

The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, November 25, 1915

No. 58

THE GOSPEL TO ALL NATIONS

Reigning With Christ

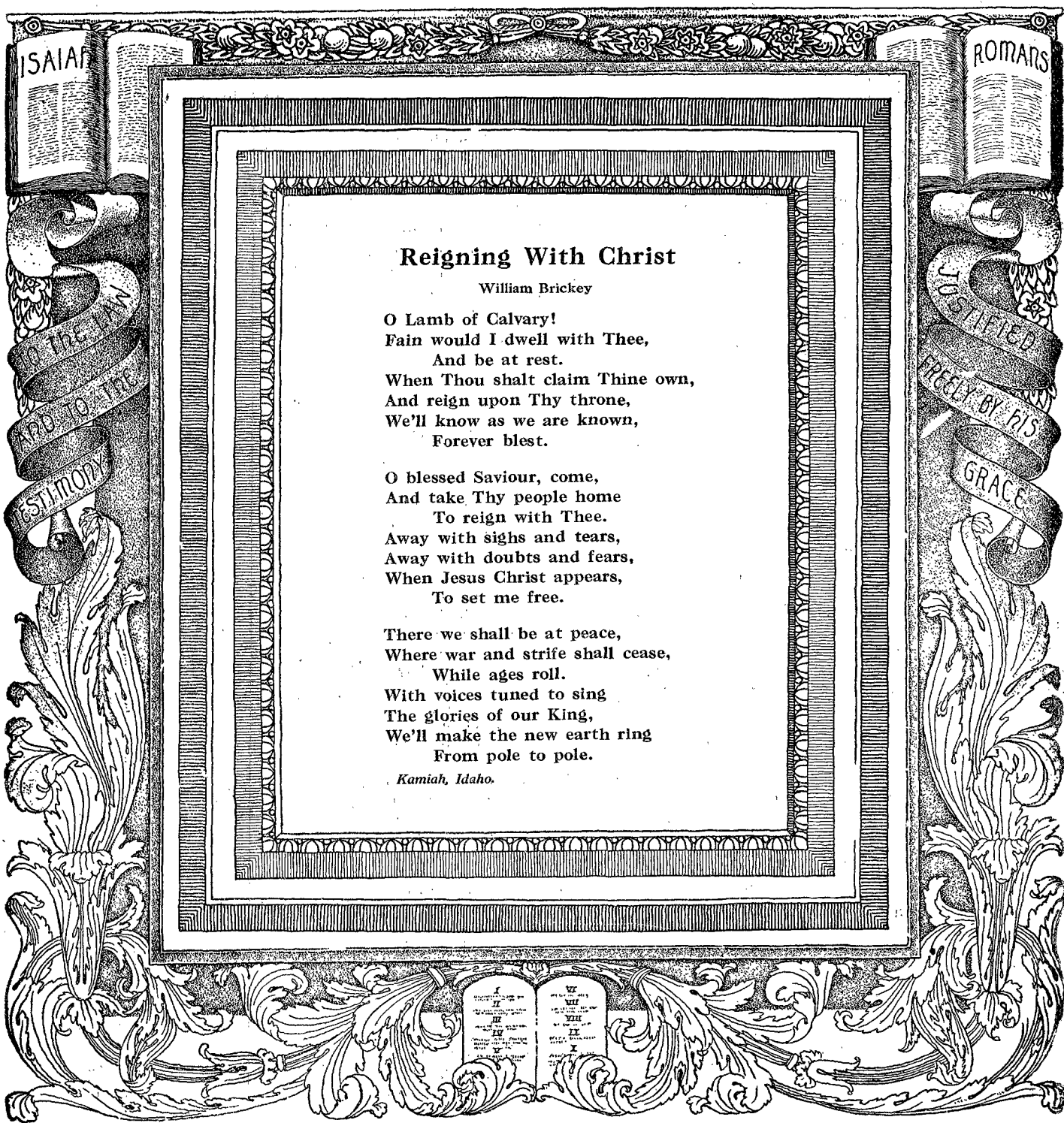
William Brickley

O Lamb of Calvary!
Fain would I dwell with Thee,
And be at rest.
When Thou shalt claim Thine own,
And reign upon Thy throne,
We'll know as we are known,
Forever blest.

O blessed Saviour, come,
And take Thy people home
To reign with Thee.
Away with sighs and tears,
Away with doubts and fears,
When Jesus Christ appears,
To set me free.

There we shall be at peace,
Where war and strife shall cease,
While ages roll.
With voices tuned to sing
The glories of our King,
We'll make the new earth ring
From pole to pole.

Kamiah, Idaho.



Note and Comment

Petition Against Religious Toleration

THE Roman Catholic Church still has a strong hold on the women of Peru. That the women are to be used to hinder religious toleration in Peru is indicated by the following dispatch from Lima, Peru, printed in the *Washington Post* of November 1:—

A petition has been presented to the president, signed by more than a thousand prominent women, including the mother, the mother-in-law, and sisters of the president, and wives of cabinet members, requesting his veto of the constitutional amendment authorized by congress establishing religious tolerance in Peru and permitting public worship of other religions than the Roman Catholic.

Constitutional amendments require the authorization of two congresses. The measure was first passed two years ago. Whether or not the president will exercise his veto is not known. The petition was a remarkable demonstration of the strong religious [Roman Catholic] attitude of the women of Latin America.



Christ to Come After This War

It is rather striking that a prediction of Christ's soon coming should have been made recently at a meeting of the Theosophical Society, in Washington, D. C. We quote from the *Washington Herald* of October 25:—

"Christ will probably appear among men at the close of this horrible war in Europe, and give additional teachings fitted to the new era into which we are just entering," said Dr. W. W. Baker, presiding at the meeting of the Theosophical Society, at 1216 H Street Northwest, last night.

Dr. Baker stated that Mrs. Besant, president of the society, has been predicting for several years that Christ would soon return among men, and that only last December she announced publicly, "He cometh quickly."

The Scriptures teach that Christ will come soon, yet not in the manner in which the Theosophists expect him. It is not necessary that he come to "give additional teachings," but that he may end the reign of sin and establish God's eternal kingdom on earth.



Zionist Movement

THE chairman of the provisional executive committee for Zionistic affairs, Mr. Louis D. Brandeis, delivered November 9, in the Memorial Continental Hall, at Washington, D. C., a lecture on Zionism, in which he first explained what Zionism is and what it is not:—

First, it is not a movement to transport all the Jews in the world to Palestine. That, indeed, would be impossible, for Palestine is only about the size of Massachusetts. There are 14,000,000 Jews in the world, and Palestine could not accommodate more than one fifth of the number.

Second, it is not a movement to compulsorily transport a single Jew to Palestine. For Zionism is preeminently a movement of freedom, to give the Jews more liberty, not less, the liberty which practically every other people in the world enjoys—the liberty to live in the land of their birth or adoption or to go to the land of their fathers.

Third, neither is it a movement to wrest the sovereignty of Palestine from the Turkish government.

Zionism is a movement to give the Jews a home in the land of their fathers, where the Jewish life may be lived normally and naturally, and where the Jews may in time hope to constitute a majority of the population, and look forward to what we have come to call home rule.—*Washington Post*, November 10.

We do not think, however, that the Scriptures justify the expectation of even this much of a return of the Israel after the flesh to their native land of Palestine. It is the spiritual Israel to whom the promises of restoration are now to be fulfilled.



A Leader of the Negro Race Dies

THE morning press of November 15 brought the news of the death of Booker T. Washington, foremost teacher and leader of the Negro race. Hardening of the arteries, following a nervous breakdown, caused his death, at 4:40 A. M., at his home, in Tuskegee. Though he was born into slavery when Negro mothers made no record of nor long remembered the date of a child's birth, "Who's Who in America" states that he was born "about 1859." We take from the *Washington Post* of November 15 the following brief summary of his life up to the time he took charge of the Tuskegee Institute:—

Soon after the close of the Civil War the little Negro boy went with his step-mother to Malden, W. Va., where he worked in salt furnaces for nine months in the year and attended school for three months. After several years of such life the boy obtained work in the kitchen of Mrs. Viola Ruffner, a New England woman who had married a Southerner. Mrs. Ruffner soon recognized the boy's eagerness and ability to advance himself, so she taught him the elementary subjects. Booker Washington felt grateful to her to the end of his life because she really gave him his start.

In 1871, when he was about thirteen years old, he heard of the Hampton Institute, and he decided at once to attend it. So, with the little money he had been able to save from his wages of six dollars a week, he set out for Richmond, Va., hoping to earn enough there to enable him to go on to Hampton, which is near Norfolk. This was in 1871. (Dr. Washington founded the Tuskegee Institute just ten years later.) He was admitted to the institute, and was graduated at the head of his class in 1875, after working his way through the school.

After graduation, Dr. Washington returned to Malden, and taught school until he had earned enough to enable him to go to the Wayland Seminary, in

Washington, D. C., where he studied until 1879, when he was called to Hampton as a teacher in the institute. After he had taught for two years, in 1881 the State of Alabama voted to found an industrial institute for Negroes, similar to that at Hampton, and, after searching for a Negro qualified to head the proposed institution, Dr. Washington was selected. This was his entrance into the "black belt" of the South, a chance which he had long desired; and when he assumed charge of the institute at Tuskegee, Ala., his real life work began.

How well he did his work is shown by the following statistics:—

The institute opened on July 4, 1881, with one teacher and thirty pupils. At that time it had neither land nor buildings, nothing but the \$2,000 a year granted by the Alabama Legislature.

When the institute celebrated its twenty-fifth anniversary, it owned 2,000 acres of land and eighty-three large and small buildings, which, with its equipment of live stock, stock in trade, and other personal property, were valued at \$831,895. This did not include 22,000 acres of public land remaining unsold from the 25,000 acres granted by Congress, valued at \$135,000, nor the endowment fund, which was \$1,275,644. During the year there were more than 1,500 students enrolled in the school, more than 1,000 young men, and more than 500 young women. The students were trained in thirty-seven industries.

In his death the whole Negro race has sustained a great loss.

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The Advent Review And Sabbath Herald

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, NOVEMBER 25, 1915

No. 58

EDITORIALS

Some Small Sweet Way

THERE'S never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleetier;
There's never a star but brings to heaven
Some silver radiance tender,
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawnlike gladness voicing;
God gives us all some small sweet way
To set the world rejoicing.

—Central Baptist.

An African Missionary Garden

GOING down on the boat from England, I met a lady from Kimberley. Speaking of our work, I mentioned the fact that our Brother and Sister J. V. Willson were operating treatment rooms in that city of the diamond fields.

"O, yes," said the lady; "there is where we go to get flowers. I have often bought flowers there."

We had heard by reports of the missionary garden Brother and Sister Willson have been operating; but we thus found on the boat that by some in Kimberley the flower side of the enterprise was better known than the treatment rooms.

On my visit to Kimberley and to Beaconsfield, where our first South African church building was erected, I found Brother and Sister Willson busy with both sides of the enterprise.

"How did you come to start the flower business?" I asked.

"Well," they said, "really the suggestion came through reading what the spirit of prophecy has said about the possibility of developing small plots of ground to bring good returns."

I found in Kimberley that the treatment rooms face Main Street, while the living house, with rooms for transients above, is in the rear, facing the next street. In between are practically three small garden plots, each one just about such a little garden as may be found in the rear of most suburban homes. It is really a tiny piece of ground, but it is full of well-fertilized beds, and of Standard oil tins filled with earth. The waste water from the treatment rooms is run

into a cistern, and from there by force pumps sent into a tank on the roof, from which it is piped out over the garden. Everywhere flowers are blooming, or springing up to yield blooms for coming months. Against the wall in one corner is a fernery, kept shaded by trellis work, with creeping vines, which are worked into bouquets and flower baskets. The moss for the foundations of wreaths and baskets is imported from down in the Cape Province. Brother Willson manages the garden end, while I found Sis-

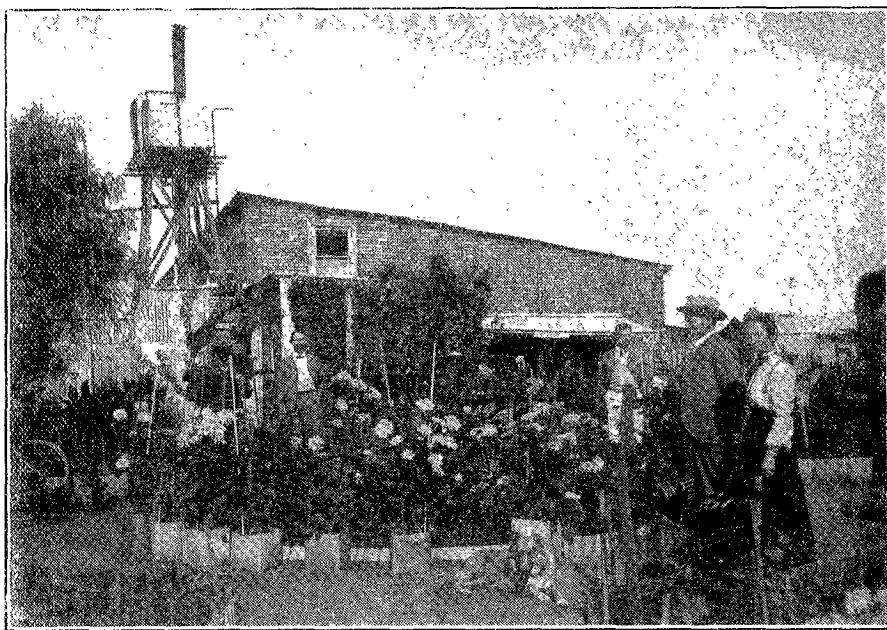
\$500. The highest amount for one year was about \$2,000, in 1911. The total, from 1905 to 1914, was \$13,981.

That is a good record, is it not, for a missionary garden? It has meant hard toil for Brother and Sister Willson, but it has been a joy to them, not only because they love the flowers and know how to work among them, but because the income was for the mission cause.

W. A. S.

Notes From the Field — No. 3

WE speak in a last-page note of the opening of the autumn council of the General Conference and North Amer-



IN THE FLOWER GARDEN (BROTHER AND SISTER J. V. WILLSON AT THE RIGHT)

ter Willson out early in the morning or late at night making up baskets or bouquets to meet orders.

"Without the flower garden we should not have been able to keep on financially with the treatment rooms," Brother Willson told me.

"How much have you taken in for flowers out of this little garden plot?" I asked, as I saw bouquets and baskets made up to meet calls, at prices all the way from a shilling to a pound.

"Well, I will see. I will figure it out and tell you."

So Brother Willson sat down, and from his books gave me the record for the ten years since 1905, though that first year was evidently but the beginning of the enterprise and had returns of only

ican Division Committees. It can truly be said that this is the most important gathering of these committees which has ever been held. Questions of far-reaching and world-wide interest will be considered. The last few years have witnessed wonderful advances in every department of the message in all parts of the world. Our work is assuming large proportions, and every gathering of this character has to deal with questions of growing magnitude.

At this council the needs of the great mission fields will be considered, and preparations made for their support. Urgent demands which exist in the fields for additional workers will be met. The large interests centered at Loma Linda will be considered.

Already it has been voted to effect the organization of an Asiatic Division Conference, and many important questions will arise in fully effecting this organization.

The brethren assembled fully realize, we believe, the heavy responsibility which rests upon them, and are earnestly seeking for divine enlightenment, that they may know what God would have them do in laying wise plans for the promotion and furtherance of his work.

The services of the first Sabbath were of deep interest. The keynote sounded by Elder I. H. Evans in his sermon Friday evening—the evangelization of the world in this generation—met with a hearty response on the part of all present. This spirit was deepened by the earnest sermon by Elder A. G. Daniells Sabbath morning, in which he spoke of the opening providences of God in all the world, and the call of God to us to arise and finish his work.

At an early meeting Sabbath morning, conducted by Elder G. B. Thompson, many spoke of their faith in the speedy triumph of this message. Sabbath afternoon another and more general meeting was held, in which a large number took part, in praise and testimony. We are indebted to Brother C. C. Crisler for the report of this excellent afternoon service, from which we selected the following:—

Elder W. A. Spicer led out with a few words of exhortation and good cheer, based on a passage recorded in the last chapter of the Bible. To John on Patmos were revealed the glories of the New Jerusalem; and in his testimony of what he saw, he writes:—

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22:1.

Elder Spicer referred to the eagerness with which a traveler in a dry and thirsty land pushes onward to get to water. Far up in the interior of Africa, the soldiers measure a day's march, not by miles, but by water holes. Once a camp is struck, the soldiers must press on and on until they reach the next water hole, whether it be ten, twenty, or fifty miles, before they camp again.

We as Christians are journeying in a dry and thirsty land. The way has been long; but, just a little beyond, the river of water of life is flowing from the throne. We have assurance upon assurance from fulfilled and fulfilling prophecy, that our pathway leads to the city of God. Only a little while, if faithful, and we shall be kneeling down at the banks of that river; we shall put our mouths to the stream, and we shall drink from the fountainhead.

Elder Spicer read from "Early Writings" the familiar passage outlining the experience of the advent band as they pressed onward along the narrow way,

lighted from behind by the glory of the midnight cry.

The way of advance is made plain by the Lord of glory himself, who is going before his people and throwing light upon their pathway. In this time of pressing on and on toward the city of our God, it is our privilege to sound the note of hallelujah. The Lord is making bare his holy arm in the sight of all the nations of earth; his glorious right arm is beckoning us on.

O, let us keep our eyes on the end of the way! When fording a river, with the swift water swirling beneath, it is a good thing for us to fasten our eyes on the end of the way. By the grace of God, I say, I will push on with the advent people to the end of the way, and drink of the water of life that is flowing from the throne.

In Volume VIII of "Testimonies for the Church," we read:—

The Lord is soon to come, and we must be prepared to meet him in peace. Let us be determined to do all in our power to impart light to those around us. We are not to be sad, but cheerful. We are to keep the Lord Jesus ever before us. He is soon coming, and we must be ready and waiting for his appearing. O, how glorious it will be to see him, and be welcomed as his redeemed ones! Long have we waited; but our hope is not to grow dim. If we can but see the King in his beauty, we shall be forever blessed. I feel as if I must cry aloud, "Homeward bound!" We are nearing the time when Jesus will come in power and great glory to take his ransomed ones to their eternal home.

The first delegate to bear testimony was J. N. Loughborough, who first heard the advent message in December, 1843, and who has been active in service as a Seventh-day Adventist minister for more than sixty years. "We know not," he testified, "just when the Lord will come; but we know that event is right at hand, and I am of good courage. I believe we are almost home."

Many bore witness to God's leading for thirty, forty, and fifty years of pilgrimage with the advent band.

A. T. Robinson told of a sermon preached by Elder J. N. Andrews forty-four years ago, at the close of which some one inquired of him, "How will the third angel's message reach the masses in the dark places of earth before the passing of this generation?" "I do not know," Elder Andrews replied; "but there is one thing I do know, and that is that God has agencies that are now unseen, that will be brought into the accomplishment of this work." I am thankful today that those agencies that were then unseen except by the eye of faith, are today visible, evidencing the rapid finishing of this work."

N. Z. Town: There is nothing that cheers my heart so much as that the Lord is soon coming, and there shall be delay no longer. I am so glad we are near the time when this work is to be finished.

R. A. Underwood: I thank God we

see living messengers, according to God's plan, going to all places of this earth, and that this message is world-wide in extent. The time is limited, and we need not think that the day is going to be prolonged beyond God's set time. We must step fast, and move forward, if we keep pace with the onward sweep of this message, and stand ready to meet our Lord when he comes.

J. E. Fulton: The Lord has helped me to find the way of life eternal, and he has never disappointed me. I feel glad to be connected with such a great work at such an important time.

W. T. Knox: I feel to rejoice that there is a limit to the time; that as God, in his appointed time, sent forth his Son, so there surely must come a time when that same Son will appear with salvation.

Charles Thompson: I feel thankful that the message does not lose its power as it gets older. The same message that saved our brethren fifty years ago, had not lost its power when it came to me. I am glad to hear the testimonies of these pioneers with us today, and to add mine to the saving power of the same truth that has filled their hearts with joy and peace.

Elders Loughborough, Haskell, Butler, Corliss, Decker, Underwood, and Morrison were among the older ministers who took part in the social service. More than a score of union and local conference presidents testified of their desire to draw nigh to God, to walk in the way of his counsel, and to labor unitedly for the finishing of the work.

R. F. Cottrell testified: I am very thankful to be here this afternoon, and to bring from China a message of hope and good cheer. Eight years ago my wife and I decided to accept the call to go to that field, and since that time we have never seen a moment when we were sorry that we went. The Lord has greatly blessed our own souls, and he has been doing great things for China. As I have seen men as low in the human scale as one could imagine, transformed marvelously by the influences that come with the acceptance of the third angel's message, I have thought that the God who could perform such miracles of grace can surely finish the work in this generation.

M. E. Kern: I am rejoicing this afternoon in the blessed hope of Christ's return soon. It gives me great courage to read of this. For the sake of the young people of our ranks, I dedicate myself anew this afternoon to God and to his service.

F. W. Paap: I am thankful for the hope, the confidence, expressed by so many. I am thankful that we have a God who is powerful to fulfill his purposes.

S. Mortenson: We have many difficulties to meet; but when I realize that God is a God that can do wonders, I am of good courage. I believe this work is going to triumph, and that it will triumph in this generation.

E. R. Palmer: The supreme desire of my heart today is that I may keep so free from sin and in such close touch with God that when he wants something done he can speak to my heart, and I can hear his voice, and do the work. And so I feel today that it be-

hooves us as a people to keep our eyes upon the prophecies, upon the signs of the times, and upon the world-wide field; and to work every day as those who believe that Jesus will come as soon as his work is done, and no sooner.

A. G. Daniells: I believe that this message with which we are identified will be finished in our day. Why not? What reason can anybody give for its not being finished according to the Lord's promise? I believe the Lord has facilities, resources, ways, methods, that we do not understand. I want the Lord to keep my faith just as simple and child-like and pure as in my boyhood days.

Geo. I. Butler: I have sat a very interested listener as these brethren have been testifying. My heart is in this work, and I feel that I never saw the importance of the work so clearly as I do today. I know that the work will be finished in this generation. God will make provision in the last days so that this work will go with mighty power. We believe that; and if we live up to the Word of God and to the Testimonies of his Spirit, and humble our hearts, he will go before us, as the brethren have said; and God can do much in one day, just as on the day of Pentecost. I am one of those who believe that God will go before us, and we shall see something greater than the day of Pentecost. My brethren, we are living in the most wonderful age in the world, and the coming of Christ is the greatest event that can occur. Nothing has taken place in the universe of God that is so important as the second coming of Christ. It is going to be known in all the universe; and we must expect great things. I expect to see great things. I expect to see a wonderful work accomplished; and I believe the Lord will send his angels before us.

Never have we attended a meeting of this character where all seemed to sense so fully as do the brethren here, the solemnity of the work in which we are engaged and the importance of the times in which we are living.

The various committees appointed to study important questions coming before the council are earnestly seeking the guidance of the Lord in the questions which come before them; and every delegate, we believe, realizes as never before the need of personal preparation of heart and of consecration of life, in order that he may become the agent in the hands of God for the revelation of his saving power to lost mankind.

F. M. W.

Report of Biennial Council of the General Conference Committee

First Report

WHEN the General Conference term was made four years it was understood that midway of the term, a biennial council should be held, for review of the two years' progress and experience, and consideration of plans for the ever-growing work.

Four years ago the biennial council was held in Europe, with general attendance of the conference presidents in

that division of the field. At this meeting in Loma Linda, Cal., beginning Nov. 5, 1915, a goodly number of the presidents in the North American Division are meeting with the council, the General Conference and the North American Division Conference dividing the time. The daily program of the council is as follows:—

Committee work	6:00 to	7:30 A. M.
Breakfast	7:00 to	8:00 A. M.
Bible study	8:45 to	9:45 A. M.
General Conference		
Council	10:00 to	12:00 A. M.
Dinner	12:30 to	1:30 P. M.
Committee work	1:15 to	2:15 P. M.
North American Division Council	2:30 to	5:00 P. M.
Committee work	5:00 to	6:30 P. M.
Supper	6:00 to	7:00 P. M.

There are present at the council:—

Members of General Conference Committee: A. G. Daniells, I. H. Evans, L. R. Conradi, R. C. Porter, W. A. Spicer, W. T. Knox, R. D. Quinn, R. A. Underwood, B. G. Wilkinson, M. N. Campbell, L. H. Christian, Chas. Thompson, C. W. Flaiz, E. E. Andross, O. Montgomery, S. E. Wight, G. F. Watson, H. S. Shaw, W. J. Fitzgerald, J. E. Fulton, A. J. Haysmer, H. R. Salisbury, Mrs. L. Flora Plummer, N. Z. Town, F. Griggs, M. E. Kern, G. I. Butler, W. C. White, S. N. Haskell, C. H. Jones, J. L. Shaw, E. R. Palmer, G. B. Thompson, H. W. Miller, C. S. Longacre, W. W. Prescott.

Out of forty-nine members of the committee in all the world, thirty-six were present. Among these the council was glad to greet Elders Conradi and Fitzgerald, of the European Division, Elders Porter and Salisbury, of Asia, Elder Fulton, of Australasia, and Elder Haysmer of the West Indian Union.

As appears in the list of others present, a number of missionaries are with us from various fields, those from over the sea being in this country on furlough, while Elder G. W. Caviness was invited to come up from Mexico to attend the council.

General and Division field: J. N. Loughborough, F. M. Wilcox, A. O. Tait, W. W. Eastman, C. B. Stephenson, G. F. Haffner, P. E. Brodersen, S. Mortenson, F. W. Paap, B. E. Miller, W. L. Burgan, L. A. Hansen, Miss E. M. Graham, R. F. Cottrell, G. F. Enoch, H. E. Rogers, Miss P. Tunheim, G. W. Caviness, S. A. Nagel, J. J. Ireland, H. W. Barrows, F. E. Stafford, Meade MacGuire, W. J. Stone.

Atlantic Union: Allen Moon, H. C. Hartwell, H. W. Carr, W. R. Andrews, R. J. Bryant, J. E. Jayne.

Central Union: A. T. Robinson, J. S. Rouse, E. A. Curtis, W. D. MacLay, D. U. Hale, N. T. Sutton, J. H. Morrison, F. F. Byington, C. A. Thorp.

Columbia Union: M. C. Kirkendall, H. M. J. Richards, E. K. Slade, F. H. Rob-

bins, R. E. Harter, A. R. Sandborn, W. C. Moffett, J. W. Hirlinger.

Eastern Canadian Union: A. V. Olson.

Lake Union: Wm. Guthrie, W. A. Westworth, A. J. Clark, P. A. Hansen, E. A. Bristol, C. F. McVagh.

Northern Union: A. R. Ogden, S. E. Jackson, G. W. Wells, E. T. Russell.

North Pacific Union: U. Bender, T. G. Bunch, H. W. Cottrell, L. Johnson, H. W. Decker, J. J. Nethery, C. A. Burman.

Pacific Union: J. E. Bond, B. E. Beddoe, W. F. Martin, C. L. Taggart, J. L. McElhany, W. M. Adams, J. A. Stevens, N. P. Neilsen, J. O. Corliss, E. W. Farnsworth, H. G. Childs, Dr. N. G. Evans, J. H. Rogers, M. C. Wilcox, Sydney Scott, C. Santee.

Southeastern Union: W. H. Branson, N. V. Willess, J. L. Shuler, W. H. Heckman, J. B. Locken.

Southern Union: A. L. Miller, R. W. Parmele, W. R. Elliott, B. W. Brown, C. S. Wiest, P. T. Magan.

Southwestern Union: W. E. Baxter, J. I. Taylor, J. E. Leland, R. B. Coberly, John Isaac, C. J. Buhalts.

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In joint session of the General Conference and North American Division councils the following actions were taken:—

On giving thanks.

Inasmuch as "it is a good thing to give thanks unto the Lord,"—

Resolved, That we place on record our thanks and gratitude to God for the providential care and bountiful blessings bestowed upon this cause during the last biennial period, as shown by a larger ingathering of souls than ever reported in a like period before, and by the faithfulness of the believers in bringing into the storehouse both tithes and offerings in large excess of any former biennial period; we acknowledge God's blessings, with heartfelt confession that it is all of his mercy and not of any worthiness of ours; and with gratitude we consecrate our lives anew to his service.

On the death of Elder Olsen.

Whereas, Since we last met in committee council, one of our committee members, of lifelong service in the cause of God, Elder O. A. Olsen, has been laid to rest in the blessed hope,—

Resolved, That we place on record our sorrow in this personal loss to all of us, and our deepest sympathy with his bereaved companion and with the family and relatives of our deceased brother; we further place on record our appreciation of the strong and efficient service which

the Lord enabled Elder Olsen to render this cause, as minister and evangelist, as a missionary administrator and leader in North America, Europe, South Africa, and Australia, and for years as president of the General Conference, beloved and respected by all for his abounding faith and eminent personal Christian qualities, as well as for his gifts of leadership in the work of God.

On this resolution the following-named brethren spoke, telling of personal regard for Elder Olsen, and of experiences in the work through the years: A. G. Daniells, R. A. Underwood, S. N. Haskell, Allen Moon, Lewis Johnson, L. R. Conradi, J. N. Loughborough, I. H. Evans, G. F. Haffner, S. Mortenson, and G. B. Starr. The resolution was adopted by rising vote.

On the death of Sister White.

The following further resolution was presented:—

Whereas, Death has removed from our church councils one who, since the early beginnings of this movement, has been closely identified with its growth and development, and who by voice and pen, in the spirit of sacrifice and devoted labor, through the exercise of the special gift of the spirit of prophecy bestowed upon her, has contributed much to the extension of the gospel message throughout the world; therefore,—

Resolved, That we express our sincere sorrow for the great loss which has come to us as individuals, and to the entire church, in the death of our beloved sister, Mrs. Ellen G. White; that we express anew our appreciation of her ministry to the church, and of the great value of the instruction which has come through her ministry as represented in her published works; and, further, we express to the family and relatives our deep sympathy in the loss of a faithful mother and kinswoman.

This resolution was spoken to by Brethren G. I. Butler, S. N. Haskell, J. O. Corliss, G. B. Starr, Sydney Scott, J. N. Loughborough, C. H. Jones, and A. G. Daniells. The resolution was adopted by rising vote.

The Far East

Early in the council the proposed reorganization of the fields of the Far East was introduced, the chairman, Elder Daniells, briefly reviewing the general consideration which led the representatives of the field during his recent visit to petition the General Conference for the uniting of the Australasian Union Conference, the Asiatic Division Mission, and the India Union Mission in one division conference organization.

H. R. Salisbury, of India, stated that the India Union favored this plan. In the magnitude of the work of evangelizing the Indian Empire, with its one out of every five persons in the world, the workers felt it necessary to have, if possible, more opportunity for frequent counsel from those of experience. Such counsel he believed even more important

in the great heathen fields, with their special problems, than in the homelands.

J. L. Shaw, formerly of India, stated that he believed the Far East had common problems, as that of Buddhism, Mohammedanism, etc., and that a common basis for counsel and cooperation between the fields would be of advantage to all.

J. E. Fulton, of Australasia, read a memorial from the Australasian Union Committee, favoring the plan. He read also from the Testimonies that had come during Sister White's long residence in Australia, stating that the Australasian field was to be a base for rendering help to the great Asiatic and Malaysian fields lying near its borders. Apart, however, from any help the Australasian Union might be able to give, it was felt in the union that organic connection with that great field beyond them would be a missionary inspiration to the churches and to the young people.

R. F. Cottrell, of the Central China Mission, presented facts from his field with its 138,000,000 people, arguing for the establishment of a strong administrative center within easy reach of the growing field. In the three provinces of his field already entered there were from forty to seventy workers in each province, counting the colporteurs; but in one province there was but one foreign worker available for administering the province, and in the other two, at best only two for the direction of the work. His field has about seventy-five periodical colporteurs, with no leader as yet to direct them. With competent leadership, he believed that within two or three years there might be several hundred colporteurs in the field. Already the Chinese *Signs of the Times* has a larger circulation than all the other religious papers in China combined. All this rapid growth surely calls for a closer supervision and more frequent counsel.

When Elder Cottrell stated that the believers in Central China were about 1,000 in number, the question was asked as to the percentage coming directly to us from heathenism. He answered: "In Honan, 80 per cent; in Hunan, 83 per cent; in Hupeh, 50 per cent."

R. C. Porter, president of the Asiatic Division Mission, followed with a brief survey of the Far East. He spoke of the regions of north China, with 35,000,000 people, with not a worker nor a Sabbath keeper. West China, with 95,000,000, has two foreign evangelists, Brethren Allum and Warren, who have just landed on the border, with their families and two native helpers, and already report converts. It is, he said, as if two men had settled in San Francisco, with the burden of carrying the message to all the United States. Other fields were described, all alike undermanned, yet

with Sabbath keepers springing up, and the work enlarging. Elder Porter said he would let the facts of the situation constitute the appeal for the increased force of laborers who simply must be secured. But with the increase of laborers, and with the rapid growth of believers, there was ever-increasing need of close and strong supervision. Therefore his division felt that the time had come to take the advance step proposed in the plan to enlarge the organization of the Far East, and to place more men in the field for administrative work.

Following this presentation of the situation, the following action was taken:—

In view of the growth of our work in the Far East and in Australasia, and recognizing that the many large, difficult problems of those fields can be best dealt with by those who are on the ground, and in response to the memorial sent to the General Conference Committee by the brethren of those fields,—

Resolved, That we effect the organization of a Far Eastern Division which shall include the present Asiatic Division, the India Union, and the Australasian Union fields.

The following were appointed a committee for the new Far Eastern organization: R. C. Porter, J. E. Fulton, H. R. Salisbury, W. T. Knox, W. W. Prescott, L. R. Conradi. On nomination of officers for Far Eastern organization: W. T. Knox, I. H. Evans, R. F. Cottrell, J. L. Shaw, E. E. Andross.

Treasurer's Report

The treasurer of the General Conference, Elder W. T. Knox, rendered his report, which was accepted by the council. The financial tables cannot be given here. The revenue statement of the General Conference for the year ending Jan. 20, 1915, showed an income of \$643,556, with an expenditure of \$632,130, leaving a surplus of \$11,426.

Statistical Report

The statistical secretary, H. E. Rogers, presented a report, of which the following are some of the main features:—

The total number of church members throughout the world at the close of 1914 was 125,844, an increase of 11,287, or 9.85 per cent, during the year. Total tithes and offerings received during the year for all purposes was \$3,090,484.80, an increase over the amount received during the preceding year of \$223,757.40, or 7.80 per cent, and constituting a per capita of \$24.56. Including the increase in valuation of church buildings, and the support of and the investment in institutional work during 1914, there was secured a grand total of \$4,461,202.86 as the expenditure for evangelistic and institutional work for the year 1914, an average of \$35.45 for every church member throughout the world. The average in the North American Division was \$45.81; in all other countries, \$21.58. The report showed that since the organization of this work there has been contributed for evangelistic work alone, \$31,675,894.76.

Attention was also called to the Financial Statement for 1914. This shows the total investment in all the organizations, institutions, and church buildings of the denomination to be \$14,039,279.39, an increase during the year of \$1,226,495.78.

Educational Report

The secretary of the Educational Department, Prof. F. Griggs, presented his report, which we abridge as follows:—

The report of the statistical secretary for the year 1914 reveals the following concerning our school work throughout the world: There are in the North American Division a total of 565 schools, with 16,176 pupils, taught by 1,054 teachers, and having a property and equipment valuation of \$1,943,999. In the European Division there are 7 schools, with an enrollment of 423, employing 65 teachers, and having a property valuation of \$154,054. Outside of these two divisions there are 356 schools, with an enrollment of 14,297, employing 614 teachers, and having property to the value of \$251,706. We have a grand total throughout the world of 928 schools of all grades, with an enrollment of 31,896, employing 1,731 teachers, and having a property valuation of \$2,349,759. The increase during 1914 is 162 schools, 3,517 in enrollment, 159 in teaching force, and \$11,533 in property value.

Our mission school interests are assuming large proportions. According to this 1914 report, we have 248 mission schools and outschools. This is an increase of 57 schools over that of the previous year. These schools have an enrollment of 11,156, an increase of 1,546 over that of the previous year. In them there are employed 401 teachers, an increase of 39 over the previous year. These schools are, of course, scattered throughout all mission lands, and are conducted in connection with our other mission enterprises. I am unable to speak in a statistical way of the returns from their work in soul gathering. But the reports which we receive from those in charge are truly encouraging. Two short extracts may not be out of place. Prof. R. B. Thurber, who for some time was principal of the Meiktila Technical School located at Meiktila, Burma, says, concerning that school:—

"The ages of our Meiktila pupils range from twelve to twenty years. About half of them we must support by getting donations for them and having them work at the trades. Our trades are in cane, leather, and wood, and we manage to get quite a good market for our wares. The leather work is about self-supporting, the others are not.

"So far we have baptized eighteen boys in the school, and they are remaining faithful as far as we know. We are taking one of the older boys into the mission work this year, and expect to send two to the new training school at Lucknow. A number of the boys have done well at canvassing."

Later, from the same school, Brother D. C. Ludington wrote:—

"Our school is a mission school. Only one boy has Adventist parents. We carry work corresponding to the eighth grade at home. Both English and Burmese are taught. In connection with the literary training, carpentry, sloyd, shoe and all leather work, and cane fur-

niture making, as well as agriculture, are taught. Two hours a day are required in trades. The average yearly enrollment is about sixty, and the average age of the pupils is twelve to twenty.

"The boys are beginning to accept Jesus. Eight have been baptized this year so far. A number of boys will soon be ready for work. Four are actively engaged at present, while a number will enter the canvassing work during vacation. Some of the students pay fees, some are supported by friends either here or in America, while a few earn their fees by working at the school."

All phases of our work in China are progressing by leaps and bounds, and the educational undertakings are not behind. Those in charge of the work in this great country recognize that its advancement depends in a very material way upon our schools. At the recent division meeting, held in Shanghai, at the time of Elder Daniells's visit, steps were taken to organize the educational work throughout the division in as thorough a manner as in the United States. An educational secretary who should devote his entire time to this work was called for, and the following recommendation was adopted:—

"That we urge the introduction of uniform courses of study, a uniform grading system, and the preparation of such additional textbooks as are needed in the various languages."

This council should respond to this request for an educational secretary, and to the other requests for educational workers coming from the Asiatic Division. Our school work in Australasia has lain at the very heart of our great accomplishments in Australasia; so likewise must the development of the work in the different lands of the Orient depend upon the thoroughness, efficiency, and consecration of our schools. And what is true of the work in the Orient is true of all mission fields.

There is also a call from the South American Union for an educational secretary.

The Educational and Missionary Volunteer Council and the conventions following, while held primarily for the North American Division Conference, will have a far-reaching influence upon our schools throughout the world, and will be of lasting benefit to them; for the general principles of work which obtain in the homeland must govern those of all lands. However, it must not be lost sight of that success in our educational endeavors in any land will depend in a large measure upon our adapting our plans of work to the customs and needs of the land in which we are working. In more than one instance has our educational work been hindered in foreign lands and mission fields because it has been made to follow the course of our school work in the United States. Adaptability is one of the laws of success in school work as well as in all other enterprises.

We have one school of world-wide enrollment—the Fireside Correspondence School. This school was authorized by the General Conference of 1909, and was established the following summer. It has a present enrollment of 150 students, with a total enrollment since it was started of 1,056. The work of this school is thorough, and is accepted by

our other schools. It enables our busy workers and our young people in all lands, to pursue definite lines of study in connection with their other work, and thus to strengthen their efficiency in service. It should receive the heartiest support of our conference and mission leaders, and should have a great increase in enrollment.

By action of the last General Conference and subsequent councils, the Ministerial Reading Course has been established. It is now closing its second year. We have approximately 1,800 ministers, of whom 700 enrolled in the course last year. The enrollment for this year is not definitely known, but it does not vary largely from that of last year. Those who have taken the Reading Course have spoken of it in high terms, and of the advantages which they feel have come from the systematic reading of the books prescribed. The importance and advantages of this Reading Course are so apparent as not to need special emphasis, and it is the purpose of the department to strengthen it further, and to secure a far larger enrollment of our ministers.

Elder Daniells, on his return from the Orient, in speaking before the Educational and Missionary Volunteer Council at St. Helena, said: "Our schools and our school-teachers, the men and the women who are training the youth for the finishing of this work, hold the key to our great foreign missionary problem." While these words were addressed primarily to the teachers of the North American Division Conference, they apply just as fully to our teachers in the mission fields. In these lands large numbers of mature persons should be given a short, enthusiastic course of training in school, that they may become efficient evangelists and Bible workers. The children of our brethren and sisters in these lands need the benefits of Christian schools for exactly the same reasons that the children of our people in the United States need them. The rapid increase in our school interests during the year 1914 bears strong witness to this, and to the necessity of our laying far broader, stronger, and more efficient plans for the development of our school interests throughout the world.

Sabbath School Report

The secretary of the Sabbath School Department, Mrs. L. Flora Plummer, presented her report. It will be noted in the summary that the question as to the next goal to be set by the schools for missionary giving was introduced for consideration. While no formal action has been taken, the council evidently is in hearty accord with the suggestion that the schools, after reaching a million dollars within three years and a quarter, would be justified in taking as an aim, the third million in two years. The report as abridged is as follows:—

It is now sixty-three years since Elder James White sat by the roadside, and, using his lunch basket for a table, wrote the first series of Sabbath school lessons for this people. The work thus humbly begun has grown, and today its influence extends to the uttermost parts of the earth. Wherever the Sabbath is known and loved, one will find the Sabbath

school, with its Bible study adapted to the child and to the adult.

During the last two years the Sabbath school work has been greatly strengthened in fields abroad. Speaking of the field as a whole, we can praise God most heartily for the manifest evidence that this work is reaching a higher standard. Week by week the lessons are taught with the power and effect that come from patient, faithful effort. Little children of every land are learning to love the Saviour, many among the youth are being bound to this message with bands stronger than iron, and through the Sabbath school influence believers in all countries are encouraged, strengthened, and established. In heathen lands, as well as in civilized countries, the Sabbath school is one of the leading factors in molding, building up, and making permanent and sure our denominational work.

At the close of 1914 there were 4,936 organized Sabbath schools in all the world, with a membership of 133,815. Of this number, 2,169 schools and 57,064 members were in countries outside the homeland. Since the close of 1912 there has been a gain of 486 schools, and an increase of 18,918 in membership. Of the gain in schools, 220 were in foreign fields, as were also 9,768 of the members gained. Thus we see that a little less than one half of the total gain in the number of schools and a little more than one half of the gain in membership are in fields outside the homeland.

In connection with the membership there is one item that is of special interest. For many years the Sabbath school membership was about one fourth less than our church membership, while it should be considerably greater, as such a large proportion of the Sabbath school membership is made up of children. We can now compare our Sabbath school membership with our church membership without any embarrassment. The figures for 1914 show the Sabbath school membership to be about 8,000 more than the church membership.

The successful development of the Home Department plan has materially contributed to this result. By this plan not only the isolated, the feeble, the aged, and those unable to attend the school have been connected with it, but the efforts put forth in behalf of the non-attendants have materially increased the regular membership. The Home Department membership now numbers a few more than 7,000, of whom about 1,400 are in foreign lands.

The giving of the Sabbath school offerings to the work in mission lands has been a blessed inspiration in all the world. Our schools are now depended upon to raise a large percentage of the funds required to support and extend the mission work. And they are responding nobly. The Sabbath school is the place where we can reach all our people all the time. It is only in this service that all ages and all grades can be touched by the same appeal. Just as the Sabbath school lesson may be adapted to the comprehension of the child mind, and at the same time the same topic be made to afford strong meat for the mature in thought, so the varied needs of mission lands can be presented effectively to the child and to the man. As a result, the jingle of the pennies dropped from baby hands, unite with the tune the dollars

sing as they journey round the circle of the earth.

The total Sabbath school offerings to missions in the last biennial period is as follows:—

1913	\$291,711.76
1914	344,390.23

Total\$636,101.99

Of this amount the fields outside the North American Division have given as follows:—

1913	\$ 62,773.52
1914	69,448.11

Total\$132,221.63

Twenty-five years of giving to missions ended in 1911, and netted a little over one million dollars for the regions beyond. Beginning with 1912, we started on the second million. The second million was reached in three and one-quarter years. How quickly can the third million be raised? The schools are now answering the question, but at this meeting we should drive down a stake to mark the new goal.

Turning from the field as a whole, I will speak just a word with reference to specific countries.

In the Australasian Union the Sabbath school work is exceedingly prosperous. Its secretaries are capable and devoted, and most of the plans followed in this country are successfully followed also in that field. Three Lesson Quarterlies are published,—senior, intermediate, and primary,—but the schools are one quarter behind us in the lesson study. They use the *Sabbath School Worker* as a lesson help, and Australia furnishes a fine list of subscribers. The schools of this union give liberally to missions. The first quarter of this year they gave all their Sabbath school offerings to the support of the European missions that were in desperate straits on account of the war. They had pledged \$5,000 for this purpose, but the offerings for the quarter were a little over \$8,000. During the first quarter of 1915, West Australia gave seventeen cents, and Queensland sixteen cents, a week per capita. Five other conferences in that union gave above ten cents a week per capita through the Sabbath school.

One cannot look at China from a Sabbath school viewpoint without a feeling that the days of miracles are not past. When I first became connected with the general Sabbath school work, there was one Sabbath school in China, with a membership of one. The one member was our aged brother, A. La Rue, working all alone at Hongkong. The last report from China gives 93 Sabbath schools, with a membership of a little over 3,000. The majority of these schools are strictly up-to-date. Just before leaving the office, we received from China an order for one thousand sets of the Memory Verse Cards. The Commandment Cards used in this country were hailed with delight in China, and were at once reproduced in Chinese characters. The devices so popular with us for registering the amount of offerings, are equally popular in China. One of the best I have ever seen came to me from the school in Nanking. (A photograph of it is in the December *Worker*.)

In Malaysia, Korea, Japan, and the Philippine Islands, this line of work is making rapid progress. In each of these

countries the Sabbath school secretary is working to a definite purpose, and results are seen. There is no question but that the Sabbath school work is a strong factor in holding the native interest, and in giving the work stability and permanence.

India reports 21 schools, with a membership of 710. The number of workers there seems so entirely inadequate that it has been difficult for a secretary to devote much time to this line of work. We hope that in the reorganization of the work in India, the need for a capable secretary to devote proper time to this work will not be forgotten.

Cheering news comes from the Dark Continent. The mission schools in the interior have now reached the membership of a large conference, 2,706. The strength of our Sabbath school work and its far-reaching influence are well set forth in a letter sent to our department this last summer. The letter says:—

"I must send you word about the thirteenth Sabbath at the Maranatha Mission. It gave me a new view of the solidarity of the Sabbath school work in all the world. There we were in Kafirland, but Malaysia was on every tongue. The envelopes had been given out the week before. Even in the huts of the Red Kafirs,—the raw heathen, who still dye their blankets and smear their bodies with red earth,—Malaysia was talked about; for children of these heathen come to school.

"When the offering was to be taken that Sabbath, a row of Kafir girls in white marched to the platform, wearing sashes inscribed, 'Africa,' 'India,' 'Japan,' etc. They held aloft a banner bearing the word Malaysia, and sang in English the song 'Speed away! speed away, over mountain and sea.' It would have touched your heart deeply if you could have heard those Kafir girls, with clear, full voices, singing that good missionary song for Malaysia's sake. Then the offering was taken. It amounted to \$11.45, the largest Sabbath school offering Maranatha had ever had, they said. Some of the Red Kafirs who could not come sent their offerings."

This is but an illustration of the spirit of the heathen, when fully converted to the message. No opposition can stop it, no barriers can turn it aside, and the voice of the native in heathen lands will quickly swell the volume of sound into the loud cry of the third angel.

For many years the Sabbath school work lagged in South America. Reports were meager and unsatisfactory, and it was difficult to give help or remedy conditions, for the secretaries were largely native workers who did not understand the English. Now that there are two union conference Sabbath school secretaries who can cooperate with the General Department, conditions have materially changed for the better. The last summary gives 176 schools with a combined membership of over 4,000. The union Sabbath school secretaries have been very faithful in translating from the *Sabbath School Worker* and from the Thirteenth Sabbath Offering Leaflet, that which they thought would be helpful to their schools. Their correspondence indicates that there is a growing interest in the lessons, and that the missionary spirit is rising.

In the West Indies and the North

Spanish American Missions no union conference secretary is provided, and the secretary of the General Conference Sabbath School Department deals directly with the conference and mission field secretaries. In the last two years a great hindrance has been overcome in the West Indian Union by the publication of a neat little Lesson Quarterly for the children. It is quite impossible to promote Sabbath school interests without Sabbath school lessons, and since these have been provided, the interest has greatly increased. Most of the plans used in this country have been adapted to that field and used with success.

Porto Rico does especially well in mission offerings. During the first quarter of this year the schools there gave twenty-three cents a week per capita. Guatemala gave ten cents a week per capita.

Far apart in point of distance, but yet properly grouped together, are Europe and Mexico. I can say but little of the Sabbath school work in either. A little time before war was declared in Europe, we received a letter from the Hamburg office, giving the different languages in which the Sabbath school lessons were translated and printed in that field. The total number was ten. We hope that the time may speedily come when the work in Europe may be reorganized, and it will then be seen that God's hand has been over his people and his work in all these troublous days.

The work in Mexico has been greatly interrupted. Not only have the schools in Mexico been disturbed, but the inability of the Mexican Publishing House to get mail service out of Mexico, has prevented the Northern Spanish American Missions and the Spanish schools in South America from receiving the Spanish Lesson Quarterlies during a portion of the present year. This of course has caused much perplexity and embarrassment. We are hoping that conditions there will continue to improve, as they have of late, and that the work may develop without further interruption.

The Sabbath School Department needs your prayers, your counsel, your cooperation.

The importance of the Sabbath school in a world-wide work cannot be overestimated. It pioneers the way in all lands, and lays the foundation for an organization which establishes our work everywhere. It is a school with 133,000 pupils of all ages, of all degrees of education and training, and gathered from all the tribes and nations of earth. The entire denomination comes under its influence. It is a school without vacations, a school from which none are ever truly graduated, a school which the spirit of prophecy says "should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."

Thus the first days of the council are opening in a most encouraging manner. Further report must be left to another time.

W. A. SPICER,
Secretary.

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"If there is anywhere on your horizon a spot of light, fix your eyes upon it, and turn your thoughts away from the clouds which may cover the rest of the sky. One spot of blue is worth a skyful of gray."

Autumn Council of the Executive Committee of the North American Division Conference

THE fall council of the executive committee of the North American Division Conference convened in Loma Linda, Cal., Nov. 5, 1915. The regular session of the Division Conference having been postponed until the time of the next session of the General Conference, the presidents of the local conferences were invited to attend, also some closely connected with our leading publishing houses, and the field agents from the union conferences. The meeting of the Division Conference Committee and that of the General Conference Committee being held conjointly make a large council. As the list of those present appears in the General Conference report, it need not be reproduced here.

A most excellent spirit pervaded the opening exercises of the council. The entire council united in seeking God for that heavenly anointing which enables all to have a clear vision of the needs and responsibilities of the hour. The needs of mission fields were set before us by Elders A. G. Daniells and W. A. Spicer, who the past year had made extended visits to those fields. Appeals by our devoted and earnest brethren from abroad stirred all our hearts with a desire to plan more broadly for the extension of the work. At this writing the indications are that this will be one of the strongest and most important councils we have ever held.

The following standing committees were appointed:—

Committee on Plans: E. E. Andross (chairman), G. I. Butler, S. N. Haskell, B. G. Wilkinson, F. Griggs, W. C. White, C. S. Longacre, M. E. Kern, W. W. Eastman, F. W. Paap, C. B. Stephenson, J. O. Corliss, Miss E. M. Graham, Mrs. L. Flora Plummer, L. H. Christian, S. E. Wight, O. Montgomery, G. F. Watson, M. N. Campbell, R. D. Quinn, H. W. Decker, H. W. Miller, G. B. Thompson, W. A. Spicer, E. W. Farnsworth, A. R. Ogden, A. R. Sandborn, A. Moon, W. D. MacLay, W. A. Westworth, C. A. Burman, R. W. Parmele, B. E. Beddoe, P. T. Magan, Newton Evans, G. F. Haffner, S. Mortenson, J. G. Walker, John Isaac, W. H. Branson, A. V. Olson, P. E. Brodersen, W. W. Prescott, W. J. Fitzgerald, H. R. Salisbury.

Committee on Nominations: C. W. Flaiz, Chas. Thompson, E. W. Farnsworth.

Committee on Finance: W. T. Knox (chairman), Chas. Thompson, R. A. Underwood, C. W. Flaiz, E. R. Palmer, J. J. Ireland, H. S. Shaw, J. L. Shaw, Wm. Guthrie, L. R. Conradi, R. C. Porter, J. E. Fulton.

Committee on Auditing: The officers of the Division Conference, the presidents of union conferences, with H. W. Cottrell, E. K. Slade, J. E. Jayne, E. T. Russell, A. T. Robinson, C. H. Jones, C. F. McVagh, W. H. Heckman.

Committee on Distribution of Labor:

The president and the secretary of the North American Division; the president and the secretary of the General Conference, the presidents of union conferences.

The President's Report

Elder I. H. Evans, president of the North American Division Conference, presented a report for the first biennial term of this organization, from which we make the following quotation:—

During the two years that the Division Conference has been in operation, whatever success it has attained has been due to the splendid cooperation of union and local conference officers, and those responsible for departmental work. Our union presidents have been true and loyal to our general policies, and our local conference presidents have united their strength with the union and Division officers in every line of work.

The departmental secretaries have rendered every possible assistance that could be asked, and on no occasion have they been called upon for information or service, when they have not, apparently in the most cheerful and intelligent way, given all the help they could.

When the North American Division Conference was launched, it was given funds sufficient to cover one month's pay roll, and then it was supposed to be able to finance itself, and carry on the various lines of work which had been in operation during the time when the territory was under General Conference administration. I am glad to say that, thus far, we have been able, by the united help of all our workers, to minimize our operating expenses, and have so cut down our appropriations that the tithe and per cent of tithe given by local conferences have met all expenses, and a surplus of \$41,702.16 was in the treasury on the first day of October, 1915, with all liabilities paid.

We have not been able to make as large appropriations to some of our union conferences as were made during the administration of the General Conference. In order to make these appropriations, we should have to increase the per cent of tithe coming from the local conferences. Our brethren in charge of conferences where appropriations have been seriously reduced, have accepted the situation with commendable patience, and have reconstructed their work in harmony with the reduced appropriations.

In 1913 the tithe in the North American Division Conference amounted to \$1,201,138.77, in 1914 to \$1,269,962.09; the total amount for the two years was \$2,471,100.86. During 1911 and 1912 the tithe amounted to \$2,089,099.80. Hence the gain in tithe during 1913 and 1914, over the two years before the North American Division Conference was organized, was \$382,001.06, or 18.28 per cent.

The offerings to foreign missions have been most encouraging. I think I can truthfully say that nearly every president of a local conference, every union conference president, and all who have been responsible for administrative work, have done their best to raise the full twenty cents a week per member for foreign missions. Up to date, however, this has not been fully realized. The year 1914 was our banner year in raising the Twenty-cent-a-week Fund. During

1911 and 1912, the biennial period preceding the organization of the Division Conference, the funds raised on the twenty-cent-a-week plan aggregated \$802,015.96. During the last two years, the Division Conference has raised \$1,115,279.60 on this fund, a gain over the preceding two years of \$313,263.64, or 39.07 per cent.

During 1911 and 1912, \$686,220.68 was contributed to home mission and local church work. During 1913 and 1914, in the same territory, \$821,609.49 was given, making a gain of \$135,388.81, or 19.73 per cent.

At the time of its organization, the North American Division Conference adopted the policy, so long advocated by the General Conference, of reducing its liabilities as rapidly as possible. We are sorry to say that less has been done than we could wish, but we have bettered the aggregate standing of the entire field during the biennial period, by increasing our assets \$216,013.54, and decreasing our liabilities \$83,325.53. We believe most of our conference and institutional men consider debt to be so serious that they are doing their best to greatly reduce their liabilities. It is true that we have increased our assets in a greater ratio than we have reduced our liabilities. Our hope must lie in reducing our liabilities, for though we swell our assets to any amount, we are not free men till we so minimize our liabilities that they cease to embarrass us.

Our publishing work shows an encouraging growth during the past two years. The secretary of this department reports literature sales during 1913 to the amount of \$1,170,390.80, a gain over the previous year of \$11,551.23. In 1914 the literature sales in the Division Conference amounted to \$1,372,903, a gain over 1913 of \$202,512.20. The total sales of our three publishing houses for the first nine months of 1915 amounted to \$594,626.14, a gain over the same period in 1914 of \$107,175.25. These latter figures do not include periodicals or magazines, but simply the subscription book business.

Our Medical, Educational, Missionary Volunteer, Home Missionary, Sabbath School, and Religious Liberty Departments have kept pace with the other branches of our work, and show good growth. I will not go into details concerning these, for the reports of the secretaries will show the work that has been done, as well as the growth made.

We feel that some progress has been made in the Division Conference along evangelistic lines and the winning of souls to Christ. Money should not be our standard of attainment, nor should we gauge our progress and growth by the condition of the treasury. We should not say that the financial standing of our organization is the keynote of our work, and it should never be regarded as the strong evidence of our denominational prosperity or adversity. The success of our cause must depend upon the increase in a reliable, substantial, consecrated church membership. A conference losing in membership should not give us satisfaction, but pain and sorrow. If Christ's estimate of the value of a soul saved is our guide, our joy and satisfaction must be in the souls we win to the Master. Judged from this standpoint, the North American Division Conference has made some growth, and bids fair to make greater growth in the future. In 1913 the gain in church mem-

bership was 3,403, and in 1914 the gain was 4,747, making a total gain in church membership, during the biennial period, of 8,150. During this same time the Sabbath School Department increased its membership 9,150, or 13.54 per cent. According to the statistical secretary, there has been 6.61 per cent larger gain in Sabbath school membership than in church membership. During the first nine months of 1915 we baptized 7,477, or 140 more than during 1914. The gain in membership was 4,511.

To me, the most encouraging omen in the work of the Division Conference, is the effort being put forth to win souls to Christ. This is manifest, not only in the work of the ministers and the licensed workers, but also in the activity of our churches. You will observe, from the reports of the different departmental secretaries, that each department is showing greatly increased activity in this all-important soul-winning work.

During the autumn and winter following the last General Conference, our union conferences held their biennial sessions. These conferences were preceded by workers' institutes, continuing about one week. These institutes were attended by the workers in the respective union conferences, and were helpful in many ways. From these institutes, the union conference workers went forth with new faith in God and with the determination to be stronger soul winners than ever before. The good derived by the workers in general was in proportion to the interest taken by those in charge of the work.

The prospects for the work of the Division Conference seem most encouraging, and we have every reason to face the future with great hopefulness. Our men are more determined than ever before to enlarge the work along evangelical lines, and to utilize all our institutions in winning souls to Christ.

We are very glad to have such a representative attendance at this important council, and trust that every member of the committee, and all others invited to attend, will address themselves to the tasks in hand for the next few days, with great seriousness and much prayer. Strong, aggressive policies must be inaugurated, with which all concerned can harmonize; and we have every reason to believe that our Heavenly Father will give the members of this council wisdom for the work to be done. To this end, I trust that we shall all unite in contributing the best there is in us to the furtherance of the Master's work.

Report of the Treasurer

The treasurer, W. T. Knox, rendered a financial report for the year 1914, showing total receipts of \$189,452.65; total expenditures of \$146,219.40, leaving a surplus for the year of \$43,233.25. The balance sheet of the Division Conference showed assets of \$70,157.19; liabilities of \$2,005.01; present worth, \$68,152.18.

Report of the Statistical Secretary

The report of the statistical secretary showed the total membership in the North American Division Conference on Dec. 31, 1914, to be 72,015; on Sept. 30, 1915, 76,526, a gain during nine months of 4,511. The number baptized in the Division during 1914 was the largest ever

recorded, but the number baptized during the first nine months of 1915 shows an increase over the corresponding time the preceding year of over thirty-five per cent. Attention was also called to the financial statement of the organizations and institutions in the Division for 1914, and it was shown that the increase in net worth during the year was \$286,348.33.

Report of the Publishing Department

W. W. Eastman, secretary of the Publishing Department, submitted a brief report covering the past two years. We take the following from his report:—

"The press is a power; but if its products fall dead for want of men to circulate them widely, its power is lost. . . . By judicious calculation our brethren can extend the light in the sale of books and pamphlets. They can send them into thousands of families that now sit in the darkness of error."

This quotation from the Testimonies, while recognizing the power of the press, emphasizes the fact that unless its products are circulated, its power is lost. It is also evident from this statement that it is the Lord's purpose that "books and pamphlets" be sold, and in this way the light of truth be extended into thousands of families. Since this statement was made, we have seen our publishing work, both in production and in distribution, grow to such proportions as but few of us ever dreamed of, till today nearly a million and a half dollars' worth of our literature is distributed annually in this country alone. And who can tell where this ever-widening and deepening river will stop? That it is growing each year is shown by the following figures:—

In 1911, our total literature sales in this country were \$1,087,215.97; in 1912, \$1,158,839.53, a gain over 1911 of \$71,623.56. In 1913 they were \$1,170,390.80, a gain over 1912 of \$11,551.27. In 1914 they were \$1,372,903, a gain of \$202,512.20, or 17 per cent over 1913. This is probably the largest gain made in any one year.

Eternity alone can reveal the good being done by our evangelistic colporteurs. Thousands of families are in this way being reached who otherwise would never hear the message. Our conferences are constantly reaping the fruit of this work. This is shown by the following statement from the spirit of prophecy: "I have been instructed that but few have any correct idea of what the distribution of papers and tracts is doing. By this means doors are opening everywhere, and minds are being prepared to receive the truth from the living preacher. The success attending the efforts of the ministers in the field is due in a great degree to the influence of the reading matter which has enlightened the minds of the people and removed prejudice."

This is well illustrated by the following interesting extract taken from a letter recently received by a field agent from one of his colporteurs, who says:—

"The first week I was out, I traveled on foot, and not being used to the work, it did not take me long to grow quite weary; so one evening about sunset, noticing a nice home ahead, I planned to stop there overnight, but was unsuccessful."

ful, and was sent a mile and a quarter to the next house. It seemed a long distance, and my spirits were quite depressed. On reaching the place a kindly appearing woman met me at the door, and when I stated the nature of my work and the object of my call, I was very cordially invited in, and she saw to it that I was entertained while supper was in preparation. She seemed delighted to know that some one engaged in such good work was in the community.

"When the husband came in, he seemed somewhat reserved and distant, but when I told him about my work, he at once became more friendly. After supper, when they had finished their work, I gathered the family about me and showed them my book, and they all seemed delighted with it. Mr. Thompson seemed to hesitate about something, and finally ventured the question, 'What denomination publishes this book?' I immediately replied, 'The Seventh-day Adventist.' 'That's just what I was afraid of,' he replied. I asked him if he knew anything about Adventist doctrines. He confessed that he didn't, but that he had heard many things about them. He also expressed a desire to know what we teach. Being assured of my willingness to explain, they plied me with questions till after eleven o'clock, and I answered them from the Bible. They became much interested, and gave me an order for the full morocco; his mother, who was visiting the family, gave her order for a cloth binding. We then had worship together, and retired.

"In the morning they seemed unwilling to let me go, as they wished to know more of our truths. They kept me there till about ten o'clock, when, after again having worship together, and getting my promise to call again, they let me go, bidding me Godspeed."

Not only does our publishing work carry the truth to the homes and hearts of the people, but it renders very definite aid to those who engage in the work. Large numbers of men and women filling responsible positions in the work today were drawn from the rank and file of our church membership, and received their initial education and training through the colporteur work. There are in our academies and colleges in the country at the present time between 250 and 300 students who have earned one or more scholarships during the past summer, besides a half hundred or more who have earned part scholarships.

In order for this work to succeed we must have strong leadership. The call of the hour is for strong, well-educated men who have gained an experience in this work, to educate others to sell our literature. In every part of the field where this has been done, the work is prospering; and where it is neglected, the work is languishing. The president of one of our largest conferences recently said that where our literature work prospered, all other lines prospered with it; and we believe this is true.

In the winter of 1913-14, we held a series of short conventions in each union conference, in connection with the ministerial institutes. Last winter a convention was held in the territory of each of our large publishing houses. At these latter conventions the tract society secretaries, with field, local, and union agents and publishing house men, were called together. In some instances union

and local conference presidents met with us, which was greatly appreciated by all. As is always the case, their counsel was exceedingly profitable.

We feel of good courage in this work. We believe with all our heart that it is a part of God's great plan for enlightening the world with the truths of the third angel's message, and are glad with you to dedicate our lives anew to the ministry of the printed page.

Report of the Department of Education

Frederick Griggs, secretary of the Educational Department, submitted an encouraging report, from which we glean the following:—

According to the report of the statistical secretary for the year 1914, there were in the North American Division Conference 519 elementary schools, 40 secondary schools, and 6 colleges; a total of 565 schools, which is a gain of 46 over that of the previous year. The enrollment of these schools is as follows: Elementary, 9,980; secondary, 4,147; colleges, 2,049; a total of 16,176. This is 656 more than the enrollment of 1913. There are employed in our elementary schools 586 teachers; in the secondary schools, 287; and in the colleges, 181; or a total teaching force of 1,054, 43 more than we had in 1913. These figures are particularly encouraging, revealing, as they do, a substantial growth, one which fully measures to the yearly average of the past decade, if indeed it is not in advance of it. The total property valuation is given as \$1,943,999. It also appears from the statistical report that these schools increased their present worth \$94,414.95 during 1914, and at the same time received \$159,669.64 in donations.

During this past summer the Educational and Missionary Volunteer Departments of the Division Conference held a joint council at St. Helena, Cal., followed by six conventions. Five of these conventions were held at the following colleges: Pacific Union, Walla Walla, Union, Emmanuel, and Washington; and the sixth was held at Graysville, Tenn., which is in the territory of the Washington Missionary College. One purpose of thus locating them was to unite all school interests of each college territory with the college. We believe that much was accomplished to this end, and that our educational work throughout the country was accordingly strengthened.

These meetings were distinguished by a spirit of consecration. As the needs of our people and churches in the homeland, and our mission undertakings in the foreign lands, were presented, emphasis was laid continually upon the fact that "our schools and our school-teachers, the men and the women who are training the youth for the finishing of the work, hold the key to our great foreign missionary problem;" and that, in the words of Elder Evans before the council, "There is not a nation in the heathen world today that will not welcome the Christian teacher. You can go into every town and hamlet in China, Japan, Korea, and Manchuria, and meet fewer difficulties in preaching the third angel's message than in Chicago or New York." As these needs in home and foreign lands were forcibly presented, those in attendance at these meetings received a clearer view and better and more comprehensive understanding of their

work. The council and conventions laid broad plans for a more systematic organization of our entire school system, for unification of our courses of study and textbooks, for a closer connection between our Educational and Missionary Volunteer Departments, for a stronger and better financial policy, and for a stronger union of the home and the school.

In following these general lines, the convention transacted a large amount of detail work, and provided that a still larger amount be transacted in the office of the department. There is yet much to be done to make effective the plans set on foot.

Our schools have had an excellent opening this fall. There is a substantial increase in nearly all the advanced schools, and the reports which are now coming in from our superintendents and secretaries indicate that the elementary schools also have made a substantial gain in enrollment. One of the most important means of developing our work as a whole is to increase the number and size of our elementary schools. Our educational work has reached that stage where its further upbuilding will require the constant and efficient efforts of local conference educational superintendents. Nearly all our churches having a live interest in the cause of Christian education, and pupils sufficient to warrant schools, now have these elementary schools; but we have a large number of churches which for some reason are lacking in vital interest in the Christian education of their children and youth. And in them special effort must be put forth to enlist the sympathy and support of all the members of the church in this very important phase of its work. And indeed, from every point of view, we have reached the time when further progress in our educational upbuilding is very dependent upon efficient superintendents who have sufficient time given them for their work. The upbuilding of the advanced schools is almost wholly dependent upon the upbuilding of the elementary schools; and when we consider that the advance of our message in the home and foreign fields is directly affected by the spirit and work of our schools, this question of strengthening and upbuilding them becomes a very vital one to us. They should be brought into the closest touch with our home life, and should seek in a definite and aggressive way to uplift the intellectual, cultural, and spiritual standards of our homes, and so become a vital, positive force in the work of this great second advent movement.

Report of the Medical Department

The work and future plans of the Medical Department were set before the council by Dr. H. W. Miller, with a supplementary report by the assistant secretary, L. A. Hansen. We take the following paragraphs from Dr. Miller's report:—

I am glad to say that today the sanitariums which are not filled with guests are the exception, and the institutions not reducing their liabilities in addition to maintenance are in the minority.

We believe that much is being accomplished in every way through our efforts to unify our methods and increase the efficiency of our sanitariums. Especially

were the medical conventions held the early part of this year of great value to our medical work. Here the doctors and managers gave careful study to their common problems. The results of these meetings clearly pointed out some of the possibilities of making our medical work more uniform in its organization and methods.

In our recent visit to a few of these institutions we find more careful planning for the nurses' training school, a better service installed, and our institutions in a better state of repair. Much remains, however, to be done. Much that has been a matter of custom and routine in our methods of treatment is being eliminated, and that which by very careful study has proved to be of real worth and of therapeutic value, is supplanting many of our pet theories of the past, which science today, as also our experience of the past few years, has proved worthless.

Our various institutions are doing careful and conservative surgery, and yet are doing considerably more work than at any time in the past. Very helpful service, which we believe was generally greatly appreciated, has been rendered our department by E. G. Fulton, who in his recent visits at our several institutions endeavored to improve the cooking, table service, and general housekeeping. Already there have been a number of much-needed reforms installed in connection with our sanitarium service.

It has been the one aim of our department to improve the training given to our 650 nurses now distributed among the seventeen denominationally owned sanitariums in this country. We recognize four very important essentials of a nurses' training school: First, faculty; second, students of mature years and sufficient education to enter this profession; third, patient patronage; fourth, facilities, including apparatus, library, field work, etc. A careful survey of our various training schools is now being made, to endeavor to classify them in harmony with the above requisites.

Unfortunate would it be should the Medical Department confine its efforts to the problems of sanitariums alone. Certainly by far the greatest task to which it should address itself is promulgating the distinctive and heaven-born principles of true health reform among our people in this country and in other lands, leading in the temperance issues, and seeking the betterment of humanity wherever its workers go. Our great army of Christian nurses and physicians should be conservators of the health and lives of many of our workers, who are innocently falling victims of disease and death. If ever a movement was in need of such service and aid, certainly the need exists in connection with this stirring message, which pushes men and women to the uttermost parts of the earth, to grapple with tremendous problems; and that in the most insanitary conditions. In making provision for the world-wide work, God is providing sanitariums, and is raising up devoted nurses and skillful physicians.

Our sanitariums should all become more evangelical in their work, not only in behalf of their guests, but by working in neighboring territories. Such field work could be so carried on as to result in a larger patient patronage for our sanitariums.

Report of the Negro Department

The work of the Negro Department was placed before the council by C. B. Stephenson. We have space for only a few encouraging paragraphs:—

There are in the United States, according to the census of 1910, 9,827,763 Negroes, an increase of over five millions in fifty years. About seven millions are located south of the Mason and Dixon line. The greatest Negro population is found in five States; namely, Alabama, Georgia, Louisiana, Mississippi, and South Carolina. Mississippi and South Carolina are more than fifty per cent colored. The other three States mentioned run between forty and fifty per cent. Cities having the greatest Negro population are: Washington, D. C., 94,000; New York, 91,000; New Orleans, 89,000; Philadelphia, 84,000; Baltimore, 84,000; Memphis, 52,000; Birmingham, 52,000; and Atlanta, 51,000.

We have churches in all these cities, and are doing aggressive work in them, with one or two exceptions.

Our work for the colored people in the South began about twenty-five years ago. There were at that time perhaps not over twenty colored Sabbath keepers south of the Mason and Dixon line. The tithe was about \$50. Today we have churches and schools established in all the States in the North American Division where there is any considerable number of that race.

We are conducting organized work for the colored people in all the conferences composing the territory of the Southwestern, Southern, and Southeastern Unions. For this work we are employing colored laborers. Institutes are being conducted in most of the mission departments of these conferences yearly for the instruction of canvassers, and as a result a goodly number have entered this branch of the work. Among these are many students from the Oakwood Training School, some of whom have been eminently successful.

The work of our colored ministers in evangelical effort, with tents, etc., has proved fruitful in the conversion of souls and in establishing churches. Ten camp meetings and several general meetings have been conducted by the department during the past summer.

There are approximately seventy churches in the Negro Department, with a membership of three thousand. As nearly as I can ascertain, the tithe for 1913 and 1914 was about \$40,000. Offerings for missions approximated seven dollars per capita.

We have sixteen church and mission schools, and one academy. The Hillcrest School, privately owned and managed, is also operated in the interests of the colored work. These schools, I should judge, are carrying an aggregate enrollment of 700 pupils.

Our academy is located five miles west of Huntsville, Ala. The plant consists of nineteen buildings. The farm has about three hundred acres of very good land. We are operating a printing office, tent factory, sawmill, blacksmith shop, broom factory, and the farm, all of these industries employing student help.

Students from this school are located throughout not only the North American Division, but also in the island field to the south, laboring faithfully to bring a

knowledge of this blessed message to their race. I think I am safe in saying that about 70 per cent of the colored workers in this department have had more or less training in this school. As a rule, those going out from the school are loyal to the organized work.

The new dormitory, authorized a year ago, is now partly occupied, and is a very valuable addition to the plant. It is thirty-eight by eighty-four feet, three stories high. It is a frame structure, and all the rough lumber used in its construction was cut in our sawmill, from logs obtained from our own land. The building is modern in every respect. This comfortable home for our girls will doubtless prove a strong factor in building up the work.

The net present worth of the plant is \$45,009.79, there being no liabilities.

We are glad to say that the colored people are ready to receive the third angel's message. Tent efforts invariably result in establishing churches ranging in membership from ten to fifty, and sometimes as many as one hundred accept the truth as the result of an effort. We are endeavoring to work the large cities as fast as possible. Perhaps there will never be a more favorable time than the present to labor for the Negroes. Adverse conditions are arising, which will make it more and more difficult to reach them. Our greatest need is more workers. In some of the Southern conferences with large colored population, we have only one ordained minister. Special efforts are being put forth at the Huntsville school to develop workers.

In closing, I wish, in behalf of the department, to express to the brethren who have contributed so freely to the uplift of this needy race, our great appreciation of the sacrifices they have made.

Report of the Sabbath School Department

Mrs. L. Flora Plummer submitted a most encouraging report covering the work of the Sabbath School Department for the past two years. Great interest was manifested in the various evidences of growth presented. The amount of funds raised by this department for the work in the regions beyond is remarkable. We take the following from this report:—

The Sabbath school work in the Division has gone steadily forward during the last two years. Like a great wheel which, in its turning, regulates the speed of many lesser wheels, the schools in the homeland set the pace of progress, not for themselves only, but for the schools in other lands. Whether we would have it so or not, and regardless of the fact that we are yet far from the ideal, the eyes of others turn this way.

The number of schools in the Division is 2,767; the membership, 76,751. This is an increase in the two years of 220 schools and a few over 9,000 members. The Sabbath school membership is larger by 4,700 than the church membership.

During the Sabbath school counsel meetings held with Sabbath school secretaries in connection with the last General Conference, we spent much time in centering the Sabbath school aim upon things essential. We saw many lines worthy of promotion, many things need-

ing to be done, many gaps waiting to be filled. But one hundred good things worked for, but not accomplished, do not advance the work so materially as would a few of the hundred pushed to completion. Careful study of our work reveals three essentials, each distinct, each of prime importance, each worthy of our best endeavor. Of so great magnitude is each of these that a complete failure in either line spells disaster for any school. These three essentials are, daily study of the Sabbath school lesson, personal work for every pupil, Sabbath school offerings to missions.

These are the things for which we have been working in the most direct ways possible. I deeply regret that there is no way to measure the record for the first two. However tangible the results, they cannot be diagrammed or charted.

Note the first one: It is absolutely certain that the large majority of our people are not pursuing any systematic course of Bible study aside from the Sabbath school lessons. To them, the days when the lesson is not studied are days of famine for lack of spiritual food. That the famine is of choice and not of necessity does not remedy the situation. Those who are carelessly negligent of the soul's cry for the Bread of heaven are as truly in need of help as if the body were starving for sustenance. That the pangs of the soul's hunger are soothed by the enemy so that the people, young and old, are more or less unconscious of their need, only makes the attainment of this goal more difficult, but takes not one jot or tittle from the need. Everywhere and all the time a strong, positive influence in favor of this goal should go out from each conference president and from each worker in the field.

Note the second: It always brings a feeling of regret to see what was a fine crop of hay, rotting in the sun. The seed was sown with a careful hand, and the growth was all that could be desired. The hay was fully ripe, and cut in even swaths. But the rains came before it could be garnered, and there it lies—ruined. The seed sowing was vain, for the crop was not saved. It was *almost* saved, but not quite. Applying the illustration, we may well say that the Sabbath-school teacher should not be content merely to sow the seed of truth in the soil of the pupils' hearts, but that he should also make the effort to garner the harvest. In every way we have tried to center this responsibility upon the teacher. No teacher can be said to be doing his full duty until he is ready to do personal work for his pupils, and is seeking to become skillful in doing it. We have added a line to our report blanks, asking for the number of Sabbath school pupils converted and baptized during the quarter. The number thus reported for the biennial period is 9,258.

We may be exact in dealing with the third goal, for dollars and cents can be weighed, measured, and compared. About forty years ago Sister White called attention to the custom of the children of Israel in dropping a piece of money into the treasury when they came into the Lord's house. She stated that "it would be well for our people to do the same thing." With the intent of carrying out that instruction, it was voted to ask both teachers and pupils to contribute one penny or more each Sabbath, and boxes were provided for

the pennies. "Great oaks from little acorns grow." And that growth well illustrates the development of the Sabbath school offerings from "Penny Boxes" to "Dollar Day."

In closing, I want to plead most earnestly for a removal of every hindering policy in the conducting of Sabbath school affairs. No one should feel that the Sabbath school work is so old and so well established that it can take care of itself. What H. Clay Trumbull said is true: "Nothing ever runs of itself unless it is running downhill." Every conference officer may well note whether his interest has been as active and as sympathetic as he could make it. This child of the church which has to do with the children of the entire denomination should not be regarded in the conference as merely an organization for the collection of reports, and the work thus restricted.

Every conference needs a devoted, faithful, capable Sabbath school secretary,—one who can be trusted; one who has a burden for souls; one who knows how to conduct the work, or who will determine to learn how; one who has time for this work; one who is not carrying so many other burdens that the Sabbath school work is merely incidental; one who will be an inspiration to every school in the conference. If you have not such a worker, why not develop one? This can be done, but not by frequent changes of secretaries. Then see whether or not the influence of the Sabbath school work pays in souls saved, pays in dollars and cents.

In this work we must be daunted by no difficulties, overcome by no obstacles. The time has come when the machinery of this organization must be geared to high speed and operated at its fullest capacity. It is the spirit in a man that decides the outcome, rather than the height of the barrier, or the number of barriers.

"One ship goes east, another west,
By the selfsame winds that blow;
'Tis the set of the sail, and not the gale,
That determines the way they go.
Like the winds of the sea are the ways
Of fate

As we voyage along through life;
'Tis the set of the soul that decides the
goal,
And not the calm or the strife."

Report of Religious Liberty Department

C. S. Longacre gave a stirring report concerning the work of the Religious Liberty Department. We reproduce here a few excerpts:—

This report covers a period of about two and one-half years, the time during which the present secretary has been in charge of the work of the department. More than half this time has been spent in the field.

The past two years have been filled with interesting and startling developments, in both religious liberty and temperance lines. Recent plans set in motion to bring Sunday legislation to the front, presage still more startling things for the near future. The indications are that the very foundations of the third angel's message will be assailed with intense vigor in the future.

The department succeeded in keeping five Sunday bills from being reported out of committee during the closing session of the Sixty-second Congress, and kept

six Sunday bills from being reported out of committee during the Sixty-third Congress. Three hearings were granted on three of the last six bills before the committee. S. B. Horton and your secretary represented the Religious Liberty Association at these hearings, and others from other organizations joined them in presenting reasons why these Sunday bills ought not to be enacted into law. All these bills died in committee, presumably because of our opposition, and because of the tremendous influence the thousands of petitions of protest from our people had upon Congressmen.

During the legislative year of 1913-14 there were eighty-seven Sunday bills introduced into the different State legislatures, and during the legislative year of 1914-15 there were more than one hundred and thirty such bills. Nearly all these bills were introduced at the request of religious organizations. Through the splendid cooperation of the union and local religious liberty secretaries, and the presidents of conferences and our local ministers, who were wide-awake and responded just at the critical time, we succeeded by the blessing of God in defeating every important bill that we opposed.

One noticeable feature concerning all these Sunday bills which have come before Congress and the various State legislatures during the last two years, is the absence of all exemption clauses and the increase of the penalty in fines and imprisonment.

While I am discussing legislative matters, I wish to mention the Fitzgerald and Gallivan bills, designed to restrict the freedom of the press by authorizing the Postmaster-General to eliminate from the mails all publications which reflect upon any religion or religious belief held sacred by any of the citizens of the United States. A hearing on these bills was secured by the Religious Liberty Department, and a large number of influential speakers appeared before the committee in opposition to these measures. The department also sent out many blank petitions to our people. Through the splendid cooperation of our brethren in the field, Congress was soon flooded with protests against these bills. Deep interest was awakened by the time of the hearing before the Committee on the Post Offices and Post Roads. The hearing was not only an interesting one, but it served an effectual purpose in defeating the proposed legislation.

Elder W. F. Martin, the former religious liberty secretary of the North Pacific Union Conference, conducted a series of religious liberty institutes in the various conferences of that union during the winter of 1913. These institutes resulted in a great uplift to the churches by establishing them more firmly in the truths of the third angel's message.

Elder C. B. Haynes, religious liberty secretary of the Southeastern Union Conference, held a very profitable series of religious liberty institutes in that union during the winter of 1913-14. From the encouraging reports received concerning the interest that was taken in these local institutes, we are convinced that more of them ought to be held to encourage our people, and to prepare them for the trying ordeals they must soon pass through as they are brought before the courts and the rulers of the land to answer for their faith.

A religious liberty convention was held in Baltimore, Md., Dec. 1-7, 1913, at the time the Federal Council of the Churches of Christ in America and the Lord's Day Alliance held their conventions. Elders S. B. Horton, B. G. Wilkinson, W. W. Prescott, F. W. Paap, R. T. Baer, and C. M. Snow, Brother Bourdeau, and your secretary took part in the program.

Scores of Sunday-law-enforcement campaigns have been carried on each year in different cities in many States. These have afforded our people splendid opportunities to bring our religious liberty principles to the attention of the public. In many instances the department sent out prepared articles through the Press Bureau, and had our local churches and church elders present them to the newspaper editors, who were always glad to get the material. Besides this, the department prepared memorials setting forth our principles, and our reasons for opposing the Sunday laws, and requested the local churches to appoint a committee to present a memorial in person to the mayor and his council, and afterwards have the memorial published in the newspapers.

A Sunday law campaign was carried on in Emaus, Pa., last winter. Elder A. R. Bell, religious liberty secretary of the Eastern Pennsylvania Conference, met the issue successfully by holding some religious liberty lectures in the town. He held a Sunday night meeting in the large theater, which was so crowded that quite a number of persons were unable to secure admittance. The whole audience registered a vigorous protest against the campaign, and passed a resolution requesting Senator Schantz to introduce a bill before the Pennsylvania Legislature demanding a repeal of the Sunday laws.

Similar meetings of opposition were held in many cities in connection with the above-mentioned Sunday campaigns, resulting in the triumph of religious liberty for the time being. On account of distance and expense, I was unable personally to attend all these opposition meetings, and it was not necessary. Our local elders, union and local religious liberty secretaries, and conference presidents arose to the occasion and met the situation splendidly.

A number of Sunday law prosecutions of our own people have occurred during the past two years. Brother Rooker and his son were indicted by the grand jury at Waverly, Tenn., because they worked on Sunday, on their farm which was in the river bottom three and one-half miles from a public highway or private dwelling house. The trial before the court took place Dec. 16, 1913. Hon. Cyrus Simmons, of Knoxville, Tenn., acted as counsel for the defense. It was a hard battle for over three hours, but the defendants were finally convicted, and fined one dollar and costs. It was useless to appeal the case to the supreme court of the State, as it had already rendered an adverse decision upon this question on a former occasion. The only thing to do was to suffer the penalty.

A number of our brethren were indicted recently in Oklahoma for Sunday labor and merchandising. The court finally threw out all the indictments for Sunday labor, but approved those for merchandising on Sunday. After three postponements, the trial occurred on August 3 and 4 of this year, at Watonga, Okla. Our brethren were convicted, and

fined \$25 and costs. The case was appealed, as the State of Oklahoma has an exemption statute for our people, which it is believed covers these cases, and the State supreme court has never passed upon the law as yet. The case is still pending. Your secretary has just filed a brief with the court. This brief contains our reasons for appealing the case, together with a large number of supreme court decisions in various States declaring similar Sunday laws to be void, inoperative, and unconstitutional because of their religious character. This brief also contains a history of the Sabbath and of Sunday from a Biblical, historical, and judicial viewpoint, from their beginnings to the present time. If the case comes ultimately before the supreme court, this prepared brief will become a part of the legal proceedings, and will be entered in the law books for all time to come. This is simply another way that God has of getting his truth upon the Sabbath question before thousands in the legal profession.

A number of indictments have been issued again against our brethren in Tennessee for Sunday labor on their farms. These cases have not yet come up for trial. The department has been asked on the part of the defendants to supply counsel and assistance at the trial.

Just recently we received a personal letter from the chief justice of a State supreme court, stating that he greatly appreciated reading a certain article in the *Liberty Magazine*, and then added, "If you should like to get in possession of additional legal matter on your side of the Sunday question, consult Vol. 134, N. C. Reports, pages 508-515." When I looked this up, I found it was a decision of Chief Justice Clark's, declaring the North Carolina Sunday law void and unconstitutional, and giving a detailed history of Sunday legislation from the days of Constantine to our own time. In this decision Justice Clark made the following significant statements:—

"All Sunday legislation is the product of pagan Rome. The first Sunday law, the edict of the emperor Constantine, was the product of that pagan conception, developed by the Romans, which made religion a part of the state. Counsel for the defendant contend that Christianity is a part of the law of the land. It is incorrect to say that Christianity is a part of the common law of the land, however it may be in England, where there is a union of church and state, which is forbidden here. Even if Christianity could be deemed the basis of our government, its own organic law must be found in the New Testament, and there we shall look in vain for any requirement to observe Sunday. The Old Testament commanded the observance of the Sabbath, and it designated Saturday, not Sunday, as the day of rest. Sunday was first adopted by Christians in lieu of Saturday long years after Christ. The first Sunday law was enacted in A. D. 321, by Constantine, and apparently for a different reason than the Christian observance of the day. Evidently Constantine was still something of a heathen. As late as the year 409, two rescripts of the emperors Honorius and Theodosius indicate that Christians then still generally observed the Sabbath (Saturday and not Sunday). The curious may find these set out in full in the Justinian Code. Not till near the end of the ninth century was Sunday

substituted for Saturday by law, as a day of rest, by a decree of the emperor Leo."

Foreign Department

All felt sad that the secretary of this department had been taken from us by death. Reports, however, were placed before the council by S. Mortenson, superintendent of the Swedish work, and by P. E. Brodersen, superintendent of the Danish-Norwegian work. From these reports we have space for the following interesting paragraphs:—

THE DANISH-NORWEGIAN DEPARTMENT

"But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." Lev. 19:34. "Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people. . . . Even them will I bring to my holy mountain, and make them joyful in my house of prayer: . . . for mine house shall be called an house of prayer for all people." Isa. 56:3-7.

While it certainly is not God's design that this denomination shall draw any sharp lines of national separation, nevertheless it remains a fact unmistakably proved, that, as foreigners, we have a special work to do for the foreigners; as Danes and Norwegians, we have a special work to do for the Danish-Norwegian nationality in this country. This must be all the more evident when it is known that there are very nearly two million Danish-Norwegians in North America; and every year large numbers flock to our shores from the home country. Other denominations have recognized their opportunity, as can readily be seen when one notices the large number of Danish-Norwegian churches wherever those of this nationality are to be found. This is true in rural districts as well as in our cities. In Chicago there are about 130,000 Danes and Norwegians, of whom less than 25,000 are affiliated with any church whatsoever. In Minnesota there is a Danish-Norwegian population of 325,000; in Wisconsin, 190,000; in North Dakota, 135,000. In North Dakota we have one licensed minister, while more than one fifth of the entire population of that State are Danes and Norwegians. Iowa, with a population of about 125,000, has one licensed minister engaged in active work for this nationality.

We now have 65 Danish-Norwegian churches, and 2,500 members in round numbers, in America. We have sixteen ordained ministers, nine licensed ministers, and eight holding missionary licenses. These figures include the teachers in our seminary. Several of these workers are, however, spending a very large share of their time in working for the English-speaking public.

It was at the beginning of this present year that I became secretary of the Danish-Norwegian department; therefore I can report for only the first three quarters of 1915. All the workers have not sent in their reports for this past quarter, so at best what I can report is only partial. From the reports so far received, I glean that 187 have been baptized and received into church fellowship during these three quarters. Some of these are undoubtedly Americans; while other

workers have not reported all their work to me, because some of it has been done for the Americans. Thus I can cite, for instance, the case of one Danish-Norwegian minister who has baptized thirty-one Americans, which are not counted in this report. Considering the figures given in the report of the Danish-Norwegian department at the last session of the General Conference, we feel to thank God that some progress seems to have been made. Then, 667 had been received into church fellowship in four years, averaging 167 in twelve months, while the first nine months of this year show 187.

This is the sixth year of the operation of our seminary, located at Hutchinson, Minn. Each successive year has marked a little growth in the attendance; last year was the banner year so far, the total number enrolled being 132. This year a few more have enrolled than had last year at this time. With the exception of the first year, when the school showed a deficit, there has been a gain each year.

The industrial departments of our school are a pride to the institution. Besides giving the students the privilege of learning the trades taught, each department has operated with a small gain. Already the school has sent out more than a score of workers. Of these, two are in Manchuria, and two are now on their way to China, later to enter the Manchurian Mission field. We feel that we are not exaggerating when we say that a very earnest Christian and missionary spirit is signally animating both teachers and students.

We desire to thank God for the progress that has been made in this department of his great cause, and for the loyalty of our workers to the truths of the Bible. But somehow we feel that we must get a better hold of God, that the work may be set at a quicker pace. We also desire to express our appreciation to our American brethren for the interest they have taken in this work.

THE SWEDISH DEPARTMENT

In this department we have a great work to do. The Swedish population is scattered over all North America. The last warning message has been going to them for a good many years, but it has been proclaimed with special power since we started our Swedish paper, *Signs of the Times*, in 1874. With the kind assistance of our Danish-Norwegian and American brethren, it was circulated among the Swedes, and the truth was thus brought to their attention. Many of them were prepared to accept the message before they left the Old Country, where they had heard little boys and girls proclaim the first angel's message in the power of the Holy Ghost. The truth has met great opposition, but it has conquered all obstacles, and as a result we now have about 2,500 Swedish Sabbath keepers in North America.

Our regular working force in the field is made up of fifteen ordained ministers, two of whom give the most of their time to the work among the English-speaking people. Then we have five licentiates and ten Bible workers, making thirty in all. A number of them are veterans, tested and tried in many hard battles in the interests of truth.

The publishing work for the Swedish field is done by a Swedish department in the Pacific Press Publishing Association, at College View, Nebr. We have about forty different books, twenty

pamphlets, and over fifty tracts in the Swedish language, the most of them corresponding to our literature in the English language. Besides these, our pioneer paper and one little church paper are also published there, and they are both self-supporting. We like to have the co-operation of our brethren of other nationalities in circulating these printed pages.

The educational work is carried on at Broadview Swedish Seminary, La Grange, Ill. This institution was established in 1910, and has already turned out some good workers. It has seventy-eight acres of land, on which the Lord has given us a splendid crop this year. The institution employs ten teachers. This fall we have over sixty students, and others are coming. The school is very nearly self-supporting. Earnest efforts are being made to pay off all the debt this winter.

Last year, with twenty-one regular field workers, 212 new members were added to the churches. During the first two quarters of this year, 117 were added, and the reports of the last quarter show about 60 new Sabbath keepers. This compares well with results in other fields. But we are earnestly praying for greater victories and larger results.

The Scandinavian people are from old times noted as daring fighters. That same spirit is still in them, and we cannot expect to win any souls for the Lord among them without a hard struggle with the opposing factions; and that is why the faith, courage, and perseverance of the workers are tested to the uttermost. But we have this encouraging feature in the work, that when a strong people is subdued by the truth, they labor for its advancement. This is proved in the conferences where we have many Swedish brethren.

We have Swedish workers in only eighteen conferences, and there are at the least twelve more which we should enter. So we need more workers not only to strengthen the work where it is already begun, but in order to enter new fields. Very earnest appeals have come to us from several fields for a number of years, but in some cases we have had no ministers to send.

About 99½ per cent of the Swedes can read and write. They live much in colonies, where they have their own churches, and worship in their native language. They also have their own educational institutions, in which the Swedish language holds a prominent place. Their ministers have a good education. Therefore we are much in need of well-educated workers who have courage to go, and who are allowed to go, right into the Swedish colonies and proclaim the truth. A few may be led to the truth by our American workers, but we can never do justice to the work in the Swedish field without Swedish workers who will raise the standard of truth in the centers of the Swedish settlements, and proclaim the message in the Swedish language.

Above everything else, we need the baptism of the Holy Spirit. Relying on God and on the brotherly cooperation of the brethren of other nationalities, we will, with still more earnestness, press on with the work for precious souls until the Lord comes.

Further report of the council meetings will be given next week.

G. B. THOMPSON, *Secretary*.

Justification by Faith

"How should man be just [righteous] with God?" asked the patriarch Job. It has been the vital question since Adam sinned and lost righteousness and forfeited life. The answer of Scripture is:—

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9.

In the beginning, life and righteousness were the gifts of God to man. Only the Creator could bestow the gift at the first; when lost, only creative power can give such a gift again.

Man Cannot Justify Himself

The law of God declares all men sinners. Not only did Adam's posterity inherit of necessity a sinful nature, but every soul of man has wrought sin as the fruit of that nature:—

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

"There is no difference," Jew or Gentile, bond or free, it is the same lost condition; "for all have sinned, and come short of the glory of God."

The sinner finds himself a transgressor, condemned to death by a holy law. He turns to it with the thought, I will do what it says and become righteous and win life. But he cannot undo the fact that he has sinned. A holy law can only cry, Guilty! guilty! to one who has transgressed it. The law declares righteousness; it cannot give it. As the Scripture says:—

"We know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3:19, 20.

The guilt exists. No deeds that man can do can undo it or cover it before a righteous law. Not only that, but so soon as the law declares what righteousness is, the sinner finds that its demands are altogether beyond the works of the flesh. It calls for a kind of work that fallen human nature cannot so much as approach. As Saul cried out, when struggling under conviction,—

"we know that the law is spiritual: but I am carnal, sold under sin." Rom. 7:14.

The carnal cannot bring forth the spiritual. But the law demands a spiritual work of righteousness. It is impossible for the carnal mind to undertake it. The Scripture says:—

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they

that are in the flesh cannot please God." Rom. 8:7, 8.

But the awakened sinner is yet in the flesh. He finds the law thundering his guilt and condemning him to death. He cannot wash away the past, nor hide it; he cannot obey God's law with a carnal mind, and that is all the mind he has. He is lost, and helpless of himself, but longs for a way of escape. Saul's cry in the same position is the cry of the despairing heart that has not found the Saviour:—

"O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24.

Thank God, there is an answer to that cry, for every sinner.

"Plunged in a gulf of dark despair,
We wretched sinners lay,
Without one cheering beam of hope,
Or spark of glimmering day.

"With pitying eyes the Prince of grace
Beheld our helpless grief:
He saw, and, O amazing love!
He came to our relief."

The Free Gift of Christ

Following that despairing cry of human helplessness, "Who shall deliver me?" there came the sinner's shout of praise, "I thank God through Jesus Christ our Lord." He is the Deliverer; for he "gave himself for our sins, that he might deliver us." Gal. 1:4.

The way of escape and salvation is the gift of God's love:—

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

No sinner has need to plead that God may be willing to forgive him; the Lord's infinite love that gave his Son to die is pleading with the sinner only to believe and accept salvation.

In order to be the sinner's Saviour, the divine Son of God must take man's place before the broken law. He came in human flesh, with all its weakness. "I can of mine own self," he said, "do nothing." He trusted the Father and lived a life of perfect righteousness in human flesh. He who knew no sin, bore man's sin in his body on the cross. "The Lord hath laid on him the iniquity of us all." For man's sin he died. "That he by the grace of God should taste death for every man." In him was met the penalty of the law. But it was a sinless sacrifice, "who through the eternal Spirit offered himself without spot to God." Heb. 9:14. Therefore death could not hold him. He rose in the power of an endless life to be man's advocate and priest and savior, ministering his grace and righteousness and life to every one who will receive them.

The righteousness that he wrought out for man in human flesh he longs to put

into every human heart. As in his own flesh in Judea he walked and lived the life of righteousness, so now he longs to live and walk in human lives today. That means forgiveness, and deliverance from the power of the flesh, and a new life of power, and righteousness and justification wrought within by the divine indwelling Saviour. How may we receive him with all this great salvation?—By faith; by believing his promises,—

"That Christ may dwell in your hearts by faith." Eph. 3:17.

Christ in all his fullness abiding within! This is the wonder and mystery of the gospel: "Which is Christ in you, the hope of glory." It means an ever-present, ever-living Saviour, able to save to the uttermost.

What abundance of grace is received with his indwelling presence!

FORGIVENESS.—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

DELIVERANCE FROM THE FLESH.—The cleansing by Christ's indwelling power means that the old life of self is subdued. "Our old man is crucified with him." Rom. 6:6. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. . . . And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Rom. 8:9, 10.

A NEW HEART.—"A new heart also will I give you, and a new spirit will I put within you." Eze. 36:26.

A NEW LIFE.—"And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:23, 24. It is in blessed fact Christ Jesus living the life in the believer by faith, as the apostle Paul says:—

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

RIGHTEOUSNESS AND JUSTIFICATION.—"And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:6. Well does the King James's Version print the blessed name in capital letters. It is the great name of salvation to every believer. He is OUR RIGHTEOUSNESS. By faith we receive him, and by faith his righteousness is imputed unto us. His life of obedience covers all the believer's surrendered life, past and continuous, and in God's sight the life of the believer in Jesus is justified from all sin. It is the triumph of him who was not only "delivered for our offenses," but

was also "raised again for our justification:"—

"Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:18, 19.

Christ died and rose again to bring this experience to sinners who have struggled helplessly under the condemnation. As Christ Jesus is received by faith, with all his righteousness,—

"there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

Praise the Lord! It is all of Christ, and not of any works that we have done. Therefore it is as sure as the oath and promises of God. We can lose the experience only as we let Christ go out of the life by unbelief. God forbid that we should do this; and help us to be quick to repent and again lay hold of him by faith if ever we find we have let him go and have lost the covering of his righteousness.

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
Mid hosts of sin, in these arrayed,
My soul shall never be afraid."

Christ's righteousness is, of necessity, the righteousness demanded by the law of God. He lives that law in the believer. This is what justification is: "For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2:13. Justification by faith makes the man a doer of the law by faith, Christ living every one of its sacred precepts in the believer's life. This is what he died to accomplish, to bring the righteousness of the law to the sinner who could never attain to it of himself:—

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

Christ writes God's law in the new heart: "I will put my laws into their mind, and write them in their hearts." Heb. 8:10. It is the rule of his own righteousness. For when he came into the world to work out perfect righteousness for us in human flesh, he said: "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8.

It is a perfect righteousness and a full salvation that Christ brings into every believer's heart. In him all fullness dwells, "and ye are complete in him;" out of him, nothing but sin and wretchedness and death. With him in us and we

in him, by faith, there is righteousness, and peace, and joy.

The wondrous plan of salvation is so deep that only "in the ages to come" will God be able to "show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph. 2:7. But thank God, even here below, sinners saved by grace may "know the love of Christ, which passeth knowledge."

"The wonders of redeeming love
Our highest thoughts exceed;
The Son of God comes from above,
For sinful man to bleed.

"He gives himself, his life, his all,
A sinless Sacrifice.

For man he drains the cup of gall,
For man the victim dies.

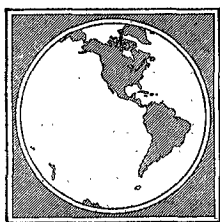
"And now before his Father's face
His precious blood he pleads;
For those who seek the throne of grace
His love still intercedes.

"He knows the frailties of our frame,
For he has borne our grief;
Our great High Priest once felt the same,
And he can send relief.

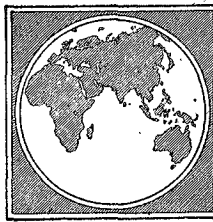
"His love will not be satisfied
Till he in glory see
The faithful ones for whom he died
From sin forever free."

— R. F. Cottrell.

W. A. S.



THE WORLD-WIDE FIELD



Hawaiian Islands

F. H. CONWAY

THE work of the third angel's message is onward in these beautiful islands. Since the beginning of the year, nine persons have been baptized, and fifteen have begun to keep the Sabbath.

We have just received from the press an edition of "Helps to Bible Study" in the Hawaiian language, which we hope will bring the truth to many of these dear people.

The first year's school was a prosperous one. It was supported by contributions. The school closed with all bills paid, and a small surplus in the treasury, and we have just begun the new school year with encouraging prospects. It seems we must have larger quarters for our school another year.

We sent three of our young men to the Loma Linda College of Medical Evangelists and one to San Fernando Academy. There are now fourteen of our young people in training at our colleges, academies, and sanitariums on the mainland.

The book work is growing in our mission. The General Conference has recently informed us that our field missionary agent is to arrive early in October. This good news causes our hearts to rejoice, as this will doubtless mark a new era in the scattering of our truth-filled literature in the islands.

We have workers on only two of the eight inhabited islands. We must have representatives of this message on the other islands, in order to finish the work. In crowded Adventist centers there are many families of our people whom the Lord could use to his glory as self-supporting missionaries in such places.

There are homesteads to be had, where our people could make a living and spread the truth. Any who hold public school certificates and are teaching in public schools could find employment

here at good salaries, as teachers are scarce.

If any of our brethren and sisters who read this have a burning desire to help finish the work as self-supporting missionaries, we should be glad to correspond with them regarding work here in these beautiful islands.

Malamulo Mission

MARY ELLINGWORTH

We are preparing for two long, hard months,—August and September,—with seventy teachers to help. The difficulty lies in their many stages of attainment and nonattainment. We are thankful for health and courage to cope with these difficulties, and are assured that if we do our part the Lord will work through us.

Last Sabbath night I had a pleasant little experience. About half past four I put baby in his cart and wheeled him down the road, and a number of children from the village followed us. We went away down into the woods, and sat down where the forest is grand, and cool, and quiet, and while the sun was setting, we had a little closing Sabbath service. After a hymn we all knelt, some by a fallen tree and some in the open, while Elizabeth prayed. She thanked God for the beautiful Sabbath just ending, and asked that during the coming week we might not forget the things we had heard that day; that we all might be faithful and serve God in our work and in our play, and that we might always remember to begin each day with prayer. It was just a simple little prayer that each tot could understand, yet big enough for us all to take to heart. As we walked home in the swift-gathering darkness, I thought of what Khele says:—

"If on our daily round our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice."

Attempting to Open a School Near Kalyan

M. D. WOOD

THE following illustrates the attitude of some of the people among whom we labor in the Kalyan district:—

Last year we visited a good-sized village about two miles beyond us, and told several of the prominent citizens of the place that we should be glad to furnish them with a schoolmaster, and conduct a village school for their untaught children, if they would provide a room for the purpose.

This village is composed largely of Hindus. They considered our proposition a fair one, and one man said: he should be glad if we would take such an interest in the welfare of that place. For some time he had privately employed a master to come and teach his son a few hours a day, but he found it rather expensive. None of the boys and girls in thousands of villages about us know how to read or write.

After about two weeks had elapsed, we visited the village again, taking two masters with us, and talked the matter all over again to be sure the people had not changed their minds. We found they still wanted us to do as we had promised, and this time they showed us a large room where the master might live with his family, and another adjoining room in which our school might be conducted. We were much encouraged with the thought of gathering that whole village of youths into a school where we might instruct them.

We arranged to have the master move into the village on a certain date. When the appointed day came, the man who was to take charge of the school drove into the village with his family, accompanied by the writer and some others. When we got there, we found the promised room was still occupied. But another man offered a part of his home, so the master moved his things there.

As we were leaving, we all knelt down with the family and prayed God to protect and care for them. Then we said, "Salaam," and left for home. In less than one week we received word from the master that the high-caste Hindus objected to such a school, and that he must quit the place.

To say the least, this was a sad disappointment to us. At present the only way we are able to influence these people is through our medical work. Some of them come for treatment and help when they are sick, and some have become quite friendly already; but they fear our religion. This is due to the criticisms of the high-caste Hindus, who lord it over the lower castes. Soon, however, some of our young men will be ready to go among them to preach. Then they must listen to the message as it is given in their own streets.

IN the long run the only kind of help that really avails is the help which teaches a man to help himself.—Theodore Roosevelt.

Korea

C. L. BUTTERFIELD

THE last week in August we had a teachers' institute at Soonan. All our teachers but one were present, and some others were with us. The institute was marked from the first by much of the Spirit of God. There seemed to be but one desire, and that was to be right with God, so as to become workers who "needeth not to be ashamed," and to lead the students in their Christian experience. Different ones read papers on various subjects that had been assigned to them. Both the papers and the discussions which followed were right to the point, and I have never seen any class

he will enable us to train a class of young people for the proclamation of the third angel's message in Korea.



The Value of Simple Faithfulness

J. B. STUYVESANT

THE port of — is built in the midst of a tropical swamp and along the narrow strip of beach which separates that swamp from a large lagoon. The deadly mosquito abounds, and numerous are the deaths from the dreadful fevers. A northern visitor in viewing most of the place would be inclined to exclaim, "How can a human being live here?" But bad as are conditions from a health

neighborhood, I found several of his immediate neighbors interested in the truth to such an extent that, after a few studies, three of them were willing to begin keeping the Sabbath, and another promised to do so when he could get certain necessary matters regulated, while several others are seriously thinking or reading about it. One young man who had known this way in another country, but had become discouraged and backslidden, fell in with this brother, and was encouraged to make a new start in the right way. Another backslider who frequently passes the little shop, told me that for some time he did not know that our brother was an Adventist, but he finally noticed that the shop was always closed on Saturday; and though he did not for some time reveal the fact that he himself had once known and walked in this blessed way, he nevertheless was made to consider his present evil condition, and to feel that he must find a way out of his entanglements and return to the Lord before it is too late.

This humble workman has made no stir, is possessed of no extraordinary talents, and has made no unusual effort. He has simply loved this message, and meditated upon it, and talked it to others as he has had opportunity, and the Lord has impressed the message upon some who are receiving and obeying it. He has tried to be faithful to the truth and to his neighbors, and souls are being blessed as a result. Cannot we all do that much for God and this message?

Zululand

F. B. ARMITAGE

I HAVE just returned from a short trip in northern Natal. There was an urgent call from a native girl there who has been keeping the Sabbath for two years. She has tuberculosis and cannot live long, and was very anxious to be baptized before she became too weak. I spent one week there, and found the work progressing. I visited Brother Birkenstock's family, at Hlobane, then went to Brother Swartz's, where there are a few faithful natives.

I also visited the new company where James, one of our native evangelists, has been working during the past four months. A good beginning has been made at this place, as ten persons have taken a firm stand for the truth. They have given up their tobacco and native beer, and are enduring much opposition. James is teaching a school, and all the believers have begun to learn to read. It did look good to see those aged mothers struggling to learn to read. One of them told me that if she could only learn enough to be able to read God's Book, she would be satisfied. There seems to be quite an interest among the heathen to learn the truth.

Several are attending school, and I think will soon be with us. If all goes well, we shall have a strong church there. I had the pleasure of baptizing three at Ngotha, and should have baptized two at another place, had not the weather turned bitterly cold.



TEACHERS ATTENDING INSTITUTE AT SOONAN, KOREA, LAST WEEK IN AUGUST

of workers stand more firmly for the principles we hold than did they.

Plans were laid for strengthening the four schools we have,—the Soonan school and three primary schools in the country,—that these may do the very best grade of work. It is impossible for us to establish more schools, but we feel that we must make what we have a success.

The regulations for establishing schools now are such that we cannot comply with them. A school cannot be started without a government permit, and in order to get a permit a legal corporation must first be formed, and then the school must in every way conform to the government schools. The teaching of the Bible and the holding of religious services of any nature are forbidden. And as the government schools are open on the Sabbath, ours would have to be, too, if established now. However, the schools that we have can run as before for a period of ten years, beginning with April 1, 1915. We had made application for five or six other schools before the present regulations went into effect, or before we knew anything about them, but the permits were all held up until after the first of April, and then they could be obtained only as already stated.

Although we are now limited in our school work, we are not discouraged, for we know that God is with us, and

standpoint, the moral conditions are said to be even worse, and greatly resemble those of Sodom just before its destruction.

It certainly is a place where God needs some of the little lights, which he has said we should be, to shine out in witness for him; and he has not left himself without such even there.

Walking along the path by the beach, one might see an elderly black man sitting in the door of a very small room, making and repairing shoes. If a stranger, one might not even notice this humble workman; but that little shop is a real "lighthouse" in the midst of the surrounding darkness, and a wholesome influence has gone out from it and made itself felt in that wicked town, and several persons are now rejoicing in new light and fresh courage because of it.

About two years ago this brother, who is a Seventh-day Adventist, settled here. He is not a preacher, nor a great talker, nor does he spend much time running or lounging about the town. But as he sits at his work, people often come and sit on his little porch for a friendly chat; and while he works, like Paul of old, he simply tells them of the truth that fills his mind and heart; and when he can, he lends them books or papers to read.

What has been the result of this simple effort? When I recently had the pleasure of holding a few studies in his



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.

Thanksgiving

For the hay and the corn and the wheat
that is reaped,
For the labor well done, and the barns
that are heaped,
For the sun and the dew and the sweet
honeycomb,
For the rose, and the song, and the har-
vest brought home,—
Thanksgiving! Thanksgiving!

For the trade and the skill and the wealth
in our land,
For the cunning and strength of the
workingman's hand,
For the good that our artists and poets
have taught,
For the friendship that hope and affec-
tion have brought,—
Thanksgiving! Thanksgiving!

For the homes that with purest affection
are blest,
For the season of plenty, and well-de-
served rest,
For our country extending from sea unto
sea,
The land that is known as the "land of
the free,"—
Thanksgiving! Thanksgiving!
—Selected.

Why Thanksgiving?

"WHEN the frost-tinged, golden leaves
Come sailing to the sod,
And autumn walks the dappled plain
With rustling sandals shod,"

then we observe Thanksgiving Day. The name is exclusively American, but its history is parallel with that of God's chosen people from the time they were first recognized as a nation. Its purpose has been the same through all the ages; and as Israel of old observed the Feast of Tabernacles, so we, at harvest time, turn for a little season from the commonplace, and render special praise and tribute to our Creator and Redeemer, "from whom all blessings flow."

As a nation we are grateful for the peace and plenty of the past year. We have prospered, while our neighbors have been at war. "The extraordinary circumstances of such a time have done much to quicken our national consciousness, and deepen and confirm our confidence in the principles of peace and freedom by which we have always sought to be guided," says President Wilson in his Thanksgiving proclamation.

And as individuals what a debt of gratitude we owe! Every moment of every day has been crowded with blessings for

you, for me. Thanksgiving in reality cannot be a day; it must be a habit,—a habit so firmly fixed that it will lead us to give thanks for "blessings in disguise" as well as those which come to us arrayed in the mantle of good things. The next time you feel discouraged, "try praising." Is it not true that we do not glorify God as much as we ought, nor recognize with due gratitude his gifts?

A visitor in northern Michigan tells of visiting the famous Calumet and Hecla copper mine. It was about five o'clock in the afternoon when the company arrived at the mouth of the mine, and the guide asked them to stand still and listen. There was silence for a moment, "and then, coming from the earth beneath their feet, faint sounds were heard. They grew stronger and more distinct as the men waited, seeming like the weird melodies played by the wind on telegraph wires. Nearer and nearer they came, mingled with the creaking of machinery, and resolving themselves at last into the familiar notes of 'Nearer, my God, to thee.' In a moment the cage reached the top of the shaft, and the day shift of Welsh miners, who had been singing their way up from a depth of hundreds of feet, stepped out, and, baring their heads, joined in the doxology, and then quietly turned homeward. 'They do this every night when their work is done,' said the guide. 'It is their expression of praise and thanksgiving.'"

Among all the gifts which God has given us, the gift of his only Son for our salvation stands preeminent. An examiner in a school for deaf-and-dumb children asked the question, "Who is Jesus Christ?" A little girl wrote in answer, "He is my very own Saviour." How true this is and how grateful we should be! Many of us know all about Jesus,—how he came to earth, and lived, and died,—but shall we not claim the fullness of this proffered blessing, and thank God that he is our "very own"?

And so let us on this Thanksgiving Day express gratitude—

"For all that God in mercy sends,
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For happy thoughts and holy talk,
For guidance in our daily walk—
For everything give thanks!"

LORA E. CLEMENT.

The Blessing She Missed

SUCH a busy day as she had spent! With untiring labor she had toiled since the break of day; and, weary in body and mind, she had seated herself for a few moments of rest.

She could not relax even now; there was so much to occupy her thoughts. The interruptions had been more than ordinary, and they had vexed her spirit. Scarcely had she begun her common round of duties when little Margaret had come to her with a bleeding finger. She had given one glance to assure herself that the wound was trivial; then she had sent the child away, denying her the sympathy she asked.

An hour later she had come upon Margaret sitting upon the lower step of the porch, nursing the hurt finger and sobbing softly to herself. She was not often so coldly unsympathetic, and she almost relented now; but the silver must be polished, and the parlor dusted before eleven o'clock, and there was not a moment to spare, even on her baby daughter.

It seems singular that Mrs. Greenough should have been taken worse that day of all days, one of the busiest days in the round of duties. Friends had sent for her just after the dining room furniture had been removed to the side porch. No one could have seen the end; if she had known, she would have left the work and gone, but she had thought the evening would do just as well. Now it was too late. Mrs. Greenough had fallen asleep, and the busy housekeeper shed tears as she reflected that she had not seen her.

Of all days, it had seemed the hardest to bear. Edward had said she was sacrificing her life to no purpose, when he came in at four o'clock and found her still busy. He said it was not his will that his wife should become a domestic. This had angered her, and she had answered him bitterly. He had gone out immediately after, and she had not seen him since. She had heard of wives who had broken up their homes by such actions as this. She began weeping, and the next moment her tired brain relaxed and she was asleep.

A wonderful vision came to her: Christ was coming, and it was not known at whose home he would stop. Was ever such honor known? Everything must be in readiness,—he might pause at her door! She had garnished and slaved for hours, till her exhausted powers would no longer bear the strain. Then he stood before her, and her eyes fell before the look of mingled sorrow and reproach on his countenance.

"Enter, O Master!" she cried.

"Nay," was the answer. "Three times this day have I knocked at your door, and you opened not unto me."

"Nay, Master, all day long have I toiled here, and have not seen you."

"Ah!" was the sad reply, "dost thou remember Margaret's tears and thy lack of sympathy? Hast thou forgotten the saint who passed away, and whose desire it was to see thee? Dost thou forget

thine anger with thy husband, the protector who cares for thy well-being? Inasmuch as thou hast denied them, erring one, thou hast denied me."

She started from her dream, to find Edward beside her and Margaret kneeling at her feet.

"What is it, Annette?" he said, eagerly.

"The Christ came and could not enter. I was so filled with selfish ambition. O Edward, forgive me! Margaret, show mother where the wound was, that she may kiss the spot. Oh, that I should have forgotten that even a cup of cold water, offered in his name, is given unto him!"—*Sara V. Du Bois, in the Christian Intelligencer.*



Parents and Teachers

MRS. A. H. MCCAULEY

THE problem of cooperation between parents and teachers is one of vital importance, but in many of our church schools it has never been satisfactorily solved. The problems of the teacher differ from those of the parent; and in order that they may work together intelligently, for the good of the children, each must understand the viewpoint of the other. In some places, parents' meetings have helped to bring about a better understanding, and it is certain that the friendly acquaintance of parents and teachers is imperative if the best results from school work are to be obtained.

Nothing is of greater importance to fathers and mothers than the education of their children. We are told that God has appointed the church as a watchman to have a jealous care over these younger members of the household of faith, but too often the church does not realize the situation. Even the parents fail to realize the magnitude of the trust committed to them in the training of their boys and girls. The consecrated teacher is set to help parents in this work, but the whole responsibility should not be shifted to his shoulders. The parents and the teacher should work together.

Only consecrated men and women, who love children and can see in them souls to be saved for the Master, should be chosen as church-school teachers. The children should be taught to make the Word of God the rule of their lives. The conditions they must meet in the world demand a strong will to stand for the right, and a keen mind that can grasp problems quickly. To many, education means a mere knowledge of books; but we believe that "the fear of the Lord is the beginning of wisdom," and that the object of true education is "to restore the image of God in the soul." This training should begin in early childhood, when the character is most impressionable.

The habits formed in early years, more than natural endowments, decide whether a person will be victor or vanquished in the battle of life. Youth is truly the sowing time, and determines the character

of the harvest in this life as well as in the life to come.

Parents should cooperate with the teacher not only on the questions of studies and discipline, but in laboring earnestly for the conversion of the children. The spiritual atmosphere of the home will be carried into the schoolroom. If parents seek to reach a higher standard, their children will unconsciously follow in their footsteps. As parents we should earnestly seek the Lord, that we may not prove a stumblingblock to those who are looking to us for guidance. The spirit of criticism should be banished from our hearts and homes.

Teachers as well as parents should seek for the wisdom which our Heavenly Father is ever ready and willing to give. As food is necessary to the physical development, so the mind must be nourished and directed. To place young children in the care of a teacher who is not fully consecrated to God and devoted to his work, is a great mistake. More harm than good will result from such association.

Shall we not pray earnestly in our churches and at the family altar, that God will direct and guide in the church school work, that parents and teachers may more fully cooperate with the divine purpose in the education of our children and youth? In so doing we shall be laborers together with God.



Shiny and Bill-Jack

A BEAUTIFUL mother of a beautiful boy, whom she calls Shiny, has an original idea for teaching the little fellow self-control. As in all affectionate, emotional children, the tears lie near the surface, and he is inclined to come to mother oftener than is good for him for sympathy and comfort. When the hurt is real, or the trouble very great, he gets sympathy in abundance; but when the cause is slight, and he has wasted good tears, the program is different.

On the nursery wall upstairs the mother has pinned two pictures, one of a field full of daisies, where the sun shines and the birds sing; in the other picture, the rain pours, the birds are gone, and the flowers droop their heads. A little boy, cut out of paper, dressed spick-and-span, is always pinned to his place in one of these pictures. When Shiny is happy, the little paper doll, whose name is Bill-Jack, is kept pinned in the sunshine picture. But when Shiny comes in with a grievance and tears that are not necessary, he must himself march straight upstairs and take poor little Bill-Jack out of the sunshine picture, and pin him in the one where the rain pours.

So great is Shiny's love for Bill-Jack, that he can't bear to have him run the risk of getting his new clothes wet and muddying up his new shoes, so he goes reluctantly up the steps, and seldom gets farther than the top before his tears change to smiles, and he flies down to mamma for a hug and a kiss—which means her approval of another victory over himself.—*Addie C. Webb.*

Two Questions of Form

What Shall We Say?

THE following query from a puzzled man came recently to the desk of the editor:—

"Will you be kind enough to tell our sisters, through the Home department, how to speak of their husbands? I read in a letter from Mrs. Blank recently that 'Brother Blank' (her husband, presumably) was going to do thus and so. Some preachers' wives speak of their husbands as 'Elder' or 'Pastor'—and some 'professoresses' say 'Professor.' Many physicians' wives always say 'the doctor.' Then, too, there are women who speak of their husbands by the initials of their names; as, 'C. F.', 'W. W.', etc. The men seem to have some perplexity over this matter, as well as the women. A gentleman of my acquaintance always speaks of his wife as 'Sister.' A long time ago Abraham got into trouble by doing that, but he probably had a better excuse than this brother.

"How is it, anyway? Perhaps you will tell all the good wives how to refer to his majesty the husband."

The foregoing was submitted to an authority on matters of social form, Eleanor H. Phillips, A. B. This is her reply:—

"When a woman is speaking of her husband to intimate friends, either hers or his, she uses his Christian name.

"When she is speaking to acquaintances and strangers, she uses the form *Mr. Blank* or *my husband*."

When a woman wishes to introduce her husband formally to a lady, she may say,—

"Mrs. A, may I present my husband to you?"

Under no circumstances does she refer to his title, as, Judge, or Doctor, or Professor.

A gentleman (Mr. A) introducing his wife does not say, "My wife, Mrs. A." If presenting a gentleman, he will say, "Mr. B, may I present you to my wife?"

In making introductions, it should always be borne in mind that "unless a clergyman claims the use of the title *Doctor*, he is spoken to and of as *Mr.*"

How Shall I Sign My Name?

Many married women are puzzled to know the correct way to sign social correspondence and business letters. The laws of good form decree that a married woman shall sign business letters thus:—

Yours truly,

Allison A. Canby

(Mrs. J. H. Canby).

Friendly correspondence and social notes are signed as follows:—

Very sincerely yours,

Allison Ann Canby.

(Mrs. John H. Canby.)

In this case, the explanatory words, in parentheses, are necessary only when the person to whom one is writing does not know one's married name.

MRS. I. H. E.



THE luxury of doing good surpasses every other personal enjoyment.—*Gay.*

News and Miscellany

Notes and clippings from the daily and weekly press

— For the second time in two years, Ohio voters rejected a State-wide prohibition amendment to the Constitution. Estimates show that the proposal was defeated by a majority of at least 40,000. Last year's majority against prohibition was 84,000.

— On October 21 the voice of an experimenter in Washington was thrown into the ether from the naval radio towers at Arlington, Va., and was heard simultaneously by listeners in Paris and Honolulu—5,000 miles apart. Surely the wireless telephone has come to stay.

— Statistics given out by the United States Public Health Service show that Americans spent \$50,000,000 last year for face powder, rouge, freckle lotions, and other "beautifiers." The figures issued show that within the last ten years the use of cosmetics has more than doubled, with a population increase of less than twenty-five per cent.

— The general public is warned to "keep well," for America is said to be facing a drug famine. The United States, according to a New York manufacturer, depends upon Europe for seventy-five per cent of its supply. Europe is otherwise occupied this year, and on the shipment of many of the needful medicines there is a strict embargo.

— When Congress meets in regular session on Monday, December 6, it will not be the same body that adjourned on the fourth of March. In that first Congress of Mr. Wilson's administration the Democrats had a majority of 147 in the House. The Sixty-fourth Congress has a House Democratic majority of only twenty-five, but in the Senate it has increased from ten to sixteen.

— A series of charred oaken ribs projecting out of a mud flat on San Francisco Bay is all that remains of the frigate "Independence," the oldest ship in the United States Navy, which was burned recently for the copper in her hull. The ship was sold by the Navy Department for \$3,515. Her career began in 1812. Once the old frigate was America's first flagship and carried seventy-four guns on its three decks. Later it was retired from actual service, and was stationed at Mare Island as a receiving ship. Three years ago it was put out of commission.

— Norbert Wiener, nineteen years of age, has been appointed an assistant professor in philosophy at Harvard University. In this capacity he will be called upon to instruct men who are his elders. As a boy of thirteen he earned a degree of bachelor of arts from Tufts College. Too young to enter Harvard, the prodigy became a graduate at Cornell University, and in 1912 went to Harvard, where he gained a degree of master of arts that year, and was declared a doctor of philosophy the following year, when he was seventeen years of age. For the past two years young Wiener has been a traveling fellow of Harvard at Cambridge University, England.

— The United States is suffering from a dollar-bill famine, according to United States Treasurer John Burke, who recently declared that notwithstanding the fact that \$14,664,000 in one-dollar bills had been furnished to the subtreasuries, there is a demand for this variety of currency which the Treasury has not been able to meet. Approximately \$9,456,000 in two-dollar bills has been issued to help meet the demand.

— The village of Osborn, in Greene County, Ohio, has voted to go out of existence for the good of the Great Miami valley, and in the year to come it will be cleared of all its houses and shops, churches and schools, for a retaining reservoir to be built within three years, in order to prevent any future floods like those of March, 1913, which did \$200,000,000 damage and caused the death of between twenty-five and thirty persons in Dayton. Nine counties are included in the Great Miami conservancy district.

— The general education board, one of John D. Rockefeller's philanthropic enterprises, has announced gifts totaling \$375,000 to four colleges, and the provision of funds for a number of novel experiments in the field of education. The latter, which inaugurate a new departure in the activity of the board, include a scientific study of the Gary, Ind., scheme of public school education and of the Hampton Institute system, the results of which the board intends to make available for general use throughout the country.

— The controversy over the possession and ownership of the manuscript copy of the will of Martha Custis Washington, the wife of George Washington, has been happily settled. It will be recollected that the precious historical heirloom was taken from the courthouse at Fairfax, Va., during the war. The story is that a colonel of the Union Army, whose headquarters was in the courthouse, found his men shoveling a pile of papers into the stove to build a fire. He stopped them, and on examination discovered the will. It was among his papers when he died in 1892, and thirteen years later his daughter sold it to the late J. Pierpont Morgan, in whose collection it has been ever since. This historic document will soon be placed in a fire-proof vault at Mount Vernon, Va.

— Anthony Comstock, secretary of the New York Society for the Suppression of Vice, who died September 21 in Summit, N. J., had gained a world-wide reputation by his crusades against obscene pictures, books, and plays. He possessed the sturdy qualities of a reformer, had the courage of his convictions, and knew no fear when he was in the midst of a campaign against vice of any kind. He fought not only the publication of obscene pictures and literature, but lotteries, policy games, and the operations of all types of swindlers. He was bitterly hated and was denounced as a crank, but he kept to his policy unswervingly to the end. The act of Congress which makes it a felony to send obscene matter through the mails was drafted by Mr. Comstock. He made more than 3,600 arrests while serving the government as post-office inspector, and, it is said, seized over 155 tons of printed matter. His career has been a positive influence in the purification of American life.

— The United States Supreme Court began its fall term with 662 cases on the docket. The decisions in several big antitrust cases, which have been carried to this tribunal for a review of the findings of the lower courts in various States, will determine to a large extent what the future policy of this administration will be with reference to the filing of suits for dissolution of big corporations.

— The Pope is reported as planning to send a special representative, with an autograph letter and a gift, to attend the wedding of President Wilson and Mrs. Norman Galt. His Holiness is believed to be under the impression, however, that there is to be a state ceremony, and the possibility is suggested that he will abandon the idea of the special representative when advised that the wedding will be private.

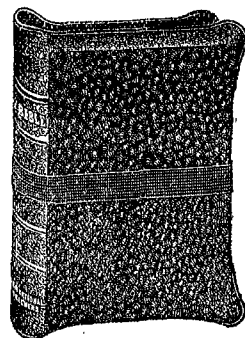
— The five-year program for new construction in the navy and for increased personnel which the President will submit to Congress this winter, has been made public in detail by Secretary of the Navy Daniels. It calls upon Congress to appropriate this year \$217,652,173, an increase of about \$68,000,000 over the current naval appropriation. It asks Congressional approval for a five-year scheme of new construction, munitions, and aviation, with a total cost of \$502,482,000. Mr. Daniels will ask Congress to provide this year for an increase of 11,500 men for the navy, 7,500 sailors, 2,500 apprentice seamen, and 1,500 marines.

— An aerial army, according to the news dispatches from Paris, is no longer romance, for France now has such an army in divisions and squadrons, with battle aeroplanes, cruiser aeroplanes, scout and torpedo planes, all armored heavily and carrying cannon and rapid-fire guns. The great battle planes, which are new inventions, are 130 feet wide from the tips of the planes, are built to protect their crews from rifle fire, are armed with three-inch guns, and carry a crew of twelve. The dispatches state that a number of these great air machines are now completed, and the French expect them to take an important part in the fighting in the future.

— There have been numerous temporary obstructions of the Panama Canal since the opening in the earlier part of the year. It has been possible to clear the passages with dredging for a day or two, and traffic would be resumed. There has now occurred a slide, in the Gaillard Cut, which closes up the canal for an indefinite time. Vessels, about 100, which had arrived at the mouths have been compelled to transship cargoes by the Panama railway, or have turned their prows to round Cape Horn. The area of the slide is equal to about 175 acres, the greatest in the history of the canal, and amounts to about 10,000,000 cubic yards. It will require several months to remove the slide so as to make possible resumption of traffic. Colonel Goethals has withdrawn his resignation as governor of the Canal Zone, and will devote his time to improving conditions as related to the causes of the slides. The endeavor will be to cut back the tops of the hills so as to lessen the pressure on the sides, and thus reduce the sources of the slides. When the canal is reopened, Colonel Goethals declares that it will be with an assured permanent channel.

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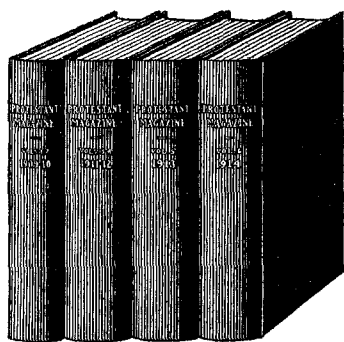
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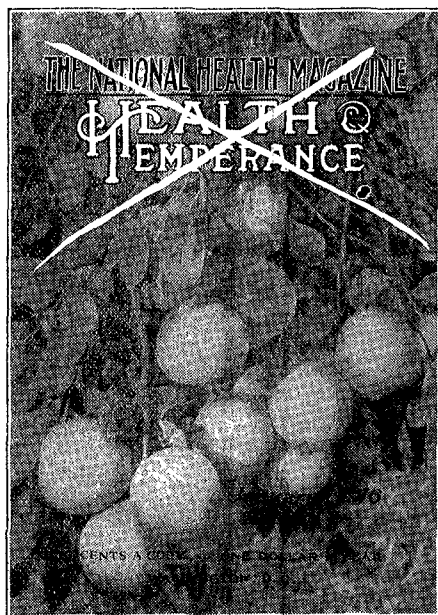
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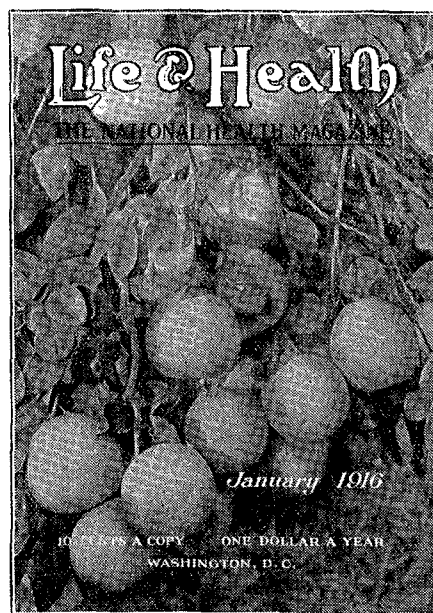
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"LIFE AND HEALTH"

In response to the expressed preferences of many of our subscribers, and to the statements of our agents that they have not been able to make the large sales that they formerly made, *Health and Temperance* will hereafter be published under its old and popular name, *LIFE AND HEALTH*. Send in your subscription for 1916, as a New-Year's greeting; and order 50 or more copies to sell. The editor says, "Every number during 1916 a seller." Order through your tract society.

Life and Health

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Washington, D. C.



WASHINGTON, D. C., NOVEMBER 25, 1915

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As the week of prayer begins Sabbath, December 11, no Second Sabbath Readings will be sent out for that day. The next readings will be for Sabbath, January 8.

THE encouraging word comes from Australia that Brother and Sister G. F. Jones, who were compelled a few months ago to leave their work in the Solomon Islands, were able to sail from Australia October 26 on their return.

THE central school of our oldest South African mission station, at Solusi, has reached the limit of its capacity for students, something over one hundred, and is now compelled to turn applicants away. A good work is being accomplished at this place, the influence of the mission extending for many miles around.

MRS. JOEL C. ROGERS reached the sanitarium at Cape Town safely after a journey of nearly four weeks from Tanganyika. She traveled by *machilla* as far as the railroad. Brother Rogers came to Livingstone, Rhodesia, with her, and then went over to Barotseland to assist Brother W. B. White in an institute to be held there.

OUR Chinese paper is able to report the largest regular circulation of any religious periodical in China. The latest figures reported give the regular subscription list as 24,000, with 50,000 additional copies used by agents in house-to-house work. God is richly blessing the ministry of this journal, and through its influence many believers are springing up throughout China.

R. T. BAER, on reaching Argentina, sends back this good word: "I know you will be glad to hear that we arrived safely, August 30. The brethren here gave us a hearty welcome. Last Sabbath we had a union meeting of all our churches in the city of Buenos Aires, and I was very much encouraged to see the large congregation of earnest people. All spoke Spanish. After the meeting, we had a baptismal service. Elder Casebeer is holding meetings in the city, which from two to four hundred persons attend every night. It looks as if there would be a good harvest of souls from this effort."

BEGINNING December 1 the usual club prices will be allowed on our denominational periodicals until Feb. 1, 1916. In an early issue we will quote the special club prices.

WRITING from Coimbatore, South India, Brother G. C. Lowry says: "We certainly appreciate the good old REVIEW as it comes to us week by week. In connection with our hard and trying labor here, it is refreshing and encouraging to read of the progress of the work of God in other parts of the great harvest field."

A MAN's surroundings sometimes make a difference as to his readiness to avow disbelief in God. A clipping from a young people's paper published in Toronto is to the point: "A wounded man, speaking of some of his mates, said that in the barracks they used to tell him that they were infidels, that they did not believe in God nor in Christianity; but that after their experience in the trenches they lost their infidelity. 'They pray now,' he said. 'There are no infidels in the trenches.'"

Important Notice

BEGINNING January, 1916, the denominational health magazine will be issued under its old and popular name — *Life and Health*.

This change is in response to the expressed preferences of many of our subscribers, and to the statements of our agents that they have not been able to make the large sales that they formerly made with *Life and Health*.

We make this early announcement so that all those who have sold *Life and Health* may send in their orders in good time. "Every number a seller," shall be our motto. Usual rates — 50 or more copies, 4 cents each; 5 to 40 copies, 5 cents each. See further notice on page 23.

Harvest Ingathering

WE are glad to report a lively interest still in the Ingathering work. The president of the Lake Union, Brother L. H. Christian, in a recent letter mentions that although the Wabash Valley Sanitarium gathered but two dollars last year, the business manager alone has received over \$100 thus far this year, and others there are at work. The Broadview Swedish Seminary has \$250, and is striving for \$300. Emmanuel Missionary College has \$400, and is hoping to get \$550. Every minister in the union is working for at least \$25, and one has already obtained \$128 by actual soliciting. Several of the academies have reached their portion of the big goal. All this sounds good, and they are very hopeful of reaching their union goal of \$17,000.

Brother W. J. Stone, before leaving Indianapolis to spend the winter in the West, worked among the business men, and by dollar donations received \$32.

Up to November 9, the Pacific Press reports having sent out 806,104 copies of the Harvest Ingathering *Signs*, including those in foreign languages; over 17,000 of the English *Signs* had been ordered the previous week. A further edition of the German has been printed.

The honor roll now stands: —

Maritime, October 21.

Maine, November 1.

Ontario, November 16.

T. E. BOWEN.

AN Indian boy about eighteen years of age lived for a time on Brother Stockil's farm, near Dewdrop, Natal. This young man became interested in the truths taught on that "home mission farm," and began to serve the Lord and to keep the Sabbath. His parents moved to Durban, taking the boy with them, and from all accounts did all they could to turn him back to their worship. They burned the Indian Bible given him by Brother Stockil, but he succeeded in getting another copy. He has now managed to obtain his free pass, which allows him to leave his parents, and has returned to Brother Stockil. He is fairly well educated in his own language, and greatly desires to attend school and get a training to work among his people.

The Autumn Council

THE fall council of the General and North American Division Conferences opened at Loma Linda, Cal., November 5. About one hundred and fifty delegates were in attendance. These embraced the members of the executive committees of the two conferences, the presidents of the State conferences in North America, several representatives of foreign mission fields, and representatives of various departments of the general church work.

Of the delegates present from foreign lands, A. J. Haysmer represented the work in the West Indies; G. W. Cavinness, Mexico; R. C. Porter, R. F. Cottrell, and S. A. Nagel, China; H. R. Salisbury, India; L. R. Conradi and W. J. Fitzgerald, Europe; and J. E. Fulton, Australasia. These brethren sounded a note of cheer and courage regarding the progress of the message in the great regions beyond.

A noticeable feature of the council was the number of aged workers present. Geo. I. Butler, J. N. Loughborough, S. N. Haskell, J. O. Corliss, J. H. Morrison, H. W. Decker, and perhaps others whose names we do not now recall, should be mentioned. The testimony of these pioneers still rings true to the advent hope. Their faith has not dimmed with the years of patient waiting; and although their heads are whitening with the years, their hearts are still young, and their zeal unabated. May God grant them to see the speedy realization of their hope in the soon coming of the Master.

The first Sabbath of the session was one of deep spiritual interest. Elder I. H. Evans preached Friday evening and Elder A. G. Daniells Sabbath morning. The keynote of these earnest discourses was the finishing of the message in this generation, and that preparation of heart which will invite the mighty workings of the Spirit of God through the human agent.

In the afternoon the delegates in a meeting led by Elder W. A. Spicer gave expression, as many had done in the early meeting conducted by Elder G. B. Thompson, to their gratitude for God's mercy, and their courage in his service.

Elder L. R. Conradi spoke the evening after the Sabbath on the work in Europe. Following an excellent Bible study conducted by Prof. W. W. Prescott, the council began its regular sessions Sunday. A first report of the work of this important meeting is given in the editorial columns of this issue. F. M. W.