The canvassing work has made advancement, and as the faithful colporteurs have gone from door to door leaving the printed page, the hearts of the people have been stirred as they have read the books; and then they desire a minister to come and teach them from the pulpit. Thus calls are being received from all parts of the conference for meetings to be held; but as our working force is small, we are compelled to let many of them wait. It seems to put them off for months when they say, "Can't you spare one minister for this needy place?"

Our work is progressing in the city of Louisville, where Elder R. S. Lindsay has charge of the work among the white people, and Elder J. H. Lawrence oversight of that among the colored people. Both churches are growing rapidly. Thirty persons have been baptized during the past five months. We have two tent meetings in progress at present, with attendance running from three hundred and fifty to seven hundred each night at both tents. Truly God is moving upon the hearts of men to hear the truth for this time.

We have also opened up work in Covington, where Brethren W. H. White and O. A. Dow are holding a tent effort. Several in that city have decided to obey the truth.

Our work has also spread out to the hills and mountains of Kentucky. We now have believers located in all parts of the section where the outlaws have been operating. I made a trip recently on mule back and on foot across five counties where there are no railroads. On this trip, I found the people anxious to hear the truth. Brother and Sister Dow had been laboring in this section, and at one place we organized a church of nineteen members. These people love the truth, and will sacrifice to help forward the message; but they are very poor, and it is a common thing for their children to go barefooted all winter. So we

can expect only a small amount of help from them, as there is no way for them to earn money. There are many thousands of this class, yet we feel that their souls are precious in God's sight. We have companies of believers where other denominations have tried to build up work and have failed. They ask how we are able to hold our companies together. The only answer is, The truth holds them. I was indeed glad to be able to add twenty-nine persons to the church on my trip through the hills. People would come for miles to attend the meetings we held. From all over the hill country the cry is coming, "Send some one to teach us."

Only the Lord knows how we are to reach all these people with a limited amount of means and few men; yet we are thankful that he does go before us, and that during the past five months ninety-five have accepted the truth; and of this number, seventy-five have been added to the church. Twenty are awaiting baptism at this writing. We have a large field for missionary effort. Many of our brethren could do self-supporting work in this part of the State by selling our message-filled books, and thus hasten the finishing of God's work.

B. W. BROWN.

### An Interesting Experience

THE following interesting experience was related by one of our brethren at the Allentown, Pa., camp meeting, illustrating the influence of our publications:—

One of our brethren living in east Pennsylvania had been sending the *Liberty* magazine to the prosecuting attorney at his place for a year or more. One day his neighbor, who had become incensed because our brother persisted in working on his farm on Sunday, went to the prosecuting attorney to make complaint and secure his arrest. The attorney listened to him respectfully until he had finished, when the following conversation, in substance, took place:—

Attorney: "Does this man do other bad things besides working on Sunday?"

Neighbor: "No, I do not know of anything else that he does that is bad."

Attorney: "Do you consider him an honest man?"

Neighbor: "O, yes; I think he is."

Attorney: "Is he a good neighbor?"

Neighbor: "Yes, very good."

Attorney: "Then working on his farm on Sunday is the only bad thing that you know of that he does?"

Neighbor: "Yes, as far as I know, that is the only thing."

Attorney: "Is he a Christian?"

Neighbor: "Yes."

Attorney: "Are you a Christian?"

Neighbor: (Some hesitation) "Yes, I am a member of the — church."

Attorney: "Well, if this man is honest, a good neighbor, and a Christian, and you are a Christian, why do you wish to have him arrested?"

Neighbor: "Because he is breaking the Sabbath, and the law says that he should observe it."

Attorney: "Do you know of any others who are working on Sunday?"

Neighbor: "Well, I haven't thought much about that."

Attorney: "Do you know the milk condensery plant runs every Sunday?"

Neighbor: "Yes, sir."

Attorney: "Do you carry your milk to the condensery on Sunday morning?"

Neighbor: "Yes, sir."

Attorney: "Well, wouldn't you like to have me arrest you for working on Sunday?"

Neighbor: No answer.

Attorney: "Does a man have to work all day on Sunday in order to break the law?"

Neighbor: No answer.

Attorney: "Now, Mr. —, I think you are in poor business trying to get an honest man, a Christian, arrested for doing honest labor on his farm, and if you would go and do likewise instead of trying to get him arrested, you would be a better Christian. I do not believe in the old blue laws which you are trying to enforce, and I shall not have this man arrested for doing honest work."

The neighbor went home somewhat chagrined, having been taught a good lesson by an attorney who made no profession of Christianity, but who had become enlightened regarding the principles of true religious and civil liberty through reading the *Liberty* magazine. Evidently the neighbor profited by this interview, for when our brother called on him last fall with the *Harvest Ingathering Review*, and explained our plan of raising funds for missions, he gave him one dollar. Doubtless others might profit from this experience by sending the *Liberty* magazine to their county officials, thus giving them an opportunity of becoming familiar with this most important subject.

I. A. FORD.

### Kuala Lumpur, Malay States

It is a little over two years since the third angel's message was heralded here in Kuala Lumpur, the capital of the Federated Malay States. Progress has been slow, but sure. This is necessarily so for several reasons. With only one or two exceptions, there is no work obtainable where one is exempt from working on the Sabbath. Believers of the message seek employment elsewhere; if unsuccessful, their only alternative is to return to their native country.

Last year two were baptized by Elder Detamore, and three are awaiting baptism on his return from America. There are evidences of the Spirit's working upon the hearts of others, who I hope will surrender before the end of the year. Tracts, papers, books, etc., silent messengers of mercy and love, have found their way to many homes and are doing their work. They are not only read here, but are forwarded from state to state, and even to distant countries.

We have need of workers in the several languages spoken, Chinese, Tamil, Malay, etc. "The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

A. R. DUCKWORTH.

SEVENTY-ONE Indians were recently baptized at our Indian Mission at Platania, making the membership there nearly one hundred and eighty. Many more were desirous of being baptized, and as far as we know were quite prepared, but were unable to be present at the baptismal service. There are one hundred and seventy-five members in the Lake Titicaca mission.

## Medical Missionary Department

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

### Flies at Camp Meeting

THE question of guarding against flies is one of importance at camp meeting in proportion to the possibilities of the dangers. The gathering of a large number of people, the temporary living provisions that are made, and the large number of flies that can so readily collect around the dining tent or in other parts of the camp, make the fly danger not an imaginary one.

When people are tenting for a short period of time, they are likely to be a little careless or indifferent regarding their manner of living, considering that it is for only a few days, and that unpleasant and disagreeable things can be endured for a short time. It often occurs, however, that after those who have attended the camp meeting reach their homes, several become sick with typhoid fever, bowel trouble, or some other complaint, the cause of which was back at the camp meeting. Too often it is the case that an epidemic occurs even before the camp meeting season is over.

The fly is a carrier of disease in no small measure. It carries the germs of typhoid fever, diarrhea, and other diseases, from places where these germs are present, to food or food utensils.

It is estimated that one female fly can produce in one month 506,250,000 offspring. Fortunately some natural enemies of the fly prevent many of these from living; but a great many of them do live.

The fly has six legs, bristly and strong, each with two claws; and between the claws are soft, sticky pads surrounded by hairs which secrete a sticky fluid. Other parts of the fly are also well adapted for carrying filth. The fly's whole make-up is ideal for making it a most dangerous means of conveying disease germs. It delights to live in filth, and is usually well covered with it. Unfortunately, the fly's bath is not a voluntary one, and is usually taken in a glass of milk or some other liquid that is to serve as food.

The digestive tract of a fly is very simple; and it is found that disease germs pass through the fly unaffected. Bacteria have been found in dry fly excretion after a period of six months. Fly specks therefore are not so insignificant as they appear. One authority says that flies frequently regurgitate drops of fluid from their mouths, and that these drops are responsible for the larger spots found on lumps of sugar and on window panes. The smaller marks are those of excretion.

The most important thing to do is to observe strict cleanliness in and about the camp. Flies breed in filth and feed on it. In seeking a breeding place, the mother fly looks for one of the most favorable for feeding the young when hatched. Usually this is a manure pile. If any of these piles exist near the camp, they should be removed. A fly has a keen scent or some other instinct that directs it to food, and it will go some distance to reach it.

Instead of, "Swat the fly," the campaign slogan now is, "Starve the fly." This means that no visible or invisible means of support should be allowed this pest; in other words, that no places should be permitted in which the fly can breed or feed.

As far as practicable the dining and kitchen tents should be screened. Mosquito netting is not so expensive but that an outlay for a sufficient quantity is a reasonable one. The tables at least should be covered so as to protect the food.

All garbage cans should be properly covered and regularly emptied. It is well to have them under screen covers if possible. Sprinkling with kerosene oil is effective. Flies have a thirst equal to their hunger. Poisoned water is a good thing to give them to drink. An inexpensive and effective fly poison is bichromate of potash in solution. Dissolve four ounces of potash in one pint of water, adding a little sugar. Put in shallow dishes and set in different places, especially near an opening where light enters.

Another effective fly poison is formalin, a teaspoonful to a teacupful of water, with a little sweetening or milk added to make it attractive.

All left-over foods and food materials that are not cooked should be screened. A box cupboard with a screen door will serve for this, and for temporary use, can be made at little expense.

Flies are natural scavengers; and because of their very uncleanly ways of visiting indiscriminately filth piles, living rooms, and the dining table, they become a natural enemy to man.

L. A. H.

## Publishing Department

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

### Our Field and Message

"Go ye into all the world, and preach the gospel." The vastness of the field and the dignity of the message cannot but make a profound impression upon the mind, especially if we take a careful and thoughtful view of the text. Before any steps in the direction of obedience are taken, it must be definitely understood who is addressed. "Go ye;" whom does this mean? There is but one answer. He to whom the light has come. "Ye are the light of the world." The command is just as definite today as it was in the days of the apostles. Every one who, with genuine faith, believes in Christ enters into his service.

The first great requisite is a full consecration of soul, body, and spirit to God. To all who make this consecration, "the inexhaustible supplies of heaven are at their command." The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls.—"The Desire of Ages," page 827.

What a blessed ministry! What a precious thought to know that we each have the privilege of being laborers together with God! We are not asked to

go in our own weakness, but we are promised the fullness of divine power. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me,"—witnesses of the gospel as a living force to change the life. God wants us to tell what the gospel has done for us. Have our feet been taken out of the miry clay, and placed upon the solid rock? Has he put a new song in our mouth, even praise to our God? Has he forgiven us our trespasses? Then let us go forth into the camp of the disloyal and declare what great things God has done for us. This will surely bear fruit to his eternal praise.

There are few who really know and appreciate the solemn times in which we are living. We must go to them with a burden of souls upon our hearts. First let us seek God earnestly to guide us, then tell our neighbors and friends that Jesus is soon coming, and furnish proof from the Scriptures as well as by the free use of our truth-filled literature. We shall find hungry and thirsty souls if we will search them out.

In our great home missionary campaign we desire to enlist the cooperation of every child of God. Now as never before the great and wonderful work of this message is to be carried on. "The world is to receive the light largely through our books, tracts, and papers. Our periodicals are to be distributed by men and women of all stations and walks of life. Young and old are to act a part. These publications are to show that the end of all things is at hand."—"Call to Service," page 2.

"This home missionary work, this home field, has been shamefully neglected, and it is time that divine resources and remedies were presented that this state of evil may be healed."—"An Appeal to Our Churches," page 8.

"When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential workings of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apostles, many souls will turn from error to truth. The earth will be lighted with the glory of the Lord.

"Heavenly angels have long been waiting for human agents—the members of the church—to cooperate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—"Testimonies for the Church," Vol. IX, pages 46, 47.

Since it is God's plan that every believer shall have a part in giving the gospel to all the world, does it not behoove us to set in operation the very simplest plans whereby all can engage in this work? This is what we purpose to do by God's grace, and we feel confident that our dear people everywhere are ready to cooperate with us in making this home missionary work—this soul-winning campaign—the truest, noblest, and greatest goal ever set by this denomination. "Who then is willing to consecrate his service this day unto the Lord?" We are very anxious to get in touch with every soul winner throughout the North American Division. Write us fully and pass along items of interest at any time.

## Colporteurs' Summary for June, 1914

UNIONS	AGTS.	HRS.	Books		Periodicals		VALUE 1913
			VALUE 1914	VALUE 1913	NO. COP.	VALUE 1914	
ATLANTIC							
Maine	10	656	\$ 746.15	\$ 2412.50	1160	\$ 116.00	\$ 132.10
N. New England	13	665	816.95	275.60	1506	150.60	54.50
Massachusetts	16	1297	1267.57	72.65	4447	444.70	307.40
S. New England	7	556	733.30	914.75	1354	135.40	119.10
New York	23	1466	1844.72	661.97	6149	614.90	100.00
W. New York	12	1148	1249.50	2052.90	2231	223.10	399.80
Gr. New York	21	937	776.18	1592.70	6565	656.50	448.50
Totals	102	6725	7434.37	7983.07	23412	2341.20	1561.40
COLUMBIA							
Ohio	51	3101	4266.50	3904.45	3237	323.70	441.00
West Virginia	18	2286	3703.15	1938.35	733	73.30	55.50
Virginia	13	1128	1777.66	383.25	2431	243.10	135.50
Chesapeake	13	1274	1357.50	1378.65	4555	455.50	22.00
E. Pennsylvania	13	675	468.30	1009.50	2035	203.50	149.10
W. Pennsylvania	7	831	1283.86	1894.83	1555	155.50	211.30
New Jersey	7	239	352.15	510.20	2842	284.20	228.30
Dist. of Columbia	3	....	425.50	554.95	1756	175.60	165.80
Totals	125	9534	13634.62	11574.18	19144	1914.40	1408.50
LAKE							
E. Michigan	8	418	501.15	1042.90	6410	641.00	326.50
W. Michigan	17	1798	1281.30	722.80	2717	271.70	14.50
N. Michigan	12	1273	1026.05	799.55	937	93.70	46.10
Wisconsin	12	1783	1891.30	985.00	1640	164.00	181.80
N. Illinois	17	2227	1891.79	684.75	6333	633.30	435.50
S. Illinois	27	3741	3755.35	3201.25	747	74.70	13.00
Indiana	23	2715	3004.70	1469.05	5937	593.70	153.00
Totals	116	13955	13351.64	8905.30	24721	2472.10	1170.40
* EASTERN CANADIAN							
Ontario	17	1498	2383.71	107.50	4210	421.00	267.50
Quebec	1	28	28.00	.....	100	10.00	2.00
Maritime	...	....	.....	199.50	375	37.50	6.00
Newfoundland	...	....	.....	.....	....	....	10.00
Totals	18	1526	2411.71	307.00	4685	468.50	285.50
SOUTHERN							
Louisiana	11	761	1080.05	1914.60	110	11.00	98.10
Alabama	27	2937	4128.90	1769.05	901	90.10	158.50
Kentucky	18	1801	2420.45	961.50	1594	159.40	190.40
Mississippi	17	2561	3053.75	1377.55	490	49.00	57.50
Tennessee River	10	1032	1400.25	1729.75	3810	381.00	126.00
Totals	83	9092	12083.40	7752.45	6905	690.50	630.50
SOUTHEASTERN							
Cumberland	9	1101	1199.50	1573.70	1395	139.50	46.30
Georgia	22	2565	4420.45	1766.60	1230	123.00	116.50
North Carolina	12	1862	1560.23	774.20	765	76.50	93.00
South Carolina	13	1312	1975.30	587.05	1360	136.00	58.00
Florida	12	467	679.50	380.80	1057	105.70	15.50
Totals	68	7307	9834.98	5082.35	5807	580.70	329.30
SOUTHWESTERN							
Arkansas	20	1732	2237.15	1853.50	1205	120.50	92.30
Oklahoma	44	4187	6194.20	7192.40	1391	139.10	182.00
W. Texas	16	1256	1612.00	1474.60	200	20.00	20.00
S. Texas	30	2629	4651.40	4788.15	990	99.00	33.50
N. Texas	52	4365	6257.90	5936.20	1249	124.90	156.70
New Mexico	5	445	616.95	1296.05	325	32.50	12.00
Totals	167	14614	21569.60	22540.90	5360	536.00	496.50
CENTRAL							
N. Missouri	4	21	106.95	897.80	2159	215.90	338.40
S. Missouri	20	2714	3010.55	258.25	2445	244.50	487.50
E. Colorado	6	593	759.95	805.80	2110	211.00	112.50
W. Colorado	2	58	40.40	.....	255	25.50	16.00
Nebraska	16	1943	2467.75	1208.05	2575	257.50	218.80
Wyoming	8	605	922.75	1799.40	95	9.50	14.70
E. Kansas	8	1188	708.80	2125.40	492	49.20	89.80
W. Kansas	10	1020	621.35	620.30	1735	173.50	128.50
Totals	74	8142	8638.50	7715.00	11866	1186.60	1406.20
NORTHERN							
Iowa	7	297	291.40	317.10	4345	434.50	332.30
Minnesota	27	2962	3700.20	4498.90	5865	586.50	340.90
North Dakota	13	885	1760.00	201.53	925	92.50	52.00
South Dakota	16	2229	2906.40	936.96	885	88.50	97.00
Totals	63	6373	8658.00	5954.48	12020	1202.00	822.20

\* Report for two months, May and June.

We stand ready to help you to the full extent of our ability. May we not ask you to unite with us in this great soul-winning campaign? The church is God's appointed agency for the salvation of men. Let us do all in our power to make it so.

F. W. PAAP,  
Home Miss. Sec. N. Amer. Div. Conf.

## Our Summary for June

WE are glad to be able to show in this month's summary a gain sufficient to a little more than cover our loss for May. Last year, as the General Conference was held early in May, our schools closed the first of the month, thus throwing into the field our student help; and besides this, the report for May last year covered five weeks. This year our students did not begin until the first part of June, and the May report covered a period of four weeks instead of five. Thus for the two months of May and June last year we had nine weeks, while this year we have only eight; yet for the eight weeks we show a slight gain over the nine weeks' report for last year.

It is especially encouraging to note that in both the foreign and the North American field a gain is shown in book sales; and while there is a falling off in magazine sales in the foreign report, an excellent gain is shown in the sales of magazines in North America.

If the encouraging reports from all parts of the field are any indication of what we may expect in the future, we may look with confidence for a steady increase in the sales of our literature. And besides this, we have the promise, "As long as probation continues, there will be opportunity for the canvasser to work. When the religious denominations unite with the Papacy to oppress God's people, places where there is religious freedom will be opened by evangelistic canvassing. . . . Until in heaven are spoken the words, 'It is finished,' there will always be places for labor, and hearts to receive the message."—*Testimonies for the Church*, Vol. VI, page 478.

"And every one said to his brother, Be of good courage." Isa. 41:6.

W. W. E.

## The Love of Christ Constrains Us

WHEN writing to the Corinthians about his work, Paul gives us the reason for his zeal: "For the love of Christ constraineth us." 2 Cor. 5:14. The love of Christ dwelling in his heart was so strong that it compelled him to labor untiringly, in season and out of season, through suffering and privation, to manifest to men and women the love of God and to tell about the gift of his only Son for them. The evidence of Paul's love for Christ was his consuming zeal for the salvation of souls.

What is the evidence of our love for Christ? By what may the world know that we are really the people of God? It is not sufficient that we call ourselves the chosen people of God. Other denominations do that, too. There must be something that will prove our claim. As a people we point to events in our history and work that are fulfillments of prophecy, and claim them as evidence

that this movement is of God. But what is it that proves that any individual is really a part of this movement?

Here is a quotation that shows what kind of people do not belong to the people of God: "There will be no idler, no slothful one who neglects the work of the Lord, found inside the kingdom of heaven."—*An Appeal to Our Churches*, page 13. Here it is plainly stated that to neglect the work of God is to be excluded from any part with God's people. Such ones have shown, by their indifference to the souls for whom Christ died, that they do not love him. If they did, the love of Christ would constrain them to seek and save the lost. "Unfaithfulness to the cause of Christ makes manifest that love is lacking in the human agent. It was the love of Christ that constrained him to come and seek and save that which was lost; but the love of Christ does not seem to constrain those who profess his name, for a deathlike slumber is upon the human agents, and the work is hindered by the failure of the human to cooperate with the divine."—*Id.*, page 20.

In this there is a solemn warning to every Sabbath keeper. It shows us that if we find we are losing that constraining, compelling love of Christ, we are drifting away from him. If we desire to know that we truly love Christ, let us see if we love the souls for whom he died. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20.

Jesus has shown his love for us in countless ways. We are continually surrounded by fresh evidences of his loving care for us. We become so accustomed to these that it takes some unusual manifestation to arouse our gratitude. What do we do to show our love to him? What he expects us to do is shown in these words: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:40.

E. M. GRAHAM.

Comparative Summary for Foreign Periodicals

JANUARY, 1913, 402,908 copies, value \$10,301.63; 1914, 485,968 copies, value \$19,795.36.  
February, 1913, 394,257 copies, value \$12,342.06; 1914, 372,235 copies, value \$10,739.70.  
March, 1913, 395,933 copies, value \$12,987.49; 1914, 381,017 copies, value \$11,168.35.  
April, 1913, 630,998 copies, value \$17,795.92; 1914, 375,140 copies, value \$11,686.31.  
May, 1913, 481,712 copies, value \$15,547.70; May, 1914, 297,877 copies, value \$8,049.90.  
June, 1913, 331,775 copies, value \$13,610.33; June, 1914, 301,582 copies, value \$9,509.79.

"THE best translation of the Bible is the translation of its precepts into your own experience."

Be satisfied with nothing but your best.—E. R. Sill.

"THE best kind of ability is reliability."

California	3	210	\$ 211.55	\$ 35.00	4261	\$ 426.10	\$ 456.30
N. California	5	523	982.20	452.05	585	58.50	255.00
Gen. California	4	250	485.70	552.00	1190	119.00	52.50
S. California	11	1092	1063.40	2436.00	8464	846.40	716.50
Arizona	2	221	480.75	395.50	750	75.00	7.50
Utah	2	259	447.00	1642.20	115	11.50	80.50
Totals	27	2555	3670.60	5512.75	15365	1536.50	1568.30
NORTH PACIFIC							
W. Washington	10	1025	1476.00	638.35	3190	319.00	485.30
Upper Columbia	15	1653	3278.90	2575.25	2680	268.00	129.50
W. Oregon	12	1230	1596.00	507.90	1090	109.00	485.50
S. Oregon	7	300	602.85	463.70	519	51.90	69.50
S. Idaho	7	955	961.50	337.75	180	18.00	137.00
Montana	9	869	1215.40	1884.90	490	49.00	77.00
Totals	60	6032	9136.65	6407.85	8149	814.90	1383.80
WESTERN CANADIAN							
Alberta	13	690	691.50	2640.50	2760	276.00	34.50
Manitoba	5	521	580.45	3253.15	1065	106.50	64.00
British Columbia	5	124	238.95	148.40	1925	192.50	325.00
Saskatchewan	14	1927	3570.75	4388.75	1408	140.80	88.60
Totals	37	3262	5081.65	10430.80	7158	715.80	512.10
Foreign and miscellaneous					8801	880.10	1185.50
Subscription list					36504	3650.40	2894.80
FOREIGN UNION CONFERENCES AND MISSIONS							
British	77	7873	4147.78	1994.26	131883	2676.13	3117.10
Australasian	69	4753	7436.37	6023.51	....	1909.45	5022.55
South African	9	1010	1408.38	2068.32	....	....	3.84
Indian	28	3209	515.56	426.73	....	....	....
Scandinavian	98	7540	4759.03	7290.30	2311	130.56	500.39
E. German	96	9561	2480.79	6033.88	54539	1384.87	3344.55
W. German	114	10322	2859.48	79017	1890.84	....	
Danube	45	4652	1221.84	778.95	4524	....	41.30
Gen. European	109	12687	4035.51	3628.30	15520	579.62	597.03
Russian	42	2214	2793.81	766.72	....	....	17.10
Siberian	..	....	....	79.77	....	....	....
Latin	17	2104	1410.78	1029.84	5926	172.07	137.96
Mexican	..	....	....	....	....	....	232.84
Porto Rico	4	....	355.92	280.00	....	275.50	151.00
Cuba	5	292	641.05	1470.65	....	....	18.70
W. Caribbean	4	....	711.23	....	2562	206.72	....
Levant	..	....	....	95.87	....	....	....
Korean	..	....	37.96	934.00	5064	126.60	95.83
South American	16	1197	1692.03	2156.98	....	153.08	231.06
Brazil	25	2805	1342.90	1352.00	....	....	....
Philippine Is.	..	....	....	796.05	....	....	44.23
Canary Islands	1	99	130.82	....	236	4.35	....
Japan	..	....	....	....	....	....	52.59
Venezuelan	..	....	....	.80	....	....	1.36
Totals, foreign	759	70318	37981.24	37206.93	301582	9509.79	13610.33
Totals, N. Am.	940	89117	115499.72	100166.13	189897	18989.70	15655.00
Grand totals	1699	159435	\$153480.96	\$137373.06	491479	\$28499.49	\$29265.33

Comparative Book Summary

	1909	1910	1911	1912	1913	1914
Jan. ....	\$40,677.06	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52
Feb. ....	48,748.21	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45
March ...	52,703.85	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31
April ...	55,109.54	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35
May ....	82,971.94	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10
June ...	124,412.34	112,606.05	135,888.76	137,838.38	137,373.06	153,480.96
July ....	95,445.21	103,919.12	127,256.86	156,166.90	140,576.74	....
Aug. ....	71,652.97	91,145.11	91,810.46	103,165.69	111,660.64	....
Sept. ...	55,625.41	66,523.65	86,001.72	67,551.70	73,732.12	....
Oct. ....	52,669.93	62,461.13	81,367.89	70,219.07	84,013.90	....
Nov. ...	49,964.99	58,211.68	67,600.00	77,424.87	73,949.68	....
Dec. ....	45,759.73	54,663.93	58,386.24	57,291.91	59,739.92	....
Totals	\$775,741.18	\$849,140.76	\$976,218.80	\$1,017,684.13	\$1,051,766.94	....

Comparative Summary of American Periodicals

	1911	1912	1913	1914		1911	1912	1913	1914
Jan.†	122202	121666	177080	152971	Aug.	215773	183119	153849	....
Feb.	99234	144257	201659	242627	Sept.	135179	173077	127017	....
March	244003	207529	166499	224757	Oct.	164537	587830	126562	....
April	192757	189498	152088	162027	Nov.	110326	108755	100351	....
May	141204	162220	166465	168934	Dec.	98541	111199	99504	....
June	145025	163120	156550	189897					
July	197582	191937	176772	....	T'ls	1866363	2344207	1804396	....

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

No reports received from the East Oregon Conference or from the Nevada, East Caribbean, or China missions.

## 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  
North Missouri } Clinton, Aug. 27 to Sept. 6  
South Missouri }  
East Kansas } Wichita .....Sept. 3-13  
West Kansas }  
West Colorado, Montrose .....Sept. 15-22

#### COLUMBIA UNION

Ohio, Mount Vernon .....Aug. 13-23  
West Virginia, Parkersburg .....Aug. 20-30  
Chesapeake .....Oct. 4-11

#### 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, Downers' Grove, Sept. 3-13

#### PACIFIC UNION

Southern California, Alhambra .....Aug. 3-16  
Western Washington, Auburn .....Aug. 20-30  
Utah, Kaysville .....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

Louisiana, New Orleans .....July 30 to Aug. 9  
Louisiana, New Orleans (colored) .....  
.....July 30 to Aug. 9  
Mississippi, Jackson (colored) .....Aug. 4-13  
Alabama, Montgomery .....Aug. 6-16  
Kentucky, Nicholasville .....Aug. 20-30  
Tennessee River, Jackson, Tenn. ....  
.....Aug. 28 to Sept. 7

#### SOUTHWESTERN UNION

North Texas, Keene (local), July 31 to Aug. 9  
West Texas, Abilene .....Aug. 6-16  
Arkansas, Hot Springs .....Aug. 13-23  
North Texas, Jefferson (local) .....Aug. 20-30  
Oklahoma, Guthrie .....Aug. 20-30  
New Mexico, Roswell .....Aug. 27 to Sept. 6

### South Missouri Conference Association

NOTICE is hereby given that the annual meeting of the South Missouri Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting, at Clinton, Mo., Aug. 27 to Sept. 6, 1914. The first meeting of the association will be held at 10 A. M., September 2.  
W. D. MACLAY, *President*;  
R. L. CARSON, *Secretary*.

### West Michigan Conference Association

THE annual meeting of the West Michigan Conference Association of Seventh-day Adventists will be held in connection with the meeting of the West Michigan Conference, on the fairgrounds at Charlotte, Mich., Aug. 13-23, 1914. The first meeting will be called at 10:30 A. M., August 13. Regular delegates to the West Michigan Conference (unincorporated) are the constituency of the West Michigan Conference Association. This meeting will elect a board of trustees for the association, and transact such other business as may properly come before the meeting.  
C. F. McVAGH, *President*;  
F. R. EASTMAN, *Secretary*.

### Western Washington Conference Association

NOTICE is hereby given that the annual meeting of the Western Washington Conference Association of Seventh-day Adventists will be held in connection with the annual camp meeting and conference, on grounds located four blocks east and four blocks north of the Northern Pacific Railway depot in Auburn, Wash., Aug. 20-30, 1914. Although a new corporation has been formed, it will be necessary to hold a meeting of the old association. This will be held August 25, at 9:30 A. M.  
L. JOHNSON, *President*;  
H. A. GREEN, *Secretary*.

### Mississippi Conference Association

THE fourth annual meeting of the Mississippi Conference Association of Seventh-day Adventists (incorporated) will be held in connection with the annual meeting of the Mississippi Conference, on the camp ground at Jackson, Miss., July 23 to Aug. 2, 1914. The first meeting will be called on Friday, July 24, at 3 P. M. Officers of the association will be elected for the ensuing year, and other business pertaining to the legal association will be transacted. Regularly accredited delegates to the conference are also delegates to the association.  
C. S. WIEST, *President*;  
WM. A. WOODRUFF, *Secretary*.

### Alabama Conference Association

THE Alabama Conference Association of the Seventh-day Adventists will hold its annual session in connection with the camp meeting, at Montgomery, Ala., Aug. 6-16, 1914, for the election of officers, and the transaction of other necessary business. All accredited delegates to the regular session of the Alabama Conference (unincorporated) are members of the association. The first meeting will be at 9:30 A. M., Monday, August 10.  
A. L. MILLER, *President*;  
S. D. HARTWELL, *Secretary*.

### Ohio Conference Association

NOTICE is hereby given that the annual meeting of the Ohio Conference Association of the Seventh-day Adventist Church will be held in connection with the conference session, at Mount Vernon, Ohio, Aug. 13-23, 1914. The first meeting will be called at 10 A. M., August 18, 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.  
E. K. SLADE, *President*;  
R. G. PATTERSON, *Secretary*.

### Oklahoma Conference Association

THE Oklahoma Conference Association of Seventh-day Adventists will be called in executive session in connection with the camp meeting to be held in Guthrie, Okla., Aug. 20-30, 1914. The first meeting of the association will be called at 10 A. M., August 26, for the election of officers, and the transaction of all other business that may properly come before the constituency at that time.  
JOHN ISAAC, *President*;  
W. L. ADAMS, *Secretary*.

### Louisiana Conference

THE fourteenth annual session of the Louisiana Conference of Seventh-day Adventists will be held in connection with the camp meeting in New Orleans, La., on St. Charles Avenue, opposite Audubon Park, July 30 to Aug. 9, 1914, for the election of officers and the transaction of other conference business. The first business meeting of the session will be called at ten o'clock, Friday, July 31. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for each fifteen members or fractional

majority thereof. The churches should elect their delegates at once, and forward their credentials to C. B. Caldwell, 810 Jackson Ave., New Orleans, La.

R. W. PARMELE, *President*;  
C. B. CALDWELL, *Secretary*.

### 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, to be held in New Orleans, July 30 to Aug. 9, 1914.  
R. W. PARMELE, *President*;  
O. R. GODSMARK, *Secretary*.

### Northern New England Conference of Seventh-Day Adventists (Incorporated)

NOTICE is hereby given that a meeting of the Northern New England Conference of Seventh-day Adventists (incorporated) will be held at Claremont, N. H., in connection with the regular conference camp meeting, Aug. 20-30, 1914, for the purpose of dissolving the corporation, and of transacting such other business as may be necessary. The first meeting will be held Monday, Aug. 24, 1914, at 5 P. M. Accredited delegates to the regular session of the Northern New England Conference of Seventh-day Adventists (unincorporated) are members of this corporation.  
FREDERICK W. STRAY, *President*;  
CLARENCE F. BALL, *Clerk*.

### Northern New England Conference Association

THE first meeting of the regular annual session of the Northern New England Conference Association of Seventh-day Adventists will be held at Claremont, N. H., in connection with the Northern New England Conference camp meeting, Tuesday, Aug. 25, 1914, at 5 P. M. The purpose of this meeting is to elect a board of trustees for the ensuing year, and to transact such other business as may properly come before the association. Accredited delegates to the regular session of the Northern New England Conference of Seventh-day Adventists (unincorporated) are members of the association.  
FREDERICK W. STRAY, *President*;  
DAVID K. ROYER, *Clerk*.

### Northern New England Conference

THE fifty-second annual session of the Northern New England Conference of Seventh-day Adventists will be held at Claremont, N. H., in connection with the camp meeting, Aug. 20-30, 1914. The first meeting for organization, appointment of committees, etc., will be held August 24, at 9 A. M. Church clerks are requested to place on file with the secretary of the conference, previous to this date, a complete list of delegates. Each church is entitled to one delegate for the organization, and to one additional delegate for every ten members of the church.  
FREDERICK W. STRAY, *President*;  
DAVID K. ROYER, *Secretary*.

### Kentucky Conference Association

THE seventh annual session of the Seventh-day Adventist Conference Association of Kentucky will be held on the camp ground at Nicholasville, Ky., Aug. 20-30, 1914, in connection with the annual meeting of the Kentucky Conference of Seventh-day Adventists. The first meeting will convene August 24, at 4 P. M. At this meeting officers will be elected, and all other business transacted that may properly come before this body.  
B. W. BROWN, *President*;  
S. F. LOVE, *Secretary*.

### Indiana Medical Missionary and Benevolent Association

NOTICE is hereby given that at the annual conference of Seventh-day Adventists of Indiana to be held at Logansport, Ind., Aug. 6-16, 1914, three persons will be chosen to serve for two years as members of the board of directors of the Indiana Medical Missionary and Benevolent Association.

E. A. BRISTOL, *President*;  
F. A. LOOP, *Secretary*.

### Indiana Association of Seventh-Day Adventists

NOTICE is hereby given that at the annual conference of Seventh-day Adventists of Indiana to be held at Logansport, Ind., Aug. 6-16, 1914, a board consisting of seven members will be elected to serve for one year as directors of the Indiana Association of Seventh-day Adventists.

E. A. BRISTOL, *President*;  
W. A. YOUNG, *Secretary*.

### West Virginia Conference and Camp Meeting

THE twenty-seventh annual session of the West Virginia Conference of Seventh-day Adventists will be held on the camp ground at Parkersburg, W. Va., Aug. 20-30, 1914. The first meeting of the conference session will be called at 10 A. M., August 21. At this time, officers will be elected and all other business pertaining to the annual session transacted. The basis of representation at the conference is one delegate for each church organization, and one additional delegate for every seven members. Each church clerk is requested to send his list of delegates to the conference secretary at an early date.

W. J. TANNER, *President*;  
J. S. BARROWS, *Secretary*.

### Cumberland Conference

THE fourteenth annual session of the Cumberland Conference of Seventh-day Adventists will be held on the camp ground at Lenoir City, Tenn., Aug. 27 to Sept. 6, 1914. The first meeting of the conference will be called at 9 A. M., Friday, August 28. Each church is entitled to one delegate without regard to numbers, and to one additional delegate for each ten members. Each church clerk is requested to send his list of delegates to the conference secretary at an early date.

W. H. BRANSON, *President*;  
A. B. RUSSELL, *Secretary*.

### Cumberland Conference Association

NOTICE is hereby given that the annual meeting of the Cumberland Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting, at Lenoir City, Tenn., Aug. 27 to Sept. 6, 1914. The first meeting of the association will be called at 9 A. M., August 31.

W. H. BRANSON, *President*;  
A. B. RUSSELL, *Secretary*.

### West Kansas Conference Association

NOTICE is hereby given that the annual meeting of the West Kansas Seventh-day Adventist Conference Association will be held in connection with the conference session, at Wichita, Kans., Sept. 3-13, 1914. The first meeting will be called at 4:30 P. M., Monday, Sept. 7.

N. T. SUTTON, *President*;  
E. HARRIS, *Secretary*.

### West Kansas Conference and Camp Meeting

THE fourth annual session of the West Kansas Conference of Seventh-day Adventists will convene on the camp ground at Wichita, Kans., Sept. 3-13, 1914. The first business meeting of the session will be called at 10:30

A. M., Friday, September 4. Each church is entitled to one delegate for the organization, and to one additional delegate to every fifteen members. It is hoped that all delegates will be present at the first meeting.

N. T. SUTTON, *President*;  
E. HARRIS, *Secretary*.

### Requests for Prayer

A SISTER requests prayer for a family in Cuba who are passing through great financial perplexity as a result of accepting the truth.

From Arkansas a sister writes asking our prayers for healing. She is greatly afflicted.

### 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.

### Addresses Wanted

THE officers of the Minneapolis (Minn.) English church of Seventh-day Adventists desire to communicate with the following-named persons: Nellie Brackey, Mrs. Wm. Detmar, Hazel Vineyard, Elsie Church, Lena Stahl, Edward Johnson, Anna Reppe, O. M. C. Allen, Sarah Bartlett, Mrs. Chas. Shaw, Emma Buntley, Emma Wright. Any information concerning their whereabouts should be addressed to H. R. Gay, 336 East Lake St., Minneapolis, Minn.

### Change of Address

THE address of Elder O. K. Butler is 27 First Ave., Bloemfontein, O. F. S., South Africa.

### "Zeichen der Zeit"

(German *Signs of the Times*)

Contents of Third Quarter, 1914

"SURELY, It is Time" (poem).  
"Lord, Make Us Free!" On the liberty which is in Christ, to free from sin.  
"Christ, Mighty in the Believer."  
"Importance of the Sure Word of Prophecy."  
"Certainty of Christ's Return."  
"Nature of Man."  
"A World-Wide Controversy." A masterly review of the great conflict between good and evil, as portrayed in world conditions.  
"The Army of the Unemployed. What Does It Mean?"  
"A Great Astronomer."  
"False Prophets in Our Time."  
"Israel's Doom a Warning."  
"Who Did It?" Showing, from prophecy, history, and acknowledgment of Rome, who changed the Sabbath.  
"Signs of the Last Days."  
"Hints on Healthful Living."  
Other good articles for the home.

### "Tidens Tecken"

(Swedish *Signs of the Times*)

THIS special number (third quarter, 1914) of *Tidens Tecken* has the following leading articles:—

"God's Love to Sinners." Illustrated by the parable of the lost sheep.

"Man's Imperfect Works." God receives man, although imperfect, and the work done in faith is complete through Christ's righteousness.

Among other important subjects, the following themes are considered:—

"He That Overcometh;" "The Ten Commandments;" "All That Love His Appearing;" "How Can We Know That We Are Saved?" "The Political Controversy in Sweden," showing how the different political parties in that country are divided in regard to the king's right to free speech; "Sunday Laws," showing that such laws are unconstitutional; "Why So Many Denominations?" a historical sketch of the great controversy between leading denominations from the time of the Reformation to the present time,—a church history in a nutshell; "The Progress of Our Time;" "Social Progress;" "The Controversy in New York Concerning the late Governor's Impeachment."

This issue of *Tidens Tecken* contains a message for this time, and should be circulated everywhere among the Swedish-speaking people.

### "Lys Over Landet"

(Danish-Norwegian)

Devoted to Health and Temperance

Contents of Third Quarter, 1914

THE Watchtower contains these articles and many others: "Never Give Up!" (poem), "France Opposed to Prohibition in Norway," "Childhood Free From Alcohol," "A Good Example."

The Cozy Corner has among its many articles: "Pension for Mothers in Need," "Helen Keller and Her Teacher," "A Terrible Goodness," "The Cigar Stub," "Shall We Have Social Dancing in Our Schools?"

The Temperance department gives: "Twelve Reasons for Voting Against Saloons," "The Cost of a Glass," also many other interesting articles.

Here are a few of the subjects discussed in the Life and Health division: "Light as a Remedy," "War on Flies," "Insomnia: Cause and Cure."

The last part of the magazine is devoted to freedom and right, emphasizing especially the need of religious liberty.

### "Hydrotherapy"

To the large number of medical workers who have been acquainted with Dr. G. K. Abbott's "Hydrotherapy," the announcement of a new and enlarged edition will be a pleasing one. Much new matter has been added in this, making the work as nearly complete as the present increasing adoption of hydrotherapy in the medical profession, and its development, will permit. Among the additions are: "Insanity and Drug Addictions," contributed by Dr. Jessie H. Simpson, of the Southern California State Hospital for the Insane; a section on "Prescription Writing and Treatment Combinations," and one on "Hydrotherapeutic Apparatus and Treatment Rooms." The results are given also of original research conducted by doctors and medical students of the College of Medical Evangelists.

Part I is entitled "Scientific Basis and Physiologic Effects." The effects, produced locally and by reflex action of short and prolonged applications of heat and cold, and the mechanism by which these effects are brought about, are considered; as also the properties adapting water to its use in this application.

Part II, "Therapeutics," is introduced by a discussion of the realm and limitations of physiologic therapy. "Specifics," so earnestly sought by practitioners of medicine, are not to be found, in the same sense, in hydrotherapy; but "specific results" are to be sought by proper adaptation of the treatment to the individual case in hand, rather than by rigid adherence to this or that type of application." The treatment of fevers and inflammations is discussed in both theory and practice; also conditions requiring stimulant, tonic, and sedative measures.

The technique of the latest methods of applying hydrotherapy, with many illustrations, forms Part III.

The classroom experience of Dr. Abbott, before nurses and medical students, has enabled him to bring out in a clear manner a subject that would bid fair to be uninteresting. The book will be welcomed by many. It may be obtained from the Review and Herald Publishing Association.

### Publications Wanted

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

Mrs. Henry Malone, R. F. D. 5, Box 87, Sherman, Tex. Continuous supply.

Frank Hiner, Box 504, Harrisburg, Ill. Tracts, magazines, and periodicals in English and foreign languages.

Mollie Crockett, Patsey, Estill Co., Ky. Continuous supply of the *Signs*, *Review*, *Watchman*, *Protestant*, and tracts.

Elder H. C. Goodrich, Nueva Gerona, Isle of Pines, Cuba. Continuous supply.

A. N. Allen, Santa Clara, Cuba. Continuous supply.

N. S. Clement, Bignell, Nebr. *Signs*, *Watchman*, and tracts.

James M. Johnston, R. F. D. 5, Hickory, N. C. Continuous supply.

Ellen Chumas, 917 Lincoln Ave., Detroit, Mich. *Signs* (weekly and monthly), *Watchman*, *Liberty*, *Protestant*, *Instructor*, *Life and Health*.

J. H. Downes, care of Y. M. C. A., Cornhill, London, E. C. Continuous supply of all Seventh-day Adventist literature.

## Obituaries

**JACKSON.**—Wagun Jackson was born Nov. 26, 1912, and died June 9, 1914. She was the daughter of Brother and Sister Frank L. Jackson, of the Roaring Branch (Pa.) Seventh-day Adventist Church. The little girl was playing around a spring near the house, when she fell into the water and was drowned. Words of comfort were spoken by the writer, and we laid her to rest to await the glad time when the little children shall be brought forth from their graves and carried by angels to their mothers' arms.

M. W. DE L'HORBE.

**JOBST.**—On the morning of April 8, 1914, our hearts were deeply grieved to learn that our beloved friend and brother, Charlie Jobst, had been suddenly killed by contact with a live electric wire while doing some repairing at Ensley, near Birmingham, Ala. He was taken away in the prime of life. Because of his kind and unselfish disposition, Brother Jobst was greatly beloved by all who knew him. He leaves a wife, a widowed mother, two brothers, and a sister, who deeply mourn their loss. We all greatly miss him, but we sorrow not as those who have no hope. Services were conducted by Elder S. D. Hartwell and the writer.

W. C. WALES.

**PALMER.**—Mrs. Lovina Palmer was born at Lawrenceville, St. Lawrence Co., N. Y., March 10, 1840, and died at her home in Quincy, Branch Co., Mich., June 4, 1914. In 1858 she was married to Clinton Palmer, who died several years ago at Clark, N. Dak. To them four children were born, of whom only one son survives. Sister Palmer's Christian experience began in early life, and seven years ago, under the labors of Elder C. A. Hansen, she accepted the truth held by Seventh-day Adventists, and joined the Quincy church, continuing faithful to the last. Her life was devoted to unselfish service for others. She was of a cheerful disposition, and during her long illness bore her afflictions with patience and resignation. Pastor Horton (Baptist) conducted the funeral services.

MRS. J. H. THOMPSON.

**SYMONS.**—William H. Symons was born in Exeter, Devonshire, England, in January, 1840, and died at Melita, Mich., June 21, 1914. In 1867 the deceased came to America, where he was married to Rebecca Jones, of Danville, Pa. His second wife was Mary Elizabeth Chambers, to whom he was married in 1889. She and three children are left to mourn. The funeral service was conducted by the writer, assisted by Mrs. DeWaters, of the Wesleyan Church.

EDW. A. PIPER.

**BECKWITH.**—Levi Coy Beckwith was born April 2, 1836, and died May 30, 1914. Brother Beckwith was married in 1862 to Mary A. Graves. Soon after their marriage both were converted to God, and remained Christians the rest of their lives. Mrs. Beckwith died Feb. 22, 1912. About six years ago Brother Beckwith accepted the seventh-day Sabbath, and remained faithful until the day of his death. Words of comfort were spoken by the writer.

M. W. DE L'HORBE.

**YOUNG.**—Roy Arthur Young was born Feb. 27, 1890, in Pueblo, Colo., and died June 10, 1914, near Pitkin, Colo. In 1909 he was married to Miss Ida Ivy, who, with their infant son, survives. Brother Young was killed by the falling of a tree upon him in the timber where he had recently obtained work in order to be able to keep the Sabbath. He had been baptized only a few weeks before, but his Christian experience was fragrant with the grace of God. We expect he will come forth in the first resurrection. Words of comfort were spoken from Isa. 57:1.

CLAUDE E. ELDRIDGE.

**KELSEY.**—Calvin Kelsey was born in Ohio, Sept. 5, 1834, and died near Morse, Wis., May 29, 1914. He accepted present truth in 1853 through the personal labors of Brother Washington Morse, and throughout his long career was faithful to the glorious gospel message. For several years in the early days of Minnesota he was quite prominently connected with the conference work, and was a generous giver to the cause of present truth. Words of comfort were spoken by the writer, and our brother was laid to rest beneath the shade of the pines, to await the summons of the Life-giver at the glorious dawning of the swiftly coming morn.

STEMPLE WHITE.

**GRUELL.**—Died at Colorado Springs, Colo., June 23, 1914, Sister Minerva Gruell, aged 59 years, 8 months, and 22 days. Sister Gruell was born in Miami County, Indiana. She, with her family, moved to Colorado in 1877, and for the last fourteen years they have resided in Colorado Springs. She accepted the truths of the third angel's message one year ago, as the result of Bible readings, and was taken into church fellowship about four months ago; but being an invalid, she never had the pleasure of meeting with us. She fell asleep in the blessed hope of meeting the soon-coming Saviour in peace. Words of comfort were spoken to an attentive audience, based on John 11:11; 5:28, and first part of verse 29; 1 Thess. 4:13-18; and kindred scriptures.

MRS. ANNIE SUFFICOL.

**KILLEN.**—Ida Mabel Creasey was born in Wisconsin, March 6, 1877. When eight years old she was baptized by Elder Isaac Sanborn. With her parents she went to North Carolina in 1894. She was married to W. L. Killen in 1895, and with her husband she labored to extend the knowledge of present truth. In 1911 Elder Killen moved his family to Idaho, where he was conference field missionary agent. After a short but severe illness Sister Killen died in the Canyon Hospital, in Caldwell, June 19, 1914. The funeral was conducted by the writer in the Caldwell Seventh-day Adventist church, assisted by Elder A. C. Bird and Brother T. L. Copeland. Amid the profusion of flowers brought in by the many friends, she was laid to rest to await the call of the Life-giver. A husband, one son, four daughters, an aged father and mother, two brothers, and one sister mourn their loss, but they are comforted by the many precious promises of God.

J. J. NETHERY.

**SCHUSTER.**—Naomi, infant daughter of Mr. and Mrs. W. P. Schuster, died at their home in Jackson, Mich., June 29, 1914, aged 7 months and 22 days. The hope of the resurrection brings comfort to the sorrowing parents. Words of comfort were spoken by the writer. Text, Ps. 30:5.

D. P. WOOD.

**RAYNER.**—Francis Rayner was born in Montgomery County, Maryland, Oct. 4, 1834, and died near Tracy, Cal., June 11, 1914. Brother Rayner came to California in 1861. About four years ago he accepted Christ and the third angel's message, and from that time was true to his profession, being ready to meet the summons to rest. Two children, a son and a daughter, both in the message, also two brothers and one sister, survive him.

D. T. FERRO.

**HAYFORTH.**—John Hayforth was born in the State of New York, Jan. 2, 1831, and died at the home of his daughter, in Adrian, Mich., June 26, 1914. In 1861 he was married to Amanda Coon. To this union eight children were born, four of whom are still living. In 1879 he accepted present truth. He died in the hope of soon being raised in immortal bloom to see the Life-giver. Words of comfort were spoken by the writer. Text, John 5:28, 29.

D. P. WOOD.

**FRISTAD.**—Mrs. Catherine Fristad was born at Bergen, Norway, in 1831. She, with her husband, came to the United States forty-two years ago. They accepted the message as taught by the Seventh-day Adventists, at Pigeon Falls, Wis., under the labors of Elder O. A. Olsen. For the last eight years she suffered from failing health. June 12, 1914, she fell asleep, leaving an aged husband, three sons, and three daughters to mourn their loss. The funeral services were held at the home of Mrs. Godfrey, at Vera, Wash.

W. WOODFORD.

**HAWKES.**—Sarah Lavinia Fenton was born Aug. 24, 1836, in St. Martins, New Brunswick, and died June 12, 1914, at Eliot, Maine. In 1853 she was married to William Hawkes, who died twelve years ago. Fifteen children were born to them, four of whom are left to mourn the loss of a kind and loving mother. She with her husband accepted present truth under the labors of Elder G. E. Langdon about nineteen years ago. The funeral service was conducted by the writer in Hopewell Cape, New Brunswick, where our sister was laid to rest to await the call of the Life-giver.

F. C. WEBSTER.

**BRIGGS.**—Mary Lycock was born in Hector, N. Y., July 31, 1825, and died at the home of her grandson, in Jackson, Mich., June 21, 1914. She with her parents came to Michigan in 1835. In 1847 she was married to Chas. S. Briggs, and about the year 1867 they accepted present truth. In 1899 he fell asleep. Sister Briggs's life was one of unselfish effort to help others, and we laid her to rest, feeling assured that she will come forth on the morn of the first resurrection. She leaves a large circle of relatives and friends, who deeply mourn their loss. The funeral service was conducted by the writer. Text, Ps. 116:15.

D. P. WOOD.

**LAING.**—Wellcome Winfred Laing was born near Bethlehem, Iowa, Aug. 1, 1893, and fell peacefully asleep June 24, 1914. Six years ago he was baptized and united with the Seventh-day Adventist Church at Hagermann, N. Mex. Becoming discouraged, for a portion of these years his life did not show a full consecration to the service of God. But on his last Sabbath he fully submitted all to his Saviour. He then called relatives to his bedside and pleaded with them to accept the Saviour, whom he had found precious to his soul. Funeral services were conducted by the writer in the Methodist church. A very large concourse of people gathered to express their sympathy in this hour of sorrow, and to listen to words of comfort from 2 Sam. 14:14. We laid him to rest in the cemetery west of town. While our hearts are filled with sorrow, we expect to meet him when the Life-giver comes.

C. V. STARR.

**SHIELDS.**—Carol L. Shields was born in Cass County, Missouri, Dec. 31, 1893, and died in Austin, Mo., July 1, 1914. He was converted about five years ago, and united with the Baptist Church. Carol was always kind and obedient to his widowed mother, and what he could earn he shared with her. During the last week of his illness he promised the Lord that he would henceforth keep the Sabbath day holy. He was greatly loved and respected by all who knew him. His mother, two sisters, and a number of relatives and friends are left to mourn, but not as those who have no hope. Words of comfort were spoken by the writer from John 14: 1, 2.

A. C. ANDERSON.

**WAGNER.**—Reuel Spray Wagner was born March 12, 1898, near Fairmont, Nebr., and died June 5, 1914, at Phoenix, Ariz. Reuel was brought up in the nurture and admonition of the Lord, and from childhood was a follower of the Saviour. He was baptized when only nine years of age, and joined the Seventh-day Adventist Church at Perry, Okla. A few months ago the family moved to Phoenix so that they might place their children in the church school. Reuel was very anxious to prepare himself for work in the Master's vineyard. During his short stay among us his consistent Christian life was a source of help to our young people. The father, mother, sister, and two brothers deeply feel the loss of their loved one; but the God of all comfort is with them and will keep them in this their hour of trial.

C. D. M. WILLIAMS.

**FREELAND.**—Mrs. Pauline Gilbert Freeland was born near Post Burwell, Ontario, Canada, May 13, 1847, and died at Atlanta, Nebr., May 23, 1914. She with her parents moved to Jackson County, Michigan, when she was thirteen years of age. At the age of twenty she was married to William Freeland. In 1880 they moved to Rock Falls, Nebr., where they lived until four years ago, when they moved to Atlanta. To them were born four children, two sons and two daughters, of whom only one son, with the husband and father, is left to mourn. The last year of her life was one of suffering, but she bore all patiently to the very last. She gave her heart to God while young, and walked in the light that came to her. She united with the Seventh-day Adventist Church in 1906, in which faith she now sleeps in Jesus. Words of comfort were spoken by the writer, assisted by E. G. McDaniel, pastor of the M. E. Church.

E. L. COOK.

**HICKOK.**—Mary A. Hickok, *née* Baker, was born May 31, 1836, at Rodman, Jefferson Co., N. Y., and died June 11, 1914, at Miami, Fla. In 1854 she was married to Stephen W. Hickok, who died about twelve years ago. To them were born four children, one daughter and three sons, the daughter dying when a child. Of Sister Hickok's immediate relatives, she leaves one brother and one sister. Our beloved sister led an unusually active life, not only in the matter of home duties, but also as regards religious, social, and philanthropic affairs. Her services and labors of love were incessant, and characterized by a remarkable spirit of self-abnegation. Hers was a life of the purest of motives, and she always sought the good and comfort of others in preference to her own. Before the year 1863 she was a Seventh-day Baptist, but for the last fifty years of her life she was a consistent believer in the faith held by Seventh-day Adventists, and will be fondly remembered by hundreds of our ministers and laborers for her faithful and efficient ministrations in their behalf. In church, Sabbath school, and missionary services, Sister Hickok was ever an active, exemplary, and efficient participant. The Lord abundantly sustained her, and she was a remarkable example of patience and resignation during her great sufferings, her only wish being that the Lord's will be done. She died in the glorious triumphs of the Christian faith, and rests with bright hope of a part in the resurrection of the just. Funeral service was conducted by Elder W. E. White, of Miami.

G. W. MORSE.

**CUTLER.**—Geo. E. Cutler was born in Washington, Mich., July 5, 1845, and died at his home in Dallas, Oregon, June 23, 1914. He was converted and united with the Seventh-day Adventists at the age of twenty-five years, and was associated with this people at the time of his decease. He was elder of the Dallas church for fourteen consecutive years, and was one of the most prominent business men of the city, having lived in or near it since 1891. In 1879 he was united in second marriage to Miss Alice Crockett, of Michigan, who, with a daughter, a son from the former marriage, and five grandchildren, survives. He rests. His works follow him. He passed peacefully away in the unwavering hope of the call of the Master to an endless life. May the surviving ones be comforted with that comfort which Christ alone can impart. The funeral services were conducted at his residence, attended by a large concourse of citizens and near relatives. Words of comfort were spoken by the writer, Elder Starbuck assisting in the services.

H. W. COTTRELL.

**HITTLE.**—Mrs. Phoebe Hittle was born in Missouri, Dec. 11, 1856, and died May 26, 1914. In 1893 she gave her heart to God and united with the Seventh-day Adventist Church, and from that time until she passed away she was a conscientious Christian. She fell asleep in full hope of a part in the first resurrection. While in her teens she obtained a liberal education, which fitted her for the public places she occupied. A number of years she was postmistress, and in addition to this, many were the eyes that eagerly watched the news journals for the intelligent, spicy articles that frequently came from her fruitful pen. Much of her useful life was spent in public-school teaching; and while training the youthful minds of her pupils in the branches of learning that would fit them for useful service as citizens, she did not forget their spiritual needs, but conducted Sunday schools and Sabbath schools, in which she instructed them in the way of salvation. She leaves a son and a large circle of friends to mourn the loss of a loving mother, a good neighbor, and a compassionate nurse in times of sickness. The funeral was conducted by the writer, assisted by the Methodist minister of Valentine. Services were held in the Presbyterian church, where words of comfort were spoken from Rom. 16: 2; and amid a large crowd of sympathizers we laid her to rest in the city of the dead, at Valentine, Nebr., to await the call of her Master.

L. B. PORTER.

**ANDERSEN.**—Miss Lena Antoinette Andersen was born at Norland, Norway, March 27, 1867, and died at National City, Cal., June 27, 1914. Her birthplace was in almost the extreme northern part of Norway, in the land of the midnight sun. Here she spent her early life, and here she accepted Christianity and became a member of the Seventh-day Adventist Church at the age of twenty. Three years later she came to America with Elder O. A. Olsen, and was graduated from the nurses' course at the Battle Creek Sanitarium in 1893. During her training she spent some time in slum work in the city of Chicago, where she contracted tuberculosis, to which disease she has, after a fight of twenty-one years, fallen a victim. After graduation, she returned with one of her classmates to Norway, where she started the treatment room work in the city of Christiania. Here she labored for five years. Broken in health, she returned to Battle Creek, and later went to Boulder, Colo., where she lived for six years, working a part of that time in the Boulder-Colorado Sanitarium. About five years ago she came to the Paradise Valley Sanitarium. For a time she was much improved in health, but later she began to fail, and during the past year was confined to her bed. She was a great sufferer, but was upheld by an unwavering trust in God. Her last few months of life were especially marked by a spirit of complete consecration. She bowed in perfect resignation to the Master's will, and died with a bright hope of a part in the first resurrection. Her eternal reward awaits her on that day. Funeral services were conducted by the

writer in San Diego. About fifty of the Paradise Valley Sanitarium family were present, the nurses in attendance being in full uniform.

R. S. OWEN.

**EGGELSTON.**—Hiram Eggeston was born at Brandy Camp, Pa., in 1833, and died at Norwalk, Ohio, July 4, 1914. The funeral services were conducted by the writer. The wife of the deceased has been a faithful member of the Seventh-day Adventist Church for many years.

D. E. LINDSEY.

**DECKER.**—Mrs. Lottie Decker, of Newberg, Oregon, was born in New Brunswick, Canada, Nov. 29, 1845, her age at death being 68 years, 6 months, and 12 days. When about ten years old she came to Minnesota with her parents, and in 1864 was married to Mr. Lyman H. Decker. To this union were born six daughters and one son, five of whom are living to mourn the loss of a loving Christian mother. Soon after their marriage she and her husband accepted present truth. From that time she was a faithful, earnest worker in the church. In 1889 the family came to Oregon, where three years later Brother Decker fell asleep in Jesus. While relatives and friends mourn, yet we believe our sister sleeps to awake with her husband at the call of Jesus on the resurrection day.

E. W. CATLIN.

**BARRETT.**—Lucretia Hill was born in Fairfield County, Ohio, Sept. 15, 1840, and died at her home, near Pawnee, Okla., May 13, 1914. Nov. 3, 1861, she was married to Phillip Barrett at Huntington, Ind. To this union were born eight children. Father and mother moved to Iowa in 1870, removing to Kansas two years later. Mother at that time was a devoted member of the United Brethren Church. She accepted the third angel's message in the fall of 1875, under the labors of Elders Smith Sharp and C. F. Stevens. She struggled through many difficulties to rear her family in the truth, and every child has professed Christ in this message. When her children were small, she would gather them in some appropriate place for prayer at the going down of the sun Friday and Sabbath evenings. Our mother's heart was continually reaching out to help the needy, and she had the care of motherless children even to the day of her death. She passed away without a struggle. Thus dear mother has gone to her grave to sleep until the resurrection morning, when the voice of our Lord shall call the faithful from their bed of clay. There is left to mourn their loss, her husband, six children, and one sister.

MRS. BELLE EMERSON.

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A POST card from Elder J. C. Rogers, postmarked Abercorn, Northeast Rhodesia, June 4, reads: "Exploring Tanganyika plateau. Fine country. One mission site marked out. Health good."

A RECENT letter from Elder J. E. Steed, of Australia, says: "You will be pleased to know that the work is onward in this far-off land. On every hand are evidences that the work is closing up, and that the Spirit of God is being withdrawn from the earth."

A NOTE from Elder L. R. Conradi, of Europe, brings the following news item: "Elder W. Koelling has safely reached Europe from the Victoria Nyanza field, German East Africa. He will now recuperate for a time, so as to be able to lead out in the work in Kamerun." Kamerun is the largest of the German colonies in West Africa, located south of Nigeria and reaching up into the far interior, touching Lake Chad in the Sudan.

THE HOME Rule Bill for Ireland is giving British statesmen much anxiety. On July 26 four persons were killed and sixty wounded in an affray resulting from a gun-running exploit of the Nationalist volunteers. The direct result of this tragedy has been to upset Premier Asquith's plans for amending the bill at the present time, and it has been officially announced that a further consideration of the question in Parliament has been indefinitely postponed.

FURTHER departures for the island fields are reported by the Australasian Union. The *Australasian Record* says: "Sister Vai Kerisome, a native of Niue, who while in Australia in training has been assisting in translating for a number of years, sailed on Wednesday, June 24, for Auckland, to join Brother and Sister Giblette there, en route for Niue. Thus this island of the Savage group, which has waited so long for the light, is soon to be entered."

## The European Situation

NOT for many years has the political situation in Europe appeared so serious or seemed so likely to bring on a general war in the Old World as at the present time. The causes leading to present hostilities may be briefly summarized as follows: —

On June 28, while visiting Sarajevo, the capital of Bosnia, Francis Ferdinand, heir to the throne of Austria-Hungary, was, with his wife, the Duchess of Hohenberg, shot and killed by a young Serbian student. Austria at once made demands for reparation. To the surprise of Europe, the only one of these imposed conditions which Serbia refused to grant was that Austrian officers should play a large part in the investigation of the assassination plot. Finally, on July 24, Austria issued an ultimatum giving Serbia twenty-four hours in which to comply and avert war. Her answer was: "Serbia can only admit such participation by Austrian officials in this inquiry as would be in accordance with international law and good neighborly relations." This resulted in the formal breaking of diplomatic relations between the two countries on July 25. Three days later war was formally declared by Austria.

The peace of all Europe hangs in the balance. By the terms of the Triple Entente, Russia, England, and France naturally stand together for the defense of Serbia; while the Triple Alliance brings Germany and Italy to the help of Austria. The Triple Entente has a total war strength of 10,230,000 men; the Triple Alliance of 8,400,000. Belgrade, the capital of Serbia, has been occupied by the Austrian troops, and King Peter has established temporary headquarters at Kragujevatz.

All Europe is watching with anxiety the efforts of England to avert a general war and "localize" the conflict. Russia is especially aggressive in behalf of her little neighbor. The war office has taken control of all railroads leading to the German and Austrian frontiers. Mines have been laid in the Baltic approaches to Russian ports, and port lights extinguished.

The armies in every European country are being mobilized, and the navies placed on a war-footing. The markets of the world are in a state of demoralization in expectation of a general European conflict, and more than \$100,000,000 of American gold is already on the way to the war-menaced nations.

Sir Edward Grey declares that if efforts to bring about a settlement fail, "the greatest catastrophe which could befall the concert of Europe will result, and its consequences will be incalculable."

Newspapers in striking headlines and in graphic language picture the seriousness of the present situation, which surely presages in no uncertain tones the soon-coming conflict of Armageddon.

Says a dispatch from London to the *Washington Herald*, "Apparently nothing short of divine intervention can stay the sword now unsheathed." But even now the great Ruler of nations can stay the sword or greatly limit its destructive work. Let us pray Heaven to hold the winds of war a little longer until the sealing work is accomplished. Rev. 7:1-4.

A PERSONAL letter recently received from Elder W. H. Heckman, president of the Florida Conference, contains the following note concerning the progress of the work in that field: "We have organized two churches thus far this year, with a membership of thirty-one and thirty-eight, respectively. We erected three new church buildings, and more than one hundred Sabbath keepers were added to the church during the first six months of 1914. Our tithe has increased about \$1,000 over the corresponding period of last year; and we have raised our share of the Twenty-cent-a-week Fund, with a surplus of \$178.53. Since this report was made, I visited one of our larger churches, and at the close of the morning service a brother handed me a check for \$400 for missions. This last winter was the best in the history of our sanitarium. During the first five months of the year, it earned about \$6,000 above expenses. We are indeed thankful that the Lord is blessing the work in this conference."

WRITING of the work of the Southern Publishing Association, Brother R. L. Pierce, the general manager, says: "The prospects before our work are very encouraging. The men in the field are doing exceptionally well in taking orders, while here in the office we often find it necessary to work overtime. This is especially true of the press room, as we are now hurrying through the new editions of 'Bible Readings' and 'Past, Present, and Future.'"

YET another new paper comes, this time from the heart of Africa. Elder A. A. Carscallen, of the British East African Mission, on the Victoria Nyanza, sends us a copy of the first number of a periodical called *Jaote Luo* (The Messenger). In a forthcoming report we shall hear more about this paper and the plans of the mission band to have a thousand pupils in their schools by the end of the year.

THE *Australasian Record* comes to us with the first report from the newly entered Solomon Islands. Elder G. F. and Mrs. Jones have reached the field and are looking for a location for the first mission station. They write: "Our mission ketch, 'The Advent Herald,' is still on the steamer, but in another day or so we shall be making it our home, and be able to sail where the Lord directs."

WE learn from Europe that a Brother Baker and wife, initials not given, sailed from England for Sierra Leone, West Africa, in June, thus adding to the West African mission workers. West Africa, it will be remembered, was assigned to the European Division territory at the time of the reorganization at the last General Conference.

THE growth of our work in Austria has led to the organization of two new mission fields in that country, the organizations being formed at the time of the Central European Union Conference held in July. "Thus the number of our fields," Elder Conradi writes, "is constantly on the increase."