

The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, August 12, 1915

No. 40

THE GOSPEL TO ALL NATIONS

OUR SAVIOUR KNOWS

O. P. Wilson

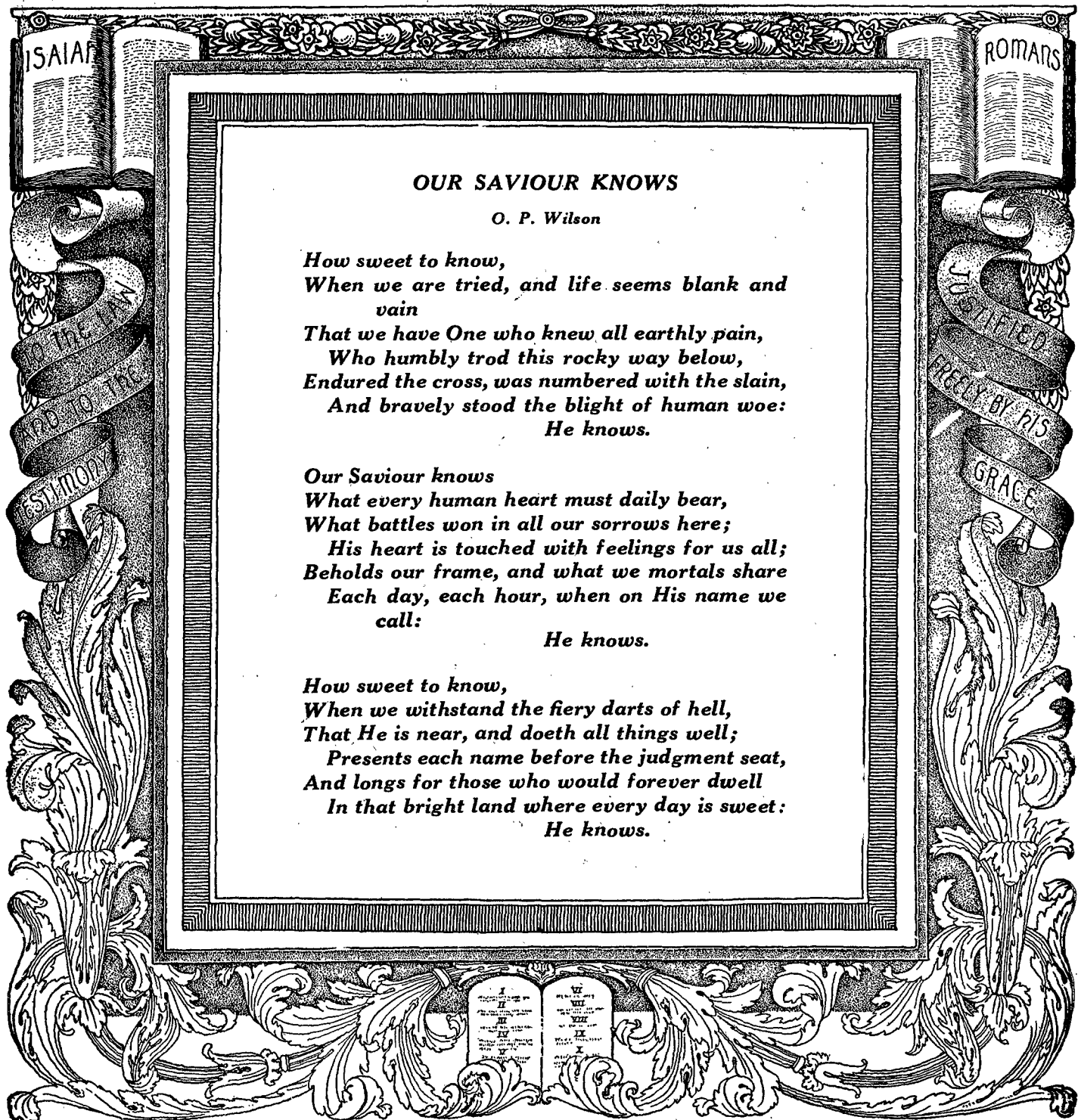
*How sweet to know,
When we are tried, and life seems blank and
vain*

*That we have One who knew all earthly pain,
Who humbly trod this rocky way below,
Endured the cross, was numbered with the slain,
And bravely stood the blight of human woe:
He knows.*

*Our Saviour knows
What every human heart must daily bear,
What battles won in all our sorrows here;
His heart is touched with feelings for us all;
Beholds our frame, and what we mortals share
Each day, each hour, when on His name we
call:*

He knows.

*How sweet to know,
When we withstand the fiery darts of hell,
That He is near, and doeth all things well;
Presents each name before the judgment seat,
And longs for those who would forever dwell
In that bright land where every day is sweet:
He knows.*



Note and Comment

The Bible in the Public Schools

A GROWING effort has been in evidence for a number of years to bring the reading of the Bible into the public schools of this country. According to investigations made under the auspices of the National Reform Association and the International Reform Bureau, considerable progress has been made in securing amendments to State constitutions, making this compulsory upon teachers. The following facts, compiled from the reports of the bureau by the *Northwestern Christian Advocate* of May 13, will be of interest to those desiring information on this question:—

There are today twelve States in which the law of the State is favorable to the use of the Bible in the public schools. These are Georgia, Indiana, Iowa, Kansas, Oklahoma, Massachusetts, Mississippi, New Jersey, Pennsylvania, North Dakota, South Dakota, and the District of Columbia.

In Mississippi, the provision is found in the State constitution. Kansas and Oklahoma have the same statute: "No sectarian doctrine shall be taught, . . . but the Holy Scriptures, without note or comment, may be used." The law of North Dakota declares that the Bible shall not be deemed a sectarian book, and shall not be excluded from any public school, but may be read at the option of the teacher, without sectarian comment, not to exceed ten minutes daily. A recent law in Pennsylvania requires the reading of at least ten verses daily, the penalty against the teacher for failure to comply with this provision being dismissal. The statement from Georgia, Indiana, and Iowa is, "The Bible shall not be excluded from the public schools."

There are nine additional States in which the courts have decided in favor of the use of the Bible; namely, Maine, Wisconsin, Michigan, Ohio, Kentucky, Nebraska, Texas, West Virginia, and Oregon (opinion of attorney-general).

The State court of appeals of Kentucky has declared that the Bible is not a sectarian book; that the reading of it in the common schools without note or comment by the teacher is not sectarian instruction; that the use of the Bible does not make the schoolhouse a house of religious worship; and that any particular edition of the Bible cannot be said to be sectarian because it has been adopted by any church.

In six other States a similar favorable decision has been rendered by the State superintendents of public instruction. They are Arkansas, Idaho, Rhode Island, Utah, Virginia, and North Carolina.

In New York it seems that each superintendent has decided for himself, irrespective of the decisions of his predecessors. The by-laws of the board of education of New York City provide that all schools shall be opened with reading the Scriptures without note or comment.

Of the remaining States, there are eleven in which neither the State law nor court opinions decide the matter, but in which the practice is still largely in favor of the use of the Bible. This list includes Alabama, Colorado, Con-

necticut, Delaware, Florida, Louisiana, Maryland, New Hampshire, South Carolina, Tennessee, and Virginia.

In Ohio the supreme court has decided that the question rests with the local school boards. In Delaware, the reading of the Bible is quite general. In Connecticut, South Carolina, and Virginia the same is true.

This makes a total of thirty-eight States concerning which it may be said that the use of the Bible is still common, and, on the whole, regarded favorably. It will be well to keep this fact in mind in our discussions of the larger question of religious education.

There are three States in which the laws and the court or official opinions are not decisive, but nevertheless the Bible is not read. These are Nevada, New Mexico, and Wyoming.

Reports from these States indicate that it would be difficult to find a school in which Bible reading is a part of the regular daily program.

In Illinois, Wisconsin, and Nebraska, supreme court decisions have been rendered adverse to the practice of Bible reading in public schools.

In California, Minnesota, Missouri, and Washington similar adverse decisions have been rendered by the attorney-generals of the States.

In New York, Arizona, and Montana such adverse decisions have been rendered by the State superintendents of public instruction.

The decision of the supreme court of Nebraska is that the courts may interfere when the use of the Bible in a public school has degenerated into abuse, and where a teacher, instead of giving secular instruction, has violated the constitution by becoming a sectarian propagandist.

A State having no law on Bible reading in schools, but in which "credits" are given for outside Bible study, is Colorado.

States permitting Bible reading without comment, at option of local school boards, and in which Bible reading is customary, which also give credits for outside Bible study, are Indiana and North Dakota.

The North Dakota-Colorado plan of credits for outside studies, already copied by Indiana and the State of Washington, is under consideration in Alabama, California, Connecticut, Kansas, Michigan, Minnesota, and Texas.

The only States in which Bible reading is required by law for the whole State are Massachusetts (since 1855) and Pennsylvania (since 1913).

In the District of Columbia a rule of the board of education requires that teachers shall not only read the Bible but "inculcate obedience to the laws of God." An effort to have this law made effective by a textbook or syllabus on the commandments and other fundamentals of good citizenship, to be drawn by a union committee, failed in 1905.

For a number of months a vigorous campaign has been waged in New Zealand to introduce into the public schools of that colony what is called the New South Wales Bible Study Plan. This plan provides, according to the *Continent* of May 27,—

for a series of Bible lessons to be taught in the public schools by the regular

teachers to all children under their care. It also provides that to cover points of doctrine where the sects differ, the pupils shall at stated periods be divided according to denominations, and pastors of their respective churches shall be admitted to the schools to instruct them in denominational tenets. This latter feature is commonly designated in Australia as "the right of entry."

The public schools of New Zealand are entirely secular, but a "Bible-in-Schools League" has carried forward an earnest campaign in favor of introducing into the schools the reading of the Scriptures.

The minister of education presented in the last parliament a bill providing for this. Opposition was brought against the bill. This opposition was so strong that in the recent election the government lost its majority, and elected precisely the same number of seats held by its opponents. This has caused an absolute deadlock in the New Zealand Parliament.

What the ultimate political result of this deadlock will mean is uncertain. It is evident, however, that legislation regarding Bible study in the schools has been sidetracked for the present. The Roman Catholic vote in the colony went solidly against the proposal. It will be interesting to watch the outcome of this agitation.

The Advent Review and Sabbath Herald

General Church Paper of the Seventh-day Adventists

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

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ALL COMMUNICATIONS relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park, Washington, D. C., and NOT TO ANY INDIVIDUAL.

Terms: in Advance
One Year \$2.00 Six Months \$1.00
Three Months \$.50

No extra postage is charged to countries within the Universal Postal Union.

Make all Post-Office Money Orders payable at the WASHINGTON, D. C., post office (not Takoma Park Station). Address all communications and make all Drafts and Express Money Orders payable to

REVIEW AND HERALD
Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the act of Congress of March 3, 1879.]

The Advent Review And Sabbath Herald

HOLY BIBLE
THE FIELD
IS THE WORLD

"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. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 12, 1915

No. 40

EDITORIALS

Returning to Father's House

IN many things we are all prodigals. We have taken that with which our Father endowed us, and have used it for our own purposes. Then when failure has come, when the frosts of adversity have seared and burned the tender shoots of our selfish hopes, we "come to ourselves;" we resolve to "turn over a new leaf."

That is what the prodigal did when he "came to himself." He acknowledged his wrong, and, as soon as he did, he began to yearn for the better way. But, in making that resolution, he did not stay where he was. He said, "I will arise, and go to my father." It was doing that that made his turning a success; that brought joy to his father's heart; that brought him back again into the estate of manhood.

Right there so many fail in their good intentions. They stay right where they are; they forget to go to Father's house, where there is "bread enough and to spare" to keep their souls from famishing. They depend on their own efforts right in the enemy's country, where they met all their disaster. The enemy surrounds them on every side, and soon they are his again. In fact, they were never really free from his clutches so long as they remained away from Father's house; and they had no power to resist the strength of Satan's minions.

Many would-be Christians are feeding swine in the pastures of this world. But feeding husks to swine is no business for Christians to be engaged in. Once having taken the name of Christ upon us, our place is at the Father's table in the Father's house. It is our right to be in that place where we can take from the Father's hand that bread of life which is designed to feed the hungry souls of men and women, and will feed our own souls, also.

Many, very many, who have joined this people have permitted something to cause them to leave the household and go out into the swine pastures of this world; and Satan will do everything in his power to keep them there until the fires of Jehovah's vengeance burst upon the world—until there is no longer op-

portunity to return to Father's house. But, notwithstanding in what we may have shown ourselves prodigals in the past, let us arise and go to our Father. He is waiting for us with a heart filled with the most loving tenderness; he will give us glad welcome; he will own us as his; he will keep us from falling if we permit him, and make us again the glad children of his household, to go no more out forever.

C. M. S.

Contending for the Faith

It has been necessary for the children of God in every age to give diligent heed to the purity of the faith. When they have failed to do this, allowing error to work its way insidiously into their belief and practice, apostasy from God has inevitably resulted. Jude tells the church that it was needful for him to write to them and exhort them that they should earnestly contend for the faith once delivered to the saints. Jude 3.

The apostle Paul found it necessary to withstand those who would pervert the gospel of Christ, and bring in that which would turn away the disciples from their allegiance to God. Speaking of his earnest contention for the right against these corrupters of the faith, he says, "To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." Gal. 2: 5.

The shepherds of the flock who succeeded Paul and his companions in ministry failed to preserve this watch care over the church, and in consequence that mystery of iniquity which began its work in Paul's day, developed into a great system that swept men away from the true faith into the darkness of error and superstition. Through the centuries God has raised up faithful men who contended for the primitive faith given to his people. Tyndale, Luther, Zwingli, and scores of others set their face as a flint against the errors of their day.

The same spirit should possess the hearts of God's people today in their relation to the truth of the Word. God has made this denomination the conservator of important truths. He has given to them a reform message de-

signed to call men from the accumulated errors of the ages which have found a resting place in the professed church of Christ, back to the pure fountain of Scriptural truth.

Fundamental Principles

The men whom Heaven used to lay the foundation of this movement and to develop this system of truth from his Word, were devoted servants of God. By earnest study and prayer they sought to know the right way, and we must believe that God wonderfully blessed them in their efforts. The principles of truth they developed have stood the test of time and the assaults of the enemy of all righteousness. The foundation laid at the beginning of this work will never be surrendered, and the great fundamental principles constituting the third angel's message will be preached until the coming of the Lord.

We do not believe that these pioneers were infallible, nor that they had access to storehouses of knowledge or divine grace unopened to us today. But they were godly men and honest men, whom Heaven guided in their conclusions. The same honesty and consecration God will recognize today on the part of every student of his Word. Nor does it detract from the greatness of their achievement if it shall be demonstrated by later research that in some minor details their conclusions were wrong. Indeed, had there been presented to them evidence which proved the weakness of their conclusions in any particular, as honest men they would have been the first to welcome the additional light and evidence. And as their children in this message, inspired by the same honesty of purpose and the same zeal for truth which moved their hearts, we should have our minds open to every additional ray of light which may be brought to our consideration from the Word of God.

The Integrity of Truth

We have no sympathy with the one who would seek to tear down a single fundamental position held by this people. God forbid that such a purpose should ever possess the heart of a single Seventh-day Adventist. From "Gospel Workers," new edition, page 307, we quote the following:—

Let none seek to tear away the foundations of our faith,—the foundations

that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception. "Other foundation can no man lay than that is laid." In the past, many have undertaken to build a new faith, to establish new principles; but how long did their building stand? It soon fell; for it was not founded upon the Rock.

Did not the first disciples have to meet the sayings of men? did they not have to listen to false theories; and then, having done all, to stand firm, saying, "Other foundation can no man lay than that is laid"? So we are to hold the beginning of our confidence steadfast unto the end.

The servant of the Lord, speaking of the threefold message forming the basis of this movement, states: "Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. . . . The destiny of souls hangs upon the manner in which they are received.'"—*"Early Writings," page 121.*

Study to Build Up, Not to Tear Down

Recognizing that this movement is of God, that his hand has been over it, that his providence has been seen in its development, that he led and guided its pioneers in their study and their conclusions, we should seek from this standpoint to build up rather than to tear down, to confirm rather than to destroy, the positions we hold. And as we have stated, so far as the fundamental principles of our faith are concerned, we believe that impartial study will inevitably do this.

On the other hand, if we shall find that the preponderance of Biblical or historical evidence shall make it necessary for us to change our conclusion with reference to some minor points, let us not shut our eyes to evidence which perhaps the providence of God would lead us to consider in order that we may be saved from confusion in the days to come through the attacks of our critics.

Professedly Seventh-day Adventists have no creed. They accept the Bible, and the Bible alone, as their rule of faith and practice. With this as the groundwork of its faith, the providence of God has so shaped and molded this movement that the church in every land and clime, through all the years of the past, has spoken practically the same thing, and borne one unvarying testimony in behalf of the special message for this day. We believe that God has led and guided in this. Let us trust in his providence, believing that this unity will be preserved.

If our attention shall be called by some brother to a point of difference, some detail of the message which does

not affect its great underlying principles, and we are asked to consider "new evidence," let us not be too ready to cry "heresy," and without taking time for study and investigation, decide that the one in question is seeking to tear down the faith which we all hold so dear.

Additional Light and Truth

We do not yet possess the fullness of gospel light. The spirit of prophecy tells us that there is more precious truth to be revealed. Says the servant of the Lord:—

Peter exhorts his brethren to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of his Word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's Word, and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion.

The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what. . . .

God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the Word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them, with meekness and fear.—*"Testimonies for the Church," Vol. V, pages 706-708.*

There is one thing in religious faith and experience worse than free and open investigation,—the right of every church and individual,—and that is religious stagnation. May God save us from the excesses of the one, and from the disastrous results attending the other.

The Minister a Representative

All should recognize that the ministers sent out by this denomination should represent the faith of the body. This certainly is a matter of honor and loyalty. If in his study any worker believes he has received new light, it is not wise for him at once to rush into print or into public address in an exposition of his views. He should exercise the same tact as did the apostle Paul, in sitting

down with brethren of good repute and placing before them the light which he believes God has given him. This indeed is the counsel given by the spirit of prophecy:—

All should be careful about presenting new views of Scripture before they have given these points thorough study, and are fully prepared to sustain them from the Bible. Introduce nothing that will cause dissension, without clear evidence that in it God is giving a special message for this time. . . . No one should claim that he has all the light there is for God's people. The Lord will not tolerate this. He has said, "I have set before thee an open door, and no man can shut it." Even if all our leading men should refuse light and truth, that door will still remain open. The Lord will raise up men who will give the people the message for this time.—*"Gospel Workers," old edition, page 126.*

I saw that the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate new points of importance, which they may think the Bible sustains. Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the church. Such a course I saw would prevent unhappy divisions, and then there would be no danger of the precious flock being divided, and the sheep scattered without a shepherd.—*"Early Writings," page 52.*

There is quite as much danger of our running ahead of God's providence as in being too slow and too conservative. Let us avoid both extremes.

The Really Essential Things

After all, we feel that we have come to a time in the history of our work as a denomination when there is danger that we shall spend too much time and energy in the discussion of unimportant features of the great message God has given us to carry to the world. If the author of confusion could lead us to neglect the great main issues, and sidetrack this denomination by the discussion of minor questions, it would be well pleasing to him. We need to be right in our conclusions regarding every point. It is wrong for us to go out as ministers of Christ and teach the people error in any phase or form. But instead of allowing questions of difference to absorb too much of our time and energy, and particularly instead of allowing these questions of difference to engender strife and alienation, we should feel that there is a great field for Christian labor in the giving of the great principles of the message which have been committed to us. Hence, we believe that from whatever angle we view these questions we need to be guarded.

The Preservation of Unity

Some in the church of God, today as in every age, are inclined to be too fast. Others are inclined to be too slow. God in his providence links the impulsive

Peter with those who are more staid and conservative. In the providence of God there are found in the Seventh-day Adventist Church today these varying natures and elements. God designs that one should balance the other. So to whichever class we may count ourselves as belonging, whether to the staid and conservative class who are perfectly content to preach the truth today in the same form and setting that they preached it yesterday, or to those who feel that while the truth is the same it should be presented in new relations and new phraseology, let us remember that God has his hand upon the helm. Let us be careful that by no unguarded course do we precipitate a crisis or division in the church of God.

Well-Balanced, Generous-Hearted Men

Let us act the part of sensible, well-balanced men, careful not to reject light, careful not to take up with theories of men. Let us be sure that our own positions are founded upon the Scriptures of Truth. Let us be broad-minded, and generous-hearted toward our brethren who may not see every question from our viewpoint.

And let us in the consideration of every question, whether in doctrine or plan or method, seek to keep near to God and near to our brethren. When we come into close personal touch with one another, when we sit down and exchange experiences in the work of God, and tell one another what God is doing for our souls, somehow our estimate of our brethren changes. Perchance those whom we counted enemies before, we find are friends; and we find that, after all, distance has not lent enchantment, but rather has blinded our eyes so that we could not see clearly.

"The foundation of God standeth sure." This message which was begun in weakness, will finish in power. It will gloriously triumph at last. We shall triumph with it only as we receive its spirit into our hearts and allow its principles to mold and guide our experience.

F. M. W.

Willing to Pay the Price

JESUS CHRIST was our example in righteous living, and he was also our example in the matter of achieving success in our undertakings for God. He emptied himself of all that he had, save the love that bound him to the Father and the human race, relinquished everything but Sonship in the house of God, and gave himself to and for the salvation of this prodigal world. The key to his success was found in complete surrender. The key to our success will be found in the same act, surrender, not simply of all that we have, but of *all*—all that we have and all that we are.

Because Christ had no other ambition than to save man and man's forfeited possession, the tempter had no hold on him,—found nothing in him,—and the greatest work of the ages was therefore successfully done. The degree of our interest in the things of this world will determine the degree of ease with which Satan can successfully tempt us. Christ's undertaking was a success because every other interest was abandoned for its accomplishment. It was a large price to pay; but it was no larger price than the greatness of the undertaking warranted and required. If we deserve success in the work of God as he deserved it, we shall not fail of achieving it.

Man has been left an example that he should "walk even as he walked." Christ walked in the way that led to success. It is not to be supposed that men can take any other way, any shorter cut or easier way, and find success in carrying on the work which Christ commissioned them to do. Success does not lie in opposite directions when carrying on the same work. What was necessary to success in his case is necessary to success in our case. That was *surrender*.

Why is surrender necessary? "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." Rom. 8:7. Instead of retaining "the mind of the flesh," and letting that rule, "let this mind be in you, which was also in Christ Jesus." God and man cannot work together for the accomplishment of God's purpose while man is at enmity with his Maker, nor while man chooses his own way in preference to God's way. There must be unity of desire and purpose, and the one who is to carry the message must be submissive to the will of the One who has the message to be given. The one who is to use the power must use it in harmony with the will of the One who has the power to bestow, or the power cannot be intrusted to him. The one who would be a successful Christian must not set up standards of his own, nor mark out ways of his own. There can be but one true standard, and Christ himself has set that up. He has set before us but one way, and that leads straight into the kingdom of God. Outside of that way is only the great "mystic maze" planned to bewilder and delude and lead to destruction. And yet many are allowing their feet to be guided into these delusive ways, whose end is hid in darkness, where ruin waits.

We must be in the channel of God's working, or we cannot succeed in his work. Outside of that channel we have only our own feeble efforts. The canal barge will not travel overland. Outside the canal it is stranded. Just so with us.

When we have not surrendered our ways to God's ways, we are as useless for God's work as the stranded canal barge is for fulfilling its mission. The tower of Babel was such an effort; and it stopped a long way short of heaven.

Paul, living in a generation of philosophers, and educated to the height of scholarship, determined to know nothing in his evangelistic labors but "Jesus Christ, and him crucified." He had a way of his own once, but he surrendered it when he found it was not God's way. There are many ways of our own that look pleasing to us. Hew them to the line of God's counsel, and you will find the process has left nothing of them that is of real advantage to the cause of God. "Can two walk together, except they be agreed?" The question is pertinent to this thought. God's way is the right way; that way which is opposed to his way is necessarily a wrong way. There is no agreement between these ways; and as there is not, there can be no harmonious action between those who are taking these opposing ways. We can accomplish nothing for God, and therefore cannot be successful Christians, while opposing him by refusing to yield to his way. The nearer one can come to saying with our Saviour, "I delight to do thy will, O my God: yea, thy law is within my heart," the more perfect Christian will he be, and the more successful in the work of God.

Whatever we retain to ourselves for our own ends stands in the way of our success in his cause. Paradoxical though it may seem, in surrendering all, we win all; we capitulate, and that makes us victors. Hoarding ourselves and our all to ourselves, we lose all—and ourselves. Refusing to surrender, we take our place among the vanquished. The complete surrender of self, the complete adoption of God's ways in place of our own, the consecration of our all to his cause,—this is the key to glorious triumph in the cause of Christ. Such is the price we pay, and our eternal enjoyment of heaven's bliss and earth's future blessedness depends upon whether we are willing to pay it.

C. M. S.

The Value of a Soul

IN endeavoring to express the love of God as revealed in the gospel, one of the greatest of Christian hymns says:—

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

I do not know that the poet fully understood all that his words express, yet they are true nevertheless. The "whole realm of nature" is a "tribute far too small" to give in exchange for the love of God in saving fallen man. Such a love, the poet says, demands more than

this, demands what is of infinitely more value than the "whole realm of nature," even "my life, my soul, my all." Is this greater?—Yes, indeed. Is a native digging in the diamond mines of South Africa of more value than the gems which he uncovers? Is a poor degraded soul, the victim of lust and intemperance,—a member of the gutter population of some city, drawn down by the environments of sin and temptation about him,—of more value than all the stars, and suns of the universe, which circle in space? The telescope reveals millions of starry worlds circling in their orbits, and a photographic plate reveals unnumbered millions more. Is a lost soul redeemed worth more than all these? The poet has inferred this much, and what he says is in harmony with Holy Writ.

The psalmist, viewing the vastness of creation's realms, exclaimed, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" Ps. 8:3, 4. A soul saved in the kingdom of God is worth all his salvation cost. The universe was not of sufficient value to redeem him. All the gold and precious stones, even the gold and pearls of the eternal city, would be a "tribute far too small." It took the crimson tide which flowed from Calvary to save him.

Tennyson, looking at man, so small in comparison with a boundless universe, was staggered with doubt as to his value. After speaking of all man has accomplished in science and art, through war, politics, and various activities, the poet said:—

"What is it all but the murmur of gnats In the gleam of a million million suns?"

Aside from Christ, man is of no value, it is true. Nations are but as the dust in the balance. But he who lays hold by faith on the eternal riches, who believes to the saving of the soul, will shine as the stars forever and ever. Had there been but one soul that would have believed in Jesus and been saved in the kingdom as the result of his suffering and death, he would have paid the price just the same, and seen of the travail of his soul and been satisfied.

Truly, to save a soul is of infinitely more value than to win a world, yea, many worlds. What a mighty incentive is this, not only to be saved ourselves, but to be the instrument in the hand of God to save others in the kingdom.

G. B. THOMPSON.

Mission Offerings

THE accompanying report of our mission receipts for the first six months of 1915 discloses a shortage of \$115,440.06, and the fact that of the seventy-two conferences and mission fields but nine have

paid in to the General Conference treasury the amount required. The total receipts from these nine conferences have been \$6,924.15 in excess of their portion for the period covered, while the remaining sixty-three conferences of North America show a deficit of \$122,364.21.

This showing will without doubt be favorably affected by the Midsummer Offering received during the last of July; but notwithstanding this, it is with utmost concern that the officers of the General and Division Conferences contemplate the condition of these funds.

The readers of the REVIEW have not failed to notice the reports coming to us from the foreign fields, especially those from the pen of Elder Daniells, which show such urgent need of larger appropriations for these distant lands. The situation thus revealed prohibits our contemplating anything but advancement in our mission operations, but expansion of our mission operations can only be made possible by increased liberalities on the part of our people. The publishing of this report at this time is therefore with the earnest hope that its effect upon all the readers of the REVIEW will be increased effort on their part to provide larger gifts for the cause of God both at home and abroad.

W. T. KNOX.

A New Era in the Advancement of the Message

God is planning that his message is to go to the world in the immediate future with such rapidity as has never been seen in the history of the denomination. The unparalleled opportunities which now are offered for the preaching of the gospel in the Orient have brought a great burden of soul on Elder Daniells. Since his return from his extended travels in the East, as he goes from place to place and presents the needs as he himself has seen them, God's Spirit witnesses to the words spoken, and brings a conviction that much more must speedily be done, or God will hold his people responsible for the souls that might have been saved if these God-given opportunities had been used.

God has set his hand to prepare the necessary workers. The hearts and the minds of the young people in our schools have been turned in a marked way toward the work in the fields beyond. While the Foreign Mission Band is not a recent development in our advanced schools, its purpose has now become more definite, and the number of the young people planning definitely on work in foreign fields has greatly increased even in the last year. While in 1913-14

Statement of Twenty-Cent-a-Week Fund for Six Months Ending June 30, 1915

CONFERENCES	Member-ship	Amt. at \$5.20 Per Member	Amount Received	Amount Short	Amount Over
ATLANTIC UNION					
Eastern New York	859	\$ 4466.80	\$ 4378.78	\$ 88.02	\$
Greater New York	1255	6526.00	6888.72		362.72
Massachusetts	1312	6822.40	8540.54		1718.14
Maine	427	2220.40	2589.38		368.98
Northern New England	530	2756.00	2780.50		24.50
Southern New England	436	2267.20	1664.00	603.20	
Western New York	872	4534.40	4791.54		257.14
Totals	5691	29593.20	31633.46	691.22	2731.48
EASTERN CANADIAN UNION					
Maritime	233	1211.60	779.45	432.15	
Ontario	551	2865.20	1568.22	1296.98	
Quebec	155	806.00	605.06	200.94	
Newfoundland	61	317.20	166.42	150.78	
Totals	1000	5200.00	3119.15	2080.85	
CENTRAL UNION					
Colorado	1761	9157.20	4990.51	4166.69	
Kansas	2118	11013.60	6859.99	4153.61	
Nebraska	2103	10935.60	4429.77	6505.83	
Missouri	1226	6377.20	4345.69	2029.51	
Western Colorado	470	2444.00	1394.49	1049.51	
Wyoming	526	2735.20	2175.74	559.46	
Totals	8204	42660.80	24196.19	18464.61	
COLUMBIA UNION					
Chesapeake	690	3588.00	2274.33	1313.67	
District of Columbia	825	4290.00	3072.89	1217.11	
Eastern Pennsylvania	168	6073.60	4166.15	1907.45	
New Jersey	810	4212.00	2588.68	1623.32	
Ohio	2007	10436.40	7323.01	3113.39	
Virginia	583	3031.60	1119.08	1912.52	
West Pennsylvania	721	3749.20	2986.40	762.80	
West Virginia	200	1040.00	643.79	396.21	
Totals	7004	36420.80	24174.33	12246.47	

LAKE UNION

East Michigan	1674	\$ 8704.80	\$ 6699.67	\$ 2005.13	\$
Indiana	1611	8377.20	4626.72	3750.48	
Northern Illinois	1460	7592.00	5599.48	1992.52	
North Michigan	795	4134.00	1972.74	2161.26	
Southern Illinois	696	3619.20	2557.05	1062.15	
West Michigan	2485	12922.00	8277.73	4644.27	
Wisconsin	2543	13223.60	8262.05	4961.55	

Totals	11264	58572.80	37995.44	20577.36	
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NORTHERN UNION

Iowa	2382	12386.40	10487.10	1899.30	
Minnesota	1700	8840.00	11120.66		2280.66
North Dakota	1227	6380.40	5052.33	1328.07	
South Dakota	948	4929.60	4246.79	682.81	

Totals	6257	32536.40	30906.88	3910.18	2280.66
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NORTH PACIFIC UNION

Montana	432	2246.40	2964.14		
Southern Idaho	693	3603.60	2231.73	1371.87	717.74
Southern Oregon	645	3354.00	1737.63	1616.37	
Upper Columbia	2181	11341.20	6631.80	4709.40	
Western Oregon	2017	10488.40	7608.47	2879.93	
Western Washington	1705	8866.00	4943.01	3922.99	
Alaska	4	20.80	14.30	6.50	

Totals	7677	39920.40	26131.08	14507.06	717.74
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PACIFIC UNION

Arizona	304	1580.80	1051.95	528.85	
California	1620	8424.00	5791.58	2632.42	
Central California	1322	6874.40	3348.45	3525.95	
Northern California	1617	8408.40	2296.30	6112.10	
Northwestern Cal.	1261	6557.20	4517.20	2040.00	
Southern California	2163	11247.60	5921.36	5326.24	
Southeastern California	1645	8554.00	5138.36	3415.64	
Utah	192	978.40	460.67	517.73	
Nevada	158	821.60	328.43	493.17	

Totals	10282	53446.40	28854.30	24592.10	
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SOUTHEASTERN UNION

Cumberland	563	2927.60	1866.63	1060.97	
Florida	744	3868.80	4680.32		811.52
Georgia	557	2896.40	1707.27	1189.13	
North Carolina	625	3250.00	1121.84	2128.16	
South Carolina	353	1835.60	564.10	1271.50	

Totals	2842	14778.40	9940.16	5649.76	811.52
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SOUTHERN UNION

Alabama	460	2392.00	1148.32	1243.68	
Kentucky	426	2215.20	1956.35	258.85	
Louisiana	387	2012.40	988.45	1023.95	
Mississippi	311	1617.20	690.98	926.22	
Tennessee River	699	3634.80	1909.06	1725.74	

Totals	2283	11871.60	6693.16	5178.44	
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SOUTHWESTERN UNION

Arkansas	302	1570.40	870.65	699.75	
New Mexico	260	1352.00	716.10	635.90	
North Texas	1252	6510.40	2319.60	4190.80	
Oklahoma	1860	9672.00	4393.12	5278.88	
South Texas	388	2017.60	1228.92	788.68	
West Texas	247	1284.40	409.11	875.29	

Totals	4309	22406.80	9937.50	12469.30	
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WESTERN CANADIAN UNION

Alberta	606	3151.20	2112.27	1038.93	
British Columbia	426	2215.20	1651.91	563.29	
Manitoba	228	1185.60	810.96	374.64	
Saskatchewan	405	2106.00	2488.75		382.75

Totals	1665	8658.00	7063.89	1976.86	382.75
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Union Summary

Atlantic	5691	29592.20	31633.46	691.22	2731.48
Eastern Canadian	1000	5200.00	3119.15	2080.85	
Central	8204	42660.80	24196.19	18464.61	
Columbia	7004	36420.80	24174.33	12246.47	
Lake	11264	58572.80	37995.44	20577.36	
Northern	6257	32536.40	30906.88	3910.18	2280.66
North Pacific	7677	39920.40	26131.08	14507.06	717.74
Pacific	10282	53466.40	28854.30	24612.10	
Southeastern	2842	14778.40	9940.16	5649.76	811.52
Southern	2283	11871.60	6693.16	5178.44	
Southwestern	4309	22406.80	9937.50	12469.30	
Western Canadian	1665	8658.00	7063.89	1976.86	382.75

Totals	68478	356085.60	240645.54	122364.21	6924.15
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Net amount short

\$356085.60	\$356085.60	\$122364.21	\$122364.21
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there were 245 such Foreign Mission Band members, the numbers for the school year just past (1914-15) increased to 509.

The great work just ahead of the young people requires greater consecration and greater efficiency. It is certainly, therefore, in the providence of God that a series of educational and Missionary Volunteer conventions are being held. Not only the motto but the very keystone of these conventions is expressed in the two words, *consecration* and *efficiency*. Both the Educational and the Missionary Volunteer Departments are planning to win next year, under God, more young people to Christ and to train more for service than in any year in the past; and with God's help they will.

Any great increase in the numbers of our foreign workers will require an increase in the funds of the denomination; and God seems about to bless in this respect also. In the past the work of the denomination has been crippled by institutional debt. The last year has seen a great movement to wipe out these debts. Some have been entirely paid, and others are being rapidly decreased. With the burden of debt removed, how much easier it will be to raise the means to support a great and immediate advance throughout the world.

With unparalleled opportunities in the unentered fields, a great increase in the number of young people definitely planning for foreign service, a rapid development in the efficiency of the Educational and Young People's Missionary Volunteer Departments, and the phenomenal movement for the rolling away of debt, it is unmistakably evident that God has set his hand to finish his work in the earth, and to finish it very quickly. God grant that we all triumph with it.

L. L. CAVINESS.

A New Submarine

THE public press reports the completion of an American submarine whose tests prove it has a cruising radius of more than 6,000 miles, making it possible for the boat to cross the Atlantic Ocean and return without stopping. This is perhaps but the first step toward the improvement of the navy, so as to meet the requirements of modern warfare. Another indication that this nation is preparing for war is the recent appointment of Thomas Edison as chairman of an advisory bureau of engineering experts.

From the standpoint of the statesman, it may seem indeed advisable that the country prepare for war, but from the standpoint of the Christian it is but another indication of the great battle of nations which Biblical prophecy shows will take place at the close of this world's history.

GENERAL ARTICLES

A Light in the Window up There

JENNIE OWEN MC CLELLAND

BRIGHT beautiful mansions in heaven above

Our Saviour has gone to prepare;
And when we are done with earth's sorrow and strife,
We'll inherit forever, in newness of life,
Those beautiful mansions up there.

I know that my Saviour has builded for me

A mansion in heaven so fair;
For he's placed in the window his love as a light,
To guide me in safety through doubt's rayless night:

My home light beams brightly up there.

No matter how darkly the storms beat around,

Life's tempests of sorrow and care,
My light in the window shines bright as a star,

And sheddeth its beams on my pathway afar,

To guide me in safety up there.

When life's weary journey is over at last,

The joys of the ransomed I'll share,
Where never a shadow of sorrow can come;

I shall dwell evermore in that beautiful home,

In the light of his presence up there.

CHORUS:

A beautiful light in the window at night,
For all who are lost in despair;
Wherever I roam, I am led back to home,
By a light in the window up there.

The Frailties of Humanity

C. H. BLISS

"LORD, teach me to know how frail I am." This prayer, when answered, taught the ancient prophet to say, "I am a worm, and no man." There are people who are proud of their beauty, their intellect, or their talent. They love to look into their mirror—not the mirror of God's law which reveals the true character, but the one they have made. But when the Holy Spirit comes as a reprover of sin, and they see themselves as God sees them, they cry out in the language of the prophet, "Woe is me! for I am undone; because I am a man of unclean lips." Even after a long life of Christian service, a true child of God will see so many failures that he will realize that all boasting is vain. Like Paul, he will say, "I am the least" of all.

After years of service in the cause of God I cannot see one act on which I

can depend for reward or merit. Every work seems marred with sin. "While my will was submissive to God, my flesh rebelled. But God be praised, who giveth us the victory through our Lord Jesus Christ.

We are told, "It is not in man that walketh to direct his steps." It is God who justifies and sanctifies and glorifies. He takes us as we are.

"Just as I am, without one plea,
But that thy blood was shed for me."

On man's part, it is faith and trust and submission to God. We are clay in the hands of the potter, so that from first to last, from the beginning of this life to the end, God is all in all. And when the end of life comes, we can only say, "God be merciful to me a sinner," and "Save me by thy grace, for I put my trust in thee."

Peoria, Ill.

The Bridegroom's Voice

F. D. STARR

"THE friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled." John 3:29. At the time these words were spoken, John, the forerunner of Christ, was experiencing a severe test. As stated by himself, he was decreasing. But still his joy was full. It was such a delight to stand by and hear the Bridegroom's voice! It was a very humble claim that he made for himself when he said he himself was a "voice," as it were but the echo of the words of the prophet, spoken so long before. Now he is being superseded, his popularity is waning. But as the friend of the Bridegroom, his joy is on the increase. Soon he is to endure a test still more severe. Behind prison bars, his life of activity brought to an abrupt pause, he sends to inquire of the Master concerning his mission. The best consolation and assurance that could be afforded is sent to him: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Instead of giving John assurance of being delivered from prison, or congratulating him on the great importance of his work and position, the Saviour gives him the proof that that wonderful voice is still having its effect on all classes of needy subjects. Even the dead hear the voice of the Son of God, and live.

"The disciples bore the message, and it was enough. John recalled the prophecy concerning the Messiah, 'The Lord hath anointed me to preach good tidings

unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord.'"—*"The Desire of Ages,"* page 217. Although his own prison door still remained unopened, he could rejoice that by that omnipotent voice other prison gates were being thrown open. Although as a poor captive he still languished in the dungeon, it did not cause him to doubt the power of the One who was preferred before him to proclaim liberty to those who are bound, or to discredit the report that this good work was actually performed for others.

Wonderful man! What was the secret of all this? He was the friend of the Bridegroom, and was charmed to listen to his voice. Are we the friends of the Bridegroom? Are the opportunities for others to hear our voices now greatly restricted? Is our joy consequently greatly diminished? Let us, then, stand and listen to that celestial voice. Can we say we do not have the chance John had to hear that voice—that the Bridegroom is taken away from us? But were we not singing so recently,—

"Hearing his voice in every line,
Making each faithful saying mine?"

Ah, yes; in that Word that was "made flesh and dwelt among us," we hear him speaking to us as of old: "This is the way, walk ye in it."

"I heard a voice, the sweetest voice
That mortal ever heard;

O, how it made my heart rejoice,
And every feeling stirred!"

"To many minds a deep mystery surrounds the fate of John the Baptist. They question why he should have been left to languish and die in prison. The mystery of this dark providence our human vision cannot penetrate; but it can never shake our confidence in God when we remember that John was but a sharer in the sufferings of Christ."—*Id.*, page 223. May the Bridegroom's voice cheer us as it did John.

"One Is Your Master, Even Christ"

A. C. ANDERSON

THE Master is soon coming; and as ministers of his, we should ever keep the nearness of his coming before his people, and show them the great need of transferring their affections from earth to heaven.

We are told that "no man can serve two masters." Christ does not say, "Ye ought not;" he says, "Ye cannot." It is an absolute impossibility to serve God and Mammon. There can be but one true service rendered by each one of us. Yet many are foolishly attempting to achieve the impossible, even many who profess belief in his soon coming. The result will prove a miserable failure. The man who would serve two masters has no success or joy in either service;

his life is like the barren fig tree that was cursed by the Master and withered away. He cannot serve God, for he is invaded and vexed by a host of foolish fancies and worldly cares and anxieties.

This great sin is everywhere leavening the churches. It is seen in the race for wealth, in the increase of covetousness, in the slavery to appetite and sensuous pleasure, and will end in bitter disappointment to all who pursue it.

"Where your treasure is, there will your heart be also." Therefore if the treasure is on earth, the heart will dwell here; but if the treasure is in heaven, the heart's affections will be transferred there. Our thoughts, our very selves, dwell with what we prize most highly. Thus only shall we be freed from contaminating affections.

The secret of true happiness is whole-heartedness. The only true joy and peace on earth is found in complete surrender to God as our one Lord and Master. He asks no impossibility, but he does require absolute submission of will, and he will give strength equal to the task. May the Lord help us to renew our vows and be more faithful in his service.

We see from the fulfillment of prophecy that the end is near "and hasteth greatly," and we need to get ready for the coming conflict. We have been contending with "footmen," but henceforth we must "contend with horses." Well does the prophet inquire, "If in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" Jer. 12: 5.

The times in which we live have no parallel in human history, and we must prepare for what is before us. The enemy will soon "come in like a flood;" but if we walk in all the light given, "the Spirit of the Lord shall lift up a standard against him." Isa. 59: 19.

We are also told by the servant of the Lord that we are not ready for the crisis. Unbelief in the Testimonies increases as the people backslide from God. See "Testimonies for the Church," Vol. V, pages 76, 673. We are told in Vol. IV, page 390, that these writings should be in every Seventh-day Adventist home, and should be read and reread. But very few are found even in the libraries of our churches. We are told in "Early Writings," page 270, that when we are led "to exalt the standard and pour forth the straight truth," it will cause a "shaking among God's people," because "some will not bear this straight testimony." "By aggressive warfare, in the midst of opposition, peril, loss, and human suffering, the work of soul saving is to be carried forward. At a certain battle, when one of the regiments of the attacking force was being beaten back by the hordes of the enemy, the ensign in front stood his ground as the troops retreated. The captain shouted to him to bring back the colors, but the reply of the ensign was, 'Bring the men up to the colors.' This is the work that devolves upon every faithful standard bearer,—to bring the men up to the

colors. The Lord calls for whole-heartedness. We all know that the sin of many professing Christians is that they lack the courage and energy to bring themselves and those connected with them up to the standard."—Vol. IX, pages 45, 46.

As ministers we should be examples to the flock, but we cannot be conscience for any. We have but one standard,—the law of God and the Testimonies,—and when we strictly adhere to that, we "shall prosper," and we shall also hear the voice of "the dragon." 2 Chron. 20: 20; Isa. 8: 20; Rev. 12: 17. "The testimony of Jesus is the spirit of prophecy," Rev. 19: 10. Jesus is our pilot, the law and the testimony are our chart and compass. One writer has said that the scribes and the Pharisees "darkened the consciences of the people with casuistry." That is, they so analyzed, explained, or determined what a thing meant that they made the commands of God of none effect. The same writer further says: "Better face a dark coast than the false lights of wreckers; better have no compass than one that will not point to the north; better be without a pilot than be steered by a pirate." We are nearing the dark, rock-bound coast of the last days, and the false lights of the wreckers are seen on every hand. But our Pilot speaks to his people through his appointed channel, and his sheep hear his voice and follow him. "Unto the upright there ariseth light in the darkness." If we do not have too much of the fear of man in our hearts, the Lord can work good out of the most wretched woe that is in the world; and if we only let him, he will cause the wrath of man to praise him, and "the remainder of wrath" he will restrain. God has given "to every man his work." May God help us to prove true to our calling.

"We have found the chart and compass,
And are sure the land is near;
Onward, onward, we are hasting,
Soon the haven will appear;
Let your voices
Sound aloud your holy cheer."



Mind Cure—No. 7

The Creator's Remedies

GEO. D. BALLOU

As was stated in a former article, any basis for the permanent relief of mental ailments must be broad enough and stable enough to provide for all past, all present, and all future trouble. The first loss the human race suffered was the loss of confidence in God. This calamity has in its workings become the cause of every ill, both mental and physical, that ever has afflicted or ever will afflict the human race. The Creator has spoken to his offspring through prophets and teachers and apostles, and has sent his only Son properly to represent his character to the world, in order that man's confidence might be restored in his Heavenly Father. This has ever been the aim of the gospel,—to heal that ter-

rible death stroke inflicted by the enemy.

Let us for a moment consider how important is confidence even in the affairs of this life. Confidence is the basis on which the home is built. Destroy it, and the home disintegrates. Confidence holds the church together. When confidence is gone, everything good and permanent is jeopardized.

The civil community and state rest on the basis of confidence. If every man in a civil community had lost confidence in every other man, there would be a great scattering. The business world rests on confidence. Not a transaction can be arranged without it. Paul says (Heb. 11: 1), "Faith is the substance" (*sub*, under; *stare*, to stand)—the thing that stands under. It is the ground or support of all things we hope for. The Greek word for substance, *hupostasis*, means "the foundation, the underlying strata."

So in God's kingdom when confidence was lost, all was lost for man. When confidence is regained, all is won back again. Well-founded confidence lies at the basis of all success, physical, financial, and spiritual.

The apostle Peter assures us that God has left on record certain exceeding great and precious promises that will enable man to become a partaker of the divine nature; that is, have restored in himself once more the image of God. 2 Peter 1: 4. Man may thus have his spiritual nature restored if he will live by the words of confidence, courage, hope, good will, and joyful expectation found in Christ Jesus and his promises. Matt. 4: 4.

When a man makes great promises, we ask at once, Is he able to perform? And if it is demonstrated that he is able, the next question, Will he be true and honest and faithful? follows quickly. Being assured on these points, we trust implicitly.

The works of God on every hand speak of his infinite power, wisdom, and greatness. The man who spends a little time each day studying the power of the Creator as seen in our natural surroundings, will not doubt any of the promises of the Bible. The One who can transform sun energy, air, water, and earth into grains and fruits and vegetables, so that we see new creations taking place all about us daily, and can then transform these food substances into flesh and blood and bones, and into feelings, emotions, and thoughts,—such a God can raise the dead and do anything else he may choose to do. Those who are studying these things will never look with admiring astonishment upon the vagaries, mysticism, and occultism that are now being manifested in various cults that profess to be working with divine healing power.

He who can do the wonderful things we see about us, can also perform infinite things that have not yet entered human minds. God's infinite power and divine nature are revealed in nature. Rom. 1: 20.

In the Bible is revealed a character

of love and faithfulness with which no ranting infidel or atheist ever finds a word of fault. This character, seen in Jesus of Nazareth, was full of pity and compassion for sinners. It hated sin, and made the greatest sacrifice conceivable to separate man from his sinfulness and restore his confidence in the Creator. This character teaches forgiveness of sin, and mercy and good will toward all God's creatures. This character is full of hope and joyful expectation concerning the outcome of God's work in this earth. This character has labored and still is laboring to make friends of its enemies, to bless the undeserving and the unthankful. It is patient and long-suffering. By and by every being in the universe will bow in acknowledgment of the fact that Jesus Christ is Lord of all. Phil. 2:10, 11. Such a character will surely be faithful to keep every promise ever made by the Creator.

Is not the being in whom such power and character are combined, though unseen, to be honored, revered, trusted, and fellowshiped by every intelligence in the universe? The men and women who will study this power and character will find confidence taking the place of doubt; fear fleeing before courage; hope taking the place of despair; good will supplanting hatred, envy, and jealousy; and joyful expectation filling the void made by care, anxiety, and the agony of disappointment. It sweeps away every adverse mental mood, brings healing to soul and body, and secures sweet, sacred fellowship with him who is the Author of all things. Here is the perfect Christian Science of eternal things.

The modern healing cults deny the personality back of this eternal power, and ignore the distinctive features of the divine character. They do not teach love for one's enemies, nor the forgiveness of sin. Rather they deny the existence of evil and sin, and call these things only undeveloped good.

If the eternal power and the divine character of the Creator were appreciated, there would be no taste for the vapid sleight-of-mind performances that are being foisted on the mystified multitudes. If men and women were studying the mighty things of God's creation, they would not be attracted toward the artificial mysticisms.

There is life here and hereafter in this water of life which men receive from the divine Word. God has put his character in his Word. This character is translated into the life by those who appreciate the eternal power.

Those who do not appreciate the works of this power will not accept the character, and they will be lost. Ps. 28:5. Those who receive the character will have all of life that this world can give, and all that the life to come can bestow. 1 Tim. 4:7, 8. They have become partakers of the divine nature (2 Peter 1:4), and angel hands have written this divine-human character in heaven's record. And in the great day when God's work is finished and the Eden restored,

the Creator will rehabilitate these characters in imperishable forms, and men who here are brought to that full state of confidence which Adam at first had, will live on to the unending ages of eternity, as Adam and his posterity would if he had retained his confidence in the Creator. This brief time of sin and wretchedness will be forgotten in the great, unending cycles that follow.

Thus may we see how confidence restored in the Creator through his works and character has in it the full remedy for the damage suffered on account of man's original loss of confidence. Those who will thus have provision made for all past, all present, and all future trouble, will know fully and eternally what mind cure means. Those who will not be renewed in the spirit of their minds (Eph. 4:23), and transformed by the renewing of their minds (Rom. 2:12), must at last suffer the legitimate consequences of the adverse mental moods.

This is the mind cure minus all artificial mysteries. It reveals the sure consequences of mental causes. It shows the true mental remedy, in being connected with and drawing power from the great central dynamo of the universe instead of the dry-cell batteries of earth.

And for those who thus trust him, the Creator will work miracles when it is best. He will suspend or accelerate natural processes, or remove the legitimate consequences of the violations of natural law, when he sees that it will be best for the individual and for the honor of the Lord's cause in the earth. Let us *trust him*.



Singing With the Spirit

J. S. WASHBURN

"I WILL sing with the spirit, and I will sing with the understanding also." The Spirit of God speaks through all true music. Not only did music originate with the eternal Father and come to us through Christ, but music is in a wonderful and a special way the voice of the Holy Spirit.

When at the beginning, earth was chaos, disorder, without form and void, the Spirit of God moved upon the face of the waters. "By his Spirit he hath garnished the heavens." Through the Spirit, order and beauty came. Where there is disorder, there can be no music, for music is absolutely mathematical. And as by the Spirit order came, so with order, in the angels' song of joy over creation, came glorious music.

How often in the Scriptures and today are music and the Holy Spirit closely associated! Music was used by the Lord as a means of converting King Saul and making him a prophet. "Thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy. And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." 1 Sam. 10:5, 6.

A few years later, when Saul had departed from the Lord and an evil spirit troubled him, David, the sweet singer, "took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." 1 Sam. 16:23. With music the Holy Spirit came upon Saul, and now by music the evil spirit was driven from him. We may be sure the music played by David on his harp was not the light music that appeals to the feet rather than to the heart. But those harmonies, so soothing yet so mighty, came by inspiration. "The sweet psalmist of Israel said, The Spirit of the Lord spake by me, and his word was in my tongue." That was inspired music breathed by the Holy Spirit, the music through which the mighty Spirit of God spoke with such power that evil spirits were banished, as they were in later years by the singing of the Youth of Nazareth, Jesus the Son of David, whose sweet song "seemed to banish the evil angels, and like incense fill the place with fragrance."

The great prophet Elisha proved the close connection between the Holy Spirit and music, when he said, "Bring me a minstrel." "And it came to pass, when the minstrel played, that the hand of the Lord came upon him." 2 Kings 3:15. A mighty combination of nations had sent a vast army against Judah. A strange weapon won a great victory for Israel. Righteous Jehoshaphat "appointed singers unto the Lord, . . . that should praise the beauty of holiness, as they went out before the army, and . . . say, Praise the Lord; for his mercy endureth forever." And when they began to sing and to praise, the enemy was smitten, and the Holy Spirit through music won a glorious victory for God's people. What a mighty weapon is music when God's people "sing with the spirit"!

Many, many times has the melting, blessed Spirit of the Lord come into our hearts when God's people have sung together tender, sweet hymns of the love and forgiveness of God, and of home and heaven.

At midnight, while in the Philippian dungeon, with feet fast in the stocks, lying upon their bleeding backs, Paul and Silas "prayed, and sang praises unto God: . . . and suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed." Music, God's music, brings to prophets the Holy Spirit, banishes devils, conquers armies, frees the captives, and bursts asunder prison walls. In the last great crisis facing men and demons, the people of God will raise their voices in the triumphant song: "God is our refuge and strength."

To the accompaniment of sacred song the divine power, the mighty Spirit of God, wins the final, eternal victory for God's people.



"IMPATIENCE dries the blood sooner than age or sorrow."



THE WORLD-WIDE FIELD



Two Testimonies

M. D. WOOD

In the second epistle of John, the apostle said, in writing to the "elect lady," "I rejoiced greatly that I found of thy children walking in the truth." The missionaries have such occasions of rejoicing when they find their children also walking in the truth. Perhaps you would like to hear two testimonies which came to me this week concerning our Marathi Christians.

One Testimony

One was about a man who had been in our mission employ as a servant for over a year. His name is Rama. He was not a member of our mission, but was a professed Christian, and he with his wife and little boy frequently attended our Sabbath school and other church services. He left our employ of his own accord, saying he wanted to work on the railroad.

He came back this week for a little money we owed him. After receiving the money, he said, "Sir, may I attend your Sabbath school and other meetings as usual?"

I replied, "Yes, certainly you may, and welcome."

This greatly pleased him, and he then related his experience with his superiors on the railroad. After being in their employ a few days he went to the official, and said, "Sir, I am willing to work all day Sunday, but will you please give me Saturday off?"

"Why Saturday?" the man inquired. "Are you not a Christian, and do you not want Sunday?"

"Yes, sir, I am a Christian; but I do not keep Sunday any more."

"That is strange, when all Christians keep Sunday the world over."

"But, sir," said Rama, "I have lived with a missionary at Kalyan who showed me that the Bible teaches Sabbath and not Sunday, and so I cannot keep Sunday any more."

"Well, I never knew about this before," said the official, "but since you are so sincere about it, you may have your Sabbath, as you call it, and work on Sunday."

"So," said Rama, "you may expect my wife, our little John, and me at the Sabbath school and church services hereafter."

The Other Testimony

Thomas came to us in the year 1896, with seventeen other boys from the famine district of Central India. He was three and a half or four years old. He was cared for as all the other boys, till we went to America, when we put him in a large Methodist boarding school.

Hearing of our return to India, Thomas wrote that he wanted to come to us, and we told him he might do so.

We scarcely knew the lad when we saw him, he had grown so tall and manly. He helped us in the mission building work last year, and finally decided to become a nurse. He has now studied and worked hard for more than a year, and we feel we could not well do without him.

A few days ago one of the railroad men, a European, suddenly became ill. He was sent to the railroad hospital in Kalyan; but this hospital is for natives, and does not take Europeans. However, the man was too sick to be moved to the Bombay hospital, so it was decided to make the best of the situation, though there was no one qualified to care for a

But the best testimony was from one of the officials of the railroad, who had been spending the night at the hospital for the sake of the young patient, although his parents had now come to Kalyan. He said: "Mr. Wood, that boy you call Thomas is a genuine Christian, I can tell you that. He spent all last night with that poor sick man; and when the man couldn't sleep at three o'clock, Thomas began to talk to him about God and prayer. The sick man asked him to pray for him, and Thomas gladly responded. There I stood and looked at that quiet scene. Thomas did what I could not do, and I am a European and supposed to be a Christian; but I can't pray. I just turned away my head; it nearly choked me. The patient was gently saying 'Amen,' while Thomas talked with God in his behalf."

Such work as this counts, my friends. Thomas does not know that I am telling you these things, but I wish you to know that this message of truth is helping the converted heathen to live as we ourselves seek to live, and is helping them to get others ready to meet Christ. These things encourage the hearts of the missionaries.



Photo by F. H. Loasby

PLOWING IN THE PUNJAB, INDIA. THUS DID ELIJAH FIND ELISHA AT WORK WHEN THE LATTER WAS ANOINTED PROPHET IN ISRAEL

European at that place. Some of the ladies of the town went in with food, etc.

The Bombay railroad doctor was called, and he said the man had pneumonia. Then the question was, "Who shall care for him?" Finally Mrs. Wood was called; and while the man was not her patient, she felt she must do all she could for him, so she informed Thomas that he must go and do his best for the sick man. To this Thomas gladly agreed, promising to be faithful. For a time the sick man was practically entirely in his charge. Then a European nurse came from the Bombay hospital to care for the man during the day, but Thomas was left to care for him at night. The nurse said, "I can trust that Christian boy entirely, he is so faithful;" and the doctor in charge of the hospital said, "That fellow is all right; and the patient is much improved." The doctor from Bombay said, "I wish I had that boy to work for me in Bombay; he seems to get on well with everybody."

In the Punjab, North India

F. H. LOASBY

HERE is a familiar scene, natives plowing in the Punjab, using the oxen and the old wooden plow, just as their forefathers have been doing for centuries, or since the time of the ancient patriarchs, for that matter. After the plowing is finished, they harness two oxen to a flat, heavy piece of board, and with this they level off the ground. The seed is then quite often sown by hand, just as was done hundreds of years ago.

The other picture is of one of the old gates of Lahore. There are thirteen of these gates. This one is called the Lahore Gate. At one time the old native city was inclosed by a high, massive wall, and these thirteen gates were the means of entrance. There was also a deep, broad moat on the outside of the wall, full of water. After the second Sikh War, in 1849, when the whole of the Punjab was given over to the British,



Photo by F. H. Loasby

ONE OF THE THIRTEEN GATES OF LAHORE CITY, NORTH INDIA

the wall was nearly all torn down, and the moat filled up. It is now covered with grass and trees, and forms a continuous green belt around the native city, which is a much-favored spot with the people, offering welcome shade from the rays of the fierce Punjab sun.

The native city of Lahore is perhaps more typically Eastern than any other city in India. In its streets and bazaars, which are nearly all so narrow that it is impossible for small carriages to pass each other, one may see representatives of a great number of the various peoples of India. There is the fine-looking Sikh (pronounced "sick"), the lithe Pathan, the prosperous Mussulman, sometimes the Afridi or the Wazir, to say nothing of the big-boned Punjabi; while nowadays we often see the round-faced Gurkha, watching the things of the city with an interest which never more than betrays itself by an amused, almost child-like smile. And from his regimental belt hangs the terrible kukri, the national weapon of the Gurkha.

Every turn of the narrow streets reveals something of interest, from the mosques of bygone emperors to the quaint houses with their zenana windows, where the occupants may see without being seen. There is the stately elephant, the long string of camels from the desert, and the diminutive donkey of the potter, loaded to the breaking point with water-pots to be sold in the bazaar.

But the thing that appeals to us most is that here are thousands of people who know nothing of the gospel truth for this time, and never will know unless the Christian peoples of other lands send their men and money to help carry forward one of the most difficult tasks that Christianity has been called upon to perform,—the giving of the warning message to the millions in these densely populated lands.

We are enjoying splendid health, and for this we thank the Lord. We are of good courage. Although our task seems

a large one, we feel that the Lord will make victory sure. The weather here is very hot, now that we have reached April, and we shall be obliged to spend some time in the hills.

We were expecting to be able to move into our bungalow by this time, but owing to the war we have been hindered. We have not yet been able even to begin our building. We are sorry for this, as we work at a great disadvantage by not being conveniently near the people all the time. However, we are hopeful for the future,—the missionary is always hopeful,—and we believe our bungalow will come soon.

Rio de Janeiro, Brazil

E. C. EHLERS

AFTER apparently insurmountable difficulties, we obtained a license to pitch our tent. We are having good and well-attended meetings. Pray for the work in the capital of Brazil.

During the time we have been here, fifteen have been added to the church. These dear believers were baptized at the foot of Sugar Loaf Mountain, in the Atlantic Ocean.

Minas Geraes, Brazil

F. W. SPIES

We are glad to report that in Minas Geraes, the most populous as well as the most wealthy state of Brazil, the work of the third angel's message is getting a fair start. Minas Geraes is one of the central states. It is only about two and a half hours' run by train from the capital, Rio de Janeiro, and is well supplied with railroads, so that traveling is fairly easy.

For a long time we have desired to send a worker into this important and promising field, but there was none available. However, at the close of our last union conference session, Brethren R. M. Carter and Henrique Simas went to this

state to engage in the book work. They not only succeeded in selling a goodly number of books, but it was soon found that some of the seed thus sown had at different places fallen on good ground and brought forth precious fruit.

One of these places is Juiz de Fora, where the above-named brethren have been residing for some time, and where it was my privilege to spend ten days in the early part of May. During my stay Brother Carter was conducting a canvassers' institute. Among those taking part were four of the new Sabbath keepers in Minas Geraes, three brethren and a sister; two brethren and a sister from Rio de Janeiro; one brother from Espirito Santo; and two older canvassers,—ten in all. It was really encouraging to see ten earnest and eager persons getting ready to carry the truth to their countrymen. May they all be successful and effective workers.

During each evening of my stay we held public services, which were well attended; and on Friday, May 14, I had the privilege of burying nine persons with their Lord in baptism. On the following day, Sabbath, I organized a company of eighteen, and celebrated the Lord's Supper with them. It was a day of rich blessing, and will long be remembered by those who had part in it. About twelve others are awaiting baptism in different parts of Minas Geraes; but as I was just about to start on a trip to the northern states, and had already made my appointments, I could not take time to visit the other places.

We feel encouraged at the present prospects in Minas Geraes, as well as in all Brazil, and ask you to remember in prayer the workers in this large republic.

FROM a letter written by Elder W. B. White, president of the South African Union Conference, dated June 9, we quote the following: "The last few weeks have been quite stirring times here in South Africa. In nearly all the large cities, such as Cape Town and Johannesburg, we have been having riots. These began shortly after the sinking of the 'Lusitania.' At the present time things are quiet. We are living down in the last days, when, as the apostle Paul tells us, perilous times will come. Our work here is onward, and we have many things to encourage us. Our *South African Sentinel* has now reached a monthly circulation of 5,000 copies. This is our actual subscription list. We are printing about twenty thousand copies every month, and the paper is doing good work throughout the field. We continually receive letters from interested persons whose minds have been awakened to thought by reading the paper. New workers are coming to the field, and we are looking toward the future with anticipation. We had a most excellent union conference at Durban. Elder Spicer was with us, and his labors were highly appreciated. He is now visiting our mission stations in Rhodesia."



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 Neighbor's Wealth

MRS. L. D. AVERY-STUTTLE

I HAVE a neighbor across the way,
Who lives in a cottage small and low;
He wears a coat that is old and gray,
And he toils for his daily bread, I know.

He has no gold, and he has no lands,
Nor gems nor diamonds nor vast estate,—
He has nothing at all but his own brown hands,
And people never have called him great;

And yet, and yet he is rich, I say,
As rich as a pompous lord or earl,—
As rich as a king; for he has today
The priceless love of his baby girl.

And two little eyes look into his,
And ten dimpled fingers clasp his own;
He has two little rosebud lips to kiss,
And a tiny form that is his alone.

They call him poor; but he would not sell
That baby head, with its nut-brown curl,
For the wealth of earth; so I deem him rich
In the priceless love of his baby girl.

My Neighbor's Children

MRS. L. D. AVERY-STUTTLE

THERE is something intensely interesting, even fascinating, in watching the gradual growth and development of fruits and flowers and buds and blossoms. I go to the window every morning to take note of the wonderful transformations which are sometimes wrought in a single night.

Here are some tiny buds of yesterday, which have unfolded gloriously under the stimulating effects of the dews of the night and the warm kisses of the morning sun; and there are some tender leaves which yesterday had scarcely showed themselves.

Again, it is an interesting study to watch the growth of the lower animals, and to note their wonderful intelligence. But if this is true, how much more wonderful and profitable it is to watch the growth—the physical, mental, and, more important than all, the moral and spiritual development—of children.

It has been said that children are close

imitators. They are more than that: they are critical observers; they are logical; they are philosophical. Moreover, they are quite generally correct in their mental diagnosis of even the facial expression of their parents and teachers; and they are very keen observers of the words they speak.

All this is so apparent that it is really surprising how we sometimes forget that the little ears are wide open to catch the faintest syllable of anything which especially relates to themselves.

Some time ago I spent the day with a woman whose little son was a bright boy not quite three years old. Of course I held out my hand to Johnnie, and undertook some simple form of salutation. The little fellow promptly answered my smile with a baby frown, and hid his face in his mother's apron. In vain I tried to induce him to come to some friendly terms with me.

While I was wondering at his strange conduct,—for children are generally glad of attention, and I saw that he was not at all bashful,—the mother hastened to explain that Johnnie was very strange lately; that he had a queer notion that he would not speak to any one outside the family and that she could do nothing with him. She should like to have him do differently, but he simply would not.

Of course Johnnie was an interested listener to all this, and apparently decided that not only was he a very important factor in the household, but that his baby will was not to be disregarded, no matter what the wishes of his mother happened to be.

All through the day it was the same. Baby needed a thorough shampoo, the mother explained, but really he refused to allow her to wash his head; and as soon as she undertook to wash it, he "screamed and screamed," until she "just had to give it up." Meanwhile Johnnie only winked solemnly and wisely, and very logically decided to repeat the experience; and you may be sure he will not be slow in doing so.

During the day, Johnnie and his peculiarities were often discussed—and *always in his presence*. "His father used to put him to bed," remarked the mother, a little sadly; "but baby will not allow him to do so any more, so of course I have it to do myself. He has even taken it into his head not to go to his grandpa, as he used to; he doesn't want grandpa

to do anything for him. But if one of the other children tries to take grandpa's attention, then baby is jealous at once, and very readily climbs to his grandfather's knee." This last was explained with a smile, as if it were quite the correct thing for baby to be jealous.

Now I regret the fact that this experience is common in more families than one. Indeed, it seems to be quite the thing—it has come to be the rule and not the exception.

What can be done to correct this unwise practice of telling of a child's naughtiness or "smartness" in his presence, and, above all things, declaring that "he cannot be made to mind"? How can we expect the children to be obedient when we continually affirm in their presence that they cannot be made to obey?

I will only add by way of suggestion, the friendly advice which I very carefully and lovingly gave the little mother before I left her:—

"The next time baby is put to bed, just tell him that papa will attend him tonight, and that Johnnie is such a good boy that you are sure he will not object. Always express to him your expectation that he is going to mind. Never suggest disobedience to him. Do not discuss him while he is in hearing distance. If you wish to speak of his cunning ways to others, be very sure he is not near."

Let us hope that this dear little mother, as well as many others, will profit by this friendly advice.

Lansing, Mich.

A "Successful" Woman

EVERY normal wife and mother desires above all earthly things that her work—the work committed to her hands in the garden of Eden itself—shall be a success. The ideals of this attainment may differ in details, according to environment, but in the great essentials they are much the same in palace and cot and all the homes worthy the name that lie between these extremes,—she desires to be a "helpmeet" for the little joys and sorrows of daily living as well as for times of special stress and strain; to run her home smoothly, ever keeping its spirit sweet and its standards high; and to bring up her children to fear God and respect those in authority.

Those who desire such success are, as we have said, many. Perhaps the reason so few attain it is because so many unimportant things are allowed to distract the mind from the great object to be gained.

"I have known one preeminently successful woman," writes Louise Collier Wilcox, in the August *Delineator*. "Whenever I try to think of some one with whom I should be willing to exchange not only *places* in life—there are so many people whose *places* we should like to have—but of some one with whom I should like to change whole personalities, I always think of that successful woman.

"There is a current saying that to be successful we ought to begin with our ancestors, and I do not doubt the truth of it. The successful woman to whom I allude was born at Mount Vernon, the home of George Washington, and one of his brothers was her direct ancestor. She married young and was the mother of thirteen children, every one of whom turned out to be handsome, exceptionally clever, and good. She adopted two other children who needed a home, and I suppose there never was a more wholesome atmosphere for children to grow in than her home.

"I wish I could describe that big, plain wooden house in a small Southern town. It might throw some light on the qualities that made my heroine so preeminently successful. There were no curtains at the windows, because light and air in the house were more valuable to growing children than conventional furnishings. Moreover, curtains collected dust and were apt to get torn. There was very little grass on the lawn, because it was more useful as a ball ground for nine growing sons than for ornamentation. There was practically no bric-a-brac in the house, because it would only be in the way of romping little ones.

"One tale I must tell: One warm Thanksgiving Day, when doors and windows were wide, an intimate friend passing heard peals of the merriest laughter, and turned in to hear what the jest might be. It chanced that parents and all thirteen children were at the table, and the waitress, coming in with the Thanksgiving dinner on a huge tray, had stubbed her toe and fallen, and the dinner lay strewn about the floor, while the mother of the thirteen was helping the maid up and leading the laughter.

"That's just sheer carelessness," said a commentator, hearing the story. No, that was evidence of one of the most valuable qualities a human being could possess—a sense of proportion to values. The merriment, the good nature, the joy of Thanksgiving Day, were of more value than china or dinner, and that great woman knew it.

"People sometimes said of the successful woman of whom I speak, that her children were carelessly reared because they went to school without hats. But there was one thing they didn't do,—they never left their home in the morning until they had gathered with father and mother to read the Bible and to pray. While the boys were still boys, they were always in the sitting room with their mother, and not out on the streets at the fall of darkness.

"It seems to me in looking back that that life is the most successful I have ever seen. Those thirteen children are all grown now and are out in the world. They are all doing good work; each one is a valuable citizen, doing the world's work ably, happily, honestly. Did I say doing the world's work? I meant something quite different. I meant doing God's work. I dare not tell what each one of these children is doing, for I have no right to make private lives public. But I literally mean that each of these

children is consecrated in some definite way to the work of God."

And as these men and women go about their Master's business, lifting their share of the world's load, bearing their part of its burdens, think you that one of them fails to lay a reverent tribute at his mother's feet as often as thoughts of her wise counsel and sunny presence flash into the mind? A life that guides and directs and *leads* into happy, whole-hearted *service* is successful indeed.

MRS. I. H. E.

Baking Without an Oven

MRS. MARIE A. LOWE

SOME time ago I read in the *REVIEW* of a sister who was obliged to cook over a camp fire, and who had no little difficulty in baking bread, as her only oven was a kettle.

For her encouragement I wish to say that excellent bread, as well as gems and biscuit, and even cakes and pies, may be baked without an oven. If the following directions are carefully followed, they will come out as light and as daintily browned as if baked in a first-class range:—

Take pails or cans with tight-fitting covers, put enough dough in each to permit rising, and allow it to rise the same as for any other way of baking. Have plenty of ashes, the more the better, and keep them hot until the bread is ready to bake; then dig a hole in the ashes large enough to set the pail in, and cover over the top with ashes. Bake from forty-five to sixty minutes. You will come out as light and as daintily as well as a range.

Gems are put into an oiled frying pan and covered tightly; then the ashes are dug away, the pan set in, and hot ashes spread over the top.

The ashes can also be used as a fireless cooker, when one wishes slow boiling or stewing for vegetables and fruits.

Mercer, Oregon.

Front Porch Visits—No. 1

MARTHA E. WARNER

"OH, dear," sighed Mrs. Bowen as she walked up my front steps one morning, and seated herself in a rocker, "I'm tempted to send Harold back to the 'home.' He does not appreciate a thing that is done for him. I know you will say I must not look for appreciation from a child; but really Harold keeps the whole house in an uproar. He cannot go by one of the other children without giving him a punch. They are not angels, and do not take it gracefully. I'm at my wit's end to know what to do with him. Mother said that if you had Harold, you would 'straighten him out.' Please tell me how you would go about it."

"I don't know about 'straightening him out,'" I replied; "but I should endeavor to put a stop to that punching. One of my boys had the same habit. I talked with him, and tried to show him what it might lead to, but to no avail. One day while seeking for wisdom, some-

thing seemed to say, 'Give him a pillow to punch.' The next time John began to punch one of the other children, I called him to me, and told him that as he seemed determined to punch, he could punch a pillow for five minutes; and every time he punched the children after that, five minutes would be added.

"John thought that would be great fun, and attacked the pillow vigorously; but five minutes was a long time, and the pillow did not cry, 'Mother, John is punching me!'

"The day came when John had to pommel that pillow for half an hour, and then there was no fun in it.

"When his time was up, he came to me, and said, 'You may put that old pillow up in the attic, mother; I'll not need it any more.' And he did not."

"That is an unusual way to punish a child," remarked Mrs. Bowen, "but it seemed to work well in John's case."

Clintonville, Conn.

A Lucky Pocket Piece

For the girl or the woman who does her own sewing, this valuable pocket piece is suggested to keep off the "hoo-doo" of unwise buying at bargain sales.

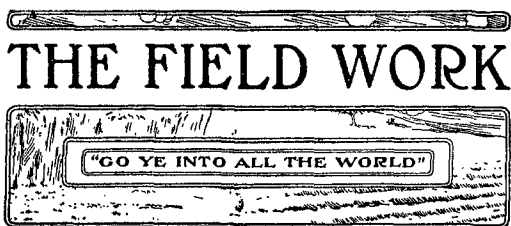
In a small blank book, set down just how many yards of material you need for an apron, a cotton shirt waist and a silk one, a dressing sack, a house dress, simple or elaborate, a street suit, a separate skirt, and a long coat, using the knowledge you have gained in cutting from different widths and kinds of material. If you make your own underwear, set down the amount of goods necessary for each piece; also just the amount of embroidery or lace required for trimming. If you are a woman who has a family of children, devote a page to each child.

Put the pocket piece in your shopping bag, and always have it with you. Consult it before you spend money at the tempting bargain counter. Even when you buy goods from the bolt, having the correct measurements will save waste; and in buying remnants, it will prevent paying out money for things you cannot use. Many a woman has a drawerful of odds and ends picked up at remnant sales, which for the lack of perhaps only a few inches turned out not to be the bargains she thought she was getting. On the other hand, overcautious shoppers often lose the chance of getting real bargains by not being sure of the amount of goods required.

In the clearance sales held by large dry goods firms there are many remnants of excellent material that can be picked up at a great reduction; and there is abundant opportunity to save money if you know what you need, and just how much goods will be required.—*Youth's Companion.*

Dost wear the crown of motherhood? Then praise Him for his gift so good—For hands that cling, and little feet To guide, and for his use make meet. And to thy trust be true, dear heart, Since rich and prosperous thou art.

—*Ella S. White.*



Arousing the Public by Newspaper Reports

MANY interesting reports of the encouraging way in which the columns of newspapers have been opened for the circulation of the truth have recently been received from cities in this and other countries. These papers have done much thus far during the tent and camp meeting season to spread the message in new fields, and to arouse a spirit of inquiry among persons who heretofore were unacquainted with the great advent movement.

It is interesting to learn that the brethren laboring in Utah, the stronghold of Mormonism, are meeting with success in their efforts to present phases of the message through the newspapers. Two of the brethren are holding an effort in the church in Salt Lake City. In telling how they are reaching the public, one of them writes, "We are having some success in getting extracts of the lectures printed in the papers." The reports have been more extensive as the meetings have progressed.

Another minister, working in Ogden, has sent in a collection of clippings showing that the papers in that city are willing to herald the tidings of the Lord's return. Not only do such reports go into the homes of the people, but they arouse the honest in heart, with the result that they search out the Lord's servant and listen to the message.

One worker in the Northwest has had a number of excellent experiences with editors, and gives some valuable hints concerning the best way to secure the publication of articles without much difficulty.

A worker in North Carolina writes of the success he is having in newspaper publicity work.

It is well to continue to supply the editors with articles each day, increasing their length, and thus giving more on the different phases of present truth in each succeeding report. No one should feel backward, but should consider the fact that the Lord is guiding in this movement and will open the columns of the papers wider as our faith increases.

From Shanghai, China, comes this encouraging report:—

"I am sending you under separate cover copies of four issues of the *China Press* containing articles dealing with the general meeting held here in May. We feel that the editor was quite liberal with us, and gave us a pretty good place in the paper, especially in two of the issues. After submitting the last manuscript to him, I mentioned the fact that we appreciated his kindness and the space which he had given us in his paper. He answered, 'Oh, not at all! I am the one to thank you.' I have already heard from several who read articles in this paper, and they expressed themselves as glad to know about the growth of our work in this division."

Word from Jamaica and the Canal

Zone tells us that articles of excellent length were published about the two general meetings recently held in those places.

Let us continue this good work, and realize that the secular press is a power in the hands of the Lord for the spread of his gospel.

W. L. BURGAN.

Iowa

THE first six months of the year have passed, and we are glad to send in a few items relative to the work in the Iowa Conference. Our annual conference and camp meeting are now in the past; and while the weather conditions prevented as large an attendance as usual, yet we had a most excellent and sweet-spirited meeting.

Following the camp meeting, we arranged for nine tent companies in the field, which are located as follows: Dav-enport, Elder J. W. McComas in charge; Burlington, Elder W. K. Smith; Ottumwa, Elder V. B. Watts; Des Moines, Elder J. J. Westrup (Swedish effort); Estherville, Elder P. E. Brodersen and Brother J. M. Olsen (Danish effort); Cresco, Elder E. W. Wolfe; Kellerton, Elder J. W. Beams; Rinard, Mrs. Minnie Sype; and Dike, Brethren H. P. Gray and W. A. Gilbert. With each of these tent companies, especially those in large cities, there are several assistants, all of whom are taking hold of the work enthusiastically, and we confidently expect a large ingathering of souls as a result of the summer's campaign.

It is probable that a local camp meeting will be held later in the season in the southwestern part of the State; as our State meeting was held in the northeastern part of the conference. Our workers are all of good courage and are pressing forward vigorously in their work, united in purpose, for the one great object of saving souls, and we believe that their efforts will be crowned with success.

Brother A. R. Smouse, our treasurer, reports that for the first six months of the year there has been an increase of \$2,146.48 in tithe over the same period of 1914, and an increase of \$2,678.63 in mission funds, making the total increase of tithe and mission funds for the first six months of 1915 over the corresponding part of 1914 nearly \$5,000. We confidently believe that the increase for the last six months of the year will be proportionate to that of the first six months, in which case we shall easily pass our goal of \$50,000 tithe and the full twenty cents a week for missions.

Our departmental workers are busily engaged in their various callings, and we are glad to see success attending the efforts put forth. We are especially encouraged with the increase of literature sales in our conference thus far this year. In 1914 our total book and tract sales amounted to \$2,072.20 for the first six months of the year, while for 1915 a statement just received from the pub-

lishers shows our sales to be \$7,016.25, an increase of nearly \$5,000. We have a good strong corps of canvassers in the field, quite a number of whom are working for scholarships, and success is attending the efforts of these faithful workers.

If any of the REVIEW readers have friends or relatives in the places where tent meetings are being held, they would do well to write to the workers in charge of the meetings, giving the names and addresses of those whom they would like to have these workers visit.

A. R. OGDEN.

In French Quebec

MONTREAL has just witnessed a reproduction on a small scale of the festivities of the 1910 Eucharistic Congress. Twenty-five bishops and archbishops and two thousand priests are said to have attended the congress. The lectures were for the priests only, and were given in both French and English in separate halls. But there were special evening services in many churches in the city, at which some distinguished guests officiated.

On the second day, in the forenoon, an open-air mass was celebrated on the grassy embankments of Mount Royal. It was, of course, a gorgeous affair. Mass was celebrated by Cardinal Begin, of Quebec, surrounded by the bishops and archbishops in their purple robes, while he was attired in a fiery-red gown and tall miter. A solemn moment was reached when, at the offering of the host, the signal being given by firearms, thousands of worshipers, estimated at 20,000, fell on their knees, and remained there for several minutes, not a sound being heard.

But pageantry cannot take the place of truth, and many souls here are longing for light. An interesting case of this kind has recently come to our notice. Nearly two years ago a young man chancing to see our French magazine, wrote me for some publications, but did not acknowledge my reply. A few months ago he wrote again, saying that another copy of the magazine had been sold to him, and this time he sent money for some publications.

He explained that his confessor had forbidden him to read our publications, hence his long silence. He added that even now, for conscience' sake, he could not attend our meetings, but should be glad to talk with me personally on Bible themes. He wrote as follows:—

"The question of the end of time, which until now has been almost rejected, is most interesting to me. The terrific events which are transpiring in Europe seem to wake up the masses from their torpor, and many are asking if this is not the end. 'On all sides, in spite of the general indifference and iniquity, we hear people say that this great war is the war of the end. They are mistaken in this view; this is only a preparation for it. But we see that people are waking up a little.

"At the present time, French papers are filled with all kinds of more or less authentic prophecies on the war. Many leading thinkers feel that the end is not far. The last day cannot always be postponed. Says Mohammed, 'The hour of the end will come, there is no doubt of it,

and yet most men do not believe it."—*The Koran* 40: 61.

"Anyhow, in order to demonstrate the truth of this, we need but to refer to the testimony of the Holy Scriptures, the Fathers of the church, the doctors, important documents of the Middle Ages, the lives of the saints, the Roman liturgy, the apparitions of the most holy Virgin, the scientific data."

I had several most interesting interviews with this young man, after which, one day, I received from him the following letter:—

"MONTREAL, May 6, 1915.
SIR: Contrary to my desire to continue our Bible studies, I am now obliged to stop all correspondence, talks, and appointments with you on these questions. Considering the fact that you do not belong to our church and do not believe as we do, the ecclesiastical authorities have absolutely forbidden me (to my great amazement) to keep up my talks with you. They have duly warned me that if I did, I should be excommunicated from the Roman Catholic Church. They have done so in order to save me from error and apostasy. Obeying without a moment's hesitancy the higher authority, I hereby notify you that henceforth all relations between us will be a thing of the past.

"Very obedient servant of His Holiness Benedict XV."

A "higher authority" still, however, has this interesting and honest young man in hand. I have since had two interviews with him. He is as friendly as ever, and has from his own will asked me some very testing questions about the Catholic Church and the history of Protestantism.

JEAN VUILLEUMIER.

The Eastern Pennsylvania Camp Meeting

THE Eastern Pennsylvania Conference held its annual session in connection with its camp meeting, at Allentown, June 17-27. This is the fifth year in succession that the camp meeting has been held on these grounds. Nevertheless the attendance of our brethren was good, a little larger than in previous years. The camp ground in Allentown is an ideal one, yet it is probably not to the best advantage of the conference as a whole to have the camp meeting there each year. From the first, the Spirit of God was present in the meetings. Elder S. N. Haskell was in attendance throughout, and his labors, especially his early morning talks, were greatly appreciated. The writer arrived about the middle of the camp meeting, with the helpers who came from the West Pennsylvania camp ground. Dr. D. H. Kress was with us, and rendered valuable service; also Elder A. F. Prieger, of Haiti, and Sister Della Burroway, of India. Other union laborers were present, and the labors of all were greatly blessed.

The annual address of the president, Elder H. M. J. Richards, declared an increase of growth in all departments of the conference during the year 1914. This year noted the increase of the liberality of those who held notes against the conference, and this, together with the liberal donations of others, made possible the wiping out of obligations against the conference, in the form of direct debts, notes, annuities, etc., to the amount of \$4,000. There was a splendid

financial report, the conference showing good increase in both tithes and offerings.

Especially was the influence of the Spirit of God seen in the surrender and consecration of the young people. On the last Sabbath nearly two hundred of them took their places on the rostrum, signifying their intention to surrender their hearts and lives definitely to the service of the Lord. Donations for foreign missions to the amount of \$3,500 were taken, practically wiping out the deficit of this conference on the twenty-cent-a-week plan.

Elder H. M. J. Richards was again unanimously elected president of the conference. Practically the same corps of officers as last year was also elected to serve again.

This is a splendid conference. In 1914 three new companies of Sabbath keepers were organized. These are at Lehighton, Blossburg, and Tunkhannock, and will soon be formed into churches. The laborers in this conference baptized 163 persons, 117 of whom accepted the message during the year. Three church buildings were dedicated, one each at Williamsport, Stroudsburg, and Sayre. The Covington church has purchased, at a very reasonable figure, the Presbyterian church of that village; and a new church building is under construction at Blossburg. The Wade church has secured a lot, and made arrangements whereby they can erect a neat little church. Our brethren at Wilkes-Barre, by a remarkable providence, manifesting itself largely through the kindness of those who are not yet members of the church, find themselves able to contemplate the early building of a house of worship.

The Eastern Pennsylvania Conference, which formerly received an appropriation from the North American Division Conference mission fund to help it in its large city work, is able to report that for 1914 it was self-supporting.

Altogether, the camp meeting was a great blessing to the people of God in this conference. It marked an advance step for this field, and will be a great blessing to the churches throughout this conference for the coming year.

B. G. WILKINSON.

Northwestern California Conference Camp Meeting

THE first annual camp meeting of the Northwestern California Conference was held at Santa Rosa, June 17-27. Santa Rosa is a city of 12,000 inhabitants, and the camp was located in the residence section, on a plot covered with large trees. Family tents to the number of 110 were pitched, and quite a number secured rooms near by.

Everything was in readiness for the first service, and the people came with an earnest purpose to get nearer to God. The Holy Spirit was very markedly present from the beginning. Elder A. G. Daniells had just returned from the Orient, and was with us during the first four days of the meeting. At the eleven o'clock hour on Sabbath he gave a stirring account of the progress of the truth in heathen lands. He told of the imperative need of men and means, and showed that now is the opportune time to gather a glorious harvest. When he made a call for those who were willing to consecrate

all, to go or to help others to go, nearly the whole congregation arose.

More than one thousand persons were present at the last Sabbath services. Elder E. E. Andross made an earnest plea for all to surrender wholly to God, and a large part of the audience came forward, many for the first time. Brother C. S. Prout was set apart to the sacred work of the gospel ministry. Elder E. W. Farnsworth offered the prayer, and Elder Andross gave the charge.

Every phase of the work was presented and received appreciative attention. The various calls for offerings met with a generous response. The book-stand reports \$646.95 sales. Twenty-eight persons were baptized, and a good interest was aroused in the city. The evening attendance was six to eight hundred. Visiting workers included Elders A. G. Daniells, E. E. Andross, E. W. Farnsworth, J. L. McElhany, W. S. Holbrook, G. W. Reaser, and F. E. Painter, Brother Ernest Lloyd, and Sister Petra Tunheim of Java.

J. ADAMS STEVENS.

Wyoming Camp Meeting

THE Wyoming annual camp meeting was held on the fairgrounds at Crawford, Nebr., June 3-13. The town does not have many attractions, and consequently the camp meeting was one of the great events of the year for the people of Crawford. Despite the cold and rainy weather, the big tent was packed with attentive listeners every night. Ft. Robertson is about four miles from this town, and many of the soldiers were in attendance every night, and often in the daytime.

About two thirds of the membership of the conference were present, and an excellent spirit prevailed throughout the entire conference and camp meeting. This was particularly manifested in the forward movement of the home missionary work, the liberal offerings for missions, the determination to liquidate the Union College debt by Jan. 1, 1916, and the spirit of revival and consecration. A goodly number were baptized on the last day of the camp meeting.

Elder N. T. Sutton was again elected conference president, and there were practically no changes in the conference and tract society officers. The union conference laborers present were Elders R. A. Underwood and J. W. Christian, Brother J. H. McEachern, and Dr. Anna B. Durrie. The writer was the only general worker in attendance.

The meetings were a great blessing to the town, and it was decided that Elder C. H. Miller should bind off the interest with a tent effort.

C. S. LONGACRE.

Report of the Maritime Camp Meeting

THE annual conference and camp meeting of the Maritime Conference were held in Halifax, Nova Scotia, June 7-13. The meeting of the conference was preceded by a workers' meeting of four days' duration. All the conference laborers, including the colporteurs, attended this meeting. Harmony and unity prevailed as the laborers sought the Lord for his blessing, and studied how they might better carry forward the work.

On Monday morning the conference

opened. The churches were well represented by their delegates and members. Two new churches had been raised up during the year, and were received into the conference.

The treasurer's report showed that the conference had paid in its full share of offerings, and there was a determination to do even better the coming year.

The conference president, Elder M. M. Hare, had been called to bear other responsibilities, and Elder George H. Skinner had been chosen to fill out the unexpired term. Elder Skinner has the confidence of the people and of his laborers, and at this conference was elected president. No important changes in the officers were made, except in the case of Sister Lulu Van Buskirk, who has efficiently served as secretary and treasurer for several years. On account of the state of her health, it was thought best to release her, that she might have the benefit of a more favorable climate for a time.

The Williamsdale Academy is doing good work under the direction of Prof. L. O. Machlan. Steps were taken to install a new water system and make other needed improvements in the school property. Several of the class of this year are working for scholarships, and expect to continue their education at the union conference school at Oshawa, Ontario.

The attendance of the citizens of Halifax was good, and Elder D. J. C. Barrett and a company of helpers are continuing the effort. In addition to the conference laborers, Elder M. M. Campbell, the president of the Eastern Canadian Union, and the writer were present.

C. M. SORENSON.

The 1915 Washington (D. C.) Tent Effort

THE meetings are being held in a tent fifty-two by seventy-two feet, located at the corner of Eleventh and C Streets, Southeast, near Lincoln Park, in one of the most desirable sections of the city, and are being conducted by Evangelists R. E. Harter and S. B. Horton. Valuable assistance is rendered by a substantial corps of experienced Bible workers, who call from house to house during the day, distributing announcements of the meetings and giving out personal invitations to attend, followed by special attention to strangers at the tent.

A chorus choir of sixty members, in charge of Brother I. A. Steinel and assisted by the Review and Herald Orchestra, plays a large part in securing the attention of the public and drawing the people to the tent. A half-hour song service is held each evening while the audience is gathering.

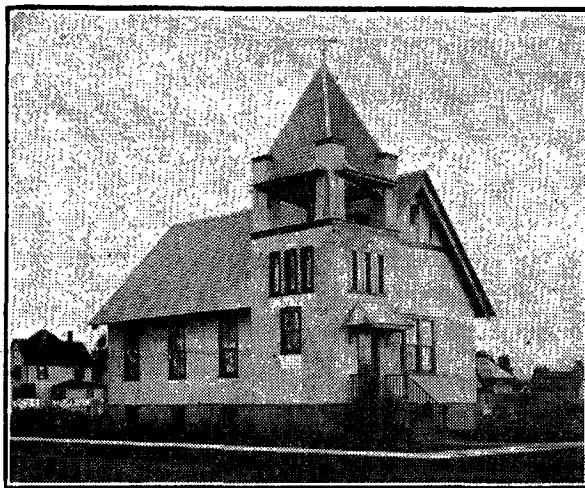
The first meeting was held Sunday evening, June 27. The subject "The Crisis of the Ages" was given to an audience of fully one thousand persons. Preliminary subjects were covered during the first week; and on Sunday evening, July 4, the studies on the prophecies of Daniel were begun.

On Tuesday evening, July 6, Elder Horton presented a stereopticon lecture to a congregation numbering more than six hundred, on the meaning of the present war in the light of God's Word, bringing out some vital points which were evidently appreciated by the attentive audience.

On Sunday evening, July 18, Elder

Harter spoke to an audience of about eight hundred persons on the subject of "Spiritualism." The frequent rains have hampered the attendance more or less, but a sincere interest has been manifested from the first, and is increasing daily.

In addition to this effort, Elder J. M. Campbell, in charge of the work among the colored people in Washington, began an effort on July 11, at the corner of Twenty-second and M Streets, Northwest. Elder Campbell has carried the work thus far alone, humanly speaking, and reports a nightly attendance of from three hundred to five hundred, and an excellent spirit and interest among the seriously thinking colored people. Good music contributes very materially to the success of these meetings, and nicely illustrated handbills distributed in the



CHURCH BUILDING AT SAYRE, PA.

neighborhood during the day, with a cordial invitation to attend, have a large influence in arousing the curiosity of the people and bringing them to the tent.

Work is also progressing in other parts of the District of Columbia Conference. Elder F. E. Gibson, assisted by Brother J. W. Hall, pitched a tent at Rollins Fork, Va., a prettily situated spot in the country about thirteen miles from Colonial Beach, and opened a series of meetings June 20, with an audience of about one hundred and seventy-five. This good attendance has continued through the succeeding evenings, ranging from one hundred to two hundred each night, and a favorable interest has been awakened. Brother Gibson presented the Sabbath question Sunday evening, July 18, to an audience that could not be fully accommodated within the tent. At the end of the four weeks' effort in this new field, the people are voluntarily suggesting the building of a church, one neighbor having offered to donate land in a favorable location and lumber for the building, while several others have expressed a willingness to contribute material and labor that this hope may be realized.

On July 11, Elder W. L. Bird and Brother W. A. Nelson began meetings at Reedville, Va., a coast town of about nine hundred inhabitants. The people there are rather backward about considering our truths, but encouraging meetings are reported for the first week, some of the most prominent people of the town being numbered among the audiences.

R. C. TAYLOR.

Church Dedication at Sayre, Pa.

THE brethren and sisters of the Sayre Seventh-day Adventist Church are rejoicing over their new church building, which was dedicated Sabbath, May 22, at 2:30 P. M. The church is located in the best section of the town, and is a beautiful building, fittingly representing the exalted character of God's message and truth for this time.

Elder C. S. Baum raised up a company of more than a score of substantial believers, and they immediately set themselves the task of erecting a suitable place of worship. The church building is valued at about \$4,000, and most of the work was done by the pastor, C. S. Baum, and by the members and friends of the church. A sufficient amount was raised in cash and pledges to enable them to dedicate the church free of debt.

Elder H. M. J. Richards, the president of the Eastern Pennsylvania Conference, offered the dedicatory prayer, and the writer preached the sermon. The church, which seats about two hundred and fifty, was crowded to the doors. A favorable impression was made upon the strangers present, and we trust that many may soon be added to the church. The church building is so constructed that a good-sized church school can be conducted in its spacious basement, which is well above ground. The interior of the building is finished in mission effect and has an elegant appearance. The accompanying

cut shows the outside of the building, which is finished in white pebble dash.

Our prayer is that this church may be a beacon light to guide many weary pilgrims to the eternal haven of peace, and be the means of establishing the faithful in the blessed hope of a soon-coming Saviour.

C. S. LONGACRE.

Dedication of the Jacksonville (Fla.) Church

It was the privilege of the writer, in company with Elder W. H. Heckman, president of the Florida Conference, to spend Sabbath and Sunday, June 26 and 27, with the church at Jacksonville. The new church building was dedicated Sunday afternoon. The former building had been entirely outgrown by the church, which now numbers ninety-six members, eighteen of whom have been baptized and added to the church during the past year. The old building was moved to the back end of the lot, and was made a part of the new building. The new auditorium will seat about three hundred persons, and is provided with a splendid baptistery. The cost of the new building, including labor, would be \$3,500, but by careful management and the donation of labor the cost in actual cash to the church was \$1,679.35. A part of this amount was unpaid when we came to the dedication. We presented the matter to the congregation, and in a very little time there was raised in cash and pledges \$707.60, which fully provides for the

paying of every dollar of the indebtedness. The Lord's blessing was with us in all the services held, and we feel greatly pleased with the success of the work in Jacksonville.

Elder W. H. Smith and his daughter, Miss Bessie, who is associated with him in Bible work, closed a successful tent effort just before the dedication, as a result of which several precious souls accepted the truth and were added to the church. Elder Smith has now been in charge of the work in Jacksonville two years; and the Lord is blessing his efforts, as is demonstrated by those who are continually coming into the church and by the erecting of this neat and attractive church building.

The work in the city of Jacksonville is an indication of the splendid advancement that is being made throughout the State.

O. MONTGOMERY.

Corsicana (Tex.) Camp Meeting for the Colored

OUR camp meeting, which was held July 1-11, was indeed the best in the history of the work in the North Texas Conference. The Spirit of the Lord was manifested in the camp during all the ten days of our stay. There was seen a coming together in the experience of the people. Old wrongs were made right, and there was great rejoicing among the people of the Lord. While we should have been glad to see all differences put away at the respective churches prior to the camp meeting, still we were glad to see the people break down under the influence of the Spirit of God at the meeting.

Elder G. F. Watson, president of the union, was with us, and gave excellent help. Among our colored ministers were Elders Jones and Lightner, from Arkansas and Oklahoma, respectively. These brethren contributed much to the success of the meeting.

This meeting was indeed a season of refreshing to all. At the night services there were present a large number of friends not of our faith. These were much impressed with the truth spoken from the desk. A few have expressed their desire to obey the truth. We hope they will stand by their conviction.

M. G. NUNES.

Medical Missionary Department

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

The Anti-Saloon League Convention

THE sixteenth biennial convention of the Anti-Saloon League of America, held at Atlantic City, July 6-9, was the largest gathering of protest against the drink evil ever seen. About 10,000 persons met in two large halls on the Million-Dollar Pier, and devoted earnest attention to a program of four days of most serious consideration of the problem of combating the liquor forces.

Leading temperance workers were present from all parts of the country, including many orators of first rank. The set speeches delivered numbered about one hundred. Some of these were

masterpieces in oratory, and will add to those holding permanent place in temperance literature. Among the speakers were governors and ex-governors, Senators and ex-Senators, Congressmen and ex-Congressmen, judges, lawyers, physicians, college professors, clergymen, business men, politicians, labor union workers, philanthropists, settlement workers, W. C. T. U. members, and men and women representing all walks of life.

The Catholic Prohibition League, organized a year ago, also held a convention, some of its speakers holding places on the Anti-Saloon League Convention program. Resolutions were adopted, pledging the support of the Catholic League in the work of the Anti-Saloon League, and a committee was appointed to cooperate with it in its campaign.

The speakers from the Catholic League acknowledged that an organized movement for prohibition as represented by the league was a new thing among Catholics. Other speakers expressed their gratification at this addition to the temperance forces, and said that if the question of drink could be rightly settled with the Catholic membership, the problem as a whole would find much readier and easier solution.

The public press was well represented, and gave liberal space to reporting the proceedings. About thirty special correspondents for metropolitan papers were on the ground. The press in general received its share of severe scoring from the platform for its support of liquor interests and for carrying liquor advertisements. It was repeatedly stated that much money is expended by the liquor interests in molding public sentiment through newspapers.

The varied program kept the interest at the full the entire time. The subject of general consideration proved a many-sided one, and those presenting its various aspects demonstrated expert handling of it. Song, poetry, declamation, dialogue, dramatic recitation, character delineation, humor, trenchant wit, statistical summary, concise fact, hard argument, pointed truth, logic, grave reasoning, eloquent appeal, vigorous denunciation—all had their place, and each was used by different speakers to the best possible advantage in presenting the curse of strong drink.

The occasion was a revelation of the fact that the battle against intemperance is a stupendous one; but it also disclosed a growth of sentiment never before seen, which will probably develop to the limit of human possibilities in meeting the evil. One could hardly fail to see that the large body of men and women here gathered was determined to utilize every possible means of legislative power in bringing about prohibition.

One speaker gave expression to a truth that received the usual share of approval. Said he, "After all is said and done, there is but one real help for intemperance, and that is the power of Jesus Christ." One could not but wish that the realization of this truth were the one objective of every man and woman at the convention.

One sensing the tendency of men to rely upon outside forces could hardly help feeling that the successful use of legislative power in bringing about enforced prohibition will encourage some people to resort all the more to the use

of the same power in securing other laws regulatory of men's conduct, moral and otherwise. There is need, as ever, to point the way to saving truth as it is in Jesus.

The resolutions of the convention embodied a renewal of effort to secure Congressional action favorable to a national prohibition amendment; prohibition for the District of Columbia, Hawaii, Alaska, Porto Rico, and the Philippines by Congressional enactment; elimination of intoxicating beverages from interstate commerce; barring from the mail newspapers carrying liquor advertisements; and a number of other measures.

L. A. HANSEN.

Home Missionary Department

B. M. GRAHAM
F. W. PAAP

General Secretary
N. Am. Div. Secretary

The "Review and Herald"

IN appealing to our dear people at this time we feel very anxious to secure their fullest cooperation. We have launched a campaign in behalf of the REVIEW AND HERALD, our church paper. We feel that no means must be spared to place it in the home of every Seventh-day Adventist family. This can and must be done.

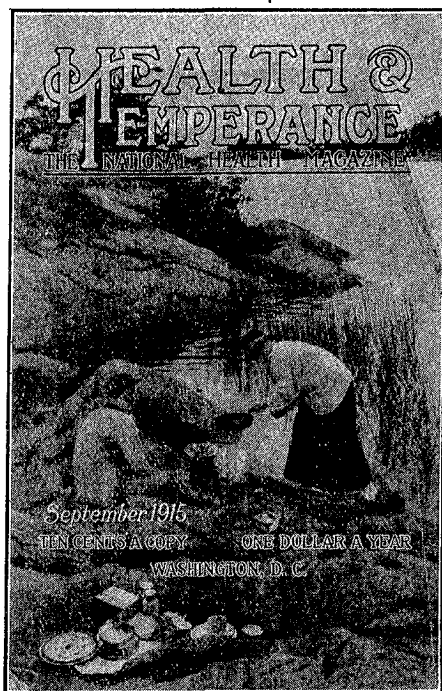
The matter of placing the REVIEW AND HERALD in every home is not a sentiment. It is of paramount importance from the standpoint of keeping our dear people abreast of this great world-wide movement. Every family deprived of the weekly visit of this "able minister," this keeper of the flock, sustains a great loss.

In order that those particularly interested in this campaign might know the progress made, we shall send out a weekly report. This will show the standing of every conference in the North American Division. It will point out the progress we are making.

We want every believer to subscribe. The REVIEW costs less per week than the daily paper. While in the West, I noticed we usually had to pay five cents for a daily paper. The REVIEW AND HERALD will cost but four cents a week—and it has the principal news items plus the church news. Let every reader of the REVIEW use his influence, in a proper way, to secure the subscription of his brother church member who is without it. Let the value of this great factor be known. There are many who would gladly subscribe if they knew from you the merits of the REVIEW AND HERALD.

We are sending to each church a card to be placed in some conspicuous place as a constant reminder of our plans. We shall depend upon those who are reading the REVIEW to help us out very materially in this campaign. To place the REVIEW AND HERALD in the homes of our people is missionary work of the highest order. In connection with the fourth Sabbath home missionary program for the month of August, a special subscription blank will be supplied to all the churches. Thirty days will be given our people to pay the yearly subscription price for the REVIEW AND HERALD. We hope every effort will be put forth to secure the desired results. Be sure to hang up the REVIEW goal card in your church, and keep it in sight till the goal is reached.

F. W. PAAP.



I like *Health and Temperance* very much, and am glad for the added departments. I am sure it will do us all good, and will sell easier than ever. I have enjoyed looking over the recent number, and like it very much. Am anxious to try selling it.

MRS. J. A. LELAND.

THE FASCINATING

Health and Temperance

COVER DESIGN FOR SEPTEMBER

will persuade the most wary customer that the contents of this number are worth ten cents to him.

Our War Pictures Show Realities

The curse of war—the blessings of humanity.

Our School of Health

Enjoys a short lecture by Dr. Geyser of New York City, on “Water as a Tonic; Why *Buy* Tonics?”

The Home Cooking School

Lunches of two kinds—for the picnic, and for the workshop and school. Substantials and dainties that you will want to try.

For the Mother

The prevention of acute rheumatism, a disease which frequently begins in children, and is usually overlooked by parents. Symptoms and treatment, by Dr. Poynton.

EIGHT OTHER DEPARTMENTS of equal interest. Lack of space forbids description. See the magazine itself.

Health and Temperance, Washington, D. C.

A NEW MOVE INAUGURATED

By the Roman Catholic Commission on Religious Prejudice

A letter mailed to some of the largest business corporations in the United States is evidently the carrying out of one of the plans to be adopted by the Knights of Columbus for the expenditure of the \$50,000 raised for the purpose of investigating the cause of the present anti-Catholic agitation.

The “Protestant Magazine” for September

will contain an article entitled “An Impudent Interference With Private Business,” giving this letter in full, the names of firms to which it was sent, and showing the real animus of such communications and the nature and promptness of the replies. This is but one more step in Rome’s aggressiveness. See that your friends read it.

The September “Protestant” Will Have a Big Sale

Send in Your Orders Early

ADDRESS YOUR STATE TRACT SOCIETY

The Protestant Magazine

::

Washington, D. C.

Publishing Department

M. Z. Town General Secretary
W. W. Eastman N. Am. Div. Secretary

Comparative Summary of Foreign Periodicals

JANUARY, 1914, 485,968 copies, value \$19,795.36; January 1915, 448,128 copies, value \$13,166.23.

February, 1914, 372,235 copies, value \$10,739.70; February, 1915, 403,134 copies, value \$11,357.55.

March, 1914, 381,017 copies, value \$11,168.35; March, 1915, 467,626 copies, value \$18,243.92.

April, 1914, 375,140 copies, value \$11,686.31; April, 1915, 418,584 copies, value \$10,001.96.

May, 1914, 297,877 copies, value \$8,049.90; May, 1915, 595,740 copies, value \$18,200.94.

June, 1914, 301,582 copies, value \$9,509.79; June, 1915, 215,051 copies, value \$7,974.76.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

Northern New England, White River Junction, Vt. Aug. 26 to Sept. 5
Maine, Dover and Foxcroft... Aug. 26 to Sept. 5
Eastern New York, Schenectady... Sept. 2-12

CENTRAL UNION CONFERENCE

Missouri, Columbia Aug. 5-15
Nebraska, Hastings Aug. 19-29
Kansas, Emporia Sept. 2-12

COLUMBIA UNION CONFERENCE

Virginia, Charlottesville Aug. 5-15
Ohio, Mount Vernon Aug. 12-22
West Virginia, North View, Clarksburg... Aug. 26 to Sept. 5
Virginia, Newport News (colored) Sept. 9-19

LAKE UNION CONFERENCE

West Michigan, Charlotte Aug. 12-22
Indiana, Indianapolis Aug. 19-29
North Michigan, Mount Pleasant Aug. 26 to Sept. 5
Northern Illinois, Joliet... Aug. 26 to Sept. 5
Southern Illinois, Springfield... Sept. 2-12

PACIFIC UNION CONFERENCE

Utah, Ogden Aug. 17-22
Southeastern California, Huntington Beach Aug. 26 to Sept. 5
Arizona Oct. 7-17

SOUTHEASTERN UNION CONFERENCE

North Carolina, High Point Aug. 12-22
Georgia, Union City... Aug. 26 to Sept. 5

SOUTHWESTERN UNION CONFERENCE

Arkansas, Hot Springs Aug. 5-15
North Texas, Linden (local) Aug. 12-22
Oklahoma, Oklahoma City... Aug. 19-29
New Mexico, Clovis Sept. 2-12
South Texas, Corpus Christi (local) Sept. 16-26

SOUTHERN UNION CONFERENCE

Mississippi, Jackson (colored) Aug. 8-18
Kentucky, Nicholasville Aug. 13-22
Alabama, Birmingham (white) Aug. 19-29

Change of Address

THE address of the South Dakota Conference, has been changed from Drawer R, Redfield, S. Dak., to Drawer 586, Watertown, S. Dak.

Colporteurs' Summary for June, 1915

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE 1915	VALUE 1914	NO. COP.	VALUE 1915	VALUE 1914
ATLANTIC							
Maine	20	2066	\$ 2456.10	\$ 746.15	1830	\$ 183.00	\$ 116.00
* N. New England	12	1427	911.55	816.95	568	56.80	150.60
Massachusetts	9	1121	1102.20	1267.57	5864	586.40	444.70
* S. New England	2	219	284.15	733.30	1201	120.10	135.40
E. New York	21	1823	2194.40	1844.72	874	87.40	614.90
W. New York	16	1875	2153.55	1249.50	1729	172.90	223.10
Gr. New York	9	636	459.00	776.18	3532	353.20	656.50
Totals	89	9167	9560.95	7434.37	15598	1559.80	2341.20
COLUMBIA							
Ohio	38	3078	3254.90	4266.50	2885	288.50	323.70
Chesapeake	10	577	949.85	1357.50	1622	162.20	455.50
Virginia	19	1655	1849.75	1777.66	2455	245.50	243.10
West Virginia	10	1420	1515.75	3703.15	880	88.00	73.30
E. Pennsylvania	10	1437	1403.85	468.30	857	85.70	203.50
W. Pennsylvania	13	981	558.45	1283.86	1035	103.50	155.50
New Jersey	6	242	233.40	352.15	2772	277.20	284.20
Dist. of Columbia	9	311	463.10	425.50	1638	163.80	175.60
Totals	115	9701	10229.05	13634.62	14144	1414.40	1914.40
LAKE							
E. Michigan	22	2009	1887.08	501.15	1809	180.90	641.00
W. Michigan	26	2860	2005.40	1281.30	1135	113.50	271.70
N. Michigan	21	2449	1928.35	1026.05	855	85.50	93.70
Wisconsin	35	3598	3747.45	1891.30	1633	163.30	164.00
N. Illinois	32	4358	4098.70	1891.79	1473	147.30	633.30
S. Illinois	27	3905	3214.45	3755.35	1474	147.40	74.70
Indiana	39	5383	6340.00	3004.70	757	75.70	593.70
Totals	202	24472	23221.43	13351.64	9136	913.60	2472.10
EASTERN CANADIAN							
Ontario	8	....	1557.85	2383.71	2355	235.50	421.00
Quebec	..	....	122.40	28.00	180	18.00	10.00
Maritime	5	....	186.29	....	340	34.00	37.50
Newfoundland	..	....	127.00	....	....	....	....
Totals	13	....	1993.54	2411.71	2875	287.50	468.50
SOUTHERN							
Louisiana	7	422	610.80	1080.05	1020	102.00	11.00
Alabama	21	1831	1611.75	4128.90	950	95.00	90.10
Kentucky	16	2781	2894.65	2420.45	996	99.60	159.40
Mississippi	17	2087	3497.95	3053.75	1745	174.50	49.00
Tennessee River	19	1577	1197.85	1400.25	1600	160.00	381.00
Totals	80	8698	9813.00	12083.40	6311	631.10	690.50
SOUTHEASTERN							
Cumberland	15	2044	1292.70	1199.50	1505	150.50	139.50
Georgia	14	1940	1477.99	4420.45	902	90.20	123.00
North Carolina	16	2689	3304.73	1560.23	1422	142.20	76.50
South Carolina	10	1416	1589.60	1975.30	1005	100.50	136.00
Florida	6	400	275.15	679.50	1976	197.60	105.70
Totals	61	8489	7940.17	9834.98	6810	681.00	580.70
SOUTHWESTERN							
Arkansas	13	1205	1465.75	2237.15	237	23.70	120.50
Oklahoma	42	3738	5739.55	6194.20	791	79.10	139.10
N. Texas	15	948	1358.25	6257.90	751	75.10	124.90
S. Texas	17	1949	2976.40	4651.40	1865	186.50	99.00
W. Texas	12	940	1216.70	1612.00	180	18.00	20.00
New Mexico	4	310	310.25	616.95	140	14.00	32.50
Totals	103	9090	13066.90	21569.60	3964	396.40	536.00
CENTRAL							
Missouri	20	2856	2996.75	3117.50	3362	336.20	460.40
E. Colorado	8	668	950.80	759.95	620	62.00	211.00
W. Colorado	1	226	102.90	40.40	32	3.20	25.50
Nebraska	17	2406	2864.05	2467.75	80	8.00	257.50
Wyoming	9	1292	2226.60	922.75	162	16.20	9.50
Kansas	21	3361	3354.67	1330.15	1918	191.80	222.70
Totals	76	10809	12495.77	8638.50	6174	617.40	1186.60
NORTHERN							
Iowa	20	2191	2883.50	291.40	3131	313.10	434.50
Minnesota	39	4742	5169.30	3700.20	8037	803.70	586.50
North Dakota	13	2195	3831.10	1760.00	546	54.60	92.50
South Dakota	9	1007	1162.75	2906.40	1230	123.00	88.50
Totals	81	10135	13046.65	8658.00	12944	1294.40	1202.00

PACIFIC

Cen. California	9	638	\$ 621.15	\$ 485.70	175	\$ 17.50	\$ 119.00
California	8	668	1405.50	211.55	1776	177.60	426.10
N. California	5	297	882.25	982.20	530	53.00	58.50
S. California	5	562	1244.85	1063.40	2845	284.50	846.40
Utah	3	228	241.40	447.00	160	16.00	11.50
Arizona	..	....	.....	480.75	70	7.00	75.00
Totals	30	2393	4395.15	3670.60	5556	555.60	1536.50

* NORTH PACIFIC

W. Washington	8	558	452.00	1476.00	1885	188.50	319.00
Upper Columbia	15	517	4181.15	3278.90	270	27.00	268.00
W. Oregon	8	419	520.10	1596.00	1060	106.00	109.00
S. Oregon	14	832	1641.50	602.85	122	12.20	51.90
S. Idaho	7	535	760.25	961.50	215	21.50	18.00
Montana	14	1485	2944.00	1215.40	820	82.00	49.00
Totals	66	4386	10499.00	9130.65	4372	437.20	814.90

WESTERN CANADIAN

Alberta	13	893	846.30	691.50	1114	111.40	276.00
Manitoba	5	247	233.45	580.45	881	88.10	106.50
British Columbia	5	218	398.70	238.95	796	79.60	192.50
Saskatchewan	11	876	1327.40	3570.75	1485	148.50	140.80
Totals	34	2234	2805.85	5081.65	4276	427.60	715.80

Foreign and miscellaneous	5450	545.00	880.10
Subscription list	62025	6202.50	3650.40

FOREIGN UNION CONFERENCES AND MISSIONS

British	..	....	.....	4147.78	....	.....	2676.13
Australasian	87	5950	10487.59	7436.37	....	1816.10	1909.45
South African	4	400	947.57	1408.38	10969	285.96	....
India	17	1961	247.74	515.56	....	.....	....
Scandinavian	98	9938	5913.30	4759.03	2801	151.62	130.56
E. German	53	6533	2271.61	2480.79	84193	2269.82	1384.87
W. German	49	6084	1961.07	2859.48	82341	2247.26	1890.84
Danube	20	2430	551.47	1221.84	....	.....	....
Cen. European	56	7043	2420.33	4035.51	21866	813.41	579.62
Latin	11	1095	852.61	1410.78	5249	159.86	172.07
Porto Rican	..	....	525.52	355.92	....	2.10	275.50
Cuban	17	1065	3174.06	641.05	178	16.00	....
South American	..	....	.....	1692.03	....	.....	153.08
Brazilian	31	2161	2168.60	1342.90	....	.....	....
Venezuela	..	....	.....	.....	....	.....	....
Japan	21	1935	.....	.....	5768	139.85	....
Canary Islands	2	64	58.62	130.82	33	.60	4.35
West Siberian	..	....	.....	.....	....	.....	....
Jamaica	6	245	207.90	.....	1653	99.18	....
Russia	..	....	.....	2793.81	....	.....	....
W. Caribbean	..	....	.....	711.23	....	.....	206.72
E. Russian	4	....	343.65	.....	....	.....	....
Korean	..	....	.....	37.96	....	.....	126.60
Totals, foreign	476	38904	32131.64	37981.24	215051	7974.76	9509.79
Totals, N. Am.	950	99574	119067.46	115499.72	159635	15963.50	18989.70
Grand totals	1426	138478	\$151199.10	\$153480.96	374686	\$23938.26	\$28499.49

Comparative Book Summary

	1910	1911	1912	1913	1914	1915
Jan.	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58
Feb.	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61
March	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23
April	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96
May	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10	107,987.69
June	112,606.05	135,888.76	137,838.38	137,373.06	153,480.96	151,199.10
July	103,919.12	127,256.86	156,166.90	140,576.24	199,116.62	....
Aug.	91,145.11	91,810.46	103,165.69	111,660.64	105,391.65	....
Sept.	66,523.65	86,001.72	67,551.70	73,732.14	74,359.96	....
Oct.	62,461.13	81,367.89	70,219.07	84,015.90	60,357.25	....
Nov.	58,211.68	67,600.00	77,424.87	73,949.68	57,388.95	....
Dec.	54,663.93	58,386.24	57,291.91	59,749.92	57,496.17	....
Totals	\$849,140.76	\$976,218.80	\$1,017,684.13	\$1,049,943.46	\$1,083,110.29	....

Comparative Summary of American Periodicals

	1912	1913	1914	1915		1912	1913	1914	1915
Jan.†	121666	177080	152971	170760	July	191937	176772	211040	....
Feb.	144257	201659	242627	134619	Aug.	183119	153849	171451	....
Mar.	207529	166499	224757	341059	Sept.	173077	127017	164860	....
April	189498	152088	162027	183280	Oct.	587830	126557	174182	....
May	162220	166465	168034	158114	Nov.	108755	100351	142040	....
June	163120	156550	189897	159635	Dec.	111199	99504	143190	....
Totals	.....	.....	.....	2344207	.....	1804391	2147976	.....	.....

* For two months.

† For two months, March and April.

Eastern New York Conference Association

NOTICE is hereby given that the eleventh annual session of the Eastern New York Conference Association of Seventh-day Adventists will be held in connection with the Eastern New York conference and camp meeting, at Eastern and Rankin Avenues, Schenectady, Sept. 2-12, 1915. The first meeting will be called at 10 A. M., Monday, September 6. All delegates to the Eastern New York Conference are members of this association. The purpose of this meeting is the election of officers for the ensuing year, and the transaction of such other business as may properly come before the meeting.

K. C. RUSSELL, *President*;
HOWARD A. MAY, *Secretary*.

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Eastern New York Conference

THE annual session of the Eastern New York Conference of Seventh-day Adventists will be held at Eastern and Rankin Avenues, Schenectady, Sept. 2-12, 1915, for the purpose of electing officers, and transacting such other business as may properly come before the conference. Each church is entitled to one delegate for the organization, and one for every ten members.

W. R. ANDREWS, *President*;
HOWARD A. MAY, *Secretary*.

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Indiana Conference Association

THE annual meeting of the Indiana Association of Seventh-day Adventists will be held in connection with the camp meeting at Indianapolis, Ind., Aug. 19-29, 1915. The first meeting will be called August 20, at 10 A. M., for the election of officers, and for the transaction of any other business that may properly come before the association. All duly accredited delegates to the Indiana conference are delegates to the association.

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

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Indiana Medical Missionary and Benevolent Association

THE Indiana Medical Missionary and Benevolent Association will hold its regular annual meeting in connection with the conference at Indianapolis, Ind., Aug. 19-29, 1915, to elect a board of trustees, and to transact such other business as is deemed necessary. The first meeting will be held August 20, at 10:30 A. M. All accredited delegates to the conference are delegates to this association.

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

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Northern Illinois Conference

THE thirteenth annual session of the Northern Illinois Conference of Seventh-day Adventists will be held in connection with the camp meeting at Joliet, Ill., Aug. 26 to Sept. 5, 1915. The first meeting will be called August 27, at 9 A. M. At this session officers will be elected for the ensuing year, and such other business transacted as may properly come before the conference. Each church is entitled to one delegate for its organization, and an additional delegate for every fifteen members. We are promised the presence of Elders Andrews, Eastman, and Christian, and also others. Orders for tents and equipment should be sent to the conference secretary, H. E. Moon, 3645 Ogden Ave., Chicago, Ill.

WM. A. WESTWORTH, *President*;
H. E. MOON, *Secretary*.

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Illinois Conference Association

THE annual session of the Illinois Conference Association of Seventh-day Adventists will be held at Joliet in connection with the

State conference and camp meeting. The purpose of this meeting will be the election of all the regular officers and the board of trustees. All regularly accredited delegates to the conference compose the constituency of this association. The first legal meeting will be called at 9 A. M., Wednesday, Sept. 1, 1915.

WM. WESTWORTH, *President*;
H. E. MOON, *Secretary*.

Southern Illinois Conference Association

THE thirteenth annual session of the Southern Illinois Conference Association of Seventh-day Adventists will be held in Springfield, Ill., in connection with the annual camp meeting and conference, Sept. 2-12, 1915. The first meeting will be called at 9 A. M., Monday, September 6. Officers will be elected for the coming year, and such other business transacted as may properly come before the association. All duly accredited delegates to the Southern Illinois Conference are delegates to this association.

A. J. CLARK, *President*;
R. B. CRAIG, *Secretary*.

Ohio Conference Association

THE annual session of the Ohio Conference Association of the Seventh-day Adventist Church will be held in Mount Vernon, Ohio, in connection with the State conference and camp meeting, to elect the board of trustees and to transact such other business as the constituency may elect. All accredited delegates to the Ohio Conference are delegates to the association. The first meeting will be held at 10:30 A. M., Monday, Aug. 16, 1915.

E. K. SLADE, *President*;
W. J. VENEN, *Secretary*.

Alabama Conference Association

THE annual session of the Alabama Conference Association of the Seventh-day Adventists will be held in Birmingham, Ala., in connection with the State conference, Aug. 19-29, 1915, to elect a board of trustees, and to transact such other business as is deemed necessary. All accredited delegates to the Alabama Conference are delegates to the association. The first meeting will be held at eleven o'clock, Monday, August 23.

A. L. MILLER, *President*;
O. R. GODSMARK, *Secretary*.

North Michigan Conference Association

THE thirteenth annual session of the North Michigan Conference Association of Seventh-day Adventists will be held in Mount Pleasant, Mich., in connection with the annual conference and camp meeting, Aug. 26 to Sept. 5, 1915. The first meeting will be called August 27, at 10 A. M., for the election of officers, and for the transaction of any other business that may properly come before the association. All duly accredited delegates to the North Michigan Conference are delegates to this association.

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

The Nebraska Sanitarium and Benevolent Association

THE Nebraska Sanitarium and Benevolent Association will hold its regular annual meeting in connection with the conference at Hastings, Nebr., Aug. 19-29, 1915. The first meeting will convene on the camp ground on Tuesday, August 24, at 9 A. M. This meeting will be held for the purpose of electing officers for the coming year, and of attending to such other business as may properly come before this body.

D. U. HALE, *President*;
B. L. HOUSE, *Secretary*.

The Nebraska Conference Association

THE Nebraska Conference Association of Seventh-day Adventists will hold its regular annual meeting in connection with the camp

meeting at Hastings, Nebr., Aug. 19-29, 1915. The first meeting will convene Monday, August 23, at 9 A. M. This meeting is for the purpose of electing officers for the coming year, and of attending to such other business as may properly come before this body.

D. U. HALE, *President*;
ANNA M. PETERSON, *Secretary*.

Northern New England Conference

THE Northern New England Conference will hold its annual session in connection with its camp meeting, at White River Junction, Vt., Aug. 26 to Sept. 5, 1915, for the election of officers for the ensuing year, and for the transaction of such other business as may properly be brought in. The first meeting will be held at 7:30 P. M., August 26. Each church is entitled to one delegate for the organization, and to one additional delegate for every ten members.

R. D. QUINN, *President*;
D. K. ROYER, *Secretary*.

Northern New England Conference Association

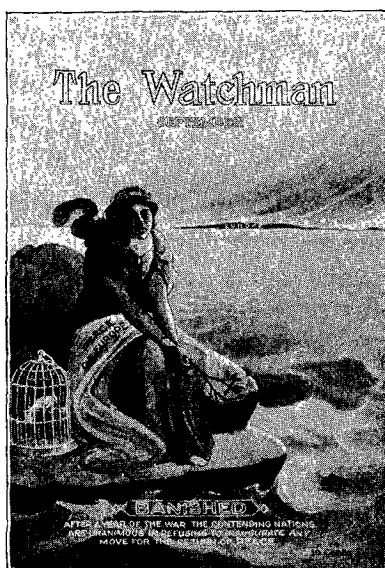
THE second annual session of the Northern New England Conference Association of Seventh-day Adventists is called to convene at 5 P. M., Aug. 30, 1915, on the camp ground at White River Junction, Vt. Officers for the coming year will be elected, and such other business transacted as may properly come before the session. Accredited delegates to the conference are also delegates to the association.

ELGIN G. FARNSWORTH, *Vice President*;
DAVID K. ROYER, *Clerk*.

Northern New England Conference of Seventh-Day Adventists, Incorporated

THE regular session of the Northern New England Conference of Seventh-day Adventists, Incorporated, is called to convene at 5 P. M., Aug. 30, 1915, on the camp ground at White River Junction, Vt. Officers for the coming year 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 corporation session.

CLARENCE F. BALL, *Clerk*.



THE above cut is a reproduction of the cover of the September *Watchman*. It pictures Peace banished from Europe, and makes one of the most attractive three-color cover designs that has appeared on this magazine for some time. On the inside, as a frontispiece, appears a full-page illustrated Scripture text. This is the first of a series of illustrated Scripture texts dealing with the conditions in the world at the present time. Another very striking feature of the September *Watchman* is a full-page illustration of the recent "Eastland" steamboat dis-

aster at Chicago, accompanied by a short note from the editor. Taking it all the way through, this issue promises to be one of the most interesting and attractive that has yet been published. Some of the articles are as follows:—

"One Year of War."
"The Pope's Neutrality."
"Cause of the Present World Crisis."
"The Vatican and the War."
"Mr. Bryan and the Peace Movement."
"The Return of the Jews."
"The Opening of Africa."
"Russellism" (Continued).
"Distress of Nations, With Perplexity."

See that your relatives and friends and neighbors each receive a copy of this good number of the *Watchman*.

You Know, but Do Others?

WHETHER or not Jerusalem will be rebuilt, the ultimate fate of Turkey, why wars exist, the real day of the Sabbath, why evil is permitted, are questions with which you are more or less familiar. But how about your next-door neighbor and the other neighbors? Many persons are unwilling ignorant of the



truth regarding these things. Such ones would be highly pleased to hear or read about these much-discussed vital questions.

The *Signs Magazine* for September—don't forget the month, September—contains as good answers to these questions as have ever been written. And that is saying a good deal. They are so clear, definite, complete; nothing seems to be lacking.

Then, too, there will be that promised and long-looked-for astronomical article about Orion, and the great vacant space in the heavens,—the corridor to the throne of glory. Nor should we fail to make special mention of Elder Daniell's second illustrated article about his recent travels and observations.

The contents, lacking the ten or a dozen current events and comments thereon, are as follows:—

"A Time of Peace Predicted by the Bible."
"Wars Foretold in Prophecy."
"Constantinople the Key to Empire."
"Will Jerusalem Be Rebuilt?"
"Providences and Miracles of Modern Missions."
"God's Dwelling Place—Where?"
"Miracle-Working Spirits."
"Why Wars Exist."
"Nailed to the Cross."
"The Lord's Day."
"The Devil's First Great Deception."

We are convinced that your fellow townsmen will be glad to pay ten cents for a copy of the September number. You probably know that the magazine will cost you but five cents a copy for five to forty copies, and four cents a copy for fifty or more.

Between 4,000 and 5,000 new subscribers were added to the *Signs Magazine* list recently.

Your tract society will be glad to receive subscriptions or orders for quantities.

The New "Gospel Workers"

This book, from the pen of Mrs. E. G. White, is just from the press, and is full of the most helpful and timely instructions, not only for regularly employed conference laborers, but for every Seventh-day Adventist; for each member is to have some part in the closing work, and the study of this book will be especially helpful in enabling one to labor to the best advantage and most successfully.

The book is divided into twelve sections, and each section is subdivided with appropriate headings, as follows:—

SECTION I

Called With a Holy Calling

In Christ's Stead—The Sacredness of the Work—The Field Is the World—The Minister's Responsibility—The Outlook.

SECTION II

Ministers of Righteousness

Christ Our Example—Christ as a Teacher—A Lesson for Our Time—Paul, the Apostle to the Gentiles.

SECTION III

The Needed Preparation

Young Men in the Ministry—The Youth to Be Burden-Bearers—Education for Missionary Work—Young Men as Missionaries—Voice Training for Workers—"Study to Show Thyself Approved"—Canvassing as an Education for the Ministry—Bible Study Necessary to Efficiency—Young Ministers to Labor With Older Ministers—The Young Minister.

SECTION IV

Qualifications

Consecration—Tactfulness—The Grace of Courtesy—Propriety of Deportment—The Social Relations—Decision and Promptness—Gathering the Fruit—A Dream—Essentials to Service.

SECTION V

The Minister in the Pulpit

"Preach the Word"—Breaking the Bread of Life to Souls—Preaching Christ—Righteousness by Faith—Counsel to an Evangelist—Practical Suggestions—Carefulness in Manners and Dress—Public Prayer.

SECTION VI

The Under-Shepherd

The Good Shepherd—Personal Ministry—The Shepherd's Work—Bible Readings With Families—The Value of Individual Effort—A Division of Labor—The Minister's Wife—The Minister in His Home—"Feed My Lambs"—Prayer for the Sick—Teaching the People to Be Liberal—The Support of the Gospel—The Influence of Diet Upon Health—Ministers to Teach Health Reform—How to Present the Principles of Health Reform—The Minister and Manual Work—Our Duty to Preserve Health—Danger From Overwork.

SECTION VII

Helps in Gospel Work

Bible Study—Secret Prayer—Faith—Courage—How God Trains His Workers—Take Time to Talk With God—Our Greatest Need.
Self-Examination—Self-Improvement—The Holy Spirit—Development and Service.

SECTION VIII

Dangers

The Danger of Rejecting Light—A Warning Against False Teaching—Sound Doctrine—Fanaticism—Self-Confidence—Words of Caution—No Respect of Persons With God—Seclusion—Ministers and Commercial Business.

SECTION IX

Methods

Labor in the Cities—Counsel Regarding the Work in Cities—Medical Missionary Work in Cities—The City Mission Training School—Thoroughness—Meeting Opposition—Discussions Not to Be Sought—Defective Methods—The Temperance Work—Religious Liberty—Our Attitude in Regard to Politics—Work for the Jews—Importance of the Camp Meeting—Less Preaching, More Teaching—Sowing and Reaping.

SECTION X

Conference Responsibilities

Conference Presidents—Ministers and Business Matters—Care for Workers—Houses of Worship—Examination for the Ministry—Ordination—Business Meetings—Proper Remuneration for Ministers—A Wise Distribution of Means—Economy in Mission Work—The Regions Beyond.

SECTION XI

In Relation With One Another

In Contact With Others—Varied Gifts—Unity in Diversity—The Spirit of Independence—Consideration for Those Struggling With Difficulties—"Consider One Another"—Church Discipline.

SECTION XII

Closing Words

Power for Service—The Reward of Service.

This book is printed on an excellent quality of thin paper, thus making it convenient to handle or carry; and is bound in two styles: full cloth, \$1.00; flexible leather, \$1.50.

ORDER OF YOUR TRACT SOCIETY



WASHINGTON, D. C., AUGUST 12, 1915

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 MISCELLANEOUS 20-22

BROTHER W. A. SPICER left Cape Town July 24, on his homeward trip, after touring the South African mission fields.

THE Malaysian Mission reports \$370 gathered as the result of their Harvest Ingathering effort last year. This certainly is good. They purpose ordering a good supply of the *Missions Signs* for further work this year.

MRS. G. A. IRWIN is taking a vacation from her work at the Loma Linda Sanitarium, spending several weeks at the Washington Sanitarium in Takoma Park. Sister Irwin has quite fully recovered from her severe fall of a year ago, and is enjoying excellent health.

LAST week Wednesday, Elder R. T. Baer and family passed through Washington on their way to New York, en route to Argentina, South America. Brother Baer has been released from the presidency of the Chesapeake Conference, to take the presidency of the Argentine Conference, which has been without a president since the death of Brother Haak. These workers will receive a hearty welcome to their new field of labor, where the harvest is ripe and waiting for the reapers.

AN interesting and profitable educational and Missionary Volunteer convention was concluded in Takoma Park last week. Representatives were in attendance from various conferences composing the Atlantic and Columbia Unions. Elder Meade MacGuire was present from the field, and together with Profs. Frederick Griggs and M. E. Kern, heads of the Educational and Missionary Volunteer Departments, and Prof. W. E. Howell, carried the burden of instruction. These brethren have now gone to a similar convention to be held in Graysville, Tenn.

F. A. DETAMORE reports a visit to Kota Bharu, Kelantan, Malay Peninsula, where he spent a few weeks. This is new territory for the third angel's message. He baptized a young man and his mother, and had some Bible studies with other interested ones. It is hoped that a Chinese evangelist may soon be sent to follow up the work.

A LETTER from Elder C. E. Peckover, of Boulder, Colo., who is putting up a brave fight against disease, reports that his hope is in the Lord, and that he feels of good courage, although denied the great joy of his life in having an active part in connection with this closing work. Brother Peckover hopes that he is making some progress, although he is far from strong.

WE have received from Brother Erik Arnsen an interesting report of the annual meetings recently held in Denmark and Norway. He says: "It was a source of great satisfaction to notice the reports presented at each of these annual meetings, showing that the war situation had not, as many of us had feared, crippled our work financially in the various conferences. Almost without exception tithes and offerings had increased, in some conferences very substantially. At the services the servants of God seemed to be impressed to speak to our people plain truths for this hour. The message of the Laodicean church received considerable attention. We have reason to believe that the meetings will prove a spiritual uplift to our people in these fields. May God give life and growth to the seed sown." The complete report will be published soon.

Holding to the Fundamentals

It should be remarked in connection with the article "Contending for the Faith," in the Editorial department, that any additional light which the Lord may be pleased to reveal from his Holy Word will not contravene the light which has already been given. There are certain fundamental, well-defined principles which lie at the foundation of this movement. They are plainly taught in the Scriptures of Truth. They constitute the basis of faith in the third angel's message. Any theories which may lead away from these fundamental principles should be discarded at the outset as uns Scriptural, and therefore unsound.

Dr. Lyman Beecher once warned a class of young divinity students to beware of speculation. He stated that he had sometimes indulged in it, but before venturing out into the great sea of speculative philosophy he had made fast to some stump of doctrine which had stood on the shore and resisted the wind and tide for long years. Then he cautiously ventured forth. If there came along a breaker and overwhelmed him so that he lost his footing, he pulled in on the rope and soon got back to solid ground.

Let us make fast to the landmarks, the great fundamental principles of the truth of God; and when we find that our study is leading us away from these principles, let us pull in on the rope and get back to firm footing once more.

A FURTHER word from Russia, this time from Brother Reinke, at Petrograd, written May 25, says: "About a month ago our only Russian minister in this city was put in prison, and the library books of all four churches were taken away to be examined. The most of these have been returned. No one is allowed to visit this brother except his wife, and this only by special permission once a week. His money, books, etc., were taken away. He may be in custody for some time to come. Thus far I have been free from being visited. Last Friday an order was issued by the city governor to stop at once all our meetings in this city. Since the order was served on us not earlier than Saturday night, we were enabled to have a quiet Sabbath, and a most spiritual one, although not knowing what was awaiting us the next day. The same has been done in two other cities recently. No meetings are allowed. There is a tendency to close all the sectarian meetings in the land. The word of God in Rom. 8:31 is still true. As one man, we seek at set times the Lord in fasting and prayer. Though there is a heavy pressure resting upon us, still we are quiet and confident that the great God, who permitted all this to come upon us, has a good lesson for us, and will in this his time turn all to our best good. He has ways and means by which to finish his work, and we trust him for them."

DURING the past year the American Bible Society distributed 6,388,717 volumes, which is an increase over the previous year of 1,137,541. This surpasses anything done by the society in its history of ninety-nine years. Since its founding, the society has circulated 109,908,608 copies of the Bible or parts of the Testaments. The large increase of the past year is partly due to the extraordinary progress in the missionary fields of the Far East. Translations of the Bible into the tongues of many peoples and revisions of old translations are going on vigorously and systematically. A new translation of the whole Bible in Portuguese, for use in Brazil, has been completed; a revision of a Bible translation in Spanish is going on, to be completed as far as the New Testament probably next year, and revisions for use of the Chinese and Japanese. Then work is progressing on the Scriptures in the tongues of the Philippines, the Marshall Islands, and the Zulus of South Africa.

ELDER J. E. FULTON, president of the Australasian Union Conference, in company with Elder Daniells, visited Japan, Korea, and China, and he writes as follows from aboard a steamship in the China Sea, under date of May 19: "It has been a great privilege for me to go over this country with Brother Daniells. It has been a great eye opener to me. What a mighty work is to be done in this part of the field! How much the power of God is needed for finishing our work! Many of us are so self-satisfied, when we should be crying out to God for baptism of his Spirit, without which we can never accomplish the task before us." Brother Fulton is now in America. He will visit some of our camp meetings and attend the General and North American Division Council at Loma Linda, Cal., during the month of November.