

The Advent Review and Sabbath Herald

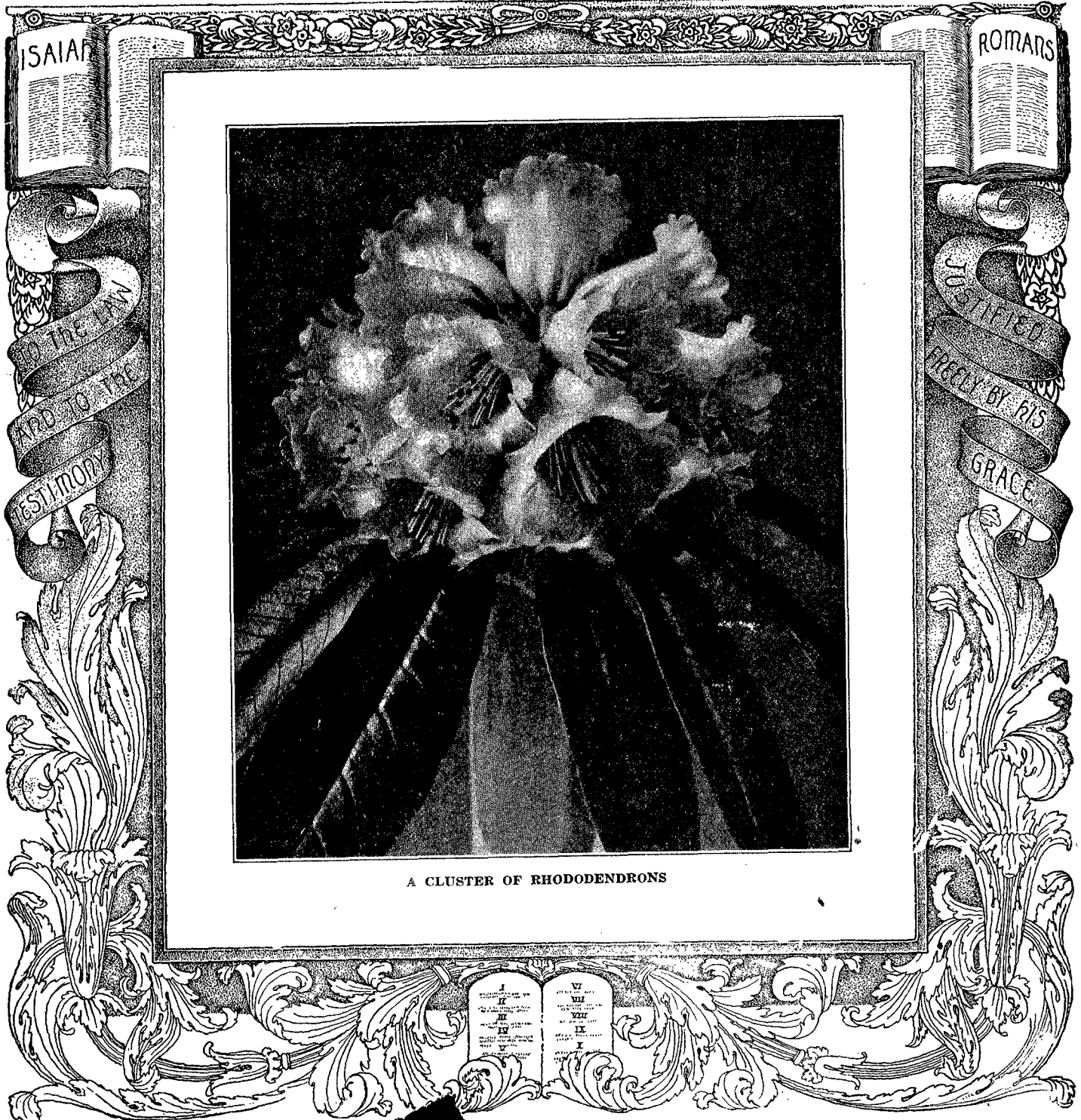


Vol. 93

Takoma Park Station, Washington, D. C., Thursday, July 27, 1916

No. 37

THE GOSPEL TO ALL NATIONS



A CLUSTER OF RHODODENDRONS

Note and Comment

The Value of Church Papers

DOES it pay to support the church journals of the denomination, even when those journals suffer loss in publication? This question was answered in the affirmative by the last General Conference of the Methodist Episcopal Church, held at Saratoga Springs, N. Y. In the last four years the *Advocates* of that church have experienced a loss of \$378,000. It was considered that their service to the church was worth the making up of this deficit, and the conference refused to economize in their publication. It was believed, however, that the price of these papers must soon be increased from \$1.50 to \$2 a year.

Of what value, think you, is the REVIEW AND HERALD to our church work? Is it worth the effort to place it in every English-speaking Seventh-day Adventist home? What are you doing to effect this? Do you know how many families there are in your church who are without its weekly visits? Please consider, What is the REVIEW worth to me? and then, What would it be worth to my brother who does not read it?

A Practical Illustration of the Value of Tithing

A WRITER in the *Pacific Christian Advocate* of May 24, 1916, writes on the subject of tithing. After giving some of the Bible arguments in favor of this practice, he cites the work of Seventh-day Adventists as a practical illustration of the value of this system:—

"A much fairer, as well as more relevant illustration of what tithing will accomplish in and for a denomination, is afforded by the Seventh-day Adventists. There is nothing specially attractive, no special drawing power, in observing the seventh instead of the first day of the week as the Sabbath of rest and worship. The Adventists are neither alone nor singular in their belief in the second coming of Christ. Mr. Moody and the late Dr. Gordon of Boston devoutly believed that Christ would come again. So do thousands of Christians in all our churches. Except by their faith in and practice of tithing, how can we account for the remarkable showing made by the Seventh-day Adventists as a denomination? They regard the law of the tithe, the tenth of income, as equally binding with the law of the Sabbath, the seventh of time.

"Their official reports state that in 1870 they had a membership of 5,440. In 1910 it was 104,526. Their annual tithe in 1870 was \$2,182.46; in 1910 \$1,338,698.65; in 1913 it was \$1,771,989.60. In 1870 the church controlled one sanitarium with 35 employees. In 1910 they had 74 sanitariums with 1,989 employees, with assets of \$3,368,000. In 1880 their total contributions to missions and other benevolent causes was \$5.39 per capita; in 1910 it was \$21.27; in 1913

\$23.42. This includes the membership in foreign countries. In North America alone it was \$28.93 per capita for 71,863 communicants. These figures certainly do not show that they had grown poor by tithing during thirty-three years, from 1880 to 1913."

What War Has Wrought

No one who lives outside of the great war zone of Europe, and probably but comparatively few within this stricken area, can realize the terrible damage which has been wrought by the great conflict in the desolation which has been visited upon some of the garden spots of Europe. A dispatch from Paris, published in the *Washington Star* of July 4, 1916, gives this picture of the havoc which has been wrought in northern France:—

"Seven hundred and fifty-three communes, or townships, have been partly or totally destroyed through military operations in France since the beginning of the war, according to statistics gathered by the ministry of the interior, with a view to ascertaining the total damage caused by the hostilities. These communes are distributed over eleven of the departments of France, including those in Ardennes still occupied wholly by the Germans, who are in possession of 2,554 towns, of the total of 36,247 in all France, or 7 per cent.

"Houses to the number of 16,669 have been totally destroyed and 29,594 partly destroyed in these communes. In 148 communes the proportion of houses destroyed exceeds 50 per cent, while it is 80 per cent in seventy-four towns, and less than 50 per cent in the remainder.

"Public buildings destroyed in 428 communes were 331 churches, 379 schools, 221 town halls, 300 other public buildings of various sorts, and 60 bridges. Of these buildings fifty-six had been classed as historic monuments, including the town hall of Arras, and the cathedral and town hall at Rheims. Three hundred and thirty factories, which supported 57,000 persons, were destroyed."

This picture, we doubt not, could be duplicated several times in other sections of Europe, particularly on the eastern battle front where the surging and re-surging of opposing forces has left prosperous towns and smiling country places scenes of destitution and desolation. Well may every Christian of every nationality pray God to bring to a speedy conclusion this fearful combat.

The Catholic Controversy in New York City

For several weeks there has been waged in New York City a spirited controversy between Mayor Mitchel and some of the representatives of the Roman Catholic Church. The *Christian Advocate* of June 8, 1916, presents this statement of the conditions leading up to the difficulty:—

"The city's method of providing for

a large proportion of its poor and unfortunate is by paying for their care in private institutions, many of them under the control of religious organizations, and the larger number conducted by the Roman Catholic Church. Questions having arisen as to this expenditure of the tax money, Governor Whitman appointed an able lawyer of this city, Mr. Charles H. Strong, a man of unusual fairness of mind and of incorruptible integrity, to take testimony as to the manner in which the institutions receiving the city's money were performing their services. The commissioner soon had the town about his ears. Evidence of scandalous conditions was brought before him, and published in the newspapers. Catholic homes were among those involved. That was enough to precipitate a storm of priestly abuse upon the commissioner. Anonymous pamphlets began to circulate. The Holy Name Societies were stirred up to petition the governor to call off the inquiry. Open threats were made that the Catholics would remember at the polls what was taking place in the commissioner's room.

"At this stage the mayor authorized the police to 'tap the telephone wires' in order to 'listen in' at conversations with certain officials of the Catholic charities, who were suspected of conspiring to obstruct the work of the governor's commission. As soon as this was known, the Catholic forces turned their streams of liquid fire upon the mayor, who is of that communion. His action was bitterly denounced, and the governor has even been asked to depose him from his office."

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which was once delivered unto
the Saints"

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The Advent And Sabbath **REVIEW 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. 93

TAKOMA PARK STATION, WASHINGTON, D. C., JULY 27, 1916

No. 37

EDITORIALS

Home Religion

No man's religion can be justly estimated by his public life or service. The best judges are the members of his own household. They know him as he is in life's practical experiences. Within the confines of his own home, where reserve is laid aside, where he is shut out from the prying gaze of the public, he acts his own natural self. His wife, his children, his servants, have the truest measure of the genuineness of his profession.

If a man is not a Christian in his home, he is not a Christian at all. He may make a profession as high as heaven itself. He may even minister in the sacred things of God. He may labor as zealously as did the apostle Paul and speak with the eloquence of Apollos, but the measure of his Christianity in the courts of heaven is determined not by his profession, but by his heart relationship to God; by his own personal life. There are too many men who, as they go in and out before their fellows, live double lives,—one life for the public and another life in their own home. Too many times the former is a life of pretense, a hollow mockery, a hypocritical profession. The latter constitutes the true measure of what the man really is.

Let us pray God to take pretense and sham out of our lives; to reveal to us by his Holy Spirit what we really are, and to lead us to seek that heart relationship to him which will make us truly representative of his character whether it be before the gaze of man or within the secret consciousness of our own souls. Let us live today as we shall wish we had lived when we appear before the great Judge, and every secret thing is revealed in the light of heaven.

The Spirit of Commercialism

THE present time is unparalleled in the history of the world in the opportunities it affords for money-making. It is proper that these opportunities should be improved by the followers of the Master. There is no sin in making money by honest and legitimate methods. The apostle declares, "The love of money is the root of all evil." The evil is not

in the money itself, but in the love of it, in its use for selfish pleasure and aggrandizement, its accumulation, its hoarding. Money earned to be expended in advancing the gospel of Christ, in relieving the sick and suffering, in ministering to those in need, finds its legitimate use. Used to enrich its possessor and gratify selfish desires it will prove a curse.

It is not alone the possessor of great wealth who is in danger of being swallowed up with the spirit of commercialism. The one laboring for the merest pittance may possess the spirit. The spirit of worldly commercialism may invade even the church of God. It may become the predominating motive in the operation of institutions and conferences. It may become the controlling factor in the lives of those engaged in selling missionary literature and of ministers of the gospel. We were forcibly impressed with this in a camp meeting several years ago when two workers, one a canvasser and another an ordained minister, acknowledged that the spirit of commercialism had in a large measure been the actuating motive in their service.

Let us take heed that this spirit does not control our lives, and does not control the operation of our institutions. When a sanitarium seeks patronage only that it may increase its earnings, and not for the good it can do suffering humanity, the spirit of commercialism has become the ruling factor in its operation. When a denominational publishing house sells its literature for the primary object of securing money, even though the money may be used in the liquidation of its debts, rather than from a desire to advance the gospel of Christ, it is operating with mercenary motives the same as do worldly concerns.

And this principle is true as applied to every laborer in this cause. The preacher may work for his weekly wage rather than for the love of souls; the canvasser may sell books to earn money to support his family rather than because the books may prove a savor of life to those who buy them. These are precisely the same motives which actuate

those who know nothing of the saving power of the gospel. The work of every follower of the Master, whether he be the manager of a publishing house or of a sanitarium, a minister of the gospel, a Bible worker, or a canvasser, should be to build up and advance the interests of the kingdom of God in the earth. He should labor because the love of Christ constrains him. Money that comes into his hands he will regard only as means whereby this great business of his life may be achieved. And this should be true of every disciple.

As the chief business of William Carey was to serve the Lord, and he followed the trade of cobbling shoes only to pay expenses, so let every true disciple of the Master operate his business, whether it be farming, mechanical trade, or a profession, with the same grand object in mind. It is only as we keep before us this high and holy purpose that our efforts are raised from the selfish, sordid level of the money-loving world to the high plane of those who use the things of this world as not abusing them, and of counting everything they possess as dedicated to the service of the Master.

F. M. W.

The Divine Principle of Organization

THE Lord is a God of order. All his works reveal the perfection and simplicity of divine organization. "God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. 14: 33.

The church of Christ is to reveal on earth the order and harmony of the kingdom of heaven. The "Great Shepherd of the sheep" leads the flock of God. The closer the members of the flock press to the Shepherd, the closer do they press together. And the counsel of the Lord through the Spirit of prophecy to all believers just now is, "Press together, press together."

The Lord led the church of the exodus out of Egypt, and by the gift of prophecy organized it as one body to represent the unity of his work. He led forth the church of apostolic days, as one body, its organization being developed according to the need, under the instructions of the gift of prophecy placed in the

church. In this advent movement he has raised up a church to bear the final gospel message to the world. He has organized the movement as one united body, giving instruction by the gift of prophecy placed in the church.

There were in "the church in the wilderness" those who rebelled against the organization that maintained unity and order. There were those in apostolic days who worked against the order and harmony of the church. There have now and then appeared among us those who have opposed the order and organization established in the church in harmony with the Word of God and the counsel of the Spirit of prophecy. But all along—in the wilderness, in apostolic days, in these last days—it has been God's order and God's leadership in the church that have been set aside.

"God is not the author of confusion." He is the author of order. Every thought in divine organization is to secure to his children the greatest liberty to develop a godly character. Harmony with God's order is Christian liberty. "So long as all created beings acknowledged the allegiance of love," says the Spirit of prophecy, "there was perfect harmony throughout the universe of God."

Lucifer is the author of confusion. Coveting the supremacy that belonged to Christ, he charged that the order and harmony of heaven imposed a restraint upon the liberty of the angels. So came rebellion in heaven. "It was pride and ambition that prompted Lucifer to complain of the government of God, and to seek the overthrow of the order which had been established in heaven. Since his fall it has been his object to infuse the same spirit . . . into the minds of men."—"Patriarchs and Prophets," p. 403. His principles make for separation and disorder.

If it be but secular work in which numbers of people are engaged together, the value of system and organization is universally recognized by the thoughtful and successful. Much more is organization to be valued in God's work, in which "all things" are to be "done decently and in order." 1 Cor. 14:40.

The organization of believers is no arbitrary or mechanical arrangement, but the natural and spiritual expression of Christian fellowship in service, a means of personal strength and blessing to the individual, and a sign of the "unity of the Spirit" among the members making up the "one body." The Spirit of prophecy says:—

"Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. . . . Those who have the unction from on high, will in all their efforts encourage order, discipline, and union of action,

and then the angels of God cooperate with them. But never, these heavenly messengers indorsement upon irregular organization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy courage, and prevent successful action. . . . It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality. . . . All the efforts made to establish order are considered dangerous, a restriction of right-liberty, and hence are feared as popery."—"Testimonies for the Church," Vol. 1, p. 649.

But all the Bible history shows that thorough organization is one of the heavenly appointed safeguards against popery. This is why those who have risen in rebellion against the truth, to lead away disciples after themselves, have always struck at organization. This has been as a hedge round about the people of God, securing the protection of the angelic host.

The details of organization may vary according to conditions and work, but ever as God has called his church together there has appeared in it the spiritual gift of order and of government, the spirit that rules in heaven. Harmony with God's truth and work for the time has been shown by orderly and harmonious cooperation with the body of believers. And all along the enemy who began his attack on organization in heaven, in order to detach the angels from the ranks and lead them astray, has worked against the organization of the body of believers on earth, in order to divide and scatter.

W. A. S.

◆ ◆ ◆ "I Will if You Will"

I CLIPPED the following from a railroad magazine:—

"I will, if you will, not believe evil of any person until I know it surely.

"I will, if you will, never repeat any disparaging remark I hear of anybody.

"I will, if you will, never look for slights, think any one has meant to offend me, or be sensitive or suspicious. This is always a sign of weakness, of an anemic personality.

"I will, if you will, go away and lock myself up while I have the glooms, and not afflict my depressing mood upon others.

"I will, if you will, be cheerful when I meet the other members of the family; and if I am not cheerful, and can't be, I will put on cheerfulness and act the part as well as I can.

"I will, if you will, be as polite and charming to my children, my parents, and my brothers and sisters as I am to strangers.

"I will, if you will, practice how to be a good fellow without profligacy, funny without coarseness, strong without cruelty, successful without boasting, entertaining without being a bore, and moral without trying to make other people be as good as I think I am, or as I should like to be thought.

"I will, if you will, be strict as I can myself, and lenient as I can to other people.

"I will, if you will, do nothing to any man's soul which may become a bitter memory.

"I will, if you will, be tenacious of my convictions, and recognize that other folks may have different convictions and be just as honest as I am.

"I will, if you will, do nothing that shall disgust an honest man, offend or soil the soul of a good woman, or causelessly make a child weep.

"I will, if you will, forgive everybody every night before I go to sleep.

"I will, if you will, be as decent as I can, as true as I can, as happy as I can, as brave as I can, as clean as I can, as patient as I can, as unselfish as I can, and as strong as I can.

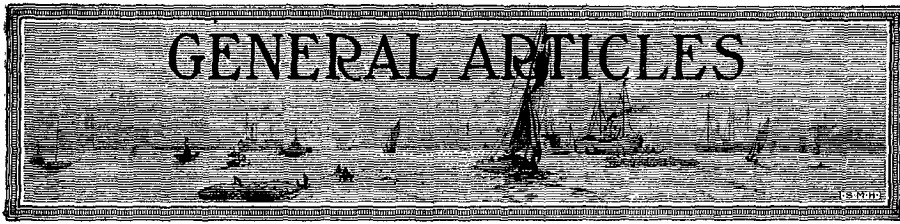
"Come! I will if you will."—Dr. Frank Crane.

These resolutions are printed in a magazine published by a great railroad corporation, and are put forth, not necessarily in the interest of religion, but of good railroading. But they will bear study. They contain principles of righteousness. As Christians we should of course do these things whether others do or not. This, I understand, is the point in the mind of Dr. Crane. It is a challenge to unite with him in believing no evil rumor against another, and in repeating no disparaging remark; in not being offended by imaginary slights; in not looking all the time as if we were attending a funeral or were about to be consigned to penal servitude for life, but in being cheerful and happy. Why not?

It is a challenge to be polite and kind in the house. Surely of all places the home is the place to be kind and courteous. You have perhaps heard of the boy who came into the house, and hearing voices in the kitchen, said, "Pa, who is out in the kitchen with ma?" Father said, "No one, I guess, but some of the family." "O, yes, there is," said the boy, "for ma has her company voice." There are a good many homes where father and mother have a *company voice*, kind and nice, but when the stranger departs, there are angry, sullen glances, and coarse, snappy words, that bruise and wound.

It is a challenge to regard the convictions and feelings of others, and to think that they are as honest and conscientious as we, although they may not see just as we see. It is a challenge to all to unite in forgiving every human soul before closing the eyes in sleep each night. Surely no Christian can lie down at night with hatred in his heart against a single human being. You may not awake this side the grave. It would be awful to awaken on the other side of the grave with malice or envy in the heart. There will be no chance then to be cleansed, for there will be no Intercessor.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44. G. B. T.



The Story of the King

E. R. HOYT

HAVE you heard, have you heard the sweet story

Of Jesus the soon-coming King,—
How he's finishing mansions in glory,
And his angels are now on the wing

To bring to the feast all the wretched,
The halt, and the lame, and the blind;
From the lanes and the highways and hedges
All sinners that e'er they can find

Who are willing to go to that country
That never knows death or decay,
That never knows sorrow or anguish,
But life in one long, blissful day?

There are beautiful, beautiful flowers
That never will wither or die,
And fruits never known to this country;
No frosts on its borders e'er lie.

There's a city whose walls are of jasper,
Its streets are the purest of gold;
But not half of this wonderful story
To mortals has ever been told.

Oh, arise and prepare for the wedding,
In the robe of His righteousness clean;
Oh, awake, for the day dawn is breaking,
And the signs of his coming are seen!

The Number of Bible Promises

J. N. LOUGHBOROUGH

SEVERAL years ago a statement like this went the round of religious journals: "There are in the Bible thirty-six thousand promises." I said to myself, "That is a pretty big statement. I do not believe there are as many verses as that in the Bible, and surely every verse is not a promise, for there are some threatenings." I counted the verses, and found in the Old Testament 23,556, and in the New Testament 7,357, or a total of 31,513 verses. Of these verses, in genealogies, etc., more than 1,000 are wholly names; in the description of the sanctuary, its services and order, about 1,000 verses are used; in bare mention of actions, warfare, etc., several thousand are used; and about 3,000 threatenings of present and future wrath are noted. Even these numbers would cut down the verses, if all the rest were promises, to less than 25,000. But they are not all thus used.

When I saw the above-quoted statement, as I was about to begin my yearly reading of the Bible by course, I said, "I will make a count as I go along of how many of these verses contain promises." I counted in the Old Testament 976, and in the New Testament 318, or a total in both Testaments of 1,294. Of these, 963 relate to the present life, and 331 relate to the future life. This number, 1,294, is much less than 36,000. As I started the next yearly reading, I said, "It may be those making that big statement, if they made any count, took the

number of items mentioned instead of each complete promise, for sometimes a single promise speaks of several things; so I will watch this time for items." My count came out this time thus: Items containing promises in the Old Testament, 3,044; in the New Testament, 529; total, 3,573. This still came far short of 36,000.

While counting the promises I also numbered the threatenings, and found 2,936, of which only 353 relate to the future. I conclude it is better to give force to the exceeding magnitude even of one infallible promise to us poor mortals than to try to flood minds with uncertain numbers.

Lodi, Cal.

Forgiveness

D. E. HUFFMAN

THE two commands, to hate evil and to love your enemy, are very difficult for many to understand. Some have struggled with them for years before learning how to obey both at once.

We have the hope that when Christ shall appear "we shall be like him." 1 John 3:2. To be "like him" is to be willing and anxious to forgive and forget a wrong, just as he did.

To forgive is to forget the wrong and love freely, as if the wrong had not been done. "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:12.

"If ye love them which love you, what reward have ye? do not even the publicans the same?" Matt. 5:46. Yet "we know that we have passed from death unto life, because we love the brethren." 1 John 3:14. Since love of the brethren, is not natural, but is evidence of regeneration, it follows that such love is possible only by the power of God through faith.

God refuses to cancel my sin debts unless I let him cancel all the sin debts of others which I hold against them. Matt. 5:7; 6:12, 15; 7:1, 2. Thus in accepting his sacrifice to pay my sin debts I have also accepted full payment and have receipted him in full for all the sin debts of my brethren against me. If I cherish a memory of any wrong thus canceled, I hinder his promise to remember my sin no more.

So long as I cannot forgive, sin has dominion over me; but the promise is, "Sin shall not have dominion over you." Rom. 6:14. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5:17. "Now thanks be unto God, which always

causeth us to triumph in Christ." 2 Cor. 2:14. "This is the victory that overcometh the world, even our faith." 1 John 5:4.

My faith is the victory, because it takes away my sin accounts, both debits and credits, and gives me the righteousness of Christ instead. Phil. 3:9. All my sin is forgiven and forgotten, and all the wrongs of my brother I have forgiven and forgotten. As I stand clear in my Saviour's love, as if I had never sinned, so my brother stands clear in my love, as if he had done me no wrong. I am free. I have the victory by faith. "If the Son therefore shall make you free, ye shall be free indeed." Yes, thus free in Christ you cannot take offense. "Great peace have they which love thy law: and nothing shall offend them." Ps. 119:165.

Joseph's brothers "thought evil" against him, but he saw God's hand in it for good. Gen. 50:20. Paul found joy in forgetting those things that were behind, and in pressing toward the mark. "The Lord turned the captivity of Job, when he prayed for his friends." Job 42:10. "Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." Matt. 5:11, 12. "The servant is not greater than his Lord. If they have persecuted me, they will also persecute you." John 15:20. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." 2 Cor. 4:8-10.

It may help us sometimes to remember that even the Captain of our salvation was made perfect through suffering (Heb. 2:10); and if we suffer with him, we shall also reign with him. Therefore "we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3-5.

Centerville, Kans.

The Atonement — No. 6

Recognized by Patriarchs

J. O. CORLISS

HAD sin never entered the world and estranged man from his Maker, the work of atonement would have found no place in God's economy: for having created man in his own image for the joy of fellowship, his eternal purpose would have been fulfilled without any redemptory act on his part. But the everlasting love which lay at the foundation of his eternal purpose was not abated by man's forfeiture of his infinite privilege; there-

fore the plan for the atonement was laid.

As to just how the knowledge of this rescue plan became known at first among men there is no direct information. But it may be surmised, as Abel, the son of Adam, offered a lamb sacrifice, in token of his acceptance of its provision, that in Eden, after the fall, when the glad news was given to the unhappy first pair that the Seed of the woman would finally bruise the serpent's head, somehow the truth must have been made known that Christ had already agreed to give his life for their redemption. Rev. 13: 8.

When Abraham was called to go from Ur of the Chaldees to Canaan, one of the first acts in that new country was to erect an altar, and to worship the Lord. Gen. 12: 8. Then when the promise was made to him that he and his seed should inherit that land forever, sacrifices were made in acknowledgment of faith in that promise. Gen. 15: 9, 10. In this promise, and in the sacrifice offered at its announcement, Abraham saw Christ, who made the promise, and his heart was gladdened by the sight. John 8: 56.

When the descendants of Abraham went to Egypt and became associated with the heathen worship of that country, they must largely have forgotten the significance of those early offerings, and so lost their knowledge of God and Christ. But true to his promise of love to Abraham (Gen. 15: 13-16), God redeemed that people from their agony of bondage, and at once proceeded to re-establish the service of offerings which would propagate faith in the atonement work of Christ. Among the first commands issued to that people in their wilderness journey to the Land of Promise was to prepare material with which to build a sanctuary for God, that *he might dwell among them*. Ex. 25: 2-8.

In this very command the essence of the atonement work was made known; namely, that *God and the people might be associated together in loving fellowship*. But in order that this ideal condition might be met, it was necessary to establish a round of service in preparation for it. A very brief survey of this service is set forth in the epistle to the Hebrews. In chapter nine, verses one to five, a condensed statement of the interior appointment of the wilderness sanctuary is given, and then in the briefest manner the priestly service is mentioned, together with its object.

This is the record: "Now when these things were thus ordained, the priests went always into the first tabernacle [apartment], accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Those tabernacle services pointed to the great plan of atonement work to be accomplished through the Lord Jesus, since the offering of blood there tendered was in behalf of the sinner's need.

But to see more clearly the way this was done, a closer view of the sanctuary itself will be necessary. A rather minute description of this is found in the

twenty-fifth chapter of Exodus. A careful reading of this will show its walls to have been of upright boards, the lower ends of which were inserted in silver sockets placed in the ground. On the outside of each of these boards were rings at uniform distances apart perpendicularly, through which ran poles for securing the boards in an upright position. The east end of the building was an exception in the matter of construction. It was inclosed by curtains hung from upright pillars placed at proper intervals along the front. The roof was formed by stretching four curtains, one above the other, over the right beam, the ends of three of which hung to the ground, while the fourth was placed along the ridge as a protection against dampness.

Another hanging fixture, called a veil, stretched across the building inside to form two apartments. This division was made so that the front, or eastern, end of the building would occupy two thirds of its area. This was called the holy place, and the smaller apartment was known as the most holy. Ex. 26: 31-33. In the first-named apartment, just to the right of the entrance, was found the table of showbread, consisting of twelve loaves to represent the sustaining care of heaven for the twelve tribes of Israel. These were placed anew on the table each recurring Sabbath, to indicate that fresh blessings were to be had on God's holy day, to follow through the succeeding week.

Immediately opposite, at the left of the entrance, stood the seven-branched golden candlestick, to represent the seven Spirits of God. At the back end of this outer room, and just in front of the second veil or curtain, stood the altar of incense. From this structure the priest in attendance caused perfumed smoke to arise in behalf of penitent worshippers, to indicate the ascent of grateful prayers to the heavenly country. Rev. 8: 3, 4.

In the smaller apartment, known as the most holy, was placed the ark. This was a chest of wood overlaid with gold. Besides a golden pot of manna in memorial of heavenly bread received, and the generative almond rod, which would keep in mind the delegated heavenly power of the Aaronic priesthood, this ark inclosed the tables of stone on which was inscribed the law of Jehovah, written with his own hand. Deut. 10: 1-5; Ex. 31: 18. The lid of the ark was made of solid gold, with a cherub standing at each end. These cherubim had their wings distended to meet over the center of the cover, which was called the mercy seat. This name designated that place as the point from which the symbol of God's presence would be seen, and whence he would speak to his people. In short, this represented the throne of God, under which rested the ten commandments as the pillars of his government. Ex. 25: 20-22.

It is significant that the mercy seat was placed *above* the law. Had the law stood above the mercy seat, then its decrees of death for sin (Rom. 6: 23) would have prevailed, relentless of any

plea for mercy. But as graciously arranged by decree of the Most High, the presence of the Shekinah of God's glory on the mercy seat, and between the cherubim, was assurance of an open and compassionate ear to the cries of penitence, and of hope for forgiveness for transgression of the *law beneath* the mercy seat.

But before the final disposition of regretted sin could be made at the mercy seat so compassionately provided, the sacrifice in its behalf must first be offered, as the sinner's contribution toward complete atonement. This was tendered before the door of the sanctuary, where the altar of burnt offerings was erected. But the process through which the final adjustment came, must necessarily be made the topic of another paper.



Christian Experience — No. 3

Christian Living

W. E. HANCOCK

A DEEP Christian experience involves a right relation between personal piety and Christian activity. If this relation is constantly sustained in the individual, his living becomes a forceful element for good in the world of service. To develop one at the expense of the other means a crippled life. This simple and evident fact, so clearly taught and implied with great force throughout the whole history of God's dealings with his people, has been often forgotten.

In the early days of the church, after the time of the apostles, many of the most pious and faithful felt themselves being swallowed up by the increasing worldliness of the church and the terrible wickedness of the world. There sprang up within the church itself a reformatory movement which took the form at first of celibacy, and later of monasticism. This movement attained great proportions, did much good, and aimed at a true reform of the Christian church; but its power for good was vitiated, and its high aims were perverted by a wrong emphasis on the truth of personal piety. Men and women were taught to flee from the world of human beings to dwell in mountains, in caves, in wilderness places, or in monasteries. The ideal life was reached in a personal piety that man could attain only by fleeing from the world of evil to live alone.

By this movement a great truth was emphasized to the point of exaggeration. The Lord requires personal piety, and it must become the primary experience of every truly Christian life; but any one who attempts to be a Christian by stopping up all the channels of communication between himself and a sinful world, makes of his life a spiritual Dead Sea. The place for one to be a Christian is in the world of evil. We must let the light shine, and not hide it under a bushel. A Christian ought to be a channel of influence between God and lost mankind.

This important truth was forgotten back there by many of the best men of the time. It was not fully realized

that Christian being necessarily implied Christian doing for and among men and women. The result was the stifling of the regenerating forces of the church, and this in its turn may be considered the principal cause of the period of the Dark Ages which followed.

This earnest effort to do a great service for the church failed and became perverted, because, in its attempts to do good, it stopped up, worldward, the channels of communication between God and the world. The Christian believers who compose the church of God form the connecting link between God's saving power and lost humanity. That power is Christ residing in and operating through the believer. The believer is both the receptacle and the channel of communication. The receptacle must be always kept open heavenward for the continuous inflowing of soul-saving power; but it is equally important that the outflowing channel, worldward, be unobstructed, if his life is to be a saving force among his fellow men. An obstruction from either side is fatal to a full Christian experience.

In other times the church made the mistake of allowing an obstruction in the channel worldward; in these times of great missionary endeavor and of church activities, we are in great danger of allowing an interruption in the communication Godward. This mistake, if allowed, will be just as fatal to all our efforts toward evangelizing the world in our day as the opposite mistake was to the accomplishment of the church's high aims in other times. This grave danger which threatens the missionary forces of the church of this time, was forcibly expressed in a statement by Dr. John R. Mott, in the *Christian Advocate*:—

"An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation."

To be always receiving without giving out stagnates Christian life and paralyzes missionary activities; but constant activity without a continuous inflowing of power from above is sure to result in drying up the church's spiritual forces. Without meeting these essential conditions in our personal experience as Christians, all our Christian activities and our great missionary enterprises will fail to meet the needs and duties of our times.

World-wide opportunities, and urgent needs, and compelling duties press themselves upon the church of God in this generation with such an unparalleled persistence that they stagger us and all but overwhelm us. No one senses this situation more than the missionary who stands on the border of an unwarned heathen world, and no one more than he realizes how completely helpless he is to seize his opportunities and meet the demands resting upon him without a thorough Christian experience and a deep, abiding faith in God. This is an expe-

rience, however, which must be attained by every Christian believer; it is not one which will suffice for ministers and missionaries any more than their efforts alone suffice for the work that is to be done.

There is no people of whom this is truer than of Seventh-day Adventists. Surely none more than we need a deepening of experience with God in order to finish the work set before us. No other missionary body, single-handed, as far as human help goes, undertakes so great a missionary enterprise, or teaches a system of Bible truths so extensive. Our missionary aim is, "The message to all the world in this generation," and the message itself necessitates a complete revolution of the customary habits of living. It ought to be accompanied by a deep and thorough inward experience on the part of every one who accepts it.

To fulfil our aim and mission, to make our activities and enterprises effective, this is the experience that we need as a people, individually and collectively.

Algeria.

◆ ◆ ◆ Alone with God

MRS. FLORA POST

As we near the closing scenes of earth's history, each must obtain an experience that will enable him to stand alone. This will be gained by becoming acquainted with God. We get acquainted with our friends by conversing with them; and when a warm friendship has been formed, how natural it is to long to spend time in sweet intercourse with them! Such was the example left us by the Master. I read of him:—

"Christ's disciples were much impressed by his prayers, and by his habit of communion with God. One day after a short absence from their Lord, they found him absorbed in supplication. Seeming unconscious of their presence, he continued praying aloud. The hearts of the disciples were deeply moved. As he ceased praying, they exclaimed, 'Lord, teach us to pray.'—" *Christ's Object Lessons*," p. 140.

Do we become thus absorbed in our communion with God? All that Christ received from the Father we, too, may have. It is our privilege to ask, and to receive all that God has promised. We are invited to prove him, and to learn for ourselves that his promises are un-failing. In his Sermon on the Mount, Jesus told his disciples that when they prayed, they should enter their closet and shut the door, and then pray to their Father, who sees in secret, and he would reward them openly. Daily and hourly interviews with his heavenly Father prepared Enoch for translation. He walked with God, and no unexpected trial overcame him.

I am so glad that God is no respecter of persons, and that the relations between him and each soul are as distinct and full as if there were not another soul for whom he gave his beloved Son.

When Hannah's heart was burdened, she fasted and prayed. She prayed in her heart, only her lips moved; but God, who sees in secret, rewarded her openly.

George Mueller says that for years he never failed to have a daily audience with God. He knew the Lord as his friend, and expected him to answer, even to removing a fog in five minutes, that he might keep an appointment for a religious service.

Jacob was enabled to do, through prayer, that which he could have accomplished in no other way. He met Esau peaceably, and even the rude soldiers were impressed by the meeting. Jacob was crippled for life in his struggle; but the desired blessing was realized, and he learned how vain is the help of man, and how groundless is all trust in human power.

Are we prevailing with God, or do we cease praying too soon? Why are we so often found carrying our own load, and struggling for that which we might possess for the asking? Satan indeed trembles when he sees the weakest saint upon his knees. It should be the most natural thing in the world for us to turn to our kind Benefactor for the things we need, which, being received, are deserving of a "Thank thee, Lord"—a courtesy sometimes forgotten.

Daniel had three stated seasons of prayer, evening, morning, and noon. Appropriate seasons indeed! But is there any time or place in which it is inappropriate to offer up a petition to God? A closet of communion may be found wherever we are.

Is there danger of our asking too much of our Lord, or of expressing our ideas too feebly to be understood by him?—No! God is well pleased when we make the very highest demands upon him that we may glorify his name; and the prayer of even the humblest suppliant Jesus presents as his own desire in that soul's behalf. If our heart is in our prayer, it will be presented to the Father without one awkward, stammering word, beautiful and fragrant with the incense of Jesus' own perfection. What an encouragement to pray!

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4: 6, 7. Then why the heartaches and bitter experiences?

All my griefs by him are ordered,
Needful is each one for me.
Every tear by him is counted,
One too much there cannot be;
And if when they fall so thickly,
I can own his way is right,
Then each bitter tear of anguish
Precious is in Jesus' sight.

Far too well my Saviour loves me
To allow my life to be
One long, calm, unbroken summer,
One unruffled, stormless sea;
He would have me fondly nestling
Closer to his loving breast;
He would have that world seem brighter
Where alone is perfect rest.

Though his wise and loving purpose,
Once I could not clearly see,
I believe, with faith unshaken,
All will work for good to me;
Therefore when my way is gloomy,
And my eyes with tears are dim,
I will go to God, my Father,
And will tell my griefs to him.



THE WORLD-WIDE FIELD



Porto Rico

WILLIAM STEELE

THE cause of present truth is making rapid advancement in this little island of eternal spring. The building of our first church in the capital has given a wonderful impetus to our work. During the first eleven months the membership has nearly doubled. Recently Brother D. D. Fitch received nine members into the church by baptism. Truly the Lord has set his hand to finish the work. The people are awakening to the fact that we are not transient, as was said by some in days past because we owned no church buildings. People are beginning to take notice that we are permanently established. We now have two church buildings, and a third in contemplation. For all these evidences of advancement we praise God.

On October 28 we began a gospel effort in Cayey, an interior city, Brother R. Lopez and Sister Jessie C. Butler assisting as Bible workers. The Lord abundantly blessed in the presentation of the truth, and a short time ago we were able to perfect an organization which now has twenty members, and eight others are preparing for baptism. There are still many interested ones who give promise of being received later.

The Cayey church, although young, has given us four excellent young people who are actively engaged in the colporteur work. Brother and Sister Taro, who are working in Mayaguez, give promise of becoming valuable workers. Brother Angel Ojeda is working with the missionary paper, and Brother Artemio Vasquez also is working with great energy to advance the message.

In Moca, where we built our first chapel, the message is making progress. Brother Moon is in charge. During my recent visit seven presented themselves for membership. Two of these had learned of the message through the efforts of a young brother who did not bury his talent, but has followed the command of the Master to use it in blessing others. His face shone with joy when he saw the fruit of his labors. He has also induced his parents to leave off the use of tobacco, something that seemed to the writer as impossible, all his efforts having failed. The faithful labor and fervent prayers of the son, however, brought the change. A sister of this boy, although not able to read, is one of our most faithful members.

I must tell you about Josefa, a little seven-year-old girl whose grandparents are members of our church. Her father professes the Catholic faith, while the mother is a believer in Spiritism. Josefa, in company with her grandparents,

has attended Sabbath school, and has gained quite a knowledge of the truth. She is anxiously awaiting the time when she can be baptized.

On one occasion, the father, having made a promise to his saint that his little daughter should carry some images to the church that the priest might bless them, commanded her to go. She said she would take them if he commanded it, but she would not kneel or take any part in the ceremony, and would not be responsible if they should fall and be broken. Her father threatened her with a beating, but she remained firm, telling him that he might beat her to death if



Upper — Baptismal Scene in Cayey, Porto Rico
Lower — Josefa

he desired, but added, "I cannot worship false gods or images."

I recently visited Sister C. N. Moun-ton, who lives in the country of Lajas. She has a home Sabbath school of about twenty members, several of whom are preparing for baptism.

Companies could be raised up in all the seventy towns in the island had we the laborers. Through literature the leaven of truth is working. We can see this wherever we go. We must educate the bright young people who are coming to us, and send them out laden with the message. But to do this we must have the cooperation of our brethren in the homeland. Come to our aid, brethren, both with your prayers and with the substance God has so graciously lent you, so that we may be able to carry on a school for training these young people.

The time is short, the King's business requires haste; let every one faithfully work in his place, and then there will be a sound of "a going in the tops of the mulberry trees."

South Africa

GEORGE R. E. MC NAY

SINCE our arrival in South Africa, we have held two series of tent meetings. God blessed our feeble efforts, and thirteen persons have been baptized, and six or seven others are nearly ready for the next baptismal service. The second tent effort was held at the beginning of the rainy season; and how it did rain! During that effort we had but five or six clear evenings, so not much fruit was gathered, but the meetings helped some who had not taken their stand for the truth in the first effort. We are planning on pitching the tent again in a few days, and starting meetings April 30.

Between tent series I have been holding cottage meetings and Sunday night hall efforts, and some good has been done. One night each week was devoted to a service in the Berea Health Institute, which is operated by Brother and Sister Blaine.

My throat has been giving me much trouble since coming here, and I have had a cold or bronchitis or influenza almost continually. I am told that this is caused by the change of climate. However, my tonsils were greatly enlarged, so I had them removed, March 27, by Dr. Hankins, at the Health Institute. The institute being crowded, I made my preparation for the operation in the room of a patient, Mr. Odendaal, a Dutchman, or Boer, who had arrived the day before, helpless with rheumatism. When the doctor gave me the hypodermic, I fainted in the room, but was soon taken to the operating-room. When I was able, I returned to Mr. Odendaal's room for the things I had left there. He asked what my work was, and when I told him, he said that he was an unbeliever.

On the fifth of April, accompanied by Sister Blaine, I visited him again. Mr. Odendaal asked about my faith in Christ, and said that for twenty years he had had no faith in Christ, though he believed in some Being who controlled in the affairs of man. During all these years he had prayed to the Being he could imagine, but could not learn of, and his prayer had always been for light and understanding of God's character and for a knowledge of what the future had in store. Only the previous night he had prayed in agony until after midnight, that that Power or Being would give him light and relieve him from the terrible burden which had been crushing him the past twenty years.

He said that he was a member of the Dutch Reformed Church, but could not understand, or believe in, the God they preached. He could not believe that a loving, omniscient God could permit beings to come into this world only to burn them in a lake of fire throughout eter-

nity. He supposed, because his ministers told him so, that the Bible presented just such a God and such a place of torment, and felt that he could not consistently believe in Christ, who was said to be a Saviour from that place of torment. Consequently he had had no God to trust in, and had become reckless and even blasphemous in his language.

In a few words I asked him if he could harmonize his conception of God with One who permitted sin that the character of Satan might be revealed to the universe, and characters be developed in angels and human beings; and who would finally destroy Satan and sinners, leaving only those who had perfected characters to live with God and Jesus throughout eternity. He was lying in bed in pain, but as I spoke these few words to show God's true purpose, the expression of his countenance changed, and he buried his face in his hands and broke down in weeping. He reached up his hand toward the ceiling and said, "Now I begin to see the light that I have been praying for for twenty years." Then I went into the matter more in detail, and he was a changed man. That day he gave his heart to his new-found Friend and Saviour, and his whole life and ambition have changed. From a boisterous, swearing, godless man he has become a humble, spiritual, God-fearing, and loving child who wants to talk always of his new joy and hope.

He is a man of wealth, owning many large and valuable farms, but he told me that because of his unbelief he had taken no pleasure in his possessions. He said that he had hated "parsons" because he had decided they were liars in preaching the popular "hell," and he had hated me because I was a "parson." When I fainted in his room, he thought, "The sooner he goes to heaven, the better."

When I came to visit him on April 5, he hated me, and would have ordered me out of the room but for his respect for Sister Blaine, who had ushered me in. Now his hate has turned to love. I have had various experiences with people as the truth came to them, but never one quite so striking. Without my suggesting it, he has quit smoking.

Mr. Odendaal has been reading intensely, and I have been studying with him almost daily, and he has eagerly accepted the truth and is anxious for baptism. He kept his first Sabbath the third day after he received the first light. He is gifted in writing poetry, in debate, etc., and says that not another line will he write but for the furtherance of this cause which has brought him freedom. His means also, he says, will hereafter be spent in the furtherance of this message. He is certain of opposition and persecution when he returns home.

The other day this man wrote a poem concerning his experiences and his expectations for the future. The poem follows:—

"Praise God!

"Praise God! Praise God! 'Tis all so plain,
My heart with praise is filled,
My soul with gratitude abounds!—
Nor can that joy be stilled.

"A disbeliever have I been;
I tried but could not see
(Although I knew a God there is)
Why Christ had died for me.

"For God was love, almighty too,
Omniscient; so could he
Create man for eternal hell
Premeditatedly?

"For twenty years, all seemingly,
I prayed, implored in vain:
'Reveal, O God, the truth to me!'
But prayers brought me no gain.

"A chastised soul for twenty years,
A struggling soul for peace!
In vain! in vain! No peace was there.
I wished that life would cease.

"I prayed,—my prayers apparently
Went to the winds in vain,—
'Reveal, O God, the truth to me!'
My prayers brought me no gain.

"Afflicted mentally was I,
My body worn by pain;
I writhed and cursed in agony
At times, then prayed again.

"And at an institute of health,
Three hundred miles away
From home, I found myself at last;
I'll ne'er forget that stay.

"Berea institute of health—
There God revealed to me
The truth,—sweet life eternal, free
For all, for even me!

"I do believe, I now believe,
That Jesus died for me,
That on the cross his blessed blood
Was shed to set all free.

"Praise God! Praise God! His purpose now
I see; with praise I'm filled;
My soul with gratitude abounds;
Nor can that joy be stilled."

Such experiences as the preceding cannot help but inspire the worker who witnesses them with a stronger determination to hasten to tell others who may be in darkness, of the true character and love of God and Christ. Our courage in God is good, and though the people among whom we labor seem indifferent and self-satisfied, we are expecting great things from God, and will attempt much for him.

Mrs. McNay joins in greetings to those in the homeland.

Does It Pay?

O. A. HALL

ON entering upon any career in life, one first reckons carefully to determine if the choice he is about to make will bring the desired results. Although Christian organizations were slow to take up foreign mission work, because of lack of confidence in its success, it long ago proved to be one of the most fruitful undertakings.

At the biennial meeting of the East China Mission, held this year at Nanking, a marked growth in the work was seen. The number of delegates seated was three times the number present at the meeting two years before. Reports from all parts of the field were most encouraging, showing that the church membership has more than doubled during the two years, and that our corps of workers has grown from nineteen to fifty-five. Eighty-six persons have been baptized during the last seven months of the year just closing. A good class of

inquirers are studying, and we are led to feel that this work pays,—in this life thirty, sixty, and even a hundred fold, and in that to come, eternal life.

Although the work in Shantung Province is new, the early harvest of souls has been good. The northern, or Mandarin-speaking, part of Kiang-su Province, is being entered by evangelists and colporteurs from Anhwei Province, in response to the calls that are coming from many parts of that field, and we expect, by the blessing of the Lord, through the ministry of these devoted workers to gather a large harvest of souls from there this year.

Mission Notes

BISHOP BASHFORD recently declared that in the eleven years of his stay in China he had never given an invitation to come to Christ that had not met with definite response.

When the shipowner in whose vessel Missionary Robert Morrison sailed said sneeringly, "And so, Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire," Morrison replied, "No, sir; I expect God will." When he went to Canton in 1807, he worked seven years before he won his first convert to Christianity. But if Morrison had lived in the year 1913, one hundred years from when he received that first convert, he would have had the joy of attending, in that same city of Canton, a religious service in which there were 3,500 persons gathered to hear a Christian speaker from America.

FIRST reports being received at the Australasian Union Conference office as to the offerings during their recent week of prayer (they hold their week of prayer at another time than here in the States), indicate that a large increase in offerings will be realized this year. One conference reports that \$569 more than the amount it had set as its goal had been received, although several companies had not been heard from. Australia is now one of the strong bases of supply for mission funds, and it is a source of encouragement to note that the brethren and sisters in that field are so liberally supporting the mission advance this year by their annual offerings.

VOLTAIRE, the French infidel, once said, "In a hundred years from now the Bible will be an unknown book." And how has this prediction been fulfilled? After a hundred years his house in Geneva was a branch office of the British Bible Society. In Voltaire's time not one Bible society existed in the world; today we have seventy-three. In 1908 the American Bible Society alone distributed 2,826,841 Bibles, and all Bible societies together published 11,378,954 copies. If we add the products of all the Bible societies, we have the enormous sum of 500,000,000 Bibles published in the nineteenth century. In Voltaire's time the Bible was published in 38 languages; now it is in 436 languages.



Conducted by Mrs. I. H. Evans, Takoma Park, Washington D. C.

Assisted by Miss Lora E. Clement

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.

My Treasures

HUSHED are the woods against the sky,
In amber light the wheat fields lie,
And from the barn a breath of hay
Floats, as from summers far away.

Beside the border path, the phlox
Blooms by the unwaked four-o'clocks;
The air is still, save for a note
Of warning from the tree toad's throat;
And, with my folded work close by,
I drink the calm of earth and sky.

Elizabeth, my one wee maid,
Sleeps in her hammock in the shade,
Dear little tired five-year-old,
Whose pillow nests her curls of gold.

Through the net canopy I see
The curving of one half-bared knee;
Her rosy lips their smiling keep,
A little trick of hers in sleep;
And one deep dimple, in her cheek,
Plays with her dreaming, hide and seek.

What wish have I, O heart of mine?
This mother rapture, half divine,
The dear, protecting love of home,
The shelter of this simple dome
Of Gothic roof whose eaves droop low,
The old clock ticking staid and slow,
The small-paned windows of the rooms,
Now bright with red geranium blooms.

What though the world be rich and wide?
With home's best treasures at my side,
I have no wish, I breathe no prayer,
For wealth to hoard, for silks to wear—
Only to fare my way through life
Content—a mother and a wife.

—Cora A. Matson Dolson.

Making the Hot Days Bearable

THE problem of making the hot days endurable is one that must be solved by many who live in crowded places during July and August. The fortunate few who can take refuge by sea or lake, or enjoy the cool nights of some mountain retreat, escape the strain put upon the nerves and general physical reserve, to say nothing of temper and disposition, that must be endured by those who pass the heated days with no such respite.

It requires careful planning on the part of most of the stay-at-homes to lessen the routine duties, provide the necessary meals, and keep up a fair degree of the cleanliness that is so essential to health.

But much can be done. An hour or two gained in the cool of the very early morning may make it possible to take a siesta during the breathless hours of the afternoon. It is a good plan to go often to the woods and parks and public gardens near home. As early as you can after breakfast, take the children and go

off for a day together in the green places. A box of sandwiches, a basket of fruit, and a supply of pure water,—these essentials will make the outing a real picnic to the little folks; and if there is a wading place and a sand pile, their happiness will be complete. To the mother these restful hours, in the cool shade, with reading or sewing, will also be a boon. And at the end of the week or month, she will find nearly as much accomplished as if she had spent all the days in the house.

The Hot-Weather Menu

The diet in hot weather is of supreme importance. "No one," says Dr. Harvey W. Wiley, "would deliberately cuddle up to a hot stove on a warm summer day; and yet we very often do worse when we sit down at the table, for we build a fire inside of ourselves from which there is no escape. Less heat-giving food is needed than in the winter, when we must fortify ourselves against the cold, and when we usually exercise more vigorously, and so need more 'steam.' The kind of food eaten in summer should be quite different, and nature points the way with her usual wise adaptation to human needs. Sweets, oils, meats, and rich, greasy foods of all kinds are to be slighted, and the emphasis put on the fresh, succulent vegetables and juicy acid fruits. Any excess of protein should be carefully avoided in hot weather. It is a food that insists on being burned, whether one is active or at rest. Let us 'slow down' our speed, put less fuel in the furnace, and partake of the 'tonics' that nature furnishes in the laxative and acid principles of fresh fruits and vegetables, the lemon, the grape, the pineapple, the peach, and the berries, not forgetting the dandelion greens, spinach, and lettuce."

Temperance is the golden rule of the summer days,—temperance in eating and temperance in partaking of cool drinks and ices. Overeating and irregularities in diet are the cause of much summer illness.

All kinds of bacteria flourish in hot weather, and food spoils quickly. Guard your food supply. Milk is especially liable to contamination, and unless one is sure it is pure and clean, the safest plan is to Pasteurize it.

Don't Succumb to the Heat

When we have done all we can to mitigate the effect of the hot weather, we

should forget it! Refuse to talk about it! "At least half of the human suffering is invited, coddled, domesticated, pampered, petted, solicited. The one who complains most of the heat is usually the one who has the least cause. You don't often hear the hodcarrier or the binder of wheat complain about the heat. The man who is doing work is too busy to remember the weather. It is the idle who complain; fortunately, perhaps, it is the idle who suffer most."

Needless hurry and worry can be eliminated to a truly remarkable degree by a determined exercise of the will. A new automobile advertises one of its selling points thus: "You ride *in* the car, not *on* it." That is all right for automobiles, but for troubles it is better to ride above them, not *in* them; the resultant saving in vitality is a decided asset toward passing the endurance test that the hot days will inevitably bring. "Make the hot days easier where you can; and when you are not able to do that, make them nobler."

And bear in mind that in any case the cool, delightful fall days are just around the corner!

MRS. I. H. E.

Fruit Juice for Babies

MRS. E. SISLEY-RICHARDS, M. D.

THE opinion is commonly held that children should not be allowed to partake of fruits until they have well passed the period of infancy. This may be true of fruits in general, but the giving of the strained juices of certain fruits is not only conducive, but is actually essential, to the baby's health. This principle is recognized in the large hospitals for sick children, where a teaspoonful of orange juice three times a day is prescribed for hundreds of babies, especially such as are suffering from rickets and other disorders of nutrition.

Artificially fed infants are very liable to suffer from scurvy, a disorder caused by partaking exclusively of cooked foods. There seems to be a certain living principle in fresh fruits and vegetables which is absolutely essential to health. Since regulations have been passed requiring all seagoing vessels to provide some fresh foods for the sailors, scurvy has been practically exterminated among them. We also find that the only way of preventing or relieving infantile scurvy is the administration of some uncooked food substance. Since it is dangerous to give unsterilized milk, we must turn to fruit juices to satisfy this need. There are a number of mild fruits, the juices of which may be given to even young infants. The sweet oranges and mandarins head the list; then follow sweet grapes, strawberries, raspberries, pineapples, peaches, and possibly some other fruits.

Several regulations govern the use of fruit juice for babies:—

1. It must be obtained from fruit in perfect condition, and it must always be strained. It should be so sweet in itself as to demand no sugar in addition.

2. It must never be given in connection with the milk feeding. It should be

given not less than two hours after a milk feeding, and not nearer to the next milk feeding than one half or three quarters of an hour.

3. It should be given at least once daily, and more frequently if the child desires it.

There is absolutely no danger in giving fruit juice to babies if these suggestions are followed. In almost every case the fruit juice is taken with the greatest enjoyment, this fact in itself being one of the greatest recommendations for its administration.

Since mother's milk is free from the objections offered to all artificial foods, it is not necessary to give fruit juices to breast-fed infants; however, it is often an advantage to do so.

Fruit juice is one of the best preventives of infantile diarrhea, in that it is a natural disinfectant, and the bacteria which produce diarrhea cannot flourish in it.

◆ ◆ ◆
The United States Public Health Service Asks —

Do you clean your teeth, and then expectorate in the washbowl?

Do you omit lunch to reduce weight, and then overeat at dinner?

Do you go to the country for health, and then sleep with your windows shut tight?

Do you wonder why you have earache, and then blow your nose with your mouth shut?

◆ ◆ ◆
On Several Topics

MRS. D. A. FITCH

Spread for Bread

EITHER from necessity or from force of habit we have come to feel that each slice of bread must be provided with some sort of spread. Dairy butter is generally used, but for various reasons many experiments have been made for the provision of substitutes. We use the following very palatable mixture: To two tablespoonfuls of good cooking oil add one teaspoonful of lemon juice, two tablespoonfuls of water, four of good milk or cream, and salt to taste, thickening to a creamy consistency with gluten. In this country (Porto Rico), where gluten is hard to get, we find that lightly browned flour may be substituted with satisfactory results.

Stewing — and "Stewing"

Cooks generally agree that boiled fruit is inferior to that which is stewed, and there are many foods which are much more palatable when cooked by the stewing process. But there is one kind of stewing which adds nothing to the taste or digestibility of table viands, and that is "stewing" about table linen. Recently I heard a friend remark, "There is no comfort in dining with Mrs. —, because she is so afraid some one will get a spot on the tablecloth." Tidy young housekeepers are likely to fall into this fault of fretting over such spots; but as experience comes to them, they realize that no one will purposely soil their table linen, and that all their fuming will not

tend to lessen the number of accidents. No family enjoys eating in fear and trembling.

Initials

Those of us who have been long in the way find pleasure in the recognition of the names and initials of various writers for our publications. Some that appeared frequently years ago we do not see any more. It is sad to realize that some of these are sleeping in the grave; but sadder still is the thought that others have lost interest in the message of truth. We trust that this latter class will renew their vows before it is too late. But occasionally the old initials appear, though they belong to another person. It is a coincidence of deep meaning and responsibility to bear the name of some faithful warrior who labored diligently to advance the third angel's message in years gone by. The place one thus endowed is called to fill is an important one. If your predecessor has been faithful, you must not lower the standard; if he has fallen out by the way, the banner of truth must be again uplifted. It is a solemn thought that if I am not faithful, another will take my place in the everlasting kingdom of our Lord, and some one else will wear the crown I might have won, had I been true.

◆ ◆ ◆
Front Porch Visits

MARTHA E. WARNER

"MOTHER attempted to lead Harold from the room yesterday; and he told her if she touched him, he would scream so that the neighbors would think she was killing him — and scream he did. What should you suggest in a case like this?" asked Mrs. Bowen.

"I hardly know," I replied. "Of course you are studying the boy; but he must not be allowed to disobey you for fear he will scream. One of my girls, when sent to her room until she could play peaceably with the other children, would cry and scream in a perfect rage. I talked and reasoned with her, but to no avail. So I told her that the next time she screamed, I should punish her."

"One day while entertaining a caller, I heard a commotion, and 'mother' was wanted. Excusing myself, I found it was necessary to separate May from the others; so I sent her to her room. She had not been there very long before I heard unearthly yells. My caller soon took her departure, and I went to May, and asked for an explanation. She said she thought I would let her go outdoors rather than have my friend hear her scream. I had a long talk with her about the necessity of self-control, not only for her own sake at the present time, but for the influence her course would have upon others when she was older. I punished her. When it was over, she threw her arms around my neck, and with tears streaming down her face, said, 'I know you did it for my good, and you never will have to do it again.' I never did. May had learned the lesson. In all my experience with children, I seldom had to use corporal punishment."

Disappointment

I FOUND my footsteps turned today
From chosen goal of glad intent,
And, disappointed, would not smile
When otherwheres my feet were sent.

But had I gone my chosen way,
This meeting, friend, with you were lost.
God knew it well — and let me pay
The lesser disappointment's cost.

He granted more than I had asked;
And yet — I flung away my smile,
And summoned not a braver one
To wait his will a little while.

— Selected.

◆ ◆ ◆
Easy Ironing

WHEN ironing, one of the most annoying hindrances is that caused by rough, sticky irons; and they seem inclined to come to that condition with very little provocation.

When the irons are warm, but not fully heated for ironing, wash them thoroughly. Put a double handful of salt, the coarser the better, on a clean board, and rub each iron vigorously back and forth on the salt. This gives a fine polish, and the irons will work smoothly. Clean the edges of the rim also.

If starch should happen to stick and smear the iron, rub the iron over the salt again, and it will quickly become clean and smooth as before. Fine sand, or sandpaper, might answer the purpose; but salt is better, and it is always at hand.

A little paraffin added to boiling starch will help to keep it from sticking to the irons; a bit of white soap and butter dissolved in it will serve the same purpose. If cold starch is used, add to one quart of it a half-teaspoonful of powdered borax, and it will make no trouble while ironing.

When laundering small starched pieces, time and trouble may be saved by ironing each one on a towel. When it becomes necessary to turn the article about, shift the towel and the article together. In this way may be avoided the necessity for pulling the piece from the board to turn it, only to have it stick fast again; and the work will advance more rapidly, especially when there are many pieces of this sort to be ironed.— Selected.

◆ ◆ ◆
Do You Know That —

POLLUTED drinking water causes many deaths?

Fresh air, food, rest — these three combat tuberculosis?

Rural sanitation is a health protection to the city dweller?

Rats are the most expensive animals which man maintains?

An efficient health officer is a good community investment?

Exercise in the garden is better than exercise in the gymnasium?

It is estimated that the average manure pile will breed 900,000 flies per ton?

Clean water, clean food, clean houses, make clean, healthy American citizens?

The United States Public Health Service has reduced typhoid fever eighty per cent in some communities?



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



A Work for All

The plan outlined in the REVIEW AND HERALD of June 22, on page 22, for reaching all our relatives and friends by sending them the Present Truth Series, beginning Sept. 1, 1916, and continuing for six months, appeals to me as a very simple and practical plan of missionary work for our loved ones, and one very easy to carry out. Being handled from the office of publication, these papers can be mailed with much less work than otherwise, and never will be neglected or forgotten, as might happen if mailed by individual members.

This plan ought to receive the most hearty cooperation of our people. Why should it not be taken up in all our churches, and hundreds of thousands of this series be placed during this campaign in the hands of our relatives and friends? This is such a practical plan that it needs no argument or explanation, and should appeal to all. Does not the importance of the times demand that we do this very work without delay?

What an incentive to prayer this would give us during the six months that the Present Truth Series is being sent to our friends! And this, I am sure, in many instances would result in a great awakening in the lives of many engaged in this work, and perhaps be the means of their own salvation. I shall avail myself of this opportunity of thus reaching my friends, and shall encourage others to do the same. Surely God will greatly bless this work.

W. J. STONE.

Ecuador

THERE has been a great battle going on here. The enemy of truth is contesting every inch of ground, and has been trying to discourage the Lord's workers.

The first year we were here twelve persons accepted present truth, but because of some difficulties that arose, seven of them became offended, and I think we have lost them from among us. One of these was a teacher of the normal school, a young lady of exceptional ability, who had a strong desire to become a worker for God.

This experience was indeed a great trial to us. Satan thought to bring discouragement upon us, but the promise of God found in Joshua 1:9 is ever comforting. When Satan saw that we would not be discouraged because of difficulties, he came to us as he came to Job. O that we in affliction would remain loyal to God, and show the same firm faith as did Job!

In August our child was terribly burned with boiling water. There seemed no cause for this accident. It was four weeks of constant care before she was well again. After this, in November, I fell a victim of bubonic plague, and in this severe sickness I thanked my heavenly Father for a knowledge of the rational treatments by which I was

saved from the results of this terrible disease, the duration of which was very short, but from the after-effects of which I suffered much for three months.

Following these experiences, on the fifth of February another worker, on his way to church, fell on the sidewalk and broke his leg and his ankle joint. These injuries have proved to be very complicated fractures. The sidewalks in Quito are made of stones, and are very irregular. Hence a person is not always sure of his footing. March 7 the director of our canvassing work was taken very ill with typhoid fever. All the year of 1915 our work was severely hindered, but we are not discouraged. We can truly say, as did Job, "Blessed be the name of the Lord."

The work in Ecuador is difficult, but nevertheless it must be done. Who will come to share in the difficulties of this benighted country? The darkness is very great. We do not know how long liberty will continue here. This year there has been a great struggle to change the constitution and have another form of government. A few years ago a teacher in a public school could not receive his salary without a certified paper from his confessor, nor could any one rent a house without such a paper. Thus the priests controlled everything.

Only a few weeks ago some missionaries went out to hold meetings in one of the public plazas. At first the people had a desire to hear, and many came to listen; but when the priests heard of it, they immediately began to tell the people not to go to listen to those Masons (that is what they call us here). On the third Sunday the priests told the people that if the missionaries went out in the plaza the following Sunday, the people should be prepared to kill them by stoning them and dragging them in the street. On the fourth Sunday about five hundred people gathered. Even the women had their aprons filled with stones; and when the missionaries began to sing, the people began to insult them and to shout, "Heretics!" "Masons!" "Let us drag them to death because they are not worthy to live!" Finally, by the help of friends, the missionaries were taken to a place of safety.

Just a short time ago we were holding a meeting with an audience that filled the room. Suddenly there came a great crash, and the people rushed out. The windows had been smashed with stones. Many said that those who did this were sent to do it by the priests.

The first of January there was much excitement here because of the election of a new president. The result was an uprising among the soldiers. Just around the corner from us we could hear the shooting and shouting of the people. This happened at three o'clock in the morning. A half hour later twelve men, armed, knocked at our door, demanding that we open it. I asked for an explanation, but they refused to give any, saying that if we did not open the door they would break it down. It was finally

opened by the owner of the house, who was living below. We were living in the upper part of the house, and thinking that they had come to kill us, we used benches to bar the door at the top of the stairs. I escaped by a back door and climbing over the roofs of several other houses, in the cold night air, clad in only night clothes, I sat down waiting for what might happen. I heard the men climbing the stairs. My blood chilled, but as they ascended the stairs the owner of the house followed them, saying that we were foreigners, and if they bothered us they must give an account to our government. At last they went away.

The second night, at two o'clock in the morning, I was attracted by a noise in the street. I looked out, and in front of the house was a priest, a soldier, and another man. The priest was fighting the man with his fists. It seemed that the man was not willing to do something that the priest wished him to do. In a few minutes they passed on, going about two blocks, then the priest and the soldier returned. When they arrived again in front of our house, they stopped, and the priest, making signs with his hands, said to the soldier, "This is the house." I understood quite well what his plans were. Soon another priest passed hurriedly by, and then another. For five nights we were thus bothered. Protection was sent us by the authorities after we went to a hotel to live for two weeks. If there is a country in all the world that needs special help from God, and the special prayers of God's people, it is dark Ecuador.

AN ECUADOR WORKER.

Cuba

ABOUT forty persons have attended the meetings we have held here in Santiago. The same ones keep coming.

I am negotiating for a hall twice as large as the present one, for ten dollars a month. I feel that as soon as we can get into our own place, we shall see the English work increase very much. Last Sunday night we had the largest attendance yet. There were not enough seats in the chapel for those who came.

The interest in our work here is daily growing, and I am looking for a few to take their stand for God's truth when the opportune time comes.

HERBERT S. MOULD.

Eastern Pennsylvania Camp Meeting

THE Eastern Pennsylvania Conference held its camp meeting for 1916 on the fairgrounds in Lebanon, Pa., June 22 to July 2. For several years the camp meeting has been held in Emmanuel Grove, near Allentown, where the campers could be comfortably housed in cottages; and it was a question with the brethren of the committee whether the people would be willing to camp in tents. The committee felt, however, that the Testimonies should be followed in holding the meeting elsewhere, rather than in the same place year after year. So they secured the beautiful fairgrounds in Lebanon, and they were not disappointed, for the brethren and sisters came from all parts of the conference, and the accommodations provided were pleasing to all. It was certainly a most excellent meeting.

From the very first the Spirit of God was present, and the spiritual interest deepened as the meeting progressed. Elder W. T. Knox conducted the first Sabbath morning service, and the Spirit of God was present in power to convict and convert souls. A large number responded to the invitation to yield to the Lord or to reconsecrate themselves in service for the Master. Each day the workings of the Spirit of God were manifest. There were several consecration services during the week, and on the last Sabbath Elder C. S. Longacre led in the service, when nearly every one encamped on the grounds yielded anew to the Lord. Twenty-three were baptized during the meeting.

The brethren and sisters not only responded to the call of reconsecration, but as Elder George Enoch in several meetings presented the needs of the foreign fields, a number of the young people pledged themselves to go wherever God would lead them, and on Sunday morning \$3,411 was received in cash and pledges. The Sabbath school offerings for the two Sabbaths amounted to \$667. Thus \$4,078 in cash and pledges will go on its way to the mission fields as a result of the meeting.

Elder George I. Butler was present throughout the meeting, and his talks each morning were greatly appreciated. As he dwelt on the rise and progress of the message, and especially on the great blessing the Spirit of prophecy has been to this people, the faith and confidence of the brethren and sisters were greatly strengthened.

The laborers present all or part of the time were George I. Butler, W. T. Knox, F. M. Wilcox, C. S. Longacre, and George F. Enoch from the General Conference; B. F. Machlan and E. G. Salisbury from Washington Missionary College; I. A. Ford, from the Review and Herald; and Dr. D. H. Kress, C. V. Leach, and the writer from the union.

Harold Richards and H. J. Detwiler had charge of the young people's meetings. Professors Machlan and Salisbury joined them as soon as they reached the ground, and others assisted. So the young people had a feast of good things throughout the meeting.

One year ago the Eastern Pennsylvania Conference elected its officers for two years, so there was no conference business to be attended to during the meeting. The whole time was given to the spiritual interests of the brethren and sisters. The conference is entirely free from debt. Two churches, with a combined membership of fifty, have recently been organized, and two other companies will soon be organized into churches. The Lord is greatly blessing the efforts of the consecrated laborers in the Eastern Pennsylvania Conference. The committee is planning for six tent meetings to be conducted in different parts of the conference as soon as the tents can reach the field.

For the past two years the Eastern Pennsylvania Conference has given a full quota of twenty cents a week per member to missions, and the conference is not only self-supporting, but it is sharing its tithe liberally with more needy fields. The goal the laborers have set is "Fourteen hundred members before the close of 1916." We believe the Lord will use both the laborers and the people, working unitedly, to help reach the goal.

The campers returned to their homes

greatly strengthened, and nearly every one said it was the best meeting he ever attended. If those in attendance will carry out the solemn covenant they entered into with the Lord, the results in the Eastern Pennsylvania Conference will be manifest, and the books of heaven will some day reveal the fruits of this most excellent gathering.

R. T. DOWSETT.



Newspapers in the Northern Union Proclaim the Message

AFTER making a tour of the camp meetings held in the Northern Union Conference, which embraces the States of Iowa, Minnesota, North Dakota, and South Dakota, Brother W. H. Edwards, secretary-treasurer of that union, has written his impressions concerning the newspaper reporting that he did in connection with these meetings. He says:—

"I consider free printer's ink too good a proposition to be ignored. I have always received the most urbane and kindly consideration from newspaper representatives, and when I come in touch with the general editor of a paper, the treatment is most cordial.

"When I told one editor, as I was leaving town, that I wished to express my appreciation of his cooperation, he said that he wished to express his gratitude for the full and continuous line of articles that had made his paper become very popular, as people were reading it eagerly, and that he himself, as he looked over the articles to see if they needed editing, could not stop till he had finished reading them, they were so interesting. He also said that he had not found it necessary to change my diction or punctuation, but had passed the articles at once to the linotypist to be set.

"I feel that God has given us a wonderful blessing in this gratuitous help from the newspapers, and we should not be slow to take advantage of it.

"In some of the papers during the camp meetings, I had from two to six columns of space daily; and when I asked the editors if I was overloading them, they said, 'When we get too much, we will throw up our hands.'

"I find some editors who believe in and practice health reform, not using stimulating foods or drinks, and discarding tea and coffee. When they learn that our people stand for health principles, a bond of friendship is at once established.

"I believe that those who are conducting tent meetings might augment their work and see greater results if they would exert themselves to meet the editors and managers of newspapers and get acquainted with them; would listen to them and learn their hobbies, being careful not to belittle them; would take pains to agree with these men when to do so would not violate a principle of Biblical faith; and, lastly, would pay for an advertisement occasionally.

"As there are quite a number of camp meetings yet to be held this season, I should think that every laudable effort should be made to get the sermons into all the papers, for, as one editor told me, 'Your speakers preach to hundreds in your meetings, but the same sermons, when in our paper, preach to thousands in the county and State.' And that is true.

"May God give us still greater favor

with secular publishers for the heralding of these last-day truths!"

It is to be hoped that the workers in the field will take fresh courage after reading what Brother Edwards says, and will do more toward proclaiming the message through the newspapers. Our workers should not have the slightest hesitancy about requesting editors to publish reports of their meetings. Constant effort in this direction will bring to the attention of the editors the importance of our work, and also inform them as to the wonderful and sublime truths contained in the advent message. Through the reading of extracts of sermons in the form of reports, these men will become interested and will gladly publish the same. The secular press is to play an important part in reaching the masses, and no one should fail to take advantage of the many opportunities before him to give phases of the message through this agency.

WALTER L. BURGAN.



Work for the Colored

WE are pleased to report progress in all branches of the North American Negro Department. The campaign this summer will be stronger than any ever conducted, according to reports reaching me. Many of the missions are having two tent efforts instead of one, besides doing other home missionary work. These meetings are already beginning to bear fruit in the conversion of souls. In one mission nineteen have been baptized and many others are expected to be baptized soon. The conference president says, "Sunday night I suppose they had a congregation of seven hundred. Some have not missed a meeting." These efforts are being conducted in the large cities.

I am informed that this summer there will be held in the South alone over twenty tent efforts for the colored race. In the North strong efforts will be made in the cities which have in recent years been fruitful. In New York City the constituency has increased to exceed the capacity of the church, and arrangements have been made to secure a very fine church property at a reasonable price. This will greatly strengthen the work in this city.

A successful summer school has been conducted in Oakwood, Ala., the past six weeks. Thirty-two teachers were in attendance. A letter from Prof. C. L. Boyd, the principal, says, "We are getting along nicely in our institute work. We have had thirty-two in attendance, and they have had a very full program. The instructors have done splendid work, which has been greatly appreciated by the teachers. The instruction which these teachers are getting is certainly timely help. I feel that the influence of the institute is going to add greatly to the strength of our educational work in the mission."

Brother Boyd says the recent rains did not damage the crops materially.

In the book department our canvassers are having splendid success. In a recent report I noticed some very interesting items. One of the students of the Oakwood Manual Training School in ninety hours took orders for "Bible Readings for the Home Circle" amounting to \$193.35. Another student took orders for the same book, in 98 hours, amount-

ing to \$235.85. While this is above the average, others are doing splendid work.

Camp meetings will be held in most of the conferences in the South this summer, some for the first time. These meetings are a great uplift to our people.

But a short time for soul saving is left to us. A few more summers and we shall pitch our tent for the last time. The last sermon will be preached, and the last prayer offered for sinners. The work will close, and Jesus will come to reap the ripened grain. Today the sky is clear, and the field still open to us, to work unmolested. Tomorrow the war cloud may obscure our path and make the tasks much more difficult. "The night cometh, when no man can work."

C. B. STEPHENSON.

The Work in Mexico

ALTHOUGH in the midst of troubles and confusion, the work is going forward in Mexico in spite of every hindrance. Recently Brother Martin and Elder Leland went to Monterey, held meetings with our people there, and baptized seven. There are about as many others who desire to be baptized, but who need to have further instruction in the truth first.

From El Paso and Juarez, just across the line, Brother Robles writes: "Our company here is growing in both knowledge and numbers." Recently several were baptized. He also writes that he has received word from Torreón that the brethren there are doing the best they can under the difficult circumstances. He tells of a sister coming to them from Aldama, saying that she herself was a Seventh-day Adventist, that there was a small company of believers in the place from which she came, and that they were very anxious to have some of our laborers visit them as soon as possible. He also writes that a number of places in Texas and New Mexico are calling for workers among the Mexican people.

We are hoping and praying that our work in Mexico will not be hindered very long, and that our people may be kept during these difficult times. From some places we learn that food is scarce; indeed, the writer of one letter says the brethren are living on one meal a day, and sometimes they are scarcely able to get that. But He who cares for the sparrow is able to care for his children; and we do hope that these in Mexico may be kept by that Almighty power, and that the time may not be long delayed when the workers may return and carry forward the message until the whole country has been lighted by the gospel of the kingdom.

G. W. CAVINESS.

ELDER J. S. JAMES, of India, reports recent visits to the Kalyan dispensary by the governor of the Bombay Presidency, Lord and Lady Willingdon, and other high officials of the presidency and district. All expressed the deepest interest in the work at the dispensary, which is under the charge of Elder and Mrs. M. D. Wood.

"THOUGH hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered."

Missionary Volunteer Department

M. E. KERN	Secretary
MATILDA BRICKSON	Assistant Secretary
MRS. I. H. EVANS	Office Secretary
MEADE MACGUIRE	Field Secretaries
C. L. BENSON	
J. F. SIMON	

The Bible Year

Assignment for July 30 to August 5

July 30: Jeremiah 20, 22, 23.
 July 31: Jeremiah 25, 26, 35.
 August 1: Jeremiah 36, 45 to 47.
 August 2: Jeremiah 48, 49.
 August 3: Jeremiah 21, 24, 27, 28.
 August 4: Jeremiah 29 to 31.
 August 5: Jeremiah 32 to 34.

The Book of Jeremiah

"There can be little doubt that the book of Jeremiah grew out of the roll which Baruch wrote down at the prophet's mouth in the fourth year of Jehoiakim. Chapter 36:2. Apparently the prophets kept written records of their predictions, and collected into larger volumes such of them as were intended for permanent use."—*Canon Cook*.

For a general survey of the book, it may be divided as follows:—

1. Introduction.
2. Chapters 2 to 11. Thought by some to have been the prophecies written by Baruch after Jehoiakim burned the first roll.
3. Chapters 12 to 24. Warnings to the Jews.
4. Chapters 25 to 28. Prophecies on the fall of Jerusalem.
5. Chapters 29 to 31. The Babylonian exile.
6. Chapters 32 to 45. History of the two years before the fall of Jerusalem.
7. Chapters 46 to 51. Prophecies against foreign nations, especially Babylon.
8. Conclusion. This, evidently a chapter added to "the words of Jeremiah," is by some attributed to Ezra. Compare 2 Kings 24:18-20; 25.

Another method divides the book into four general sections containing the prophecies uttered during the reigns of Josiah, Jehoiakim, Zedekiah, and Gedaliah.

As a whole, the book abounds in striking symbols and signs and figures of speech. Its assurances of our heavenly Father's kindness and "everlasting love," its warnings and appeals, are peculiarly applicable to the present day.

Our Ignorance of the Bible

"One thing is undeniable: knowledge of the Bible is far less general now than it was in the days of my childhood. That amazing familiarity with the sacred Book with which John Richard Green credits the people of England in the days of the Commonwealth had persisted until my boyhood among the sons of the Puritans and the Scotch-Irish in New England and in New York State. It was not universal, but it was general. The kind of tests by which college students and students in secondary schools are frequently in these days made to display an ignorance of the Bible which is astounding could have been passed with credit by the majority of country boys and girls sixty or seventy years ago. But this thorough acquaintance of earlier generations with the Bible was not due

to any considerable extent to the public school. All that we learned about the Bible in school would have added very little to our store of religious knowledge. It was in our churches and our Sunday schools, but chiefly in our homes, that most of us learned what we knew about the Bible."—*Washington Gladden, in the Atlantic*.

Measuring the Treasure

THE man in the parable (Luke 14:18), who bought a piece of ground, was very eager to see it, that he might have a better idea of his newly acquired possession. Undoubtedly he walked around and through it, and across it in every direction, examining carefully every feature of his farm.

The great treasure committed to the Bible student is worthy of being carefully examined and explored as a whole, that the possessor may better comprehend its nature and construction. It is interesting to notice the component parts of this wonderful volume. Of its sixty-six books, some are very short and some are quite long. There are five books of one chapter each, one book of two chapters, seven of three chapters, six of four chapters, five of five chapters, three of six chapters, one of seven chapters, one of eight, one of nine, two of ten, two of twelve, three of thirteen, two of fourteen, three of sixteen, two of twenty-one, two of twenty-two, three of twenty-four, one of twenty-five, one of twenty-seven, two of twenty-eight, one of twenty-nine, two of thirty-one, one of thirty-four, two of thirty-six, one of forty, one of forty-two, one of forty-eight, one of fifty, one of fifty-two, one of sixty-six, and one of one hundred and fifty chapters.

For the sake of brevity, we will not here name the books of these various lengths, but suggest that it will be profitable for every one to get these fixed in his memory, so they may be thus indexed in the mind. Eleven of these sixty-six books, or one fifth of the whole, contain very nearly one half of the 1,189 chapters that make up the Bible. Two of these larger books contain together two hundred chapters, four others contain another two hundred, and five more contain a little less than another two hundred chapters. To verify this, will furnish a little Scriptural arithmetic for those who like mathematics.

It is very desirable to know not only the order of the books of the Bible, but also their length, and the leading subjects treated in the various books. Their value does not depend altogether on their length. While the larger ones, such as Isaiah and Psalms, are of incalculable merit, yet what a serious loss would be the omission of such brief ones as Jude and Philemon! To some readers some of the books seem to be rather dry, but even these contain instruction of the most beneficial nature.

Some wonder that there should be any variation of expression in the different translations of the Bible. The writer would like to depose his humble testimony, that reading the sacred Book through in Greek, German, French, and Spanish, and partly in Latin and Dutch, has produced gratitude and admiration that there is such a general agreement in meaning. The blessed Book stands the test, from whatever point of view it is examined.

F. D. STARR.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

Southern New England, Hartford, Conn. Aug. 17 to 27
 Northern New England, Concord, N. H. Aug. 24 to Sept. 3
 Maine, Dover and Foxcroft Aug. 31 to Sept. 10

CENTRAL UNION CONFERENCE

Kansas, Leavenworth (local, colored) July 21 to 31
 Missouri, Clinton Aug. 3 to 13
 Nebraska, Hastings Aug. 17 to 27
 Kansas, Salina Aug. 24 to Sept. 3
 Wyoming Sept. 21 to Oct. 1

COLUMBIA UNION CONFERENCE

New Jersey, Trenton July 27 to Aug. 6
 Ohio, Newark Aug. 17 to 27
 West Pennsylvania, Pittsburgh Aug. 24 to Sept. 3
 West Virginia Aug. 26 to Sept. 5

LAKE UNION CONFERENCE

Southern Illinois, Martinsville Aug. 10 to 20
 West Michigan, Allegan Aug. 17 to 27
 Indiana, Indianapolis Aug. 24 to Sept. 3
 North Michigan, Cadillac Aug. 24 to Sept. 3

NORTH PACIFIC UNION CONFERENCE

Western Washington, South Tacoma Aug. 24 to Sept. 3

PACIFIC UNION CONFERENCE

Northwestern California, Napa July 20 to 30
 Inter-Mountain, Salt Lake City, Utah Aug. 17 to 27
 Arizona Oct. 12 to 22

SOUTHERN UNION CONFERENCE

Louisiana, Alexandria July 20 to 30
 Mississippi, Meridian July 27 to Aug. 6
 Mississippi, Hattiesburg (colored) Aug. 24 to Sept. 3
 Tennessee River, Nashville Aug. 3 to 13
 Alabama, Montgomery Aug. 10 to 20
 Kentucky, Bowling Green Aug. 17 to 27

SOUTHWESTERN UNION CONFERENCE

North Texas, Waxahachie July 20 to 30
 West Texas, Clyde Aug. 3 to 13
 New Mexico, Clovis Aug. 10 to 20
 Oklahoma, Enid Aug. 24 to Sept. 3
 Arkansas, Springdale Sept. 7 to 17

WESTERN CANADIAN UNION CONFERENCE

British Columbia (Coast District), Nanaimo July 24 to 30
 British Columbia (Okenagan District), Kelowna Aug. 14 to 20

Utah Corporation

THE annual session of the Utah Corporation of Seventh-day Adventists will be held in Salt Lake City, Utah, Aug. 21, 1916. The first meeting will be called at 10:30 A. M., in a tent located on Fifth East near Twenty-first South. The constituency of this corporation are to be chosen by the local churches—one for the church organization, and one for every five members. The object of the meeting is a contemplated change of the constitution, or possibly that of merging into another corporation. *W. M. ADAMS, President.*
J. F. GASTER, Secretary-Treasurer.

Mississippi Conference Association

THE sixth annual session of the Mississippi Conference Association of Seventh-day Adventists is called to convene at Meridian, Miss., in connection with the camp meeting, at 10 A. M., Monday, July 31, 1916. All accredited delegates to the camp meeting are regarded voters at the association meetings. *C. S. WIEST, President.*
BEN C. MARSHALL, Secretary.

Alabama Conference Association

NOTICE is hereby given that the annual meeting of the constituency of the Alabama Conference Association of Seventh-day Adventists (incorporated) will be held on the camp ground at Montgomery, Ala., in connection with the camp meeting, Aug. 10-20, 1916, to elect officers, make a change in the by-laws, elect trustees for two years instead of one, and transact any other business that may be deemed necessary. The first meeting will be held at 11 A. M., Monday, August 14. *A. L. MILLER, President.*
O. R. GODSMARK, Secretary.

Southern Illinois Conference Association

NOTICE is hereby given that the annual meeting of the Southern Illinois Conference Association of Seventh-day Adventists will be held in connection with the camp meeting and conference on the fairgrounds, at Martinsville, Ill., Aug. 10-20, 1916, for the purpose of electing officers and appointing a board of trustees, and of transacting such other business as may properly come before the association. The first meeting will be held at 10 A. M., Monday, August 14. *E. F. PETERSON, President.*
R. B. CRAIG, Secretary.

Seventh-day Adventist Association of Western Colorado

THE next annual session of the Seventh-day Adventist Association of Western Colorado will be held at Salt Lake City, Utah, in connection with the State conference and camp meeting, for the purpose of electing officers, and of transacting such other business as may properly come before the association. The first meeting is called for 10 A. M., Monday, Aug. 21, 1916. *E. A. CURTIS, President.*
WILBERT WILCOX, 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, at Manitou Park, Tacoma, Wash., Aug. 24 to Sept. 3, 1916. The first meeting will be held at 9:30 A. M., Tuesday, August 20. The Western Washington Corporation of Seventh-day Adventists will also hold meetings at this time, but the constituency will be notified by letter in regard to the time. *LEWIS JOHNSON, President.*
T. L. COPELAND, Secretary.

Tennessee River Conference Association

NOTICE is hereby given that the annual meeting of the Tennessee River Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting, Aug. 3-13, 1916, at Nashville, Tenn., for the purpose of electing a board of trustees, changing the by-laws to provide for the election of officers for a term of two years instead of one, and transacting such other business as may properly come before the constituency. All properly accredited delegates to the Tennessee River Conference are voters in the Association. The first meeting will be held at 10 A. M., Monday, August 7. *W. R. ELLIOTT, President.*
F. C. BRUCE, 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 and camp meeting, Aug. 17-27, 1916, at Newark, Ohio, for the purpose of electing officers and a board of trustees, and of transacting such other business as pertains to the association. The first meeting will be held at 10 A. M., Tuesday, August 22. *E. K. SLADE, President.*
W. J. VENEN, Secretary.

Western Washington Camp Meeting

THE TIME

OUR annual meeting will be held from August 24 to September 3, in Manitou Park, Tacoma.

HOW TO GET THERE

All who come by rail should have their baggage checked to South Tacoma Station, and bring their checks to the book tent on the grounds. Those who do not come to South Tacoma, but reach the city at the dock or at the union station, should transfer to the traction car that starts on Ninth Street and Broadway and goes direct to Manitou Park. A five-cent fare will take one from any part of the city to the camp ground.

REDUCED RATES

The usual reduced rates of a fare and a third, round trip, will be arranged for. When you buy your ticket, ask the agent for a certificate, and give this certificate to the conference secretary, Brother T. L. Copeland. After it is signed by him and returned to you, the agent will sell you a ticket to the station you started from for one third of the regular fare.

TENTS AND SUPPLIES

The conference can supply about 150 good, five-foot wall, twelve-by-fourteen-foot tents, at a rental of \$3. You should order early. Send the order to T. L. Copeland, Auburn, Wash. When ordering your tent, order other supplies furnished by the conference, such as stoves and bed springs. Lumber for floors, etc., will be supplied by the conference at cost. Straw for beds will be sold at cost, but you should bring a straw tick.

DELEGATES

There should be a full delegation of our brethren at this conference. Each church is entitled to one delegate without regard to membership, and to one additional delegate for every fifteen members. Please choose your delegates as soon as convenient, and report to the conference secretary. Blanks for this purpose are sent to all the churches.

ALL NEED THE BLESSINGS

We live in a very solemn time. The terrible war in Europe is still going on with increased cruelty and destruction. Everything around us shows that the end is near. Let us be willing, dear brethren, to make large sacrifices, in order to get spiritual blessings. If possible, come before the meeting begins and stay until it closes. Every day will bring to each one new instruction, new experiences, and new blessings. Let all who can, plan to take their friends and neighbors with them, and let us pray for the conversion of every one who attends, old and young. *LEWIS JOHNSON.*

Kansas Conference

THE thirty-seventh annual session of the Kansas Conference of Seventh-day Adventists will be held in connection with the camp meeting, in Salina, Aug. 24 to Sept. 3, 1916. Each local church is entitled to one delegate for the organization, and to one additional delegate for every fifteen members. This meeting is for the purpose of electing officers, and attending to such other business as may properly come before this body. The first session is called to convene on the camp ground, at 10 A. M., Friday, August 25. *W. D. MACLAY, President.*
BURTON CASTLE, Secretary.

Kansas Seventh-day Adventist Conference Association

THE next annual session of the Kansas Seventh-day Adventist Conference Association will be held in Salina, Kans. Officers will be elected, and such other business transacted as may properly come before the session. Accredited delegates to the conference are also delegates to the association. The first meeting will be held at 10 A. M., Tuesday, Aug. 29, 1916, on the Salina camp ground. *W. D. MACLAY, President.*
BURTON CASTLE, Secretary.

Seventh-day Adventist Association of East Kansas

THE next annual session of the Seventh-day Adventist Association of East Kansas will be held in Salina, Kans. Officers will be elected, and such other business transacted as may properly come before the session. Accredited delegates to the conference are also delegates to the association. The first meeting will be held at 10 A. M., Tuesday, Aug. 29, 1916, on the Salina camp ground.

W. D. MACLAY, *President*.
BURTON CASTLE, *Secretary*.

West Kansas Seventh-day Adventist Conference Association

THE next annual session of the West Kansas Seventh-day Adventist Conference Association will be held in Salina, Kans. Officers will be elected, and such other business transacted as may properly come before the session. Accredited delegates to the conference are also delegates to the association. The first meeting will be held at 10 A. M., Tuesday, Aug. 29, 1916, on the Salina camp ground.

W. D. MACLAY, *President*.
BURTON CASTLE, *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 in Allegan, Mich., Aug. 17-27, 1916. The first meeting will be called at 10:30 A. M., August 22. The regular delegates to the West Michigan Conference (unincorporated) form the constituency of the West Michigan Conference Association. This meeting will elect a board of trustees for the association, and transact such business as may properly come before the meeting.

WM. GUTHRIE, *President*.
F. R. EASTMAN, *Secretary*.

West Michigan Conference

THE fifteenth annual session of the West Michigan Conference of Seventh-day Adventists will be held in connection with the camp meeting, Aug. 17-27, 1916, on the fairgrounds in Allegan, Mich. The first meeting will be called at 9 A. M., Friday, August 18. This meeting is for the election of officers for the ensuing year, and the transaction of such other business as may properly come before the conference. A full delegation is requested from all our churches.

WM. GUTHRIE, *President*.
F. R. EASTMAN, *Secretary*.

West Pennsylvania Camp Meeting

PLACE OF CAMP MEETING

OUR camp meeting will be held in Homestead, August 24 to September 3. Those coming can take either the Pennsylvania line or the P. & L. E., as both railroads run through Homestead. On arriving in Homestead, go to Eighth and Amity Streets, and there you will get the electric car for the camp ground. It is only a short distance from the railroad station to Eighth and Amity Streets.

BOARDING

Meals will be served on the cafeteria plan, at a reasonable rate, in the dining-room. Cooked food will be sold in bulk to those who wish to serve it in their tents. There will be a grocery stand on the ground for the accommodation of the campers.

TENTS AND ROOMS

A number of 12 x 14 foot tents will be pitched, also a 40 x 60 tent. The large tent will be divided into apartments as it was last year. The 12 x 14 tents will rent for \$3 each, without floor and furniture. The apartments in the large tent will rent for \$2 each.

Those who had apartments in the large tent

last year thought them preferable to a small tent, as the space was larger than a 12 x 14 foot tent.

Rooms will be secured at reasonable prices for those who want them.

Tents or rooms should be ordered at once, so that all provision can be made for you before you come. Send all orders to the conference office, 7155 Mount Vernon St., Pittsburgh, Pa.

F. H. ROBBINS.

Seventh-day Adventist Conference Association of Kentucky

NOTICE is hereby given that the ninth session of the Seventh-day Adventist Conference Association of Kentucky (a legal corporation) will be held on the camp ground in Bowling Green, Ky., at 10 A. M., Tuesday, Aug. 22, 1916, for electing officers, and transacting such other business as pertains to the association.

B. W. BROWN, *President*.
E. A. WILLIAMS, *Secretary*.

Kentucky Conference

THE ninth annual session of the Kentucky Conference of Seventh-day Adventists will be held in connection with the general camp meeting, at Bowling Green, Ky., Aug. 17-27, 1916, for the election of officers, and the transaction of such other business as may come before the conference. The first session will be held at 10 A. M., Friday, August 18.

B. W. BROWN, *President*.
E. A. WILLIAMS, *Secretary*.

New Mexico Conference Association

THE next annual session of the New Mexico Conference Association of Seventh-day Adventists will be held in connection with the conference and camp meeting, at Clovis, N. M., Aug. 10-20, 1916. At this meeting officers will be elected for the ensuing year, and such other business transacted as may properly come before the association. The accredited delegates to the conference compose the constituency of this association. The first meeting will be held at 9 A. M., August 16.

R. B. COBERLY, *President*.
L. J. BLACK, *Secretary*.

Southeastern California Conference

THE first annual session of the Southeastern California Conference will be held in San Diego, Cal., beginning at 7:30 P. M., Tuesday, evening, Aug. 1, 1916. The delegates should be in their seats at that time. Each church is entitled to one delegate for the organization, and to one additional delegate for every twenty members or major fraction thereof.

W. F. MARTIN, *President*.
J. C. McREYNOLDS, *Secretary*.

Publications Wanted

THE persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

S. L. STAFFORD, R. F. D. 3, Statesville, N. C. Continuous supply.

J. H. DOWNES, Y. M. C. A., Cornhill, London, E. C., England.

Mrs. A. D. PECKHAM, R. F. D. 2, Bolivar, N. Y. Continuous supply.

Miss Myrtle E. Padgett, R. F. D. 5, Box 49, Hickory, N. C. Continuous supply.

Elder J. C. Mikkelsen, Plant City, Fla. Especially *Watchman*, *Signs*, and *Liberty*. Continuous supply.

Elder D. T. Shireman asks if any of our people have copies of the Testimonies to spare. All his books were burned when his home was recently destroyed by fire. His address is Glen Alpine, N. C.

Requests for Prayer

AN Iowa sister asks prayer for the healing of her son who is very ill.

"Please pray that my nerves may be strengthened," asks a sister in Michigan who has received help from our prayers in the past.

The following request comes from Minnesota: "The desire of my heart is that you pray for my three sons, who know the truth but do not live it."

Obituaries

JOHNSON.—Mrs. Hattie Johnson, aged 58 years, died May 21, 1916. She embraced present truth in 1907, at Pine Bluff, Ark., and continued faithful till the hour of her death. Several children are left to mourn their loss. Words of comfort were spoken by the writer.

METHUSELAH JONES.

WOODSIDE.—Died at his home, in Oakland, Cal., George Herald Woodside, June 9, 1916, after an illness of seven months. He joined the Seventh-day Adventist Church about four years ago. The last twenty-five years of his life were spent in California. He died triumphant in the hope of a soon-coming Saviour, leaving his wife, mother, two sisters, two brothers, and many friends to mourn.

C. E. FORD.

WINN.—Otha Paul Winn was born in Downing, Mo., Aug. 3, 1897. Most of his life was spent in Colorado, and four years ago he united with the Seventh-day Adventist church at Grand Junction. During his last sickness he suffered in patience, and expressed his resignation to God's will. His parents, two brothers, and two sisters mourn his death, which occurred near Lodi, Cal., June 23, 1916.

D. T. FERO.

FRISTADT.—B. I. Fristadt was born in Norway, Aug. 6, 1833, and died in Vera, Wash., June 14, 1916. He came to America in 1872, and about ten years ago settled in Washington. He was married in early manhood, and reared a family of eight children. Six of these survive to mourn their father's death. Brother Fristadt accepted present truth forty-two years ago, under the labors of Elder O. A. Olsen, and died a firm believer in the speedy triumph of the message.

A. M. DART.

BIXBY.—Mrs. C. W. Bixby was born in Deering, N. H., July 2, 1836. In 1880 she heard and accepted the Sabbath truth, uniting with the Seventh-day Adventist Church. She was active in missionary work, and especially earnest in distributing literature. For many years she was connected with the work of the Woman's Christian Temperance Union. On June 6, 1916, she fell asleep at the home of her son, in Leominster, Mass.

P. F. BICKNELL.

JOHNSON.—Oscar R. Johnson was born in Farmington, Iowa, Feb. 11, 1863. He was married to Lulu York, of Seward, Kans., in 1884. They accepted present truth in Topeka, Kans., in 1897. Brother Johnson was an active Christian, and at different times acted as elder and deacon of the church where he held membership. He died in French Camp, Cal., June 7, 1916. His wife and six children mourn, but they sorrow not as others who have no hope.

D. T. FERO.

CAMPBELL.—Charles L. Campbell died in Colegio "Esteado Palma," San Claudio, Cuba, June 29, 1916, having lived there for over nine years.
S. H. CARNAHAN.

OLSEN.—Hazel Carolyn Olsen was born near Dundee, Oregon, March 16, 1909, and died July 7, 1916, near Newberg, Oregon. She sleeps in Jesus. Her parents and one brother mourn.
L. E. FOLKENBERG.

SNIDER.—Mahala Geraldine, infant daughter of Mr. and Mrs. W. H. Snider, of Kenawha, near Parkersburg, W. Va., was born Nov. 25, 1915, and died July 10, 1916. The parents, five brothers, and seven sisters are left to mourn, but they sorrow in hope.
T. W. THIRLWELL.

SUSERUD.—Martha Suserud died in Wells, Minn., July 7, 1916. About three years ago, with her parents, two sisters, and a brother, she accepted present truth under the labors of the writer. The blessed hope sustained her during long days of suffering, and she sleeps in Jesus.
STEMPLE WHITE.

RICH.—Rawleigh Rich was accidentally drowned near Lemoore, Cal., July 7, 1916, aged 7 years. He was a good boy, and loved the Saviour. It was a special pleasure to him to attend Sabbath school. The bereaved family sorrow in hope of the resurrection morning soon to come.
E. H. ADAMS.

HAWKINS.—Danridge Oliver Hawkins died suddenly July 6, 1916, in Fresno, Cal., aged 52 years, 8 months, and 9 days. Though not a member of the Seventh-day Adventist Church, he was liberal in giving of his means for the spread of the message. His wife, one daughter, one brother, and two sisters are left to mourn.
E. H. ADAMS.

LEE.—Pansy Lee was born and reared near the city of Spokane, Wash. She died June 20, 1916, at the age of twenty years. She spent some years in Walla Walla College, and her greatest desire was to fit herself for service in the cause of God. She had a living experience with her Saviour, and though life was sweet, she was willing to die if it were God's will. Her parents and brothers and sisters are comforted by the belief in a resurrection morning soon to dawn.
A. M. DART.

MORTON.—R. A. Morton was born in the State of Tennessee, April 2, 1840. In early manhood he was married to Miss Sarah Harrison, and seven children were born to them. Brother Morton accepted present truth under the labors of Elder J. N. Loughborough. He was one of the pioneers of the third angel's message on the Pacific Coast, and assisted in the erection of the first Seventh-day Adventist church in California. He died near Sebastopol, Cal., May 28, 1916. An aged companion and six children mourn.
J. ADAMS STEVENS.

VORHIES.—Estella G. Godfrey was born in Concordia, Kans., Jan. 14, 1888. She became a member of the Seventh-day Adventist Church in Clay Center, Kans. In 1905 she came West with her parents, but the following year they went East and lived for some time in Iowa and in West Virginia. They then came back to Washington, where she was married to David L. Vorhies July 6, 1911. Her husband and one little son, together with the aged parents and six brothers and sisters, are left to mourn her death.
E. L. MACLAFFERTY.

STURDEVANT.—Charles Eleazer Sturdevant was born near Watseka, Ill., April 15, 1859. In 1872 he embraced the third angel's message under the labors of Elder R. F. Andrews, at Onarga, Ill. A few years later he entered the Bible work, connecting with the Chicago mission. He continued in the Bible work until his death, so far as his health permitted. In 1880 he was married to Jennie E. Wheeler, and one son was born to them. In 1891 the family moved to Graysville, Tenn., where he spent the remainder of his life. He passed away June 30, 1916, leaving his devoted wife and son to mourn.
SMITH SHARP.

TROWBRIDGE.—John M. Trowbridge died in Lagrange, Ind., May 30, 1916, aged 73 years. He accepted the third angel's message in 1909, at a tent effort conducted by Elder B. Hagle in Wolcottville, Ind. His son survives.
MARY PETERS.

SWISHER.—Maggie Laura Bell was born Sept. 20, 1883, in Monongah, W. Va. She was united in marriage with H. R. Swisher, July 27, 1900. Recently this sister united with the Seventh-day Adventist church of Clarksburg, W. Va., and she fell asleep in the hope of a part in the first resurrection. She is survived by her husband and four children, also by four brothers.
T. W. THIRLWELL.

FLEMING.—Mrs. Elen Fleming died in Carthage, Mo., July 6, 1916. She was born in Charleston, N. C., in 1840. Fifteen years ago she accepted present truth as taught by this people, and walked in the light as it came to her. She died trusting in her Saviour. The Carthage church sustains a great loss in her death, and its members mourn with the four surviving children.
L. W. TERRY.

HOWARD.—Mary L. Howard was born in Virginia March 21, 1838. At the age of 20 years she was married to George W. Howard, and they came to California in 1872. She united with the Seventh-day Adventist Church about 30 years ago, and continued steadfast to the time of her death, which occurred at her home, Sabbath morning, June 10, in Oakland, Cal. She is survived by an only son, and sleeps in hope of a part in the first resurrection.
C. E. FORD.

KEELING.—Della Hill was born in Kirwin, Kans., May 22, 1876. She gave her heart to the Saviour in early youth, and from the time she united with the church remained a faithful, consistent member. When she was fifteen years of age, her parents moved to Denver, Colo., where she was graduated from high school with honors. May 2, 1897, she was married to C. F. Keeling, and they came to Montana, where they have since lived. She died at her home, near Hamilton, July 5, 1916. Her hope was bright, and she rests in Jesus. Her husband, three children, and her parents mourn.
J. C. FOSTER.

BROCK.—Holland L. Brock was born in North Carolina, Aug. 20, 1825. He was married to Letticia House in Jasper County, Illinois, Aug. 14, 1848. Thirteen children were born to them, ten living to adult age. Five survive their parents. In 1862 father enlisted in the Union Army, and served his country with honors until the close of the war. Father and mother accepted present truth in 1874, and the REVIEW AND HERALD was always a welcome visitor at their home. July 5, 1916, father peacefully fell asleep in Jesus, at the ripe old age of 91 years at the home of his daughter, in Winfield, Kans. Interment took place in Stillwater, Okla.
R. H. BROCK.

BARBER—GESSNER.—On July 4, 1916, as Mrs. M. A. Barber and her niece, Bernice Homer Gessner, with little Paul Gessner, attempted to cross the interurban line near Huron, Ohio, a limited car struck the buggy and threw them out, instantly killing Sister Barber and her niece and seriously injuring Paul. Their ages were respectively 80, 43, and 5 years. Sister Barber's funeral was held at the undertaker's rooms in Norwalk, Ohio, and that of Sister Gessner I conducted, July 7, at her home. The one was buried at Fitchville, and the other in the home cemetery near Hartland. Paul is in a fair way to recover. Many relatives and neighbors were in attendance to assist and sympathize with Mr. Gessner in his sore bereavement. Both he and his wife were members of the Seventh-day Adventist Church. The text chosen by Brother Gessner for his wife's funeral was, "One shall be taken, and the other left." We cannot fathom these strange and sudden calamities. We stand appalled and dumb as we contemplate them, and can only turn with our wounded spirits to our heavenly Father and Elder Brother. As these terrible accidents multiply, we must seek the shadow of God's wing.
D. E. LINDSEY.

TUMLINSON.—Amanda A. Ray was born in Whitley County, Indiana, Oct. 6, 1850. She was married to Davis L. Tumlinson Feb. 20, 1876, and to them was born one child. Through the efforts of Elder D. H. Lamson the family embraced present truth in 1898, and from that time until her death, which occurred July 1, 1916, she was a devout member of the Seventh-day Adventist Church. She rests in hope.
W. A. YOUNG.

Elder C. E. Peckover

CLARENCE EDWIN PECKOVER was born in Valley Center, Kans., Dec. 7, 1877. Later his family moved to Ottawa, where for several years he was privileged to attend the church school taught by Elder L. D. Santee and others.

At the age of fourteen years he left the care and protection of a Christian home, and entered the sanitarium at Battle Creek, Mich., where he spent the greater part of six years, first as call boy, and later as an assistant in the business office.

During the last year at Battle Creek he was converted, and at once his heart turned toward the Lord's work. In the spring of 1898 he was one of a company who went to Kentucky to engage in the book work. That autumn he returned to Kansas, where he did city mission work for a year. In September, 1899, he became a student in Union College, preparatory to entering the ministry in the Kansas Conference, where he labored until 1904, when he was asked by the Foreign Mission Board to take up work on the Isthmus of Panama. He was soon stricken with malarial fever, which continued unremittingly for nearly a year, and seriously undermined his health. He returned to Kansas in 1906, where he gradually regained a good degree of health. Having a love for the work and people of Panama, and believing that with better knowledge, better conditions, and regained health, he could serve in that field, he wished to return; whereupon the Mission Board recommended him to Jamaica, a more healthful location.

With his family he went to Jamaica in November, 1909, where in a few weeks it became evident that the dread disease which caused his death was at work. Again he was compelled to lay down his chosen work, and almost crushed by disappointment, he returned to America. Thinking to provide a home and support for his family, he filed on a homestead at Garland, Wyo.; but his physical weakness increased, and he was forced to seek a milder climate. All efforts, however, seemed of no avail, and in July, 1912, he brought his family to Boulder, where he expected soon to give up the battle for life. But God graciously added four more years of life with his family, till in answer to his own prayer that he might pass peacefully away, he lay down in death's sleep without a struggle, at 9:35 Tuesday night, June 27, 1916, confidently awaiting the call of the Life-giver in the resurrection morning.

For him it can be truly said, "He giveth his beloved sleep." He died with a bright hope of a life where there shall be no more pain or tears, and where he shall see Jesus, whom he loved and served.

He loved home and his family. As a husband he was above reproach. He was adored by his two little girls, who sorely feel the loss of a loving father.

In every circumstance of life he manifested those noble traits that characterize a Christian. In business he was strictly honest. In his association with his fellow men he was charitable. In his illness he was patient and uncomplaining. In death he was triumphant. He leaves, besides his wife and children, a father and one brother in Kansas, two sisters—one in Canada, and one, the wife of J. W. Westphal, in South America.

The funeral service was held in the Seventh-day Adventist church, on Sabbath afternoon, July 1. There was a large attendance of the church members. The service was conducted by the writer, assisted by Elder T. B. Westbrook.
A. T. ROBINSON.

Statistical Report of North American Division Conference for 1915

H. E. ROGERS, Statistical Secretary

Table with 16 columns: NAME OF CONFERENCE OR MISSION, Number of Churches, Membership, Baptized During Year, Ordained Ministers, Licensed Ministers, Licensed Missionaries, Book and Periodical Canvassers, Total Laborers, Total Tithe Receipts, Tithe Per Capita, Total Offerings to Foreign Missions, Total Contributions for Home Mission Work, Total Contributions for Local Church Work, Number of Sabbath Schools, Membership. Rows include Atlantic Union Conference, Central Union Conference, Columbia Union Conference, Eastern Canadian Union Conference, Lake Union Conference, Northern Union Conference, North Pacific Union Conference, Pacific Union Conference, Southeastern Union Conference, and Southern Union Conference.

	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
	Total Sabbath School Contributions (to Foreign Missions)	Retail Value of Book and Periodical Sales	Amount of Tribe Appropriated to Fields Outside of Conference	Number of Church Buildings	Estimated Value	Approximate Seating Capacity	Number of Church Schools	Number of Teachers	Total Enrollment	Estimated Value of Buildings and Equipment	Expense of Annual Maintenance	Number of Young People's Societies	Membership	Contributions for Foreign Work	Contributions for Home Mission Work	Contributions for Local Society Work	Total Contributions Y. P. Work
1	6,170.44	23,509.75	3,121.21	19	38,350.00	2,400	3	3	60	1,000.00	875.00	7	93	630.11	12.28	.46	642.93
2	9,866.25	20,696.87	12,002.19	3	36,000.00	625	1	2	60	200.00	1,126.00	11	275	860.64	140.90	73.11	1,074.67
3	4,554.81	8,989.26	1,460.15	9	18,500.00	800	3	3	64	200.00	900.00	7	119	392.31	101.14		493.27
4	9,314.23	16,761.75	9,676.96	7	25,399.00	1,523	7	7	102	1,600.00	2,115.14	16	310	1,162.41	260.90	140.01	1,563.32
5	3,145.00	10,207.30	1,541.47	9	8,500.00	1,100	3	3	36	450.00	350.00	3	35	231.64	26.88	.15	234.67
6	3,048.73	8,406.94	2,309.97	11	30,150.00	1,550	4	4	46	1,000.00	1,050.00	14	182	269.36	42.15	1.30	312.84
7	7,212.33	16,697.20	2,694.11	13	43,700.00	1,715	6	6	88	500.00	1,890.00	15	210	710.14	195.49		905.63
	43,311.89	105,219.07	32,906.06	71	200,569.00	9,713	27	28	456	4,950.00	8,306.14	73	1,174	4,256.53	755.74	215.06	5,227.33
8	8,338.52	19,941.09	3,767.13	31	50,150.00	4,075	10	12	275	3,000.00	4,725.00	22	390	1,302.94	23.96	18.68	1,345.58
9	9,604.76	23,834.50	14,413.66	48	55,500.00	6,575	17	20	404	5,287.75	5,160.00	26	500	1,858.00	103.63	12.61	1,974.27
10	5,414.74	18,059.26	3,735.40	52	33,000.00	4,368	11	13	193	3,500.00	3,000.00	21	383	750.00	200.00	35.00	985.00
11	7,743.04	18,947.21	14,467.52	35	60,950.00	6,260	15	15	221	3,050.00	4,472.00	12	268	874.48	60.70	45.12	980.30
12	1,390.21	3,932.40	1,309.35	8	18,890.00	1,125	2	2	20	3,500.00	605.00	6	104				
13	2,390.13	9,906.81	2,095.09	6	2,500.00	650	6	7	78		1,200.00						
	34,881.40	94,630.77	39,783.65	180	220,990.00	23,053	61	69	1,191	18,337.75	19,162.00	87	1,588	4,785.42	389.32	111.41	5,285.15
14	4,021.00	11,369.61	2,023.40	13	39,157.00	2,368	4	5	58	1,140.00	713.23						
15	4,779.26	7,143.47	9,326.14	10	49,700.00	1,565	1	4	77	5,000.00	1,358.43	3	300	2.22			2.22
16	5,108.92	17,889.26	4,418.18	17	50,800.00	2,225	2	2	28	75.00	650.00	15	207	197.08	107.63	15.85	320.56
17	4,349.02	15,474.98	3,701.61	8	28,900.00	1,225	5	5	81	1,050.00	1,113.11	19	235	460.00	16.87	51.93	528.80
18	10,178.60	37,039.94	14,427.62	34	45,000.00	5,400	14	14	160	4,000.00	1,925.00	14	360	882.77	114.95	123.16	1,120.88
19	1,616.55	12,079.05	1,271.53	17	17,500.00	3,500	8	8	140	500.00	1,000.00	8	200	170.91	50.00	46.11	267.02
20	4,443.35	15,326.24	2,662.40	13	41,400.00	2,500	2	2	45	500.00	800.00	5	200	75.00	150.00	75.00	300.00
21	1,307.01	15,592.60	626.88	5	2,200.00	600	2	2	22	40.00	269.65	3	23		10.00	15.00	25.00
	36,104.61	131,936.05	39,062.81	117	272,657.00	19,333	38	42	611	12,305.00	7,829.47	67	1,530	1,787.98	449.45	327.05	2,564.48
22	1,410.60	2,712.35		5	3,300.00	850						5	50				.10
23	2,197.27	16,561.52		3	8,000.00	1,000	3	3	58	43.00	1,400.00	7	103	652.56	143.94	43.86	840.26
24	821.37	1,039.32		4	12,900.00	300											
25	311.66	301.10		2	3,900.00	320	1	1	34		582.00						
	4,740.90	20,663.99		19	28,100.00	2,970	4	4	87	43.00	1,982.00	12	153	652.56	143.94	43.86	840.36
26	8,559.55	20,926.35	11,831.53	36	52,750.00	6,500	26	28	302	4,500.00	8,500.00	44	579	1,053.49	294.98	27.81	1,381.28
27	7,730.92	30,267.54	6,669.51	42	44,200.00	7,925	18	19	245	4,700.00	4,195.00	30	326	351.40	64.07	84.80	530.27
28	6,061.92	27,311.32	3,443.10	16	50,700.00	2,700	17	19	222	801.50	4,219.76	14	335	2,043.56	776.42	97.06	2,917.04
29	2,730.05	9,358.75	618.35	26	24,905.00	3,110	12	12	200	1,965.00	2,508.00	12	195	139.04	6.72	68.49	214.25
30	3,037.93	24,732.78	623.52	13	17,675.00	2,210	10	10	95	1,025.00	2,500.00	9	156	353.96	39.62	4.60	404.18
31	9,182.66	17,767.24	14,631.33	35	33,000.00	9,500	20	25	435	7,345.00	9,000.00	46	955	1,822.24	169.00	165.00	2,217.24
32	8,767.32	25,899.17	5,501.95	46	56,100.00	6,425	29	30	279	6,000.00	2,495.00	22	400	683.41	52.65	34.18	776.24
	47,060.45	156,303.15	43,623.29	214	334,080.00	38,370	132	143	1,773	26,356.50	33,507.76	177	2,946	6,563.10	1,394.46	481.94	8,439.50
33	11,805.56	30,000.00	14,314.91	59	83,625.00	8,425	9	10	117	3,045.00	2,956.50	21	376	504.01	220.90	47.76	772.67
34	9,820.82	35,946.68	10,130.13	41	34,700.00	4,650	20	22	232	3,900.00	3,100.00	26	534	1,200.00	162.46	83.36	1,445.82
35	6,201.15	26,320.83	1,463.39	19	21,937.00	2,155	9	9	180	1,200.00	2,580.00	8	183	311.20	30.13	35.09	876.42
36	4,764.06	10,620.46	3,414.13	21	22,100.00	2,085	20	20	211	1,075.00	2,358.00	15	244	187.96	69.45	2.79	260.20
	32,591.59	102,888.02	29,357.56	140	162,362.00	17,315	58	61	740	9,220.00	10,994.50	70	1,337	2,703.17	482.94	169.00	3,355.11
37	3,214.06	13,812.79	679.42	9	11,225.00	935	2	2	20	300.00	500.00	2	30	21.51			21.51
38	3,021.68	7,602.20	566.90	12	15,450.00	1,725	8	10	154	4,300.00	2,949.80	9	169				
39	2,699.82	5,630.08	496.35	15	15,000.00	2,000	5	7	109	8,000.00	2,475.00	6	96	15.52	35.44	21.93	72.89
40	9,821.79	17,044.75	5,437.91	25	48,475.00	3,715	18	25	458	18,347.00	10,600.00	20	653	194.36	961.03		1,155.44
41	7,221.23	14,472.70	6,373.50	30	37,675.00	4,368	19	26	441	7,500.00	6,325.40	15	359	162.35	104.95	185.05	452.35
42	7,268.12	13,143.52	3,811.99	32	42,475.00	4,660	17	18	311	6,952.60	6,435.00	17	387	68.46	84.12	5.85	158.43
	34,141.62	71,706.04	18,724.13	123	170,300.00	17,903	69	88	1,493	45,399.60	29,535.20	69	1,699	462.20	1,185.59	212.83	1,890.62
43	1,731.56	3,243.25	1,206.61	5	5,500.00	600	1	3	60	1,270.00	1,068.00	1	40	71.75			71.75
44	9,126.29	13,805.94	12,046.60	14	62,429.10	3,195	6	11	255	6,875.00	5,906.99	15	429	328.10	40.12	74.59	442.81
45	6,437.81	5,011.08	3,331.34	24	66,525.00	3,650	12	15	252	8,775.00	5,500.00	14	322	789.87	431.75	96.93	1,318.55
46	5,181.79	10,241.54	6,241.61	14	38,950.00	2,966	11	16	271	4,398.00	5,608.63	18	395	101.06	16.37	23.19	140.61
47	6,242.44	6,592.03	6,927.29	20	31,000.00	3,435	12	14	332	8,700.00	4,873.15	22	593	229.43	194.67	30.06	454.15
48	7,941.53	13,998.63	13,880.94	21	34,100.00	3,060	15	18	384	13,165.00	6,330.54	17	385	154.31	173.55	131.06	458.94
49	9,400.33	20,272.10	15,097.66	25	35,295.00	4,120	14	18	331	9,850.00	6,000.00	22	465	458.64	41.75	60.27	560.66
50	784.96	3,740.00	473.43	4	13,100.00	450	1	1	20	25.00	390.00	3	40				
51	573.26	1,189.13	515.75	5	5,000.00	700	3	4	50	3,500.00	16.20	2	20				
	47,419.97	78,063.70	59,701.63	132	291,889.10	22,176	75	100	1,955	56,558.00	36,218.56	114	2,695	2,133.15	898.21	416.11	3,447.47
52	2,130.19	11,695.00	431.93	17	16,350.00	2,290	6	9	149	4,415.00	1,308.						

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
NAME OF CONFERENCE OR MISSION	Number of Churches	Membership	Baptized During Year	Ordained Ministers	Licensed Ministers	Licensed Missionaries	Book and Periodical Carriers	Total Laborers	Total Tithe Receipts	Tithe Per Capita	Total Offerings to Foreign Missions (except as noted under 17 and 80)	Total Contributions for Home Mission Work	Total Contributions for Local Church Work	Number of Sabbath Schools	Membership
Southwestern Union Conference				2	2	2		6	1,020.12						
62 Arkansas Conference	18	866	37	2	2	2	5	14	7,299.11	19.94	893.19	207.56	487.11	38	658
63 New Mexico Conference	9	216	44	4	3	5	4	16	5,249.92	24.27	683.69	12.00	1,371.94	26	416
64 North Texas Conference	28	1,292	105	5	1	11	8	25	12,763.04	10.11	3,194.50	560.95	386.25	46	1,026
65 Oklahoma Conference	56	1,950	182	11	4	12	34	61	37,980.42	19.45	9,079.85	4,295.97	1,436.40	89	2,579
66 South Texas Conference	9	434	48	5	3	8	9	25	7,533.16	17.36	634.28	200.71	747.29	17	439
67 West Texas Conference	10	276	34	3		4	8	15	2,767.12	10.03	523.70	1.05	54.11	17	307
Totals	130	4,504	450	38	13	48	68	162	74,563.49	16.55	15,009.21	5,278.24	4,493.10	233	6,019
Western Canadian Union Conference				1		2		3							
68 Alberta Conference	26	985	261	4	6	16	14	37	19,260.20	19.55	5,337.13	2,606.62	1,708.05	46	1,310
69 British Columbia Conference	17	470	85	2	2	3	3	20	3,252.40	17.56	1,106.80	564.81	963.19	27	603
70 Manitoba Conference	10	273	31	2	2	3	3	10	4,811.26	17.62	1,232.06	61.62	150.62	15	344
71 Saskatchewan Conference	18	590	133	5	1	3	25	35	14,972.00	25.33	3,611.01	1,025.05	566.63	25	762
Totals	71	2,318	515	14	11	28	50	105	47,205.80	20.40	11,287.90	5,148.10	3,888.40	113	3,019

RECAPITULATION

1 Gen. Conf. & N. Amer. Div. (a)				38	7	7		78	974.74		28,211.50	1,802.37			
2 Atlantic Union	174	6,533	742	41	13	38	98	249	125,803.15	19.11	31,016.27	10,665.53	21,112.32	203	6,161
3 Central Union	264	8,378	965	62	30	51	116	270	152,184.96	17.14	42,783.95	9,172.04	15,326.65	365	10,327
4 Columbia Union	221	8,174	1,141	69	14	68	102	254	153,541.67	18.78	35,680.44	4,302.68	30,608.92	275	8,587
5 Eastern Canadian Union	56	1,079	98	10	4	14	6	35	18,026.54	16.71	5,439.62	1,366.52	2,060.92	50	1,140
6 Lake Union	385	12,139	1,654	69	24	80	124	308	228,738.37	18.43	60,819.01	14,727.08	32,473.95	472	13,227
7 Northern Union	223	7,000	691	59	25	53	38	175	137,747.56	19.68	36,491.16	20,609.13	21,229.02	360	8,742
8 North Pacific Union	203	9,600	1,026	58	12	49	49	176	130,906.06	13.64	33,590.11	2,799.00	22,236.18	303	10,146
9 Pacific Union	175	11,153	1,401	80	19	75	59	238	190,334.22	17.11	35,440.09	8,071.39	31,503.20	226	10,335
10 Southeastern Union	104	3,253	522	23	12	43	58	141	43,656.48	13.42	9,353.64	9,479.37	7,653.40	139	3,671
11 Southern Union	102	3,054	519	26	13	38	71	148	38,533.66	12.61	6,090.68	1,253.65	9,507.73	123	3,535
12 Southwestern Union	130	4,504	450	33	13	43	68	162	74,663.49	16.55	15,009.21	5,278.24	4,493.10	233	6,019
13 Western Canadian Union	71	2,318	515	14	11	26	50	105	47,295.80	20.40	11,287.90	5,148.10	3,888.40	113	3,019
Totals, 1915	2,113	77,735	9,624	582	197	640	839	2,339	1,387,810.20	17.21	347,092.58	94,675.15	201,594.48	2,897	84,909
Totals, 1914	2,054	72,015	7,337	555	214	644	885	2,386	1,269,962.09	17.63	320,730.57	100,553.59	188,523.75	2,767	76,751

(a) Under General Conference and North American Division are included those engaged in general labor, and not accounted for elsewhere. Miscellaneous individual tithes and offerings are also listed under this head. The total receipts by the General Conference Treasurer from Union Conferences in the North American Division applying on the twenty-cents-a-week fund during 1915 were \$692,477.71. A portion of the difference required to make the grand total as shown in the table, viz., \$706,293.50, was made up of miscellaneous offerings to foreign missions coming from outside the North American Division, but included here because the amount cannot be conveniently shown elsewhere in this table. There is also another item explained thus: In the report of the General Conference Treasurer there is shown a receipt of \$123,835.27 from the Lake Union Conference applying on the twenty-cents-a-week fund. This report has a total of \$114,442.56, or \$9,395.71 less for that Union. That is the amount, however, which that Union included in Column 19 in this report, but reported to treasury department as applying on twenty-cents-a-week funds. These amounts were made up as follows: Indiana Conference, \$2,495.71; East Michigan Conference, \$1,900; West Michigan Conference, \$5,000.

In Column 18, under General Conference and North American Division is shown the amount of book and periodical sales by the various publishing houses in the North American Division, and not included in the report of sales by conferences.

The Statistical Report for 1915

On the accompanying pages is presented the statistical report of the North American Division Conference for the year ending December 31, 1915. As a matter of convenience, this report is published prior to the report for the entire world. When all returns are received from every field, the complete report will be issued.

During the past ten years the gain in membership in the territory of the North American Division Conference has been 19,354 or 33.15 per cent, an average annual gain of 1,935 members. But the gain during 1915 was greater than for any preceding year, the net gain in members being 5,720, or an annual gain of 7.94 per cent. The number added by baptism was 9,624, the largest number being reported in the

Lake Union Conference. The largest number ever received by baptism in any preceding year was during the year 1914, but the number baptized in 1915 was greater than the number thus received in 1914 by 2,287. The number of baptisms averaged 185 per week, or 26 every day throughout the year.

Tithe

The total amount of tithe paid by members in the North American Division during 1915 was \$1,337,810.20. This is the largest amount ever paid by the members in this division in any year, and is a gain over the amount received for the preceding year of \$67,848.11, being a gain of 5.34 per cent. The amount per capita was \$17.21.

Summary No. 1

This summary shows by union conferences the amount of total contributions for all purposes during 1915. The contributions are grouped under three heads, namely: tithes, offerings to foreign missions, and all other offerings. From this it will be seen that the amount of offerings for foreign missions paid by members in the North American Division Conference during 1915 was \$706,293.50. This is a gain of \$90,727.55 over the amount for the preceding year, or a gain of 14.74 per cent. All other offerings received constitute a total of \$498,579.29, this being an increase of \$55,355.45 over the amount received for the former year, or a gain of 12.46 per cent. The grand total contributions received during 1915 were \$2,542,682.99, a gain of \$213,931.11 over the preceding year, or a gain of 9.18 per cent. This amount constitutes a per capita of \$32.71 for each member in the division, and is an increase of \$.38 per member over the receipts for 1914.

The relation which these three funds sustain to the grand total contributions is as follows: Tithe 52.62 per cent; offerings to

foreign missions, 27.77 per cent; all other offerings, 19.61 per cent. That is, of every dollar contributed for any branch of this cause, a little over 52 cents is tithe, nearly 28 cents for foreign missions, and a little over 19 cents for other lines of work. These percentages show an increase particularly in offerings to foreign missions over the average for years, and such gain for 1915 is in harmony with the net gain noted above, as well as the gain in amount per capita to foreign missions, to which attention is called later in this report.

Summary No. 2

Summary No. 2 gives the total contributions by unions, with per capita and percentages both of contributions and membership. From this it will be seen that the Northern Union Conference gave the highest amount per capita, namely, \$37.57, with the Atlantic Union second, contributing \$37.42. Column 4 of this summary indicates the per cent of contributions which each union raised in relation to the grand total contributions. Column 6 indicates the per cent of the membership of each union conference as related to the grand total membership. Comparison of these two columns will indicate the conferences which contributed in proportion to the membership they have reported.

Foreign Missions

It will be observed that the amount contributed for foreign missions during 1915 was \$706,293.50. This constitutes a per capita of \$9.08 for every church member in the division. The largest single source of income for foreign missions is that furnished by the Sabbath School Department. The contributions for the year were \$332,106.20. This is \$57,164.08 greater than the amount reported for the preceding year, or a gain of 20.79 per cent in the amount of contributions. The amount per capita is the highest ever reported, namely, \$4.27.

	17	18	20	21	22	23	24	25	26	27	28	29	30	31	32	33	
	Total Sabbath School Contributions (to Foreign Missions)	Retail Value of Book and Periodical Sales	Amount of Tithes Appropriated to Fields Outside of Conference	Number of Church Buildings	Estimated Value	Approximate Seating Capacity	Number of Church Schools	Number of Teachers	Total Enrollment	Estimated Value of Buildings and Equipment	Expense of Annual Maintenance	Number of Young People's Societies	Membership	Contributions for Foreign Work	Contributions for Home Mission Work	Contributions for Local Society Work	Total Contributions Y. P. Work
62	1,348.49	5,259.79	764.60	14	8,350.00	1,855	10	11	177	1,250.00	1,800.00	6	109	11.44	65.98		77.37
63	1,205.15	4,522.42	530.77	5	4,460.00	515	2	2	23	30.00	550.46	9	66	27.42	30.73	180.00	238.15
64	4,062.85	9,425.62	1,463.24	18	13,680.00	4,500	13	17	320	5,700.00	4,000.00	9	210	710.09	42.09	14.32	766.50
65	8,834.26	23,318.39	9,962.89	33	25,640.00	5,045	20	26	526	3,625.00	6,637.50	25	375	207.47	33.54	26.85	267.86
66	2,077.55	16,168.42	826.79	6	5,000.00	685	3	3	71	100.00	600.00	5	25	49.79	5.76	23.56	79.11
67	585.34	2,429.76	304.00	5	1,550.00	950	4	5	80		675.00	3	79	1.69	3.06	1.70	6.45
	18,113.64	61,124.40	13,752.29	81	58,670.00	13,550	52	64	1,197	10,705.00	14,262.96	57	868	1,007.90	181.11	246.43	1,435.44
68	4,555.79	9,807.08		6	4,800.00	420	7	8	91	1,350.00	900.00	4	117	341.90		20.00	361.90
69	2,317.75	6,134.79		10	25,000.00	1,600	4	5	123	625.00	1,250.00	11	132	109.82			109.82
70	1,213.46	7,212.13		5	6,200.00	425	1	1	12		150.00	3	57	111.80			111.80
71	4,659.51	17,276.63		3	2,270.00	240	7	7	61	175.00	1,500.00	3	37	166.80	42.00	30.00	238.80
	12,746.51	40,430.63		24	38,270.00	2,685	19	21	287	2,150.00	3,800.00	21	343	730.32	42.00	50.00	822.32

RECAPITULATION

1	429,369.10		71	200,599.00	9,713	27	28	456	4,950.00	8,306.14	73	1,174	4,256.53	755.74	215.06	5,227.33	
2	43,311.89	105,219.07	32,806.06	180	220,990.00	23,053	61	69	1,191	18,337.75	19,162.00	87	1,588	4,785.42	388.32	111.41	5,285.15
3	34,831.40	94,680.77	39,788.65	117	272,657.00	19,383	38	42	611	12,305.00	7,829.47	67	1,580	1,787.68	449.45	327.05	2,564.48
4	36,104.61	131,926.05	39,052.81	19	28,100.00	2,970	4	4	87	43.00	1,932.00	12	153	632.56	143.94	43.86	940.96
5	4,740.90	20,668.99		214	334,030.00	38,370	132	143	1,778	26,856.50	35,507.76	177	2,946	6,563.10	1,384.46	481.94	8,439.50
6	47,060.45	156,303.15	43,629.29	140	162,362.00	17,315	58	61	740	9,229.00	10,934.50	70	1,387	2,703.17	482.94	169.00	3,855.11
7	32,591.59	102,888.02	29,357.56	123	170,300.00	17,908	69	88	1,433	45,399.60	29,585.20	69	1,689	462.20	1,185.59	212.53	1,960.02
8	34,141.62	71,706.94	18,724.13	132	291,839.10	22,176	75	100	1,955	56,558.00	36,218.58	114	2,095	2,138.15	598.21	416.11	3,447.47
9	47,419.97	73,093.70	59,701.63	78	82,125.00	9,815	37	61	*1,028	*79,365.00	*22,828.00	41	799	1,046.75	243.57	84.26	1,374.58
10	11,676.07	43,705.76	1,708.89	54	79,700.00	9,460	30	39	621	1,297.65	5,012.00	32	517	965.64	326.72	21.07	1,318.43
11	9,017.55	55,063.97	1,916.83	81	58,670.00	13,550	52	64	1,197	10,705.00	14,262.96	57	868	1,007.90	181.11	246.43	1,435.44
12	18,113.64	61,124.40	13,752.29	24	38,270.00	2,685	19	21	287	2,150.00	3,800.00	21	343	730.32	42.00	50.00	822.32
	332,106.20	1,396,184.65	280,498.17	1,233	1,929,702.10	204,398	602	720	11,444	266,687.50	193,438.59	820	15,644	27,094.72	6,492.05	2,379.02	35,965.79
	274,942.12	1,370,903.00	257,885.72	1,173	1,924,365.14	178,741	519	586	9,980	183,016.55	146,702.01	734	13,809	19,893.26	4,627.91	2,816.58	27,337.75

It will be interesting to note the amounts contributed for foreign missions during the past ten years, in order to obtain a correct idea of the gain not only in the amounts contributed each year, but of the increase in the per capita amounts. In this summary as in those presented later, the figures include the returns from the United States only, up to 1912, after which the figures include returns from Canadian territory. This is done to avoid confusion, since the figures pertaining to amount of offerings have already been published thus in former reports.

Total Contributions for All Purposes, During 1915.— Summary 1.

Union	Tithe	Foreign Offerings	Other Offerings	Total 1915	Total 1914	Per Cent of Gain
G. C. & N. A. Div. \$	974.74	\$ 23,211.50	\$ 1,802.37	\$ 25,988.61	\$ 7,668.47	238.91
Atlantic	125,803.15	79,484.69	41,054.79	246,342.63	213,253.17	15.51
Central	152,184.06	82,450.77	44,160.42	278,796.15	272,739.89	2.21
Columbia	153,541.67	73,573.03	43,517.57	270,632.27	247,794.34	9.23
Eastern Canadian	18,026.54	10,833.08	5,547.24	34,406.86	31,752.98	4.95
Lake	223,738.87	114,442.56	82,585.19	420,766.62	363,754.93	15.67
Northern	137,747.56	71,785.92	53,485.24	263,018.72	250,784.64	4.89
North Pacific	130,909.06	68,193.93	56,018.80	255,121.79	239,455.24	6.53
Pacific	190,834.22	84,993.21	77,107.47	352,934.90	361,890.28	...
Southeastern	43,656.48	22,070.46	40,288.60	106,021.54	79,151.67	33.96
Southern	38,533.66	16,352.87	16,121.17	71,007.70	68,505.63	3.66
Southwestern	74,563.49	34,130.75	24,461.84	133,156.08	119,724.49	11.21
Western Canadian	47,295.80	24,764.73	12,428.59	84,489.12	72,270.15	16.89
Totals for 1915	\$1,337,810.20	\$706,293.50	\$498,579.29	\$2,542,682.99	\$2,328,751.88	9.18
Totals for 1914	1,269,962.09	615,565.95	443,223.84	2,328,751.88		
Gain for 1915	67,848.11	90,727.55	55,355.45	213,931.11		
Per Cent of Gain	5.34	14.74	12.46	9.18		

Total Contributions and Communicants.— Summary 2.

Union	Contributions	Per Capita	Per Cent of Grand Total	Membership	Per cent of Grand Total
Gen. Conf. & N. Amer. Div. \$	25,988.61		1.02		
Atlantic	246,342.63	\$37.42	9.68	6,583	8.47
Central	278,796.15	31.40	10.96	8,878	11.42
Columbia	270,632.27	33.11	10.65	8,174	10.51
Eastern Canadian	34,406.86	31.89	1.35	1,079	1.39
Lake	420,766.62	34.66	16.55	12,139	15.62
Northern	263,018.72	37.57	10.35	7,000	9.00
North Pacific	255,121.79	26.58	10.04	9,600	12.35
Pacific	352,934.90	31.04	13.87	11,153	14.34
Southeastern	106,021.54	32.62	4.17	3,253	4.19
Southern	71,007.70	23.25	2.80	3,054	3.93
Southwestern	133,156.08	29.56	5.24	4,504	5.80
Western Canadian	84,489.12	36.45	3.32	2,318	2.98
Totals N. A. Div., 1915	\$2,542,682.99	\$32.71	100.00	77,735	100.00
Totals N. A. Div., 1914	2,328,751.88	32.33		72,015	
Gain for 1915	213,931.11	.38		5,720	
Per cent of gain	9.18			7.94	

The reader cannot fail to observe the large increase in the amounts contributed to the cause of foreign missions. The amount contributed during 1915 was over four times the amount given during 1906. This is not because of a like increase in membership, but is the result of increased giving. Note particularly that the per capita amounts have been increased from \$2.72 for 1906 to \$9.08 for 1915. These figures certainly do not indicate a diminution of interest in the cause of foreign missions on the part of the membership composing the churches in the North American Division. These figures do show, however, that the cause of missions holds a large place in the thoughts and hearts of this people. During the past ten years the total contributions for foreign missions run well up toward the four million mark.

Sabbath School Contributions

As already stated, the Sabbath-school contributions form the greatest single source of income to the fund for missions. During the past ten years nearly one and one-half million dollars have been contributed by members in the North American Division, the amount so contributed constituting 38.31 per cent of the total amount given to foreign missions. The gain in membership of Sabbath schools has been from 51,816 for 1906 to 84,909 for 1915, or an increase of 65.78 per cent. The per cent of increase in contributions has been 535.97 per cent; that is, taking the amount given during 1906 as the basis, the amount given during the past year has been an increase as stated. The per capita amounts in the following summary are based on the membership of Sabbath schools, which is of course different from the membership of churches year by year. Consequently there is a slight difference in the amount stated in the column as the per capita for 1915 from the amount noted in the summary of total contributions presented later as the per capita of Sabbath school contributions. In this summary the per capita is based on the Sabbath school membership, and in the one below it is based on the church membership, for the reason that the amount is used in adding for the grand total, and a correct total could not be secured otherwise.

Year	Membership	Contributions	Per capita
1906	51,816	\$ 52,226.33	\$1.01
1907	55,351	59,564.17	1.08
1908	58,383	75,224.51	1.29
1909	60,487	86,708.19	1.43
1910	60,923	97,498.00	1.60
1911	60,756	112,505.07	1.85
1912	65,014	172,756.86	2.66
1913	70,283	228,938.24	3.26
1914	76,751	274,942.12	3.58
1915	84,909	332,106.20	3.91
		<u>\$1,492,469.69</u>	

Total Contributions

The amount of total contributions and the per capita for each fund is indicated below for 1915:—

FUND	AMOUNT	PER CAP.
Tithe	\$1,337,810.20	\$17.21
Foreign Missions.....	374,187.30	4.81
S. S. (to For. Miss.)	332,106.20	4.27
Other Offerings	498,579.29	6.42
Totals	<u>\$2,542,682.99</u>	<u>\$32.71</u>

The amount of total contributions for the past ten years, with the membership of churches and per capita contributions indicated, is presented herewith for comparative study. Beginning with 1913, these figures include returns from Canadian territory. Thus there is indicated a steady gain in every item, and particularly in the amount of total contributions and per capita. The latter, it will be seen, have increased from \$17.99 during 1906 to \$32.71 for 1915.

Church Members U. S. Only	Total Contributions	Per Capita
1906 58,381	\$1,050,209.27	\$17.99
1907 58,557	1,312,562.81	22.41
1908 59,138	1,325,752.80	22.42
1909 59,785	1,467,933.84	24.55
1910 59,060	1,620,440.79	27.44
1911 60,691	1,679,543.92	27.66
1912 61,722	1,897,792.52	30.75
1913 67,268	2,079,238.07	30.91
1914 72,015	2,328,751.88	32.33
1915 77,735	2,542,682.99	32.71
		<u>\$17,304,908.89</u>

Truly, seventeen million dollars is no insignificant sum for a small people, poor in this world's goods, to raise in ten years! In considering the figures the question may be raised in the minds of some, Has the confidence and loyalty of this people kept

pace with the increase in members, as exhibited in their gifts and offerings for the promotion of this message? Has their unbounded confidence in its ultimate triumph led them to devote their means to the extension of this cause to the same extent that there has been a gain in membership? Let the figures answer. The gain in members during the past ten years in the North American Division has been 33.15 per cent; the gain in total contributions for all lines of work has been 142.11 per cent. In other words, there has been a gain of about one third in membership in the ten years; the funds contributed annually are now nearly one and one-half times greater than they were ten years ago. And the amount per capita has almost doubled. One could hardly expect a finer example of, or more loyal devotion to any cause.

Book Sales

A very excellent showing is presented as to the sales of literature in this division during recent years. The amount of sales for the past five years is shown below:—

1911.....	\$1,042,813.20
1912.....	1,172,192.69
1913.....	1,178,820.80
1914.....	1,370,903.00
1915.....	1,396,184.65
<u>\$6,160,914.34</u>	

Thus the retail value of denominational literature sold in North America during 1915 reached the splendid sum of nearly \$1,400,000. This represents the sales of literature published by the denomination, and not the sales of miscellaneous and general literature. Thus the light of this truth is extended in this manner throughout this country in a wonderful way. There are now 839 persons giving their time to this line of work, and the benefits are realized in many ways.

Church Buildings

The total number of church buildings in this division at the close of 1915 has been increased to 1,233, an increase of 60 buildings reported during the year. The total value of these buildings now stands at \$1,939,702.10. This does not include the value of buildings devoted to the work of primary schools, which amounts to \$266,687.50 additional, or a total value of buildings devoted to both lines of work amounting to \$2,206,389.60. The approximate seating capacity of church buildings is listed at 204,393 persons, a gain during the year of 25,652. The seating capacity, it will be observed, is nearly three times the membership of churches.

Primary Schools

An interesting growth is clearly indicated by the figures pertaining to the work of primary schools. The reports show that the number of schools in this Division now stands at 602. This is a gain of 83 schools during the year, or about 16 per cent. The number of teachers has increased to 720, a gain of 134 during the year, or 22.87 per cent. The enrolment now stands at 11,444, the highest ever recorded during any year. The gain in enrolment during the past year has been 1,464, or 14.77 per cent. The expense of maintaining these schools during the past year has been \$193,438.59. This is an increase over the amount expended for such purposes during 1914 of 31.86 per cent. The cost of maintaining these schools has been an average of \$16.90 for every student enrolled. This represents the amount that is expended in maintaining the primary schools alone, and has nothing to do with the expenditure for colleges and other more advanced schools. These primary schools cover, generally, the work outlined under grades one to eight. If these schools are conducted an average of eight months,

it would show an expenditure of \$2.11 per pupil per month. In view of the support already rendered in behalf of state schools, this support of \$2.11 per month per pupil as an average throughout this division can only be regarded as a splendid manifestation of devotion to the cause represented. The figures presented below indicate the growth of this line of work for the past ten years, figures for the United States appearing up to 1912, and Canadian figures added from that time:—

Year	Schools	Teachers	Enrolment	Maintenance
1906	350	386	6,066	\$.....
1907	362	385	5,706	85,002.05
1908	432	485	7,492	87,685.90
1909	450	509	8,325	97,902.06
1910	457	559	9,514	107,241.83
1911	436	505	8,765	112,335.72
1912	441	508	8,250	121,144.11
1913	468	544	9,404	132,128.94
1914	519	586	9,980	146,702.01
1915	602	720	11,444	193,438.59
				<u>\$1,083,581.21</u>

Young People's Work

The same indication of progress seen in other lines is clearly revealed by the figures pertaining to the Young People's Department. These show 820 societies having a membership of 15,644. The total contributions for all lines of work during the year were \$35,965.79, a per capita of \$2.20. This is a much higher per capita than has ever been reported prior to this year. Of the total amount given for all purposes by the Missionary Volunteer Societies in this country, \$27,094.72, or over 78 per cent, was devoted to foreign missions, leaving \$8,871.07 for lines of home mission work. The manifestation of this spirit of liberality on the part of the young people, in behalf of foreign missions, is certainly very commendable, and indicates the trend of thought given that branch of work. And the result of this increased attention and study as to the needs of foreign missions is seen in the larger number entering service in these lands from year to year.

Necessarily this transfer of laborers from the home base to foreign fields reduces the number somewhat in the home land, until the number is reinforced by other laborers joining the ranks. In the present report the reader will note that the number of total laborers engaged in service in this division is somewhat less than for the previous year. This decrease is partly from the cause stated, and also the fluctuation at different seasons of the year in the colporteurs engaged. But the first cause of decrease is no inconsiderable draft upon the force of laborers in this territory; for the total number of persons entering service in foreign lands during the past five years is 507, the most of whom have been drawn from the territory of the North American Division Conference.

During recent years the number of societies and membership in the division have run as follows:—

YEAR	SOCIETIES	MEMBERSHIP
1907	365	6,673
1908	408	7,745
1909	418	7,574
1910	438	8,039
1911	396	9,397
1912	460	9,197
1913	637	12,730
1914	734	13,809
1915	820	15,644

From the accompanying summaries and recapitulation it will be seen that there has been a gain in practically every item covered by the report. Complete returns are not yet in hand respecting institutional work, but when these are received it will be found that the per capita contribution of \$32.71 will be considerably exceeded because of the assistance rendered in lines of institutional work.

So Easy to Order

THE Present Truth Series has a tempting feature in its being so easy to order. The following is a sample, sent on July 6 by the Southern Idaho Tract Society:—

"P. T. S. Southern Idaho, Box 643, 1,000 each whole Series."

This order totals 24,000 copies,—1,000 each, Nos. 1 to 24,—and amounts to \$96; yet its order is made in three words and four figures. Nothing like it.



"The Shadow of the Bottle"

PERHAPS no book of its size has exerted a greater influence in the cause of prohibition than has the book "The Shadow of the Bottle." It was first published only a little more than a year ago, but has already had a circulation of approximately 200,000 copies. It is filled with pointed facts, statistics, stories, and poems, which make the book at once interesting and effective in its mission. The illustrations are pictures that talk, telling the real situation with reference to intemperance. It should be in every home in the land.

Price, paper covers, 25 cents; cloth, plain, 50 cents. Order of your tract society.



A Good Plan

A SISTER in one of our enterprising Western towns wrote us recently as follows:—

"In last week's REVIEW, which I read from cover to cover, I saw the announcement of the plan to send the Present Truth Series for six months to our relatives and friends, beginning September 1, and mailing one number each week. I at once made up a list of ten or a dozen names for myself, and further resolved to visit all the members of our church and lay before them this good plan. I shall take the names of their friends and relatives, collect the money, and send it to you, through the tract society, in a lump sum. If the members prefer to send the papers themselves, all right; but I intend to urge that they send them one way or the other.

"I, with many others, cannot go away to do missionary work, either at home or abroad, but all of us can use the Present Truth Series. I fear many who read about this plan will think they will use it, but fail to do so unless some one keeps them reminded of it. Others may not even see it; so, through the REVIEW, I am going to visit all our members.

"If every church librarian or elder would appoint some one who has a real interest in missionary work, he ought to do much with this splendid plan to get the truth before those especially dear to us. My plan of work is my own thought and desire. I wish you would send me a few sample copies of the series."

A suggestion to the wise is sufficient.



A Church Matter

IN every good work a wise man will counsel with the people. He will submit all plans to them, and abide by the decisions made by them. "In the multitude of counselors there is safety." A *multitude* includes more than the average committee or board.

The plan to send P. T. S. to relatives and friends from September to March

has in many cases been taken up by the churches, and instead of individual members sending in their orders alone, the entire church combines and makes up a list as a church, including some desirable names of the poorer members who could not send the papers without the assistance of the church. The church assumes the account, and weekly collections are taken, payments are made, and the club is paid for by the church librarian. As a sample of this plan of work, we cite one of these latest orders received:—

"Please send 35 sets P. T. S. September List to the attached list of 35 names, furnished by the Marceline church, Missouri."

The churches, therefore, in dealing with this plan, have immediately made changes that are far superior to the original plan. "Leave it to the churches to work out." The Lord has set the example, and we can safely follow.



"Lessons for Home Missionary Institutes"

THIS book should be read by every church leader and every church missionary secretary in our denomination. It gives very clear and concise instruction in regard to the duties of missionary leaders and missionary secretaries. It tells how to organize churches for missionary work, and gives instruction in the various lines of aggressive missionary work to be carried forward in these last days. It also gives instruction regarding the Missionary Volunteer Society and the relation it sustains to the church missionary society. It tells how to conduct a missionary meeting, providing a missionary program, etc. It gives instruction with reference to the organization of various missionary bands, the work of the leaders, and the division of territory. It gives general suggestions with reference to various plans for working with tracts, periodicals, magazines, and home workers' books; also with reference to missionary correspondence, holding Bible readings, doing Christian help work, temperance work, etc. No missionary officer should deprive himself of the help to be derived from this little book.

Price, paper covers, 15 cents; flexible leather cover, 50 cents.

Order from your tract society.



"History of the Waldenses"

A FEW words of appreciation from those who have had the privilege of reading this book:—

"No book that has appeared for some time has pleased me more. Since it has been out of print, I have been asked hundreds of times to see if our publishing house could secure the privilege of publishing it. Now our people can have it. I think it all the more remarkable that the Review and Herald is able to supply the book at 50 cents. I believe there will be a large sale of it."—*W. W. Eastman, Secretary of the North American Division Conference Publishing Department.*

"I have already read three chapters, and find the book so interesting I can hardly leave it."—*M. G. Haynes, Secretary Arkansas Conference.*

"I have really been fascinated as I have read this excellent book. I verily believe that there never has been a time

in the history of this denomination when this book was more timely than now; for, to some degree, the same experiences through which the Waldensian Christians passed, will be ours to endure."—*Burton Castle, Secretary Kansas Tract Society.*

"This is a valuable little volume, and ought to be in the hands of all our people. We are glad you have brought it out in such a neat and attractive form. It is intensely interesting, and will serve to strengthen our faith. We may be called upon in the near future to pass through such experiences as are recorded therein."—*C. H. Jones, Manager Pacific Press Publishing Association.*

"I feel that 'History of the Waldenses' should be read by all our people, as it will have a tendency to awaken the old-time Protestant spirit."—*M. N. Campbell, President Eastern Canadian Union Conference.*

While this book is being read as one number of the Missionary Volunteer Reading Course, it is just as good for older readers. Cloth binding; price, 50 cents. Order from your tract society.



"The Man that Rum Made"

THIS is a book that ought to be placed in the hands of every young man who might be tempted to form the drink habit. It shows how boys form the taste for intoxicating liquors. Stories from real life, giving incidents from experience, make the book very interesting, even fascinating. The illustrations are profuse, and really "speak louder than words." Now, while the war against intoxicating drink is being waged, is the time to circulate such books as this.

254 pages. Cloth binding, 75 cents.



"The Men of the Mountains"— Special Offer

THE Southern Publishing Association, publishers of the book entitled "The Men of the Mountains," is making a special introductory offer of this book to Seventh-day Adventists, at a reduction of 40 per cent from the regular list price of the book. This is a most interesting book, filled with valuable information regarding the people living in the hill portions of the Southern States.

"The Men of the Mountains" is a new book that reveals the mountain and hill country of the South as it really is today. It tells of the aid that is being given the mountaineer and of the response he is making to this help. It is indeed cheering to read how he is welcoming the light of the message as it is presented by our teachers and other consecrated workers.

This book contains 27 chapters, or 320 pages, is printed in large, clear type, and is illustrated by numerous pen drawings and 16 full-page engravings. Scores and scores of unsolicited testimonials have been received for it from all parts of North America. In order that all our people may be able to secure a copy of "The Men of the Mountains," it has been arranged to furnish the book to Seventh-day Adventists at forty per cent discount. The regular price is \$1.50 for the cloth and 75 cents for the paper covers. Less the discount as above stated, the full cloth will cost only 90 cents, and the paper covers 45 cents, postpaid. Send all orders to your tract society.



WASHINGTON, D. C., JULY 27, 1916

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PROFESSOR and Mrs. W. W. Prescott reached Washington last week, from their South American trip.

LAST week Elder W. A. Spicer left New York for England, to attend the conference meetings in the British Union.

WHILE the General Conference workers have been in Washington between the early and fall camp meetings, committee work has had attention. Among other important matters, the time of the autumn council was decided upon—October 17-31, at Takoma Park. The time of the next week of prayer has been set for December 9-16, one week earlier than last year.

BROTHER H. E. MEYER, in charge of the publishing house in Mexico, with his wife, decided to remain in Mexico City, braving conditions that might arise. But the first of the month they accepted the invitation of the government to come out of Mexico with other United States citizens. July 8 he writes aboard the United States steamship "Hancock," in Vera Cruz harbor, that they are being well cared for, are well, but cannot report just when or where they will land in the States.

SOON after the readers receive this issue of the REVIEW, the largest number of outgoing missionaries ever sent out by the denomination at one time, about forty-five, not counting children, will be embarking from San Francisco, August 1, on the steamship "China." Dangers are rife, these days, on land and sea. We believe our people generally will be glad to make this voyage of the "China" a subject of special prayer, that God's angels may protect these dear missionaries leaving friends and home as they cross the broad Pacific, bringing them unto their desired haven. Forty-five more recruits to the waiting fields means much to the advancement of the message in the Far East.

LET all remember the special general plan to send a full set of the Present Truth Series to relatives and friends, beginning September 1. The names and full addresses of these persons, with remittance of 24 cents for each name, should be sent at once to the tract societies. The publishers will mail a copy of the Present Truth Series each week, beginning September 1, to each, until the full set of twenty-four issues has been sent. Do you not want to join in a general plan of this kind?

God's Children in Korea

HERE are two pictures that I am sure will be of interest to all. The old gentleman and his wife in the photograph have quite a history.

About six years ago as I was holding



Son of Pai E. Myon, preacher, and his wife

a Bible reading on the subject of the "Seal of God," down by the Yellow Sea, an old man jumped to his feet and said, "I want this seal. Pray for me," and sat down with the tears rolling down his face. He accepted the whole message, and went to his home only to have all his belongings as well as himself thrown out of the house by one of his older sons. But he held on, and soon his youngest son and his wife accepted the faith, to be followed in a little while by his second youngest son. Then his oldest son yielded to the truth, and began preaching it in the extreme north of Korea, on the border of Manchuria. (The small picture of the man and his wife is this couple.)

About one month ago I had the privilege of dedicating a small church at the home of the older brother, and ordaining him as its elder. He is now about seventy years of age, and at the close of the organization the remaining son yielded to the pleading of the Holy Spirit, and he and his family made a complete surrender; so that now the father and his wife, his five sons and their families, and one daughter are one in desiring to be sealed with God's seal. As the last son, the one who had persecuted the old gentleman, yielded to the claims

of God's law, the father broke down and cried, saying his cup of happiness was well-nigh full as he saw his whole family come into the fold. So the message goes, for it is an overcoming message.

RILEY RUSSELL, M. D.

An Indian Medicine Dance

WRITING from Chin Lee Indian Reservation, in Arizona, where he is laboring for this race, Brother Orno Follett describes an Indian medicine dance which he visited:—

"There are between thirty and forty thousand Indians on this reservation, nearly all of whom are as truly pagan as the heathen of darkest Africa.

"A few days ago I attended a 'sing,' as it is called, where 'medicine men' were endeavoring to drive the evil spirits out of a sick woman. They chanted weird songs all night long for many nights. A bright camp fire was kept burning in the center of the hogan while the priests and laymen participated in ceremonies to 'the queen of heaven.' The head priest would wave his long feather wand over the head of the patient, first this way four times, then that way four times; another burned incense on live coals of fire, after which sacred water was poured upon them, and they were thrown outside the camp. This was repeated. A kind of herb medicine was next taken by the patient, and then passed around to the guests, some of whom drank of it. The patient, all this time, was stripped to the waist. She was nearly white, and I noticed with surprise that she had blue eyes, showing that she was a half-breed.

"These priests get very much in earnest, and their weird songs are chanted with a vim which must tax their physical strength to the utmost, and great streams of sweat roll down their tense faces and bodies while they sway back and forth, singing and shaking native rattles to frighten away the evil spirits. The num-



Pai E. Myon and his wife, the father and mother

ber of nights these ceremonies continue depends largely upon the number of sheep or goats the victim is able to pay the priests for their services!

"O, what a shame, what a pity, that we of this fair land, with its Christian privileges, should have overlooked and quite forgotten these poor deceived heathen so near our own happy Christian homes! May God fill our souls with a determination to see to it that these pagan neighbors of ours shall receive the warning message which is due every nation, and kindred, and tongue."

"Dear reader, pray for me, that I may have wisdom from God to know how to handle this most difficult field."