

# The Advent Review and Sabbath Herald



Vol. 92

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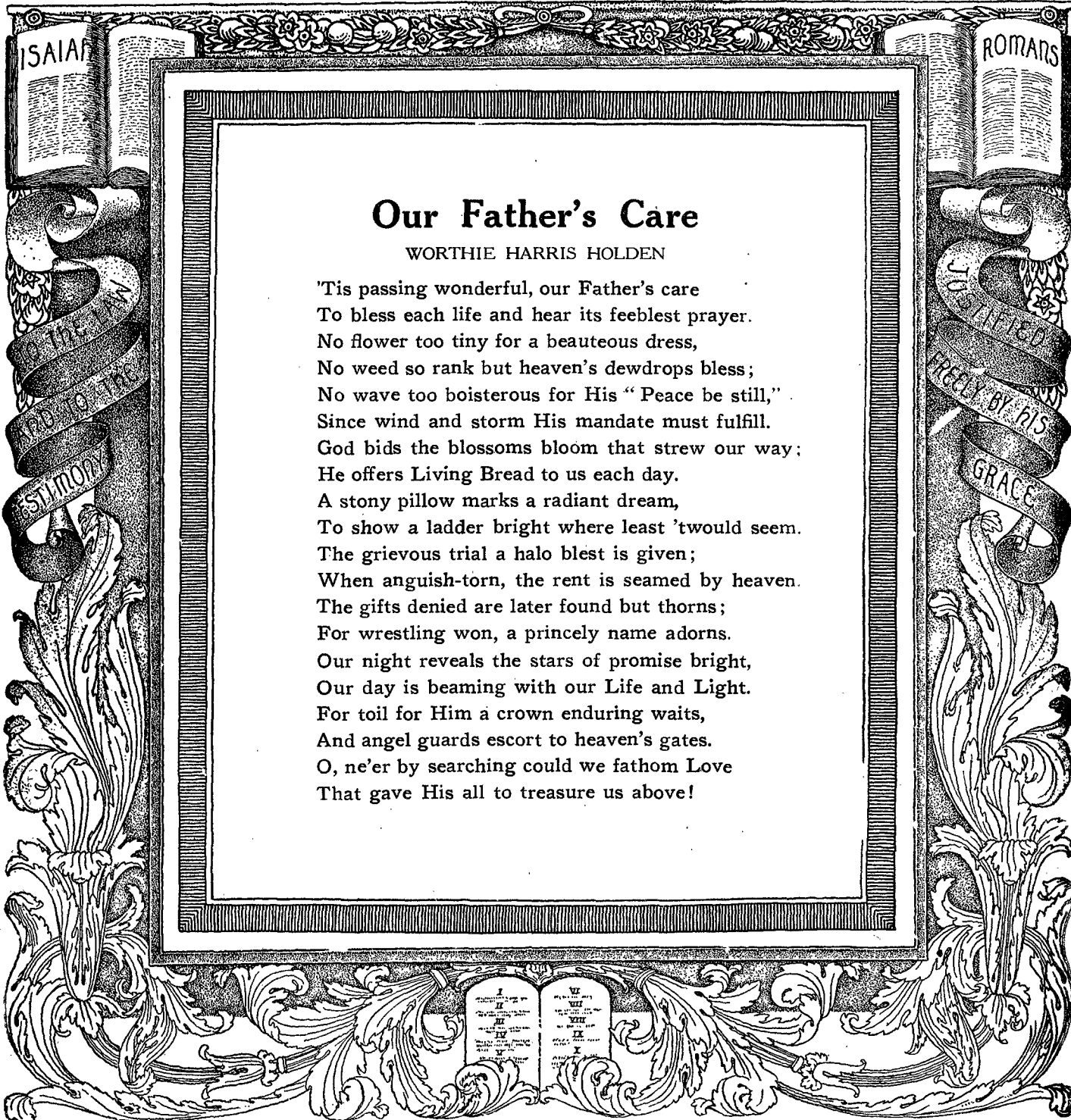
No. 61

THE GOSPEL TO ALL NATIONS

## Our Father's Care

WORTHIE HARRIS HOLDEN

'Tis passing wonderful, our Father's care  
To bless each life and hear its feeblest prayer.  
No flower too tiny for a beauteous dress,  
No weed so rank but heaven's dewdrops bless;  
No wave too boisterous for His "Peace be still,"  
Since wind and storm His mandate must fulfill.  
God bids the blossoms bloom that strew our way;  
He offers Living Bread to us each day.  
A stony pillow marks a radiant dream,  
To show a ladder bright where least 'twould seem.  
The grievous trial a halo blest is given;  
When anguish-torn, the rent is seamed by heaven.  
The gifts denied are later found but thorns;  
For wrestling won, a princely name adorns.  
Our night reveals the stars of promise bright,  
Our day is beaming with our Life and Light.  
For toil for Him a crown enduring waits,  
And angel guards escort to heaven's gates.  
O, ne'er by searching could we fathom Love  
That gave His all to treasure us above!



## Note and Comment

### A Danger of Our Time

A DANGER into which even earnest Christians may fall is so well presented by Dr. John R. Mott, that we present his words here:—

An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation.—*Christian Advocate*, October 21.

These are words well worth our prayerful consideration, for the danger presented is one into which we personally may easily fall.

### Lord Rosebery Fears Increase in World's Armament

THE comment of Lord Rosebery when he heard of the plans of the United States to increase its navy is of special interest to students of Biblical prophecy who are expecting to see all the world arm for the final battle of Armageddon. Lord Rosebery was presiding at the Rhodes lecture at London University the evening of November 16, when he said, as reported in the *New York Times* of Nov. 17, 1915:—

I know nothing more disheartening than the announcement recently made, that the United States—the one great country left in the world free from the hideous, bloody burden of war—is about to embark upon the building of a huge armada destined to be equal or second to our own.

It means that the burden will continue upon the other nations and be increased exactly in proportion to the fleet of the United States. I confess that it is a disheartening prospect that the United States, so remote from the European conflict, should voluntarily in these days take up the burden, which, after this war, will be found to have broken, or almost broken, our backs.

### The Purpose of the Denominational College Endangered

THE field secretary of the Presbyterian Board of Colleges and Academies sounds a note of warning against the multiplying sports and "side shows" in denominational colleges. We give his words as quoted in the *Lutheran* of October 28:—

It would take a long time to enumerate the activities of the modern college. Probably the first is athletics; next come the fraternities, then the glee and dramatic clubs. It probably can be stated in no better way than Mr. Wilson put it: "Activities in colleges have grown to be such a great side show in the college career that what is in the main tent is likely to be neglected. These activities demand much of the time of the college student. It is the 'muchness' of college activities that is the drawback. They

are responsible for many of our young men and women coming out at the point of personal dissipation. There have grown up certain traditions in colleges, and these must be respected, much to the detriment of Christian character. Class spirit, athletic loyalty, and all those distracting influences tend to draw the student away from his work and make him indifferent to the responsibility which rests upon him to make a well-rounded, fully consecrated Christian. If education fails to form a good Christian character, it fails signally. The colleges are feeling their impotence in the face of the evil results of these activities. The colleges have failed to do what the church organized them to do. College presidents are not chosen today because they have great Christian zeal or evangelistic fervor. They are chosen because they have executive ability, or because they can raise money."

### Seek Bishops' Veto in Panama Dispute

It seems that more trouble is to arise from the opposition of some members of the Protestant Episcopal Board of Missions to the vote which that board took to send delegates to the Protestant Congress to be held at Panama. As pointed out in these columns of our issue of November 11, five bishops of the High Church party who were members of the Board of Missions resigned in order to emphasize their opposition. We quote from the *New York Times* of November 27:—

Determined to prevent the sending of delegates to the Panama Congress, notwithstanding the decision of the Board of Missions to do so, ritualists of the Protestant Episcopal Church now demand that a special meeting of the house of bishops be called to hear an appeal.

Their action has been so quietly carried on that comparatively few of the high officials of the church knew what was going on. Surprise was manifested in this city yesterday when the news reached a few of the Low Church clergymen. The proposal of a special session of the bishops will be bitterly opposed.

The High Church party regards the proposed special meeting as a last resort, as the much-discussed Panama Congress is to be held in March. The ritualists object to the Episcopal Church's being represented at the congress, because it is to be a conference of Protestant bodies whose aims, they think, tend to prevent a drawing together of Catholic and Protestant Episcopal Churches.

### "One Church the War Has Helped"

THE work of this denomination is attracting attention, as is shown in a short article published in the *Christian Advocate* of November 4, under the heading "One Church the War Has Helped:—"

There are 125,844 Seventh-day Adventists, and the net gain last year was almost ten per cent, an accelerated increase which is no doubt partly attributable to the partial success of those evangelists who are reading the morning paper with one eye on the book of Daniel. The contributions for foreign

missions are reported as averaging six dollars per member, and the work is carried on in eighty-seven countries by 5,313 evangelists. It is a pity that we are obliged to add that, according to authentic information from several mission fields, one of the accepted methods of Adventism is to follow in the wake of missionaries of other denominations, and disseminate its peculiar views among those who have been shown the errors of heathenism.

We would not deny that our message is for all, not only for the heathen, but also for any who hold unscriptural doctrines; but that proselytism is the accepted method of Adventists, though a charge often made by those whose doctrines will not stand the test of the Bible, is not altogether in accord with the facts. We do not have at hand any general statistics in this matter, but the statement of Elder R. F. Cottrell, when presenting at the biennial council of the General Conference Committee (Nov. 5-21, 1915) his report of the Central China Mission, is of interest. We quote from Secretary Spicer's first report of the council (published in the *REVIEW* of November 25):

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."

## The Advent Review and Sabbath Herald

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# The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD 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, DECEMBER 9, 1915

No. 61

## EDITORIALS

### Notes From the Field — No. 5

IN the broad scope of the questions considered, and in the ultimate influence these questions will have on our world-wide work, it is safe to say that the council meetings just closed at Loma Linda surpass in importance any similar council meeting ever held in the denomination. Our denominational organization was perfected and extended. Two great divisions — one embracing South America and the other the continent of Asia with Australasia — were formed to accommodate the growing demands of the work in these great fields. This arrangement will afford greater liberty of local control and government, will place a larger number of responsible laborers in each field, and will tend greatly to the development and extension of the work. Elder R. C. Porter was chosen president of the Asiatic Division, with Elder J. E. Fulton vice president and secretary. Responsible men will stand at the head of the union conferences composing the division. Strong effort will be made to develop the literature work, the educational work, and other departments of church activity, as fast and as far as circumstances will warrant.

Elder O. Montgomery was chosen president of the South American Division. He will find a strong coworker in Elder J. W. Westphal, who, with his devoted wife, has for long years labored so faithfully and efficiently in bringing the work in this southern field to its present state of development.

Several important transfers of laborers, to meet growing and changed conditions in various fields, were made at this council. These changes will be noted in the reports of the secretaries of the two conferences as published in the REVIEW. We were impressed with the spirit of willingness shown by these workers as they were asked to sever home ties and friendly association, and go to new fields to mingle with strangers and meet new and untried experiences. In this, the day of God's power, he is making his people willing.

Earnest consideration was given to the work at Loma Linda. In a definite and specific manner the servant of the Lord

instructed that at this place there should be established a school for the training of medical missionaries, both nurses and physicians. The workers assembled in council recognized the character of this instruction, and unanimously decided to follow it. Plans were definitely laid for the fuller establishment and future prosecution of this work. The full four years' medical course will be maintained. Already the medical school has made an excellent record in the character of the students graduated from it. Last year's class — nine in number — passed the California State Board in a most creditable manner. Not one taking the examination failed.

This school, we feel assured, has before it a bright future. Never has its constituency, which really includes the whole denomination, been so united in its support, as shown in the determination of the representatives at this council that the school be made a success.

We feel that our brethren and sisters everywhere should rally to its support. Particularly should they encourage their sons and daughters who plan to take medical training, to come to this school. Here they may obtain a good medical education, and at the same time be safeguarded from the evils to be found in worldly environment.

God has spoken good concerning Israel, and we believe it is safer to follow the leadings and instructions of his Spirit than worldly plans or policies. We shall have more to say of the Loma Linda school at another time.

As regards the work of the Loma Linda Sanitarium, we can do no better than to quote several extracts from the report made to the constituency meeting, held in connection with the council, by the medical superintendent, Dr. T. J. Evans: —

In rendering a report of the Loma Linda Sanitarium and Hospital, it gives us great pleasure to recognize the kind hand of Providence in caring for us so graciously during the past few months. We recognize God as the giver of every good and perfect gift, and thank him for the degree of health that our family has enjoyed, and also for giving us the cooperation among our patients and helpers which we feel is one of the

strongest assets that an institution can have, and gives a substantial foundation on which a magnificent structure can be erected.

One patient called me aside the other day and said: "I have been in your institution for several weeks now, and I should like to know the secret of your organization. All seem to work so harmoniously together, and seem to have their work and cheerfully perform their respective duties. The only rivalry I can see is in striving to see who can give the best service. There must be some power behind the throne." It was my privilege to tell him that we believe God is behind the throne, and that his presence is felt in every department; that he is the Head of the institution, and that this would account for the harmony that prevails.

I believe that a medical institution should be well equipped with scientific appliances, so efficient work can be done for those who seek help. We believe our institutions should have facilities, that the instruction of the spirit of prophecy can be fully carried out, in giving our patients the advantages that come from the bounties of nature through food, sunshine, and air. Since March of this year, the number of patients in the sanitarium has averaged forty-four.

The patronage of the Loma Linda Hospital is steadily increasing. Since March, 1915, there have been 177 operations performed in the hospital, and 45 babies born under its supervision. In January we had 22 patients; in February, 16; March, 19; April, 20; May, 21; June, 26; July, 19; August, 22; September, 25; October, 29.

There were 159 medical cases, 79 surgical, 22 obstetrical, and 15 babies, totaling in all 275. The average for the first five months is 22 cases a month.

You will notice from the number of operations and number of patients that all the cases did not remain in the hospital, but quite a number were taken back to the sanitarium.

The spiritual interest in the hospital has always been good, and the patients all enjoy the worship hour. Some hearts have been touched by the Spirit of God, and members have been added to the church. Four have accepted present truth in the last few weeks. There never was a time when there was such a good feeling in the hospital as at present.

One very encouraging feature in regard to our hospital is that a number of outside physicians are availing themselves of the advantages the hospital affords. Three doctors from San Bernardino have recently performed operations here, and one physician from Colton has requested that we open the hospital to him; also two from Riverside have asked for the privilege of operating here. All the men who come speak very

highly of our equipment, and are well satisfied with the place in general.

The devotion and loyalty of our workers to the cause of God is manifested in their tithes and offerings. The Sabbath school donation to foreign missions amounts to more than \$500 a quarter, and the tithe of the church will aggregate about \$12,000 a year. Most of our members are students and those who are working for a small salary, and yet God has placed in their hearts the desire not only to give their means, but their lives and their all to his service.

Our own observation of this institution and of the spirit of its workers fully bears out Dr. Evans's statements as to their faithfulness and devotion.

Too much cannot be said of the generous hospitality shown by the Pacific Union Conference. Free room and board were furnished the delegates. A large number were accommodated in tents. These were made as comfortable as possible. The food was liberal in quantity and variety, and excellently cooked.

The spirit of the council was good throughout. There was great freedom of discussion pertaining to many important questions, but no one seemed determined to have his own way, but desirous only of knowing the right and best way. Practical unanimity was reached in the decision of every question.

Never have we seen more hearty accord on all questions affecting the onward progress of this movement. To all there came as never before a realizing sense of the work to be done, and a definite settling down to shoulder the responsibilities involved. Let this oneness of purpose actuate every believer. This is no time for division, for pulling apart, for criticism, for distrust and suspicion. Shoulder to shoulder, let us keep step with the pillar of God's providence which is leading on. Nothing can resist successfully the truth of God borne aloft by a united church.

We cannot afford to spend time in parley or idleness. A great advance move is on. God has set his hand to finish this work in this generation. He will cut it short in righteousness. It is no time now to look back. Forward, is the watchword. Courage in the Lord! Christ is our great Leader. Let us keep close to him, and follow his banner to victory.

F. M. W.

### Report of the Biennial Council of the General Conference Committee

#### Third Report

The Asiatic Division Conference

WITH great interest the council discussed the plan for the organization of a division conference in the Far East, where the remarkable ingathering of souls has called for a strengthening of the administrative force, as well as an increase of laborers in the local fields.

Literally by hundreds the believers are coming into our ranks in these lands every year.

The constitution adopted for the new division is modeled after those in other divisions, so need not be reprinted here. Some extracts from it, however, will be of general interest:—

#### NAME AND TERRITORY

##### Article 1—Name

This organization shall be known as the Asiatic Division Conference of Seventh-day Adventists.

##### Article 2—Territory

The territory of this division conference shall consist of that portion of the world included within the following boundaries; viz., commencing at the Persian Gulf, thence north and east along the east side of Persia and the south side of Siberia to the Pacific Ocean, thence east to the international date line, thence south and west so as to include Australasia and such islands of the Pacific as are under the supervision of the Australasian Union Conference, thence north to the place of beginning.

#### Representation at Biennial Sessions

ARTICLE 4, SECTION 3.—Delegates at large shall be—

a. The members of the executive committees of the Asiatic Division Conference and of the General Conference.

b. Such other persons as may be recommended by the executive committee, and accepted by the delegates in session.

SEC. 4.—Regular delegates shall be such persons as are duly accredited by the union conferences and union missions, on the following basis:—

a. Each union conference and union mission shall be represented in the Division Conference sessions by delegates chosen on the basis of one for each union conference and one for each union mission, and one for each two hundred members.

b. Delegates representing unorganized mission fields shall be appointed by the executive committee of the division conference.

#### Officers

The following officers for the Asiatic Division were appointed by the council:—

President, R. C. Porter; vice president and secretary, J. E. Fulton; treasurer and auditor, Henry W. Barrows.

#### Bermuda Islands

The desirability of having local fields, wherever possible, placed in union conference or union mission organization, led to the following action, taken with the concurrence of the Atlantic Union officers:—

*Voted*, That the Bermuda Islands be transferred to the territory of the Atlantic Union Conference.

#### Home Missionary Work

The secretary of the General Conference Home Missionary Department, Miss E. M. Graham, presented a report, which we abridge as follows:—

The General Conference Home Missionary Department was reorganized

after the General Conference of 1913. There being no provision for this department in the constitution of the General Conference, it is called a branch of the Publishing Department, but is really a department in itself just as definitely as any other department.

When the first reports were gathered in at the close of the third quarter of 1913, the following conferences and mission fields were sufficiently organized for this work to report what was being done:—

Ten conferences in the North American Division, representing four union conferences.

Six union conferences in Europe, and one mission.

The Australasian Union Conference.

The Bermuda Mission.

Eighteen months later, at the close of the first quarter in 1915, the fields reporting were as follows:—

Sixty-seven conferences in the North American Division, representing twelve union conferences, and including all but four conferences, one of which has reported for the second quarter.

Seven union conferences in Europe.

Three mission fields in the Asiatic Division.

The Australasian Union Conference.

The South African Union Conference.

The South American Union Conference.

The Brazilian Union Conference.

The India Union Mission.

The little mission of Guatemala.

Elder Paap will report the work of the North American Division.

In the European Division the work was found to be quite well organized, though in some fields the members had become somewhat slack in their efforts. With some encouragement, these are taking hold with renewed energy. During the war, it has been impossible to collect reports from Russia, the Levant Union, and some other parts of the division, but our people have maintained their home missionary work surprisingly well in the fields directly concerned in the war.

The South African Union Conference has organized all its conferences, and appointed a union home missionary secretary.

The South American union has organized its two conferences and one mission field, and has a union home missionary secretary.

The Brazilian Union Conference has its home missionary secretary, and has organized six of its conferences and missions.

These three fields have been having very encouraging results from the efforts of their members.

The Indian Union Mission has organized its divisions, and has a secretary in charge of the work. Although its work began with the English people, the natives are being enlisted in service.

In the Asiatic Division four fields have been organized, though only three reported for the first quarter. They are the Malaysian Mission, Japan, Korea, and the Philippines. In the volume of work done and in the results, the reports from these fields compare favorably with those from more favored lands.

Fresh fields are being added to the list each quarter. In the next report the South Caribbean Conference and the Porto Rican Mission will appear.

Other fields where the members are

being set to work systematically are the Bahamas, Hawaiian Islands, Mexico, Haiti, and the Inca Union Mission. Reports are promised from these as conditions improve and the work is more thoroughly organized.

A pamphlet on "Lessons for Home Missionary Institutes" has been printed, and sent to all ministers and conference workers except Bible workers. A series of leaflets for the churches is being issued, and Nos. 1-9 are now in use. Some of these have been translated into Spanish and Portuguese for use in South America. The *Church Officers' Gazette* is nearing the end of its second year. A similar paper is being issued in Great Britain, and the *Missionary Leader* is issued in Australasia. A Home Missionary department has been opened in the REVIEW. There is also one in the South American church paper.

Articles on different phases of the home missionary work have been sent from time to time to all the union conference papers in the home field, and others to the foreign papers, and these have been largely used.

Something should be got out to give instructions to conference home missionary secretaries. Some manuscript has been prepared for this purpose, and we hope the council will arrange for it to be printed.

Another need of the department is that there should be added to the ministerial courses in our colleges, instruction in church missionary work.

The aim of the department is that every man and woman who belongs to the Seventh-day Adventist denomination shall be enlisted in soul-winning service. As believers come out from every nation, tongue, and people, our object is to make workers of them for the Lord, and unite all together to quickly finish the work.

The following is the report of work done during three years, ending March 31, 1915: Number reporting, 19,180; letters written, 95,845; letters received, 37,080; missionary visits, 323,687; Bible readings, 155,695; subscriptions, 27,862; papers circulated, 4,031,065; books circulated, 122,157; tracts circulated, 3,710,943; hours Christian Help work, 200,888; articles of clothing given away, 62,086; meals provided, 29,803; treatments given, 17,649; signatures to pledge, 4,001; offerings, \$38,660.75; conversions, 1,920.

**Recommendations on Home Missionary Work**

In the consideration of the home missionary work, the following actions were taken:—

*Whereas*, We find in the Testimonies the following definite statement: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers;" and the further statement: "If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to every people and nation and tongue;" therefore,—

*We recommend*—

1. That every conference and mission field throughout the world, give attention to training its members in methods of soul-winning work, and that in all fields of sufficient membership, a secretary be appointed to give full or part time, according to the needs of the field, to organize churches and companies for work.

and to teach the members how to work.

2. That in all our colleges, academies, and training schools, some lessons on the various phases of church work and duties of church officers be made a part of the course for all field workers.

3. That in order to have uniformity in the reporting system, the different blanks in use in various parts of the world be brought into harmony as rapidly as is consistent.

**Mexico**

The needs and progress of the work in Mexico were presented by Prof. G. W. Caviness, the superintendent. Even in war time, colporteurs have had good success, in places, in taking subscriptions for the paper and selling books. Appeal was made for two or three evangelists.

**West Indian Union**

Elder A. J. Haysmer, president of the union, reviewed the field, and listed calls for four ministerial workers and several other laborers. He stated that the union committee had at first included a call for one laborer for Nicaragua, where there is not a worker. But when they saw how large their call for appropriations was growing, listing needs that were even greater than this, they withdrew their call. The list of workers asked for was referred to the committee on distribution of labor, where all the calls from the fields are being considered.

The whole world of our work is appealing for messengers to preach the word and gather in souls, for the harvest fields are white.

W. A. SPICER,  
Secretary.



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

**Third Report**

THE council closed on Friday, November 19. While the work of the council had been of a very strenuous nature, owing to the large number of urgent and important questions which came before us for decision, it was very harmonious in every way. The presence of the Holy Spirit was manifest in all the proceedings. Every delegate present did all in his power to contribute to the solution of the great and almost overwhelming problems which came before the council for consideration. We feel very thankful for the blessings of the Lord which attended our deliberations.

The following further actions of general interest were taken:—

**Appropriations for the Year 1916**

Atlantic Union .....	\$ 18,000
Columbia Union .....	13,300
Eastern Canadian Union .....	8,500
Southeastern Union .....	11,000
Southern Union .....	13,000
Southwestern Union .....	5,750
North American Foreign Dept. . .	10,629
North American Negro Dept. . .	32,200
College of Medical Evangelists. . .	10,000

<i>Christian Record</i> .....	\$ 2,000
Special to Atlantic Union .....	1,286
Executive and departmental ex. . .	29,600
Tithe to General Conference. . . .	1,400
Sustentation .....	840
General expense .....	1,500
Special appropriations .....	12,535

Total .....

**"Ministry of Healing"**

*Whereas*, The benefits of using the book "Ministry of Healing" as a relief book are still available, and believing that great good will result from a circulation of the book; and,—

*Whereas*, The publishers are willing to make special terms on the book in quantities, in the English and some of the foreign languages; therefore,—

*We recommend*, That our sanitariums and foreign seminaries and other schools avail themselves of the advantages offered by the sale of "Ministry of Healing," arranging with the publishers, through the proper channels, for their supply.

**Harvest Ingathering**

*Whereas*, The Harvest Ingathering campaign has proved a great blessing in acquainting the people with the worldwide movement, as well as an effective method of raising means with which to uphold the work, therefore, be it—

*Resolved*—

1. That we continue the plan, and open the campaign for 1916 during the week of October 9-16.

2. That we use the *Signs of the Times* weekly as the medium.

3. That we set our goal at \$100,000.

4. That the material used in the promotion of the campaign be furnished and sent out by the publishers.

5. That the oversight of the campaign be in the hands of the Treasury Department of the North American Division Conference.

6. That the Home Missionary Department of the North American Division Conference take charge of the field end.

7. That a suitable report blank be prepared to be used in reporting the results of the campaign.

"Review and Herald" and "Signs of the Times"

*We recommend*, That continuous efforts be made to place the REVIEW AND HERALD, our church paper, in every Sabbath-keeping home; and a club of the *Signs of the Times*, our pioneer missionary paper, in every church and company.

**Twenty-Cent-a-Week Plan**

That it be the policy of the North American Division Conference to undertake to raise twenty cents a week as heretofore, fifteen cents of this to go to the General Conference for missions, and five cents to be applied on the liquidation of institutional indebtedness; further, that we undertake to raise the fund as far as possible above the average of twenty cents as a Division, the overflow to go to the General Conference for missions; and further, that any union raising large special funds for institutional relief, thus dividing effort in raising the Twenty-cent-a-week Fund, shall participate in the distribution of the five cents for institutional relief only to the amount that such union has raised above the fifteen cents.

**Intermountain Conference**

*We recommend*, That the Western Colorado and Utah Conferences be united

under the name of the Intermountain Conference, the new organization to become a constituent part of the Pacific Union Conference, with the understanding that the Pacific Union Conference assume responsibility for the payment of Western Colorado's share in the General Conference Association debt assigned to the Central Union Conference, as originally apportioned to the Western Colorado Conference, with accrued interest; this change to become effective Jan. 1, 1916.

#### Religious Liberty

*Whereas*, There is increased activity among religious organizations to bring Sunday legislation to the front and to deprive observers of the true Sabbath of their rights; and,—

*Whereas*, We have been exhorted to meet this issue by scattering religious liberty literature like "the leaves of autumn;" therefore,—

*We recommend*, That cheap, up-to-date leaflets on live religious liberty and temperance issues be provided by a special committee to meet the demands, said committee to be appointed by the executive committee of the North American Division Conference.

*Whereas*, There is a constantly growing demand for ready funds to supply religious liberty literature to State officials and members of the legislatures, and to other prominent public men, as well as for general circulation and use when important issues arise, therefore,—

*We recommend*, That the fourth Sabbath home missionary offering each February be set apart for this purpose, the receipts to be forwarded to the local conference treasurer, and conserved by him for the same purpose.

#### Transfer of Laborers

*Whereas*, In the past, embarrassment and confusion have been caused by irregularities in procedure when workers are wanted by certain conferences and institutions; therefore, to preserve unity and cooperation,—

*We recommend*, That our policy in such matters be as follows:—

1. That within a union conference interchange of laborers within said union conference shall be made by union and local conference committees.

2. Where an institution, local conference, or union conference wants a worker employed outside of said union or local conference, the procedure shall be as follows:—

a. The institution or local or union conference desiring such worker shall present its request to said union conference executive committee; said union conference committee shall pass said request, if approved, on to the Division Conference Executive Committee through its officers, and said Division Conference Executive Committee, if it approves, shall pass, through its officers, said request to the union conference executive committee employing said worker.

b. No party desiring the services of a worker outside the local or union conference where he works shall take up correspondence with said worker until after his union conference officers have informed him that the arrangement for securing said worker has been completed.

#### Home Missionary Department

*Whereas*, When the study of the Testimonies is taken up by the members of

a church, there is manifested by them a fuller consecration to the Lord and a deeper personal spiritual experience, which leads to active labor in the winning of souls,—

*We recommend*, That in every conference an effort be made to place the Testimonies, especially Volumes VI to IX, in the home of every Sabbath-keeping family.

*Whereas*, The times in which we are living, when important issues are rapidly developing, and signs that show the end to be near are multiplying on every hand, make it an urgent necessity to enlist every Sabbath keeper in the finishing of the work,—

*We recommend*, That the home missionary work be recognized in each union and local conference as a definite department, and that the following steps be taken to organize it in a definite way:—

1. That a home missionary secretary be appointed in each union conference, for the purpose of enlisting every Sabbath keeper in systematic and regular work just as rapidly as men with the necessary qualifications can be found.

2. That the local conferences appoint home missionary secretaries as soon as they can find suitable individuals, for the purpose of building up the home missionary work.

3. That the home missionary secretaries of both union and local conferences be practical instructors and organizers, with ability and experience which will enable them to set people to work in the following lines:—

a. Distribution of literature—tracts, periodicals, magazines, small books.

b. Bible readings and cottage meetings.

c. Christian Help work.

d. Missionary correspondence.

4. That tract society secretaries be educated to recognize that their office carries with it a large degree of responsibility to foster the home missionary work in the churches, and that a high standard of efficiency be maintained in our tract society offices in regard to the making and increasing of business along the lines of soul-saving work.

5. That ministers, as they raise up new companies, organize them into working societies before they leave them.

A final report will be given next week.

G. B. THOMPSON, *Secretary*.



#### Reports From Union Conference Presidents

ONE very encouraging feature of the Loma Linda council was the interesting reports rendered by the union conference presidents. Some of these were written, and we present them here quite fully. Others were reported verbally, and we are dependent for their reproduction on brief stenographic notes. They will be read, we are sure, with interest:—

##### Atlantic Union Conference

The following report was made by R. D. Quinn:—

During the past two years the work in the Atlantic Union Conference has made splendid progress. At the close of the last union conference session a strong spiritual work was started in all the con-

ferences throughout the union. This resulted first of all in genuine revivals in all the places where these special efforts were held. These revivals were followed by greater activity in the home missionary work, and by a reformation on the health reform principles.

Many of our people bought full sets of the Testimonies, and began to read them and practice the instruction they contain. The work in the old State of Maine was greatly revived, so that the Maine Conference today is leading the whole world in practically all lines of our work. The Portland church in one year raised its entire indebtedness of \$8,000, and while this was being done, it more than doubled its membership, and raised for that year forty-two cents a member for each week of the year, more than double the entire amount required for missions. This year Maine is making a still better record, having raised its full quota for missions for the entire year in less than nine months. What is said of Maine can be said in a large degree of all the conferences in the union. We have a splendid leadership, and a loyal people upon whom we can depend.

We trust that the membership of the union will be found to have increased by more than sixteen hundred additions for the biennial period. The following comparative report shows the splendid gains the union has made in its book sales, tithe, and mission offerings. On the Twenty-cent-a-week Fund, during the first nine months of 1914, we received \$21,638.73; and for the first nine months of 1915, \$49,449.91, or a gain of \$28,188.82; the amount raised above quota was \$5,060.11, or twenty-two and one-fourth cents a week per member. The tithe for the last nine months has increased \$20,000 above that of the same length of time in 1914.

The Lord is blessing our colporteur work, as the following figures will show: During the first nine months of 1914 the sales were \$32,541.96. During the same period of 1915 we have \$49,735.13, a gain of \$17,193.17, or about sixty-five per cent. Each local conference is manned with a field agent and a tract society secretary, and the outlook appears good for a healthy growth in this department of the work.

##### North Pacific Union

C. W. Flaiz gave the following report:—

The territory of the North Pacific Union Conference is made up of Montana, Idaho, Washington, Oregon, and Alaska. It is divided into six conferences and one mission field. The present membership is 9,306.

This is a gain of 1,663 for the year 1914 and thus far in 1915, or a gain of 80 persons for each month, or of two and two-thirds persons each day.

We have 213 churches, 29 unorganized companies, 43 ordained and 11 licensed ministers, 11 Bible workers, and 56 colporteurs. Our literature sales for the year 1914, exclusive of magazines and periodicals, were \$52,250. And for the first ten months of 1915 they amounted to \$45,146.

The financial conditions in the Northwest have not been so favorable to our work since the beginning of the war. Mills employing many of our people were closed down or operated on a reduced schedule. The dairying and fruit industries have been almost paralyzed

Those of our people in the wheat and stock belts have done unusually well financially; few of our brethren, however, live in these sections. Yet our tithe receipts have been increased from \$127,124 in 1913 to \$130,664 in 1914, and the indications are that we shall exceed this latter sum considerably for the year 1915.

Our Sabbath school offerings for the year 1913 were \$24,000; for 1914, \$28,665.

The offerings to foreign missions for 1913 were \$49,968; for 1914, \$54,527.

The offerings to home mission work for 1913 were \$26,280; for 1914, \$31,453.

The total offerings to home and foreign missions for 1913 were \$76,248; and for 1914, \$85,980.

This makes the total amount of contributions and tithe for 1913, \$203,372; for 1914, \$216,644; a gain of \$13,272.

The average membership for the two years was 8,158.

In 1913 we had 52 young people's societies; in 1914, 57; with a membership in 1913 of 1,065, and the next year, 1,214.

The contributions to missions from our young people in 1913 were \$422; in 1914, \$1,723.

The union conference owns and controls only two institutions,—the Portland Sanitarium and the Walla Walla College. Several of the local conferences are operating intermediate schools, and the Upper Columbia Conference has the Walla Walla Sanitarium. It has been our constant effort to operate these institutions within their incomes.

The Portland Sanitarium has substantially reduced its liabilities. In addition to this, nearly \$12,000 has been spent in installing a laundry, and heating and lighting facilities—improvements imposed by the city. The plant is in far better condition now than it was a few years ago.

The Walla Walla College has proved a great blessing to the young people of the Northwest, many of whom have been sent to the foreign fields. The college is enjoying the largest patronage of its history. The increased attendance is largely to be found in the college departments.

#### Eastern Canadian Union

M. N. Campbell reported as follows for this union:—

In our field we have about 1,100 members, and within our territory is a population of 5,500,000. Two million of these are French, living mostly in Quebec. In this province, Romanism is the prevailing religion, and receives special favor and protection from the government. We have as yet only two small churches among the French. We are encouraged to believe, however, that God will work mightily for us as we endeavor to present the truths of the third angel's message to those of this nationality.

In our union we have a force of twelve ordained ministers and eight licentiates, besides eight carrying missionary credentials—a total of twenty-eight.

The tithe has shown a slight gain this year, in spite of the unfavorable financial conditions brought about by the European war. For three years past our union has reached its full quota of mission offerings, and we are working hard to reach it again this year.

We have two educational institutions—the union training school at Oshawa, and an intermediate school at Williams-

dale, Nova Scotia. The attendance at each of these is in excess of last year.

We conducted nine tent efforts this year and one hall effort. Meetings were held in one place especially for the Indians, and a company of believers was raised up. Among the number are Indians of prominence in the tribe. The number of converts reported since our last council is 116; five new churches have been organized. The canvassing work has been very successful, fully fifty per cent better than last year. At Oshawa we have a small publishing house, and have recently installed a cylinder press and other facilities for carrying forward our publishing work.

The brethren of the Eastern Canadian Union are courageous and united, and stand shoulder to shoulder with you for the finishing of the work of God in this generation.

#### Northern Union

Charles Thompson, the president of this union, reported the following interesting items:—

During the year 1914 and the nine months of 1915, we have baptized 1,145 believers, have organized 19 churches, and have built, or purchased from others, 15 meetinghouses.

There has been paid in tithe during 1914, \$131,234.56; during nine months of 1915, \$113,000; total, \$244,234.56. The offerings in 1914 amounted to \$67,568.32, in nine months of 1915 to \$45,430.36, or a total of \$112,998.68. Besides these, \$3,000 on other funds has been paid into the mission treasury. In 1914 our book and periodical sales amounted to \$63,341.16, in nine months of 1915 to \$65,457.70, a total of \$128,798.86.

We have paid the \$10,000 of Union College debt assumed by the Northern Union Conference. The Iowa Sanitarium is now self-supporting. North Dakota has erected a conference headquarters building and a dormitory at Sheyenne River Academy. We are working to the end of wiping out the reproach of debt, and are conducting our business strictly on a cash basis.

We are endeavoring to keep our departments fully manned, and are in sympathy with the plan of placing home missionary secretaries in the union and in local conferences, as fast as suitable persons can be secured to take leadership in the same.

We are thankful for what the Lord has done for us in the Northern Union, and we feel encouraged to press the work as enthusiastically as the demands of the times require.

#### Lake Union

L. H. Christian reported the following items for his union:—

The membership of the Lake Union is now 11,981. We believe this to be as large a membership as this union ever had. While a large number moved away some years ago, so that our constituency in Michigan is reduced, others have come into the faith. We baptized 1,012 in 1914, and during the first three quarters of this year our baptisms numbered 1,202. Some have spoken of the work in this union as practically finished. This is a great mistake. Over thirty counties in one conference have never yet been visited by our ministers. Even in the old fields in Michigan, many are yet desirous of hearing this message.

We have three large sanitariums and nine advanced schools. The patronage of the sanitariums has been excellent the past year. All the schools have a larger attendance than last year. The enrollment at Emmanuel Missionary College, at the Swedish Seminary, and at seven academies, approximates 845. We have over 120 church schools.

During 1914 we raised \$30,000 more on the Twenty-cent-a-week Fund than in 1913. In the first ten months of 1915 we have raised \$12,500 more on this fund than during the same time last year. We are working hard to reach our full quota. The tithe in 1914 was \$201,000, or a little more than \$7,000 over that of 1913.

There has also been some growth in our book work. During 1914 the literature sales in our union totaled \$90,000; during the first ten months of this year, \$107,000. The increase over the first ten months of last year was \$30,000. Our goal for the year is \$120,000.

In closing, I wish to refer to the Battle Creek church. Before the removal of our denominational headquarters to Washington, D. C., this church at one time numbered 2,250. Now its membership is about 500. But the church is yet strong and loyal, and is growing in spiritual power. The tithe in 1914 was \$13,000, and the mission offerings were over the full twenty cents a week a member. The brethren there have set an even higher goal for 1915.

We thank the Lord for his many mercies, and we desire to be faithful in every good work.

#### Pacific Union

E. E. Andross, in reporting for the Pacific Union, said:—

The number of baptisms in this union have been as follows: In 1913, 691; in 1914, 869; for the first nine months of 1915, 1,081; a total of 2,641, with a net increase in church membership for this period of 2,426. The tithe during 1913 was \$184,000; during 1914, \$186,000. There are now 171 churches, an increase of 28. There are in the union four sanitariums and three educational institutions. With the exception of one year, our Pacific Union College has reported a net gain in its operations at the close of its fiscal year. We have endeavored to reorganize our educational work to some degree. We have reason to be very grateful for the change that has taken place. We have about 500 students in our schools, from the ninth to the sixteenth grade.

The indebtedness of our schools is being cared for. We are endeavoring to raise a fund of \$150,000 to pay off our liabilities and to properly equip our schools. The campaign for raising this fund began June 1, 1914. We have raised to the present time \$30,000 in cash, and \$108,000 in pledges. We lack only \$12,000 of securing the entire amount, and we believe we shall have it by the end of this year. In addition, we have secured quite an amount in land that has been deeded to us, which is not included in the \$108,000 pledges. We have also received some annuities, which are not included in the amount stated. Notwithstanding the effort we have made to raise this fund, we have not ceased our evangelistic work; for we have baptized during this time 1,950 persons. When we began this effort, we said that if neces-

sary we would put our whole strength to the raising of this money. We believed that the obligation of indebtedness weighed so heavily upon us that it would pay us to put our whole energies into the effort to raise the amount rather than to see our schools fail. This has interfered in some degree with our efforts to raise our quota on the Twenty-cent-a-week Fund, but I am glad to tell you that we stand better on that fund today than we did a year ago at this time. We have not realized any decrease in the spirituality of our people, but, on the contrary, we believe that there has been a very decided increase. This is largely due to the conditions existing in the world at this time, making it very favorable for aggressive spiritual work.

#### Southern Union

S. E. Wight reported for this union:—

The Southern Union has a population of about nine million, about forty per cent of whom are colored. Much of the work being carried forward is done by the printed page. There are in the union a total of 148 workers. In spite of the difficult financial situation in the South, during 1914 we sold over \$57,000 worth of our publications. From 1912 to 1914 the increase in membership was 288, but during the first nine months of 1915 the net gain has been 119. We now have a membership of 2,954, of whom 967 are colored. The Lord has gone out before us in a marked way. We have eighteen church schools, eight of which are for colored pupils. We also have fourteen rural schools. We have an intermediate school at Hazel, Ky., with 35 or 40 students. The school has sixty acres of land, and is free from indebtedness. Ours is a good field, and God is with us.

#### Southeastern Union

O. Montgomery reported for the Southeastern Union:—

The workers and people in the Southeastern Union Conference are of good courage in the Lord. Our conferences are not strong, and our laborers are few; but they are men of God, men through whom the Lord has seen fit to work. Last year 399 persons were baptized. For the first nine months of 1915 we have been able to win 455 converts. Last year our tithe was approximately \$40,000. This is an average of \$14.48 per capita.

During the past year and nine months we have added to the conference fifteen new churches and fourteen new church buildings. We have endeavored to arouse the home missionary spirit throughout the field, making it a strong part of our camp meeting campaign. Our goal has been, "Every man, woman, and child actively working for God in the campaign for souls." One church that has carried forward an active soul-winning campaign has, without the assistance of any minister, increased its membership from six to sixty. We have one sanitarium in our union, which is doing well financially. During the biennial period of 1911-12 our literature sales were \$91,000; during 1913-14 they were \$92,000. We are of good courage throughout the field. We have as loyal, faithful, earnest, and true-hearted people in the South as can be found anywhere.

#### Southwestern Union

G. F. Watson reported for the Southwestern Union:—

The total membership of our union at the close of 1914 was 4,662; at the present time it is 4,746. We have had 1,263 accessions during 1914 and the first nine months of 1915. Our school work is onward. We are selling "Christ's Object Lessons" to assist in this work.

#### Western Canadian Union

H. S. Shaw reported for this union:—

When the Western Canadian Union was organized during the latter part of 1907, there were 777 church members; at the close of 1914 there were 1,845 members and 63 churches. The tithe last year amounted to \$45,500; the mission offerings to \$16,500. We have 525 students in our schools. Book sales last year came to \$34,500. During 1913 there were baptized 214; in 1914, 252; for the first nine months of 1915, 459. We are of good courage. Although facing difficulties, our victories during the past year were greater than ever before, and the spirit of sacrifice on the part of our people is unparalleled.

#### Columbia Union

B. G. Wilkinson reported for the Columbia Union:—

This union, with 21,000,000 inhabitants, is the largest union of the North American Division. Within its territory are found fourteen cities of over 100,000 inhabitants. In fact, one third of all the cities in North America of over 25,000 population are found here. Everywhere, this past year, our tents have been filled with earnest seekers after truth. Our camp meetings have been marked by sweeping revivals and have terminated in numerous baptisms. The work of the Spirit of God has been seen in many ways. For the first nine months of 1915, reports already declare an increase of 1,100 members. We hope that the total increase for 1915 will be from 1,500 to 2,000.

Our tithe for the biennial period ending Dec. 31, 1912, was \$226,929.89, while for the period ending Dec. 31, 1914, it was \$274,287.08, an increase of \$47,357.19. Already for the first three quarters of 1915, our tithe shows an increase of \$11,000 over the same period of 1914.

The last two years brought success to conferences which had not hitherto succeeded in securing the annual total allotted to them on the Twenty-cent-a-week Fund. For the preceding biennial period, the amount raised on the Twenty-cent-a-week Fund was \$79,650.50, while for the period just terminating it was \$132,552.58, or an increase of \$52,902.08. Already for the year 1915, this fund shows for the first nine months a gain of \$5,604.69.

For a number of years the union has struggled hard, raising debts and coming to the relief of the institutions within its border. It is only within the past year that we can run up the bright flag of victory. Mount Vernon Academy, which a few years ago staggered under a debt of \$33,000, now has a white stone set in the corner of the building, which sets forth, good and clear, "1915, Free from debt!" The union institutional indebtedness of 1912 was \$45,440, while today it stands at \$9,000.

This is not all due to the returns from

the Twenty-cent-a-week Fund. The work was already well begun before returns from this came in. Different plans had previously been inaugurated, but had been laid aside later, to join in a general plan. All over the union the brethren took hold heartily.

The changing of Mount Vernon from a college to an academy was promptly met by thorough efforts to keep up the enrollment, so that the year following witnessed no dropping off in attendance. The new college at Washington has gone steadily forward with a most encouraging increase of enrollment.

In all lines of department work, we note a prosperity which gives us new heart to push forward these endeavors in greater effort. In the distribution of our literature, our canvassers in all the conferences of the union have met with ever-increasing success. For 1913 the total sales within the union amounted to \$80,616.76, while for 1914 they rose to \$86,675.27, a gain in the one year of \$6,058.51. That those selling our literature are not working with decreased faith in 1915, may be seen in the fact that whereas the gain of 1914 over 1913 is \$6,058.51, the gain for the first nine months of 1915 over the same period in 1914 is \$8,634.43.

Never before was there such a turning of the youth within our borders to the service of God. The educational secretary reports a 33 1-3 per cent growth in the number of our church schools. Many are the young people who are striving to secure an education which will equip them for service. They are pressing into the colporteur work, into the nurses' courses in our different training centers, especially into the Washington Sanitarium. This institution, with its main building at Takoma Park and its dispensary in the city, is doing an excellent work in helping our young people while giving them a training for the work.

These union conference reports were of great interest and encouragement to the delegates present at the council, and we feel certain that the readers of the REVIEW will join us in thankfulness to God for his signal blessing on the work here in the home field. F. M. W.

#### The Bible

The first book printed from movable metal types was the Latin Bible in the year 1455.

The King James, or Authorized Version of the Bible, was first printed in 1611, by Robert Barker.

The first Bible printed in this country was in the Indian language in 1663, by John Eliot.

The first English Bible printed in this country was in 1782.

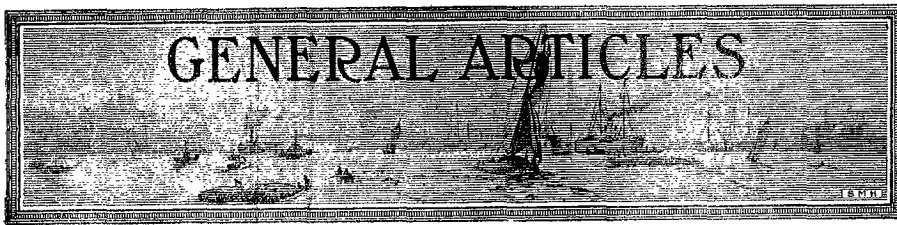
The first Bible printed in New York City was in 1792. George Washington owned a copy.

The first Bible printed on India paper was published by Bagster in 1828.

In 1865 Bagster bound the first Bible with "yapp" or divinity circuit edges.

The Cambridge University Press—the earliest of existing presses to produce a Bible—issued the King James or Authorized Version first in 1620.—*Selected.*





### The Bible

STUDY it carefully,  
Think of it prayerfully,  
Deep in thy heart let its pure precepts  
dwell.

Slight not its history,  
Ponder its mystery,  
None can e'er prize it too fondly or well.

Accept the glad tidings,  
The warnings and chidings,  
Found in this volume of heavenly lore;  
With faith that's unailing,  
And love all prevailing,  
Trust in its promise of life evermore.

With fervent devotion  
And thankful emotion,  
Hear the blest welcome, respond to its  
call;

Life's purest oblation,  
The heart's adoration,  
Give to the Saviour who died for us all.  
—Selected.



### Questions That Spring From Doubt, With Simple Bible Answers

CLARENCE SANTEE

1. How do you prove that the week as we have it is the same length as the first seven days of creation week?

There is no other period from which the seven-day week could claim its origin. The seven-day period called week, is marked throughout Bible times. In Genesis 1 we have the first week of seven days, each day definitely marked by "the evening and the morning,"—dark and light,—which could apply to no other than our twenty-four-hour day—half dark and half light. The last half of that first week was ruled by the sun by day, and by the moon and stars by night. Gen. 1:14-19. The revolution of the earth upon its axis marks the day. It would be difficult to conceive of a revolution differing from that we now have, with no date of a change in the revolution.

From the most ancient times, the week is mentioned at different periods. God said to Noah, "For yet seven days, and I will cause it to rain upon the earth." Gen. 7:4. At the ancient marriages it was customary to make a seven days' feast,—the seven days of the feast." Judges 14:12, 17. This was also recognized in the case of Jacob when he was given Leah, instead of Rachel, for whom he had labored. Laban asked him to "fulfill her week," and Rachel should be given him, with a contract for seven years more of service. This was agreed to. Jacob observed the seven days' feast, then Rachel was given to him, and he served "yet seven other years." Gen. 29:27, 28.

The same penman who wrote the record of creation, uses interchangeably the

terms "seven days" and "week." Our attention has been called to efforts to change the number of days composing a week, but those efforts have been futile. There is no other week recognized by the Word of Inspiration.

2. But is it reasonable to suppose that the trees, grass, etc., could have grown from the earth and borne fruit as noted in Gen. 1:11-13 in one day of twenty-four hours?

It certainly is, when brought forth in the way that they were. The second chapter of Genesis explains many things which are but stated in chapter one. In Gen. 2:4, 5, you will see the different methods used as to *time*. The last part of verse 4 points to the Lord as Creator: "The Lord God made the earth and the heavens, and every plant of the field *before it was in the earth*, and every herb of the field *before it grew*." With this divine explanation, there can be but little room for uncertainty or doubt. The Lord commanded, and they sprang from the earth and were perfect models of fruit bearing, instantly at his word.

That creation week was a literal week, just as we have the week today, and ever have had, is also stated in Ex. 20:11. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." It will be noticed that God's command to observe the Sabbath, after six days of labor, rested upon his use of the first seven days marking the same period.

3. What reason have you for believing that there were no rains before the flood?

There are several texts of Scripture that speak of this condition. In Gen. 2:5, 6, we are told that "the Lord God had not caused it to rain upon the earth," and "there went up a mist from the earth, and watered the whole face of the ground."

When the flood came in Noah's day, it is said, "By faith Noah, being warned of God of *things not seen as yet*, . . . prepared an ark." Heb. 11:7. Noah was "warned of God of things not seen as yet." Of what was he "warned of God"? "And, behold, I, even I, do bring a flood of waters upon the earth." "And the rain was upon the earth forty days and forty nights." Gen. 6:17; 7:12. Noah, then, was warned of God of a great rain, but it had not been "seen as yet." Another evidence that would seem quite conclusive is that the rainbow was not seen until after the flood. As an evidence that there should not again be a flood to destroy all flesh, God said, "I do set my bow in the cloud, and it shall be for a token of a covenant." etc. Gen. 9:13. Read verses 11-16.

If the bow had been seen before the flood, it could not have been to them a forcible token, after the flood, that there would not again be a flood. The flood was a great cataclysm of nature, remodeling the earth, and puny man was brought safely through it. Never having seen clouds of rain before the flood, such a sight, after that experience, must have filled them with dread and terror had not God graciously called their attention to the bow that would be to them a pledge that they would not again be subjected to such an experience.

4. Why did the Lord wait about twenty-five hundred years before giving the law and the Sabbath if they were to be observed by all, and there was to be no change?

The Lord did not wait the period suggested before giving the law and the Sabbath. There are many reasons for this answer. It is believed that Moses wrote the book of Genesis while in the wilderness, keeping the sheep of Jethro, before he was called to deliver Israel out of Egypt. This was many years before the giving of the law on Mt. Sinai, yet in that book he recorded the giving of the Sabbath and its setting apart for man. See Gen. 2:2, 3, and Mark 2:27. He again and again calls attention to the sins of the people, as in the case of those living before the flood (Gen. 6:5), those living in Sodom (Gen. 13:13; 18:20). If they sinned, the law of God must have been there. The inspired penman has said, "Because the law worketh wrath; for where no law is, there is no transgression." Rom. 4:15. "Sin is the transgression of the law." 1 John 3:4. And again, to add to the assurance that the law did exist, the apostle says, "Wherefore, as by one man [Adam] sin entered into the world, and death by sin." Rom. 5:12. The next verse asserts that "sin is not imputed when there is no law." It is, then, certain that the law, and the Sabbath as a part of that law, were in existence and in active force from the time that Adam and Eve were placed in the garden of Eden.

About one month before the children of Israel reached Sinai, the Lord arraigned them for breaking both his law and the Sabbath. "And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Ex. 16:28-30. This was while they were in the wilderness of Sin, which they reached on the fifteenth day of the second month after leaving Egypt. Ex. 16:1. From the wilderness of Sin they went to Rephidim (Ex. 17:1), and from Rephidim to Sinai, where the law was spoken (Ex. 19:1, 2). They reached Sinai in the third month, while, as we have seen, God called their attention to his law and his Sabbath, which some had disobeyed, while they were in the wilderness of Sin, in the second month. This again is positive evidence that the law

and the Sabbath were well known, and that disobedience to their requirements demanded the death of the transgressor, before the law was spoken from Sinai, and before the Israelites reached that mountain.

Christ was "the Lamb slain from the foundation of the world." Rev. 13:8. Yet there could be no sacrifice for sin until sin existed. By Adam, sin entered into the world, as we have seen; and then Christ became the slain Lamb, the sacrifice for sin. At that time, then, the law was of such positive force that nothing less than the death of the Son of God could remove the guilt of the transgressor.

While God does not compel any one to accept his law, he gives evidence that it has always existed, that it is perfect (Ps. 19:7), and that it is unchangeable (Ps. 111:7-9).

*Lodi, Cal.*

### Defective Sight

MRS. LUELLA L. HARMON

MANY persons have defective sight; some are nearsighted, some are far-sighted, while others are blind. Some of these may correct the defect in their eyesight by wearing spectacles.

In our Christian experience many of us have defective sight, but are not aware of it until we go to the Great Physician. Then some of us learn we are so very nearsighted that we do not see farther than self. We do not see even the Physician. Others are able to see but the members of their own family, while some see as far as their friends. A few see even their neighbors. All we who are nearsighted need to apply more of the ointment of love, supplied freely by this Great Physician, that we may see all that are dear to us, also that we may see the precious souls in far-away China, India, Africa, and all the dark corners of the earth.

Again: there are those who are far-sighted and fail to see the home needs. Perhaps loved ones in their own homes are in need of their love and prayers and attention; often an aged parent or a relative may be perishing out of the loving Shepherd's fold. Neighbors, too, may be dying all around them without the precious, saving truth. There may be, but a few rods away, many souls going down to perdition because no one points them to the path that leads upward into eternal life, while the far-sighted one sits waiting and mourning for an opportunity to go to some distant country or to some large city. The ointment of love will enable one to see those near by as well as those far away; also to see that his own body, as the temple of the Holy Ghost, is cared for.

Saddest of all these misfortunes is the spiritual blindness of those who sit at ease in Zion, feeling satisfied with themselves and all the world. They see nothing to do, and heed not the calls for help from near and far. To these poor blind souls Jesus offers the same precious ointment, love, and calls for them to anoint their eyes that they may see!

Unless this ointment is applied without delay, these defective eyes will never see the Great Physician and the beautiful home where he dwells.

*Flint, Mich.*

### The Holy Spirit — No. 1

#### Faith and Presumption

ELBRIDGE M. ADAMS

THE Christian should clearly distinguish between faith and presumption; for one is of God and the other of Satan. One is that by which all the faithful in all ages have lived, while the other is the devil's counterfeit by which he has controlled and led millions to destruction. God's people cannot live without faith. But presumption, like all counterfeits, is so much like faith that many have been deceived by it. No one, however, need be deceived, for there is a plain difference.

"And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." Gen. 4:4, 5. It was not just a chance that Abel was pleasing in God's sight and Cain was not. God was not respecting persons. But Abel's offering was of the flock, an offering which typified the death of Christ upon the cross. It was an act of faith. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Heb. 11:4.

Cain's offering was of the fruit of the ground, and in it was no expression of faith in the Redeemer. God had communicated to Adam and his family the great plan of salvation, and had taught them how to worship him. Gen. 3:15. So Cain was following the word of God only in part. He brought an offering, it is true; but it was not the right kind. He was trying to serve God in his own way. The result was, his offering was rejected, and he became jealous of Abel. This jealousy grew into bitter hatred, and hatred into murder. Cain killed his own brother.

During the siege of Jerusalem, when Jeremiah was in prison, the Lord told him to redeem the field of Hanameel, his cousin. Why should he put his money into land at a time when the people were about to be taken captive and the city destroyed?—Because of the word of the Lord. Jeremiah was not presuming that this investment would be profitable to him in time to come; but he was acting on the word of God. The Lord had spoken, and though of himself Jeremiah could not fully understand this, he obeyed. And then God said to him: "And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence: behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause

them to dwell safely." Jer. 32:36, 37.

Abraham stands a notable example of faith. When he was living in Ur of the Chaldees, the Lord said to him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Gen. 12:1. Abraham was a rich man, owning large flocks and herds. And to care for these he had a multitude of servants. In Ur, where he lived, there were no famines, but food grew in abundance for both his family and his cattle and sheep. But God said, Come out of this land, and I will show thee where to go. Human reason would have said, Yes, I will go if I can make a good living in that place; but I must first go and carefully investigate, to know the country's resources before moving. And, indeed, this would have been the wisest plan had not God, the Creator of heaven and earth, commanded Abraham to go out not knowing whither he went. God knows what Abraham needed, and he knew also the resources of the country where he would have Abraham live. Abraham believed that God would take care of him, and, acting in faith, moved out upon the word of God. And the result was that God blessed him exceedingly, and he became a great man. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. 11:8. Because of these expressions of faith, Abraham was called by God to be the "father of the faithful."

On the other hand, King Saul failed to obey God. During his reign God sent to him the prophet Samuel with these words: "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant, and suckling, ox and sheep, camel and ass." Saul went to war with the Amalekites. But instead of utterly destroying them, he saved the king alive, "and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly." The reason he gave for doing this was that "the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God." But though it might seem like a worthy purpose to sacrifice unto God, they had transgressed his commandment. And God said to Saul: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." And the Lord added, "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." Saul was not only rejected from being king, but because of his presumption the Spirit of God left him, and in this unhappy state he lived until he ended his life by his own hand. And so he died apart from God—a lost man. 1 Samuel 15.

Another example of presumption, showing its terrible results, is that of

Judas. Judas was one of the twelve. He had the blessed privilege of personal contact with the Saviour of the world. He, with the other disciples, listened daily to the gracious words of everlasting life spoken by Jesus himself. And yet Judas did not profit by all this. Pride and covetousness arose in his heart, and he sold his Lord for thirty pieces of silver. As Jesus had at different times manifested his power in wonderful ways, Judas thought that he would deliver himself from the mob that came to take him; thus Jesus would be saved and Judas would have the coveted money. But when Jesus permitted himself to be taken, and Judas realized what he had done, he ran into the judgment hall and threw down the money at the feet of the priest, and cried, in despair, "I have sinned in that I have betrayed the innocent blood." Then he went out and hanged himself. Peter says that "falling headlong, he [Judas] burst asunder in the midst, and all his bowels gushed out." Acts 1:18. Thus ended the life of Judas, whose actions were not of faith, but of presumption.

These are only a few of the many examples that illustrate either a life of faith or a life of presumption. And what lesson do they teach? Of the six men mentioned, Abel, Abraham, and Jeremiah followed the way of the Lord. They lived according to his word. Cain, Saul, and Judas followed their own feelings and desires, which led them to open rebellion against God, and finally to death, the last two taking their own lives.

The difference between faithful Abraham and presumptuous Saul is that Abraham obeyed God's word, while Saul did not. What, then, is the basis of faith? It is the word of God—that which he has given through his prophets, and which we have in the Bible and the Testimonies. "So then faith cometh by hearing, and hearing by the word of God." Rom. 10:17. There are many professors today. They have a form of godliness, but they are not following Christ fully. Like Cain and Saul, they do only a part of what God has commanded,—that which they like to do,—and the rest they reject. No life can be a life of faith unless it is in obedience to the Word. Jesus said, "If ye love me, keep my commandments." Jesus will accept nothing but strict obedience to his word. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21. Read also verses 24-29.

Faith is founded on the Word, not on feeling, convenience, or the customs of men, and therefore leads to obedience and everlasting life. By it miracles were wrought, men received help from God through prayer, the persecuted proved faithful, sinners were made saints, believers followed God, not men. See Hebrews 11.

Presumption is founded on inclination, convenience, and customs of men, not on God's Word, and therefore leads to disobedience and death. " whatsoever is not of faith is sin." Rom. 14:23.

"All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." Matt. 12:31. Now it is acts of presumption that prepare the way for the unpardonable sin—the great transgression. "Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression." Ps. 19:13.

*Iloilo, P. I.*

### Paul's Sabbath Meetings at Corinth

C. P. BOLLMAN

ONE of the mooted questions of the New Testament is the number of Sabbath meetings held by the apostle Paul at Corinth. Of course the apostle kept every Sabbath, whether in Corinth or elsewhere. We cannot imagine his doing otherwise. It is admitted quite generally that this was the uniform practice not only of Jewish believers, but of all Christians during the first three centuries, and it is certain that the great apostle to the Gentiles did not depart from this practice. Wherever he was on the Sabbath, we find him resorting to some place of worship, whether to a Jewish synagogue or to some quiet spot by the riverside "where prayer was wont to be made."

In Corinth, Paul found a home and employment with Aquila and Priscilla his wife. They were Jews, as was Paul himself, and of the same occupation, for they were tent makers.

"And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Acts 18:4.

How long this continued we do not know, but we do know that for a time "every Sabbath" found the apostle at the synagogue reasoning with and persuading both Jews and Greeks. But by and by Silas and Timothy reached Corinth, coming from Macedonia. This evidently brought on a crisis; for with the arrival of these brethren Paul seems to have become more bold, more aggressive, for he "was pressed in the spirit, and testified to the Jews that Jesus was Christ." Verse 5.

One result of this plain preaching, as we learn from verses 6 and 7, was that he was driven from the synagogue and compelled to hold his meetings thereafter in the house of Justus, which "joined hard to the synagogue." Here, as before, the apostle's labors were not without fruit. "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Acts 18:8.

Indeed so great was the interest in Corinth that Paul "continued there a year and six months, teaching the word of God among them." Verse 11. Some think, however, that not all this time was spent in the city of Corinth. "It is recorded," says one writer, "that Paul labored a year and six months in Corinth. His efforts, however, were not exclusively confined to that city, but he availed

himself of the easy communication by land and water with adjacent cities, and labored among them both by letter and by personal effort. He made Corinth his headquarters, and his long tarry and successful ministry there gave him influence abroad as well as at home. Several churches were thus raised up under the efforts of the apostle and his collaborators."—*Sketches From the Life of Paul,* page 109.

This is all so reasonable that on reading it we wonder why we never thought of it before. When we stop to think, it is quite out of the question to imagine the apostle Paul settling down in a single spot for eighteen months, to preach only to a single congregation in a single quarter of a great city. Evidently his activity carried him far afield from the synagogue in which he first preached in Corinth, and from the house of Justus, to which those who desired to hear him were permitted to resort after the synagogue was closed against the apostle and his message.

Of course this view of Paul's ministry at Corinth makes it impossible for us to "prove" that "the apostle held seventy-eight Sabbath meetings at Corinth." He doubtless did hold that number of Sabbath meetings in either Corinth or its environs during his labors there, but we must remember that verse 4 speaks only of the comparatively short time during which Paul was permitted to teach in the synagogue. What he did thereafter as touching the Sabbath must be inferred from what we learn from other scriptures was his custom or manner. Our conclusion, therefore, must be that the exact number of Sabbath meetings held by the apostle in Corinth is not deducible from Acts 18:4, 11. Nothing is gained for truth by claiming for any text more than is clearly expressed or necessarily implied in it.

### Family Worship

GEO. O. STATES

CIRCUMSTANCES were such that I had to spend a week with a family that I had known about twenty-five years. They were professedly Christians, and were members of the leading church. During all the time I was with them, they always asked me to give thanks at the table, but not once did they read the Bible and conduct family worship. I was very much surprised, but said nothing, feeling that as they were active church members, they should have family worship or else ask me to conduct it.

While visiting them I dreamed that a fine-looking man appeared in my room and said, "Why, Elder States, are you going to visit this family for a week and not once have family worship?" I replied, "They are leading church workers, and should have their family worship or else ask me to conduct it." The reply was, "Yes, but you are an old man, and a minister should be an ensample to the flock."

I felt sad to think I had been there so long and never mentioned family worship, and before leaving I told them my

dream. The man said he had thought about it every night, and wished I would read a chapter and have prayer. The Spirit of the Lord came into that home as I knelt with them in worship. I felt that my talk made a strong impression on their minds.

I am sad indeed as I realize that there are homes among our people in which, in the rush of business, no time is taken to gather the children around the family altar night and morning and plead for the protection of heavenly angels. The servant of the Lord has given us the following testimony:—

"By sincere, earnest prayer parents should make a hedge about their children. They should pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power.

In every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the Heavenly Father for his protection during the night, and to ask him for his help and guidance and watch care during the day! How fitting, also, when evening comes, for parents and children to gather once more before him, and thank him for the blessings of the day that is past! The father, and, in his absence, the mother, should conduct the worship, selecting a portion of Scripture that is interesting and easily understood. The service should be short. . . .

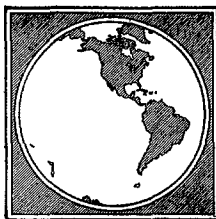
"Fathers and mothers, make the hour of worship intensely interesting. There is no reason why this hour should not be the most pleasant and enjoyable of the day. A little thought given to preparation for it will enable you to make it full of interest and profit. From time to time let the service be varied. Questions may be asked on the portion of Scripture read, and a few earnest, timely remarks may be made. A song of praise may be sung. The prayer offered should be short and pointed. In simple, earnest words let the one who leads in prayer praise God for his goodness and ask him for help. As circumstances permit, let the children join in the reading and the prayer. Eternity alone will reveal the good with which such seasons of worship are fraught."—*Testimonies for the Church, Vol. VII, pages 43, 44.*

Over sixty years ago my mother embraced the third angel's message, being among the first in Michigan to do so. I cannot remember when she did not have family worship. My father for some years did not make any profession. Night and morning mother conducted family worship. Usually father remained and knelt with us; sometimes, however, when work was pressing, he did not. For some years that was the condition in our home. My mother would read a short portion of Scripture and explain what in those days we used to call "the present truth." Matters went along in that way for some years. When my brother and I were old enough, mother encouraged us at night to pray.

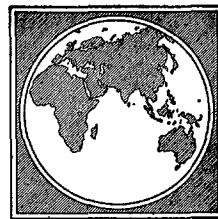
I tell you, brethren and sisters, those

prayers were more than a form, for the influence of the Holy Spirit was in every word. I shall never forget our family worship one night when father was present and took part, and I for the first time heard his voice in prayer. It was indeed a precious occasion, and as soon as mother could be with us children alone she told us, "Now, children, father is going to live the present truth, and we all want to help him all we can." I have made many mistakes, and have not been so faithful in living the truth as I wish I had been, yet the influence of those hours at family worship has followed me in all the after years, and has been the

means of holding me in all my wanderings. I am now near threescore and ten, and feel that I cannot labor as I once could; so I want you to read these thoughts over with care, and if you are not faithfully conducting family worship, turn over a new leaf and do so. The influences of our time lead to infidelity and skepticism, and the general current is downward, and our children and young people need every possible influence thrown around them to keep them from being carried away by the surrounding evils. If Jesus, while here in the flesh, prayed "with strong crying and tears," so should we.



## THE WORLD-WIDE FIELD



### Spirit Worship in Africa

C. ROBINSON

WE were recently able to procure some rare photographs of native images, or gods. The natives of Nyasaland, as well as of nearly the whole of Africa, are spirit worshipers. Especially do they believe in ancestral worship. These ancestors are supposed to appear in the villages on special occasions, and they usually take the form of something of which the natives are very much afraid, as the

affairs, and of course are all fakes. They are made of bamboo and grass, with dark cloth thrown over all. Seen in the daytime, they are very crude objects, but at night they seem altogether different. A native gets inside, lifts the image, and runs it up and down through the village, imitating the antics of the animal or whatever the image represents. He does this very cleverly and silently, and no sound of footsteps can be heard. So it seems supernatural and most fearful to the native mind. This is what the witch

doctors desire, and they are careful that none but the initiated see the image by daylight.

The "fire man" is made of bamboo with numerous pieces of dry bark string tied on so as to show the outlines of the body when lighted up. When everything is ready for the parade, all these strings are touched with a torch, and they smolder but do not blaze. A



RAILWAY TRAIN

buffalo, lion, zebra, horse, rhinoceros, "fire man," and, since the advent of the white man, the motor car and railway train.

These apparitions are seen moving swiftly about the villages, and especially about the dance ground; and as they appear only after sundown, and no one but the attendants are allowed to go near them, they are still objects of terror even among some of the native Christians. This doctrine of ancestral worship is so deeply rooted in the minds of all natives that many of them can never thoroughly grasp the real meaning of salvation through Christ.

And yet these images are very simple

and carries the "fire man" about, the motion causes the sparks to fly off all around, and nothing can be seen but the fiery outline of the body, there being no visible means of locomotion; so it is not at all strange that the natives believe in the supernatural.

More up-to-date is the railway train, or steamer, as the native calls it. The train whistles somewhere in the darkness, and then a huge, long, shadowy shape is seen coming through the village. The guard's whistle sounds, and the train stops. The whistle sounds again, followed by the shrill hoot of the engine, and the train moves on. The spirits are enjoying a railway journey.

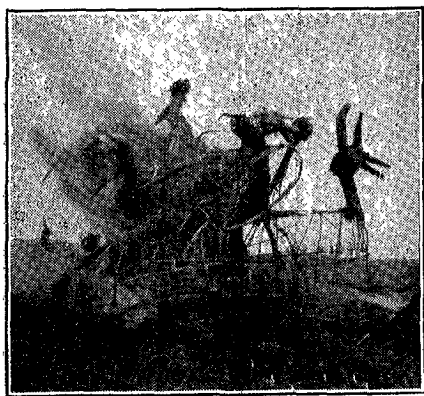
These photographs were very difficult to get, as the images are always hidden when the white man is about; but I hope you can see what they represent, so that you may have some idea of the village life of the natives of this region. At every period of life these images (*sin-yao*) are in evidence. At birth, at various times during the life of a boy or girl, at marriage, death, and even after death, these rites and ceremonies have to be performed in order to worship or appease these spirits.

Surely it is time to do more for the people of Africa; and if our people at home could realize that this is truly the Dark Continent, they would go or give until it could truly be said that the people which sat in darkness have seen great light, "the light of the knowledge of the glory of God in the face of Jesus Christ."

◆ ◆ ◆  
**Progress in Spain**

FRANK S. BOND

I AM glad to be able to report some progress in God's work in this field during the present year. While we cannot



BURNING THE IDOLS

boast of great numbers, still we are able to tell of some victories won.

Our general meeting, which was held the latter part of August, was a real success. We were indeed thankful to be able to hold such a meeting. The laborers present from outside the field were Brethren Tieche and Dexter, and the blessing of God on their efforts was very manifest. It was a great pleasure to be able to associate in labor for a few days with these dear brethren.

On Sabbath afternoon, August 28, we retired into the country, where I had the privilege of baptizing nine believers. Before the baptism I spoke to the one hundred and fifty persons who were sitting or standing on the banks of the beautiful canal, with reference to the meaning of gospel baptism. Excellent attention was given. On Tuesday of the week following, two others were baptized. Of these eleven new converts, two were from the province of Saragossa, one from Valencia, one from Alicante, one from Tarrasa, and six from Barcelona.

Since the meeting at Barcelona, I have visited at Jerica and Baeza, and on the eighteenth of September baptized another believer at Baeza.

Still others in the province of Saragossa are awaiting baptism. Thus, little

by little, the message of truth is gaining a foothold in different parts of the country. But in all these places we need faithful workers.

As the readers of the REVIEW are aware, we have been called to mourn the loss of another faithful worker, Brother E. F. Forga. Sister Forga has now returned to America. May God's people



SPIRIT HORSE

remember at the throne of grace the workers whose loved ones have fallen in death, and also pray that the Lord of the harvest send more laborers into this corner of his vineyard.

In the month of July, Brother J. L. Brown and family left us for Cuba. [He has since gone to Salvador.] Brother Brown served as our general canvassing agent for four years, and the Lord blessed him abundantly. We pray that heaven's choicest blessing may attend him in his work in Central America.

Brother and Sister Harold Robinson are now being initiated into the strange customs of old Spain. We welcome them into our little circle of workers, and believe that success awaits them here.

◆ ◆ ◆  
**Japanese Claimed for God**

P. A. WEBBER

Just before the Shanghai meeting our mission committee met, and decided that my wife and I were to move from Tokio to Kiushiu, the southern island of the Japanese group, to take charge of the work on that island. Accordingly, shortly after returning from the meeting, we came to this place. We secured a good Japanese house in a healthful location, and at the close of the rainy season pitched our tent and began a series of meetings.

This place is new soil for the third angel's message, but by no means new to mission effort. Already eight other missions are operating here. In the tent effort much good gospel seed was sown, and the Spirit of God is working on the hearts of those who listened from night to night. Three have begun to keep the Sabbath, and we expect others will join them in its observance.

One of these believers is a man over fifty years of age. He has been a Christian for thirteen years, and had received baptism, but had never been able to find that which satisfied the longings of his soul. Now he says, "I am sure I was led to that tent by the influence of the

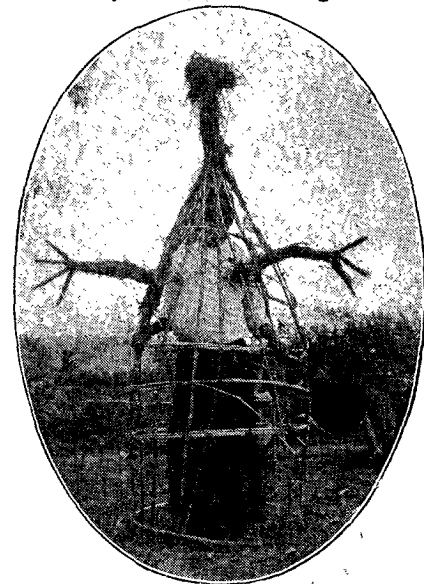
Holy Spirit." As he rejoices in his new-found faith, he often asks, "Why was it I did not know this when I first became a Christian?" In order to keep the Sabbath he will be required to discontinue a very profitable occupation; but he says he will do that willingly in order to keep God's holy Sabbath and to prepare for Christ's soon return. The outlook for a good harvest of souls in this place is very bright.

◆ ◆ ◆  
**Flood Experiences in Kwang-Tung, China**

A. L. HAM

As others have written about the flood here in Canton, I shall confine myself in this report to telling about how it has affected some of our outstations.

As soon as possible, I went to Im Po, where we have a chapel and a school. I found the workers and some of the members trying to repair the chapel and seats so that they could be used again. The



A FIRE MAN

water had been nine feet deep in the chapel. The school building was a little higher, so the water did not destroy much there.

When the water came into the city, the workers removed to the school; but soon found that they could not escape without boats or rafts, and these were very hard to find in such a time. They were rescued in due time, and taken to a high hill, about a mile from the city, which is used as a burying ground. Here, old and young, men, women, and children, were brought by boats and launches engaged in rescue work. Not much could be provided for them, and they were left to shift for themselves as the work went on. Hundreds of people were gathered there among the graves, without shelter from the rain or the burning rays of the sun.

The evangelist pointed out the spot where the villagers were massed together, and said that there, among the graves on every side, old people passed away in death, some who went there in good health became ill, and there babies were born into the world. The food which they were compelled to eat was

the poorest of Chinese rice and what they could find on the hill. Those who were Christians recalled what they had read in the Bible about the flood, and they imagined that the suffering must have been great when all the world was destroyed by water.

I saw many buildings that had fallen on account of the action of the water on them. Streets were covered with sand, trees, and bricks from fallen houses, and altogether the sight was pitiable. People were returning to their homes only to find them ruined and their things spoiled. Some of our people lost all they had, yet they assured me that they believed that the Lord would take care of them, and that they should have a home in the earth made new, where there would not be any destroying flood. One brother felt bad because he had planned on having one hundred dollars this year; but the water had spoiled his business, and he would not have very much.

Very little damage was done to our property, yet there will be some repairs needed. We feel thankful to God that he has protected his children in this great danger, and many feel that he has especially cared for them under great adversity.

### Native Work in the Free State

J. R. CAMPBELL

I RECENTLY made a trip into the Free State, going as far as Lady Grey. I found the outlook for the native work very encouraging. At every farm which I visited I found the brethren anxious to have the message given to their native help, and some are doing all in their power to see that these natives have an opportunity to know and accept the truth. And the Lord is blessing their efforts with fruit.

At Brother Cloete's farm, there is a native man called Hans, who, if a friend comes to see him, will preach the truth day and night if his guest will listen.

Pray for the native work in Basutoland and the Free State.

### Nothing Is in Vain

NOTHING is in vain:  
Not a flower blooms to die  
'Neath the shade or open sky,  
But is found by some lone eye:  
It will bloom again;  
For the thoughts of God shall be  
Lasting as eternity.

Not a sweet-voiced bird  
Lives and sings and flies away  
But some heart is gladdened; nay,  
Not the music of a day  
Passes all unheard;  
For there is an ear that hears  
All the music of the years.

Not a kindly deed  
That a loving hand has wrought,  
Not a soul-born word, to naught  
By the cankering years is brought;  
Not a truthful creed  
In forgetfulness long lies,  
It must grow where falsehood dies.

—Columbian.



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.

### Only a Babe

MRS. L. D. AVERY-STUTTLE

ONLY a baby, small and slight,  
Only a poor little lump of clay,—  
Dear little fairy clad in white,—  
Only a baby passed away.  
Two baby eyes, so bright and blue,  
Closed forever in dreamless sleep;  
Dear baby heart, so fond and true,  
Under the daisies buried deep.

Ah, there is grief in our home today,  
Grief that another may never know;  
Our beauteous birdling has flown away,—  
Only a babe, but we loved her so!  
All in vain are these bitter tears,  
Crushing the heart with their weight  
of woe;  
O the grief of the coming years! —  
Only a babe, but we loved her so.

Only a babe; but an angel bright  
Marks the spot where our darling  
sleeps,—  
An angel bright from the land of light  
His tireless, watchful vigil keeps;  
And by and by through the shining sky  
We shall soar aloft to that verdant  
shore.  
When the Lord shall come through the  
azure dome,  
And we shall be parted nevermore.

### Indoor Amusement for Children

VINA SHERWOOD-ADAMS

THE season will soon arrive when we must furnish more indoor amusement for the little folks. Our little boy so enjoyed playing in an outdoor sand pile that a year ago this fall, before the ground had frozen, he and I went to a near-by sand hill, and filled a box with sand. After sifting out the coarse gravel, leaves, etc., the sand was spread out in thin layers, and baked at a high temperature to destroy all germs and insect eggs. The sifted sand then half filled a box twelve by fifteen inches in size. This box was set in a warm corner of the kitchen, and placed on a piece of old carpet, doubled so it extended some distance from three sides of the box, to catch any sand which might fall on the floor. The carpet could be quickly lifted, and the sand shaken back into the box; moreover, it made a warmer spot for play.

Some might think it untidy to have sand in the house, but our grandmothers did not think so. My grandmother was a very tidy housekeeper, and I remember how, as a child, I enjoyed walking on

her floors; for after scrubbing them, she sprinkled them with white sand. They certainly were much more sanitary than the dusty carpeted floors we still find in so many homes today.

To avoid the sand dust flying about the room, it should be kept moist enough to pack readily. Each morning it will be too damp and cold for a small child to handle safely, but a little hot water stirred into it will make it quite safe. A large spoon, a small sieve, a funnel, and two or three milk bottles or jars of heavy glass will furnish happy occupation for a child many hours each day. A towel should hang conveniently near, with which the children may dust off what sand clings to their hands when through playing.

Our indoor sand box was made especially for the baby of eighteen months, but all the children enjoyed it, and it often proved a source of amusement for the neighbors' boys and girls up to eleven years of age.

While we are speaking of indoor sand boxes, I should like to mention the delights to be found in an outdoor sand pile. Ours is about three feet deep at the highest point. It was made by taking wide boards and forming a large box, or pen, about nine by fifteen feet in size. Into this a load or two of sand was placed. Of course a smaller inclosure would answer. All summer long the children played in this sand pile, often whole forenoons at a time. The older children dug caves; made bridges; formed landscapes of mountains, lakes, and rivers, using real water; built cities; planned whole counties of farms, gardens, and forests, together with the necessary farm buildings. Small wheelbarrows, wagons, and shovels made the play more real. It was a pleasure, at the close of several hours' play, to look over some of the ideas the children had developed with the sand. I used to wonder if they would not some day complain that they were tired of the old sand pile; but no, just as long as the ground remained unfrozen, they and their little friends were busy and happy.

Boys and girls alike enjoy the sand box. The smaller children sift the sand into bottles and cans, or play cook. Often they do the hauling of the sand, while the older ones do the more complicated tasks.

Although I could not always be out to play with them, the sand pile was situ-

ated at such an angle that I could overlook it, and hear their chatter through the open window. In this way I could give some of the neighbor children the enjoyment of our sand pile and still know, while about my housework, that the moral tone of our play spot was what it should be.

If you wish an educational game of interest to children from two to four years of age, allow me to suggest the "Meteor," which consists of hard, fast-colored balls with a black laying board pierced with holes. A book of designs is also furnished as a guide, but the children will largely use their imagination in forming designs from the brilliantly colored balls. The "Meteor" games range in price from twenty-five cents to five dollars, but the fifty-cent size is interesting for any child.

Again, I will suggest the value of modeline, which has been described in former articles, not only for its use as an indoor amusement, but as an educational factor as well.

### Should a Woman Make a Will?

SHE should — decidedly so! It is just as important for a woman as for a man. Suppose she passes away, and does not leave a will; what may happen?

First, the court has to appoint some one to take charge of her property, and this may be anybody. This person has the right to look into all her most private possessions, — letters, papers, etc., — say what shall be done with her most precious things, — her watch, ring, etc. Would she like that?

Second, such a person — an administrator, he is called — has to file a bond. This bond costs money, and that money has to come out of what a woman leaves; a lawyer must be retained, the estate must be advertised, appraisers appointed, an inventory made, all of which costs money, and comes out of what she leaves. And the necessary red tape that the law requires may take a year or two, and the estate is tied up for all that time.

Third, if she is a widow and passes away without a will, leaving children, she thereby failed to indicate a guardian for the children, and the court must appoint one. She could have wisely selected a guardian who would act as a labor of love, but will the court do so? She leaves her children at the mercy of any one that the court chooses to appoint. If the children are under age, the complications become greater. Expenses come in, and they must all come out of what she leaves.

These are only some of the complications that arise when a woman leaves no will. They are enough, however, to show her the importance of making a will. Nor should she try to make a will herself, and save a lawyer's fee. Nothing is more shortsighted. Not only should every woman make a will, but she should let a lawyer make her will for her. Hundreds of family quarrels could have been avoided had women been more careful about leaving wills clearly stating their desires. — *Edward Bok, in the Ladies' Home Journal.*

### Before You Came

BEFORE you came, we thought we knew  
All of life's happiness;  
The clouds were white against the blue,  
The breeze was a caress;  
The violets were dewy wet  
Beside the cottage door,  
And we walked hand in hand, and let  
The world go by — before.

Before you came. And then your cry  
Came thin across the morn;  
Faintly it came; and by and by,  
The morning you were born,  
The white-capped nurse drew gently  
near, —  
Ah, but she felt and knew  
All my heart held of love and fear, —  
And brought me word of you!

Of you! For you I had no thought,  
For you I had no care!  
For her! Ah, I was overwrought,  
'Twixt hoping and despair!  
The night had dragged a weary length,  
And fearing for her loss  
Had brought me, sapped of human  
strength,  
Prostrate before the cross!

Now we two bend above your bed;  
And you are all we know  
Of happiness. Your fuzzy head,  
Your baby cheeks aglow,  
Your hands held up for her caress,  
Your gurglings, more and more  
You bring to us a happiness  
We never dreamed before!  
— *Judd Mortimer Lewis.*

### The Timid Child

RUTH is nine years old. She has always dreaded to be away from either father or mother, especially in the evening. Her parents think she is finicky, and not really afraid. They frequently leave her, although she protests vigorously, and is in tears when they go, even when other people are in the house. If she hears her mother say at noon that she must attend a meeting in the evening, Ruth begins to worry, and keeps asking all afternoon whether mother must go, whether daddy will stay home, how long mother will be gone, and so on.

The mother asks whether this is not simply a "notion" on Ruth's part. "Why," she inquires, "should the child be so timid? She has never been frightened in the house, and I always leave somebody with her when I must be away." The mother is not sympathetic. She gives the little girl no comfort when she asks how long she will be out; whether there is likelihood of her being delayed, and so on. The mother replies: "I cannot tell you when I shall be back. You can go to sleep. I cannot tell just when we shall get home; it is foolish of you to ask."

Ruth is a sensitive child. Yet she is well developed for her age. She can run like a deer, and ride a bicycle as well as a boy. She is exceedingly happy except when she fears being left alone.

Is this timidity a mere "notion"? It is not, in her case. She has exhibited it since she was a babe in arms. She is fearless in everything else. Her fear has persisted only in respect to this one thing of being left alone. The reason

she has not outgrown this may be because her parents have left her a good deal, and have sought to remedy her fear by making her stay alone, by criticizing her timidity, and in general by trying to discipline her out of her "notion."

Now, fear cannot be stamped out by criticism or punishment. Harsh treatment only deepens the emotion until it may become fixed or morbid. The oftener one is made afraid, the more easily he will become afraid.

Ruth's parents treat fear as they would obstinacy. They try to control it by punishment. But obstinacy and fear are diametrically opposite mental states. Obstinacy is to some extent under the control of the will. When one discovers that the results of obstinacy are unfortunate for himself, he will take another tack. It is just the reverse with fear. Let a child suffer from terror for five or six years whenever he is alone, and the chances are that he will suffer from this cause more and more as he grows older. Every one should know that the oftener a child is made angry, the more readily he will fly into a passion, just as the oftener a freshet flows over a given course, the deeper the course will become, and the more easily the water will flow along it.

How can timidity be eradicated? First of all, by building up the general health. People who are in fine physical condition are less likely to be dominated by fear than people who are not. Fear is an expression of lack of confidence. The timid person is always more or less dependent. Fortunately, Ruth has been much out of doors, and has had a good physical life, or her timidity would have told heavily on her before this.

A timid child must not be allowed to anticipate danger. When he says to his mother at noon, "You are not going out tonight, are you?" the mother must give him an assurance at once that all will be well. Even if the mother knows she is going out, she should be ready with some plan which will give the child confidence and allay his dread. If she is irritated by the child's question, and impatient of his unreasonable attitude, she only aggravates the evil. This is actually what has happened in Ruth's case, and is one cause for her morbid dread that she will be left alone.

Many cases of mental strain and stress in maturity are due to the fears of earlier years. Children who are habitually frightened may apparently overcome it, but if anything happens in maturity to weaken the vitality, the childhood dread may take possession of the individual. The nervous system tends to retain impressions, especially if made by fear.

These impressions may be forgotten, but they are likely to persist, and to complicate the individual's mental life and be a handicap.

The chief aim in dealing with fears is to get the child's confidence, and keep him from worrying about whatever he dreads. If he is afraid in the dark, he must, if possible, have agreeable experiences in the dark. He cannot be cured of his fear of the dark by keeping him

away from it altogether, or by never venturing out in it; but at the same time he never can overcome this fear by being made afraid in the dark, or by being compelled to go to bed every night alone in a dark room.

No childish experience demands greater sympathy than this of fear. No need requires greater resourcefulness in parents or teachers than this. The child will lose his fears just in the measure that he is made to see agreeable associations in objects that instinctively arouse his terror.—*Prof. M. V. O'Shea, in The Mother's Magazine.*

### Mother Teaching

MARTHA E. WARNER

WHILE riding on the train one day, I noticed a little child calling his mother's attention to some cows in a pasture we were passing.

The mother glanced from her book to the window. "Pretty, pretty," she said, absently.

Soon the little fellow saw a river, then a horse, and to all his exclamations his mother said, "Pretty, pretty." Presently he saw some sheep scampering in a pasture, and lisped, "Pitty, pitty." He had learned his lesson, and one that would soon have to be unlearned.

Mothers, take time to teach your little ones. When they see a cow, say, cow; don't confuse their minds by saying, "Pretty, pretty." Children are interrogation points. They want to *know*; and as they grow older, they want to know *why*. Their little questions give material for many a helpful story. If you can answer their questions, answer them truthfully. If you don't know, frankly say so, but add that you will try to find out.

#### Can You Tell?

One day a boy asked permission of his father to go fishing. The father pointed to a whip, and said, "Go, if you want to, but you know what to expect." Later he explained to a guest that several of the boys at school went fishing during the recess. When the bell rang, they were too busy to hear it, so continued fishing until nearly four o'clock. In addition to the punishment his boy had received at school, he had forbidden him to go to the river for two weeks, under penalty of a whipping.

The next day the guest heard the boy teasing his mother to go fishing. She reminded him of his father's command, and told him he must do his work. The boy continued to tease, and presently his mother gave her consent, on condition that he would come home the minute she whistled for him. Ten minutes before it was time for the father to come, she whistled, and the boy obeyed promptly. That father is now dead, and the mother cannot understand why her boy deceives her. Can you?

#### To Hide or Not to Hide

Mother was away, and auntie wanted to light a lamp, but she could not find a match. The little four-year-old said, "Mother hides them."

When mother returned, she showed auntie where the matches were, explaining that she had to hide them because the little man seemed "possessed to play with matches."

In another home, just about dark, the mother said, "It is time for me to light the oil stove and get supper." The little four-year-old dropped the blocks he was playing with, and went with mother into the kitchen, auntie following. The little man picked up the box of matches, and when mother said, "Ready," he lighted a match, touched it to the burner, blew out the flame, laid the match with other burned matches, and went back to his play.

His mother told auntie that she began by holding the match for him to blow out. Later he was allowed to hold the match in his own hands, and as he grew older, he was taught to light the match and hand it to mother. At the age of four he could light a lamp or stove as carefully as she herself. The matches were not hidden from him, and he was never known to take one to play with.

#### You Lied to Me!

"Can you stand on your head?" I asked a little boy on his fifth birthday. His mother instantly replied, "Stand on his head?—No, indeed! He might break his head off. He did try to turn a somersault, and he hurt his shoulder dreadfully. I thought he had cracked his head, and you know if his head should come off, I could not sew it on again. It never could be fixed." The child grew pale as he listened to his mother.

Soon afterwards the father insisted on sending the boy to a district school. The first week was very hard for him, but the second week he was willing to go. One night when he came home, he rushed into the living room, where his mother was entertaining a caller, and shaking his finger at his mother, shouted, "You lied to me! You lied to me, I say! My head won't break off when I turn a somersault, and I can say, 'Gosh,' and the boys say I ain't a sissy no more."

That was very hard for the mother, but she profited by the experience. When her second son was born, she said, "With God's help, this boy shall never have occasion to call his mother a liar."

*Clintonville, Conn.*

### Save the Fragments

A SISTER in Florida,—a "shut in" in her seventieth year,—whose heart was touched by the missionary reading for October, describing the flight of Brother and Sister Oster, with their four weeks' old babe, from the Kurds in Persia, suggests a plan for adding to the store of mission money raised by the little companies and the isolated believers. Many could make, from remnants of new material, or from that which has seen some service, little garments for babies and young children. Often a pretty, serviceable dress can be made from a half-worn garment; a cloak for play hours may be evolved from an old coat, or little undershirts and aprons and night-

gowns from left overs that are often allowed to accumulate. If daintily and attractively made, these garments might be sold, perhaps by children who are anxious to fill their mission barrels; and while the sums received might be small, the aggregate would no doubt prove considerable.

"I have been in this truth for more than forty years," says this sister, "and have watched the developments that have been made in the world during that time in the light of prophecy. Everything about us today tells us that the end of all things is at hand. Let us work in every way that we can during the little time that remains."

MRS. I. H. E.

### To Clean a Floor

MRS. D. A. FITCH

"EVER learning" should be the watchword of every housekeeper; "ever teaching" the motto of every mother. Success in both will be attained in various ways and by different means, as circumstances and conditions may indicate. Even though some mistakes are made, resulting in inconvenience and loss of material, it is far better to permit children to *do*, and thus encourage them to learn. If we make right use of our failures, we learn more by them than by our successes.

In my young girlhood I one day asked to be allowed to mop the kitchen floor. Having no instruction in detail, I tried to do as I had seen my mother do. When the floor was about dry, I said, "Isn't my floor nice and clean?" Imagine my dampened ardor when mother responded, "It is a more even color, but no cleaner." Her reply may not have been the wisest, but rest assured it was the means of my learning that plenty of water and a corresponding amount of strength are needed really to improve the appearance of a floor.

To wet a floor and then partially dry it, is not sufficient. Painted floors seldom need soap, and are better without it. As a rule, floors of the natural color are whiter if no alkali is used. As before stated, sufficient water should be used, and plenty of strength put to the scrubbing. The floor should be wiped as dry as possible. A floor so cleaned need not be scrubbed so often, so there is really no loss of time or effort in doing the work well.

Any broom, cloth, or mop should be thoroughly cleaned before put away to dry. This will insure good results next time.

*Santurce, Porto Rico.*

It is easy in the world to live after the world's opinions; it is easy in solitude to live after your own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—*Ralph Waldo Emerson.*

"OPPORTUNITY spoils if kept waiting."





# THE FIELD WORK



## Alone With God

ALONE with God amid the twilight shading,  
When night falls o'er the dim and distant hills,  
When moon and stars take up their revelation,  
And holy calm the waiting spirit fills.

Alone with God when morning glories kindle  
Their orient splendors in the distant sky,  
To read from day's first painted cloud-steeps,  
And learn "the everlasting God is nigh."

Alone with God when duty's hand would beckon  
To earnest toil in distant field or plain;  
To feel his presence giving strength and courage,  
And in communion finding rest again.

Alone with God when midnight's solemn stillness  
Has hushed the din and discord here below;  
Then faith, in quiet, undisturbed devotion,  
Would, bowing, wait his perfect will to know.

Alone with God, O sweet and blessed communion,  
In which my soul its blessedness may trace,  
And ever wait in holy adoration,  
Till I shall know and see him face to face!

—R. Hare, in *Signs of the Times* (Australian).

## Virginia

THE summer's evangelistic campaign in Virginia was blessed by the Lord with success. Six tent companies were in the field, their labors resulting in the addition of eighty converts to our churches, making a total of two hundred and fifty who have accepted present truth in the last fourteen months.

One new church has already been organized, and is about to dedicate a house of worship free from debt. At two other places where tents were pitched, the companies are soon to be organized into churches. One of these companies was brought out by the tent effort following the camp meeting at Charlottesville, the seat of the University of Virginia.

Reaching out into new fields, instead of hovering over the churches continually, has not weakened the churches, if the tithe and offerings are taken as a gauge. The tithe for the first nine months of 1915 was \$6,471 against \$5,864 for 1914.

At this writing the entire force of laborers—officers, ministers, and departmental workers—are enthusiastically leading out in the Ingathering campaign.

Progress is being witnessed in the

educational work, which now includes nine schools, with a present enrollment of 160. The Shenandoah Valley Academy is filled again this year, and has every prospect of meeting its operating expenses from the income of the school, as was done last year for the first time in its history.

With the nations of earth reaching the limits of divine forbearance, we see in the onward sweep of the third angel's message in all parts of the world the evidence that God is baring his arm to finish the work and cut it short in righteousness. The cause of God will soon triumph eternally. The question for us to settle individually is whether we shall drop behind, or keep pace with the message and share in its triumph.

W. C. MOFFETT.



## Ohio

DURING the past six months, we have been permitted to see decided advancement in all phases of our conference work. The laborers in Ohio have been seeking as never before to secure better results in giving the message in new places, in bringing in new believers, and in raising up new churches. A few new churches have been organized, but the additions to the faith have largely been in connection with churches already existing, especially in our cities. As an indication of the advancement, we have received by baptism into our churches during the first six months of this year approximately two hundred members. This number is more than was received during the entire preceding year. Every laborer seems to be doing his best, and I believe the Lord is blessing the efforts of all.

It has been our purpose to strengthen every department of our work in Ohio. In financial matters, the increase has been even more encouraging, as our offerings to missions during the last year are double what they were about four years ago. During 1914 the Ohio churches raised their full quota on the Twenty-cent-a-week Fund, and a considerable amount over, and in the year just ending the results will be still better. There is a decided increase also in tithe receipts.

Though the field has been worked a great deal with our books, our strong band of colporteurs is placing in the homes of the people a larger number than ever before. By this means, the truth in printed form is being placed in the homes of the people in every county of the State, and we feel that the seed sown in this way will bring a bountiful harvest of souls.

The Mount Vernon Academy is in a most prosperous condition. Four years ago, when I came into the State, this institution was laboring under a debt of over thirty thousand dollars. Through the faithful efforts of the conferences supporting it, this debt has been entirely removed. The academy has an excellent

student body and a most efficient faculty, and we believe that a high standard is maintained. Mount Vernon Academy will evidently continue to be one of our most efficient educational institutions.

Ohio contains a population of approximately fifty million people, with twenty-five hundred cities and villages. It is one of the foremost States of the Union, and furnishes a field of great importance in the giving of the last warning message. We are giving especial consideration to its teeming cities, and are endeavoring to establish a strong work in every large city.

The foreign population of the State is great, and to this problem we are giving careful attention, and already have a work in progress for some of these foreign peoples. While properly caring for our work within the State, dealing with this great problem of carrying the message to five million people at home, we are endeavoring to do our part in sending men and means to the great, populous fields now in darkness. We have sent many laborers to the foreign fields, and workers are still going from our State to the regions beyond, while many are in preparation for work in other lands.

I am glad to be able to report to the readers of the REVIEW that the Lord's blessing is with us, and that the believers in our great State are manifesting the utmost loyalty and faithfulness in relation to the great work committed to this denomination.

E. K. SLADE.



## New Jersey Conference

NEARLY eleven months of the year 1915 are in the past; and as we look over these months, we rejoice to see that they have been months of progress for the New Jersey Conference.

At our camp meeting held in June, the blessing of God was poured out in rich measure. It was especially inspiring to see our young people in little groups of six or eight, stealing quietly away at the close of the evening service, to gather in prayer band meetings. By the close of the 'ten days' encampment practically every young person on the grounds had yielded to the Saviour and resolved to live for him.

During the summer there were five tent companies in the field, located at Burlington, Union Hill, Arlington, Phillipsburg, and Jersey City. Of these efforts, one was for the Swedish people and one for the colored. At Burlington twenty-two were baptized as a result of the summer's effort. These were a welcome addition to the small company already organized at this place. At the present time a neat little church is in process of erection, and will soon be ready for occupancy. A new church is also in building in Jersey City.

This year we have eight church schools in the conference, three of which are home schools. Good reports are coming from them, and we are thankful that so many of our children are able to attend a Christian school.

This past quarter four new Sabbath schools have been organized, making a total of thirty-eight, with a membership of one thousand and sixty. The mission offerings are steadily on the increase, and it looks now as if we should easily reach our Twenty-cent-a-week Fund for the year 1915.

The young people's work, as well as

other departments, shows a very encouraging growth. We now have seventeen Missionary Volunteer Societies, with a membership of two hundred and eight, which does not include the twenty-five or more young people who are attending Washington Missionary College. This year the Missionary Volunteers of New Jersey will go beyond the financial goal set them by the general department. A number of youth have been baptized during the year, for which we are glad.

We must not forget the Harvest Ingathering campaign. So far, this year bids fair to be the best one for missionary effort of this character in the history of the New Jersey Conference. The month of October showed a gain of over one hundred dollars above that for the corresponding month of last year. The missionary secretary has been visiting every church, and actually going out with the people to show them how to solicit means. The results of this work have been most excellent. One small company has already raised \$150, and is still engaged in the good work. The missionary meetings and prayer meetings have received new life from this campaign, and it is proving a blessing not only financially but spiritually.

As we look over the year's work in New Jersey, we feel greatly encouraged, and can but say from our hearts, "Praise God, from whom all blessings flow."

A. R. SANDBORN.

### East Michigan

THE year 1915 is now almost spent, and our workers are bringing in the harvest of souls for which they have labored during the year.

Our camp meeting was held the latter part of June. The attendance was the largest since the organization of the conference. The helpers at the meeting were all filled with a desire to see a great spiritual uplift during the meeting, and their hopes were realized to a large degree.

At the close of the conference, eight tents were placed in the field, and work was carried forward in one city church without the use of a tent. Our people have prayed much for the success of these efforts, and the Lord has so blessed that we have baptized about two hundred and fifty persons. Still others are waiting for baptism, so we hope to pass the three-hundred mark before the close of the year.

We have made a good start on the Harvest Ingathering; and as we have already exceeded the number of papers taken last year, we expect also to exceed in our returns the amount raised last year. Our goal for this year is two dollars a member.

We also expect to raise our full twenty cents a week for the year, in spite of the fact that our crop conditions are very unfavorable, frost, rain, and cold having caused a great shortage over a large part of the conference.

Our people are proving their faithfulness in the payment of tithe, the amount at this writing being about three thousand dollars in excess of last year. We are hoping to see a large increase in the tithe for 1915.

We have planned a series of conventions for our young people, beginning November 27, which we trust will give a strong impulse to the young people's work.

Our church school work also has made progress. We have now twenty-four schools, two of which have two teachers each.

The tract society is showing a healthy increase in its work. A few more canvassers in the field will make this gain continuous. Faithful work is being done by the secretary and the field agent, which, with the earnest effort of the canvassers, insures success.

The Adelpian Academy has the largest attendance in its history. At this date we have one hundred and four students in attendance. The school opened with twenty students who were present at the opening last year. By constant application on the part of the teachers, rich results will follow the year's effort.

Our workers are all of good courage, and are united for the finishing of the work.

WM. GUTHRIE.

### Argentine Conference

SINCE my last report through the columns of the REVIEW, there has been quite a change in my field of labor. Acting upon the recommendation of the General Conference that I should take the presidency of the Argentine Conference, my family and I left the Chesapeake Conference June 14, visiting our parents in the West before departing for our distant field. At several places in the West public meetings had been arranged, and I had opportunity to address large congregations on the doctrines we hold.

On August 1 we left Rushville, Nebr., for the East, stopping at Washington and Baltimore. August 7 we sailed from New York on the steamship "Vestris," direct to Buenos Aires, the capital of the Argentine Republic. We had a very pleasant journey, and made agreeable acquaintances with the passengers on board. After a journey of twenty-three days, we arrived in Buenos Aires, a city about the size of Philadelphia, Pa. Here the brethren knew of our coming, and Elder Casebeer and Brother Sherman were at the pier to meet us. We did not recognize these brethren until we saw them hold up a copy of the *Protestant Magazine*. We knew then that they were kind friends come to meet us and to direct us through the strange city. These brethren took us to their homes in Florida, a beautiful suburb of the city, where we were given a hearty welcome. Our headquarters in Florida well represent the message, in both equipment and workers connected with the various offices. The publishing house is located here, where literature for the Spanish people is prepared. Two papers are published—*La Revista Adventista*, our union conference paper, and *El Atalaya*, our special missionary paper.

We are now situated at the headquarters of our work, and believe we shall enjoy our labor here. Thus far I have met with five of our fifteen churches. The conference membership numbers one thousand, and pays an annual tithe of \$20,000. There is an excellent class of young people to be developed for the work. Confidence and courage prevail among the conference workers, and we face the future with good courage.

The work is onward here, and the Lord is blessing the brethren with fruit for his garner. In Buenos Aires, Elder Casebeer with a good corps of workers has been conducting meetings in Spanish

From two hundred to three hundred people have attended the service each evening. Now the effort is being bound off, and a new Sabbath school of thirty members has been established, and we expect a good, strong church will be organized in that section of the city. Sister Cassie Dennis is one of the Bible workers connected with this city effort. Many in the Chesapeake Conference will remember her as Sister Cassie Wilson, as she was once a worker in that conference. Other workers in the conference have had success in winning souls, and the total for the year of those brought into the truth is encouraging.

The language of the country is Spanish, though a fair percentage of our constituency speak German. Really, to help the people one should be able to speak both Spanish and German. I hope in time to be able to converse with them. The people of the republic are not religious, and the educated and cultured classes boast of being infidels and atheists. Still, the Lord is doing a work for them, and the third angel's message appeals to the honest in heart here as in every other part of the world.

We enjoy the weekly visits of the good old REVIEW, and are thankful that we cannot get out of reach of this splendid church paper. We solicit the prayers of its readers for the work in this large conference that embraces a territory equal to the Atlantic, Columbia, and Lake Union Conferences.

ROSCOE T. BAER.

### Alabama

THUS far the year 1915 has seen a steady, healthy growth in almost every branch of the work in the Alabama Conference and Negro Mission Department. During the winter and spring the laborers were busily engaged in visiting the churches and companies, encouraging and strengthening the believers, and also in answering calls for meetings in new places. The services held with the churches were much appreciated, and the believers were strengthened by additions to their numbers; but the greatest strength came when, their attention being called to the responsibility resting upon them for the salvation of their neighbors, they began to do home missionary work. We hope to see this part of the work greatly strengthened, as at our late camp meeting we placed the burden of the home missionary work upon one of our ordained ministers.

During the summer two tent meetings were held, one for the white people and one for the colored. The former was in charge of Elder R. I. Keate, and was held in Birmingham; the latter was held in Mobile, in charge of Elder J. G. Dasent. Both these meetings were blessed of God, and resulted in several accepting the truth. It is encouraging to compare the work in soul saving for the last three years, from camp meeting to camp meeting. The new converts added to the churches are as follows: From August, 1912, to August, 1913, 55 white and 45 colored; from August, 1913, to August, 1914, 72 white and 30 colored; from August, 1914, to August, 1915, 88 white and 45 colored. Since camp meeting this year, not quite two months from this writing, 36 white persons and 16 colored have joined the churches, making a total of 52 accessions in less than two months.

The colporteur work is this year being placed upon a more solid basis. We are getting a much better class of workers in the field. While the orders will not run so high this year as last year, the per cent of delivery will be much better. This is an encouragement to the workers, and will prove a great aid to the work. The future looks bright for this branch of the work.

The Sabbath school department presents a good front. This is seen in the increase of scholars, and also in the increase of offerings to missions. This year the Sabbath school more than doubled its offerings at both the conference and mission camp meetings. Still, last year there was given the largest offering in the history of either the conference or the mission. The figures are: Camp meeting of 1914—conference, \$42.06; mission, \$8. Camp meeting of 1915—conference, \$102; mission, \$26.62.

The tithe of the conference has been as follows: For the year 1912, \$3,700; 1913, \$4,800; 1914, \$6,000. This year, we believe, will not fall behind last year.

We are now busily engaged in the Harvest Ingathering campaign. A good interest is awakened all over the State in this year's campaign. We have set our goal at five dollars a member, and a number are reaching the goal.

The prospect for the future of the work in Alabama is good. We ask an interest in your prayers for the work in this State.

A. L. MILLER.

### Tent Season in Louisiana

DURING the past summer seven tent efforts have been held in Louisiana, one of which lasted from May to late in September. Elder O. F. Frank had charge of five of these meetings. The first of these five was held in a rural district near Tioga, where Brother S. F. Reeder, a veteran in the book work, resides. As a result of this meeting, several promised to obey the truth, and Brother Reeder is faithfully laboring to fully establish them.

Assisted part of the time by Brother R. W. Paul, Elder Frank held four series of meetings with the tent near the Hope Villa church. At this writing, the report of the last of these meetings has not been received, but the last we heard twenty-five in all had promised to obey the truth, more than half of whom have joined the Hope Villa church.

Near the first of June, Elders Sydney Scott and T. B. Buckner began a series of meetings for the colored people in the city of Shreveport. The tent was left up until sometime in October. As a result of this meeting, about twenty-four were fully established in the truth, and a church of twenty-eight members was organized.

For some time past Elder W. P. McLennan has been engaged in the work in Shreveport, which has greatly strengthened our work for the white people there. A lot for a church building has been purchased, and money for a building is now being raised.

For a little over six weeks Elder McLennan, Brother and Sister Paul, and the writer engaged in a tent effort in Mansfield. One of our first churches in Louisiana was located in Mansfield. This church owned a neat little house of worship, well located; but a number of years ago this building was burned. For six-

teen years no effort has been put forth in Mansfield, and only four members of the old church remain. A few others in South Mansfield have since taken their stand for the truth.

I think I never encountered a more determined prejudice. It was exceedingly difficult to obtain a good-sized audience. But as a result of the meetings, five began the observance of the Sabbath, and many friends were made, some of whom we hope will yet decide in favor of the truth. On the last day of the meeting two were baptized, and a company of seventeen was organized. Brother and Sister Paul remain to follow up the work, and will visit every home in the place with the Family Bible Teacher. A church building has been purchased, and moved onto the lot on which the former building stood. It is now fitted up to accommodate the company. We hope for still greater results to follow the faithful labors of Brother and Sister Paul.

R. W. PARMELE.

### The Tent Effort in Oakland, Cal.

ABOUT one hundred persons have accepted the truth in Oakland, Cal., as a result of the tent effort which Elder R. S. Fries and the writer conducted there this summer.

It was a good series from start to finish. We had a new tent seventy by one hundred feet, a fine location in the heart of the city, splendid weather, and faithful, hard-working Bible workers. We also received considerable help from the churches near by, and the cordial support of Elder C. E. Ford, the pastor of the Oakland church.

This splendid team work, with the blessing of the Lord, brought success, and for this blessing we humbly thank the Lord of the harvest. We are now binding off the work, and the prospects are bright for a large ingathering.

Up to the time of writing this report, fifty-four persons have been received into the church—fifty-two by baptism and two on former baptism. However, by the time this report is in print, the number added to the church will be somewhat larger, as we have fifteen candidates who are now ready for baptism, which will be administered November 20.

Of course it will take a few months longer to properly bind off this work; for in addition to the Sabbath keepers yet to be baptized, there are more than fifty others who are interested. The expenses of this series of meetings were rather large, but then the attendance was also large, and we are glad to say that the donations more than covered the expenses.

The meetings continued for fifteen weeks, and the attendance averaged about six hundred each night. The Saturday night attendance averaged eight hundred, and on Sunday the average attendance was fully one thousand. The expenses amounted to \$1,760, and the donations amounted to \$1,813.17, thus leaving us a small surplus. We also gave away thousands of tracts, and sold \$180 worth of small books.

The Exposition gave us a splendid opportunity to sow the seed among thousands of visitors from the different States, and eternity alone will disclose what the full harvest will be. Those who have accepted the truth seem to be good.

substantial persons, and all but four of them are adults.

What a wonderful privilege is ours to have a part in such a work at such a time!

J. W. McCORD.

### Northern California Conference

WHILE it is always difficult to get the exact figures on church missionary work, the results in general are shown in the following report:—

Since the opening of the tent season, one hundred and seventeen have accepted present truth, and, including camp meetings, one hundred and thirty-six have been baptized. Our Sabbath school membership has increased by two hundred and fifty since January 1. These encouraging results cheer our hearts, but as we see many too deeply engrossed with the cares of this life to have time for spiritual advancement in carrying the light in some way to those who do not know it, we many times think, What grand results might have been achieved if all were awake and lifting! The Lord does not call every one to go out among the people, but he has made it possible for every one to have a part in the work and in the reward.

The omens that the coming of the Lord is near, and that probation is about to close, are so apparent that many who do not know the meaning of the present conditions are seeking for light from those who are studying the prophecies. This makes the present a most favorable time to interest the public in the third angel's message.

We are of good courage, and the truth never seemed more convincing.

CLARENCE SANTEE.

### Editors Friendly to Our Message

THE message proclaiming the soon coming of the Lord is still being published over broad fields through the newspapers of this and other countries. A large corps of our brethren and sisters are taking advantage of the opportunities before them to enlighten their communities through this medium. Many of our lay members are asking for material to give to their home editors, while others are preparing articles explaining from a Biblical standpoint the reasons for the terrible conditions that now exist in the earth, and are making plain the fact that these conditions foretell the return of the Saviour.

Many editors, when presented with sermons or articles in the form of interviews or letters dealing with the unrest now in the world as foretold in the Sacred Word, express their interest in such accounts, and gladly consent to publish them. It has been stated repeatedly that the vast majority of editors are unacquainted with the truths of the Bible; and when articles dealing with the great war or other events of the day are prepared properly, they are received with thankfulness. On a number of occasions the presentation of such articles has been the means of throwing open the columns of newspapers for a series of articles, with the result that some have accepted present truth who obtained their first knowledge of it through this agency.

A worker in Michigan has been having some interesting experiences in writing for the papers. He says:—

"The editors here seem to be very friendly, and since I have furnished them with articles a number of times, they have requested items. One of the editors told me that he considered them good news, and that he enjoyed reading them. They have helped in bringing the truth before the busy class of people. They are also a help in increasing the attendance at our services. As I meet the people, they often speak of the articles, and if a week goes by without something in the papers, some one is sure to remind me of it. I know that it counts in souls saved in the kingdom of God."

One sister in California volunteers the following encouraging testimony concerning the newspaper work:—

"For a number of years I have been supplying the local papers with articles in regard to our message for these last days. When there are lectures or sermons by our visiting ministers, one paper, especially, has always published synopses of them. We had the statistical reports published, and some of the other articles were also accepted. One of the editors who had favored the 'newspaper bills' before Congress last winter, published in full our article on the subject, and gave the matter his personal investigation, saying he would sign the petition against the bills, and send it to Washington."

This sister says she is glad to cooperate with the movement to give the message through the newspapers, and she has met with excellent success in her efforts. Her idea of supplying extracts of the lectures and sermons given by the visiting ministers is one that should be followed all over the country. Editors are generally willing to give publicity to the visiting ministers' remarks, as well as to the remarks of others, and no opportunity should be lost to herald the truth through this agency.

One of our lay brethren in Illinois, who is a physician by profession, says he is using the newspapers to speed on the message. He says, "I can see that the Lord is moving upon editors to lend their powerful influence in this, the day of his power."

A minister in Minnesota, who has been meeting with excellent success in his newspaper work, tells of a recent effort in one of the large cities of that State:—

"During our 'Bible Chautauqua Tent' series, more than forty articles on present truth appeared. My Sunday sermon reports always appear, and I know they are read far and wide. I learn from others in many Minnesota towns that these reports are closely followed. . . . Our workers need to be educated to this thing, and then to keep steadily at it."

This brother's suggestion that our workers should "keep steadily at it" in giving the message through the newspapers is a good one. This kind of endeavor requires just as much perseverance as any other in the Lord's work, and should always be reckoned as a large factor in our efforts to reach every nation, kindred, tongue, and people with the gospel in this generation.

W. L. BURGAN.

### Field Notes

THE church in Rutland, Vt., received twelve new members recently.

EIGHT persons have been baptized at Mosheim, in northern Texas.

THE baptism of five adults is reported near Winslow, N. J.

THE church at Creston, Iowa, received ten new members on a recent Sabbath.

SIX persons have been added to the membership of the Yale, Va., church.

THE baptism of nine new believers is reported from Catalina, Newfoundland Mission.

A NEW Sabbath school was recently organized near Montrose, in western Colorado.

A SABBATH school with a membership of twenty has been organized at Garland, Kans.

ELDER G. M. ALWAY reports a Sabbath school of twenty-two members at Granada, Colo.

ELDER D. T. SHIREMAN writes of the organization of a company of six adult members at Morganton, N. C.

A NEW church has been organized at Fortville, Ind. Seventeen signed the covenant as charter members.

ELDER J. P. GAEDE baptized six persons in Pittsburgh, Pa., not long ago, and four others will unite with the church soon.

As a result of the tent effort conducted by Elder J. K. Jones, a company of twenty-nine members has been organized at Lawrence, Mass.

ON a recent Sabbath a church with a charter membership of fifteen was organized at Foxcroft, Maine. The next week four members were added.

SEVEN adults recently took their stand for present truth at Sunnyside, Wash., and Elder B. J. Cady reports the baptism of three persons at Prosser.

THE new church building at Sheyenne, N. Dak., was dedicated to the service of God a few weeks ago. Elder H. Shultz preached the dedicatory sermon.

ELDER A. J. CLARK has organized a church at Astoria, Ill.; and as the result of a tent effort held at Moline, twenty-two converts have received baptism.

A CHURCH has been organized at Watertown, S. Dak. Fifteen united by letter, and thirteen by baptism, making a total membership of twenty-eight.

MORE than forty-five persons in Lincoln, Nebr., are now observing the Sabbath as a direct result of the tent effort conducted last summer by Elder O. O. Bernstein.

ELDER B. L. POST writes of four persons who recently united with the church at Lansing, Mich. Several weeks ago ten adults began the observance of the Sabbath at Saginaw.

BEWARE how you regard as trifling, faults which appear of but little consequence. You weigh them, and think them nothing; but count them, and you would be frightened at their number.—*St. Augustine.*

## Medical Missionary Department

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

### Our Northwestern Sanitariums

THE encouraging features attending the sanitarium work in the Northwest are not a few. Progress is being made out of conditions that at one time looked unpromising. It has meant and will mean hard work and considerable perplexity to those in charge, but sound principles and good management will continue to win out.

Walla Walla Sanitarium, College Place, Wash.

This sanitarium was literally full, so much so that a guest room at the college had to be secured for the visitor. A patient applying at the same time had to share accommodations with another patient. A good class of patients is coming, and the local support is strong.

Not only has the sanitarium been self-supporting, but an appreciable inroad is being made on the former indebtedness. The confidence of the community has been gained, and the standing of the institution is most creditable.

Much has been done in adding facilities and in making repairs and improvements. A balky horse, the only means of transportation, has given place to an automobile; and an unsightly barn and cow shed, to a neat but inexpensive garage. The heating system has been changed, at a cost of \$600. New carpets and linoleum have been secured. A new sterilizer has been purchased. The interior of the building has been refinished, and some outside painting has been done. The bathrooms have been remodeled.

The superintendent, Dr. John Reith, has in a conservative way developed his surgery until he is now prepared to take care of practically all who come for operations. Confidence in the professional work is freely expressed. A happy family of capable nurses and other workers help to maintain the high standards of the institution. The manager of the sanitarium, F. W. Peterson, carries also the business management of the Walla Walla College. His labors are appreciated, and the relation of the two institutions is helpful.

### Portland (Oregon) Sanitarium

Here, too, the sanitarium work has had to meet a handicap of original indebtedness. There was a time, not many years ago, when the cash on hand was but little more than one hundred dollars, while the outstanding bills and accounts were in the thousands. Now the feeling of business men toward the sanitarium is one of confidence. Bills are met so as to secure discounts, and the sanitarium account is desirable. The payment of interest on notes is anticipated; interest has been reduced, and creditors feel satisfied. City improvements added \$7,000 to the sanitarium indebtedness, but half of this has been met. No further increase of indebtedness has been made, and no money is being borrowed to pay interest or expenses.

The superintendent, Dr. W. B. Holden, has a reputation for surgery that has brought considerable work of this class.

While there are several hospitals in the city and there has been some falling off in their patronage, our institution has held a full share of business. The surgical cases for the past year numbered 331. Regular medical work is not neglected, the year recording 288 cases of this kind.

The chaplain, C. J. Cummings, finds many opportunities for Bible study and prayer with patients. Several have accepted present truth since leaving. The nurses manifest a good interest in missionary effort.

L. A. HANSEN.



### A Commendable Work

It was my privilege to visit Dr. J. E. Froom, at Boise, Idaho, and make some personal observations of the work he is carrying on there. Besides a regular medical practice, he is operating treatment rooms. Several features are worthy of special mention.

It is about eight years since Dr. Froom settled in Boise. It was a new field for our medical work, nothing in that line having been done before. Little money was at hand, and whatever was done would need to be self-supporting.

Neat and convenient rooms on the third floor of a good office building afford a waiting room, office, and treatment rooms. The furnishings are good, everything is clean, and there prevails an air of orderliness that is pleasing. The equipment is not expensive, but is serviceable. Quite a number of arrangements for comfort and convenience are of home invention, having been made by the doctor and his son Leroy. I secured a promise that some of these would be presented in an article for *Life and Health*.

Several of our books and papers are in evidence among the literature on the table in the waiting room. A considerable amount of literature is lent to patients, a record being kept of this, with careful follow-up work of inquiry and further supply. Papers, pamphlets, and bound books receive quite extensive circulation.

The doctor and his wife have taken an active interest in church and Sabbath school work, as well as engaging in outside missionary efforts. This has not seemed to affect unfavorably his professional work, and the spiritual results have been more than gratifying.

The treatment room work is done by young people trained to it by the doctor and his wife. Liberal remuneration is given, besides offering a home with Christian influences and security, and an opportunity for acceptable school privileges.

Such a work as this might well be carried on by other physicians. There is no question that such enterprises would be a blessing to the people, to the workers, and to the cause of God.

L. A. HANSEN.



### The Wabash Valley Sanitarium

THE sanitarium at La Fayette, Ind., shows improvement over our visit of last January, both in appearance and in financial outlook. The patronage of the past season has been about all that could be desired, a part of the time all but one room being occupied.

The constituency of the sanitarium responded nobly to the call for help, and is

showing its confidence in the institution in a substantial way. The earnings have been increased and the expenditures controlled so that operating expenses have been fully met, interest paid, and some months a gain has been shown.

Conservative progress has been made in repairs and improvements. Most of the interior has been repainted. It was demonstrated that patrons are not slow to appreciate repairs. In fact, some would not have remained had not certain improvements been made. A few guest rooms are yet to be refinished, as the income will permit. The management plans to continue to operate on the pay-as-you-go policy, as it has been doing.

The practically complete elimination of flies by a very simple and economical method has been accomplished. All kitchen garbage is put in a can kept in a screened inclosure: Empty tin cans from the kitchen also go there. The garbage is removed daily. Thus by starving the flies there are very few to "swat."

The idea of cleaning up in general is one that can be practiced to advantage anywhere and by anybody. Keeping clean costs nothing. Expense is found in not doing so. Above all places, our sanitariums should be models of cleanliness.

The city branch makes a very presentable appearance in its nice location, and is proving a success financially. Dr. F. A. Loop, the sanitarium superintendent, has an office in connection with the city branch. An encouraging feature of the work is the friendly manner in which the physicians of the city and near-by towns are relating themselves to the work of the sanitarium.

While there is plenty of hard work, as well as many problems, in making this sanitarium what it may be, the outlook is hopeful. Progress in the right direction is evidently being made. Patronage is coming. The doctor holds the confidence of the public. The manager, C. M. Christiansen, a man of Christian business experience, is getting a good hold on his work. There are capable helpers in various capacities to aid in making the work of the institution a success.

L. A. HANSEN.

## Home Missionary Department

E. M. GRAHAM - - - - - General Secretary  
F. W. FAAP - - - - - N. Am. Div. Secretary

### How the Message Is Making Its Way

THE message is rapidly speeding its way to every nation, kindred, tongue, and people. We hear only a few of the results. Here are some of them:—

"A timid sister, after some urging, gained courage to go out with some tracts to give away. One of these she handed to a woman on the street. The result was that this woman and her husband accepted the truth, the husband presented it to all his workmen in the business he was conducting, and some of them also are now Sabbath keepers. There are other honest-hearted people everywhere, waiting for our people to take them the truth."

Here is a soul seeking for truth. She lives in a State where there are hundreds of Sabbath keepers, and surely she might have been found had our members all been hunting for souls:—

"Review and Herald Publishing Assn., Washington, D. C.

"Can you please tell me how and where I can learn about the true Sabbath (Saturday). I received a copy of the ADVENT REVIEW AND SABBATH HERALD through the mail, and have read it over and over.

"I have never had a chance to meet or talk with an Adventist, or any one believing Saturday to be the rest day. I was reared in a Christian home, but always observed Sunday as the Lord's day. It has always been my belief that Saturday was the real Sabbath.

"I never heard of Adventist churches and ministers until I saw your paper. I will inclose a self-addressed envelope, and shall be exceedingly glad if you can give me some way of finding out more about the Sabbath. My neighbor also is much interested in learning more about it."

Here is a man who believes in active soul-winning work:—

"The other day I met a man in the conference who is subscribing for forty-five of the weekly *Signs*, as a result of a business transaction, the proceeds of which he promised to the Lord for subscriptions to the *Signs*, if the Lord would help him make the deal. The man firmly believes that the *Signs* brings people into the truth. He interested one man and his family by sending them the paper each week. Finally they wanted him to give them Bible studies, which he did, and as a result this man and his family have joined the church. They, in turn, are planning to prepare for some part in the work."

The following tells how a woman though not a Sabbath keeper, is helping to spread the message, and she herself is learning more of it:—

"I have been exceedingly pleased with your Extra 'The Bible the Word of God.' For sixty-five years the Bible has been a lamp unto my feet and a light on my pathway. What a blessing if this copy of your paper could be distributed among the Roman Catholics! How the Bible would dissipate all their false and erroneous teachings! Perhaps the Lord may lead you to publish it in the form of a booklet. How many pamphlets containing this kind of teaching were issued forty years ago by H. L. Hastings, of Boston! I wish his mantle might fall on you. God bless you in all your work. Please send me twenty-five cents' worth of this copy of your HERALD, 'The Bible the Word of God.'"

Here is another woman who has been impressed to do this same work:—

"Your Extra was handed to me by a lady in the street car, and it is according to my belief and religion, so I should like to carry on the good work and give out copies of 'Approaching Armageddon.' Inclosed you will find money; please send the Extras as soon as possible. Also please let me know where your assemblies are held here in Chicago."

It seems as if God's people were too slow for him, so he is pressing others into service.

A woman to whom the *Signs of the Times* has been sent each week, writes:—

"I cannot thank you as I should for

the kindly interest you have taken in me and mine. I thank you so much for the printed matter you have sent, and now I am receiving and simply devouring the *Signs of the Times*. It is fine, and I shall try to apply its teachings to my own life."

This woman is evidently hungering for truth, and is ready to walk in it.

"Some one left a few copies of the *Watchman* on a railroad car. These were picked up by the inspector, who perused them with increasing interest. A short while afterwards this gentleman handed a dollar to one of our workers in the city where he resides, for a year's subscription to the *Watchman*, beginning with the June issue. He said, 'It is certainly a very live little magazine.' Who can tell what the result will be?"

These are a few experiences out of the great number our people are having. The Lord is working with all his people who will cooperate with him, but he wants many more coloborers. The time has come when we must rush our work. There are signs that doors now wide open will soon close. Let us press in rapidly while we can.

EDITH M. GRAHAM.

## NOTICES AND APPOINTMENTS

### Requests for Prayer

A SISTER in Oklahoma asks our earnest prayers that she may be restored to health. Another Oklahoma sister desires prayer for the healing of herself, and a friend who is seriously afflicted.

### South Texas Conference

THE South Texas Conference is hereby called to convene in the Seventh-day Adventist church in San Antonio, Tex., at 9 A. M., Thursday, Dec. 23, 1915, for the election of officers and the transaction of such other business as may properly come before the meeting. Let all delegates be present at the first meeting.

J. A. LELAND, *President*;  
C. C. MATTISON, *Secretary*.

### South Texas Conference Association

THE South Texas Conference Association of Seventh-day Adventists is hereby called to convene in the Seventh-day Adventist church in San Antonio, Tex., at 10 A. M., Monday, Dec. 27, 1915, for the election of officers and the transaction of such other business as may properly come before the meeting.

J. A. LELAND, *President*;  
C. C. MATTISON, *Secretary*.



FREE WITH THE "INSTRUCTOR"

THIS beautiful 1916 Scripture Text Calendar, nine and one-fourth by sixteen and one-half inches in size and printed in harmonious colors, is given free with every single full-year *Instructor* subscription (\$1.25), and will be sent, as long as stock lasts, for 15 cents extra for every calendar ordered with any six or twelve months' *Instructor* club. In order to be sure of securing this handsome and most helpful calendar, it will be necessary to order early, the supply being limited. Order through the conference tract society.

### Another War Number

Yes, the *Signs Magazine* for January is a war number in the sense that every issue for the past year and a half has been.

War on sin.

War on the purgatory idea.

Attacks, not on individuals, but on the erroneous teachings of Spiritualism, papal principles, and other false doctrines of the day. Nine current topics with a bearing on the war.

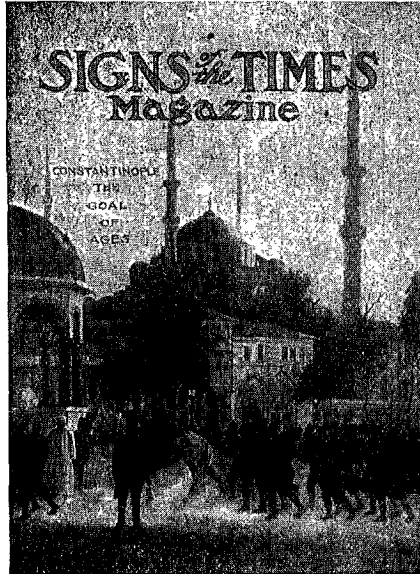
Constantinople's fate in prophecy.

War cover.

People are thinking and talking about these things, aren't they? It is our blessed privilege to give them the light.

1916

What will it bring to you? What has it in store for your neighbors? If "blessing" is your answer to the first question, and "truth"



is the answer to the second, then consider what a great aid the *Signs Magazine* would be to you. It gives the message, you know.

### Contents for January

The Purpose of Scientific Attainments; The Sabbath of the Apostles; Constantinople, the Goal of the Ages; Religious Tyranny; The Messiah of Prophecy; The Prophecy of Revelation XVII; The Tragic Story of Liberty; Spiritualism; Turkey and the East; The Beginning of Sin; Purgatory Precedes Death.

Why not give yearly subscriptions to relatives and friends? One dollar is the regular rate; but if you send five or more names at one time, you get a sixty-cent rate. The publishers will send a neatly printed card to recipients if desired, informing them of the fact that the subscription is a remembrance from you, and that they are in no way obligated for it.

Usual rates in quantities: 5 to 40 copies, 5 cents each; 50 or more, 4 cents each.

Your tract society will give prompt attention to orders routed through them.

### Publications Wanted

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

A. G. Peart, Castries, St. Lucia, West Indies.

Mrs. Katy Taylor, 8102 Platt Ave., Cleveland, Ohio.

Wagner and Lindsey, McKenzie, Tenn. Only magazines and tracts.

J. M. Lucie, Sandusky, N. Y. *Signs*, *Life and Health*, *Liberty*, and *Instructor*.

Stewart Rogers, 86 Evans Ave., Noblesville, Ind. *Temperance Instructor*, *Signs* (weekly or monthly), and *Watchman*.

## Obituaries

LARSEN.—Marie Larsen was born in Denmark, on April 25, 1889, and died at the home of Brother Henry Hansen, in Battle Creek, Mich., Nov. 12, 1915. She came to this country about eighteen months before her death, and was taken ill while working in Chicago. She was fully resigned to the will of God, and left a message urging her parents and brothers and sisters to be faithful to God.  
G. E. LANGDON.

TRUITT.—Died in Oklahoma City, Okla., Oct. 24, 1915, Samuel Truitt, aged 67 years and 7 months. He was born in Ohio, but later moved West, and was married to Miss Julia Welch, at Wichita, Kans., thirty-two years ago. She and five of their seven children survive. Brother Truitt accepted present truth about nineteen years ago, and at the time of his death was a member of the church at Guthrie, Okla.  
N. CLAUSEN.

DICKERSON.—Mrs. A. E. Dickerson was born near Nashville, Tenn., March 1, 1850, and died at her home, in Temple, Tex., Oct. 25, 1915. From 1855 until her death her home was in Texas, and for more than thirty years she was a faithful member of the Seventh-day Adventist Church. During most of this time she was isolated from those of like faith, but her family and friends bore witness to her faithfulness and Christian integrity. Her husband and a daughter survive.  
W. A. SWEANY.

BERGH.—Christene G. Thorsen was born in Holden, Norway, Dec. 9, 1856. When thirteen years of age, she came with her parents to America, settling at Mount Morris, Wis. In February, 1896, she was married to Charles Bergh, to whom she bore two children, both of whom survive. About eighteen years ago she received the message of the soon-coming Saviour through Elder T. B. Snow, and united with the Milwaukee Seventh-day Adventist Church. Her death occurred at her home, near Mattawan, Mich., Oct. 23, 1915.  
C. F. McVAGH.

GOODMAN.—Caroline Goodman, of the First Seventh-day Adventist Church of Washington, D. C., fell asleep June 14, 1915, in the seventy-ninth year of her age, having been born in 1837, of slave parents, at Newbern, N. C. Sister Goodman enjoyed a rich Christian experience. Removing to Washington after the Civil War, she became a practical nurse, and in 1894 accepted present truth under the labors of Elder J. S. Washburn. Funeral services were conducted by the writer, assisted by Brethren L. A. Hansen and J. M. Campbell.  
S. B. HORTON.

SHULTZ.—John Wesley Shultz was born near Columbus, Ohio, Dec. 2, 1848, and died Oct. 28, 1915. At the age of seventeen years he enlisted in Company F, Regiment 191, Ohio Volunteer Infantry, and creditably served his country as a soldier until the close of the Civil War, when he was honorably discharged. In 1868 he united in marriage with Orpha Lippencott. To this union were born eleven children, four sons and seven daughters. Four daughters preceded their parents to the grave, and on Feb. 5, 1905, the mother was summoned to her final rest. Seven children survive. Among these are John W., a missionary at Port Limon, Costa Rica; and James E., editor and secretary at Shanghai, China. Aug. 15, 1907, Brother Shultz was married to Miss Laura Jones, who died at Bowman, N. Dak., Aug. 22, 1908. After the death of his second wife he made his permanent home with his daughter, at Castalia, Ohio, where he died. Funeral services were conducted by the writer, in the Congregational church, assisted by the pastor, Rev. J. W. Overmyer. The house was well filled with attentive listeners. A brief service was conducted at the grave, under the auspices of the G. A. R.  
H. H. BURKHOLDER

# Special Club Prices ON PERIODICALS

Beginning December 1 and continuing until February 1, the following special club prices will be given on periodicals for full-year subscriptions:—

Review .....	\$1.80	Little Friend .....	\$ .65
Instructor .....	1.00	Watchman .....	.80
Sabbath School Worker .	.35	Atlantic Union Gleaner ..	.25
Christian Educator .....	.80	Southern Union Worker .	.25
Life and Health .....	.80	Columbia Union Visitor .	.25
Liberty .....	.25	Lake Union Herald .....	.25
Signs (weekly) .....	1.50	Northern Union Reaper .	.40
Signs Monthly .....	.80	North. Pac. Un. Gleaner .	.25

## THE FAMILY GROUP, \$5

Review	Christian Educator
Instructor	Life and Health
Worker	Liberty
Five Sets Present Truth Series	

It will be easy to select and to order clubs this year. One has only to pick out the papers desired, and to send the sum of the special club prices of the papers selected to the tract society, naming the papers wanted. Send \$5 for the Family Group. Name of papers not necessary in orders for this group.

Two or more papers to one address constitutes a club. Several persons cannot club together and order single papers to separate addresses. The term "club" applies to papers, not to individuals.

All club orders should be sent through the tract societies. By the tract societies the clubs ordered will be promptly separated and forwarded directly to the houses issuing the papers. Through the tract societies, therefore, will be the quickest way to secure papers ordered in clubs this year.



WASHINGTON, D. C., DECEMBER 9, 1915

## CONTENTS

NOTE AND COMMENT .....	2
EDITORIALS	
Notes From the Field, No. 5 — Report of the Biennial Council of the General Conference Committee — Autumn Council of the Executive Committee of the North American Division Conference — Reports From Union Conference Presidents .....	3-8
GENERAL ARTICLES	
Questions That Spring From Doubt, With Simple Bible Answers, <i>Clarence Santee</i> .....	9
Defective Sight, <i>Mrs. Luella L. Harmon</i> .....	10
The Holy Spirit — No. 1, <i>Elbridge M. Adams</i> .....	10
Paul's Sabbath Meetings at Corinth, <i>C. P. Bollman</i> .....	11
Family Worship, <i>Geo. O. States</i> .....	11
THE WORLD-WIDE FIELD .....	12-14
OUR HOMES .....	14-16
THE FIELD WORK .....	17-20
MEDICAL MISSIONARY DEPARTMENT .....	20, 21
HOME MISSIONARY DEPARTMENT .....	21, 22
MISCELLANEOUS .....	22

We call attention to the announcement of the special club prices of periodicals, made on page 23 of this issue.

OUR Chinese paper, the *Signs of the Times*, has a larger circulation than all other Chinese religious papers combined. Many of our native brethren and sisters engage in its sale from door to door, and by that means spread abroad the knowledge of the gospel message in many regions, at the same time earning a living for their families.

THE friends of Prof. H. R. Salisbury were pleased to greet him one day last week as he passed through Washington on his way back to India. He will also pay a brief visit to friends in England. He returns by way of the Eastern route, expecting to go by rail across France to Marseilles, thus cutting down the Mediterranean trip to three days, minimizing the danger as far as possible.

J. MILLS, principal of the Australasian Missionary College, writing October 11, says that their year's work was just closing, and adds: "We have had the largest attendance at the college this year that we ever had, also a good class of students. Several of our students have left for India and China, to enter upon evangelistic colporteur work. Others also have this work in mind."

A STRIKING illustration of the care of God for his children is seen in the preservation of our workers in East Africa. For more than eighteen months twenty-five of our missionaries have been cut off from all material assistance from the home base. They resorted to various expedients to secure supplies, and means to carry forward their work. One undertook shoe manufacture, and a good trade was developed. The last word from that field reported the workers well and of good courage. Let us remember those isolated ones in our prayers.

BROTHER ROBERT S. GREAVES, writing from Waterloo, West Africa, says that thousands of natives are being sent to the Kamerums (farther south) to take part in the war. "Our territory is a long way from any part that has been invaded, for which we are very thankful. We hope to open several new outstations in a short time, as we have a few boys about ready to teach. The Lord is blessing us in many ways, and we are trying to push forward the work."

UNTIL just recently it was the plan of the General Conference Committee that Brother Daniells should visit South America this winter, attending the two union conference sessions,—one to be held in Brazil, the other in Argentina,—and perfecting the organization of the South American Division Conference during his visit to the field, should this be deemed advisable. It is now arranged that Brother W. W. Prescott make this visit in place of Brother Daniells, and that O. Montgomery, former president of the Southeastern Union Conference, accompany him, with the view of becoming permanently connected with the South American Division work. These brethren expect to leave New York for South America on December 11.

IT is a great satisfaction to know that a demand of a foreign field can be quickly answered. Brother J. S. James recently visited the Telugu field in southern India. "From my experience in the field," he says, "I know of no opening which has presented itself to us more promising of substantial results than that which seems now to be awaiting us. What a pity that we do not have at this moment one or two families of European workers busily studying the language of this people and preparing for future work." At the council just closed, a definite call was given a young evangelist and his wife in Michigan to go to India to open work among the Telugu people.

## Correction

IN a last-page note of August 5, of the present year, the statement was made that there was a gain of \$5,000 on the crops of the Asmara mission, located on the Abyssinian border, and under the direction of Brother H. Steiner. It should have read 5,000 francs, or about \$1,000.

## Words of Appreciation and Interesting Facts

Nor every report from a foreign field that is printed in the REVIEW elicits a response from readers in the homeland; but the fact that occasionally one does, shows how closely these reports are watched, and with what deep interest they are read.

Touching a recent report from India, Brother W. S. Chapman, writing from St. Petersburg, Fla., says:—

"It was a delight to me to read the letter from Mrs. Myrtle Leech in your issue of November 4, describing the journey into Kashmir, India.

"For years I have watched the advance upward in India, and often speculated as to the possibility of present truth's ever being carried personally by the American missionary into Kashmir, over the Himalayas to the east and north,

over the government road up to the desert wastes toward Gilgit, the 'roof of the world,' where the three greatest empires of the world meet,—Great Britain, India, and China.

"Often as I have looked at maps and read in books and papers about that northern region, and recalled what explorers and travelers have said about its peoples, I have wondered if ever a missionary would, in person, be located among them, acquire the languages, and present the last gospel message to those barbaric people, who are a link, as it were, between savages and civilized beings. They differ widely, the northernmost nationalities especially, from ordinary heathen, like Chinese or Africans, for instance, and speak many mongrel dialects. But God must have jewels among them, and it is a cause of rejoicing that he has begun to reach after them.

"No doubt there are some among your readers who would like to know more about Kashmir and this wonderful north country, ahead of the reports from our brethren in the field. This would prepare them to appreciate more fully the descriptive matter those workers may send home. To such I wish to recommend a little book entitled "Where Three Empires Meet," by E. F. Knight, Longmans, Green & Co., New York, 1911. Its author entered Kashmir over the same route from Bombay as did Sister Leech and her party, across the Punjab to Rawalpindi, up to Murree, and then to Srinagar, the capital of Kashmir. From there this author's route was through the Sind valley and across the Himalaya range of mountains to Kargil, Kharmang, Rondu, and Gilgit, then upward to Nagar and Misgah, at the base of the Hindu Kush Mountains, coming back to Srinagar by way of Gilgit and Astor, across the Wulur Lake. A glance at the map will show that he saw practically all that weirdly wonderful region of India, and mingled and lived with representatives of all its people, so tells of it all as before the inventions of modern times robbed it of much of its primitive beauty and quaint originality. This makes his writing a textbook, and representative in a broad sense, while his agility as a writer renders his description unusually interesting.

"However, his description of the country and its peoples is as he saw it and them some fifteen years ago. Great changes have occurred since then. One of these is passable roads. Another is the employment of automobiles where formerly baggage was carried in slow-going ekkas, while the traveler journeyed in the little two-horse tonga. To appreciate these changes and to be able to compare the country and peoples as they were and as they now are, it will be exceedingly interesting to read the reports of Consul Henry D. Baker, of Indja, as given in the Daily and Consular Reports, No. 295, for Thursday, Dec. 18, 1913, to be obtained of the Department of Commerce, Washington, D. C.

"In 1914 there was to have been begun a great aerial railway between Rawalpindi, the entrance into Kashmir from the Punjab, and Srinagar, the capital. This is described in Mr. Baker's report for Oct. 17, 1913. No doubt the breaking out of war has stopped the whole enterprise, and it may never be resumed. The report, however, contains much that is exceedingly interesting in connection with Mr. Knight's book."