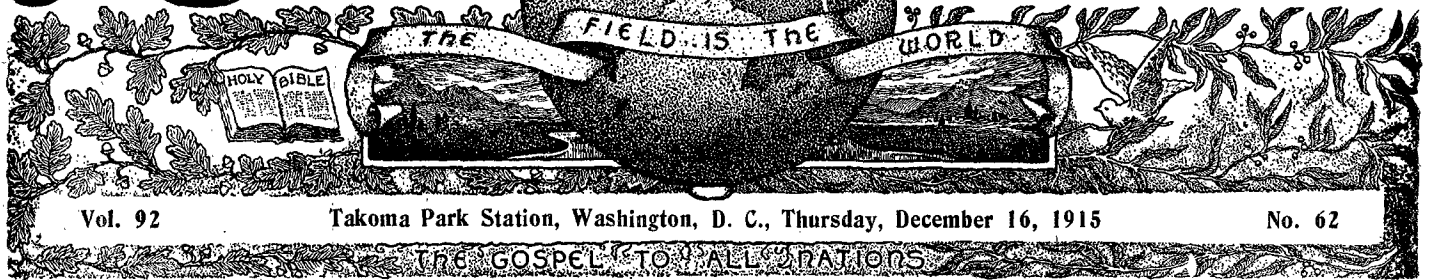


The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, December 16, 1915

No. 62

THE GOSPEL TO ALL NATIONS

A Canticle in War

ARTHUR W. SPAULDING

Glory to Thee, Father, and Author of glory!
In these dread days,
At altars of death-stricken homes and battle fields gory,
We render Thee praise!

Not with the offering of blood make we an oblation,—
Sacrifice vain,—
Though drenched is Thy footstool by nation on nation
With blood profane.

We offer no sacrifice to Thee, but, bowed in sorrow,
Lowly we kneel,
Praying that after this darkness some happy tomorrow
Thy face shall reveal.

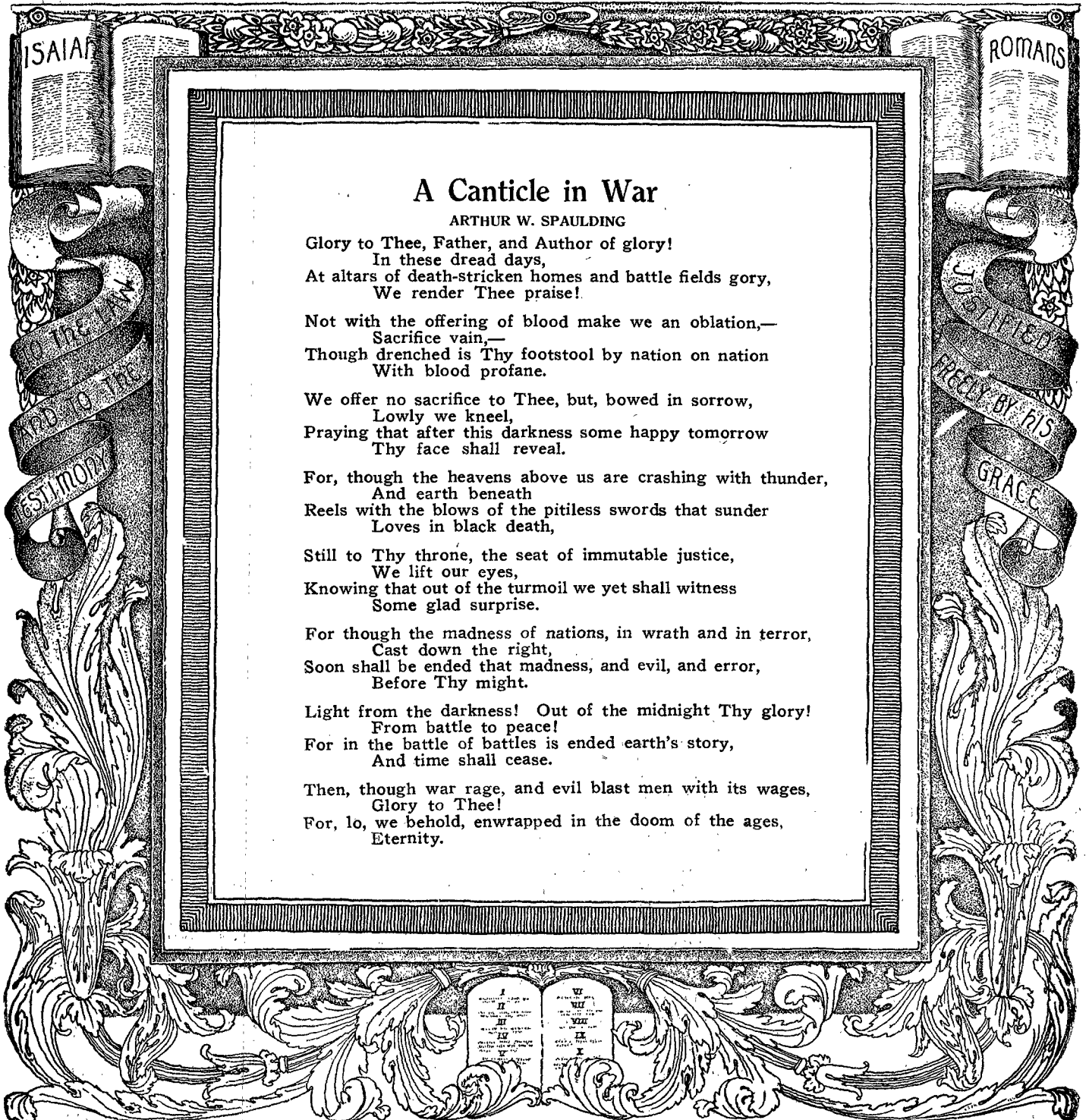
For, though the heavens above us are crashing with thunder,
And earth beneath
Reels with the blows of the pitiless swords that sunder
Loves in black death,

Still to Thy throne, the seat of immutable justice,
We lift our eyes,
Knowing that out of the turmoil we yet shall witness
Some glad surprise.

For though the madness of nations, in wrath and in terror,
Cast down the right,
Soon shall be ended that madness, and evil, and error,
Before Thy might.

Light from the darkness! Out of the midnight Thy glory!
From battle to peace!
For in the battle of battles is ended earth's story,
And time shall cease.

Then, though war rage, and evil blast men with its wages,
Glory to Thee!
For, lo, we behold, enwrapped in the doom of the ages,
Eternity.



Note and Comment

A New Record in Wireless Telegraphy

WE have already commented in these columns on the almost incredible accomplishments in long-distance wireless telegraphy; but now, according to the *New York Times* of November 30, a new record has been made:—

What is said to be a record in radio transmission was established today, when an operator for the Federal Wireless Telegraph Company [at Honolulu] picked up messages being transmitted from Nauen, Prussia, to Tuckerton, N. J., approximately 9,000 miles away. The German operator was sending war dispatches, and the dots and dashes registered so clearly in the radio station here that the eavesdropper had no difficulty in "copying the report."

The Sixty-Fourth Congress

MANY important matters will come before the United States Congress in the session which opened Dec. 6, 1915. As the decision in many cases will be greatly influenced by party politics, a statement of the personnel of both House and Senate may be of interest. We present a table published in the *Washington Post*:—

The Senate	
Democrats	55
Republicans	40
Progressives	1

Democratic majority 14

The House	
Democrats	229
Republicans	197
Progressives	6
Independent	1
Socialist	1

Democratic majority 24
Total membership 435

There is one vacancy in the House, caused by the recent death of Samuel A. Witherspoon, of Mississippi.

"Bible Day"

THE International Sunday School Association appointed Sunday, November 28, as "Bible Day." The *Christian Observer* of November 17 pointed out the purpose of the plan:—

It is desired that on that day special efforts should be made to emphasize the need of a great revival of daily Bible reading in homes and schools. There is imperative need today for a more thorough knowledge of the Word of God, for the Bible is without age or date or time in its practical value for men. It meets the needs of the human heart in all ages, and is divinely adapted to the requirements of all sorts and conditions of men. It brings to us that which is invaluable in human life, for as President Wilson says, "It classifies moral values," indicating that men are not judged according to their wits but according to their characters. The test of any man's character is his squaring his conduct with the standards that he knows to be the standards of purity and rectitude. The wise pastor will use this opportunity,

when the thoughts of men are turned in a special way toward the Bible, to impress upon his people the value of daily prayerful reading and study of the Word of God. Sunday-school teachers will emphasize to their pupils the need in every life of a thorough knowledge of God's Word.

We can heartily approve the plan of reading the Bible daily.

The "New Gospel" Characterized as a Failure

THE new theology has been publicly renounced by Pastor Haecker of Berlin, who had been a strong advocate of it. We reproduce one paragraph of his renunciation as quoted in the *Word and Way* of November 4:—

Why have I not tried "the new gospel" longer—the gospel without the incarnate God, without the death sacrifice of God's love, without the resurrection of the Lord? Because I sought life and full satisfaction, and did not find this in modern theology. As pastor, I was called not only to weddings, but to deathbeds and funerals. There I could offer no fine words on the value of the life which was vanishing, of the virtues of the dead, concerning which I was not convinced. No, at such times I needed to say that One had cried aloud over this world of graves, "Because I live, ye shall live also." The modern man must be loved, but not with false concessions; loved as God has ever loved—with Cross love. He must be loved with the old gospel, which is the truth. Therefore, we must abandon halfway compromises. We must bring the message, not of the great men who are dead, but of the Son of God who lives.

Increase of Crime

A WRITER in one of our exchanges draws from the report of the police department of Chicago some conclusions which are not encouraging:—

In 1910 there were sixty-one charges of murder in the city. Following this there was a steady increase year after year, until in 1914 the figures mounted to 229. There may also be added to this 67 cases of manslaughter. Crimes of various kinds in the city are said to be on the increase. . . . The crime of burglary has increased more than fifty per cent in five years; robbery, forty per cent; crimes against children, fifty per cent. It is asserted that 1,400 automobiles were stolen in the city during last year. There were arrested in Chicago in 1914, 115,286 persons. Of these more than 71,000 were Americans, and the rest may be divided between at least twenty other nationalities. This goes far to offset the claim made many times that the foreign-born population is the largest contributor to our criminal records. It would appear from the above that native-born Americans are fully performing their part in the dark recital.

One of the sorriest parts of this unpleasant picture is that of juvenile offenders. These have multiplied to an alarming extent in the city. They are from the schools, and many times are dealt with in a very lenient way. On repeated offenses they are sent to some reformatories. It is said that in the reformatories of the State more than

fifty per cent are from the city of Chicago. This is one of the most serious problems before our modern city governments. One of the Chicago teachers endeavors to solve the problem by laying the blame for present conditions at the door of too great a leniency for the children:—

"There are tens of thousands of boys in Chicago, born here of foreign parents or brought to America in their infancy. In the Old Country, from which they came, obedience or respect for those in authority was sternly enforced. They learn that this is the land of the free, where it is thought that everybody may do as he pleases. Presently they begin to look down on the old folks and to flout their authority. Family discipline does not last long.

"When these boys come to school, they are shortly told that it is against the rule for the teacher to lay hands on them, no matter what the provocation. They become impudent and disobedient. A teacher stands it as long as possible. Then the boy is taken to the principal and here he gets off some more impudence. Presently the offender is reported as incorrigible. Next the courts get hold of him, and he is sent to some reformatory institution, and is started on a career of crime. I sincerely believe that the chief reason for the rapid increase in the number of juvenile delinquents—which is a polite way of saying criminals—is the fact that we teachers are not allowed to discipline them, and thus teach them the most important of all lessons, that of obedience, self-control, and respect for law during their school days."

The Advent Review and Sabbath Herald

General Church Paper of the Seventh-day Adventists

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

ISSUED EACH THURSDAY BY THE
Review & Herald Publishing Association

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

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

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

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

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

The Advent Review And Sabbath Herald

"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 16, 1915

No. 62

EDITORIALS

[Notes From the Field — No. 6

THE council at Loma Linda is now in the past, but the questions with which it had to deal are present, living issues. Decisions and plans were made which will have to do with the destinies of souls while time shall last. Anew must God's people dedicate themselves to the finishing of this work. The providence of God has gone out before us, opening doors of opportunity in every nation. We must enter these open doors. We shall find some reaching out their hands for help, with hearts open to receive the tidings of the soon-coming Saviour.

These Macedonian calls will demand our means, our sons and daughters. And to what nobler or more inspiring service could our sons and daughters be devoted? How much better to lay them upon the altar of China's or India's need than to see them filling positions of worldly influence or emolument! How much better to be separated from them for a season and enjoy their association throughout eternity than to keep them near us now, centering their interests at home and in the things of this life, and then lose them forever! It will take all to buy the field, to obtain the pearl of great price; but the favor of God here, and the joy of dwelling in his presence forever and of seeing among the ransomed through those saved through our instrumentality, are well worth the price demanded — the sacrifice of self.

The closing hours of the council brought to many hearts sad reflections. Never again will the same company in its entirety come together. By the time of the next biennial meeting doubtless some will have been called to lay down life's burdens. Others will be laboring in some of earth's remote regions, and will be unable to meet with their brethren. But not one, let us pray, will become discouraged or indifferent and be led to relinquish the advent hope.

As the workers gathered at Loma Linda return to their fields, how greatly they need our prayers! and how greatly they need to pray for one another! Prof. H. R. Salisbury and Elder and Mrs. R. C. Porter return to the great East, with its teeming multitudes; Elders L. R.

Conradi and W. J. Fitzgerald to the great war zones of Europe; Elder J. E. Fulton to Australasia and Polynesia; Elder A. J. Haysmer to his trying island field in the West Indies; while Elder O. Montgomery goes to the great South American continent, with its papal prejudices and superstitions. In each of these fields are trying situations. Every day brings forth new complications, which only heavenly wisdom can enable these workers and their associates to meet. Let us pray for them, pray that in these days of dangerous travel they may have safe transit across the great deep, and that God will

to lead out in the great world-wide work. Let us remember Elder A. G. Daniells in his great responsibilities as president of the General Conference, Elder W. A. Spicer as our missionary secretary, Elder W. T. Knox as he gathers the funds for the support of our mission work, Elders I. H. Evans and G. B. Thompson in the heavy burdens they are carrying in the North American Division Conference. Elders W. W. Prescott and N. Z. Town as they go to South America to assist in the more complete organization of the work in that field. By prayer we may enter into their labors and become God's helping hands in the work of his ministry.

How many worthy objects of prayer



VIEW OF THE LOMA LINDA MEDICAL COLLEGE GROUNDS

Ladies' dormitory in foreground at left, laboratory building in center, and hospital at left in the rear.

guide them in counsel in all that pertains to their work, making them indeed leaders in Israel, men who know in these perplexing days what Israel ought to do.

The men in the home field also need our prayers. Our union and State conference presidents are carrying burdens heavy to be borne. They have to do continually with many local questions which require great wisdom to settle properly. They must go to our churches and sound the rallying cry for every advance move. They must place their shoulders under the burden of raising the funds for local needs and the means required to support the work in mission lands.

And lastly, but by no means least in our interest, should we hold up in prayer before God the men whom he has called

are placed before us in connection with this advancing movement. We need to pray much. There is great power in the united prayers of the believers throughout the world.

F. M. W.

Report of the Biennial Council of the General Conference Committee

Final Report

THE council closed Sunday morning, November 21. Its final days were exceedingly busy ones, and many actions were taken making requests for laborers. Not all the candidates for various posts were named, time being necessary to look up the help desired. Of those specifically invited to the fields we cannot report definitely, inasmuch as correspondence

must first be had with the conferences concerned and with the individuals. The committeemen present representing the Division and union and local conferences, were most generous in opening the way for the calls for help from the mission fields, asking only that time be given to make the necessary arrangements and adjustments.

The council recommended Elder O. Montgomery as president of the new South American Division. Arrangements were made with the North American Division Conference for Elder Montgomery's release from the South-eastern Union Conference.

Appropriations

It is not possible to give in detail the appropriations to the various fields, inasmuch as it was decided to accept the calls from the field to the utmost limit, giving the General Conference officers time to make adjustments of details. The following action was taken:—

The committee on appropriations recommends that the amounts requested by the various fields shall be allowed in full, with the proviso that the General Conference officers shall carefully study the requests made, and eliminate anything that may be found questionable, and that proper deductions be made where new laborers are not in the field all the time covered by the appropriations. The amount called for in the budget is \$525,000 for foreign fields.

The representatives of the Asiatic Division presented the following action to the General Conference Committee, regarding appropriations:—

Whereas, The requests of the Asiatic Division Mission for reorganization and for the strengthening and enlargement of missionary operations in the Far East have received favorable consideration by the General Conference Council; and,—

Whereas, The entire budget of the Asiatic Division Mission for the year 1916 has been generously allowed; therefore,—

Resolved, That we express to the General Conference Council our sincere appreciation for their liberality in thus providing for the growth and extension of our work; and we further assure this council of the great relief and encouragement that these actions will bring to our hard-pressed workers in the Asiatic Division Mission.

The amount called for is rather more than the expected income, unless the needs of the hour should lead to especially liberal giving, raising the gifts beyond all former records.

Visits to the Field

The calls from the great divisions of the field for the visits of representatives of the General Conference, led to the appointment of a field secretary of the General Conference. Prof. W. W. Prescott was appointed to this work, and leaves for South America, to join the brethren of that field in inaugurating the South American Division Conference.

Missionary Volunteer Department

The secretary of the department, M. E. Kern, rendered a report which may be abridged as follows:—

The decision to organize the young people's work as a separate department of the General Conference was made by the General Conference Council, in May, 1907, at Gland, Switzerland.

In July of the same year came the joint Sabbath School and Young People's Convention at Mount Vernon, Ohio, at which the department was launched and the plans that should guide its work were laid. One, in writing of this convention, has said truly, I believe: "In purpose, character, and far-reaching results this convention ranks as a very important meeting in the history of this cause;" and, further: "As we caught a view of the accumulative power and self-propagating force of our army of youth, organized and trained for service, it seemed that we had suddenly come into possession of a gigantic dynamo of energy and spiritual power, with which to finish the work of the Lord in this generation."

At that meeting the movement was given a definite name, a name that has already meant much and will doubtless mean more and more to our young people and to the denomination. The membership was limited to "those who are members of the Seventh-day Adventist Church and are willing to engage in active service for Christ." The Standard of Attainment was set up and the Reading Course arranged for. These and other educational plans have proved to be a great factor in the lives of our youth, by inspiring them with a desire for self-improvement and in fixing their attention on the need of preparation for service. Also definite plans were laid for various lines of organized missionary effort.

At the next General Conference following the Mount Vernon convention, held in 1909, a recommendation was passed heartily approving the steps taken by the committee in the organizing of the department. Among other resolutions passed by this conference regarding the Missionary Volunteer work, the following emphasized what was and is considered the most fundamental:—

"Resolved, (a) That we emphasize a change of heart and the reception of the Holy Spirit as fundamental in all our work for the youth; and,—

"(b) That to this end more earnest evangelistic effort be carried forward in their behalf.

"Resolved, That in planning work for our young people we emphasize personal work as fundamental, and the basis of all lines of Christian work; and that, to this end, we encourage the formation of small bands for prayer and definite effort."

Thus at the very outset, the absolute importance of evangelistic efforts for and personal evangelism by our young people was given first place. We have tried to follow this lead, and we hope that through the fostering care which you as leaders will constantly exercise over this work, we shall never depart from this ideal. But in order to work on this plan our Missionary Volunteer secretaries must be evangelists as well as educators and organizers.

At the 1909 conference, our attention was specially directed by resolution to

the great opportunity which our camp meetings afford for the work of this department. It was recommended:—

"That diligent effort be made at these meetings for the salvation of our children and youth, and for their development as Christian workers; and we urge those who have this work in charge—

"a. To make wise plans for the meetings and attendance.

"b. To organize the Christian young people into bands for prayer and personal work.

"c. To follow up the work diligently, so that the results may be permanent."

We have endeavored to amplify and carry out this instruction, and I believe that all who have observed our camp meeting work for young people during the last eight years will testify to a great change for the better in our preparation for the work, in the organized missionary work for and by the young people on the ground, and in the follow-up work after the meetings have closed. The laying of definite responsibility on a permanent officer of the conference has resulted in greatly increased efficiency.

Our Missionary Volunteer work has naturally fallen into three departments: (1) Devotional; (2) educational; and (3) organized missionary effort.

Prominent among the devotional features is the morning watch. We believe that the faithful observance of the morning watch will do more than any other one thing to establish unbroken communion with heaven, which is the secret of right living and successful soul winning. The little Morning Watch Calendar has met with a hearty welcome.

Besides the English edition, it has been published in German, Spanish, Japanese, Chinese, Korean, Danish-Norwegian, Swedish, and the Finnish languages. It is a blessed thought that morning by morning an ever-enlarging circle of young people, and older ones, too, from lands all around the world, are pressing their petitions to the same loving Father, for victory over temptation and for power for Christian service.

Prominent among the educational features is the Standard of Attainment. The wisdom of the plan has been proved by the gradual and steady growth and by the results already attained. What can be more important than that our young people in the churches shall be stimulated to study the fundamental points of our faith and the history of the advent movement? What a victory we have gained in having several hundreds of our young people meeting in Standard of Attainment bands, earnestly studying these fundamentals rather than spending their time in fruitless and harmful pleasures! This plan has prepared many for active missionary efforts where they are, and stimulated a desire to go to school for further preparation.

The Reading Courses have been popular from the beginning, and thousands of our young people have read the books suggested, and have fixed the habit of reading good books. There are already young people in the foreign field who attribute their choice of work to our Missionary Volunteer Reading Courses.

Besides the English, we have Reading Courses in German, Japanese, Chinese, Danish-Norwegian, Swedish, and Spanish.

The third department of our work is

organized missionary effort. While we, of course, present this to the young people as the one great aim in their society work, it is really, also, a means to the attainment of the object set before the department—the salvation and training of our young people for service.

That our young people have been greatly stimulated in missionary effort we know. While it is, and perhaps always will be, impossible to get full reports, the following table gives some idea of what our young people have done since the beginning of their organized work:—

Comparative Summary of Missionary Volunteer Work

	July 1, 1901 to June 30, 1907	July 1, 1907 to June 30, 1913	July 1, 1913 to June 30, 1915
Largest number of societies reporting..	461	694	1,053
Largest membership, including isolated	8,933	13,070	19,605
Letters written	18,842	121,997	106,440
Letters received	6,579	48,541	43,070
Missionary visits (personal work).....	56,432	343,105	359,965
Bible readings or cottage meetings	20,600	99,483	78,995
Subscriptions for periodicals	6,577	32,467	23,952
Papers sold	301,292	1,229,686	648,642
Papers mailed, lent, or given away	427,084	2,351,446	1,228,144
Books sold	23,444	102,734	84,089
Books lent or given away	10,171	78,288	85,860
Tracts sold	22,341	1,006,594	417,051
Tracts lent or given away	262,505	9,834,915	2,411,748
Hours of Christian Help work	31,161	382,609	298,076
Articles of clothing and number meals..	10,921	92,182	112,198
Offerings for home missions	\$3,512.75	\$38,217.43	\$22,319.16
Offerings for foreign missions	\$7,361.31	\$59,851.25	\$43,458.82

The first column represents the work for the six years while under the care of the Sabbath School Department, and shows splendid progress. The next column represents the next six years, and the last column the last two years.

At the last General Conference, in 1913, Elder Daniells, to whose efforts very largely, from a human standpoint, the department owes its existence, and whose untiring interest has always cheered us when things have gone hard, spoke very encouragingly of the progress made. He said:—

"The Lord is blessing this department. Every year I see wonderful progress. I feel grateful for the deep interest manifested in it. I am so glad to see the helping hand the greater part of our denomination is giving the youth through it. As we enter upon the next quadrennial period, I expect to see this department gaining great victories and winning most important conquests."

In spite of hindering circumstances, God has blessed the work. The North American Division work has made advancement. There has also been advancement in fields outside of America. The Australasian Union Conference, with a church membership of a little over 5,000 and with 131 churches, has 118 Missionary Volunteer Societies, according to the last report, and 2,877 members. Of course that represents an associate membership, which we do not have in this country, but the report is an excellent one. These young people are very active in supporting the island mission fields. For the two years ending June 30, 1915, they have given \$7,551.43 to missions, besides \$3,395.86 for home missions and society work. The young people of Australia are much interested in the Reading Courses and the Standard of Attainment, even the children in the island mission fields not being satisfied unless they can pass one hundred per cent in their Bible examinations.

The European field before the war showed a membership of 2,897 and 154 societies. From Russia, Brother Daniel Isaak wrote in April, 1914:—

"As we have not half the workers that we ought to have, we have a great help in our brethren, and especially in the young people, who have not even been to any of our schools, yet will hold general meetings when a worker is not present. Among the Esthonians even young sisters hold the meetings in a rented hall full of people, old and young. We are also thankful for their zeal in spreading our literature and for their faithfulness

The secretary of the East China Mission writes:—

"I am in touch with all the young people in the East China Mission field, and also with many others who have attended our training school here, but who are now in other parts of China where the work has not yet been organized. My list shows a total of nearly four hundred members in these societies. I am in personal communication with all these, and believe that there is much to indicate that they are all interested in the Missionary Volunteer movement, and in following the work outlined by the department."

Brother B. P. Hoffman, in a letter written May 31, 1915, shortly after he was appointed to take charge of the young people's work in Japan, says:—

"I want to ask you for help and advice. I have long seen the need of something that would be a help to our young believers who are in different places in the empire and have none of the advantages that our young people have in America. I have felt sorry for them as I have attended their meetings, which they try to hold, without knowing what or how to do. The services usually fall into a routine of practice preaching by the leader. We have no books for them to read, so we cannot expect much. I want to investigate more closely what books there are here in Japan that I can safely advise them to read, and start some kind of reading course for them. I should appreciate any suggestions from you, and also whatever new literature you have got out on the Missionary Volunteer work."

From South Africa a local president writes: "Truly the young people are becoming a tower of strength in the message."

These snatches of reports from fields afar illustrate the truth of this statement made by one of our workers: "This young people's work is going around the world, carrying blessings in its train."

The following action was taken by the council:—

Whereas, We have thousands of young people in all parts of the world, ready and anxious to be organized for service; and,—

Whereas, Our young people who have come out from Catholicism and heathenism are in great need of the help and direction which our Missionary Volunteer Department can give,—

We recommend, That the Missionary Volunteer Department so arrange its work that adequate efforts in behalf of our young people outside of North America shall be put forth.

Medical Department

A very interesting report was rendered by L. A. Hansen, assistant secretary of the Medical Department, which we abridge as follows:—

To give a detailed report of this work would be to cover considerable of the general work done in a number of fields, for in many places it is so closely associated with other lines of work that it would be practically impossible to segregate it. Figures showing the number of our sanitariums, treatment rooms, dispensaries, doctors, nurses, and other workers, number of patients cared for, charity work done, dollars of income, tithe and offerings paid, religious serv-

in paying tithe and offerings. A good many speak three or four languages. A brother in Reval speaks ten languages."

The German, Scandinavian, and English fields all reported very interesting work.

From Brazil comes this word:—

"It was my privilege to work for the young people's and home missionary departments during my recent trip. I persuaded sixty-four young people to sign the membership card. I found the young people everywhere very enthusiastic. They do much missionary work, and seem to be waiting to be organized for more efficient work."

"Our Bible doctrine correspondence course for young people has now two hundred and thirty members. This number includes both the Portuguese and the Germans. About seventy of this number are Brazilian young people. The number would very likely be larger, but many are illiterates." Brazil is hoping to organize the work at its coming union conference.

"It was my privilege to visit the West Indian Union Conference last spring, and I found the young people ready for service. Many are poor, and handicapped for lack of facilities for Christian education, and yet they love God and are ambitious for a part in the finishing of the work. This goal was set for the three conferences now composing the union conference: Two hundred young people converted and added to the church; fifty Reading Course certificates issued; five hundred dollars in offerings."

From revolution-ridden Haiti comes this word:—

"As for the young people's society, I will say it is doing wonders in Haiti; for while our workers could do no work in the interior for nine months, the lay members brought fifty-four to the knowledge of the truth, and these are awaiting baptism. And this during nine months of revolution!"

ices held, literature distributed, etc., do not tell the whole story. This work occupies a place that cannot be measured, and its results cannot all be tabulated.

In Europe our medical work embodies features worthy of special mention, offering suggestions that might be developed in other fields.

The sanitarium at Skodsborg, Denmark, is prosperous. The patronage suffered a large decrease at the opening of the war, but has now regained its normal. An addition to the building has been made, including new treatment rooms and about fifty guest rooms. The one large main building, with a capacity of two hundred and fifty guests, is the largest of our sanitariums. Last year the institution paid \$12,000 on its liabilities, and this year will show a net gain of from \$8,000 to \$10,000.

The sanitarium at Friedensau, Germany, has a capacity of seventy-five patients. During the summer its regular patronage was thirty to forty, while in addition it cared for about forty wounded soldiers. In connection with the school, over one hundred wounded soldiers are now being cared for under government pay. About forty student nurses are in training. Their course is one of three years, the first of which is spent in preparatory Bible school.

There are seventy nurses employed in field work in Germany and Austria. These are paid a salary and their expenses. They place their membership in the churches where they are located, and pay their tithe there, and are under the spiritual care of these churches.

Nurses under conference supervision are working in Russia, Hungary, France, Bulgaria, Greece, Syria, and Egypt. Most of the workers in German East Africa are nurses. The gospel work finds many openings by means of the medical work. The German government has recognized the need and the value of our medical missionary work in Africa, and has shown it special favor. The wives of all our missionaries are given a course in midwifery before going to their fields. They are enabled to render valuable service, and to give much relief. This appeals to natives, and even other missionaries call on our women for help.

While there is great need for nurses, there is also need for well-qualified physicians in the mission fields. A skillful surgeon is wanted now. Such workers would find plenty to do where there is such a dearth of medical men, great areas being without a doctor.

The sanitarium at Gland, Switzerland, is fairly well filled. It has room for eighty patients. Its patronage has been good most of the time, and it is making money. Dr. L. E. Conradi is now connected with the institution, holding diplomas in both Germany and Switzerland.

In Europe our candidates for the medical course are selected for their field before they are educated, and they have to pass an examination to determine their physical fitness for their particular field.

Medical work is still being done in the Jerusalem treatment rooms by one of our nurses. A number of private treatment rooms are operated in Europe, without objectionable features as to their relation to the general work.

The Caterham (England) Sanitarium has been successful from its very beginning. It has always paid financially, and

as a result of its work some have been brought to the truth. The past year has been the best in its history. Dr. A. B. Olsen, the superintendent, writes that the influence of its work is extending, and that even some of the most famous London specialists are giving it support.

Our newest sanitarium, established in Stanborough Park, England, about two years ago, was self-supporting the first year. Last year the superintendent, Dr. C. H. Hayton, was absent a few months, securing his fellowship in surgery. His absence resulted in a break in patronage, and a slight loss in consequence. He is the head of the ear, nose, and throat department of the Prince of Wales Hospital in London, and is associated with the leading class of medical men and others in a way that is favorable to our cause.

The Cape Sanitarium in South Africa is doing a modest work, exerting a helpful influence among a good class of people.

The Natal-Transvaal Conference is operating treatment rooms at Maritzburg, Natal. The Cape Conference continues the operation of the Kimberley Baths. There are several privately owned treatment rooms, excellently equipped and doing successful work. The workers in charge are a blessing to the field.

Australasia maintains its principal sanitarium at Wahroonga, near Sydney. Three smaller institutions are operated at Adelaide and Warburton, Australia, and at Christchurch, New Zealand. Taken as a whole, they are self-supporting. Here, too, the training work has features of special value. Only one training school for nurses is conducted, graduating from eight to ten nurses a year. This confines the work within bounds that permit of good selection, efficient training, and a profitable use of the output. A number of these trained young people have gone to the islands, and others are working in local conferences. Sometimes men going to a mission field are given special training as nurses.

Cafés are operated in all the large cities, under conference control. These are all making money, and are not a financial embarrassment to the brethren.

In South America our health work has had a good influence. The sanitarium at Diamante, Argentina, is operating successfully. It is held in high esteem in a wide field. Our doctors are called to service outside the institution, at some distance. They are also engaged in public temperance work, our department being called on not long ago to help supply them with material. Dr. R. H. Habenicht, our superintendent, is also a minister, and joins in carrying conference responsibility.

The medical missionary work of Brother F. A. Stahl and associates, among the Inca Indians, has been a good demonstration of the effectual entrance of the gospel by this means. Prejudice has given way, and souls have been won, through this double ministry. Consecrated nursing and binding up of sores and wounds have helped to preach and teach saving truth. Other nurses have been at work in other parts of the field with good results.

Mexico has treatment rooms at Guadaluajara. Three medical missionaries hold conference credentials.

In India, that vast field of immeasurable needs and immense missionary problems, our medical work is making its way, and helping to gather out a people

from this Gibraltar of heathenism. A dispensary conducted by Brother J. S. James, at Nazareth, was the beginning of our largest mission station in India, with a church of one hundred members and a school of eighty-five boys and thirty-five girls.

There are seven dispensaries, four treatment rooms, a health journal, and a health food factory in India. The report of the medical secretary shows 35,000 patients in the dispensaries for the biennial period, coming from 437 villages. There were 1,168 visits made to the homes in the villages, 1,092 gospel talks given, and considerable literature was distributed.

At Jagdispur medical mission work has been carried on among the Santals for two or three years. It is united with the school work, house-to-house visiting far and near, and public village work.

The mission dispensary at Kalyan gave between 15,000 and 20,000 treatments last year, with 975 homes visited in 85 villages. A report just received shows 2,080 treatments in September. Patients come thirty and forty miles for relief.

At Najibabad is a woman's dispensary, under the care of Sister B. A. Kurtz, assisted by native help, giving about fifty treatments a day.

A mission for the Karens is being opened seventy-five miles north of Moumein, with a bungalow for a mission home and dispensary. The medical work is under the care of Brother Eric Hare and his wife; he is a trained nurse from the Sydney Sanitarium. Besides still other dispensaries, there is Dr. V. L. Mann's itinerating dispensary. Two large boxes made and arranged by an old medical missionary, contain a compact and full equipment for general practice, including minor surgery.

Dr. H. C. Menkel, who has opened treatment rooms at Simla, sent recently to us for a set of stereopticon slides on the life of Christ, together with other material for public work. He is active in evangelistic work, and writes of being very happy in his field. He has found to his own satisfaction how to combine spiritual aid and the treatment of physical ailments.

The treatment rooms at Mussoorie are doing well under the care of Brother William Lake, reaching a good class of people, and paying financially.

What is being done in India seems small as compared to the needs, but the work is growing. A hospital costing \$5,000 is planned, with a training school for nurses. Training classes are to be conducted in different places. Some natives have already been trained, and are doing good service. The one aim of all this work is to save souls.

There are twelve dispensaries in the Asiatic field. In China some medical work has been done among the poor. Here, too, the object is evangelical. Dr. Law Keem is both a physician and a minister. Dr. A. C. Selmon is likewise a minister as well as a doctor. Dr. A. G. Larson, acting as the conference secretary and treasurer, also carries dispensary work. Other medical workers are on their way to China, and still others are being called for. Mere professional workers are not wanted. A well-qualified surgeon is greatly needed. The conservation of the health of our own workers makes the need of some skilled medical help imperative in mission fields.

A donation of \$5,000 has been made

for medical work in China. A building is planned for the dispensary now conducted at Yen-cheng, Honan. Another dispensary is to be established at Peking, where Dr. Selmon is now located, and another at Anning, in southern China. The medical work formerly carried on by Dr. Selmon at Shanghai has been left to trained native nurses, under the direction of Sister H. J. Doolittle.

In Kobe, Japan, Dr. Noma operates a sanitarium as well as treatment rooms. The work is successful, and the sanitarium at Kobe has been an evangelizing agency. As a result of its influence a number of people have been led into the truth. A good church of about seventy members has been developed in that city since the medical work began there. Dr. Noma has trained head nurses, and thorough work is done in training some of our young people as nurses.

In Korea, Dr. Riley Russell continues his medical evangelistic work. Ten thousand persons a year pass through the dispensary. He aims to spend one day a week there. In his absence while doing field work, his wife, with the help of nurses, looks after the dispensary.

Dr. U. C. Fattebert is getting started in his dispensary work in the Philippines.

Thus we see something of what is being done in the foreign fields through the union of our medical and evangelical work. Much instruction has been given concerning the importance of such a union, and what can be accomplished thereby. Its value is being fully demonstrated.

A report of this work in the North American Division has already been given by the division medical secretary. It is fitting, however, that we refer to it in its relation to the field as a whole. In its number of sanitariums, treatment rooms, workers, and facilities, the United States stands first. These outnumber all those in the foreign fields. The responsibilities and possibilities of accomplishment ought to be in proportion.

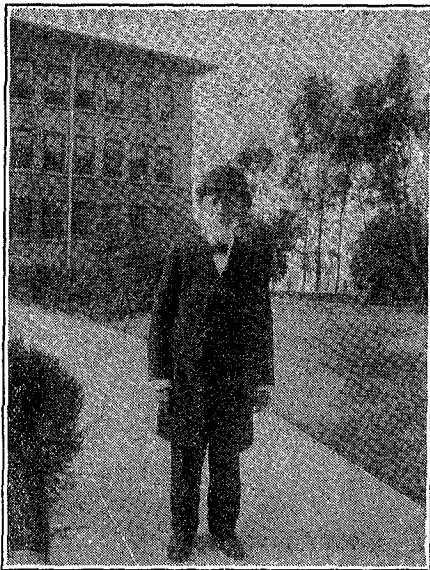
Due recognition may well be given to the fact that during the years of financial handicap seen by our sanitariums in this country, they have withal been carrying on their regular work. Thousands of patients have gone in and out. Hundreds of souls have been led into the truth, and many others have been helped. Many loyal workers have been developed, and with two or three exceptions the institutions are still running, and, in the main, have a good prospect of financial deliverance. During this time they have been largely self-supporting. Should we be able to place the true value on what has been done and is being done by our sanitariums, we should find a credit balance in their favor, far outweighing their liabilities.

The modesty of Dr. H. W. Miller, the Division medical secretary, has kept him from referring to the splendid improvement that is being seen this year over last year's financial standing of the Washington Sanitarium, of which he is superintendent. Nor has he spoken of the manner in which the leading medical men are having their attention called to the character of the work being done by the institution, and how some of them are sending it patients. More or less of what can be said of this institution may be said of several others. There are in these sanitariums doctors who do not count hours, managers who work untiringly and against odds, nurses who are

true and loyal, and other workers faithful to duty.

We should regard our sanitariums, with their heavy investment, large facilities, hundreds of workers, and great opportunities, in the light of their possibilities. It is evident that we are not utilizing them as fully as we might. They can be made greater training centers to help meet the calls for workers in foreign fields. The Washington Sanitarium Mission Hospital and Dispensary is proving a valuable means of special training to workers going abroad, about thirty having already spent some time there on the way to their fields. The word that comes back is highly appreciative of the help they received.

Those gathered at this meeting can judge for themselves as to the possibilities of our Loma Linda work as a train-



ELDER J. N. LOUGHBOROUGH IN FRONT OF THE LABORATORY BUILDING

ing center of exceptional value. Some workers have already been supplied for outside fields, and a good-sized class is in training.

The fifty or more city treatment rooms conducted by our people represent a large volume of public health work. Some of these enterprises equal a small sanitarium in business. Most of them give a creditable representation of our cause, and are a help to the local church work. This line of work offers favorable openings to both doctors and nurses who cannot find employment in our sanitariums.

It is not out of place to refer to those who are doing medical missionary work under private ownership or management, as deserving our kindly consideration. While we recognize the propriety of sustaining in every way possible the institutions established by the denomination, and dependent in a measure upon our support, we can at the same time give the hand of fellowship to the worthy brethren among us engaged in similar work, and wish them well in any effort that helps to build up our work as a whole.

We now have ten health journals, some printed in foreign languages. Besides, there are a few publications issued as house organs for sanitariums. The hundred or more other periodicals we publish give attention to health questions. Health books are included in the subscription books sold by canvassers. Other bound volumes, together with tracts and pamphlets, help to further the cause of health

throughout the world. But we are not doing as much as we might in presenting our health principles from the pulpit and the platform. We should be glad to see a revival of the former practice, when our ministers gave liberal place in their sermons to health topics.

We appeal to those who are members of sanitarium boards to help make these institutions strong in evangelistic influence. If our sanitariums are to stand out in character as a Joseph or a Daniel, it will not be on lines of competition in skill that comes from worldly training, or in size of buildings, or in elaborate equipment. In all these the world does and will excel us; but we can be identified by something which others do not have, and which they will recognize we do have, and will come to us because we have it. Our health truths meet errors concerning healing and physical law, just as our Bible truths meet the false spiritual doctrines of today.

We believe the appointment of capable chaplains important, as well as the securing of head nurses and matrons who can help maintain the spiritual life of the sanitarium family. We are sure that rallying the full support of our ministers and people in behalf of true medical missionary principles, will place our sanitariums and allied interests on vantage ground. God grant that this may be done.

Never in any council has business pressed more insistently upon the time of the members than during these days spent at Loma Linda. It was a common expression among the delegates that the great field of the world never seemed more needy, the greatness of the need at this time appearing not so much in the calls to enter untouched regions as in the calls to send help to take care of fruitage springing up as the result of work already done. Never have such reports come to our ears from the great harvest field. From the standpoint of the world-wide field we pray God to greatly strengthen the work in the older division conferences and unions, so that the supply of men and means may be greatly increased. It is one work, and whatever strengthens the base of supplies makes for the strengthening of the cause of God in the one world-wide harvest field.

W. A. SPICER, *Secretary*.



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

Final Report

THE following actions constitute the final report of the meetings of the Division Conference Executive Committee Council held at Loma Linda, Cal.

Financial Policy

The efforts being made to deliver our conferences and institutions from the bondage of debt are bringing courage to our people everywhere. The following recommendations reaffirming this policy were passed:—

Whereas, We recognize with gratitude

to God the earnest and responsive way in which our people are rallying to relieve our institutions from the debts with which they are encumbered; and,—

Whereas, We realize at the same time the strong tendency to increase the liabilities of our various institutions so that some are becoming more deeply involved in debt,—

We recommend, That a continual, active, and determined effort be made by all union and local conferences and by boards of management of institutions, to liquidate the liabilities of the institutions for which they are responsible, and that as a people we in no way relax our energies until conferences and institutions are free from the burden and bondage of debt.

That regardless of pressing demands we extend no institutional or conference work of any kind on borrowed money, and advance no enterprise faster than money is in hand with which to enlarge the work.

That we guard against carelessness in the use of money, and urge our workers to practice economy in all lines of work with which they are engaged, and study and pursue plans of advancement which are efficient and economical.

The Gospel Ministry

With a view of strengthening and building up a strong ministry, the following recommendations, after careful consideration, were passed:—

Whereas, The work of the gospel ministry is a sacred and holy work, and only those should be encouraged to enter it who renounce the world, sin, the love of display, and worldly pleasure, and who are willing to lead humble, self-sacrificing, Christian lives, that by precept and example they may preach the pure gospel of our Lord and Saviour Jesus Christ; and,—

Whereas, The third angel's message and our world-wide work demand a growing, progressive, educated ministry, who can preach the message to all classes, and who give evidence of a divine call to the ministry, not only in their own experience, but in the judgment of the brethren,—

We recommend, That all candidates for ordination to the gospel ministry shall be carefully examined in Bible doctrines, their ability correctly to expound the same, and their confidence in and loyalty to the denominational organization.

We recognize that God often calls to the gospel ministry men of limited education, but whose mature judgment and practical experience in life, with rich spiritual endowment, give them a special fitness for the work of the ministry. The fruit of their labors has demonstrated the genuineness of their call, and we esteem them highly for their works' sake.

We recommend, That these workers, in the exercise of the ability which God has given them, seek by every reasonable means to increase their efficiency. By the opportunities offered in the Fireside Correspondence School, in the Ministerial Reading Course, and in general reading and study, this increased efficiency may be obtained.

That young men who are planning to enter the ministry, avail themselves of the opportunities offered in our denominational training schools to secure a good education, and that they be encouraged

as far as possible to complete not less than fourteen grades of school work before they are ordained to the gospel ministry.

We further recommend, That all under twenty-five years of age now laboring in the ministry, as either ordained or licensed preachers, who do not possess an education equal to fourteen grades of work, be encouraged either to attend our denominational training schools or to take work in the Fireside Correspondence School, until the educational standard of fourteen grades has been reached.

That all our ministers shall pursue the Ministerial Reading Courses and such other regular courses of study as they can take consistently with their gospel work.

That the ordination of men to the gospel ministry shall be governed as follows:—

1. The committee on ordination shall consist of the union conference committee, with such members of the General and Division Conference Committees as may be present, and such other ordained ministers of experience as may be invited in; and if the candidate be for work in a foreign department, the secretary of that department be consulted.

2. The union or local conference executive committee believing that one of their workers should be ordained to the gospel ministry, shall by vote recommend said person to their union conference committee for examination for ordination.

3. The chairman of the union conference committee shall take up the question of the ordination of a candidate at a meeting of the committee, and if the vote is favorable, shall call the candidate to appear before the committee on ordination, or a subcommittee appointed by the same, for examination in harmony with these recommendations.

4. Those passing satisfactory examinations and giving full proof of their call to the ministry, shall be recommended to their respective local conferences for ordination at the earliest suitable occasion.

We further recommend, That the arrangements for the ceremony of ordination be in the hands of the representatives of the General or Division Conference who may be present, together with the union and local conference presidents; and that the service in general be conducted as follows:—

Let there be a sermon on the ministry, if possible; then a short history of the one chosen for ordination; then the prayer, followed by the charge, and lastly the welcome.

Whereas, Our rapidly advancing work oftentimes affords opportunity for men to do efficient service for the Lord who are worthy to be engaged in the work because of their deep spiritual experience and ability to organize and lead in missionary work, but who are not sufficiently qualified to enter the regular ministry; therefore,—

We recommend, That we recognize the call of these persons to a service which may or may not be a call to a life work, by giving them missionary credentials.

Whereas, The union conference is called upon to adjust matters when the local conferences become burdened with too heavy a force of laborers; therefore,—

We recommend, That whenever additional regular laborers are to be added

to the pay roll of the local conference, the union conference officers be consulted.

That credentials shall be revocable at such time, and for such cause, as the conference granting them deem it unwise for the person to continue in the work of the gospel ministry.

That ministerial credentials be renewed only to such as give their undivided time to the sacred work of the ministry to which they were set apart by ordination, except in cases where ordained ministers are employed by the conference in other lines of conference or institutional work. It is understood that this does not apply to aged or infirm workers who may receive their support from the sustentation fund or from private income.

That where ministerial credentials are not renewed, the authority to administer the ordinances of the church, to perform marriage ceremonies, etc., be not recognized.

That where for any cause ministerial credentials are revoked or are not renewed, and application is made to another conference for their renewal, this request be not granted without consultation with the local and union conferences previously granting the credentials. This does not preclude the right of appeal.

Church Building in London, England

Whereas, The General Conference Committee Council, at a recent meeting, took the following action regarding a proposal to raise a fund for a church building in London, England:—

"Voted, That we ask the North American Division to waive for this purpose the arrangement we have made to make no special appeals aside from the regular mission funds, and that in case this arrangement is agreed to, we proceed to raise the funds required by calls appearing in the REVIEW, listing subscriptions also in the REVIEW; " therefore,—

Resolved, That we concur in this recommendation, and by calls in the REVIEW AND HERALD, and in other proper ways, try to raise \$10,000 for the erection of a church in the metropolis of the world. This is not to apply on the Twenty-cent-a-week Fund.

Study of Sabbath School Lessons

Whereas, Our spiritual life depends on personal, continuous study of the Word of God, and our Sabbath school lessons afford the best means for daily Bible study; therefore,—

1. *We recommend*, That every Seventh-day Adventist family set aside some time each day, preferably in connection with the family worship, for the study of the Sabbath school lesson.

2. That the ministry promote this as they visit the homes of Sabbath keepers, also by speaking publicly of its importance, and in other ways as there is opportunity.

Los Angeles Hospital

In order to equip and properly complete the medical college at Loma Linda, Cal., it will be necessary to build in Los Angeles a hospital requiring an outlay of approximately \$60,000. The constituency of the medical college voted to erect this building when the funds have been provided, so that there will be no further increase of indebtedness. A memorial was presented, suggesting that the neces-

sary funds to this end be raised by the women of the denomination; and that a committee of sisters be appointed to promote this work. This was agreed to by the council, and the following recommendations, outlining a plan to begin the work, were passed:—

We recommend,—

1. That the name of this organization be "The Women's Committee on the Los Angeles Hospital."

2. That an organization be perfected, consisting of a chairman, a secretary, and a treasurer who shall be the treasurer of the North American Division Conference.

3. That Mrs. S. N. Haskell be invited to call together such representative women as it may be deemed best, to perfect this organization.

4. That the territory in which this committee shall operate shall be North America.

5. That a representative woman be selected in each union conference, and in such local conferences as may be deemed advisable, to aid in carrying forward the work.

6. That this work be carried forward by means of articles in the REVIEW AND HERALD, the union conference papers, by correspondence, and by personal solicitation.

7. That this whole work be carried forward under the cooperative counsel of the Treasury Department of the North American Division Conference.

8. That all expenses connected with this movement be met from the funds collected by this committee.

Bermuda Islands

Feeling that the work in the Bermuda Islands could be carried forward more effectively if connected with some union conference, it was suggested by the General Conference Committee that it be considered a part of the Atlantic Union Conference. It was—

Voted, That we concur in this arrangement, with the understanding that the workers now on the island be a part of the staff of the Atlantic Union Conference.

Foreign Department

In view of the vacancy existing in the Foreign Department by the death of Elder O. A. Olsen, and in harmony with the request received from the department itself, it was—

Voted, That Elder C. W. Flaiz be appointed secretary of this department, with the understanding that he will look after his conference work until the time of the union conference session.

Member of Executive Committee

There being a vacancy on the executive committee owing to the resignation of Brother L. M. Bowen, Elder F. M. Wilcox, editor of the REVIEW AND HERALD, was elected a member of the committee to fill the vacancy.

Adjourned.

I. H. EVANS, *Chairman*;
G. B. THOMPSON, *Secretary*.

"NEVER spend your money until you have it."

GENERAL ARTICLES

Thoughts — Words — Deeds

A THOUGHT today and a deed tomorrow,
And so through life, as it flows along,
We make our characters base or noble
Surely and steadily, weak or strong.

Every thought which we think in the morning,

And every act we perform at noon,
Is a link in the chain we have forged at even;

Oh, let us remember that night comes soon!

And night puts an end for a time to labor;

We must cease work when the light dies down;

But on God's great morrow the chain shall bind us

To joy or woe we have made our own.
—Francesca.

Our Plans

J. S. ROUSE

"I WOULD ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." What a grand testimony from a man who had passed through as many trials and difficulties as had the apostle Paul!

We build many castles in this life, but more air castles than real ones. How many times we have made very definite plans for ourselves to follow, and have felt very much gratified at the thought of seeing such plans carried out. But, lo, something happens to us, and our plans go to pieces, just as did the plans of the great apostle.

Paul planned to go to Rome, but not in chains, as he finally did. He says, however, that those chains were a pass into the palaces of kings, and thus he enjoyed the privilege of preaching Jesus to the rulers of the nations. Again, Paul planned to go to Damascus, but not in blindness. He started to carry out this plan with great pomp, having with him his servants, and papers from the priests and rulers at Jerusalem which gave him power to bind all who believed on the name of the Lord Jesus. Paul and his servants were marching toward Damascus, expecting soon to carry out their plans, when suddenly there shone a bright light, and the voice of Jesus was heard. Right there, very suddenly, the plans of the apostle were changed. He was blind, but ready to work in harmony with plans which God had for him.

Instead of going to Ananias to bind him, he went to ask for prayer. At the intercession of Ananias, Paul's sight was restored. He remained in Damascus to be taught the gospel, received the Spirit of God, and became a great power in

carrying the gospel to the Gentiles. What a blessing to Paul and the gospel that his plans did not carry!

Let us so relate ourselves to God that when the time comes for us to lay off the yoke, we can say, as did the apostle Paul, "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel."

Clinton, Mo.

Selfish Policy Versus Principle

MRS. IVA F. CADY

WE learn in James 3: 14-18 that there are two kinds of wisdom in the world. There is a wisdom that is not from above. It is earthly, sensual, devilish, and is characterized by bitter envying and strife in the heart. Confusion and every evil work come as a result of this wisdom. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy; and the results of this wisdom are righteousness and peace.

Now, may we not say that there are two kinds of policy, just as there are two kinds of wisdom in the world? and that the policy that is identical with prudence is the wisdom that comes down from above, while selfish policy is the wisdom of this world? The latter has no place in Christianity.

It was selfish policy that controlled Pontius Pilate when he gave Christ over to be crucified, though he believed him to be innocent. He saw that Jesus was not popular with the Jews, and feared that it would result to his own disadvantage if he should protect him from their wrath.

He who has true wisdom, or Christian policy, is "easy to be entreated." He does not have an iron will that must either rule or ruin. He yields to others when he sees he is mistaken, and does not stubbornly justify himself in his own way. Are we not told to submit ourselves one to another? and can any of us safely say that it is the other one who should always submit, and that we never should? We should always be ready to yield our way in order to keep peace when the question does not involve principle, even though we cannot see that we are wrong. Yet, some are so determined to have their own way that they will leave no stone unturned in order to get it, even working against and seeking to injure the reputation of good men who conscientiously disagree with their policy.

We have the record of King Joash, who when a babe was saved from death by his aunt, the wife of Jehoiada, the

priest. Jehoiada and his wife guarded and cared for him tenderly, and when he was seven years old placed him on the throne. He learned from them the way of the Lord, and was faithful in serving him until after Jehoiada's death. 2 Chron. 24: 1-14. But after the priest's death, the princes of Judah came and made obeisance to the king, and he hearkened unto them and departed from the Lord, leading the mass of the people with him, as is usually the case with a man in such a position. Simply because he was flattered by the obeisance of the princes, he yielded principle for selfish policy, and was influenced by them to take a course which he knew to be wrong. Trouble came upon Judah and Jerusalem because of this their trespass. The Lord sent prophets to them to lead them back into the right way, but they would not give heed. Finally "the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you."

But instead of heeding the warning given them of the Lord, they stoned Zechariah to death in the court of the house of the Lord. And this terrible deed was done at the commandment of the king himself, who thus remembered not the kindness which Jehoiada had shown to him, but killed his son. Verses 19-22. If Zechariah had not reproved the king, but had flattered him as did the princes, his life would no doubt have been spared, for Joash would have been pleased with him under those circumstances. How many there are in the world today who cannot bear reproof! If a person questions the wisdom of any word or act of such, they count him an enemy, and instead of treating him as Christ has told us we should treat our enemies, by doing good to them, they work in various ways to injure his reputation and put him down.

If Zechariah had taken the course that some do in this day, he would not have reproved the king and the people as he did. In disagreeing with their policy, he was bringing in discord; this they could not bear, and so had him put out of the way. Should he not have remained quiet and tried to preserve unity? That is the course that some would take. But Zechariah was true to principle, though it cost his life. And may we not be the same, even if it costs us something in the way of worldly advantage?

The professed followers of the Lord have not always been ready to hear the truth, but have sometimes taken it upon themselves to oppose and persecute those who were giving them the message sent them by God. In view of these things, should not we be guarded lest we take a similar course? Do not we believe that we should make God first and be true to principle, whether it pleases men or not? As far as lies in us, we are to live peaceably with all men, but not by disregard of principle. In every issue, we are to

take our stand with those who are upholding the right, and be true to the Lord.

We are told that if we have respect of persons, we commit sin. "To have respect of persons is not good: for for a piece of bread that man will transgress." Prov. 28: 21.

Moses, in giving his charge to the seventy elders chosen to be his helpers, said to them, "Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's." Deut. 1: 17. We are neither to respect persons in judgment, nor be afraid of the face of man.



Reasons Why I Do Not Keep Sunday

C. F. CAMPBELL

BECAUSE I cannot find any command in the Bible to do so, and where no law is there is no transgression. Rom. 4: 15; 5: 13.

Because the day before the first is the Sabbath according to the commandment. Luke 23: 56; 24: 1.

Because the Sabbath is past when the first day comes. Matt. 28: 1; Mark 16: 1, 2.

Because every plant that my Father has not planted shall be rooted up. Matt. 15: 13.

Because I cannot find any record where it was blessed or sanctified, or any promise of reward to those that observe it.



Getting Ready for the Sabbath

T. E. BOWEN

ALL down through the ages a sharp contest has centered about true Sabbath keeping. Before the question of a false day for the Sabbath was injected into the subject, the proper observance of the day, and what its desecration means, was a live question for the people of God.

When the hosts of Israel crossed the Red Sea, they were ignorant in a large degree of the sacredness of the Sabbath. These people had been slaves in Egypt. They had been made to forget God and his law and his Sabbath. The law was made in Eden and was given to man. The importance of obedience had been eclipsed, and the Sabbath especially had been disregarded in Egypt. So it was necessary for the children of Israel to be brought out of Egypt and taught the importance of honoring God by keeping his law, including the Sabbath. God, through Moses and Aaron, plainly and patiently taught them what they should do in preparing for the Sabbath, and how the day should be observed.

The Manna in the Desert, and the Sabbath

When the manna was given, a double portion fell on the sixth day. When the rulers told Moses that the people had gathered twice as much as usual, Moses said: "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which

ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." The next morning, speaking of the manna which had been kept from the day before, Moses said: "Eat that today; for today is a Sabbath unto the Lord: today ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." Ex. 16: 23-26

Instruction Regarding Sabbath Keeping

Moses continues: "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 . . . on the seventh day." Verse 29.

Notwithstanding all this plain instruction from God, some went out into the field on the Sabbath to gather manna: but they found none.

One man thought the instruction to bake or seethe on Friday the manna for Sabbath unnecessary. In his home the food for Sabbath was not prepared on the sixth day, but was left to be prepared the next day.

A Sabbath Breaker Punished

"While the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died." Num. 15: 32-36.

Under the theocratic form of Jewish government the punishment for Sabbath breaking was death by stoning. God made this man an object lesson. Had he not been severely punished, not only the whole congregation at that time would have had little regard for God's law and for his Sabbath, but all subsequent generations would have regarded violation of divine law a light matter. It was as much the violation of the Sabbath to gather up those sticks in defiance to what God had said, as to have gone out and worked all day before the congregation.

Getting Ready for the Sabbath Before It Comes

Our work is to close with the sixth day. We are to "remember" the Sabbath by getting ready for it before it comes. The Sabbath begins at the going down of the sun. Lev. 23: 32; Mark 1: 32. God's day begins then. What labor of our own we do after that, is a violation of the Sabbath. Our food should be prepared, our clothes should be in readiness, our baths taken, our shoes blacked, our shaving done, our fuel in readiness for use on the Sabbath. —all before the setting sun. With our farm work done, our housework done, our families gathered into our homes, how appropriate to greet the Sabbath by all gathering around the family altar.

joining in songs of praise and the study of God's Word, and in humble, earnest prayer for Heaven's blessing, as we enter upon the day made holy by him who spread out the heavens and created for us our earthly home. What sight can be more pleasing to heavenly angels than this?

"Everything that can possibly be done on the six days which God has given to you, should be done. You should not rob God of one hour of holy time. Great blessings are promised to those who place a high estimate upon the Sabbath, and realize the obligations resting upon them in regard to its observance. . . .

"When the Sabbath commences, we should place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating to our own use that time which is strictly the Lord's. We should not do ourselves, nor suffer our children to do, any manner of our own work for a livelihood, or anything which could have been done on the six working days. Friday is the day of preparation. Time can then be devoted to making the necessary preparation for the Sabbath, and to thinking and conversing about it. Nothing which will in the sight of Heaven be regarded as a violation of the holy Sabbath, should be left unsaid or undone to be said or done upon the Sabbath. God requires not only that we refrain from physical labor upon the Sabbath, but that the mind be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by *conversing upon worldly things*, or by engaging in light and trifling conversation. Talking upon anything or everything which may come into the mind, is speaking our own words. Every deviation from right brings us into bondage and condemnation. . . .

"Those who are not fully converted to the truth, frequently let their minds run freely upon worldly business, and although they may rest from physical toil upon the Sabbath, their tongues speak out what is in their minds; hence these words concerning cattle, crops, losses, and gains. All this is Sabbath breaking. If the mind is running upon worldly matters, the tongue will reveal it; for out of the abundance of the heart the mouth speaketh."—*Testimonies for the Church*, Vol. II, pages 702, 703.

The True Church

A. N. DURRANT

"Who is she that looketh forth as the morning, fair as the noon, clear as the sun, and terrible as an army with banners?" Cant. 6:10. It is the true church of God, with Jesus Christ, the "Captain of our salvation," as her leader.

Yes, "terrible as an army with banners," and going forth "conquering, and to conquer"—this is the picture drawn by inspiration. Of the early church it was said, "With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all;" "and they were all filled with the Holy Ghost, and they spake the

Word of God with boldness." Acts 4:33, 31. Then the word of the Lord, like a keen-edged sword, pierced through unbelief, even to the breaking down of the stronghold of Roman heathenism.

But what gave the church this great power?—The endowment of the Holy Spirit after they had prepared themselves for it. "They were all with one accord in one place." They had put away all known sin and selfishness.

The church was powerful when she was pure, as symbolized by the "white horse." Rev. 6:2. But how soon the scene was changed! The heavenly anointed apostles had scarcely all died when apostasy came with its desolating and iniquitous working, ushering in the "world's midnight."

The apostate church is not the "comely and delicate woman" and "chaste virgin" (Jer. 6:2; 2 Cor. 11:2) that is to meet the return of her Lord without "spot, or wrinkle, or any such thing" (Eph. 5:27). But the third angel's message is calling out the honest in heart, from the corruptions of this church, and is bringing together those who hold the "faith which was once delivered unto the saints" (Jude 3; Rev. 14:12; 12:17), to stand, uncondemned, as the "glorious church" at the coming of the Lord.

Have we truly come out of Babylon by not partaking of her sins? If not, how can we as individual members of this church receive the fullness of the Spirit? How can we meet the Lord without spot or wrinkle? Do we long for the wonder-working power of apostolic days? Then let us "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

Grenada, British West Indies.

The Holy Spirit—No. 2

The Unpardonable Sin

ELBRIDGE M. ADAMS

BLASPHEMY against the Holy Ghost, which Jesus said could not be forgiven, and John called the "sin unto death," and David "the great transgression," has been the theme of serious thought and much discussion. No doubt many conscientious persons have thought themselves guilty of this sin. Believing that the clearest and fullest answer to the question, "What is the sin against the Holy Ghost?" can be obtained from a knowledge of the office and work of the Holy Spirit, I wish to present for your consideration some things concerning this divine agency.

By comparing 1 Cor. 3:16 with 1 Cor. 6:19 it is manifest that the Spirit of God, the Holy Spirit, and the Holy Ghost are the same. And though some with little thought upon the subject have believed that the Holy Ghost made its first appearance in the earth at Pentecost, such scriptures as Neh. 9:20, Isa. 63:11, and Acts 7:51, 52, plainly show that the Holy Spirit was in the earth before Pentecost. The following selection from "The Acts of the Apostles," page 53, bears directly on this point:—

"From the beginning God has been working by his Holy Spirit through human instrumentalities for the accomplishment of his purpose in behalf of the fallen race. This was manifest in the lives of the patriarchs. To the church in the wilderness also, in the time of Moses, God gave his 'Good Spirit to instruct them.' And in the days of the apostles he wrought mightily for his church through the agency of the Holy Spirit. The same power that sustained the patriarchs, that gave Caleb and Joshua faith and courage, and that made the work of the apostolic church effective, has upheld God's faithful children in every succeeding age. It was through the power of the Holy Spirit that during the Dark Ages the Waldensian Christians helped to prepare the way for the Reformation. It was the same power that made successful the efforts of the noble men and women who pioneered the way for the establishment of modern missions, and for the translation of the Bible into the languages and dialects of all nations and peoples."

Good Desires From the Spirit

The natural man is an enemy of God, and consequently of all that is good. "The carnal mind is enmity against God." Though the perverted nature of man is filled with sin, and has no desire for a better life, God does not leave man in this hopeless condition. "And I will put enmity between thee and the woman, and between thy seed and her seed." This that convicts of sin and thus makes one dissatisfied with oneself and leads one to desire better things is the Spirit. "And when he is come, he will reprove the world of sin."

Born of the Spirit

Good desires are not enough. The sinful life must die, and give place to a new and better life. This change, which is imperative for all who would enter the kingdom, is known as the new birth, and is accomplished by the same Spirit that brought to the heart its first good desires. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Growth by the Spirit

As physical babes must grow unto maturity and develop the powers of a full-grown man, so must spiritual babes. Paul speaks of "babes in Christ," in his first letter to the Corinthians. We find that the agent God employs in teaching and thus developing his children is the Holy Spirit. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

Sealed by the Spirit

The climax of this work is called the sealing. Those only who have continued faithful can be sealed. For the promise of salvation is to those who "endure unto the end." That man who can truly say at the end, with Paul, "I have fought a good fight, I have finished my course, I have kept the faith," will be sealed by the Holy Spirit. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

"The office of the Holy Spirit is distinctly specified in the words of Christ: 'When he is come, he will reprove the world of sin, and of righteousness, and of judgment.' It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance, and aroused to the importance of obeying the divine requirements. . . .

"Having brought conviction of sin, and presented before the mind the standard of righteousness, the Holy Spirit withdraws the affections from the things of this earth, and fills the soul with a desire for holiness. 'He will guide you into all truth,' the Saviour declared. If men are willing to be molded, there will be brought about a sanctification of the whole being. The Spirit will take the things of God and stamp them on the soul. By his power the way of life will be made so plain that none need err therein."—*Id.*, pages 52, 53.

From this we can see that there is no phase of the Christian life in which the Spirit has not a vital part to act. What, then, is the sin that cannot be forgiven? It is the rejection of the Holy Spirit, the one agency ordained of God whereby he can draw the sinner to himself, for the work of the Holy Spirit is to prepare the way for repentance. And one has not committed the unpardonable sin so long as he has any good desires. For it is the Spirit alone that brings these good impulses to the heart.

The sinner does not arrive at a condition of absolute depravity by one act, but by a series of acts called "presumptuous sins," from which the psalmist says if one keeps himself he will not be guilty of "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."

Presumptuous sin is a deliberate departure from right doing. It may begin in some seemingly minor lapse, by a failure to attend prayer meeting; by wearing ornaments and gaudy clothing, when God has enjoined modest apparel; by neglecting the principles of health reform, which God has so mercifully given us; by holding in little esteem and heeding not the instruction God has been pleased to give through his servant to the remnant church; by being careless of the Sabbath and the house of worship; by neglecting Bible study; by giving way to that angry word or that impatient act; by harboring unkind feelings toward another; by criticizing; by lack of unity; by not paying a faithful tithe; by not giving freewill offerings; by not giving our lives to God for service anywhere and in any way he may desire; by being ashamed of God, his work, or his people; by not loving the brethren; by exalting self; by not assisting one in need when it is in our power to do it; by despising the poor and respecting the rich.

In these ways and in many others we may be taking steps toward "the great transgression," and be grieving the

Holy Spirit, which brings these things to our attention.

Whenever we are guilty of sins of omission or commission there is a pricking of conscience. This is described by the prophet Isaiah in these words: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Brethren, let us take heed, God has said, "My Spirit shall not always strive with man." There is a limit even to God's mercy. And when there is no more remedy, it will be said, "The wicked have passed the boundary of their

probation; the Spirit of God, persistently resisted, has been at last withdrawn."—*"The Great Controversy,"* page 614. Another sentence from the same source (page 627) ought to cause serious reflection: "The severity of the retribution awaiting the transgressor may be judged by the Lord's reluctance to execute justice."

Shall we not make a covenant this day with God, that, by his grace, we will no more grieve his good Spirit even in those things we may call unimportant? Thus we shall take no steps in the way toward "the great transgression," the sin that cannot be forgiven.



THE WORLD-WIDE FIELD



Is There Grass on Your Path?

THE earliest converts to Christianity in Africa were very earnest and regular in their devotions. There were no private places for retirement in their huts, so each had a separate spot in the thicket to which he would go for communion with God.

The paths to these little Bethels became distinctly marked, and when a convert began to decline in the ways of God, it soon became manifest to his fellows.

"Brother," they would say to remind him of his duty, "the grass grows yonder on your path."

A Heathen Service

G. G. LOWRY

Nor long ago I saw something in a village in the southern part of India that brought very forcibly to my mind the text, "My people are destroyed for lack of knowledge." It was about the middle of May, the hottest part of the year in this country. The village is about three quarters of a mile from our home, and is a very dark heathen place. I had been holding some gospel meetings under a large banyan tree in the center of the village, and had been telling the people of the great and powerful God, who created the heavens and the earth, and of his Son Jesus Christ, who had come to this world and died that we might all be saved in the eternal kingdom of God.

At the close of one of the meetings an old man came up to me and said: "Sir, you tell of your God and the wonderful things that he has done. I want you to attend the great festival that is to be held within a few days, in this very place, in honor of the goddess Kali, and see what the god that we worship is able to do."

On inquiry I learned that this service is held only once in three years, and that about three months before the service is to be held the goddess appears to

the one whom she wishes to be master of ceremonies on that particular occasion. From the time the goddess makes her appearance until the festival is over, the man to whom she appears seems to be possessed of some supernatural power, which enables him to do some very extraordinary things. While under this influence, things that he may prophesy will certainly come to pass. A blessing or a curse that he may pronounce upon a person will most surely affect the person either for good or bad. Consequently the people are always very much afraid of the man upon whom the goddess has descended, and for this reason they worship him, and make large gifts of money, jewelry, goats, sheep, hogs, etc. Those who are sick, or troubled in any way, and wish to be relieved and blessed, come to this festival prepared to make an offering in accordance with the blessing which they expect to receive.

All this information, and much more which the people were anxious to give me, interested me, and I determined to attend the festival and see the man whom the people feared and revered so much.

The appointed day finally came, and I with others went to see the performance. Long before we reached the place we could hear the shouts of the people, and the loud weird blasts of the trumpets that are used on such occasions. As we drew near, we saw thousands who had come from numerous villages round about, gathered around a small Hindu temple in the center of the town. The police, who were there to watch the ceremonies and to keep order, came out to meet us, and clearing a path through the vast crowds, escorted us to some seats near the center, where the offerings were being received, and where the principal part of the service was to be held.

There were a number of priests engaged in receiving the offerings of the worshippers. They had a fire burning, before which the offerings were made:

and as the priest made the offering, he mumbled a prayer to the gods.

While this was going on, twelve or fifteen men, with no clothing except a narrow strip of cloth around their loins and a string of small bells on their feet, with clubs and spears in their hands, were wildly dancing with all their might around the man upon whom the goddess Kali was supposed to be resting. The man himself was a very ordinary-looking man, tall and slender, with peaked face, sunken eyes, and head shorn, all but a small tuft of hair in the middle. He had a wild, excited look on his face, and seemed very nervous. Now and then as the men danced around him, a goat was brought into the center of the ring, and with one stroke of a large knife, its head was cut off, the blood caught in an earthen pot, and given to the man to drink. The body of the goat was then offered to the gods. To me this was revolting and terrible; but the people looked on with great satisfaction, believing that this was one more sign that the man was really possessed by the deity.

They told me that this was not all that he would do, however, and I soon found that it was not indeed. The principal part of the service was to be held at noon, and they now began to prepare for it. They had a scaffold eight feet long, six feet wide, and six feet high constructed near the middle of the ring. All the time the scaffold was being arranged, people who were there for some special blessing were wildly dancing and shouting, to the beat of the drum and the blast of the trumpets.

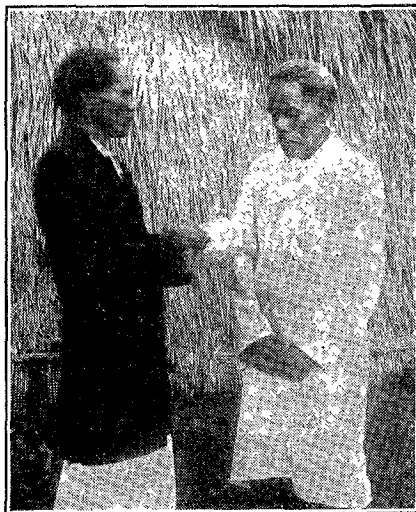
When the platform was finally completed, four live goats were put upon it, upon their backs, their feet tied down firmly to the floor, with their heads hanging over the edge next to us. A man then climbed up, with a huge crooked knife, sat down astride the goats, one at a time, and with the knife, one end in each hand, started in just at the top of the breastbone and cut a great gash in each goat. The blood flew in all directions, and the sight of it seemed fairly to enrage the man who was supposed to be possessed. Several men were detailed to hold him, which they did with great difficulty. The muscles of his body writhed and twisted, and his eyes and face presented an agonized appearance. Finally he was permitted to climb up on the scaffold, and immediately he began greedily to devour the blood of the goats, dipping it up with both hands, smearing it over his face and body, and eating great quantities of it. Bananas were also cut into small bits, mixed with the blood, and given him to eat. During the thirty minutes or more that this was going on, the expression on his face was too terrible for description. After eating until he could eat no more, he fell exhausted into the hands of his worshipers, who carried him away to the small temple, and we saw him no more.

It was a terrible sight, at which some of the natives themselves fainted and had to be carried away. Upon inquiry as to why the man ate the blood in this way, I was told that the goddess Kali

is very fond of blood, and that the people took this means of satisfying her. They said if they did not do this, the goddess would get angry with her devotees, and in revenge would kill and eat their children. So it is from fear of her, and not because they love her, that they serve her in this way.

How it must pain the great heart of God as he looks down upon thousands of villages in dark India where such things are going on in the name of religion, and sees the poor benighted people wandering like sheep without a shepherd, in the terrible darkness of Hinduism. How different would be the scene if the people of that village, and of thousands of other villages like it in India, were only Christians! What a contrast between the strange, weird, lonesome sound of the trumpets used on such occasions, and the sweet tones of Christian church bells which call the followers of King Jesus to worship. It is to bring the glad news of salvation, the story of a loving Heavenly Father, the gospel of freedom from the chains of superstition, ignorance, and idolatry, that we are called upon to work in India, and that you are called upon for support by your money and your prayers. May God help us all to do our duty to our brothers and sisters in this dark land.

Coimbatore, South India.



OUR FIJIAN PREACHER METHUSELAH
AND A NEW CONVERT

Suva Vou, Fiji

A. G. STEWART

THE following is a letter we received a few days ago from Mecusela [Methuselah] Naisogo, one of our native licensed ministers:—

"To the Elder and Lady.

"Sir: I am pleased to write you a little concerning my work for the month of June. At the close of our large council at Buresala, I said I was going out again to look for some more people to bring into the true church of God, and it seems the Lord accepted the desire of my heart.

"My work has been like this: The first day of June, we left Buresala and slept at Namarai; on the morrow we left there and slept at Matawailevu, where I preached. The result was that a man prominent in the community accepted the truth. He went through the training school before I did. He will be a useful

man in this church. By and by you will see him. After this I went on and preached at Soeri, where five more came in. . . . One of them is a local preacher in the community, and his experience will be of use to him in this church. He is also the village chief in Soeri. Two of these men's wives are with them, and so there are eight altogether which have come in during the month of June. Let us thank the Lord because he has blessed with results. I cannot say for this month of July whether there will be more or not. But this is my request: Pray for me and the work here at this time, that I may be helped of the Lord.

"I close this letter with truly much love to you both.

"Your true assistant,

"MECUSELA NAISOGO."

Following is his monthly report for June: "1. I left Buresala and slept at Namarai. 2. Preached at Namarai and went on to Wailevu. 3. Preached there and went on and slept at Namara. 4. Left Namara and slept at Nukulau. 5. Went to Namara and preached there. 6. Preached at Namara until night. 7. Preached in the morning again, and went on to Nukulau. 8. Stayed at Nukulau, talking the truth. 9. Building yam house all day. 10. Same as day before. 11. Went to Soeri and preached. 12. Stayed at Soeri, preaching until night. 13. Stayed at Soeri, and preached in the evening. 14. Stayed at Soeri, explaining. 15. Held meeting and gave explanation. 16. Went to Wairuarua and held a meeting. 17. Same as day before. 18. Still at Wairuarua, explaining. 19. Went to Soeri and preached. 20. Preached until evening. 21. Went to Nukulau and gave Bible reading. 22. At Nukulau, explaining. 23. Gave two explanations. 24. Went to Nukulau and preached. 25. Dug my garden. 26. Went to Matawailevu. 27. Preached there until night. 28. Preached again in the morning. 29. Went to Soeri and gave an explanation. 30. Returned to Nukulau and held quarterly meeting."

His total for the month, besides other work: "Gave sixteen sermons and fifty-two explanations of Scripture." Needless to say, we greatly appreciate the help of such workers as this, and rejoice in the success that has attended such a month's labor.

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Getting Started in Old Spain

H. A. B. ROBINSON

ON August 1, my wife and I arrived in Barcelona, after three weeks of traveling from New York City. We had an uneventful trip across the ocean, landing at Cadiz, the first port touched by the Spanish boat on which we sailed. We saw no battleships and no submarines, indeed nothing but sea and sky for the first eight days, and then we passed between two of the Azores, or Western Islands.

At Cadiz we were met by Brother J. L. Brown, his wife, and two of the canvassers. Brother Brown and his family left five days later for Cuba, en route to San Salvador, his new field of labor.

We then visited three of the colporteurs in Cordoba, on our way to Alicante, where Elder Frank Bond lives, who is our only minister among Spain's nineteen millions, mostly Roman Catholics. We were glad to meet and speak to the little company of believers in that place, leaving soon afterwards for headquarters in Barcelona.

From August 26 to September 1 the annual conference and colporteurs' institute were held, Elders L. P. Tieche and W. Dexter, of France, assisting, and a very profitable time was spent together. Two new canvassers entered the book work following this meeting. All are having as good success now as they had last year, when their sales for the year amounted to over \$11,600, gold, two of them earning the premium offered for sales of over \$1,500 worth of literature in one year.

I am now on a trip through southern Spain, visiting some of the colporteurs, small companies, and isolated Sabbath keepers, encouraging them especially in the home missionary work.

Spain

FRANK BOND

THERE are eight or nine provinces in Spain where some evangelical effort has already been made, and in every one of these a faithful worker should be located without delay. In fact, at least one ministerial laborer and several Bible workers should be located in each of the forty-nine provinces of Spain. Nineteen million souls in this dark land, which has for so many centuries been bound by the chains of Roman Catholicism, are without God and without hope in the world. At present our force of workers is one ordained minister, three Bible workers, and a few canvassers.

O dear brethren and sisters, pray for God's work in Spain! Pray that the lives of the few remaining workers may be spared, and that God's power may be manifested in their efforts to win souls to his precious truth. Pray that additional laborers may soon be sent to fill the places of those who have fallen at their posts.

Our faith leads us to believe that the coming week of prayer will produce such results in favor of our mission fields as we have never seen. Surely the time has come when we should expect greater things from God.

I see by the REVIEW which has reached us today, that there are two hundred students enrolled in our Washington Missionary College. Why cannot a few of these decide to come to Spain?

Thus far during 1915 I have had the privilege of baptizing twenty-one believers, and others are awaiting an opportunity to take this forward step. Sometimes we are led to feel that the time and effort required to lead one soul to walk in the truth here, might perhaps be sufficient to bring a large number of persons to the truth in some heathen land. There are precious jewels scattered throughout Spain, however, and our great need is faithful laborers to help gather them.



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.

Like as a Father

ARTHUR W. SPAULDING

"LIKE as a father!" What, O Lord, am I,

To serve as symbol of thy matchless love?

"A father pitieth when his children cry." Own I that pity that hath birth above?

"Like as a father!" When light strength is spent,

And the heart breaketh o'er the petty task,

And childish fear sets up its monument, Is succor ready ere my children ask?

"Like as a father!" In the wayward hour,

When creeping evil palsies all the will, And the soul's windows mirror demon power,

Keep I the father's love and pity still?

"Like as a father!" When the sore heart lies

Wounded and quivering from the stunning fall,

Know I the splendor of the glad surprise That leaps to meet a father's tender call?

"Like as a father!" Nay; with what gray shame,

O thou my God,—and yet what thrilling hope,—

I hear thee name thyself with my poor name,

Dazzling the eyes on which thy portals ope.

Father in heaven, teach me, by the sign Of thy calm conquest of my fretted life,

The science of a father's power benign O'er all his children's sorrows and their strife.

Homesick for Heaven

"THEY say"—so wrote a friend a few days ago—"that it is the aged ones who look forward most constantly and with sweetest anticipation to the homeland; but I am coming to think that when the tale of woe and suffering and sin has reached its culmination, young and old alike who are children of God will be homesick for heaven."

Never, perhaps, since time began was there an hour when so many widows and orphans, so many homeless and bereft, so many maimed and suffering, so many broken and breaking hearts, filled the earth as at the present. Our minds are staggered at the merest thought of the anguish that racks the world—now, in

the hour of its proudest achievements, its highest development, its most wonderful civilization.

If we look about us nearer home, at our own little circle, we find sorrow and care, "with perplexity," in the life of each. Often a brave front is shown to the world; and this is as it should be, for sorrow on parade, seeking sympathy, loses its sacredness.

But heartache! parents mourning for their wayward sons and daughters; children carrying loads far too heavy for young shoulders; tried and sorrowful husbands; wives whose trust and honor have been violated; friends betrayed; death robbing homes of their most cherished treasures; sin—far worse than death—laying its blighting, blasting touch on young lives radiant with promise. As old Egypt on its night of doom had mourning in every household, so now the souls of the children of men are bowed with grief. Every home has its sorrow, every heart its bitterness.

How comforting, in such an hour, to find refuge in the Christian's hope! to rest the bruised soul on the precious promises! to remember that God doth not willingly afflict nor grieve the children of men; that while he refines them as silver and purifies them as gold, his eye is upon them, and his arms of love are beneath them! Sorrow may be the teacher that our loving Father has sent to instruct us in the way of righteousness; it may, if rightly received, bring to our hearts a benediction from his throne. "Some golden fruit lies hidden in the rough husk. Some bit of gold in us God designs to set free from its dross by this fire." Our griefs may become "but the shaded gateway to peace and blessedness." By suffering, the heart is purged, the faith tried, the love quickened, and the courage and confidence in God increased. Moreover, by it the life is weaned from the unsatisfying, transitory things of this world, and turned toward the better country. "Homesick for heaven!"—a blessed homesickness, provided with a sure and unfailing remedy!

"O sweet and blessed country,
The home of God's elect!
O sweet and blessed country,
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest,
Who art, with God the Father,
And Spirit, ever blest."

MRS. I. H. E.

The Mothers' Creed

We Believe:

THAT God gave us our children as a precious gift.

That constant, watchful care of them is our full duty.

That we should guard well their health.

That we should train them to right living.

That we should give them the best education we can afford.

That we should give them much chance to play.

That we should pray daily for their welfare.

That our deeds should be right models for them to follow.—*Selected.*

Home Teaching

MRS. D. A. FITCH

SCHOOLS are established to impart instruction, and this is as it should be. Churches do an efficient work in their own field of effort; but where is there a more important opportunity for teaching than in the home itself? Here the first duty and privilege of the parent lies. This is the field where effort brings the best results. Blessed indeed are the father and mother who recognize their high calling. Yet in how many Christian homes is the gaining of instruction sadly neglected. Too many evenings and mealtimes are spent in conversation that is unprofitable if not worse.

Let us gather up the fragments of time, of wisdom, and of all else that will contribute to the mental, moral, and spiritual uplift of the whole family.

Laying a Good Foundation.

THERE is no universal formula for the bringing up of children,—one that can be applied to all children, everywhere and always,—any more than there is a universal formula for fertilizing soil, or curing disease, or feeding babies. Yet there are certain general laws of child development, and certain general principles of child training, which have been derived from scientific studies of children, and which agree with the best thought and experience of those who have learned to know their children without the help of science. And these general laws and principles may be profitably learned and used.

The regularity which must be practiced in the nursery to keep an infant healthy has an educational influence as well. As the child learns by experience that its wants are supplied at a regular time, it becomes accustomed to an element of regularity and reliability. If it is not indulged whenever it cries, it soon learns the value of self-control. Regularity and self-control are large factors in discipline, and thus, unconsciously, even the infant can receive it. All so-called discipline—in the sense of breaking the will of the child—is to be absolutely forbidden. It breeds obstinacy, deception, nervous conditions, and many undesirable qualities; and all these may

have their foundations laid in the first twelve months of the child's life, if great care be not exercised to have kind, sympathetic, yet perfectly just treatment for this early period.—*Mrs. Louise Hogan.*

Mother Problems

MARTHA E. WARNER

Teasing

FRANK came to spend a few weeks at Jack's home. After Jack had shown him all around the place, he was heard to say: "Now, Frank, you will like this home, and you will like my mamma; but it will not do you any good to tease. When I used to ask my very own mother for anything, and she said, 'No,' I just teased till I got it. I tried it with this mamma, and it didn't work. When she says, 'No,' she means no; and when she says, 'Yes,' she means yes. You can tease all day, but it won't do any good. You just remember that, and you will get along all right."

Not a hard lesson for any child to learn, if the mother will take the time to teach it. And once learned, it is not soon forgotten.

An Allowance

A mother expressed the wish that her daughter knew how to buy economically; yet that mother does not realize that it is her own fault her daughter knows so little about spending money.

I have found it a satisfactory plan to give children an allowance, small at first, but to be depended on. Out of it they were required to supply themselves with some little thing, such as pencils or handkerchiefs. They were taught to tithe the allowance, but the matter of offerings was left wholly to them. In a little book they kept account of money received and spent, and in this way obtained their first lessons in bookkeeping. As they grew older, and the allowance was increased, they were taught to buy their own clothes.

Such training may often tax the time and patience of mothers, but it will be of untold advantage to children in the years to come.

Manners in Public

Eight or ten girls were on the trolley one day, laughing, talking, screaming, chewing gum, and waving to the men on the streets.

"A Sunday school class going to The Rock for a good time," some one remarked.

As I looked, my first thought was to blame the girls; my second, that the girls were publishing, as upon a housetop, the utter lack of good form in the homes from which they had tumbled pell-mell, without that instruction and those fixed habits which would have insured decorum and decency.

Begin when the children are small to teach them how to conduct themselves in public. Teach them that loud talking and laughter, which might pass uncriticized in the home yard or in the open country, must never be indulged in on the street car or the public street. The moment the

street is reached, the deportment should be quiet.

Nowhere does good breeding reveal itself more quickly than in the quiet, unobtrusive "I-am-minding-my-own-business" air of a girl or boy in public.

Clintonville, Conn.

Meeting Small Troubles Cheerily

LORA E. CLEMENT

It happened right at the corner. Every one was in a hurry, for twilight was treading on the heels of sunset, and the wind blew a terrific gale. Autumn leaves, stray papers, dust, hats, and people as well, came down our street in a whirling cloud. Suddenly there was a collision, and Marian's glasses lay in ruins on the pavement, while a bent old Negro made humble apology, as he clutched his battered hat: "'Deed, Miss, and I's ebber so sorry," he quavered.

A ringing laugh broke the tension of the next moment, as my friend rescued the nose piece of her "pinchers." "How lucky"—and she beamed on the distressed old ducky—"that I have the foundation left. It will be a small matter to get new lenses; and now let me help you gather your things," for the contents of his market basket were in the gutter. So the old man went on his way, never dreaming of the dismay in the heart of the girl, whose face sobered strangely as she hurried along.

Now Marian's purse was almost empty. That very day she had "taken stock," finding barely enough to provide necessities until next pay day. But a smothered sigh ended in a laugh as she listened to my sympathizings. "O, this is the time I play 'the glad game' with Pollyanna!" she told me.

We spent the evening with friends, and of all the jolly party none appeared more light-hearted than Marian. She might have silently brooded over her accident, and refused to be merry; she might have intimated (what was the truth) that the glasses could not be replaced immediately unless she went on half rations until the first of the month; she might have done a dozen things that would have spoiled the evening for her hostess and friends, but she didn't; and I was the only one who knew.

"Well," she said, as we considered ways and means later, "it won't do a mite of good to feel dismal. Can't mend broken spectacles with tears or sighs. I agree with Josh Billings 'if a man can't laff, there is sum mistake made in putting him together; and if he won't laff, he wants az mutch keeping away from az a bear trap when it iz sot.'"

The Wise Woman

THE woman set out on her long journey with a heavy burden on her shoulders.

Before the midmorning had come, she was stooping, half fainting. She could not carry the burden farther, and, weeping and repining, she prayed.

Then appeared an angel, so that all the place was glorified.

"Your prayer is heard," said the angel. "God gives no burdens too heavy to be borne. Now what will you? Shall I remove the burden, or give you strength to bear it?"

The woman was wise.

She reflected that if added strength were given, it would help her in all things. Besides, now that she might part with it if she chose, she half suspected that the burden might be of use to her. So she said, "I would choose strength, that I might not sink nor despair under it."

"So be it," said the angel, and went away.

And the woman, with a great new strength, arose, and went out on the road. The burden was no longer heavy, but so light that at times she was not conscious of it.

O, the blessing of the new strength! More than once she found a fainting fellow traveler by the way, and with her strong arm was able to support her to a place of safety. When she found a lost child, weary unto death, she was able to carry it to its home. She could help remove obstacles from the path. She sometimes took another's burden, and carried it till the tired one grew rested and strong.

And no day passed but she rejoiced that she had chosen strength.

When she came to the journey's end, the angel met her, and unbound the burden from her shoulders. And lo! the bundle held robes and a crown to make her fit for the King's palace, and also gifts that she could offer to her King.

—*Zelia Margaret Walters.*

The Whirligig of Time

For ten years the Corey family had been trying to induce Cousin Rebecca to come into town during the winter, but they never succeeded until the year of Betty Corey's wedding. Then, at last, she consented to close her house for six months. Betty was triumphant.

"Of course the rest of you might have persuaded Cousin Rebecca to come for the winter," she conceded, "but you know perfectly well that if I hadn't decided upon being married in October, no power on earth could have dragged her away until after Christmas. And I don't blame her. If I had an old house like that, I couldn't be enticed away from it. Cousin Rebecca and I understand!"

However, Cousin Rebecca, once lured away from the homestead, threw herself heartily into everything that was going on. She was seventy years old, but no girl of seventeen enjoyed life more keenly. In the gayeties that preceded Betty's wedding, the family reunion at Thanksgiving, and the Christmas celebrations, Cousin Rebecca was a vivacious figure. She was so popular that the girls declared she gave the rest of them no chance at all. It was therefore with incredulous amazement that the family received the announcement, in the mid-

dle of January, that she could not stand it any longer—she was going back home.

"Can't stand what, Cousin Rebecca?" they asked. "We thought you were enjoying it all so much. And to go back in the very worst of the winter —"

"That's precisely it," Cousin Rebecca returned. "At home I know exactly what time of year it is, and what to expect; here, from the day I came, I've been so hustled and pushed about from one season to another that I'm all in a muddle."

"Before November had fairly begun, there were Thanksgiving announcements in all the shop windows; and before Thanksgiving came, there were signs up everywhere—'Twenty-nine shopping days before Christmas!' Long before Christmas I'd got so mixed up that I didn't know whether it was 1911 or 1912."

"I hung on somehow, thinking that after the holidays things would settle down, but dear sakes, no! Now it is early spring fashions and fresh strawberries. It gave me a real turn at first, for I always plant my sweet peas in March, and I had a feeling that I had forgotten them. No, I'm going home. You've all been real good to me, and I've enjoyed a lot of things, but I can't stand the way you juggle the seasons. I was brought up to an old-fashioned calendar, and I'm too old to change. Perhaps if I pack right away, I can get off before I see any Fourth of July powder crackers."

So Cousin Rebecca went back. A few days later the Coreys received a letter.

"The pump in the shed froze last night," she wrote, "and the hill road is closed by the drifts, and just now Mary Jane Haskins has gone by in the coat she's worn twelve winters. There's no doubt about it's being January here."—*Youth's Companion.*

Before They Call

MRS. M. E. BODWELL

A WOMAN driving through a misting rain in a Western State suddenly discovered that a heavy farm wagon had collided with the light vehicle in which she was riding, and had crushed one of its wheels.

With what seemed to be a note of genuine regret in his voice, the owner of the wagon said, "I'm sorry, lady,"—and drove on.

A stranger in the country,—four miles from any one she knew, and nine miles from where she wished to go,—what should she do? What *could* she do? It was easy to cry, but it occurred to her to pray. This she did. Telling the Lord that had she been more careful, this need not have happened, and reminding him that it is our need that recommends us most to him, she asked help to get out of the unfortunate predicament in which she found herself.

In a short time, some friends who lived twenty-six miles from where she was going, but who were bound for the same place, drove up, and took her into their comfortable carriage. A kind

farmer, who followed close behind, fastened the disabled vehicle to his wagon, and led her horse to town.

"I do not know why we came this way," said the man and his wife.

"I do," answered the woman; "it was in direct answer to prayer. I had just been praying for the Lord to help me out of this trouble, and he has done more than I asked."

"But," said the man and his wife, "we started at six o'clock this morning." It was then nearly noon. Like a flash the precious words of the prophet came to mind, and she slowly repeated them, "And it shall come to pass, that before they call, I will answer."

Needy, trembling souls, ask God for what you most desire. Ask in faith, "nothing doubting," and always with the spirit of submission to the divine will. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." We are assured that those who "wait on the Lord" shall never be ashamed. The answer may be more than six hours in reaching you, but it will surely come when you most need it.

Boulder, Colo.

Easier Ways

MRS. ROSE C. HILL

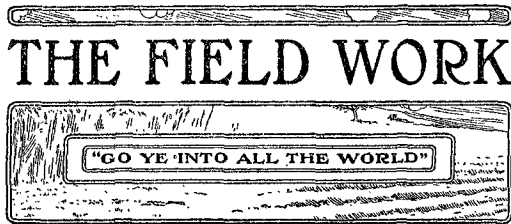
STARCH MAKING.—The following method of making starch is one I have used for years, and found to be entirely satisfactory. Into a pail (for the starch can be stirred smooth more easily in a pail than in a pan) put the required amount of dry starch, and dissolve in a little cold or lukewarm water. Then add boiling water from the teakettle, stirring the starch rapidly all the time with a long-handled spoon. Stir till clear, add a very little kerosene, and the starch is done. My starch never sticks and the odor from the small quantity of kerosene used disappears in drying.

BREAD MAKING.—For one quart of water in which potatoes have been boiled, add half a cup of sugar and one yeast cake, broken into small pieces. Stir well together, and set in a warm place. In twenty-four hours or less it will have worked nicely. To this add a little more potato water, and sugar, and it will work again in a few hours. Use this as wetting for your bread, adding water to make the desired quantity. Half water may be used. Do not make a sponge, but make into a hard loaf at once. Let it rise once, then mold and put into pans. This bread rises rapidly, and is not so sensitive to uneven temperature as other bread.

Some of the liquid yeast should be saved for next time. This I keep handy, and frequently add a little potato water and sugar, so that I shall have plenty whenever I wish to bake. If not allowed to freeze in winter, or get stale in summer, this yeast makes light, sweet bread.

Wood, S. Dak.

"Do not keep any company in your heart that you have to apologize to yourself for."



The Set of the Sails

ONE ship drives east and the other drives west,

By the very same wind that blows;
'Tis the set of the sails, and not the gales,
That shows which way she goes.

Like the gates of the sea are the waves of fate,

As we journey along through life;
'Tis the set of the soul that determines the goal,

And not the storm nor the strife.

—Selected.

West Pennsylvania

PITTSBURGH.—After the camp meeting in June, I was asked to come to Pittsburgh to act as pastor of the First Seventh-day Adventist church of this city. There is plenty of work to be done here, holding cottage meetings and visiting during the week, and preaching on the Sabbath and on Sunday evening. On the Sabbath we have an audience of 125 to 140. There is an active young people's society. The church members have started the Harvest Ingathering work by ordering six hundred copies of the *Signs*.

Our Bible worker, Sister Anderson, has all the work she can possibly do. There are a number of interested ones whom we hope to see accept the truth soon. Since I came here, eight persons have united with the church. I am thankful for a humble part in this great work, and desire to do all in my power to help precious souls to see the truth and obey it. Brethren, pray for the work in this city.

J. W. WATT.

Pennsylvania

ALTOONA.—On a recent Sabbath afternoon the Altoona church witnessed a scene long to be remembered, which brought rejoicing to every heart, and made every one happy in the Lord, and grateful to him for his loving-kindness in drawing souls to him.

For the first time in the history of the Altoona church the brethren were privileged to witness a baptismal scene in their own church, when seven persons followed their Master in the sacred ordinance of baptism. It was a very touching scene as one by one they were buried with their Master, and we earnestly pray that they may walk in newness of life until they see the Saviour whom they have followed in baptism. We were glad not only for these dear ones, but for four or five others who will soon be baptized.

This year, when we planned to install a baptistery in the church, a young man who is not a church member offered us a good concrete font if the excavating were done by others. His mother is a member of the church, his sister will soon be baptized, and we hope that he himself will yet be led to obey the truth. We thank God that this young man's

heart was turned toward us to help us in our time of need. Not only did he give the font, but he and his brother painted the building outside, and frescoed it inside, all for the bare cost of materials. We have a neat house of worship, to which we need not be ashamed to invite our friends to worship with us.

We are of good courage in the Lord, and mean to work faithfully unto the end.

CHAS. F. ULRICH.

Porto Rico

SANTURCE.—The friends who have been so kindly supplying us with periodicals will be glad to learn that our own people feel they have been having a feast of good things, and are passing the same on to their neighbors.

From the literature sent we selected some for ship mission work. We first paid a visit to the captain of the coast guard ship "Seminole," to arrange for giving the sailors an exhibition of stereopticon pictures. We found the captain to be a thorough gentleman, genial, and withal a Bible student. So much time was spent in satisfying his interest in the truths of the message that the real errand was deferred until later, when some of the reading matter was placed in his hands. He has since bought "Thoughts on Daniel and the Revelation" and "Bible Readings," and seems in harmony with all he reads.

Among the pictures shown were some on the Eastern Question, accompanied by a few remarks on the subject. Later the second officer said, "You have started in my mind a train of thought concerning a subject of which I wish to learn more."

The sailors of this boat have been liberally supplied with literature, and two times we have had the privilege of holding Sunday services on the boat.

The captain has twice tendered us the use of the ship's launch to visit three German vessels interned in the harbor. Literature is gladly received by them. Arrangements are being made to place reading matter in every house in Santurce.

D. D. FITCH.

Michigan

BATTLE CREEK.—The work of God is onward in this church in which so many experiences of the past have centered. The church is pushing ahead in the Harvest Ingathering campaign. Three thousand papers have been taken, \$500 has been raised, and we are still working.

We are striving hard to raise our quota for missions, and we expect to do it. Four thousand dollars has been raised, and we are confident that by the help of the Lord the full amount will be obtained.

We again started our Sunday night meetings October 17. Our attendance has ranged from 350 to 600; collections, \$3.50 to \$8.30. All the collections go to missions. Sales of books, tracts, etc., amount to \$20.

We have a Berean band which meets

Monday nights for Bible study and to arrange for Bible work. At present, there are four outposts where Sunday night meetings are held by brethren of the church, and Bible readings are being given in the city. Some report good interest.

The State Sunday school convention, with 4,000 delegates from all parts of the State, held its annual session of three days, last week, in the Tabernacle, which was the only place in the city large enough for the convention. The church has free literature racks in the vestibules, and Brother Babcock, church secretary, reports 10,300 pages of tracts and 200 periodicals taken. On the last night 2,000 tracts, entitled "What Seventh-Day Adventists Believe" were handed to the delegates. We trust these pages may win many to rejoice in the truth of the Lord's coming.

The academy, under the principalship of Prof. W. J. Blake, is prospering. This year it has the largest enrollment in its history.

Miss Frances Case, superintendent of the young people's work in the church, is having a good interest, and many opportunities are opening for work. She has a large Standard of Attainment class.

The interest in the regular Sabbath services and Sabbath school is good, and the Tabernacle is well filled, except the vestries, nearly every Sabbath. Many strangers, from the sanitarium and other parts of the city, attend. Five persons were baptized on a recent Sabbath, making thirty-five since June 1. The church in general is loyal, and is working, praying, and sacrificing for the triumph of "the blessed hope."

G. E. LANGDON.

Trinidad, British West Indies

PORT OF SPAIN.—It is just one year ago today that we landed in Port of Spain, British West Indies. Time has quickly passed away. It seems only a few months since we stepped off the boat to enter Port of Spain. This island is called "the place of endless sunshine," and every day in the year is like a beautiful summer day in America. Notwithstanding the continued heat, we have become acclimated and are enjoying good health.

Feeling that God had called us to this place, we made it a special subject of prayer that he would fit us to labor for these dear people. God has wonderfully answered our prayers, and we can truthfully say that we love these people as much as we do those in the homeland. In our experience we have found that the human heart is the same the world over, and that God has indeed made of one blood all nations, and that he is able, through his infinite love, to make us love one another as he loved us. What a blessed privilege! It is the love of God that moves the world.

God has signally blessed in our work in this city of sixty thousand inhabitants. During the past year we have held two series of meetings in the church. The attendance has been large—from three to five hundred persons who were all English-speaking. These meetings were well advertised. The people here give liberally considering the fact that they have so little, and labor is scarce. This condition makes it hard for one to accept the Sabbath, for the people are very much prejudiced against Seventh-day

Adventists. Notwithstanding these serious hindrances, over one hundred persons have been baptized and taken into the church. During the two efforts, we have had a faithful Bible worker, Miss Anna Osborne, to assist us. Our association with the church and the workers has been pleasant. We give God all the praise for what has been done, and pray that as we enter other places in the great harvest field, he will continue to prosper and bless the Port of Spain church, that in that glad day when Jesus gathers the nations, he may find a faithful people in this church, who will receive a crown of life.

M. B. BUTTERFIELD.

The Summer's Campaign in the City of Buffalo

For several years we have tried in various ways to solve the problem of reaching the Jewish people. As the brethren and sisters know, to reach the Jews with the gospel is a hard problem. But they must be warned, and somehow they must learn this truth. While to a large extent our work has been done and must still be done with the printed page and through publicity work, the living word must be preached whenever a hearing can be secured.

We have found from experience that the Jews are more friendly as they come to know Seventh-day Adventists. It is a wonderful thing for a Jew to learn that a Gentile believes in and keeps the Sabbath. A year ago this past summer we pitched a tent in Cambridge, Mass., where there are many Jews; and when we came to the specifically Jewish questions, as the Sabbath, we advertised in a way to attract the Jews. The Lord blessed the work in that city, and a number of persons accepted the truth, among whom was one Jewish young man.

This year, after counseling with the committee of the Jewish Department and the Western New York Conference Committee, it was decided that we locate for the summer in Buffalo. This is the tenth city in population in the United States, and has about fifteen thousand Jews.

I have felt for some time that the Jewish problem is really a city problem; and if we can find a way to solve our Jewish problem, it may aid in solving our city problem. It was therefore decided that in conducting this tent effort, workers of different nationalities should be associated with us. We had two German workers, one Jewish worker, one English Bible worker, a tent master, and my daughter, who acted as pianist and did the stenographic work.

We were convinced that we ought to do more than hold an ordinary tent effort. Desiring the cooperation of the members of the Buffalo church, we told them what we hoped to accomplish. The Spirit of the Lord came in, and we had a blessed consecration service. After the people had given themselves to the Lord, we read from the Testimonies what ought to be done for the cities, and showed how the brethren and sisters could help. In about twenty minutes they had given nearly all that was necessary for this special campaign. (The church at Burt, N. Y., also gave financial support to this Buffalo effort.) We then suggested that if we could get fifty persons who would give ten hours a week for eight weeks, we could warn the city. We assured them that if they would co-

operate, we would reach every home, every office, and every business block in the city with this message. There was a splendid response.

In counsel with the president of the conference, we decided to get out a special bulletin for the campaign, in which we should include every feature of the message. We named it the King's Bulletin. It had sixteen pages of the size of one of our regular magazines, and cover.

We organized a Bible class for the church, and gave daily instruction on how to work for the people. We also had this class read Volume IX of the "Testimonies for the Church." This was done by reading four pages each week day, and twelve pages on the Sabbath. In this way the book was read through in eight weeks.

The church sought the Lord daily for wisdom and guidance, and God heard and answered prayer. The city commissioner gave us the privilege of placing a large banner across the main street, advertising the lectures. The four leading papers of the city gave us space, and about sixty articles were published. This space was given to us gratuitously.

We districted the city into twenty-six sections, and each person was held responsible for the visiting of every home or building in his territory. In harmony with the Testimonies, we had the people work two and two; in this way the sections were thoroughly worked, and the workers did not go alone.

The churches within a radius of thirty miles caught the spirit of the campaign, and brethren came in from the country around to assist in the work. We further suggested to the brethren and sisters that while giving away these bulletins, they should ask the people for an offering.

Aside from a few Italians and other foreigners, the whole city was covered in twenty-three days. We placed in the homes of the people and in the business houses 1,020,000 pages of reading matter. The workers received nearly \$120 in voluntary offerings while distributing the first 20,000 bulletins.

As soon as the bulletins had been scattered, we noticed in the meetings an increase in interest, in attendance, and in offerings. The evening audience was a steady one, the same people coming night after night. Altogether we placed in the city, in addition to the 1,020,000 pages of the King's Bulletin, 236,000 pages of Jewish literature.

The whole campaign, including the expense of the lot, advertising, printing, lighting, and everything else connected with the effort, cost about \$1,100. With what offerings our people gave, we raised every dollar for the campaign, and nearly \$150 besides, so that the whole effort did not take a dollar from the conference treasury.

Twenty-five persons took their stand for the truth. The tent collections were \$425, besides nearly \$120 from the sale of the bulletin. Among those who took their stand for the truth were three Jews, and as far as I have been able to learn, all who accepted the truth are steadfast. Elder Shoup is carrying on the work, and the last I heard, a goodly number were ready for baptism. I understand that still others have accepted the message. We are sure that as a result of the work being done by Elder Shoup and the workers associated with him, many others will unite with us.

If any of our workers or people would like to secure a copy of the King's Bulletin, we will gladly send one on receipt of a two-cent stamp.

We believe that our cities can be warned. May God roll a greater burden upon our hearts, that we may seek out the lost, both Jews and Gentiles, and finish the work the Lord God has given us to do.

F. C. GILBERT.

Tithes From Our Publishing Work

ON the third page of the Annual Statistical Report of the Seventh-day Adventist denomination for the year 1914, under "Publishing Department," appear the following inspiring facts:—

"At the close of 1914 there were 38 publishing houses and branches, having assets amounting to \$1,602,846.58, in which were employed 735 persons engaged in the production of denominational literature, the sales of which for 1914 amounted to \$2,109,834.60. This literature is issued in the form of approximately 375 bound books, 350 pamphlets, 1,300 tracts, and 134 periodicals in 88 different languages. This literature is distributed by 2,076 colporteurs, of whom 885 are engaged in the North American Division, and 1,191 in other countries."

In addition to the inestimable evangelical influence of our publications throughout the world, it is encouraging to note the financial returns to this cause accruing from the work of our colporteurs and those connected with the manufacture of our literature.

The total sale of all publications for the year was \$2,109,834.60. Deducting one third, or \$703,278.20, to allow for Sabbath School Quarterlies, tracts, etc., we have \$1,406,556.40 as the value of large and small books and magazines. On these the colporteurs receive an average commission of 50 per cent, yielding a gross income of \$703,278.20. Discounting one third, or \$234,426.06, for delivery expenses, etc., which is a liberal allowance, would leave \$468,852.14 as their net earnings. On this basis, the annual tithe from the colporteur (and no man or woman should be engaged to sell our literature who does not pay tithe) would be \$46,885.21.

Our publishing houses furnish employment for 735 Sabbath keepers. At an average wage of \$10 a week, they earn \$382,200 a year. Thus the total annual tithe from colporteurs and publishing house employees, on a conservative estimate, would be \$85,105.21. On an average wage of \$14 a week, this \$85,105.21 tithe would more than support 116 ordained ministers preaching this precious message for one whole year.

When we consider further the large donations made by our publishing houses, in both money and equipment, to foreign fields, together with their liberality last year in giving \$1,000 to each of our several colleges; the opportunity afforded by the scholarship plan for hundreds of students to obtain an education; the millions of perishing souls pointed to Jesus through the earnest canvasses given by the consecrated colporteurs as they visit from home to home; and the far-reaching influence of our books in bringing scores to a knowledge of this truth, we are led to see in our publishing work one of the most valuable assets, both spiritually and financially, under the direction of this great cause.

God is blessing every individual and conference officer who stands ready to encourage this precious work; and those who engage in it from right motives will share the rich reward awaiting all who are instrumental in saving souls.

J. H. McEACHERN.

The Foreign Press

WITH reference to the influence of the foreign press of this country, a recent editorial in one of Chicago's leading daily papers makes the following comment:—

"At no other time in the history of the country has been so manifest the very considerable influence of the foreign language press in the United States as since the war began. The foreign language newspaper goes into the recesses of the city and country where the currents of American thought expressed in English are seldom felt. It is almost wholly relied upon for information of events."

Mr. Casson, for years secretary of the American Advertising Association, after a thorough study of how to reach the foreigners in this country, said:—

"There are at least twenty million persons in this country who read foreign languages, and more than six millions of these can read foreign languages and nothing else. Out of every fifteen families in the United States there is one family that cannot read the English language. Fully seven per cent of the American nation is not yet American. There are enough people in the United States, in fact, to make three Chicagos, who cannot be reached by any of the advertising in our English-speaking newspapers and magazines." Mr. Casson urges the use of foreign newspapers.

These facts, given for consideration of advertisers, are not less interesting nor significant to an organization commissioned to reach all nations with the gospel. The giving of the last message to these peoples is of vastly more importance than reaching them with the news or ordinary information. And in this work it seems that we shall have to depend largely upon our literature. It can go, as does the foreign newspaper, into the recesses of our cities and country where thoughts as expressed in English are unknown. Think what this means in the distribution of the foreign periodicals we now have, and others likely to be issued, as well as tracts, pamphlets, and books.

The foreign press of this country is studying its opportunities. Yesterday, upon invitation from the Nebraska State Manufacturers' Association, I met with representatives of the foreign press of Nebraska in a meeting at Lincoln. I was much impressed with the earnestness of these publishers, and how they regard their fields of endeavor. For example, one gentleman was there who began publishing in the Bohemian language, in Omaha, in 1871. He now operates eight weekly Bohemian papers in Nebraska, Kansas, South Dakota, Iowa, and Minnesota. Their combined circulation of 40,000 copies an issue is largely in the Middle West and the West. A representative of a two-dollar-a-year weekly Italian paper published in Omaha, told me that it has a circulation of 9,000 copies a week. These go to subscribers located in the Middle and Western States. Another Italian publisher has recently

established a weekly with a circulation of about 4,000 copies. He said that he is sure that seventy-five per cent of the Italians in this country can read. His subscribers are for the most part in the Middle States, but some are as far west as Minnesota, the Dakotas, and Wyoming. I also had opportunity of becoming acquainted with the manager of the Danish-Norwegian publishing house which furnishes literature to the Lutheran Church in this part of the United States. It is located in Blair, Nebr. Washington County, in which Blair is located, is almost wholly settled by Danes and Norwegians.

This is only a slight indication of the way in which we are surrounded by foreign-reading people. And the parts of the United States here mentioned have a smaller per cent of foreigners than some others.

What must be the condition in many States, when Nebraska, which is not regarded as having more than an ordinary proportion of foreigners, according to the 1910 census, has 228,000 Germans, 50,000 Bohemians, 59,000 Swedes, 35,000 Danes, 13,000 Poles, and 12,000 Italians?

Truly, our leaders and churches should be studying how best to reach our great foreign home field. I believe our people will welcome every advance suggestion given, and unite in a mighty forward movement in behalf of those who must receive a knowledge of the third angel's message in their own languages.

J. R. FERREN.

Newspaper Publicity Profitable

THE experiment of supplying the newspapers of Missouri with articles on various topics concerning our denomination, has demonstrated that it is an effective way of reaching the public with the gospel, and also of informing them as to the progress our particular message is making. Reports about our work in the secular papers have been the means of increasing the attendance at different public meetings, and also of leading interested persons to write to the conference office for further information on the subjects presented in such reports.

During our camp meeting this past season the newspapers in the city where it was held devoted a liberal amount of space to the publication of reports. In these daily articles were given short accounts of the business proceedings, and interesting extracts of a number of the discourses presented. Our public audiences grew from the start, and we attributed the crowds largely to the publicity given the meetings.

Our worker in St. Louis has been meeting with success in having reports published in three of the large dailies there. He finds that it is profitable to supply these papers with reports, and makes the writing of these articles a regular part of his work. These papers circulate all over the State, and through the reports that are published in them our work is becoming better known, and men and women comment upon it. I think that more should be done through this agency, that the message might be hastened in its onward march.

J. S. ROUSE.

"THE world will not be convinced of the sweetness of your faith by the sourness of your face."

Missionary Volunteer Department

M. E. KERN General and N. Am. Div. Secretary
C. L. BENSON Assistant Secretary
MBADE MACGUIRE N. Am. Div. Field Secretary

To Church Officers

THE officers of the church have a sacred duty, as well as a precious privilege, to foster the young people's work. If "very much has been lost to the cause of God by lack of attention to the young," then surely we must neglect them no more. If "the Lord has appointed the youth to be his helping hand," it is certainly the duty of the overseers of the church to give most careful consideration to the organization through which the denomination is seeking to enlist them in the service of God right where they are.

At this time all our churches are considering the question of their officers for the coming year. It will soon be the duty of the churches to elect officers for the Missionary Volunteer Societies for the first six months of 1916. The success or failure of the work of the young people depends very largely on their leaders. How important, then, that the right ones be chosen!

What can the church elder and his associates do?

1. First, pray that God will give you an insight into the needs of your children and youth, and help you to know what to do and what not to do. I am coming more and more to think that we can find the solution to our problems in the secret place of prayer.

2. Give earnest thought to the leadership of the Missionary Volunteer Society, asking the Lord to help the church to choose well. Remember that this society is organized for personal work and other lines of Christian effort. The first essential qualifications of those who lead out in this work are deep spirituality and earnest activity in Christian work. It is far better to have a devout Christian who prays and works for souls, even though he may not have other desirable accomplishments, than to have one who is ever so brilliant but has not a real love for Jesus and his work. It is very necessary, of course, that a leader should have initiative and some ability to plan for others; but one thing is sure,—no one can lead others in soul winning who is not himself a soul winner.

3. In appointing the church nominating committee, remember that the Missionary Volunteer Society should be represented. It is pitiful to see a nominating committee with little knowledge of or interest in the Missionary Volunteer Society, choose persons as officers who are not qualified for the work, and who are not acceptable to the society. The young people need counsel and direction in their work, but not absolute dictation. Their desires should be considered. Their responsibility should be recognized by appointing one or more members on the church nominating committee from the active Missionary Volunteer workers.

4. When the Missionary Volunteer officers are elected, let the other church officers recognize them as fellow workers. Let those who are older help them

by their counsels and by their prayers to do a work for our children and youth which so much needs to be done.

M. E. KERN.

Publishing Department

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

Comparative Summary of Foreign Periodicals

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

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

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

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

May, 1914, 297,877 copies, value \$8,949.90; May, 1915, 595,740 copies, value \$18,200.94.

June, 1914, 301,582 copies, value \$9,309.79; June, 1915, 215,051 copies, value \$7,974.76.

July, 1914, 380,246 copies, value \$10,455.83; July, 1915, 561,531 copies, value \$11,627.60.

August, 1914, 196,328 copies, value \$5,502; August, 1915, 451,249 copies, value \$11,301.47.

September, 1914, 300,761 copies, value \$8,336.88; September, 1915, 220,832 copies, value \$7,848.51.

October, 1914, 445,629 copies, value \$11,703.18; October, 1915, 410,917 copies, value \$10,454.20.

Summary

OUR summary this month is a good one. Of the eleven unions in the North American Division which reported, ten show a substantial gain in book sales, the total gain for the Division being more than \$14,000 over the corresponding month last year. The grand total from the foreign fields also shows a small gain.

We are glad that we can add a new field, Guatemala, to our list this month. Although the Guatemala peso, or dollar, is worth only from two to three cents in United States currency, a good beginning is being made with our large subscription books. Concerning the outlook in that republic, Brother C. F. Innis writes:—

"From the present outlook, which to me is encouraging, I believe that I can, with the Lord's help, place a large number of our good books in this field. Business is somewhat dull because of the war, but there are always some who will buy when the book is presented to them in the right way. I believe that 'The Coming King' will be a good book to sell here, as the price is only \$1.50; but this means \$75 in Guatemala currency. I am now getting one hundred and twenty-five Guatemala pesos for the health book in the cheapest binding. I am endeavoring to do very careful, thorough work, in such a way that I can return with other books."

"I have been much encouraged by the interest that I have found in Bible study

Colporteurs' Summary for October, 1915

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE 1915	VALUE 1914	NO. COP.	VALUE 1915	VALUE 1914
ATLANTIC							
Maine	12	637	\$923.35	\$ 53.40	1475	\$ 147.50	\$ 43.00
N. New England	8	987	582.80	238.70	316	31.60	115.80
Massachusetts	10	424	685.00	544.75	1844	184.40	191.20
S. New England	3	284	294.25	287.80	2405	240.50	51.70
E. New York	17	1080	1713.70	563.15	1581	158.10	113.50
W. New York	...	...	...	273.30	1605	160.50	276.20
Gr. New York	9	624	705.68	414.15	3969	396.90	261.50
Totals	59	4036	4904.78	2375.25	13195	1319.50	1052.90
COLUMBIA							
Ohio	19	2062	2305.78	2034.75	9017	901.70	967.00
Chesapeake	9	664	793.20	886.25	1010	101.00	45.10
Virginia	15	935	918.80	537.70	1228	122.80	155.00
West Virginia	9	386	787.35	703.80	591	59.10	8.00
E. Pennsylvania	7	203	188.10	850.50	2174	217.40	318.50
W. Pennsylvania	12	737	777.00	782.87	690	69.00	86.30
New Jersey	5	199	181.75	303.85	600	60.00	244.00
Dist. of Columbia	6	105	489.69	.....	541	54.10	89.10
Totals	82	5291	6441.67	6108.72	15851	1585.10	1913.00
LAKE							
E. Michigan	8	640	308.15	251.90	1108	110.80	355.50
W. Michigan	7	661	295.85	208.20	732	73.20	105.00
N. Michigan	4	72	152.05	47.90	100	10.00	8.50
Wisconsin	4	217	130.20	354.25	569	56.90	135.00
N. Illinois	7	597	522.50	181.85	1175	117.50	330.50
S. Illinois	15	1964	2370.50	1417.85	687	68.70	187.90
Indiana	22	1756	2067.95	840.80	125	12.50	153.30
Totals	67	5907	5847.20	3302.75	4496	449.60	1275.70
EASTERN CANADIAN *							
Ontario	7	....	1856.60	724.61	1940	194.00	366.60
Quebec	...	....	36.00	62.20	90	9.00	37.00
Maritime	2	....	216.45	3.00	100	10.00	22.50
Newfoundland	...	....	41.75	.....	....	.....	8.00
Totals	9	....	2150.80	789.81	2130	213.00	434.10
SOUTHERN							
Louisiana	6	537	150.90	184.85	337	33.70	145.00
Alabama	20	1718	408.55	209.10	1035	103.50	124.50
Kentucky	13	1776	1956.15	764.10	105	10.50	103.50
Mississippi	15	1218	297.00	725.05	869	86.90	121.00
Tennessee River	16	1318	965.80	638.35	2138	213.80	347.70
Totals	70	6567	3778.40	2521.45	4484	448.40	841.70
SOUTHEASTERN							
Cumberland	15	1703	1375.00	1449.80	220	22.00	59.50
Georgia	16	1619	1139.35	875.75	660	66.00	68.10
North Carolina	14	1325	789.86	958.50	1476	147.60	68.50
South Carolina	7	522	510.86	257.95	300	30.00	175.50
Florida	7	583	1001.30	810.55	766	76.60	185.90
Totals	59	5752	4816.37	4352.55	3422	342.20	557.50
SOUTHWESTERN							
Arkansas	12	252	606.20	783.17	25	2.50	22.10
Oklahoma	13	823	588.85	470.80	1007	100.70	120.20
N. Texas	10	666	467.75	205.10	456	45.60	241.50
S. Texas	10	626	248.60	276.00	1184	118.40	230.30
W. Texas	8	307	155.55	488.56	235	23.50	12.80
New Mexico	3	268	462.70	315.00	50	5.00	1.00
Totals	56	2942	2619.65	2538.63	2957	295.70	627.90
CENTRAL							
Missouri	8	1228	1083.40	1750.30	415	41.50	57.50
E. Colorado	8	377	425.90	205.85	688	68.80	97.50
W. Colorado	3	310	230.00	221.20	73	7.30	32.00
Nebraska	10	800	1658.55	9.50	145	14.50	167.80
Wyoming	3	374	529.50	462.25	35	3.50	13.50
Kansas	14	1737	1643.55	481.10	827	82.70	160.50
Totals	46	4826	5570.90	3130.20	2183	218.30	528.80
NORTHERN							
Iowa	6	276	841.10	264.15	2991	299.10	536.50
Minnesota	4	587	581.95	81.95	1660	166.00	403.20
North Dakota	1	60	68.25	213.20	696	69.60	67.20
South Dakota	2	158	121.70	160.25	430	43.00	59.50
Totals	13	1081	1613.00	719.55	5777	577.70	1066.40

PACIFIC

Gen. California	2	122	\$145.25	\$ 334.25	835	\$ 83.50	\$ 67.00
California	7	565	686.65	254.50	2943	294.30	490.00
N. California	2	153	511.80	391.65	321	32.10	189.00
S. California	1	20	17.50	685.60	2976	297.60	267.70
Utah	3	274	396.30	.....	105	10.50	15.00
Arizona	..	....	.....	46.50	15	1.50	5.50
Totals	15	1134	1657.50	1712.50	7295	729.50	1034.20

NORTH PACIFIC

W. Washington	4	383	411.85	.....	1563	156.30	121.00
Upper Columbia	..	....	.....	239.50	250	25.00	175.00
W. Oregon	7	683	613.60	527.50	745	74.50	161.00
S. Oregon	3	307	197.20	227.95	145	14.50	57.50
S. Idaho	8	471	658.55	147.25	223	22.30	58.40
Montana	9	849	1680.25	.....	220	22.00	198.60
Totals	31	2693	3561.45	1142.20	3146	314.60	771.50

WESTERN CANADIAN

Alberta	..	....	.....	.....	30	3.00	110.00
Manitoba	..	....	.....	.....	579	57.90	63.70
British Columbia	..	....	.....	.....	1028	102.80	678.50
Saskatchewan	..	....	.....	.....	675	67.50	81.20
Totals	..	....	.....	.....	2312	231.20	933.40

Foreign and miscellaneous

Mailing lists	.....	.....	.....	.....	5205	520.50	2236.70
	.....	.....	.....	.....	40574	4057.40	4144.40

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	97	7261	10557.43	10193.99	64325	1977.42	1974.88
British	28	2065	1311.25	892.71	179767	3647.77	4124.89
Scandinavian	116	17403	8977.05	7311.88	3828	226.54	226.67
E. German	45	5913	1903.72	1546.35	66347	1816.87	1711.11
W. German	47	6609	2430.77	2215.57	69338	1658.34	2257.42
Dariube	9	836	290.28	14.68	.....	.....	.....
Gen. European	41	5276	1824.25	2120.42	17583	635.39	429.18
Latin	9	465	374.97	765.70	.....	.....	230.89
Portuguese	1	77	13.84	.....	941	33.00	.....
South African	7	644	1252.56	573.90	952	62.56	.....
India	22	3190	300.92	675.27	.....	.....	.....
Philippine Islands	15	1193	693.20	.....	.....	36.62	.....
Korean	..	....	22.89	16.04	4769	119.22	158.10
South American	20	1169	1666.85	1903.61	.....	103.83	202.59
Canary Islands	1	91	70.56	49.12	.....	.....	2.16
Cuban	5	205	436.50	570.25	.....	.....	65.25
Porto Rican	5	397	823.10	993.41	.....	.....	50.00
Guatemala	..	44	71.00	.....	.....	.....	.....
Levant	..	....	.....	75.15	.....	.....	.....
South Caribbean	..	....	.....	195.90	.....	.....	.....
Brazilian	..	....	.....	1052.40	.....	.....	.....
W. Caribbean	..	....	.....	485.00	.....	.....	239.55
Japan	..	....	119.67	12.29	3067	136.64	30.49
Totals, foreign	468	52838	33140.81	31727.64	410917	10454.20	11703.18
Totals, N. Am.	507	40229	42961.72	28693.61	123027	12302.70	17418.20
Grand totals	975	93067	\$76102.53	\$60421.25	533944	\$22756.90	\$29121.38

Comparative Book Summary

	1910	1911	1912	1913	1914	1915
Jan.	\$42,532.23	\$44,495.65	\$53,931.97	\$64,262.88	\$59,697.52	\$46,778.58
Feb.	50,990.34	53,923.57	53,525.18	62,813.12	67,149.45	47,943.61
March	55,711.55	73,015.56	73,374.99	66,640.42	75,962.31	73,414.23
April	64,042.39	73,548.31	73,027.32	73,520.45	85,685.35	78,974.96
May	86,333.58	81,923.78	94,166.15	101,640.01	87,024.10	107,987.69
June	112,606.05	135,888.76	137,838.38	137,373.06	153,480.96	151,199.10
July	103,919.12	127,256.86	156,166.90	140,576.24	199,116.62	170,546.02
Aug.	91,145.11	91,810.46	103,165.69	111,660.64	105,391.65	118,773.18
Sept.	66,523.65	86,001.72	67,554.70	73,732.14	74,359.96	78,364.70
Oct.	62,461.13	81,367.89	70,219.07	84,015.90	60,357.25	76,102.53
Nov.	58,211.68	67,600.00	77,424.87	73,949.68	57,388.95	.....
Dec.	54,663.93	58,386.24	57,291.91	59,749.92	57,496.17	.....
Totals, \$849,140.76	\$976,218.80	\$1,017,684.13	\$1,049,943.46	\$1,083,110.29	.....	.....

Comparative Summary of American Periodicals

	1912	1913	1914	1915	1912	1913	1914	1915
Jan.	121666	177080	152971	170760	July	191937	176772	211040
Feb.	144257	201659	242627	134619	Aug.	183119	153849	171451
Mar.	207529	166499	224757	341059	Sept.	173077	127017	164860
April	189498	152088	162027	183280	Oct.	587830	126557	174182
May	162220	166465	168934	158114	Nov.	108755	100351	142040
June	163120	156550	189897	159635	Dec.	111199	99504	143190
Totals	.....	.....	.....	2344207	.....	1804391	2147976	.....

* For two months.

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

and by the spirit of investigation which I see among the people. In each town where I have canvassed, I have found some who believe in the Bible. Some are already connected with an evangelical body, but there are others studying the Bible who are not yet connected with any church. In one place I was received as a brother in Christ in six different families. In another place the family joined with me in a season of prayer, asking the Lord to bless my work and the books that I was placing among the people. I firmly believe that when these people hear the advent message preached, after reading such a book as 'The Coming King,' many of them will accept the truth. I also believe that an Adventist minister could get a good hearing in the places where I have canvassed. The people seem eager to get more light from the Bible. Some of them already have their homes fitted up with benches, and a table with a large Bible on it, so that the missionaries who pass may hold meetings with them. Why cannot we step in and fill such openings as these?"

N. Z. T.

"The true waste of life consists in the love we have not given, the service we have not rendered, the sacrifice from which we have drawn back."

Educational Department

FREDERICK GRIGGS - General Secretary
W. E. HOWELL - N. Am. Div. Asst. Secretary

Ministerial Reading Course

We are having many excellent reports from members of the Ministerial Reading Course. Our readers feel that the books selected for 1915 are all excellent, and those who have completed the reading of these books are now looking forward to the course for 1916. Announcement of this new course will be made at an early date.

The following extracts, taken from the letters of some of our readers, are good samples of the expressions of appreciation of the benefits obtained from pursuing this course:—

"The Reading Course for 1915 is finished. I have been much pleased and profited by the reading of these books. 'Gospel Workers,' which I just finished, is the best book of all, so far. I believe that the Reading Course is a wise provision, and that all our ministers should take advantage of it. I should be glad to see something on physics or some other scientific subject taken up. For the most part, I have carried these books with me when traveling, and have read during my spare time. I am anxious to hear what the next will be."

The New "Gospel Workers"

"I have now completed the Ministerial Reading Course for 1915, having read the last book, 'Gospel Workers.' I had the old edition in my possession for over ten years, and would not part with it. I have used it in our tent workers' meetings for edification and instruction, never expecting to get another book its equal. When I heard that there was a revised edition of 'Gospel Workers' in process of completion, I was somewhat skeptical, thinking that it would be practically like the old edition, not realizing that so much

material of better instruction could be added. I was somewhat disappointed that it was incorporated in the Ministerial Reading Course, but as I had decided to take the course, I took the book for that reason, and because it was stated that it was different from the old edition (I always regretted that the old edition was out of print). I was certainly surprised at the matter in the revised edition, which is practically a new book, as there is so much new material in it; and I must confess that I believe the new book the better.

"If you wonder whether the book was of help to me, you ought to look through the copy I have and note the red pencil markings all through. I shall use that book for constant reference. It has helped me much. There were a number of things about which I was not clear, but on reading the book through I received light upon those subjects. I value that book highly, and believe it to be the best in the 1915 course.

"I am looking forward to the 1916 Reading Course, and wonder what books are suggested. I suppose in a short time we shall know."

"History of the Ancient World"

"I have just finished reading the second time the 'History of the Ancient World.' I have studied it carefully, and have felt repaid for the time I have given it. I prize it highly as a book of reference. In many respects I think it is the most interesting historical book I ever read. I am now looking forward with pleasure to the history we shall study next year. I have followed the plan of reading carefully the articles for the Ministerial Reading Course that have appeared in the magazine *Christian Educator*."

"I have enjoyed all the books of the Reading Course, and am truly grateful that such a course has been started, which is a help day by day throughout the year."

NOTICES AND APPOINTMENTS

Review and Herald Publishing Association

NOTICE is hereby given that the thirteenth annual meeting of the members of the constituency of the Review and Herald Publishing Association, Washington, D. C., will be held in the Seventh-day Adventist church at South Lancaster, Mass., at 7 p. m., Jan. 8, 1916, for the election of six trustees for the coming year to take the place of six whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation are,—the members of the following committees: the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the North American Division Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists, the executive committee of the Lake Union Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named union conferences of Seventh-day Adventists; and the general agents of the above-named union conferences of Seventh-day Adventists, the field agents and the tract society secretaries within the terri-

tory of the above-named union conferences of Seventh-day Adventists, the editors of periodicals published by the Review and Herald Publishing Association, the managers of the publishing house departments and branch offices, and such persons as have received certificates of membership in the association.

By order of the board of trustees.

F. M. WILCOX, President.

I. A. FORD, Secretary.

Berlin, Bagdad, Babylon, and Bombay

In the December number of the *Watchman* there appeared an article entitled "The Rush of Mighty Armies Toward Constantinople." In this article the writer gave a rather new and interesting setting to the war situation, dealing with it somewhat differently than had been done in previous issues of the *Watchman*. Those who have read this article



will be pleased to read another one in the January number along the same line, which states some plain facts that it is well for us to know and keep in mind, regarding the present conflict in Serbia. The title of the article in the January *Watchman* is "Berlin, Bagdad, Babylon, and Bombay."

The January number of the *Watchman* is a splendid issue to hand to your neighbors and friends. It is filled with the message. In making your plans for aggressive missionary work for the coming year, include the *Watchman* in your list of missionary papers. It will break down prejudice and help you get definite results. Six interesting articles in the January number are:—

- The Antichrist.
- Jerusalem Amid War.
- Man's Condition in Death.
- Spirit Predictions Tested.
- The Pope and the Powers.
- The Two Thrones.

This number is now ready. Send your order in early.

"The Man in the Scarlet Cloak"

THIS is a new book by Mrs. L. D. Avery-Stuttle, to be published soon provided a sufficient number of advance subscribers are obtained to warrant printing it. It is a thrilling narrative of the Reformation under Martin Luther, and teaches that justification through faith is God's way of salvation. About 300 pages; cloth bound. Price, \$1. Those desiring a copy if the work is published, are requested to address Mrs. L. D. Avery-Stuttle, 1215 Vermont Ave., Lansing, Mich.

Publications Wanted

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

B. H. Palmer, Tenstrike, Minn. A continuous supply of *Signs* (weekly and monthly), *Liberty*, *Life and Health*, tracts, and late Review Extras.

Mrs. E. E. Petet, of De Quincy, La., wishes to thank those who have sent her literature, and requests a continuous supply of our tracts, papers, and magazines.

Obituaries

DUNLAP.—Edna Lois Dunlap was born in Chicago, Ill., June 16, 1900, and died in Stewardson, Ill., Oct. 25, 1915. At eleven years of age she gave her heart to God, and her short life was one of devotion to the cause of truth. Funeral services were conducted by the writer.

C. W. CURTIS.

HOLLAND.—Phoebe, wife of Brother Harry T. Holland, of Montreal, Quebec, died Nov. 6, 1915, aged 61 years. Sister Holland was born in England. She accepted present truth through the labors of Elder O. K. Butler, and united with the Seventh-day Adventist Church in 1913. A husband, two sons, and two daughters are left to mourn, but they sorrow in hope.

JEAN VUILLEUMIER.

KEYS.—William Herbert Keys was born in Ontario, Canada, in 1860, and died in Corvallis, Mont., Nov. 6, 1915. With his wife and daughter he attended a tent effort held in Corvallis in 1914, and was baptized, uniting with the Seventh-day Adventist Church. He was devoted to the cause of present truth. Words of consolation were spoken by the writer.

D. H. HANSON.

YEARINGTON.—James Yearington died at the home of his daughter, in the eighty-fifth year of his life. He was a native of New York State, but made his home in California for forty years. One daughter is left to mourn. Brother Yearington was a firm believer in the third angel's message, and fell asleep in the blessed hope. Funeral services were conducted by the writer.

EDWARD J. URQUHART.

JOHNSON.—Minnie Essa Johnson was born in Blue Earth County, Minnesota, Nov. 1, 1876, and died at her home, in Ponoka, Alberta, Oct. 29, 1915. From a child she was a believer in the third angel's message, and she fell asleep in the faith. Her husband, six sons, and one daughter, also a father, mother two brothers, and two sisters, survive, but they sorrow in the blessed hope. Words of comfort were spoken by Elder J. L. Wilson.

E. R. WILSON.

ANDERSON.—Peter Anderson was born in Thorby, Denmark, Sept. 15, 1833, and died at the home of his daughter, in Los Angeles, Cal., Sept. 25, 1915. He came to this country in 1866, and lived in Wisconsin and Iowa until 1910, when he moved to California. In 1876 he accepted present truth through the efforts of Elder J. F. Hansen, and remained a faithful believer until claimed by death. Three stepchildren are left to mourn.

J. W. ADAMS.

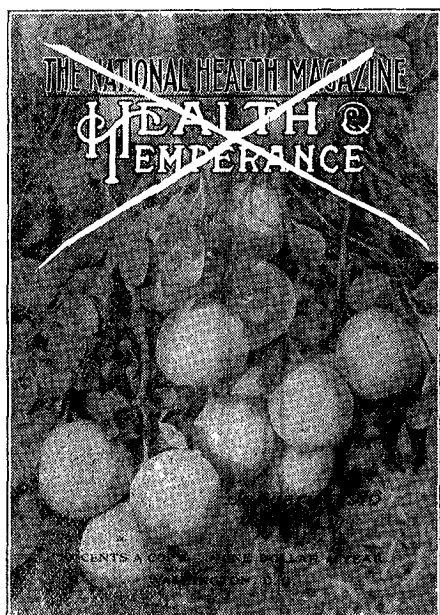
(Swedish papers please copy)

EATON.—Charles Frederick Eaton was born in Quebec, Canada, May 6, 1835, and fell asleep in Jesus, Nov. 5, 1915, at his home, in Napa, Cal. He came West in 1860, settling first in Nevada City, but ten years later moving to Napa. He accepted present truth in the early seventies, through the efforts of Elders J. N. Loughborough and M. E. Cornell, and became a charter member of the Napa church, filling the office of elder for many years. He was loved and respected by all who knew him. Three children survive.

R. W. MUNSON.

BRADLEY.—W. H. Bradley was born in Yates County, New York, Sept. 30, 1837, and died in Janesville, Wis., Nov. 11, 1915. He was one of the pioneer settlers in Wisconsin living in Waupaca County during the early days. He volunteered for the service of his country during the Civil War, and received an honorable discharge. In 1864 he was married to Betsey Jane Richardson. He was a firm believer in the third angel's message, and fell asleep in hope. Of his immediate relatives a daughter-in-law and two grandchildren survive.

A. G. HOLMES.



Can You See
The Change?

JANUARY

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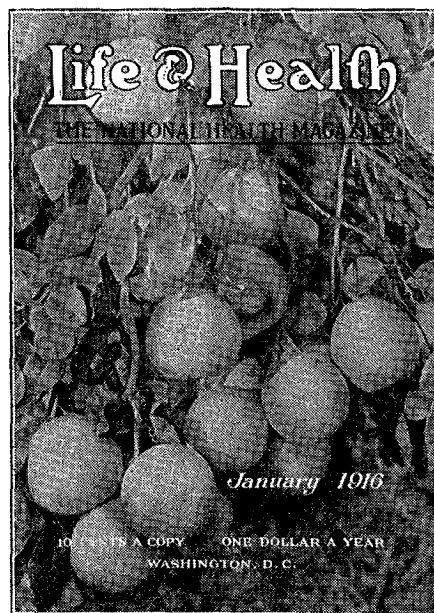
Will again bring

to you

AN OLD FRIEND

UNDER ITS

OLD NAME



"LIFE AND HEALTH"

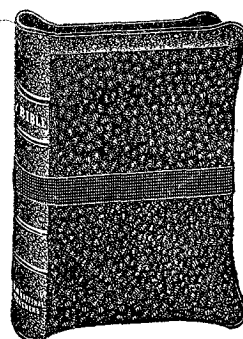
In response to the expressed preferences of many of our subscribers, and to the statements of our agents that they have not been able to make the large sales that they formerly made, *Health and Temperance* will hereafter be published under its old and popular name, **LIFE AND HEALTH**. Send in your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

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WASHINGTON, D. C., DECEMBER 16, 1915

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BROTHER J. C. ROGERS reached the sanitarium at Cape Town, South Africa, October 22, where his wife is spending a few weeks in the effort to regain her health.

CHULALONGKORN, a former king of Siam, said publicly regarding missionary work: "American missionaries have done more to advance the welfare of my people than any other foreign influence."

WORD has come that Brother J. T. Boettcher has been liberated, but will remain in Russia. Sister Boettcher is spending the winter here in Washington with their daughter, who is attending the College.

MRS. M. H. CROTHERS, whose husband, Elder W. M. Crothers, died recently in the West Indies, has left that mission field, and is now on her way to her home, at 1018 Helen St., Grand Rapids, Mich., which will be her future address.

ON account of his familiarity with the field, its language and people, Brother N. Z. Town was asked to accompany Brethren W. W. Prescott and O. Montgomery to South America, to assist in the reorganization of that field into a division conference. This party left New York for Brazil on December 11.

A PARAGRAPH from a letter written by Brother Achenbach, from Puno, Peru, October 20, reads: "Each day is crowded with work and interest. People come from miles around to receive medical attention. Some days we have fifteen or twenty patients. Even Spaniards and some of the priests who have been so much opposed to our work are coming for treatment. The mission is known throughout Peru. Our work here is spoken of in the best of terms. Since we came, Indians have come many miles, begging us to come and work for them. When Sabbath school opens, there are about seven hundred people assembled."

Articles From the Pen of Mrs. E. G. White

IN years gone by there have been published in the REVIEW AND HERALD most excellent articles from the pen of Sister E. G. White. These contain instruction in Christian living quite as applicable to our experience today as at the time they were written. In response to a growing number of earnest requests from the field, we shall republish soon some of these articles. We are sure they will be appreciated by our readers.

Notice to Ministers

A NEW chart — The Law of God as Changed by the Papacy — has just been issued by the Review and Herald Publishing Association. All statements and quotations upon this chart are from authentic papal publications, and show how that power has thought to change God's law. *Every minister should have this chart. Price, \$1.*

All who have a copy of the old chart of the law as changed, will by forwarding it to this office, with name and address of sender, receive a copy of the new chart in exchange.

A Home in the South

It is not easy for one who for years has preached in its power the gospel message of salvation, to retire from this good work, or to remain in a state of inactivity. Paul said the love of Christ constrained him to do and to dare, to labor and toil, for the cause of his blessed Master. When one is experiencing in his own life the power and sweetness which the gospel imparts, it becomes as a fire in his bones, which he cannot suppress. He desires to pass on to others that which he has received. We were forcibly impressed with this in an earnest appeal made at the Loma Linda Council by Elder G. I. Butler.

Years ago Brother Butler was forced by the long and fatal illness of his wife to give up active work in the ministry. He established a home near Bowling Green, Fla. For long years he suppressed the desire to engage in public labor, giving to his consecrated wife the devotion and love which were her due, and later building up his own impaired health. Circumstances have so shaped now that Brother Butler desires, although advanced in years, to have a more active part in religious work. In order that he may do this, it is necessary for him to dispose of his farm in Florida. His home is in a very desirable location, and much of his farm land is in a state of cultivation and fruit bearing; its soil is excellent. If any of our readers desires to establish a home in the South, a double purpose might be attained — the securing of a pleasant home at a reasonable price and the opening of the way for Brother Butler to realize the great desire of his heart in freedom from encumbrance and embarrassment.

It is not our custom to advertise in the columns of the REVIEW private properties for sale. We feel, however, that this consideration is due our dear Brother Butler in view of the long years of responsible service he has given to this work. Any one interested in this matter should correspond with Elder G. I. Butler, Bowling Green, Fla.

The "Protestant Magazine"

AT the recent meeting of the General and North American Division Conference Committees held in Loma Linda, Cal., important steps were taken to strengthen the administrative work and the foreign mission policy of the General Conference. One step in this arrangement calls for Prof. W. W. Prescott, editor of the *Protestant Magazine*, to connect with the General Conference. The Review and Herald Board has, therefore, considered it advisable to suspend for the present the publication of the *Protestant Magazine*, the action taken being as follows:—

"Whereas, The editor of the *Protestant Magazine*, W. W. Prescott, has been chosen as field secretary of the General Conference, with the understanding that he will spend a considerable portion of his time abroad; therefore,—

"Resolved, That the publication of the *Protestant Magazine* be suspended for the present, with the understanding that at some future time either the publication of this magazine may be resumed or the general subject may be dealt with in some other special way."

Careful and satisfactory consideration will be given to all unexpired subscriptions, the value in each case being made good to subscribers either in cash or in literature, as each may choose.

E. R. PALMER, *Manager*.

The Week of Prayer

THE disciples, on a certain occasion, said, "Lord, teach us to pray." Luke 11:1. If ever there be a time when we should heed the injunction to pray "always with all prayer and supplication," with "watching" and "perseverance," and "without ceasing," we are in that time. If the times in which we are living do not lead us to earnest and continuous prayer, we must be indifferent indeed.

This week of prayer should mean more to us than any preceding one has meant. The judgment is in session in heaven, and on earth the nations are in a death grapple. The angry clouds and muttering thunders presage a time of trouble such as never was. The end is upon us. The Lord Jesus is soon to be revealed in power and glory.

Reader, are you saved? Do you know your sins are forgiven? Is your heart clean? Have you any unconfessed sins? Are you ready to meet God in the judgment? Are your children all in the ark? Are all your kindred ready for the close of probation and the end of this present world? Have you done all you should for your neighbors? If they are lost, shall you be clear before God? Have you been as liberal as you should with your means? Does Jesus in very truth live in your home?

The week of prayer is closing. We may never see another. We should be in earnest. There is time yet during this week of seeking God to have the windows of heaven open, and the breath of the Almighty kindle a heavenly flame in our hearts and in our homes. We need it. The Lord is waiting to bestow blessings. Let us reach up the hand of faith and lay hold upon the promises. Shall we not make the closing days of this week of prayer a real climax to a week of special blessings?

G. B. T.