

# The Advent Review and Sabbath Herald



Vol. 92

Takoma Park Station, Washington, D. C., Thursday, December 23, 1915

No. 63

THE GOSPEL TO ALL NATIONS

## I Will Not Fear

I will not fear,  
Though storm clouds gather fast,  
Though kingdoms fall and mountains crumble into dust.  
When every ship comes home with broken mast,  
And every doubt of earth and hell assails my trust,  
Then, whether heaven above be dark or clear,  
My anchor chain will hold —

I will not fear.

I will not fear,  
When dearest friends turn back,  
And earthly ties are snapped by unexpected strain;  
When those once dear now follow in my track  
And rend me, then, though bleeding, I will not complain.  
I shall expect my Lord will then appear  
To shield His trusting child —

I will not fear.

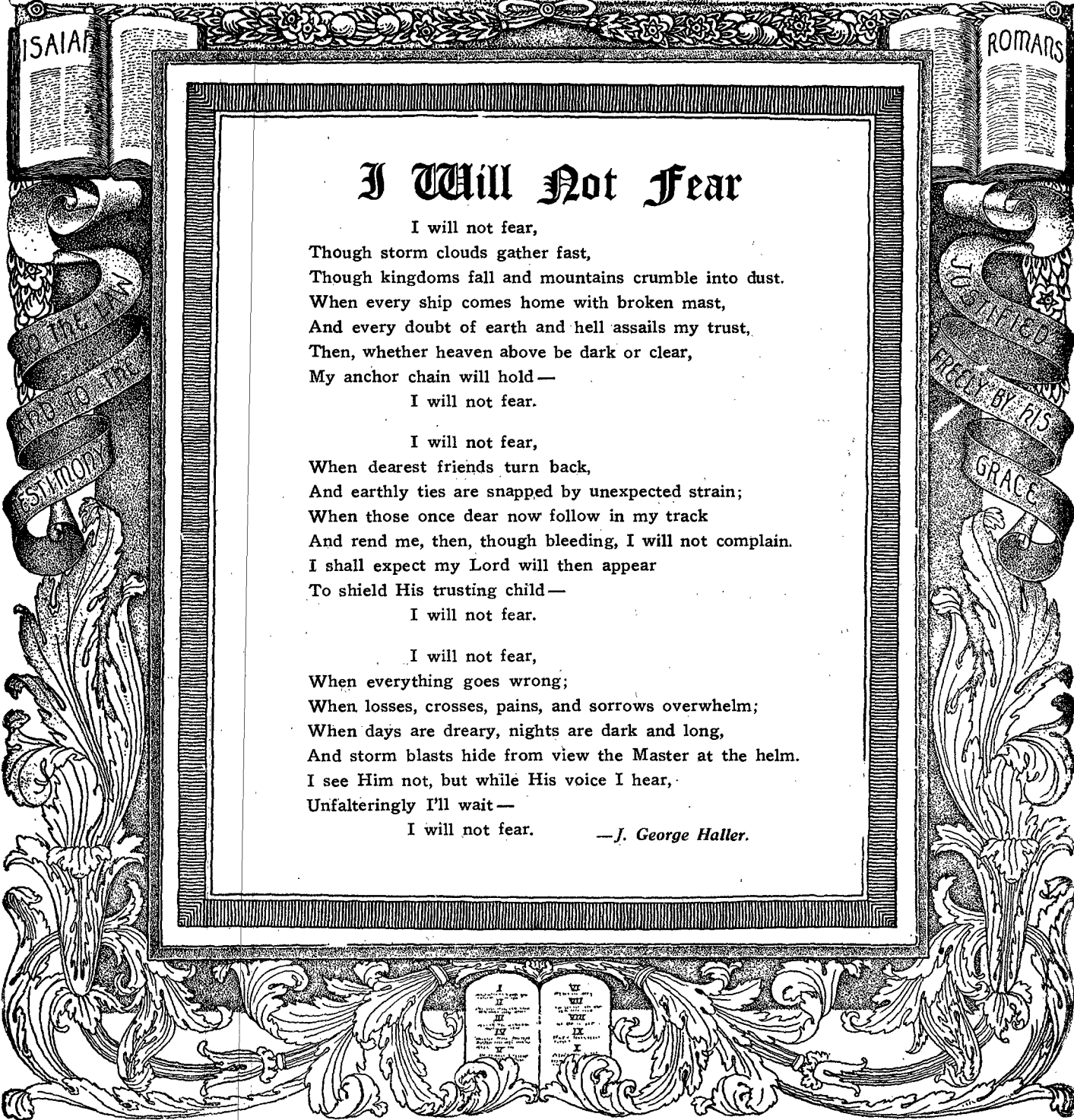
I will not fear,  
When everything goes wrong;  
When losses, crosses, pains, and sorrows overwhelm;  
When days are dreary, nights are dark and long,  
And storm blasts hide from view the Master at the helm.  
I see Him not, but while His voice I hear,  
Unflinching I'll wait —

I will not fear.

—J. George Haller.

ISAIAH

ROMANS



## Note and Comment

### Red Hats Conferred on New Cardinals

At a public consistory held December 9, Pope Benedict conferred the red hats on four of the six cardinals created at the private consistory the previous Monday.

The prelates so honored were Cardinals Tonti, Gusmini, Cagliero, and Mistrangelo. The red hats for Cardinal Scapinelli, papal nuncio at Vienna, and for Cardinal Fruhwirth, papal nuncio at Munich, were dispatched by special messengers to those cities.

By special dispensation of the Pope, Emperor Francis Joseph of Austria and the king of Bavaria will impose the insignia upon the two cardinals who were absent from the ceremonies.



### The Enrollment in Catholic Schools

SOME interesting statistics concerning the number of students in Catholic schools are presented in the Note and Comment column of *America* for December 4. The total number of students the present year in the Jesuit colleges of United States and Canada is given as 15,873, to which must be added 5,793 students enrolled in the Jesuit universities, thus making a grand total of 21,666 in Jesuit colleges and universities.

According to the last "Catholic Directory," there were in the United States 1,456,206 children in Catholic schools. Basing his estimate on this figure, Rev. Francis T. Moran, in an address delivered at the Catholic Educational Convention, says:—

A country-wide average annual per capita expenditure for education is \$30.55. For easy figuring, change this to \$30 for expenditure and 1,500,000 for children. Multiplying the number of children by the per capita expenditure, we have an annual tuition expense of \$45,000,000.



### The Financial Prosperity of the United States

STUDENTS of the Scriptures recognize as a sign of the times the great increase in wealth which is seen in these days. To such the following extract from an editorial in the *Washington Post* of December 5 will be of interest:—

It is estimated that this fiscal year's balance of trade in favor of the United States, after deducting all possible debit charges, will be more than \$1,000,000,000, an enormous addition to the wealth of the nation, and much of it in that most materialistic and realistic of all forms of money—gold.

The production of gold within our own borders this calendar year will approximate \$100,000,000 new metal, an addition to the stock on hand last January that is in itself, in banking arithmetic, capable of sustaining safely a paper currency issue of an additional \$400,000,000.

The most eminent masters of finance, the most experienced captains of industry, the shrewdest bankers, the keenest manufacturers, politicians of all parties,

recognize that the financial affairs of the nation are today in superb condition, and that "panic," so far as currency is concerned, has been banished from the republic.

While it is not money but the love of money which is "the root of all evil," yet it is "the care of this world, and the deceitfulness of riches," which choke the word of the Lord so that it brings forth no fruit in the heart and life of the hearer.



### "Earthquakes, in Divers Places"

CHRIST, in his great prophecy recorded in the twenty-fourth chapter of Matthew, foretold "earthquakes, in divers places," before his second coming. The *New York Times* of December 8, brings news of severe earthquake shocks in Illinois, Arkansas, Tennessee, Kentucky, and Missouri:—

ST. LOUIS, December 7.—Five States—Illinois, Arkansas, Tennessee, Kentucky, and Missouri—were severely shaken today by an earthquake, which was recorded on the seismograph of St. Louis University.

CAIRO, ILL., December 7.—A severe earthquake shock lasting from ten to fifteen seconds was felt here at 12:45 P. M., today. . . . Persons in all parts of the city ran to the streets badly frightened. This was the second earthquake felt here this year, the first being recorded on February 18.

MEMPHIS, December 7.—Advices to the local weather bureau from various points in the Memphis district state that a slight earthquake was felt at 12:40 P. M. Jonesboro, Ark., across the State line, also reported two shocks.

PADUCAH, KY., December 7.—An earthquake shock of several seconds' duration, at 12:45 P. M. today, rocked buildings in Paducah and its vicinity. In some houses pictures were shaken from walls, and other objects were knocked down. . . . Benton, Marshall County, and Kevil, Ballard County, reported that the tremors were felt there.

CAPE GIRARDEAU, MO., December 7.—An earthquake shock which seemed to last a minute, was felt here at 12:50 P. M. Houses were shaken.



### Bible Distribution by the Roman Catholic Church

THE real position of the Roman Catholic Church in the matter of the distribution of Holy Scripture is shown in the decree of the Council of Toulouse, 1229 A. D. We quote a careful translation:—

*Let not laymen have the books of Scripture, except the Psalter and the divine office; but let them not have these books in the vernacular.*

We also forbid laymen being permitted to have the books of the Old or the New Testament, unless perchance some one out of piety wishes to have the Psalter or the breviary for divine offices, or the hours of blessed Mary. But we most strictly forbid their having the above-mentioned books, translated into the vernacular.—*Labbe and Cossart's "History of the Councils," Vol. XI, part 1, col. 430, Decree of the Council of Toulouse, chap. 14.*

The church whose motto is *Semper idem* has been forced by public opinion to modify its position on this point. Sometimes it is claimed that the Roman Church does not keep the Bible from the common people, but that the present Pope approves the wide distribution of the Scriptures. Attention has been called in the Catholic press to a papal letter, dated June 15 of this year, and addressed to Dr. Korum, Bishop of Treves, in which the prelate is earnestly commended for his work in wide distribution of the Scriptures. But as *America* of November 20 rightly comments, "It is to be noted, however, that it is not the mere distribution of the Bible the Holy Father approves, but the spreading of the Bible accompanied by the proper explanation;" and these explanatory notes must be accepted unconditionally as the real meaning of the Bible text. Such is not the Protestant idea of Bible study. The Protestant method is exemplified by the noble Bereans, who "searched the Scriptures daily, whether those things [preached by Paul] were so." Even the prophets searched "what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

L. L. C.

## 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

EDITOR - FRANCIS McLELLAN WILCOX  
ASSOCIATE EDITORS  
W. A. SPICER - G. B. THOMPSON  
ASSISTANT EDITOR - L. L. CAVINESS  
CONTRIBUTING EDITORS  
A. G. DANIELLS L. R. CONRADI  
I. H. EVANS W. T. KNOX  
R. C. PORTER

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

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

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

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

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

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

# The Advent HOLY BIBLE REVIEW THE FIELD IS THE WORLD AND Sabbath **HERALD**

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

VOL. 92

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, DECEMBER 23, 1915

No. 63

## EDITORIALS

### Baptism the Memorial of the Resurrection

BAPTISM is the divinely appointed memorial of the resurrection of Christ. The great fact of the gospel is that "Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures" (1 Cor. 15: 3, 4), to be our great High Priest and Saviour.

Baptism is a profession of faith in the Saviour, who went into the grave for us, and rose again to life. It is the great object lesson to teach the truth that the sinner must die to sin and the world, and have a resurrection by the power of divine grace to a new life of obedience. The ordinance is the sign of an actual experience.

The Scriptures teach the essential conditions necessary to baptism:—

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark 16: 15, 16.

"What doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest." Acts 8: 36, 37.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38.

Thus instruction in the gospel, belief in it, and repentance are conditions to precede baptism.

#### Baptism Is for Believers

The experience of which baptism is the sign is thus stated:—

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 4.

"For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 27.

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12.

In this ordinance, commanded of God, the believer is following the example of Christ, who, when baptized by John in Jordan, said, "Thus it becometh us to fulfill all righteousness."

### The Form

The Scriptural form of baptism is thus shown:—

"And Jesus, when he was baptized, went up straightway out of the water." Matt. 3: 16.

"And they went down both into the water, both Philip and the eunuch; and he baptized him." Acts 8: 38.

"Buried with him by baptism. . . . For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 4, 5.

While the outward form of a religious service, without the spirit and the experience which the form professes, must ever be unacceptable to God, yet when the Lord prescribes a form it is imperative that his instruction should be followed. The form of the ordinance as commanded by God emphasizes the divine meaning of the service.

Scriptural baptism is a burial "in the likeness" of Christ's burial, as the lifting up of the believer from the watery grave is a likeness of the resurrection of Christ. Of the meaning of the word baptism, Luther wrote:—

Baptism is a Greek word; in Latin it can be translated immersion, as when we plunge something into water that it may be completely covered with water.—*Opera Lutheri, De Sac. Bap. 1, page 319* (*Baptist Encyclopedia, article "Baptism"*).

Calvin, after arguing that the form is an indifferent matter, says:—

The very word baptize, however, signifies to immerse; and it is certain that immersion was observed by the ancient church.—"*Institutes, lib. 4, cap. 15* (*Baptist Encyclopedia, article "Baptism"*).

Of the practice in primitive times, Neander, the church historian, says:—

In respect to the form of baptism, it was, in conformity with the original institution and the original import of the symbol, performed by immersion.—"*History of the Christian Church*" (*Torrey's translation*), Boston edition, Vol. 1, page 310.

The perversion of the ordinance into sprinkling, and that in infancy, takes away the divinely ordained object lesson; and in the case of the infant must of necessity substitute mere ceremonialism

for experience, for the child of unaccountable years can have had no experience of believing and repenting, which are the necessary conditions to fulfill the meaning of baptism. The change in the ordinance, like most of the changes that came about in the days of the "falling away" from the primitive faith and practice, was by gradual process.

Dean Stanley, in his "Christian Institutions," says that it is not till the third century that "we find one case of the baptism of infants." Of the change from immersion to sprinkling, he says:—

What is the justification of this almost universal departure from the primitive usage? There may have been many reasons, some bad, some good. One, no doubt, was the superstitious feeling, already mentioned, which regarded baptism as a charm, indispensable to salvation, and which insisted on imparting it to every human being who could be touched with water, however unconscious.

The common practice as late as the twelfth century is thus described by a Roman Catholic cardinal of that time, named Pullus:—

Whilst the candidate for baptism in water is immersed, the death of Christ is suggested; whilst immersed and covered with water, the burial of Christ is shown forth; whilst he is raised from the waters, the resurrection of Christ is proclaimed.—*Patrol. Lat., Vol. CXXX, page 315* (*Baptist Encyclopedia, article "Baptism"*).

Dean Stanley of Westminster, one of the first scholars of the Church of England, wrote:—

For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptize—that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in the Eastern churches. In the Western church it still lingers among Roman Catholics in the solitary instance of the Cathedral of Milan; among Protestants in the numerous sects of the Baptists. It lasted long into the Middle Ages. . . . But since the beginning of the seventeenth century, the practice has become exceedingly rare. With the few exceptions just mentioned, the whole of the Western churches have now substituted for the ancient bath the ceremony of letting fall a few drops of water on the face. The reason of the change is obvious. The practice of immersion, though

peculiarly suitable to the Southern and Eastern countries for which it was designed, was not found seasonable in the countries of the North and West. Not by any decree of council or parliament, but by the general sentiment of Christian liberty, this remarkable change was effected. Beginning in the thirteenth century, it has gradually driven the ancient Catholic usage out of the whole of Europe. — *Christian Institutions,* pages 21, 22.

The facts are undeniable and emphasize the importance of reformation and return to the plain instructions of the Word of God. As the record shows, it was not the spirit of the New Testament church that made this change in the divine ordinance. Rather is it the spirit of the church of the "falling away," against which the Lord warns all believers, "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." W. A. S.

### Our Words and Deportment

CHRIST'S representatives, above all others, should be examples in correct speech and proper deportment. For they are judged quite as much by these things as by the truths they teach. The whole course of life has its influence. The dress, the look of the eye, the expression of the face, the carriage of the body, all play their part in exerting a favorable or an unfavorable impression. The gentle voice, the loving look, the manly tread, produce the more favorable impression. From the opposite, the sensitive nature at once recoils.

In the world two extremes are witnessed: one, an overdoing of social relations and courtesies so that the hypocrisy and superficiality prompting the same are plainly evident; the other, a disregard of all forms of propriety so that offensive brusqueness pervades both speech and action. In the former those outward courtesies and forms which govern social intercourse become hollow mockery and meaningless ceremony, because needlessly profuse, and in the latter their entire absence leads to misunderstanding and offense. Both these extremes should be avoided. The style of roughly demanding, instead of kindly asking, favors is scarcely more obnoxious than the making of a request with so much ceremonialism and affectation as to appear ridiculous and insincere. The plain, ordinary, everyday man does not wish to be treated as a prince, nor yet as a slave, but desires to receive that respectful and courteous treatment from his fellows which is his due, and which he is willing to render in return.

It does not become necessary to address our neighbor as "My dear Mr. Jones," with special accent on the second word, nor to speak of Mr. Smith as "The Right Reverend Bishop Smith, D. D., LL. D."

On the other hand, good breeding and due respect forbid that we should speak of or address them as "Smith" and "Jones," without any prefix. While it is not always necessary for the husband to address the wife as "Mrs. Brown" in the quiet confines of the home circle, it is far more distasteful to the cultivated ear to hear her spoken of or addressed before strangers as "Polly Ann" or "Betsy Jane." Close friends in private conversation may address each other by familiar names, but good breeding dictates more formal address on public occasions or in the presence of strangers. To hear a man speak of his wife as "the old woman," or by the familiar name which should be counted sacred to the use of relatives and friends, lowers him at once in the respect of his fellows. Hence, while the common as well as the superficial should be avoided, there are certain forms governing social relations which all should understand and wisely conform to.

No less importance attaches to the words employed than to the construction into which those words are formed. Slang will have no more place in the vocabulary of the truly cultivated man than will words of profanity. Provincialisms and colloquialisms should likewise be avoided. Pure language, that employed by the best writers and speakers, that of which the Word of God itself is such a noble example, should make up the speech of every worker in our ranks. The Bible furnishes the finest examples to be found in the literature of the world, of nobility of sentiment and purity of style. The grandest truths are so simply expressed that they may be grasped by the weakest intellect.

The extensive use of big words is unnecessary. Indeed, the smallest words which can be employed correctly to convey the thought are the most forcible in impressing those who listen. The power of expression is not in that it may be understood, but in that it must be understood, when the listener cannot escape the intent of the words nor misinterpret their meaning. As examples of beautiful simplicity, observe the Sermon on the Mount, the parable of the sower, the sermon of Peter on the day of Pentecost, and scores of other examples which might be cited in the Sacred Writings.

But a knowledge of how to speak and write correctly cannot be attained in a day. It is dependent upon knowledge,—knowledge obtained either from books or from observation, or from both. Hence it is necessary for all to be close students both of books and of human nature, studying by the wisdom that God will give, to know how to say the right things and do the right things in the right place.

The exercise of correct speech and proper deportment must come from

within, and cannot be put on from without. The practiced "confidence man" may talk with smooth and oily speech, or the wily dealer may bow, and smile, and flatter, but the insincerity of these outward forms is at once evident. One desires our money; the other, our trade. There is a difference between diplomacy and diplomatic forms, and true politeness. One is the power of the scheming politician; the other, the outward exercise of unfeigned kindness. True courtesy must come from the heart. Then it will be but the exercise of naturalness. The individual will be himself, and not an assumed character. Christ, not man, is the only true model. Studying his life, his words, his works, with the use of the wisdom he will give, we may be able rightly to represent him in our words and our deportment.

F. M. W.

### Some Results of the War

THE *Literary Digest* of November 27, publishes an extract which gives a picture of some of the grim reminders of the bloody tragedy of war staged among the nations now engaged in a death struggle, as seen in one of the large capitals. The writer is one who has gone to offer her services in the hospitals:—

The opera house sparkled in the sunshine, the driver's whip snapped, the streets were crowded, but a shadow lay across the city. Sorrowing black-clad people filled the streets. I saw that practically every woman was in mourning. And the men, where were they? Gray-haired men drove cabs, white-haired, bent-shouldered waiters served drinks; but straight, upstanding young men there were none. A one-legged Turk, scarcely more than a boy, went hustling by on crutches, with an empty red trouser leg flapping aimlessly. . . . Legless, armless, blind men, all young, passed in a steady stream. Every able-bodied man . . . under forty-eight has gone to war. Cripples, widows, and ambulances—these are the dominant notes.

Some wounded soldiers were being decorated. The place was packed. Weeping relatives came to honor their brave men. A mother with a baby stands beside me. Tears are on her cheeks, but pride shines in her eyes as a blind husband is led to his place. Then a band strikes up, and out across the courtyard move a hundred legless, armless, and blind men. The commander in chief is bestowing kisses and pinning on medals.

At the front are the vast cemeteries where tens of thousands are buried in unmarked and unknown graves. Yet the struggle goes on, taking from the nations that which is of far greater value than gold—the flower of young, strong manhood. Civilization is committing suicide. Somebody may win, but even then the clock of progress in all that is worth while is being turned back. The greatest waste the world knows is war.

G. B. T.

**Notes From the Field — No. 7**

THE week following our visit to the Lodi Academy, it was our privilege to visit three other denominational institutions; namely, the St. Helena Sanitarium, the Pacific Union College, and the Pacific Press Publishing Association. We found in each of these centers a spirit of cheer and courage on the part of the workers.

**St. Helena Sanitarium**

This is the oldest sanitarium in the sisterhood of our medical institutions. With a small and humble beginning, it has grown in scope and influence through the years, until at the present time it is exerting a widespread influence in connection with this movement.

It has enjoyed an excellent patronage the past year, and at the time of our visit, the season when there are usually the fewest number of guests, between sixty and seventy patients were under treatment. As we mingled with these afflicted ones, we found a spirit of confidence in the physicians and management, and in the methods being employed in the treatment of disease.

The principles represented by our sanitariums are held in high esteem by thousands of men and women who resort to them for help in preference to the use of drug medications. These seekers after health show an appreciation of rational methods in the treatment of disease above that of many Seventh-day Adventists. Too many of our brethren and sisters are still employing drugs to the exclusion and neglect of simple treatments which would prove more potent and efficient, and which could be successfully used in every home.

The medical work is under the charge of Dr. G. E. Klingerman. With him are associated Drs. Ida Herr Nelson, F. Burton Jones, and Elsie B. Merritt as the other members of the medical staff, and Miss Helen N. Rice and H. F. Wilson as head nurses. The successful and efficient business management of Brother L. M. Bowen, assisted by Sisters J. L. Ings and W. H. Saxby as matrons, H. McDowell as steward, and L. V. Robertson as secretary and assistant treasurer, under the blessing of the Lord has carried the institution through many trying years of history, and brought it to its present state of prosperity.

Elders S. T. Hare and R. W. Munson are being blessed of God in their ministry as chaplains. With these leading workers are associated a large company of men and women whose hearts God has touched, and who are endeavoring faithfully to bear their part in the work here.

Though we did not have the privilege of coming in close touch with many of the young men and women in training,

we were impressed with the spirit of earnestness which characterized the service they rendered the guests of the sanitarium.

We noted many improvements since our last visit. Several additional cottages had been erected. The dining room had been enlarged. The surgical hospital had been remodeled, making it at the present time one of the best-equipped and best-arranged surgical hospitals in the West.

Active plans are now in operation for the erection of a wing to the main institution, providing new treatment rooms for both men and women. This will require an outlay of about twenty thousand dollars. The necessary funds for this addition are in hand, from the surplus earnings of the sanitarium for the last few months. This is the manner, we believe, in which all our institutions should make additions and improvements. The St. Helena Sanitarium has long needed new treatment-room facilities. The workers, however, have contented themselves with their old equipment until the time has come when from its earnings the institution can build the necessary additions. It is better to work with humble facilities than to borrow money and thus place our institutions under a great load of debt.

**Pacific Union College**

The road to Dublin was never more rocky and precipitous than the one which winds up the mountain side from Napa Valley to the site occupied by the Pacific Union College. But the ascent is well worth while. Beautiful scenes of valley and mountain, glen and glade, stretch out on every side. The ascent may be made from the sanitarium in an hour, the descent in half that time.

Reaching the college settlement, one finds a quiet, rustic scene, amid the beauties and quietude of nature, well suited to study, meditation, and worship. We know of no other school connected with this movement so ideal in its situation as this college. Removed from the stir and activity of our great commercial centers, from the spirit and temptations of city life, the students are placed in an environment which is conducive to the attainment of the highest ideals and purposes in school life.

We had the pleasure here of speaking to a large company of young men and women. As we looked into their faces and recognized them as representative of the thousands of devoted students in our schools who are preparing themselves for active service in this work, we saw a solution of the problem of the culmination of this movement in this generation.

Since we last met this family, a new administration building, containing classrooms and a commodious chapel, had

been erected; also a boys' dormitory. This work, being all done by the students, under the direction of their instructors, gave the young men a practical experience in carpentry. The lumber employed was sawed from the logs by the students, in the sawmill operated by the school.

The trades taught and the manual work furnished the students do much to forestall a demand for the harmful or useless sports and amusements constituting so large a part of the life of the students in the schools of the world.

Nor does the place which manual work occupies in the Pacific Union College lower in any degree the high standard of scholastic attainment which the school seeks to maintain. Prof. C. W. Irwin and his associate teachers are doing faithful and efficient service. This school is worthy of the hearty support of our brethren throughout the Pacific Union Conference, and this support we feel assured they are endeavoring to give.

Nearly one hundred students are doing college work in the school. A much larger number are doing work in the grammar grades and in the church school. But there is room for others, room for many young men and young women who are attending high schools and colleges not associated with this movement, educational institutions where these young people are in great danger of losing the spirit of the advent movement out of their lives. Let us encourage our boys and girls to attend our own schools. If they lack the necessary means, they may do as thousands are doing every vacation period—engage in the sale of our denominational literature, earning their scholarships in our own schools.

**The Pacific Press Publishing Association**

If any one has doubt as to the prosperity of this movement with which we are connected, he should visit one of our great denominational publishing houses. The busy editors, the click of the linotypes, the whirl of the presses, the busy activity of the bindery and mailing departments, all indicate the spirit of strenuous activity which is taking possession of our publishing work.

This is the impression which one receives as he enters the busy plant of the Pacific Press Publishing Association, at Mountain View, Cal. There was a time when this institution, the same as the Review and Herald, devoted a large part of its energies to commercial work; but that day has forever passed in the experience of both these publishing houses. The faith exercised in entirely eliminating all commercial printing, has borne abundant fruitage in the large and constantly increasing volume of denominational work, taxing our publishing houses to their fullest capacity.

The Pacific Press Publishing Associa-

tion is nearing the close of another successful year. Increased sales throughout its territory have attended the efforts of its faithful representatives.

During the first ten months of this year the Pacific Press Publishing Association sold to the people west of the Mississippi River books and tracts to the value of \$238,052.40, which is almost \$50,000 more than for the same time last year. Exclusive of periodicals, the total sales of this institution, including those to foreign lands during that time, amounted to \$313,767, which is a gain of almost \$40,000 over the same period of 1914. More than \$40,000 worth of these publications was in the Spanish language.

In addition to this, its international branch at College View, Nebr., has supplied literature in German, Danish, and Swedish, to the value of more than \$25,000. Just before we arrived at Mountain View, a shipment of three tons of "The Great Controversy" (Finnish) had come from Finland. It had been more than six months en route, having been repeatedly delayed by war restrictions. This book is being bound in cloth and half leather, and will be sold at the same price as the English, although the freight and war charges amount to nearly half the original cost of the books themselves.

The journals published by the Pacific Press are exerting a wide influence for the truth of God. The *Signs of the Times*, in both weekly and monthly forms, has thousands of interested readers. Many are rejoicing in the message today as the result of the circulation of these papers. *Our Little Friend* is a welcome visitor to thousands of our children, in whose lives it is exerting a strong molding influence for the right.

It is cause for great rejoicing that our two older publishing houses will soon be in a position, under the prospering hand of God, where they will be able to turn their net earnings to the upbuilding of the work in other lands. The call to this people today is to the world's evangelization. Let us work steadily for the accomplishment of this heaven-appointed task, both as individuals and as institutions. Heaven will prosper us in so doing.

F. M. W.

### A Visit to Fuchau, China

LEAVING Shanghai June 25, I reached Fuchau the twenty-eighth, where I was met by Pastor Keh and his son, in a house boat about two hours' sail down the river. We had a favoring gale, and were served with a first-class European luncheon while en route up the river, so the time passed very pleasantly.

Fuchau is one of the principal business centers of China. Foreign missions occupy a large island near the harbor, which rises to a good elevation, so securing the pleasant river breeze that reaches

it from all sides. Upon this island are located two large foreign-operated colleges. The Anglo-Chinese is the older, while the Methodist College is the larger and later built. Bishop Lewis of the Methodist Church resides in this city, and as the result of a recent visit to America he succeeded in gathering \$350,000 for erecting and equipping a hospital, and for further development of their college plant. This is one of their strongest mission centers in China.

Two years ago Pastor Keh, with his family, removed to Fuchau, settling in the very heart of the Chinese city, and opening our mission work. A desirable compound, formerly the home of a wealthy Chinaman, was soon offered him at a low rental for his city mission headquarters. Besides the chapel and living quarters off the open court, there were large servants' dormitories, which would serve as school quarters for nearly one hundred students. A spacious open court is always found in the high-class Chinese house, and usually in all Chinese dwellings.

From this compound, which Pastor Keh and his family believed that God had given them in answer to prayer, they began their work by circulating literature and holding Bible studies with the people in their homes. They also conducted services in their compound chapel. Soon people began requesting baptism into their newly found faith in the third angel's message.

Pastor Keh and his assistant opened a small boarding school in their compound, and the school soon had an attendance of more than one hundred. While in attendance at their general meeting, I had opportunity to become acquainted with this school and the mission work in the city. All the boys dress in uniform, and it is the most orderly and best-conducted Chinese school I have visited in China. They all attend every Bible service, and with Bible in hand, each student turns and reads every scripture used by the minister. They all come to the chapel in regular order; and when the minister enters the chapel, they arise and remain standing until he kneels for silent prayer, when they bow with him. At the close of the service they remain standing until the minister has passed out of the chapel, when they retire in regular order to their dormitory. Fourteen of these students have already received baptism, and many others are deeply interested in Bible study.

After two years of work among those speaking the Fuchau language, Pastor Keh and his associates have a church of eighty-seven members. They have received but little foreign supervision, so that the development of this work has been almost wholly by our Chinese workers. Others have requested baptism, and

their membership will soon reach the one-hundred mark.

Pastors B. L. Anderson and W. C. Hankins carried the principal burden of the general meeting at this time. While we were there, we ordained one Chinese worker to the gospel ministry, and arranged for the purchase of a temple ground one hundred and fifty by three hundred and ten feet, situated on the city boulevard, near the center of the city. This ground has a large, well-built temple, and other buildings in good repair, with good walks, trees, well, and paved courts, surrounded by a large stone wall. With a little remodeling, these buildings can be utilized for our mission work. This compound, with improvements, was bought for \$517.50. The Chinese have a fear of occupying temple grounds; and as it had been decided to discontinue this temple as a place of worship, it was bought without Chinese competition. For business purposes in that section of the city it would be worth several times what we paid for it.

Fuchau needs a foreign family to learn the language and take general supervision. The field is open. Calls are coming in from all parts of the territory, and every providential indication is that now is the best time to work for this people.

R. C. PORTER.



### The Use of the Terms "Brother" and "Sister"

WE have received letters from several of our readers deploring the tendency in our church fellowship toward a departure from the old-time use of the terms "brother" and "sister." Why should the use of these terms be considered objectionable on the part of any one? They are Bible terms. They have the authority of long usage. Indeed, we find these terms employed today not only by professed Christians, but by many members of worldly societies. Somehow we like the terms. We would much rather be addressed as "brother" than "mister." Even when a stranger approaches us on the street and addresses us as "friend" or "brother," it serves to kindle in our heart a feeling of warmth and fellowship which no other terms can create.

Of course it is perfectly proper on many occasions to employ the terms "Mr.," "Mrs.," "Miss," etc., and it must be left for each one to use his judgment and discretion as to the form of address which he shall employ. We believe, however, that in our church relationships, as far as possible, it would be better for us to continue the old forms of address. They will convey to others a kindness of feeling and fellowship on the part of the speaker which cannot be expressed by the ordinary forms of address.

## GENERAL ARTICLES

### Youth and Age

YOUTH hurries on with vision cast  
Far down the future's vista fair;  
Age sits and muses on the past,  
And lives again the days that were.

Youth talks of what new years contain,  
And longs their secrets sweet to know;  
Age tells it o'er and o'er again—  
Dear story of the long ago.

Youth dreams of joy in coming years,  
And slights the sweetness of today;  
Age views the happy past through tears,  
And sighs for life's fair, early way.

How doubly blest the young who know  
The blessedness of living now,  
And still rejoice, when long years throw  
Their threads of silver o'er the brow!

Who early learn the priceless truth  
That narrow *now* is joy's sole range,  
And scant in age or flush in youth,  
Rejoice in God through time and change!

—B. R. Morse, in *Christian Herald*.

### The Gleam of Hope

FRANKLIN G. WARNICK

"THE Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone." Deut. 32:36. "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."

Such are the precious promises of our loving Heavenly Father to the unfortunate soul that has fallen a prey to the wiles of Satan. Discouraged, disheartened, tempted one, look up; there is hope for you. In "Education," page 258, we read: "For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do his work, for any gift he has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received."

"We need look for no outward evidence of the blessing. The gift is in the promise, and we may go about our work assured that what God has promised he is able to perform, and that the gift, which we already possess, will be realized when we need it most."

"To live thus by the word of God means the surrender to him of the whole life. There will be felt a continual sense of need and dependence, a drawing out of the heart after God. Prayer is a necessity; for it is the life of the soul. Family prayer, public prayer, have their place; but it is secret communion with God that sustains the soul life."

When we feel the least like pleading with the Master, we should find our way to the closet, and pray until our proud hearts are broken. When we are deceived by sin and discouraged by Satan,

heaven still holds out hope to us—confess! forsake! "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9; 1 John 1:5-9.

"When we contemplate his purity and excellence, we shall see our own weakness and poverty and defects as they really are. We shall see ourselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. We shall see that if we are ever saved, it will not be through our own goodness, but through God's infinite grace."—*"Christ's Object Lessons,"* page 159. In other paragraphs we read:—

"No outward observances can take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, Lord, take my heart; for I cannot give it. It is thy property. Keep it pure for I cannot keep it for thee. Save me in spite of myself, my weak, unchristlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of thy love can flow through my soul."

"It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed. All our good works are dependent on a power outside of ourselves. Therefore there needs to be a continual reaching out of the heart after God, a continual, earnest, heart-breaking confession of sin, and humbling of the soul before him. Only by constant renunciation of self and dependence on Christ can we walk safely."

In "Early Writings," page 119, we have the sad statement: "I saw that the remnant were not prepared for what is coming upon the earth;" and in the same paragraph Heaven's urgent call, "Get ready! get ready! get ready! for the fierce anger of the Lord is soon to come." What infinite love is couched in those solemn words! God loves us, and hastens to us with the warning message. What a privilege to hear it! what a blessing to receive it!

Our greatest need is the Holy Spirit, and he "awaits our demand and reception." "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 10:1. This precious boon will be given to those who are "of one accord." Shall we "pick at straws" and give over to discouragement and doubt, and step off the "firm platform" down into the dark world? God's people will "see, and flow together." Isa. 60:5. They will be bound together in an unbreakable chain. Eze. 7:23. Their

efforts will tell—yes, are telling—in the conversion of souls in every part of the earth. Isa. 60:9.

There is real peace, love, and joy in the message; and strength in being found in fellowship with our brethren. The nearer we come to Christ, the more precious they will be to us, and the language of the soul will be, Lord, make me worthy to be associated with the least of thy servants.

We can well afford to give all our perplexities, doubts, and surmisings into the hands of the Master, and run for the prize; for we read in "Testimonies for the Church," Vol. IX, page 286:—

"All that has perplexed us in the providences of God will, in the world to come, be made plain. The things hard to be understood will then find explanation. The mysteries of grace will unfold before us. Where our finite minds discovered only confusion and broken promises we shall see the most perfect and beautiful harmony. We shall know that infinite love ordered the experiences that seemed most trying."

Let us kneel now, and surrender to the Lord his own.

"Just as I am, without one plea  
But that thy blood was shed for me,  
And that thou bid'st me come to thee,  
O Lamb of God, I come, I come."

Danville, Va.

### The Gift of the Holy Spirit

J. H. ROGERS

GREATEST of all spiritual gifts is that of the Holy Spirit. Its operations come to us in many distinct manifestations, all contributing to our benefit in developing Christian perfection of character. In accordance with the promise of our Saviour, and in fulfillment of prophecy, on the day of Pentecost there was a wonderful demonstration of power and an intelligent announcement of gospel truth to the understanding of the eighteen nationalities assembled in Jerusalem. The effect of this preaching caused the conversion of many.

But the great adversary, ever intent on simulating the work of God, has brought in a counterfeit representation of the Holy Spirit, which deludes the credulous and disgusts the sensible and sober-minded. For instance, in the claim respecting the gift of tongues, the great adversary knows that God has promised this with other gifts; and so he devises a gibberish, and calls it tongues.

Counterfeit claims will be more in evidence as we near the end. We need to be filled with the Spirit and with power from on high, successfully to stand against these influences. We have the promise of power over all the power of the enemy.

As to this promised power we have this statement by the spirit of prophecy:—

"The life that Christ lived in this world, men and women can live, through his power and under his instruction. In their conflict with Satan, they may have all the help that he had. They may be

more than conquerors through him who loved them and gave himself for them." — *Testimonies for the Church*, Vol. IX, page 22.

Again we read:—

"So mightily can God work when men give themselves up to the control of his Spirit. To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will today endow men and women with power from above, as he endowed those who on the day of Pentecost heard the word of salvation. At this very hour his Spirit and his grace are for all who need them and will take him at his word."—*Id.*, Vol. VIII, page 20.

We are to be in readiness to receive the latter rain, being sanctified through obedience to the truth. Now, when "the Holy Spirit is awaiting our demand and reception," we are to bring ourselves into right relation to God; then all that he has promised is for us. If we are not Spirit-filled; we shall be shaken out as chaff. Now that we are in the time of the latter rain, how important that we be where God can use us to the praise of the glory of his grace, that we may receive a preparation for service in finishing the work, and gain the victory through our Lord Jesus Christ at his appearing.

San Fernando, Cal.

### Boldness

J. S. WASHBURN

HE who truly fears and fully trusts God will fear no other, will never tremble in terror before tempest, fire, or flood, before wild beasts, wicked men, or cruel demons. With Luther he may boldly say:—

"And though this world with devils filled  
Should threaten to undo us,  
We will not fear, for God hath willed  
His truth to triumph through us."

He who knows that the Author of life is with him always, has all power in heaven and earth at his command. The fear of the Lord does not make a man uncertain and wavering, but calm and bold. "In the fear of the Lord is strong confidence." Prov. 14:26. It is God's wish that we should "serve him without fear, in holiness and righteousness before him, all the days of our life." He has overcome the world; and while we rest on his word, he is overcoming the world in us; and no one in the universe dare stay his hand, or say unto him, What doest thou?

Whatever our condition may be, even if we have sinned deeply, we may still come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. God does not wish us to be cringing slaves, but his own dear children, coming with confidence to our Father, who delights to give, and who never upbraids us when we turn to him confessing our sin; who never reproaches us nor taunts us with our weakness or failure. He wishes us to "have boldness in the day of judgment." 1 John 4:17.

It is when our love is made perfect that we have boldness. Perfect love casts out fear. Fear comes as a result of sin. Where God is, where love is, sin cannot be. Love not only does no evil deed, speaks no evil word, but actually "thinketh no evil."

Until Adam sinned he had no thought of fear in the presence of his divine Father. But the day he fell into sin, he hid himself in terror from his best Friend. Thus does a guilty conscience make cowards of us all.

Sin is the only cause of fear. But all have sinned, and therefore all have reason to tremble at the "judgment and fiery indignation, which shall devour the adversaries." Then how is it possible for us to have boldness now or in the day of judgment? There is one true ground for boldness, and one only, and that is the *forgiveness of sins*, the absolute, complete destruction of sin in us. No one can be bold on the ground that he is better than any other man. Such hope is a snare. He who is nearest to God will count himself the chiefest of sinners. Paul, who thus counted himself, faced every deadly peril boldly from the time he was converted till the day on which he fearlessly died a martyr's death. How could this man, who had been a murderer, a blasphemer, meet death and the judgment joyously, without trembling? Only on the ground that he had obtained mercy and had been forgiven.

In the parable of the prodigal son, when he returns and is forgiven, there is no taunting of the son on account of his evil course. He feels that the past is forgiven and forgotten, blotted out forever; and so God says to the sinner, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Isa. 44:22. "I will forgive their iniquity, and I will remember their sin no more." Jer. 31:34. "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Jer. 50:20.

When sin is confessed, it is forgiven. With the forgiveness of sin the life of Christ is imputed to the sinner. His sinless life is now where the sin was. He who accuses a man of a sin that is confessed, and forgiven by the Lord, is bearing false witness. Forgiveness of sin is not only taking away the sin, but taking the sinfulness out of the inmost life, and filling its place with the pure life, the eternal life of God.

Thus, whoever reproaches another for a sin confessed, is doing the terrible work of the accuser of the brethren; and he who will not acknowledge that another has been forgiven, thus reveals that he himself has not received forgiveness. With quiet confidence, with perfect assurance, may the forgiven sinner face a frowning world, going on from victory to victory, ever conquering self.

"Finally, my brethren, be strong in the Lord, and in the power of his might." "Who shall lay anything to the charge of God's elect? It is God that justifieth.

Who is he that condemneth?" "Therefore have I set my face like a flint, and I know that I shall not be ashamed."

May the following words be our experience not alone in the day of judgment, but now and forevermore:—

"Bold shall I stand in that great day,  
For who aught to my charge shall lay,  
While through the blood absolved I am  
From sin's tremendous curse and  
shame?"

### Like and Unlike

PHILIP GIDDINGS

How alike some people seem to be, who are, however, so unlike!

In the fourth chapter of Genesis we learn that Cain, going out from the presence of the Lord, and dwelling in the land of Nod, on the east of Eden, begat Enoch, who begat Irad, who begat Methusael, who begat Methusael, who begat Lamech, who was the first polygamist on record, and who like his progenitor, slew a man. In the fifth chapter we read that Seth (in place of Abel, who was killed) begat Enos, who begat Cainan, who begat Mahalaleel, who begat Jared, who begat Enoch, who begat Methuselah, who begat Lamech.

The Lamech who took two wives, and killed a man, was a very different individual from the Lamech who was the father of Noah. The Enoch who walked with God was not that Enoch who dwelt in Nod, to the windward of God's appointment. And while the ages of those of the one list are given, of the other no account is made, as if their mislived years were not worth the counting.

There are those called "my disciples," and those who "draw away disciples after them;" those who go in the path of the Lord's commandments (Ps. 119:35; Matt. 15:3), and those who travel in the bypath of man's tradition. The way of God ought to be God's all the way. "Bethel," the house of God, should be God's chapel and court—not Jeroboam's. Amaziah, having departed from God, must be displaced and replaced by Amos, who will take the "plumb line" message "in the midst of my people Israel."

Thus he showed me: and, behold, the Lord stood upon a wall made by a plumb line, with a plumb line in his hand." See Amos 7:7-15.

Thus, too, must Israel stand—like Israel's God—on plumb line's straightness, with plumb line in his hand.

For "judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isa. 28:17; Eccl. 12:13, 14; James 2:10-12. From any given point outside a straight line, only one perpendicular can be drawn to the straight line; all other lines are oblique. There is another wall being built not true to center, and daubed with mortar not tempered. There are men "that follow their own spirit, and have seen nothing" who "have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in



the day of the Lord," who "have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word." This wall, the builder, and the dauber of it, shall fall. Eze. 13: 1-16.

Though we sit in the same pew, and be called by the same name, yet it is still true that "they are not all Israel, which are of Israel." Rom. 9:6. We may even preach the truth, but unless it be found also where God desires it,— "truth in the inward parts" (Ps. 51: 6), — the truth on our lips is turned to a lie by our lives. "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God? for the name of God is blasphemed among the Gentiles through you.

. . . For he is not a Jew, which is one outwardly, . . . but he is a Jew, which is one inwardly; . . . whose praise is not of men, but of God." Rom. 2: 17-29.

It is not enough to have the plumb line in thy hand; it must guide thy feet on the wall built by it. Thus, standing on the wall, a good understanding have all they that do his commandments.

Unless Gehazi's feet be found with his master's, with Elisha's staff in Gehazi's hand merely, the Shunammite's "child is not awaked." 2 Kings 4: 29-31.

Gehazi was in office to Elisha as Elisha had been to Elijah; and yet you know the difference in successorship: the one succeeded to the double portion of the spirit of his master; the other, seeking after Naaman's lucre, gained it, but with the leprosy attached. See 2 Kings 2; 5: 20-27.

And so there was Judas, and another Judas not Iscariot: the one who by transgression fell from the ministry and apostleship, whose "bishopric let another take," Judas who traded away his Lord; and Jude the servant of Jesus Christ.

There is a Lamech and another Lamech; Methusael and Methuselah; Mehujael and Mahalaleel; Irad and Jared; Enoch and another Enoch; Cain and Cainan.

There have been the Cain line and the Abel line of worshipers from the start: "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. . . . But unto Cain and to his offering he had not respect." Gen. 4: 3-5. "And Abel, he also brought of the firstlings of his flock and of the fat thereof. And

the Lord had respect unto Abel and to his offering." Gen. 4: 4.

But why this difference? "By faith Abel offered unto God a more excellent sacrifice than Cain." Heb. 11: 4. And "faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. One took God's way, making an offering by the shedding of blood; the other took his own way, without the blood, and finally shed his brother's blood.

You may worship, but in vain, unless you be and do how and what God says. Matt. 15: 8, 9.

Remember, Adam's oldest son, Cain, brought an offering unto the Lord, which the Lord did not respect. And the warning is given to worshipers away from God's plumb line: "Woe unto them! for they have gone in the way of Cain." Jude 11.



### How Can the Lack Be Supplied?

MRS. BERTHA SHANKS CHANEY

It is by no means an infrequent experience for those who are urging forward the church school work, and planning for its support and equipment, to hear that the children who attend do not make the progress that they ought, that the expense for tuition is money spent "for that which satisfieth not." Certainly no more serious complaint could be brought against any school than that of being inefficient.

But, did we but realize the real facts, it is by no means our church schools only that are criticized for failing in their purpose. Writers of prominence, men to whose voice the world listens, frequently call attention to the fact that the education which the vast army of children in the State schools are receiving, is failing to train the pupils for their life work. The schools are ineffective, they say. Some give one reason, some another, for the failure. It is, however, the complaint of inefficiency that is brought against the public school and the private. These things bring a feeling of uncertainty and anxiety to those of us who have sons and daughters whom we are educating for the Master's work.

In looking for a solution of the problem of how this lack is to be made up, let us first ask what an education ought really to do. The following sentences have been chosen from an article by Dean Russell, as a reply to that question: "When you ask me what counts most in education, I have no hesitation in putting to the front good health. Most of the responsibility for good health rests upon the parents. More and more this care is being shifted to the schools by both careless and ignorant parents. . . . The next desideratum is proper manners and morals; in a word, suitable habits. . . . The next vital thing in the education of anybody, man or woman, is the ability to engage in useful occupation. . . . This leads me to my fourth point — the appreciation of what is best in life."

Could you choose better foundations for an education — good health; good

character, good sense, a rooted and grounded love of truth?

It lies within the power of parents to make up what the schools fail to do. The home is primarily the great educational center, and it is because so much of the responsibility that belongs there has been shifted onto the schools, that they have failed to do all the work laid upon them.

Too little interest is taken by parents in what their children are getting in the school. They troop off, up the street or along the country road, and house-mothers are glad to be rid of them, — glad to have them out of their way for a few hours of the day. There is always plenty to do at home, and it is far easier to get it done, with restless hands and feet and noisy voices absent.

But what the children are learning or failing to learn is quite outside the knowledge or care of the parents. Too often the schoolroom is a foreign land to the parents, and its language an unknown tongue. This is one very vital reason why the schools are inefficient. There is no cooperation between home and school.

There is no question that the child whose school work is followed up at home is the one who makes the best progress in his studies, other things being equal. There are a number of ways by which a mother can keep herself in touch with the daily work of the school. Children should read aloud every day at home. Perhaps there is no other one thing that the mother can do at home that will be so helpful to her boys and girls as to have them read over some of their lessons to her each day. In this there is wonderful opportunity for giving help. A good expression in speaking and reading may be attained. New words are met with, which need to be correctly pronounced and simply explained. But, above all, the reading to mother brings out very pleasant and helpful discussions of what has been read. This discussion of lessons and school work brings one of the rarest opportunities for a mother to keep acquainted with the fast-growing young minds.

Reading aloud is one way of helping at home. Further, where it is in any way possible, there should be some drill at home of the memorizing work, such as Bible texts, lists of names, a list of dates, the multiplication table, or the tables of mensuration.

This keeping in touch with the children may be and certainly is a help to the boy and girl, and indirectly an aid to the teacher; and the father or mother will find it a wonderful education, if time and pains are taken to do it. The mind of man is the greatest thing God ever created, and to be able to watch over and assist in its development through the stages of babyhood, childhood, and youth is a rare privilege.

In the first few months and years of baby days, the whole family, indeed the whole neighborhood, take an interest. Each new word or trick, every little bit of progress, is wonderful. But when the

little one goes to school, then the interest dies, and it is left for one teacher to watch over and urge on the advancement of all the children of the neighborhood. A prominent editor writes:—

"If you have a child in school, ponder well what it means to be there, and ask yourself how you can be of help. In proportion to the parents' understanding and acceptance of their part in education will the schools be able to advance the children toward the life worth while."  
*San Fernando, Cal.*

### Why Christians Need Health

D. H. KRESS, M. D.

"I WISH above all things that thou mayest prosper and be in health." In God's sight there is nothing more essential to those who have given themselves to him than health. For this reason above every other, he wishes us to have this blessing. When we give ourselves to him it is for the purpose of serving him. To all to whom he says, "Come unto me," he also says, "Go ye therefore, and make disciples." In order to do the most effective work, it is necessary to have health; for it is what we are more than what we may say that influences men and women to turn from darkness to light. It is the spirit we manifest, rather than the words we utter, that God uses to make favorable impressions.

Jesus came to this world to reveal to its inhabitants the character of God. He was Immanuel, or "God with us." As he went about doing good, healing all who had need of healing, blessing little children, comforting those who mourned, giving to them the oil of joy for the spirit of heaviness, he was merely expressing in his life God's thoughts toward all his creatures. As he was, so are we to be in this world. We have been called from darkness into light for but one purpose—"to show forth the virtues of him."

When he said to his disciples, "Go ye into all the world," he also said, "Heal the sick." They were sent forth, not to make converts by arguments which appeal only to the head, not as wolves in the midst of other wolves, but as lambs in the midst of wolves. While they were to be as wise as serpents, they were to be as harmless as doves. In other words, "the servant of the Lord must not strive; but be gentle unto all." The gospel worker must be a gentle man or a gentle woman, in order to make converts to Christianity.

To be gentle and considerate or to manifest Christlikeness, it is helpful to be in health. It is difficult, to say the least, for a dyspeptic, for instance, to be always as pleasant and agreeable as he should be, or to make the most favorable impression on those with whom he may associate day by day. It is difficult to have harmony in the mind and war in the stomach at the same time. A sweet disposition and a sour stomach are seldom associated. Many an irritable,

nervous, impatient, disagreeable person is so because of some physical condition. He is disagreeable, not because he does not pray enough, but because he is sick. Prayer is essential in the Christian life, but health must not be ignored. Many an irritable woman has great difficulty in revealing that tenderness and sweetness in her home which she knows she should. Possibly she does not need so much to pray more, as she needs medical counsel. Many a husband is coarse, harsh, and unreasonable. Perhaps he needs to pray more, but in addition to spiritual help he may need medical advice.

When ill with rheumatism, gout, neuralgia, or sick headache, we go to the doctor for advice and help; but strange to say, when we are nervous, irritable, impatient, we think all that is necessary is to pray more, when often the same irritant which causes the pain in the head, joint, or muscle, is responsible for the nervousness, irritability, and impatience.

What we eat and drink has much to do with what we are morally as well as physically. It is unreasonable for a woman to pray, "Lord, help me to be more patient with my children," so long as she depends upon her cup of tea. Tea drinking, possibly more than anything else, is responsible for nervousness among women. It is equally inconsistent for a man to pray, "Lord give me true refinement and Christian courtesy," while subsisting largely upon a meat diet, and depending upon his after-dinner cigar or pipe for comfort. Patience and tea drinking do not as a rule go together; they are incompatibles. The same may be said of beer drinking and riotous eating of flesh, and true Christian refinement and gentleness. Elevation of morals is difficult, if not impossible, without the correction of the physical habits.

The gospel of Christ exerts a refining influence. It does not leave men and women where it finds them. Conversion marks the beginning of the Christian's career; it enables one to enter the school of Christ as a learner. While faith is an essential all through the life of the Christian, it is not the only virtue for which we must strive or pray. The apostle says, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience." Knowledge, temperance, and patience come in their rightful order here; one is the outgrowth of the other,—knowledge of the human body, its needs, and how best to glorify God, and then temperance in all things. When these two steps are taken, the third one will not be found impossible or even difficult. But temperance must precede patience.

True temperance means self-control, or mastery of the body with its passions and desires. The Greek athletes practiced temperance that they might win a corruptible crown. The crown which is incorruptible cannot be obtained without temperance. In referring to these athletes, Paul says, "They do it to obtain a corruptible crown; but we an incorruptible." Of himself he says, "I therefore so run, not as uncertainly; so fight I,

not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway." It is easier for one who is in health to be in possession of self-control than for one who is in an abnormal physical state.

### Wisdom of God and Wisdom of the World

MRS. LUELLE L. HARMON

THERE is the wisdom of God, which he "ordained before the world unto our glory: which none of the princes of this world knew" (1 Cor. 2:7, 8), and there is the wisdom of the devil, which Eve in the garden of Eden chose in preference to the wisdom of God, when Satan made her to see that the forbidden tree was "a tree to be desired to make one wise." Were Adam and Eve wiser after they had eaten?—No, a thousand times, no! They there exchanged the wisdom of God for the wisdom of Satan, or the wisdom of this world, which is foolishness with God.

The wise of this world have arrayed themselves against the true Teacher and his pupils, and call them foolish; but God says: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." He also says that the thoughts of these wise are vain, and that he will take them in their own craftiness. 1 Cor. 3:18-20.

With God as their daily teacher, Adam and Eve might have learned true knowledge day by day, as they walked and talked with him. He could have taught them truths concerning the worlds all about them that even to this day the wisdom of man has not searched out. He could have taught them all that man has since been seeking to find out. God tells us, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." All the things of earth are not to be compared to the true wisdom of God, which he alone can give, and will give, to all men who ask it of him in faith. Before man will ask wisdom of God, his heart must be right with God. He says, "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments."

God says, "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." James 3:17. Again, before we can receive the wisdom of God, which is the only true wisdom, we must have the Spirit of God, "that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2:12, 13.

Again, the psalmist says, "Thou through thy commandments hast made me wiser than mine enemies" (Ps. 119:98); but those men who have the

wisdom of the world do not believe these words. Searching God's Word to learn who are the truly wise and the really foolish, we learn that the commandments of God and the wisdom of God are close companions; that the really foolish are those who say, "There is no God," and blaspheme his name, despising his wisdom, hating his knowledge and instruction, not obeying his word after hearing it, but living for this world. Such shall not stand before God, for their way is right in their own eyes, and they continually refuse the true wisdom of God.

Flint, Mich.

### The Holy Spirit — No. 3

#### Place in the Plan of Salvation

ELBRIDGE M. ADAMS

ALTHOUGH the Holy Spirit is so very important to us in all that pertains to life and spirituality, its identity has not been revealed. "It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, 'the Spirit of truth, which proceedeth from the Father.' It is plainly declared regarding the Holy Spirit, that in his work of guiding men into all truth, 'he shall not speak of himself.'

"The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them; but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden."—*The Acts of the Apostles*, pages 51, 52. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29: 29.

But though we do not know its nature, we may know the part it acts in the redemption of our souls and in the work of saving others. "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.'"—*Id.*, page 52.

Two things Jesus has left us to do. One is to purify our own lives, and the other is to preach the gospel of the kingdom to all the world. No argument is necessary to convince us that to overcome sin in our hearts is no little task. And when we get a view of the world with its millions in darkness and its hindrances to the preaching of the gospel, together with the few who are thus engaged, we almost feel that we are facing a work that is impossible of accomplishment.

Paul tells us that our warfare is not waged against flesh and blood, but "against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Eph. 6: 12, R. V. The thought of meet-

ing in battle the wicked spirits—those whom we cannot see, and yet who are possessed of supernatural power—would be disheartening in the extreme, did we not have the promise of supernatural help. God knows our utter weakness, and has told us, "Not by might, nor by power, but by my Spirit, saith the Lord." Of the disciples we read in "The Desire of Ages," pages 410, 411, trade edition: "They are to contend with supernatural forces, but they are assured of supernatural help. All the intelligences of heaven are in this army. And more than angels are in the ranks. The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle. Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. The power of Omnipotence is enlisted in behalf of those who trust in God."

It is sometimes painful to think that all our sins, selfishness, and infirmities are known to God, and that nothing is hid from him. But it is well for us that our God is perfectly acquainted with us. He takes no advantage of this knowledge. He does not laugh at our weaknesses, nor expose them unnecessarily to others. But he looks in pity upon us, extending his strong arm to lift us up. He has admonished us to ask help of him. But he does not leave us to do even this in our own strength. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." "The religion that comes from God is the only religion that will lead to God. In order to serve him aright, we must be born of the divine Spirit. This will purify the heart and renew the mind, giving us a new capacity for knowing and loving God. It will give us a willing obedience to all his requirements. This is true worship. It is the fruit of the working of the Holy Spirit. By the Spirit every sincere prayer is indited, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit's working is manifest, and God will reveal himself to that soul. For such worshippers he is seeking. He waits to receive them, and to make them his sons and daughters."—*Id.*, page 211.

The following words show the efficiency of the Holy Spirit, and to what extent we may expect its help. This promise ought to bring courage and hope to the weakest heart: "All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through cooperation with Christ

they are complete in him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*Id.*, page 993.

In the Bible we find many expressions similar to these: "He that abideth in me, and I in him;" "that Christ may dwell in your hearts by faith." Now, the question may present itself, How does Christ dwell in us? This is the answer: "It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal."—*Id.*, page 454.

Has it ever occurred to you that the death of Christ on the cross would have been of no avail without the Holy Spirit? The following significant words are taken from "The Desire of Ages," pages 802, 803:—

"In describing to his disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired his own heart. He rejoiced because of the abundant help he had provided for his church. The Holy Spirit was the highest of all gifts that he could solicit from his Father for the exaltation of his people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon his church."

Now if Jesus himself relies on the Holy Spirit to make his great sacrifice really effectual in our lives, what may we expect to accomplish while endeavoring to preach the gospel without the presence of this same Spirit?

"The preaching of the word will be of no avail without the continual presence and aid of the Holy Spirit. This is the only effectual teacher of divine truth. Only when the truth is accompanied to the heart by the Spirit, will it quicken the conscience or transform the life. One might be able to present the letter of the Word of God, he might be familiar with all its commands and promises; but unless the Holy Spirit sets home the truth, no souls will fall on the Rock and be broken. No amount of education, no advantages, however great, can make one a channel of light without the cooperation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven. Before one book of the New Testament was

written, before one gospel sermon had been preached after Christ's ascension, the Holy Spirit came upon the praying apostles. Then the testimony of their enemies was, 'Ye have filled Jerusalem with your doctrine.'—*Id.*, pages 803, 804.

Sometimes we are almost ready to say, If it is a matter of so great importance, why does not God give us his Spirit in greater measure? But we must find the cause of failure in ourselves.

"The lapse of time has wrought no change in Christ's parting promise to send the Holy Spirit as his representative. It is not because of any restriction on the part of God that the riches of his grace do not flow earthward to men. If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude."—*The Acts of the Apostles*, page 50.

Shall we not, brethren, give the Holy Spirit its place? There is nothing else in the world that we need so much.

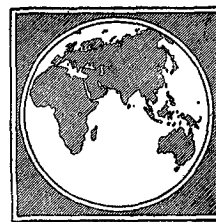
"Since this is the power by which we are to receive power, why do we not hunger and thirst for the gift of the Spirit? Why do we not talk of it, pray for it, and preach concerning it? The Lord is more willing to give the Holy Spirit to those who serve him than parents are to give good gifts to their children. For the daily baptism of the Spirit, every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they pray that God will baptize his chosen ambassadors in mission fields with a rich measure of his Spirit. The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honor or glory of the world could give."—*Id.*, pages 50, 51.

### Love That Never Filleth

WE set out in the morning with purposes of usefulness, of true living, of gentle-heartedness, of patience, of victoriousness; but in the evening we find only fragments of these good intentions wrought out. But God's intentions are all carried out. No power can withstand him or balk his will. It was in this thought that Job found peace in his long, sore trial. All things were in God's hands, and nothing could hinder his designs of love. Our God is infinitely strong. In all earthly confusions, strifes, and troubles, his hand moves, bringing good out of evil for those who trust in him. He can execute all his purposes of good. He is never hindered in blessing his children.—*J. R. Miller*.



# THE WORLD-WIDE FIELD



### Musical Lives

Set your life to music, brother,  
Don't leave out the minor key;  
Sorrow's touch is skillful, brother,  
Striking chords of sympathy.  
Joy and sorrow have their pleasure,  
Both possess some magic power;  
Learn the secret of their treasure,  
It will cheer some lonely hour.

Set your life to music, brother,  
Knowing, ere you touch a key,  
That the Christian only, brother,  
Truly sings life's melody.  
Tears and laughter, joy and pleasure,  
In love's setting, sweetly lay;  
Life becomes a golden measure  
When music crowns the pilgrim's way.

—*J. W. McCord*.



TWO MALAYS. FIRST FRUITS IN  
SOUTH INDIA

### Nazareth, South India

E. D. THOMAS

THE twenty-first of February, 1915, we opened a series of meetings in our school building. We printed some notices announcing our meetings, and had them circulated among the people in the near-by villages. Different phases of the truth were presented night after night; and we had a fairly good attendance at nearly all our services.

Just as soon as certain ones in the community found that some were becoming interested in what we preached, they began to teach them many false things concerning us as a denomination and as individuals. We paid little attention to all these false rumors, for we all knew that they could do nothing against the truth, but for the truth. We have the assurance that the power of the Spirit

was manifested in all the services. Many obtained victories over bad habits and sins, and are determined to have a closer walk with the Saviour. As a result of this effort, many honest ones are interested in the message. On the first of this month, it was my privilege to bury nine persons with their Lord in baptism, two of whom are Malays. These are the first fruits from that part of our field.

A good interest is still being manifested here, and we are hoping that some others will become obedient to the truth in a short time. I feel grateful to all my fellow workers at this station, who have helped me in many ways to make this work a success.

On the third of May, our first Ingathering service for the year was held, in which 195 rupees in offerings and tithes were given. Both these services were blessed occasions.

We are of good courage, and are pressing the battle forward. We desire an interest in the prayers of God's people.

### Itinerating Under Difficulties

B. A. MEEKER

IT was Brother Ham's desire that I accompany him to Kongmoon. The trip occupied the most of one day. In the section between Canton and Kongmoon one may see thousands of acres which have been flooded. The rice fields have been totally destroyed, and the water is still unusually high. In many places the farmers are unable to plant new crops.

When we reached Kongmoon, we found that much of the city was flooded. We took off our shoes and waded through the water. The attendance at the Sabbath service was not good because of the flood, but we experienced God's blessing, and felt encouraged at the prospects for real missionary work in that large city.

Brother Ham spoke to the people concerning the worship of false gods. He called their attention to the one true God. The texts that he read were very plain. It seems that wherever one goes it would not be amiss to emphasize the fact that the God whom we serve is the Creator of heaven and earth. This statement of truth seems to make a deep impression upon the Chinese mind.

In the afternoon we went to a city about five miles from Kongmoon. Here we had an interesting Bible study with a family of three adults and several children. There was good attention paid, and a profitable hour was spent. This family are deeply interested in gospel work, and for some years have had services in their home. They have a little chapel, and have invited our evangelist to hold studies with them. They have fully decided to obey the truth, and are

asking for baptism. We feel much encouraged to see them so earnest in the service of God.

When we went to our boat, we waded through water up to our knees. If the water had not been so deep, we could have met more people, but we feel that as it was, our trip was not in vain. This work of carrying God's sunshine to darkened hearts is the most precious employment in which man may engage. Let us be always in his service.

### The Malaysian Mission

F. A. DETAMORE

ON July 4 I left Singapore for Sandakan, British North Borneo, where Elder R. P. Montgomery and his wife live, the only foreign workers in Borneo. It is an eight days' journey, and the boat service is very poor, so that it was quite a tedious trip.

Brother Montgomery went to Borneo about two years ago, and now we have thirty-five members there, which shows that the Lord has gone before us. We have believers in Labuan, Jesselton, and Sandakan; but the greater part of our effort has been at the last-named place. Here we have a good Sabbath school and church, and the believers rejoice in the message. A school of about twenty pupils is in operation, and is almost self-supporting.

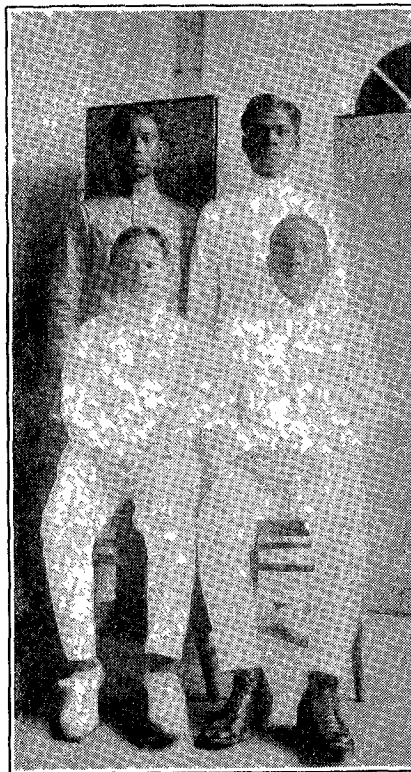
We have a Chinese worker in Jesselton, and an interest is being awakened. About five miles from this town there is a large settlement of emigrants from China, living on farms. Not being satisfied with their religious teaching, some of them have made request that we send them a worker. In fact, they asked us to build a church and place a minister in charge of it. We decided to build a bamboo house and test the interest. It was not long before a number publicly professed their belief in present truth, some of whom have since been baptized. We hope our work is permanently established there.

Elder R. C. Porter met with us in council at this place, and also at Sandakan, and we greatly appreciated his help and his words of encouragement. While he was with us at Sandakan, we looked for land on which to build a home for our workers. At present they are in small quarters above the meetinghouse, wedged in between native families that are anything but clean. They have no front room, so they cannot invite people to visit them. Their health is not good, and they must take a furlough soon. We hope to hear that a family has been selected to go to Borneo to join these workers, and we trust we shall have the privilege of erecting healthful homes for them, so that their health may not be constantly in jeopardy.

Our training school in Singapore is doing well, and God is sending us young native students from sources that we knew not of before. They are taking right hold of their studies, and some of them will soon be ready for service. Recently we had baptism in Singapore, five

out of the seven baptized being from the school. Four were young men who came from Battakland, and have been in the school for a number of months. They are preparing for the work. One is a Tamil from Kuala Lumpur, who was not keeping the Sabbath when he started to school. Thus the school is not only a training center, but an evangelizing agency as well.

We shall be able to start the publishing work in the near future. All we lack is the facilities, after the editor and the bookman arrive. We have experienced native printers who will be able to carry the work forward. Our Malay paper has done well, and now we must get out cheap books and small tracts as fast as we can. This will do much to advance our work. Wherever the printed page has gone, interests have sprung up.



FOUR BATTAK BOYS FROM SUMATRA

They came of their own accord to attend school in Singapore to fit themselves for the work, walking long distances. Their ancestors were cannibals.

Thus far this year we have baptized thirty-five, and still a large number expect soon to take the step. From every mission station the good news comes of interested ones and of those who wish to be baptized. Pray for us.

### Itinerating in Barotseland

S. M. KONIGMACHER

I HAVE just returned from a very interesting trip to the Zambesi River, during which I held fifty-five village meetings and eight lantern services.

When I was ready to start on my trip, I sent a boy out to find carriers. He came in with three boys from a near-by kraal. One was too small for the three-hundred-mile walk, part of the distance being in the hills; the other two were accepted, and they said they would go

home to their village and get their blankets and return.

Toward evening I tied up my loads and waited, but no boys appeared. As night drew on, I went out and found them sitting around a fire. One said he had work, and the other refused to go, though he gave no reason for refusing or for coming in the first place. Just then one of our old teachers came up and said he would go with me, and after finding a strong man to take the place of the boys who refused, we were ready to start.

It was moonlight, and we slept that night under the starry sky, in a village about two miles from home. We were still one carrier short, but I was successful in finding one at Chitonga's village. We carried with us a supply of coarse salt, which is more useful in some places than money, for buying native foodstuffs.

Our route was along the dry bed of the Lifue River. In some places the path led over rocky mountains, through river beds, and along beautiful rough cañons filled with great boulders and sparkling water.

The great difficulty of a trek at this time of year is to get water, for many of the villages have to get their water by digging holes in the sand of the dry river beds, and the water is not always the best. At one large pool a number of baboons had dug a hole beside the pool, and were drinking the water as it filtered through the sand.

In many of the villages we found little archways built, which we learned were the shrines where the offering was made to the spirits. This is different than in Nyasaland, where the natives erect little huts for this purpose.

In many places the people were at first afraid to come to the service; but as we sang, and showed pictures of the Lord Jesus and his work, their fear vanished and they came quite close so as to be able to see well; and as the truth began to dawn on their darkened minds, we could see by their gestures and an occasional remark that they understood. At night we used the lantern to tell the story of Jesus and his love.

In some places we found the natives building new villages; but in others they were living in very poor, dirty huts, as they have to go a long distance to get trees, binding bark, grass, and water to make the mud walls.

As we approached the Zambesi, we observed that the villages were arranged differently than in the places where cattle raising is the chief occupation. Along the river we found grain bins built in the village, often two or three bins under one circular roof. These bins are sealed with mud, and the space which is not used for grain is used as a sitting room and kitchen combined. In some of the villages there is no shade from the merciless sun, except under the roof of these grain bins.

The people are of the Bawe tribe, and have had very little missionary work done among them. Consequently they are in great need of help. Among their evil habits is the smoking of African opium in pipes made from gourds,

drawing the smoke through the water in the gourd. Even the small children have their pipes also.

In some of the villages I saw great pots filled with a kind of bean that grows wild, while all along the river bank there are small gardens planted to green corn. But as I had little salt and no cloth, it was hard to buy food, for money is not wanted.

The river looked beautiful, after drinking from the water holes in the sand; but it was filled with crocodiles, and one evening a hippopotamus sported very near where we were camping. We did not dare to swim, but bathed in the shallow water near the bank. In one village where we stopped, we saw the natives climb into great high watch-houses when it came time to retire, while we had to sleep out in the open on the ground. They said there was nothing in the bush, and no wild animals had come into the village for a long time; but of course, if anything did come in the night, they were high and dry.

The head man of this district is a good chief, who wanted us to send him a teacher. About two years ago four schools were started along the upper Zambesi, and he had kept the books in good condition.

On Sabbath we spent the forenoon in village work, and the afternoon trying to keep cool, as the village was not along the river bank. Toward evening I was tempted to turn back, though we had only another day's hard trek before I reached the end of my trip; but I called the boys together, had prayer, and then we pushed on. It was hard to get food for the five carriers, and an effort to keep them at work. I had no salt, no cloth, and no change; my stretcher was torn; the nails began to come through my shoes; and we had another long hard climb of three days and a half before we could get home.

But in the strength of the Lord, we pushed on, telling the glad tidings of his soon coming wherever we could persuade the people to listen as we passed through the villages. I arrived home safe, and was glad to find my loved ones well, though Mrs. Konigmacher had had fever in my absence. Two boys who had gone in another direction reported that they had held eighty-one services, and now two other boys are out working in still other villages. We look to God to bless the efforts made to carry to these people the good news of salvation.

THE British and Foreign Bible Society's output of Bibles and Testaments among soldiers is very large. Among Russian soldiers confined in Germany, the society has distributed over 450,000 Testaments, Gospels, and Psalters in the languages of the Russian Empire. About one half the cost of these has been furnished the society by the Sunday schools in America. Other soldiers have also been furnished large numbers of Scripture portions.



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.

### Promises to Old Age

MARY E. MOUNT

E'EN to your old age I am he,  
Jehovah is my name;  
Thee have I kept through all thy life,  
And I am still the same.

Oh, do not fear to trust in me!  
Though hoar hairs crown thy brow,  
Though poverty and care oppress,  
I'll not forsake thee now.

For I have made, and I will bear,  
And will deliver thee;  
Never will I forsake the soul  
That wholly leans on me.

Thou art engraven on my hands,  
Each faithful one I know;  
Far greater than a mother's love,  
My love to thee doth flow.

Yea, as the apple of mine eye  
I'll keep thee day and night;  
Ye are my chosen, faithful ones,  
And precious in my sight.

### Your Boy's Books

If any apology were needed for reprinting, in the Home department of our church paper, the following stirring article by Walter Prichard Eaton, in a recent number of the *Woman's Home Companion*, it may perhaps be found in the fact that on a recent Sabbath afternoon the editor saw, in two Seventh-day Adventist homes, two volumes of one of the series referred to below. In one, the book was provided for a lad of fifteen; in the other, it was being eagerly read by a child of ten. Boys will read, and so will girls, and they will read what interests them. It is the part of wisdom for parents to recognize this fact, and not to miss the golden opportunity, which comes but once, of cultivating in their children a wholesome, happy taste in books, which will be at once a guide and a safeguard to them in all the days to come.

"You wouldn't let your twelve-year-old boy read a nickel novel, one of those 'yellow backs' with pictures of Indians and 'bad men' on the covers, would you?—that is, not if you knew it. You wouldn't give such a book to your Sabbath school class of boys, would you? You would be ashamed of yourself, either as parent or teacher—ashamed and humiliated. Nevertheless, the chances are that as parent or teacher you

may be doing just these things. Ignorantly, with the best of intentions, you are letting your boy read, or helping other boys to read, this cheap, sensational fiction, which is to good reading exactly what whisky is to milk. You are giving your boy, or somebody else's boy, whisky instead of milk, poison instead of food.

"The reason you are doing it—or, if not you, thousands and thousands of other American parents and teachers—is because the sales of the old-fashioned dime and nickel novel have fallen off below the margin of profit, and the publishers are now issuing these dime and nickel novels bound in boards, often pretty well printed, and are selling them from a quarter to as high as seventy-five cents, not so much directly to the boys, as of old, but to the parents. These 'thrillers' have now the external air of literary respectability, and because they are cheap, parents and teachers all over the land buy them without realizing their real content.

"I have on my desk at this moment a book which sells for a nickel, and would be burned in the stove by any careful parent. The volume is issued as a single number of a weekly periodical ('an ideal publication for the American youth,' it calls itself!), each number of this weekly being a book of cheap adventure written by the same author. On the back cover is a list of 'some of the back numbers which can be supplied,' and the list embraces between two and three hundred stories of adventure about two brothers. It is obvious on a moment's reflection that any 'author' who can write hundreds of adventure stories about two boys has no regard whatever for the probabilities, or even the possibilities, of actual existence. Indeed, these lurid yarns have long been known for what they are by all who have investigated them.

But also on my desk is a book of over three hundred pages, with a well-printed 'jacket' showing an attractive picture of boys playing football and baseball, and bearing inside the imprint of a Philadelphia publishing house. The type and paper are not bad. The whole get-up is sufficiently respectable to make the book physically desirable as a present, and the price is only fifty cents, which, of course, adds to the desirability.

"This book is by the very same author who supplies the material for the

'weekly' already mentioned, and the hero is the same hero. In short, this good-looking fifty-cent book is nothing more nor less than an old nickel novel in a dress suit. The hero, supposedly a student at Yale, still has the same procession of impossible and lurid adventures from one end of the continent to the other. The same pernicious elements of coarse language, cheap style, unguarded sex references, and impossible deeds of prowess fill it from cover to cover. It ought to go in the stove just as quickly as its nickel brother. Yet it is probably sold by bookshops that wouldn't handle the cheap 'yellow backs,' and it is bought by heedless parents and teachers who wouldn't dream of giving its prototype to their sons or pupils, any more than they'd give them cocaine or whisky.

"The other day, in Massachusetts, I went down to our local store where books are sold, and for twenty-five cents bought a neat volume called 'Tom Swift and His Photo Telephone.' The man who sold it to me wouldn't dream of selling the nickel thrillers. Yet I discovered that the Tom Swift series is nothing but nickel thrillers in disguise.

"The author, in chapter two, leaves an aeroplane tangled on the roof, and thus clumsily interrupts his narrative:—

"'And while preparations are under way to rescue the birdman from the roof, I will take just a few minutes to tell you something more about Tom Swift and his numerous inventions, as set forth in the previous books of this series.'

"We learn that Tom Swift—who is supposed, mind you, to be scarcely more than a boy—has made enough marvelous inventions to crowd Edison into the kindergarten class, and has had more adventures than Sindbad the Sailor. . . .

"To let boys read such impossible rubbish is nothing short of a crime. It destroys their sense of realism, it atrophies their powers of literary appreciation, it debauches their imaginations, it makes science contemptible.

"I could go on, enumerating and quoting from a host of boys' books that I have read personally, all of which are nothing but dime or nickel novels in disguise, often written by the very men who used to write the yellow backs; but often, too, with the language toned down to a deceptive aping of literary models—being, therefore, all the more stiff and wooden—and with bits of moral sentiment tossed in here and there, perhaps to catch the eye of adult readers who might skim the pages as a precautionary measure. Many of these books are 'boy scout' stories; but needless to say no true scout master would buy them for his troop. In them boy scouts fly over the Rocky Mountains in aeroplanes as easily as a real scout rides his bicycle to school; they capture robber bands in Mexico; they range from the arctic ice to the jungles of the Amazon without the slightest trouble. . . .

"As I have hinted, the reason these books sell in such quantities is because they are cheap, and parents and teachers

are careless. While it is no longer true that reprints of good books cannot be purchased for twenty-five or fifty cents, at the same time good new fiction for boys is usually sold at a higher price.

"Any good teacher or wise parent knows, of course, that mere prohibition is an ineffective and silly weapon. Not 'Don't' but 'Do,' not prohibition but suggestion, is the method to apply. Give the young boy books, give him plenty of books, let him read and browse, and have his fill of adventure—but, see that those books are the right sort. Find out what they are like yourself before you put them into your son's hands. They may be dynamite, as Franklin Matthews says, to blow your boy's brains out. Don't sacrifice his brains, his imagination, all his chances of future literary taste, sense of style, appreciation of good writing, for the sake of saving fifty cents.

"You can tell very easily whether the books are the right sort, simply by reading them. If the style is crude and coarse, if the plot and incidents are not conducted with that due regard to sequence and probability which characterizes the work of any genuine author, if the adventures are not within the possible powers of the boys in the story, and are not wholesome in their suggestion, if the manner of narration hasn't ease and charm and the sense of good breeding and clean character behind it—throw the book into the fire. Let this be your motto: *Read before you buy!*"

### A Little Lesson in Obedience

HE was only eighteen months old, too young, the grandmother thought, to understand discipline except in its negative form. But his mother believed that he comprehended exactly what she wished. For some time he had been in the habit of carrying his father's slippers to the closet every morning while his mother tidied up the room. It finally came to be a regular morning task for Tommy to put away all the shoes or slippers that were in the room, and he apparently enjoyed it immensely.

One morning, when he delayed, his mother suggested that it was time to put away daddy's slippers; but Tommy was indifferent. Again she called his attention to the accustomed task, but there was no response. Having given a definite command, she felt that she must be obeyed, and she carefully explained to the baby what she wished him to do.

He picked up the slipper, took a few steps, and threw it down angrily. His mother then left the room, and told him he might come out as soon as he had put the slippers away.

For a full hour he struggled with himself, crying and picking up the shoes, only to throw them down. At last the mother heard the little feet moving slowly across the floor. Then they became more swift, and after two or three trips to the closet paused before the door. She opened it, and found Tommy smiling, with his task all completed.

It was a triumph for the baby as well as the mother, for he had learned self-control as well as obedience to a command. He is still a stubborn and independent child, but at four years old he has mastered a bad temper.—*Flora Huntley.*

### Meddling

AGNES LEWIS CAVINESS

It is very easy for us to imagine our little folks are too young to understand many things we want of them. One eminent professor of child study has said, "You may be sure your year-old baby understands about three times as much as you give him credit for." The sacredness of personal property is a lesson that must be learned early. We should leave as few perishable things as possible about to tempt little fingers; at the same time the home ought not to be turned over to playthings. I do not believe that seventeen months is too young for you to "spat the paddy" that takes mother's things. Then, when the offense is repeated, one must take time to sit down and say, "Put it back, dear; you remember mother does not let you have that. You may have this [offering in exchange some unforbidden object], but you must put that away." Then you will have to stay and see that you are obeyed. It will take time; and your beans may be burning at that minute; but run put more water on them, and come back to your lesson. Be in earnest, but do not scold. Meddling is an unlovely habit, but it can be overcome; and then your little daughter will understand the difference between her own things and mother's, and will not feel hampered in respecting other people's rights.

### Amusing a Convalescent Child

ALL my ingenuity was called into play recently when I found myself with a convalescent boy on my hands. He was recovering from typhoid fever, and had to be diverted to keep him from fretting and doing things to tire him.

I finally remembered what pleasure I had always had from opera glasses, so I brought them out. The back of the house was near a park, and on bright days we used to sit on the back porch, and watch the birds and squirrels in the trees. I looked up stories about them and their habits, and read or told them to him. On afternoons when he did not feel like going out, I placed him at the living room window; and here he watched the people, horses, and cars through the big end of the lenses, which converted them into inhabitants of Lilliput.

When he was well, he continued his study of the birds; and I often heard him telling other boys things he had learned about birds, and enlisting sympathy and protection in their behalf.—*The Mother's Magazine.*

"MANY a man lacks friends because his heart has no soil for friendship."



## THE FIELD WORK

"GO YE INTO ALL THE WORLD"



### What Are We Sowing?

"WE are sowing, ever sowing,  
In the paths where others move,  
And the harvest that shall follow,  
Shall a bane or blessing prove.

"Are we sowing thorns and thistles,  
That shall pierce the traveler's feet,  
Or the seeds of love and mercy,  
That shall make existence sweet?"

"What, O what shall be the harvest  
When our sowing is complete?  
Sowing pain or sowing pleasure,  
Sowing tares or golden wheat?"

### Dedication of Danish-Norwegian Church in Chicago

THE first Seventh-day Adventist minister to raise up a company of believers in Chicago was Elder J. G. Matteson. At the invitation of some Scandinavians he came to Chicago in the year 1870. His first meetings were without results, but on his next visit quite a number embraced the faith, and a Scandinavian church was organized in the year 1871. This was the first Seventh-day Adventist Church in Chicago.

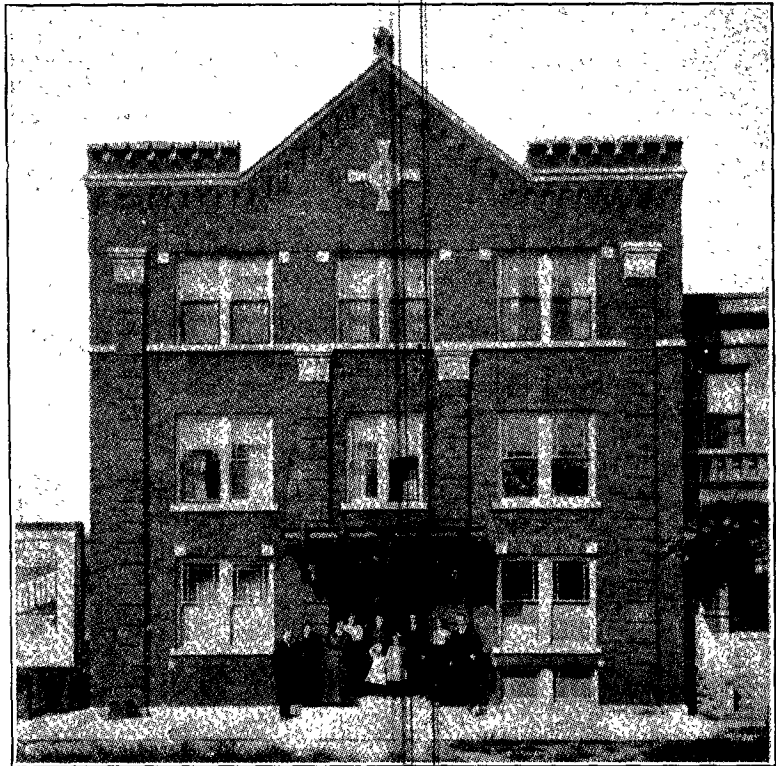
In the fall of 1871, this congregation erected a small chapel on Erie and Elizabeth Streets. Four brethren, though in very limited circumstances, each gave \$250, and others contributed smaller sums. The wives of two of these brethren, who were among the charter members of the church, are still living, and are members of the present organization. The brethren built the church themselves, doing most of the work on Sundays.

In 1873 and 1874 some work was done by the English Adventists in Chicago. For some time the English and Scandinavians were united in one church organization, but later the English brethren effected a separate church organization, and held their services in the afternoon, while the Scandinavians met in the forenoon. For some time Prof. W. W. Prescott was superintendent of this our first English Sabbath school in Chicago, while he pursued his studies in that city. Later this English organization moved into rented quarters on Lake Street. At the present time this church, known as the West Side English Church, meets for Sabbath services in the newly dedicated Humboldt Park Scandinavian house of worship.

Among the early laborers whose work was signally blessed by God in this field, may be mentioned Elders Lewis Johnson, J. F. Hansen, and H. Steen and Brother Z. Sherrig. Others have since carried on the work, which has grown and advanced. In the year 1900 the church was divided into two congregations, one division remaining to worship in its chapel on Erie Street, the other locating farther north and west, where there had grown up a large Scandinavian settlement. However, the Scandinavian populace was rapidly leaving the community about

Erie Street, and the Italians and other southern Europeans were rapidly moving in, so that the congregation which remained in the chapel on Erie Street continued to decrease in numbers; and it seemed futile to undertake public work for the Scandinavians in that neighborhood. The Scandinavian Lutherans, Methodists, Baptists, and others disposed of their churches there, and moved out to Humboldt Park and beyond. In view of this situation, the two Danish-Norwegian churches united again about three years ago, and met for worship in a church building on Rockwell Street, near

room janitor's flat. The flat is designed to net \$12 to \$15 a month toward the salary of the janitor. Directly above the janitor's flat is the church schoolroom. The auditorium proper is a light, airy room, seating about 250 persons. In the front end of the building, on the right-hand side of the vestibule as one enters, is a vestry, which opens into the auditorium with folding doors. This vestry furnishes seats for about fifty, thus increasing the total capacity of the church to 300. On the opposite side of the vestibule is an office room; above this a room which may be rented to one or two Bible or missionary workers, at \$5 or \$6 a month; and in the third story, in the front of the building, is a five-room living apartment, which rents for \$20 a month. Thus there is a net income of \$37 to \$41 a month on the building. This income means a great deal to a city church, not only in helping to carry the running expenses of the church, but in helping to carry on aggressive city work.



DANISH-NORWEGIAN CHURCH, CHICAGO

North Avenue. The old church building on Erie Street was purchased, under the direction of Elder O. A. Olsen, by the Northern Illinois Conference, for the use of the Italians and other foreigners. The property on Rockwell Street has been sold to the Salvation Army, and with this money and other funds collected, the present building has been erected, of which we shall speak briefly.

#### The Architecture of the New Building

Inasmuch as many of those who have seen the building have thought the plans followed quite ideal for a city church, we will give a brief description of this building.

First may be mentioned that the site chosen is a strong Scandinavian center, a prominent place facing a beautiful park. The building measures approximately one hundred feet in depth by thirty-seven feet in width, with a basement under nearly the whole building. In the rear of the basement, which is, by the way, only two feet underground and nearly six aboveground, is a three-

#### The Financial Standing

The building lot cost, with purchasing expenses, nearly \$3,700; the building, auditorium, and school—furnished and the flats fitted up, everything complete—about \$13,500 more, making a total cost of approximately \$17,500. About \$16,000 of this had already been paid at the time of the dedication, and about \$500 was raised on this occasion. Plans were then laid to pay the remaining indebtedness. So it can be said that the building was dedicated very nearly free from debt. This is as it should be, and we are thankful to God and to friends who made it possible.

#### The Dedication

The dedicatory services were begun Friday evening, October 1, and concluded the following Sunday evening. On Sunday afternoon Elder W. A. Westworth, the president of the local conference, delivered the sermon, setting forth in a clear and concise way the truths for which this people stand.



Elder L. H. Christian, the president of the Lake Union Conference, gave a brief history of the church, and rendered a financial statement. Quite a large number of other ministers were present, and took part in the services. In all these services, the main burden of the speakers was, first, a dedication of self, then of the church, to the Lord's service.

#### The Outlook

There are more than 130,000 Danes and Norwegians in Chicago. Less than 25,000 of these are affiliated with any church whatever. This spring Elder Lewis Halsvick came to Chicago to take charge of the Danish-Norwegian work, and he, with his collaborators and the church, is entering heart and soul into the work. P. E. BRODERSEN.

### Southern Oregon

OUR little corps of workers in the Southern Oregon Conference is working hard, and the Lord is helping us to keep pace with the onward sweep of the message. During the first three quarters of 1915, eighty-two persons were baptized, and a number added on confession of faith. Although the Pacific Coast is passing through hard times because of the slump in the lumber industry, the tithe has increased a little over the same period last year.

Good reports are coming in from all parts of the conference regarding the Harvest Ingathering campaign, and indications are that we shall far exceed all previous records. Not quite so many papers are being ordered as last year, but better use is being made of them. We find many who are interested in our work and are watching the progress of this movement.

Oregon is at present stirred over the enforcement of Sunday laws, and we are planning to take advantage of the opportunity to enlighten the people on this subject by a religious liberty campaign. Theaters are offered us free, and each meeting announced on the screen.

We are of good courage, and expect this message soon to triumph, and are determined to triumph with it.

T. G. BUNCH.

### Tennessee River Conference

I AM glad to report that the work in Tennessee is making progress in almost every department. There are continual evidences that God is with us, and that his prospering hand is over all the work in this field.

A strong tent effort was held in Paducah, Ky., last summer, with the result that sufficient new members were brought in to enable us to organize a church there with a membership of sixteen. Others have since joined them, bringing up the membership to about twenty. It is planned to erect a house of worship there.

Two new churches have been added to our list this year, one at Paducah, and one near Ashland City. In nearly all the field, gains have been made, so that our membership in this conference shows a very substantial increase over that of last year. The tithe shows a slight falling off from last year, due, no doubt, in part at least, to the conditions brought about by the war.

We are trying to raise our share of

the Twenty-cent-a-week Fund this year, and there is prospect that we shall do as well as last year. There has been a very encouraging increase in the Sabbath school offerings, and these are proving quite a factor in raising this fund. The Harvest Ingathering shows a very encouraging gain over last year. We are ahead of all previous records, and hope that we shall be able to raise our quota of this fund by the end of the year. We have on hand already \$687, and will do our best to get the remainder by the end of the month.

The work for the colored people shows some advancement. A number have been brought into the truth, and in Nashville, Jackson, and Memphis there is an interest to hear the message. Memphis especially is a needy field, and there is a demand there for a strong colored laborer. The colored brethren in that place have labored under many disadvantages and discouragements, but we are planning to place a worker there early next year, and hope to build up a strong constituency, and also to erect a good church building, to which they can invite their neighbors to worship with them.

The Tennessee River Conference is not a large, strong, or wealthy organization, but we are making strenuous effort to accomplish the work which the Lord has given us to do. Pray for the work in the Southland.

W. R. ELLIOTT.

### Mississippi

ON October 12, I came to this conference to act as field secretary. We have many things in this State for which we are thankful. As we have open weather most of the year, our colporteurs can put in full time. I can truthfully say I like the people and the conditions here.

Our brethren and sisters are loyal to the support of the work. They give of their means, and many of them make great sacrifices to help carry this message. Since I came to this State, I have been out helping several of our boys deliver their books. Some of them had ninety per cent deliveries.

The people are open-hearted. They have money, and are willing to buy our books. But we need more colporteurs to help carry this message.

The needs of the South have long been presented to our people. In a little time from this it will be too late to do the Lord's bidding. The Lord said that the harvest is great, but the laborers are few. Dear brethren, let us not sleep while souls all around us are being lost.

JOHN R. STATON.

### West German Department

THE work in the western department has made some progress during the last two years, both in membership and in the amount of tithe and offerings. While we cannot give an accurate report, as some of the churches have not reported during 1915, we can say that, according to the reports of the workers and the churches, about 500 members have been added during the last two years. The report stands as follows:—

In 1913: number of churches, 87; members, 3,192; tithe, \$47,036; offerings for missions, \$15,487.91; Sabbath school membership, 3,515; Sabbath school offerings, \$8,013.40. In 1914: churches, 109; membership, 3,704; tithe, \$75,015.96; of-

ferings for missions, \$28,982.13; Sabbath schools, 120; membership, 4,272; Sabbath school offerings, \$11,779.46.

This makes an average for 1914 on the Twenty-cent-a-week Fund of 21 cents a member, and an average tithe of \$20.24 a member.

We have 29 ordained ministers and 9 licensed ministers. Our workers are all of good courage, and most of them have had success in their work.

Our German Seminary is doing a good work. We have an increase in attendance this year over that of last year. The enrollment is not far from 150. Our aim was to get 200 this year, but we shall not reach that number, although we feel that we must have that number in order to make the school self-supporting. We are putting forth a strenuous effort to raise money enough to pay off all the indebtedness before this school year closes.

G. F. HAFNER.

### Pennsylvania

PHILADELPHIA.—Our tent meetings closed October 10. In some respects this has been the most interesting tent meeting I ever held. I have seen a larger number take their stand for the truth, but we never had so large a list of interested families to work with at the close of the meeting—over 250.

Our contributions for expenses were \$423.60, the largest I have ever known in a series of tent meetings. Our expenses were \$408.80, leaving a balance of \$14.80 on the right side of the account.

Eighteen signed the covenant to "keep the commandments of God, and the faith of Jesus," and a number who have not signed the covenant are keeping the Sabbath. Among the former is a public-school teacher; also a physician of high standing, with a large office practice, his wife also taking her stand with him. This physician has already given over \$200 to the work, \$100 of this amount being given to the mission funds. The Lord seemed to have prepared him to accept every point of truth before he saw the announcement of our meetings in one of the great city papers. It surely pays to use the papers.

J. S. WASHBURN.

### Special Reasons for Thanksgiving

FROM a report of a thanksgiving address given by Elder F. M. Burg to the faculty and students of the Loma Linda College of Medical Evangelists, we take the following paragraphs:—

"We have great cause for thanksgiving and gladness in what we have heard from the brethren during the council just closed, concerning the progress of the work of God in the great, populous countries of the Far East. We surely have heard enough to inspire in us an unwavering faith that God has set his hand to the finishing of his work, and that 'this generation shall not pass, till all these things be fulfilled.' The work of God is speeding forth on the right hand and on the left; the stakes are being strengthened, and the cords lengthened.

"A more vigorous and aggressive evangelization activity in the home field, embracing all workers, from the ministry to the humblest layman, is bringing results in accessions to the faith and in consecration of means to the work of God. So the stakes are being strength-

ened. The cords are being lengthened by our expanding policy for the work abroad, throwing the lines of our soul-saving efforts farther and farther out into the benighted regions of heathenism; sending more men and women to the front for service, with money following them for their support and to provide them with needed facilities. In these and all other evidences of the soon coming of our Redeemer, we have great reasons for rejoicing and thanksgiving. Our workers attending the council from foreign countries have brought reports to us that must greatly strengthen our faith in the speedy finishing of the work of God, and also arouse in us a stronger purpose to go forward with this advancing cause until it ends in triumph.

"This council has also given us reasons for rejoicing and thanksgiving, by clearing the atmosphere surrounding the Loma Linda Medical College of the depressing element of uncertainty that has been a real trial of faith to both the teachers and the students. It may be said, however, that this trial of our faith has proved to be more precious than gold. Having endured the test, our faith in God and in his promises is stronger than it was before. God has spoken good, through the spirit of prophecy, concerning the institution that is planted here. This fiery trial that has tried us is not a strange thing. We should appreciate the magnitude of the problem which presents itself to those who are responsible for the financial obligations that are involved in maintaining and providing our school with the equipment necessary to assure its success.

"Reflection on our part will help us to understand the reasons for their conservative and careful deliberation while counseling together as to the policy that should be adopted and followed. However, man's extremity is God's opportunity. So, at the opportune time, light came to the servants of God from that source which has in all the history of our work given clear vision to men of faith. The Testimonies of the Spirit of God pointed the way for us to go. Our brethren said, 'We will follow the light that has come concerning this school, and go forward in obedience to all that the Lord has said.' For all this we are profoundly thankful. And now the word may be passed to our young men and young women everywhere who are looking forward to a medical education as a better preparation for service in the Master's great field, that Loma Linda College of Medical Evangelists is to live, with the cooperation and support of this denomination, and with provisions made for it that will enable the school to accomplish everything that was intended in its planting.

"What has been done,—the decision to follow God and go forward,—together with the great financial problem involved in it, demands, in connection with our expression of gratitude today, a new and deeper consecration to God, that we may share with our brethren in the burdens that the maintenance and the building up of the institution involve; and also, and above everything else, that the one object in the planting of the school may be fully realized—the going out from its halls to the beckoning mission fields, of many young men and young women prepared by consecration and by the training they may receive here, to bring relief to the sick and suf-

fering, and to point them to the Saviour of men and prepare them for his soon coming.

"This added responsibility comes alike to both students and teachers: more diligence, more praying, more hard work for the teachers; the same, with earnest cooperation, for the students. Thus working together here, with the active cooperation of our brethren who have been here in council, and with the blessing of God, we shall see good days for the Loma Linda College, and a large place for it in the closing work of God. And beyond all the struggles, the toil, and the patient waiting, we shall share the joys of Christ when he sees the travail of his soul, and, with him, we shall be satisfied. Our joy will be complete then, and our expression of praise and thanksgiving will have no end. 'Praise God, from whom all blessings flow.'"



### "And the Reapers Shall Joyfully Sing"

"It is God who worketh in you both to will and to work, for his good pleasure." The person in whom God is working will himself be working, in every manner possible and through every means which presents itself. One of the perhaps small yet important ways in which we may work for God's good pleasure is to take an active part in the Harvest Ingathering campaign. This is a joyous work, for never, in truth, do we find such pleasure as when we work for his good pleasure.

It seems to me that each year the people are more willing to give. Most are glad to help, and some are even anxious to do so, when the needs of the mission fields are concisely set before them.

The other day I was on my way to visit a small company for the purpose of getting them to take an active part in the campaign, when a lady saw the paper I held in my hand. "I'll give you ten cents for that paper," she said to me. Of course it was a bargain.

I had only one other paper with me, and as I passed along the street I stopped to show it to the old justice of the peace, who was out working in his yard. "Surely!" he said, "I'll give you all I've got," and he emptied a pocket of nickels and dimes. I started on, when he called out, "Hold on, I've got some more here." He gave me all except the pennies. He said it was against his principles to give pennies to God's work. I told him that I fervently wished there were more like him, and, thanking him heartily, passed on.

Two days later my wife and I took a brother and sister living in a suburb of a city their share of the Harvest Ingathering Signs. As they were unable to use the papers, we borrowed their horse and buggy to use in soliciting from their neighbors. At every house we visited, we received a willing and often an enthusiastic cash offering, except one, where we received a pledge. From the ten papers we received three dollars, and a subscription to the Signs weekly. At one place where the mother had no money in the house, the little boy of about seven years was so touched by the picture of "Child Life in Mission Lands" that he ran and got his penny bank, and emptied it in my hands.

This was a community of poor working people, who had many church and missionary calls of their own. But they saw

a life and an energy about our work which was inspiring to them, and they felt privileged to have a part in it.

JOSEF W. HALL.

## Medical Missionary Department

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

### "Fewer but Better-Trained Physicians"

UNDER the above title the *Journal of the American Medical Association* gives the following editorial, which presents some suggestions of interest to many of our readers:—

"Fifteen years ago a noted educator, who was thoroughly familiar with the conditions underlying medical education, tersely remarked, 'We do not need more doctors, we need more doctor.' The statistics published last week show that this need is being attained. Fifteen years ago this country had one hundred and sixty-two medical colleges, which was over half of the world's supply. Although some were well-equipped and well-conducted, a large proportion were owned by individuals or by joint stock corporations, and were conducted for profit. In some instances, a professorship could be secured by any physician who bought a certain amount of stock; for a smaller amount he would secure a lectureship. Since these institutions were organized for profit, it was important to secure large classes so the income from fees would be correspondingly increased. Glowing advertisements, follow-up letters, and paid solicitors were freely used; thus enrollments were swelled to mammoth proportions. No wonder that the actual number of students fifteen years ago reached the amazing total of 28,142, and that there were 5,747 graduates.

"In the fifteen years there has, indeed, been a marked reduction; there are nearly fifty per cent fewer medical colleges; there are nearly forty per cent fewer medical students and medical graduates. Medical colleges sans teachers, sans laboratories, and sans ideals have given way to well-equipped medical colleges having fair entrance standards, skilled teachers, modern laboratories, and an abundance of clinical material. The sum total of colleges is decreased; the number of better ones has been greatly increased.

"Instead of a great army of students, many having not even a grammar school education, and enticed from more fitting occupations by glowing advertisements and 'easy' requirements, we now have about half the number; but practically all have had a preliminary training which enables them better to understand the more complex problems of modern medicine. As to the opportunities before the properly equipped medical student, these have not been diminished, but have been decidedly improved. The tables published last week show that there could be a further reduction in the number of colleges and still allow a greatly increased student enrollment. And the students would be further benefited by the change, since a greater proportion

would be in the better-equipped colleges. "As to the reduction in the number of graduates, surely this country needed 'fewer doctors, but more doctor'! For the public welfare it is certainly better to have a hundred well-trained graduates from modern high-grade schools than a thousand from the old-time variety of run-for-profit institutions. There is no danger that there will be a dearth of physicians. The annual number of graduates is still nearly double the loss of physicians by death; and even if it were less than the annual loss, it would be many years before a dearth would result, because of the seriously overcrowded condition of the profession. There is now one physician to from 600 to 650 people, as compared with one to from 1,500 to 2,500 in the leading nations in Europe. Even with this amazing contrast, we have not included in the figures for this country the hordes of so-called 'drugless practitioners,' Christian Scientists, osteopaths, chiropractors, naprapaths, etc., who are scarcely found in other countries."

## Publishing Department

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

### The Promise Fulfilled to the Colporteur

"AND we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:28. This scripture is well illustrated by the experience of one of our seventeen-year-old boys while earning a scholarship by canvassing for one of our large books last summer.

He stayed overnight with a family, but had not succeeded in getting their order. The next morning his horse was missing. The man with whom he had stayed lent him a horse with which to hunt his, but could let him have it for only half an hour. When the half hour was up, his horse was not found. He then secured a horse from a neighbor, with the understanding that he might keep it until he found his. During this time the colporteur prayed earnestly for help and guidance that his work might not be hindered.

He had gone but a short distance after securing the second horse, when he found his own standing by the roadside, apparently waiting for him.

He had left his prospectus with the man from whom he had secured the second horse, and when he returned he found that the man had been looking it over and had decided that he wanted a book.

The young man then returned for his buggy to the place where he had stayed overnight. He was told that a family on whom he had called the day before but had not obtained their order, had called up by telephone, and said that they had decided they wanted one of those books. This had a favorable effect on the family with whom he had spent the night, and led them to decide to take one also. Thus the hour and a half that he thought he had lost while hunting his horse, turned to his favor in the sale of three books. But this was not all. He had learned a lesson of faith. While Satan

sought to hinder the work, the Lord turned it to his favor, and he was enabled to grasp anew the meaning of the scripture, "All things work together for good to them that love God, to them who are the called according to his purpose."  
W. W. EASTMAN.

### Korea

It is remarkable how our system of holding colporteurs' institutes and of conducting the colporteur work is being successfully adopted by our brethren throughout the world. In the early history of our subscription book work, it was thought that this could be done successfully only in America. In Great Britain the brethren said, "This may do for the Yankees, but we are British, and do not sell books that way;" but it was soon found that this system was just as workable in Great Britain as in America.



COLPORTEURS ATTENDING INSTITUTE AT SEOUL, KOREA

In the Far East our brethren are finding that the subscription method and the plan of instructing our colporteurs in institute work are just as successful there as in the homeland.

Under date of September 2, Brother H. A. Oberg, who is editor of our Korean paper and has charge of our colporteur work in that field, wrote:—

"From July 21 to August 7 we held a colporteurs' institute here in Seoul, having twenty-eight colporteurs in attendance. We had regular canvasses on 'Thoughts on Daniel' and also on 'Thoughts on Revelation,' for our men to learn. During the institute we developed plans which will place the work in these fields on a better footing. We had a map of Korea with large dots representing our companies of believers. In the southern part of the field, our newest section, the majority of dots represented interests that were awakened by the canvassers and later developed by the evangelists. Truly the canvassing work is doing that which it was ordained to do.

"We are now working on the October number of our paper, which will be a special number for the fair which is to be held here September 11 to October 31, in commemoration of the annexation of Korea five years ago. We are publishing a ten-thousand edition, and hope to carry on an aggressive campaign with our literature at this time. I am inclosing a snapshot of the colporteurs who attended our institute."

### How God Leads

ELDER H. H. VOTAW gives the following experience. It illustrates how God is leading souls to the truth through our good books:—

"Nineteen years ago, in the city of Toronto, Canada, a lady purchased two copies of 'Daniel and the Revelation,' one for her mother, the other for herself. Later she removed to British Columbia, and after a time to Columbus, Ohio. Having enjoyed the book she had bought, she took pleasure in lending it to her acquaintances. Eventually some one failed to return it. Not knowing where she could procure another copy, she wrote to her mother and asked to borrow her book. Not only did she again study the prophecies, but her eldest son became interested in them. During the course of our recent tent meetings, some one told us that a young man, then in the employ of the Western Union Telegraph Company, had shown an interest in Bible themes. A canvasser called on him and sold him a copy of 'Bible Readings.' Less than a month elapsed before the young man came to the service one Sabbath morning and announced himself a Sabbath keeper. Conversation with him revealed the fact that he understood the Bible teaching concerning all the main points of doctrine which we hold.

"Last Sabbath he and his mother, the lady mentioned at the beginning, were baptized. Today the young man begins his first week as a canvasser. He hopes to earn a scholarship. Those who know him expect his earnestness and zeal to be blessed of God in helping many souls."  
N. Z. TOWN.

### Keep Steady

KEEP steady, young man, keep steady;  
Nor waver when put to the test.  
When Satan assails, be ready,  
Defeat him by doing your best.  
With plausible words he advances;  
With cunning he strengthens his chances;  
He does all his planning with care;  
He's wily and wicked. Beware!

Resist all his sly approaches—  
Yield never an inch to the foe.  
Whenever that foe encroaches,  
Resort to a resolute No!  
With flattery, cunning, he plies you;  
With sympathy, artful, he tries you;  
His wiles he keeps well out of sight;  
He comes as an "angel of light."

Let truth be your watchword ever,  
Let right be the law of your life.  
With these for your guides, you never  
Will suffer defeat in the strife.  
Give battle to vices that tempt you.  
Your virtues can never exempt you.  
Temptations will come, but be strong;  
Give battle to all that is wrong.

—John M. Morse.

## Home Missionary Department

E. M. GRAHAM - - - - General Secretary  
E. W. PAAP - - - - N. Am. Div. Secretary

### The Coming Conflict

DAY by day, in most parts of the United States, we live peacefully, keeping the Sabbath unmolested, working on Sunday much as we have a mind to do. Our neighbors are friendly, prejudice seems to have died down, and the general aspect appears peaceful.

Appearances are, however, deceptive. Just now a general and extremely strong Sunday law movement is on. Plans are being laid and forces organized for the strongest possible effort to get a Sunday law through the present Congress, and to get similar laws passed in every State.

What do these things mean to us as a people? They mean that we are in the final conflict, and that we have very little time left in which to work. Now, then, is the time to work, and there is no more effective method of work than the circulation of literature.

We have three excellent magazines, each of which should be largely circulated. Two, the *Signs Magazine* and the *Watchman*, deal with the signs of the times as related to the message. The other, *Liberty*, opposes and exposes the present efforts to substitute state control for religious liberty. All are on vital topics of the utmost importance to the public, but how can the Holy Spirit use them to convict and convert souls unless willing hands and earnest hearts will take them to the people? Success is attending our magazine work, as the following experiences will show:—

One sister recently sold five hundred magazines in nineteen and one-half hours. A brother started out, and on the first day sold few; the second and third days his sales were still few; but on the fourth day he sold seventy copies. Persistence always brings success, if it is coupled with consecration and a burden for souls.

Another sister averages one thousand magazines a month. A middle-aged sister has, by perseverance and tact, built up a regular list of three hundred subscribers, who take the magazine month by month. Another finds she can sell from twenty-five to one hundred on Sunday mornings.

A sister took a little boy with her, and he sold twenty-two magazines in one day, saying, "I love to sell these magazines."

A student took some magazines when he went on a vacation, with the result that he sold four hundred and forty papers in thirty-five hours. One brother sells magazines in all his spare moments, at hotels on Saturday nights, at railroad stations, anywhere and everywhere. He says: "Thus far I have never failed to sell a magazine to every one I have approached at the stations. It is wonderful how these magazines sell. I can give no other reason than that the Lord sells them. I cannot understand why an army of our people are not hastening out with these message-filled magazines."

One worker recently sold thirty copies in two hours, while waiting for a train. A minister who sells magazines in any spare time he has, sold four hundred

copies in one month. A stenographer in one of our tract society offices sells an average of one hundred magazines each month, between office hours.

In these experiences, I have merely mentioned the number of magazines sold by different ones. Eternity alone will tell the results of this work. These magazine sellers will meet souls who have been brought into this truth through their efforts, of whom they never heard in this life. But even now our magazine workers are seeing fruits from their labors, for hearts are being turned to the Lord through these papers.

There is ample room for others to engage in this work, and a pressing need that they should do so, just now, when people want to read Seventh-day Adventist literature. In the war-stricken countries every man is rallying to aid his country. Shall earthly governments receive more loyal support than the God of heaven and earth? Who will enter the army corps of magazine sellers?

EDITH M. GRAHAM.

## 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 territory 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*.

### South Texas Conference

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

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

### South Texas Conference Association

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

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

### Eastern Canadian Union Conference

NOTICE is hereby given that the eighth biennial session of the Eastern Canadian Union Conference of Seventh-day Adventists will be held at Toronto, Ontario, in the West Side church, Jan. 11-16, 1916, for the election of officers for the ensuing term, and for the transaction of such other business as may require consideration. The first meeting is called for three o'clock, January 11. Each conference in the union is entitled to one delegate for the organization and to one additional delegate for each one hundred members. The members of the executive committee of the union are delegates ex officio.

M. N. CAMPBELL, *President*;  
EDNA P. LEACH, *Acting Secretary*.

### Central California Conference Association

THE Central California Conference Association of Seventh-day Adventists will hold its fourth annual meeting in connection with the conference meeting in the Seventh-day Adventist church, corner O and Mariposa Sts., Fresno, Cal., Jan. 11-16, 1916, for electing a board of trustees and transacting such other business as may come before the conference. The first meeting of the association is called for January 13, at 10 A. M. All delegates of the conference are members of the association.

N. P. NEILSEN, *President*;  
G. A. WHEELER, *Secretary*.

### Central California Conference

THE fifth annual session of the Central California Conference of Seventh-day Adventists will be held Jan. 11-16, 1916, in the church, corner O and Mariposa Sts., Fresno, Cal., for electing officers and transacting such other business as may come before the meeting. The first business meeting of the conference is called to convene at 10 A. M., January 12.

A full attendance of the delegates is earnestly requested, the ratio being one delegate for each church organization, and one additional delegate for every fifteen members or fraction thereof when more than seven.

The conference committee and ordained ministers are delegates at large.

N. P. NEILSEN, *President*;  
G. A. WHEELER, *Secretary*.

### For Sale for Missionary Work

A NICE house and lot in Graysville, within five minutes' walk of the school; about four blocks from church. Has good well, cellar, twenty fruit trees; is in good repair; four rooms downstairs and one above; chicken house, etc. Will sell for \$400 cash or on short payments.

One splendid building lot 60 x 210, at the sanitarium, Orlando, Fla. Good location; about two blocks from main building. Cost owner \$125. Price, cash or short payments, \$90.

These properties have been given to missionary work, and all the proceeds will go into the cause. Write to W. H. Branson, Graysville, Tenn.

### Request for Prayer

"I WISH to ask the REVIEW family to pray for the conversion and healing of my son. He is afflicted with an incurable disease," writes an Oregon mother.

## Obituaries

**NETTERFIELD.**—Mary Netterfield, of the St. Joseph church, died Nov. 20, 1915, aged 73 years. She fell asleep in the hope of soon meeting her Saviour. For fifteen years she was a member of the Seventh-day Adventist Church. She is survived by her husband and two daughters.  
JOHN I. EASTERLY.

**ALLTON.**—Lydia Burton Allton was born in New York State, Aug. 4, 1844, and died at the home of her daughter, in Battle Creek, Mich., Nov. 19, 1915. For several months she had been a patient sufferer. She believed in God and his Word. The remains were taken to Convis for interment.  
G. E. LANGDON.

**FULLER.**—On Nov. 13, 1915, Lydia E. Fuller, aged 71 years, fell asleep at the home of her son, in Conneaut, Ohio. She was a woman of great faith, and was loved and respected by all who knew her. In 1895 she united with the Seventh-day Adventist Church. Her son, one brother, and three sisters survive.  
W. J. VENEN.

**BURDOIN.**—Julia Anna Burdoin was born March 23, 1841, near Syracuse, N. Y., and died in Proctor, Minn., Nov. 23, 1915. She accepted present truth about thirty-seven years ago, while living in Grundy County, Missouri, and rejoiced in the keeping power of God until the end of her life. Two sons and one daughter survive. The writer conducted the funeral service.  
STEMPLE WHITE.

**HANSEN.**—Kate Hansen was born in Denmark, June 11, 1829, and died in Fresno, Cal., Nov. 18, 1915. She accepted the third angel's message under the labors of Elder J. G. Matteson, about the year 1861, and rejoiced in the light of present truth until called by death. Four daughters and one son survive. We laid her to rest awaiting the voice of the Life-giver.  
N. P. NEILSEN.

**LOYD.**—Edwin Yerian Loyd was born May 18, 1914, and died Aug. 19, 1915. There are left to mourn the loss of this loved one, his father, mother, and three sisters. The funeral service was conducted by the writer, and we laid the little one to rest in the quiet cemetery at Sergeant Bluff, Iowa, there to await the call of the Life-giver.  
W. A. MCKIBBEN.

**HUMPHREY.**—James M. Humphrey was born in 1827, in Genesee County, New York, and died July 8, 1915, in Corry, Pa. He leaves a wife, two sons, and two daughters. During the Civil War he was a member of the One Hundred and Eleventh Pennsylvania Infantry. His life as a faithful soldier of the cross won for him a large circle of friends, to whom the writer spoke words of comfort from Rev. 14: 13.  
W. F. SCHWARTZ.

**SHOWERS.**—Sarah Jane Showers was born in Lingsville, Pa., Feb. 8, 1850, and died at the Warren Hospital, Sept. 29, 1915. She was united in marriage with E. O. Showers in 1869. Four sons and one daughter were born to them. In 1903 she accepted the third angel's message. The funeral service was conducted in the chapel in Evergreen Cemetery, Union City, by the writer.  
W. F. SCHWARTZ.

**JOHNSON.**—Julius Johnson died as the result of an accident, at Aromas, Cal., Oct. 15, 1915. He was born in Laaland, Denmark, April 11, 1856, and came to America in 1878, settling in Iowa. The same year he was united in marriage with Sena Fredericksen, and to them were born seven children, of whom six survive. In 1886 he accepted present truth. His wife died in 1891, and later he was married to Anna Adamson, who, with one of their two children, survives. In 1909 Brother Johnson moved to California, and at the time of his death was living on a fruit ranch at Aromas. He was an earnest Christian, and was held in high esteem by all who knew him. The bereaved wife and seven children were present at the funeral service.  
ALBERT E. PLACE.

**SWEARINGEN.**—Nicholas B. Swearingen was born in Concordia, Kans., July 3, 1868, and died in Portland, Oregon, Nov. 13, 1915. His wife and three daughters are left to mourn. His hope in God was steadfast to the end. Funeral services were held in Ridgefield, Wash., Elder A. J. Stover assisting the writer.  
C. A. PURDOM.

**NOTHSTINE.**—Keneth Nothstine was born Aug. 11, 1889, and was suddenly killed Nov. 9, 1915, at Covington, Ky. His parents accepted the truth a number of years ago, and Keneth was taught the third angel's message from childhood. His death is mourned by his father, mother, two sisters, one brother, and many friends. Words of comfort were spoken by the writer.  
W. M. CAMPBELL.

**MITTON.**—Annie Carter was born March 14, 1892, and died at her home, in Moncton, New Brunswick, Nov. 17, 1915. She was united in marriage with Richard Mitton Nov. 26, 1913. Her husband, little girl, and mother, one sister, and two brothers are left to mourn. Sister Mitton was baptized at the age of eighteen, and united with the Moncton Seventh-day Adventist Church. Her help there will be greatly missed.  
C. H. SKINNER.

**LEGGETT.**—Died in Rodney, Iowa, Oct. 14, 1915, Mrs. H. C. Leggett, aged 67 years, 4 months, and 4 days. Amanda Jane Furry was born in Magnoketa, Iowa, June 10, 1848. She was married Jan. 30, 1870, to Herman C. Leggett. Ten children were born to them, eight of whom are living. Her husband also is left to mourn. Sister Leggett was a faithful Christian, and for thirty-seven years a devout member of the Seventh-day Adventist Church.  
W. A. MCKIBBEN.

**SMITH.**—Eva Rosanna Smith was born March 29, 1832, and died Nov. 9, 1915. Her parents came from Germany, settling in Muskingum County, Ohio. At the age of twenty-four she was married to Henry Smith. To them six children were born, three of whom are living. Sister Smith was left a widow in 1887. She accepted present truth in 1893, and was faithful in her Christian duties to the end of life. She sleeps in the hope of a part in the first resurrection.  
W. M. CAMPBELL.

**WHITFORD.**—After a long and painful illness, Rosalinda Whitford died at the home of her sister, in Battle Creek, Mich., Nov. 3, 1915, aged 71 years and 9 months. At an early age she began the observance of the Bible Sabbath. For twenty-five years she was a resident of Battle Creek, and was faithful in her attendance at public worship, and generous in her gifts to the cause she loved. Funeral services were conducted by Elder G. E. Langdon, pastor of the Battle Creek church, assisted by Elders H. Nicola and L. McCoy.  
M. E. K.

**HAAS.**—Almeda Martha Haas was born in Cass County, Michigan, in 1861, and died in Battle Creek, Mich., Nov. 7, 1915. She was baptized by the writer last August, at which time she united with the Seventh-day Adventist Church. She seemed to have a very clear experience, and was resigned to God's will. Her parents accepted the truth through reading a tract which a younger daughter found in a car seat several years ago. Two sisters and one brother, with their families, are left to sorrow, but they find comfort in the blessed hope.  
GEO. E. LANGDON.

**SMITH.**—Adolphus Smith, who for years was a contributor to the REVIEW AND HERALD, fell asleep Nov. 2, 1915. He was born in Greece, N. Y., Aug. 13, 1835. His boyhood days were spent in Detroit, Mich., and there, in 1861, he was united in marriage with Miss Eliza Kendall, who survives him. Most of their married life was spent in or near Grand Rapids, Mich. Brother Smith accepted the third angel's message in 1865, under the ministry of Elder James White. In 1904 he was ordained to the gospel ministry, and from that time until his death devoted all his energies to the advancement of the truth he loved. His consistent Christian life won for him many friends.  
J. G. LAMSON.

**NEAULT.**—Bertha Caroline John was born May 6, 1863, in Prussia, and died in Mendota, Wis., Nov. 15, 1915. At the age of seventeen years she was married to James Neault, of Wausau, Wis., and four of their five children survive. Our sister accepted present truth fifteen years ago, and was a devout member of the church at Moon, Wis., until her death.  
E. E. TROWBRIDGE.

**WARK.**—Edna J. Wark was born in Rock-sand, Mich., Feb. 22, 1854, and died Nov. 11, 1915, in Orting, Wash. She was married twice, and is survived by an aged husband and four children. About four years ago she accepted the faith held by Seventh-day Adventists, through the efforts of Elder J. A. Holbrook, and remained faithful until death. Funeral services were conducted by the writer.  
T. Z. ANDREWS.

**BOSTETER.**—Margaret Fletcher Bosteter died in her eighty-sixth year, at the home of her daughter, in Hillsdale, Mich. The last eighteen years of her life she was a devout member of the Seventh-day Adventist Church, and during her long illness her trust in God never wavered. Four children are left to mourn. The funeral service was conducted by the writer, assisted by Reverend Jefferson of the Baptist Church.  
L. F. WESTFALL.

**CHARLES.**—Fannie M. Charles was born in Tennessee, Jan. 13, 1855, and died in West Frankfort, Ill., Nov. 3, 1915. Two years ago she heard and accepted the third angel's message, and until her death labored earnestly for its advancement, taking special interest in the circulation of our literature. We fully believe that she sleeps in Jesus, and will come forth in the first resurrection, clad in immortality. She is survived by two daughters and one son.  
C. W. CURTIS.

**WHITAKER.**—Chester Leroy Whitaker was born in Yreka, Cal., Sept. 4, 1898, and died in Phoenix, Ariz., Oct. 27, 1915. He joined his parents in Arizona last April, coming from the State of Washington because of poor health. Through the influence of a godly father and mother he was led to accept Christ, and it was the privilege of the writer to baptize him September 15. He fell asleep with the bright hope of a part in the first resurrection.  
J. ERNEST BOND.

**SHANKO.**—Died at the home of her parents, near Dogden, N. Dak., Nov. 13, 1915, Mrs. Katie Kritzke-Shanko, aged 21 years and 12 days. She was born in Tarascha, Russia, and came to America in 1900. Ten years later she was converted to God, and at the time of her death was a consistent member of the Dogden Seventh-day Adventist Church. A large company of relatives and friends were present at the funeral service, which was conducted in both English and Russian.  
M. B. VAN KIRK.

**AKE.**—Rebecca Ake, of Beaver City, Nebr., died Oct. 29, 1915, aged 87 years, 2 months, and 7 days. She was born in Somerset County, Pennsylvania, and her maiden name was Myers. In 1847 she was united in marriage with Hiram De Losier. After his death she was married to Elisha Whiteis, but was again left a widow. Her third husband is also dead. Six of her nine children are left to mourn, among whom is Miss Samantha Whiteis, for many years a missionary in India.  
B. L. HOUSE.

**MORRISON.**—Minnie L. Gotfredson was born March 10, 1853, in Denmark, Wis. In 1869 she was converted to God and united with the Seventh-day Adventist Church, in which she was a faithful and devoted worker until her last sickness. On Oct. 30, 1883, she was married to Dr. Albert N. Hale. Three sons were born to them, two of whom survive. Being left a widow, Mrs. Hale was united in marriage with John M. Morrison, of Lincoln, Nebr., in 1900. She fell asleep Nov. 13, 1915. Sister Morrison was a public-spirited woman, especially interested in the work of temperance and prison reform. Her two sons, three sisters, and three brothers, together with a large number of friends, are left to mourn. Elder B. L. House conducted funeral services at College View, Nebr., and the body was taken to Green Bay, Wis., for interment.  
\* \* \*

# A COLPORTEUR'S LIBRARY

(Pocket Size; Bound in Red Leather)

## THE Colporteurs' Institute

By I. D. RICHARDSON

The latest help for canvassers. Every chapter right to the point. Written by one who has devoted his life to the colporteur work, and has started many colporteurs on the road to success. It treats every possible phase of the subject. Colporteurs and field agents should have the book. 72 pages.

Red leather . . \$ .50  
Paper . . . . .15



## Manual for Canvassers

By MRS. E. G. WHITE

A well-known book of acknowledged merit, compiled from "Testimonies for the Church" and "Gospel Workers," by the author of those books. 73 pages.

Red leather . . \$ .25

## The Printing Press and the Gospel

By EDWIN R. PALMER

A miniature encyclopedia of helpful and interesting information. No colporteur's outfit complete without this book. It contains much historical data regarding the art of printing, the work of the colporteur during the Dark Ages, and a fund of general information regarding modern colportage and its relation to "the message." 224 pages.

Red leather . . \$ .60

### REVIEW AND HERALD PUBLISHING ASSOCIATION

New York City

Washington, D. C.

South Bend, Ind.

ORDER FROM YOUR TRACT SOCIETY

# BARGAINS IN BIBLES

We have on our bargain counter several Bibles which we will sell at *greatly reduced prices*. They are in good condition, and at the prices stated are the best bargain in Bibles which we have ever offered.



Size, 5½ x 7½  
Only ⅞ inch thick

	Regular Price	SPECIAL PRICE
No. 1. Light-weight Morocco	\$4.00	\$2.40 postpaid
No. 2. Heavy-weight Morocco	5.00	3.00 "

These Bibles are self-pronouncing, are printed on India paper, from bold-faced minion type, have divinity circuit, leather lining, red under gold edges, references, and maps. Supply limited; order at once, with remittance.

## Review and Herald Publishing Association

Takoma Park Station, Washington, D. C.

# Special Club Prices ON PERIODICALS

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

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

## THE FAMILY GROUP, \$5

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

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

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

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



WASHINGTON, D. C., DECEMBER 23, 1915

## CONTENTS

NOTE AND COMMENT .....	2
EDITORIALS	
Baptism the Memorial of the Resurrection — Our Words and Deportment — Some Results of the War — Notes From the Field, No. 7 — A Visit to Fuchau, China .....	3-6
GENERAL ARTICLES	
The Gleam of Hope, <i>Franklin G. Warnick</i> .....	7
The Gift of the Holy Spirit, <i>J. H. Rogers</i> .....	7
Boldness, <i>J. S. Washburn</i> .....	8
Like and Unlike, <i>Philip Giddings</i> .....	8
How Can the Lack Be Supplied? <i>Mrs. Bertha Shanks Chaney</i> .....	9
Why Christians Need Health, <i>D. H. Kress, M. D.</i> .....	10
Wisdom of God and Wisdom of the World, <i>Mrs. Luella L. Harmon</i> .....	10
The Holy Spirit—No. 3, <i>Elbridge M. Adams</i> .....	11
THE WORLD-WIDE FIELD .....	12-14
OUR HOMES .....	14, 15
THE FIELD WORK .....	16-18
MEDICAL MISSIONARY DEPARTMENT .....	18, 19
PUBLISHING DEPARTMENT .....	19
HOME MISSIONARY DEPARTMENT .....	20
MISCELLANEOUS .....	20, 21

ELDER W. J. FITZGERALD, president of the British Union Conference, passed through Washington the latter part of last week, on his return from the autumn council.

THOSE who may find it necessary to apply for passports, are requested to please observe that the three photographs that are now required for identification, should be printed on thin paper, not on post card material. Requirements make it necessary for the signature of the applicant to be written across the face of the photographs intended for the passport. When the wife is to accompany her husband, it is well for her to sit with him for the identification photographs.

A LETTER from Elder E. L. Maxwell, superintendent of the Inca Union Mission in South America, states that the Peruvian Congress voted the religious liberty clause in the constitution that failed to pass last year. An uproar was created in the galleries of the House of Deputies by Roman Catholic women at the time the amendment was publicly promulgated. Lovers of religious liberty will rejoice that the constitutional law of Peru now tolerates other religions than the Roman Catholic.

DR. A. C. SELMON, in reporting a recent visit to Hunan to attend a general meeting, speaks of the encouraging growth in the circulation of their Chinese monthly *Signs of the Times*. He says: "For the five months, from May to September, the Hunan canvassers have sent in 7,614 yearly subscriptions. They have received from subscriptions and magazine sales 3,400 strings of cash (about \$2,500 Mexican), as compared with 916 strings (about \$674) for the same months last year. Thirty canvassers were sent out after the meeting."

FROM Jamaica Elder E. C. Boger sends the good word that thirty-eight were recently added to the Kingston church by baptism. This church now has a membership of about 550.

IN China only about one man in twenty-five can read. Those possessing this ability become centers of influence in their communities, gathering their neighbors about them and passing on to others the news of the day, and oftentimes the gospel news.

RECENTLY a baptized Brahman in Madras, India, escaped the ostracism which usually results from accepting Christianity. He has remained among his former friends, his own immediate family permitting him to live with them in the home. This is a very uncommon occurrence; for usually even though a man's attainments may be ever so high, to accept Christ invariably means banishment from home.

A GOOD suggestion is offered to camp meeting workers by a note from Australia, mentioning that at the close of the New South Wales camp meeting, the isolated believers met for the ordinance of the Lord's Supper, conducted by two of the workers present. Being very seldom privileged to be present at quarterly meeting occasions, a service of this kind would prove truly a bright spot in the experience of isolated believers.

A PARTY, consisting of Elder J. E. Fulton, and Elder and Mrs. C. M. Snow and their daughter, left San Francisco for Australia on December 7. Brother Fulton is returning to his field from a somewhat extended tour through Asia and his visit to the autumn council, while Brother Snow and family, as announced on this page recently, are going to Australia to connect with the publishing work at Warburton, Brother Snow having been called to editorial work there. The coming of this party is anticipated with much pleasure by the brethren and sisters in Australia.

## En Route for South America

Room 903, ninth floor, 32 Union Square East, New York, is not a very pretentious-appearing place, but it is one of the most interesting spots in New York City for Seventh-day Adventists. It is only about fifteen by sixteen feet, with one window looking out over the roofs of the adjoining buildings. Here is located the Eastern branch of the Review and Herald Publishing Association, under the charge of Brother L. W. Graham and his helpers, Brethren J. D. Snider, H. S. House, and Elliott Chaplin. The continual growth of our colporteur work made it imperative that our large publishing houses in this country establish branch houses in convenient distributing centers, as the long freight hauls were too uncertain.

The New York Branch was opened in 1907. The literature sales the first year amounted to \$26,607.70. This work has gradually grown until during 1914 the value of sales was \$56,466.53, and during 1915 the grand total will be \$90,000. This branch alone sold 45,802 copies of "The World's Crisis." Here is also a depository for our foreign literature in

this country. Supplies of literature in thirty-three languages are kept in stock.

But the New York office is much more than a branch of the Review and Herald. It is a sort of clearing house for our Mission Board. When missionaries are routed to their fields via New York, they ship their goods in care of L. W. Graham, New York, and he sees that they are put on board ship. Requests from our missionaries for necessary purchases receive prompt attention.

Missionaries also appreciate this office as a place where they may meet and make final arrangements before sailing. Many look back with grateful hearts to the help our brethren in New York were able to give them in speeding them on their way.

Friday morning, December 10, the party leaving for South America, consisting of Elder O. Montgomery, Mrs. Montgomery, and Martha, their twelve-year-old daughter, Prof. W. W. Prescott, Mrs. Prescott, and the writer, met in Brother Graham's office to make final arrangements for sailing the next day. On November 18, at the autumn council, when action was taken by the General Conference Committee to organize South America into a division conference, Elder Montgomery was asked to go to that field to take the presidency of the new division. It was a sudden call, as he would have to sail from New York on December 11. When he sent a night letter to Mrs. Montgomery to see how she felt about it, the reply came back, "Willing to go where God may call." So in about two weeks Brother and Sister Montgomery sold off their household goods, packed their trunks, visited their relatives in Michigan, and arrived in New York a day ahead of time for their boat.

Our first stop will be in Brazil, where we expect to attend the conference of the Brazilian Union at the end of December and the first part of January. After spending about a month in Brazil, we go to Argentina, to attend the biennial session of the South American Union Conference. At this meeting the division conference will be organized. After spending a few weeks in the River Plate fields, we shall visit Chile, Bolivia, Peru, and possibly Ecuador; and those of us who are to return, plan to reach Panama about May 1. N. Z. Town.

## The Campaign for Mission Funds

ONLY a few more days of 1915 are left us. There may be some of our church members who, for some reason, have not yet been able to do anything in the Harvest Ingathering work. It would be greatly appreciated if such might even yet gather something for missions. There is still opportunity for all to help swell the final total of the year's Harvest Ingathering funds for missions. Word from Elder A. R. Ogden, president of the Iowa Conference, received December 13, states that they have reached their Harvest Ingathering goal again this year, and Iowa is one of our largest conferences. The list now stands:—

Maritime, October 21.  
Alabama, October 31.  
Newfoundland, October 31.  
Maine, November 1.  
Ontario, November 16.  
Iowa, December 13.

T. E. BOWEN.