

# The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, November 23, 1916

No. 58

THE GOSPEL TO ALL NATIONS

## "I Shall Not Want"

(Psalm 23)

**W**HAT is that "I shall not want"? The finger of faith runs over the keyboard, and brings out eleven distinct notes. Listen to them: —

I shall not want *rest*, for he maketh me to lie down.

I shall not want *refreshment*, for he leads me by still waters.

I shall not want *guidance*, for he leadeth me.

I shall not want *peace*, for I will fear no evil.

I shall not want *companionship*, for thou art with me.

I shall not want *comfort*, for thy rod and staff comfort me.

I shall not want *sustenance*, for thou preparest a table.

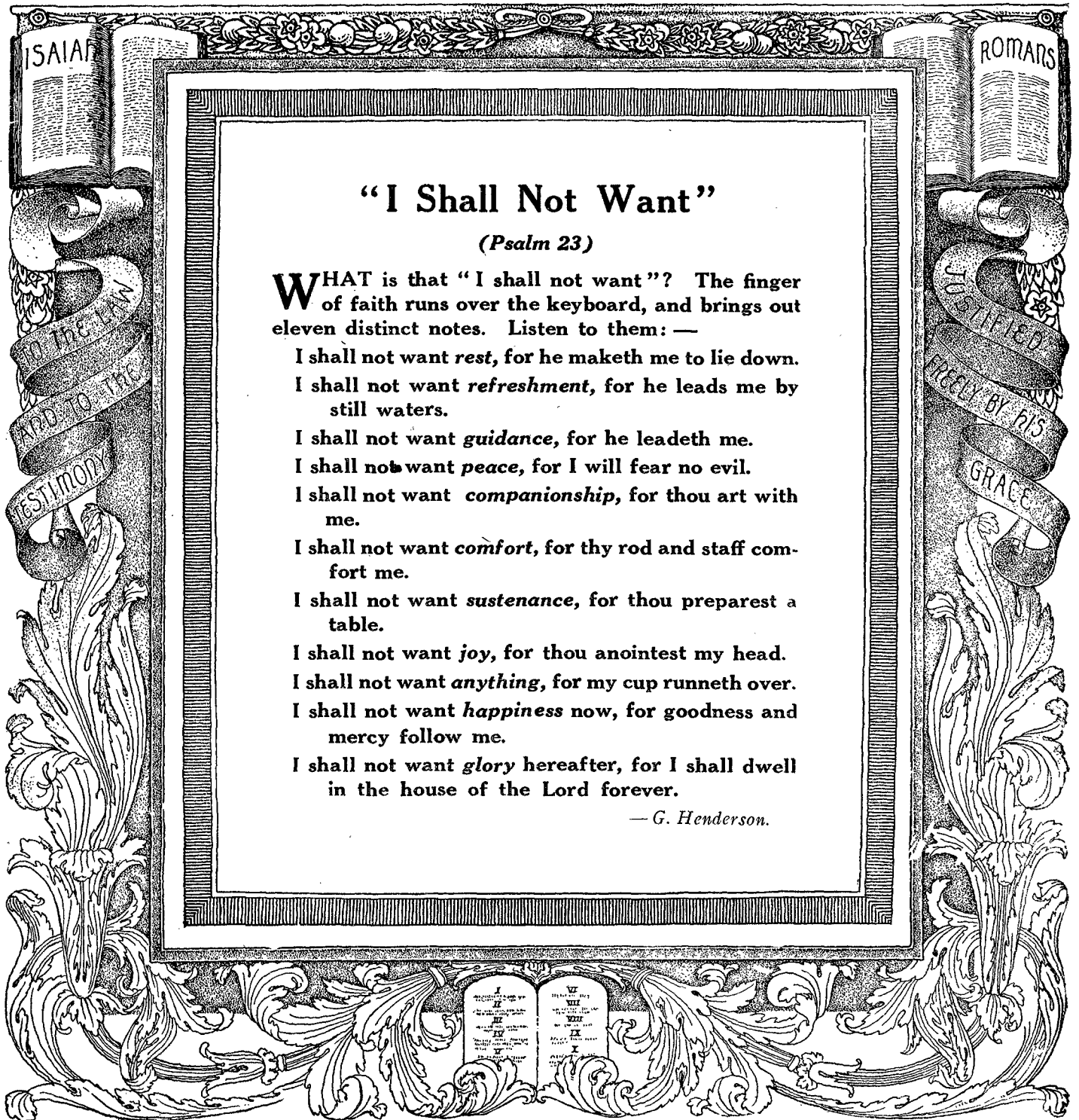
I shall not want *joy*, for thou anointest my head.

I shall not want *anything*, for my cup runneth over.

I shall not want *happiness* now, for goodness and mercy follow me.

I shall not want *glory* hereafter, for I shall dwell in the house of the Lord forever.

— G. Henderson.



## News and Miscellany

Notes and clippings from the daily and weekly press

—The grasshopper is the most destructive of all insects, which, when in normal condition, consumes in one day ten times its weight in vegetation.

—The European war to date has cost all belligerents about \$60,000,000,000, not counting destroyed property and pension obligations originating from the war.

—Members of the Vegetable Growers' Association of America, in convention recently at Chicago, announced that an odorless onion would soon be put on the market.

—There are about 8,000,000 foreign-born persons living in the United States today. Of these, the Federal Bureau of Education reports, nearly 1,500,000 adult males are unable to speak the English language.

—The ukulele, a pseudo-Hawaiian musical instrument invented by a Portuguese, has jumped into great popularity in this country. The Department of Commerce reports that the American demand is so great that Hawaiian manufacturers are now turning out 1,600 instruments a month.

—Virginia joined the sisterhood of prohibition States on November 1, when the Mapp act, prohibiting the sale of ardent spirits, except by bonded drug stores, and throwing stringent restrictions around their shipment, became effective. About six hundred and fifty liquor dealers will close their doors.

—The after-dinner cigars smoked by Pierpont Morgan cost \$1.25 apiece. They are obtained from a Cuban factory, and were ordered in lots of from 5,000 to 6,000. Most of these superfine smokes are made by one man, who is paid forty cents each for rolling them. His average day's output is about twenty-five.

—Wisconsin convicts are receiving lessons by mail in a correspondence school conducted by the State University. Many of the prisoners who are thus seeking to better their condition after they are liberated, are studying mechanical engineering, and others are taking courses in Spanish and French.

—Secretary Baker has inaugurated a new system of recruiting for the army. He divides the country into districts, and notifies the officer in charge that he must recruit at least one man for each one thousand people in his district. By this plan the War Department hopes to enlist at least 100,000 men as a "starter" for "preparedness."

—Joseph Hartigan, Commissioner of Weights and Measures, says the 30,000 bakers in New York City are uniting in a petition to the United States government to stop the export of wheat. The commissioner says the wheat crop is 400,000,000 bushels short, and if its export is not quickly stopped, the price of bread will go up 100 per cent by January 1. He says the people all over the country will join the New York bakers, and the slogan will be heard everywhere, "Feed America first."

—A petition two and one-half miles long, bearing the signatures of more than 150,000 persons, was recently presented to the English Parliament by representatives of Ulster County, Ireland. The petitioners besought the government to prohibit the sale of liquor in England and Ireland until six months after the war.

—The Denver mint is working day and night to supply the demands for nickels and pennies that are flooding the Treasury Department. More than \$10,000 in nickels and \$2,000 in pennies are turned out every day. Authorities state that such unusual calls for small coins indicate brisk trade and prosperous times.

—Ida Elionski on a recent Sunday swam around Manhattan Island, a distance of about forty miles. She did it in eleven hours and thirty-five minutes. This is said to be the greatest swimming feat ever performed. She was followed by a boatload of reporters, who were there to see that the performance was a genuine one.

—The cholera epidemic continues to spread throughout Japan, despite the efforts of the doctors to combat it. The newspapers have been prohibited from publishing statistics of the total number of cases, but these are now estimated to be several thousand. All the ports are affected, and shipping is seriously hampered. The disease is believed to have been propagated by refuse thrown into the sea from a steamer which had cholera cases on board.

—As a result of investigations by more than six hundred chemists who have been working for a number of weeks endeavoring to determine the best use for the buildings and machines belonging to the Du Pont Powder Company, the company has decided, when the war is over, to turn them into plants for making dyes, provided ample assurance of protection can be obtained from the government. The buildings and equipment are valued at \$60,000,000.

—Monday, October 9, the anniversary of the great fire which in 1871 reduced the greater part of the city of Chicago to ashes, destroyed its entire business center, and caused a property loss of about \$190,000,000, was set apart as "Fire-Prevention Day," devoted to "cleaning-up" and fire-prevention measures, and the consideration of means whereby fires, which now take an average annual toll of over 3,000 lives and \$250,000,000 worth of property, may be prevented.

—President Wilson and Secretary of War Baker cabled the greetings of America to the Filipino people on the convening of their first native legislature. During the closing days of Congress the Philippine Government Bill was passed, abolishing the commission and providing for a native congress, thus giving 800,000 Filipinos the right of suffrage. The functions of the Philippine Congress are limited to the extent that coinage, currency, and immigration laws shall not go into force without the sanction of the President of the United States. The office of governor-general is retained. All Americans in the islands who desire to vote must become "naturalized."

—Orders for more than two hundred aeroplanes have been placed by the War Department as a first step in expansion of the aviation service under the army reorganization act, and contracts for about one hundred additional machines of various types probably will be awarded in the near future. In most cases delivery within a short period is stipulated. Nearly one hundred of the planes already ordered are of a special school type, for use at the regular army training school at San Diego, Cal., and the national guards schools at Mineola, N. Y., and Chicago. The others are of reconnaissance, pursuit, and battle types. The machines, orders for which were distributed among several companies, are to develop a power ranging from 80 to 200 horsepower.

—President Wilson has made public the names of seven men whom he has appointed members of an advisory commission to be associated with the Council of National Defense created by the last session of Congress. They are all men of achievement and distinction in their several fields of activity. They are named as follows: Daniel Willard, president of the Baltimore and Ohio Railroad; Samuel Gompers, president of the American Federation of Labor; Dr. Franklin H. Martin, a distinguished surgeon recommended by the affiliated medical societies of the country; Howard E. Coffin, the well-known automobile engineer, who has served as chairman of the Committee on Industrial Preparedness; Dr. Hollis Godfrey, president of the Drexel Institute at Philadelphia; Bernard Baruch, a New York banker; and Julius Rosenwald, the president of a large Chicago mail-order house.

## 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"*

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# The Advent Review And Sabbath Herald

HOLY BIBLE IS THE FIELD OF THE WORLD

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., NOVEMBER 23, 1916

No. 58

## EDITORIAL

### Regions Still Beyond

WE have reason for joy and thankfulness as we view the progress of this message wherever the printed page or the living witness has found access. There is no uncertainty about this advent message and movement, as founded upon the living Word of God, and scheduled in rise and progress exactly to the great time-table of divine prophecy. And the same divine hand that launched the movement when the time for it came, manifests itself in power wherever the message is preached. Well may we thank God for the triumphs of the truth at this week of prayer season.

But along with this, we dare not forget for a moment the regions yet beyond us, the vast territories unentered and unwarned, calling to us to "stretch every nerve, and press with vigor on." We have found no place for rest or self-congratulation. The field is still before us, and everywhere the finger of God's providence points plainly the open way into practically every unentered region of earth.

Only recently the General Conference Committee had its attention called to one needy field. Some of the facts stated regarding it surely call for earnest prayer. The plea was in behalf of France, and was sent to the Autumn Council of the committee by Elder John Vuilleumier, formerly of Europe, now working in the French field in Canada. Our brother says:—

"France has a population of thirty-eight million people. It is divided into eighty-six departments. Religiously speaking, the population of France may be divided as follows: Sixty per cent Catholics, thirty-seven per cent unbelievers and infidels, three per cent Protestants and Jews."

Regarding our own work in France the appeal continues:—

"We have at present in France eighteen churches, with three hundred and fifty-seven members, twelve resident workers, and one canvasser. Out of eighty-six departments, twelve or fourteen have been entered. If my estimate is anywhere near correct, we are reaching one half per cent of the whole population within one generation. It is needless to add that at this rate of speed this country will never be warned of the second coming of Christ, and will never

have the privilege of furnishing its due quota of the one hundred and forty-four thousand. Even supposing that our eighteen churches, located in twelve departments, would be able to finish the work in those departments, who will become responsible for the remaining seventy-four departments? I know of only one way in which this work can be done in the few years remaining, and that is the way followed in the States, in England, in South America, in the Philippines, and elsewhere,—the circulation of the printed page all over the territory. But France has now only one canvasser for her thirty-eight million people."

After making suggestions regarding the lack of publications to meet the need, Elder Vuilleumier's plea closes:—

"Just let me say, in conclusion, brethren, that long-neglected, deluded, and persecuted France has very serious rights to our attention and help. A country that has given the world such Christian poets and historians as Racine and Rollin, such moralists and statesmen as Pascal and Coligny, such reformers and apostles as John Calvin and Paul Rabaut; a country that has furnished such an army of martyrs as perhaps no other country on earth can boast of; that has sustained such crushing blows from the Papacy as the Massacre of St. Bartholomew and the Revocation of the Edict of Nantes, and yet manages to keep an honorable place among the nations of the earth,—such a people deserves our sympathy and needs our help.

"Just now France is passing through a most severe ordeal. In God's providence, the terrible war is shattering some of her atheism. A favorable movement is discernible among the unbelievers. Rome, of course, is expecting to see her wayward eldest daughter fall down at her feet as she has done so often. And she will do it, no doubt. But all over France are men and women longing for light, and looking to heaven with inexpressible expectation for a religion that will not place in antagonism religion and liberty, faith and reason. Now, just now, is our opportunity."

The ordering of the work in France rests, of course, with the Latin Union Conference, to which this memorial was ordered sent by the committee. But we quote from it here, not only because of its appeal to earnest prayer in behalf of France, but because this statement brings clearly before us the fact that there is much, very much, unentered territory yet before us, toward which we must strive with all our powers.

W. A. S.

### Solving the High Cost of Living

WE live in an expensive age. Conditions existing in the political, social, and industrial worlds have greatly increased the cost of life's commodities, and it is probable that these increased prices have come to stay. In many instances the price of labor is out of all proportion to the increase in the cost of living. It has become a study with a very large majority of families as to how they can meet expenses. Much suffering in the months to come will result to those who are unable to do so. Probably the coming winter will tax the streams of charity and benevolence as never before.

Much can be done to meet this situation by careful economy and simple living. Extravagance at the present time plays a large part in the living expenses of the ordinary family. A little forethought and reasoning will enable many families to devise ways and means whereby the family expense may be greatly reduced. By the use of plainer and simpler, but even more nutritious, food products, by cutting out money expended for pastries and confections; by stopping the drain which comes through patronage of the soda fountain and ice cream counter, by the wearing of clothes made of durable but cheaper material and in simpler style; by saving much that is spent for popular amusement, for travel, for picture taking, for storybooks and popular magazines; by economy in the use of fuel, and in utilizing for family needs much that is thrown into the garbage can; and in scores of other ways, many persons who are today eking out a hand-to-mouth existence or who are actually feeling the pinch of want, might conserve their income, and utilize it to much better advantage in meeting life's actual necessities.

The following excellent practical suggestions we clip from a recent number of the St. Paul Pioneer Press:—

1. Manage your household or personal affairs in a business-like way—pay cash and do not run bills.
2. Save a fixed sum every month and as much more as circumstances will permit.
3. Memorize this rule and use it to measure all purchases: "Never spend money for anything which does not add to physical health or mental health or moral health."
4. Do your own buying and marketing. You alone know what should be

bought to do your family the most good.

5. Have simple meals, of good pure food, well cooked and served. Remember there is no economy in inferior quality, but that a reduction in quantity is often necessary for health.

6. Don't indulge in foods and drinks between meals. Amusement at the expense of one's own health is expensive indeed.

7. Buy only simple, well-made furnishings and furniture. They cost less to clean and last longer.

8. Do not buy an article for which you have no definite use. Once you are past the "bargain table" the desire for possession leaves you.

9. Don't buy "faddy" clothes to be soon discarded. Think of price and wearing qualities as well as of style.

10. Run your expenditures on a strict budget plan, devised and revised until it fits your individual family needs.—*Rules of the Housewives' League.*

In this age of luxurious living we unconsciously fall into ways of doing and into the making of purchases which seem really essential, and yet, after all, could be avoided without actual suffering, and, with a spirit of contentment, with quite as much pleasure and satisfaction in life. We need, in our spiritual life and in our temporal affairs, to place more emphasis upon the really essential things. We need, in the times before us, to learn the lesson of adaptation. Again and again have we been admonished to bind about our supposed wants, and this in these times is almost necessary in order that our actual necessities may be supplied, and that we may have means with which to support the work of the gospel.

Let us consider, as we are tempted to spend money for that which is not bread, the needs of the cause of Christ. A penny spent foolishly might, had it been invested in a tract or paper, have brought a soul to the Master. Money expended for lavish adornment of the person might have been used in alleviating the needs of those in actual want. It is not alone for our gratification in other avenues that we need to curtail our foolish expenditures. As we see others in actual want, our benevolences should be drawn out to supply their lack. We shall find that, even if we give of our penury, "it is more blessed to give than to receive." By simplicity of living, by denial of every hurtful or unnecessary indulgence, let us seek, by a judicious use of the means intrusted to us, to save that which, when passed on to those in greater need, may bring both them and us the blessing of true and genuine beneficence.

F. M. W.

### Mission Offerings

OUR report on the Twenty-cent-a-week Fund for the nine months ending Sept. 30, 1916, shows the total receipts for the period as \$418,012.52, which is \$138,421.70 short of the quota allotment to the North American Division Conference. In all portions of the world our workers are looking forward to the support and assistance which the full contribution of this fund will bring to them.

These laborers in the foreign lands have gone forth with confidence that those who remained in the homeland will rally to their support, and furnish the

means not only for present necessities, but for future requirements. These workers should not be disappointed, for they are giving the best that is in them to hasten the message on in its journey to every nation, kindred, tongue, and people. The comforts of a pleasant home are not present with those who have gone far into the interior of the countries where the mold of civilization is unknown. It is the call of the gospel message that compels men to respond to invitations from such fields; but as they respond, we who remain in the homeland must sacrifice with them and share

### Statement of Twenty-Cent-a-Week Fund for Nine Months Ending September 30, 1916

Conference	Members	Amt. at \$7.79 per member	Amount Received	Amount Short	Amount Over
<b>ATLANTIC UNION</b>					
Eastern New York	874	\$ 6808.46	\$ 5319.56	\$ 1488.90	\$
Greater New York	1321	10290.59	10380.79		90.20
Maine	449	3497.71	3808.47		400.76
Massachusetts	1425	11100.75	9896.82	1203.93	
Northern New England	618	4814.22	3450.90	1363.32	
Southern New England	477	3715.83	3850.48		134.65
Western New York	836	6512.44	7088.99		576.55
Bermuda	62	482.98	278.24	204.74	
Totals	6062	47222.98	44164.25	4260.89	1202.16
<b>CENTRAL UNION</b>					
Colorado	1891	14730.89	10992.41	3738.48	
Kansas	2148	16732.92	9368.65	7364.27	
Missouri	1295	10088.05	6497.09	3590.96	
Nebraska	2072	16140.88	11531.52	4609.36	
Wyoming	539	4198.81	4216.86		18.05
Totals	7945	61891.55	42606.53	19303.07	18.05
<b>COLUMBIA UNION</b>					
Chesapeake	725	5647.75	3543.80	2103.95	
District of Columbia	960	7478.40	4779.19	2699.21	
Eastern Pennsylvania	1150	8958.50	6767.06	2191.44	
New Jersey	906	7057.74	5311.77	1745.97	
Ohio	2100	16359.00	14077.58	2281.42	
Virginia	514	3794.54	2831.65	962.89	
West Pennsylvania	810	6309.90	4726.36	1583.54	
West Virginia	240	1869.60	1747.23	122.37	
Totals	7405	57475.43	43784.64	13690.79	
<b>EASTERN CANADIAN UNION</b>					
Maritime	266	2072.14	1587.07	485.07	
Ontario	550	4284.50	3747.71	536.79	
Quebec	150	1168.50	935.30	233.20	
Newfoundland	62	482.98	462.95	20.03	
Totals	1028	8008.12	6733.03	1275.09	
<b>LAKE UNION</b>					
East Michigan	1680	13087.20	12091.26	995.94	
Indiana	1665	12970.35	9625.08	3345.27	
Northern Illinois	1487	11583.73	8525.82	3057.91	
North Michigan	857	6676.03	3190.13	3485.90	
North Wisconsin	652	5079.08	2600.62	2478.46	
South Wisconsin	1915	14917.85	13084.14	1833.71	
West Michigan	2591	20183.89	12537.51	7646.38	
Southern Illinois	661	5149.19	6736.41		1587.22
Totals	11508	89647.32	68390.97	2243.57	1587.22
<b>NORTHERN UNION</b>					
Iowa	2398	18680.42	16461.69	2218.73	
Minnesota	1775	13827.25	13858.38		31.13
North Dakota	1325	10321.75	13421.17		3099.42
South Dakota	944	7353.76	6498.22	855.54	
Totals	6442	50183.18	50239.46	3074.27	3130.55
<b>NORTH PACIFIC UNION</b>					
Montana	502	3910.58	3210.94	699.64	
Southern Idaho	852	6637.08	4932.20	1704.88	
Southern Oregon	721	5616.59	1958.13	3658.46	
Upper Columbia	2365	18423.35	13708.66	4714.69	
Western Oregon	2220	17293.80	9111.94	8181.86	
Western Washington	2016	15704.64	9701.16	6003.48	
Totals	8676	67586.04	42623.03	24963.01	

"LIFE is largely what we make it, and whatever may be its clouds and storms, they will be chased away at length by the clear sunlight of a strong and noble character. 'Fill thy heart with goodness, and thou wilt find that the world is full of good.'"

in the labor if we expect to partake of the blessings that come when God's work is finished. Our sacrifice comes in furnishing the means to support these workers in these distant fields.

Most excellent reports are reaching us of the Harvest Ingathering campaign for missions. Already 975,000 copies of this special number of the *Signs of the Times* have been printed, and nearly 900,000 copies ordered to the fields. We confidently expect that all the shortage in our mission funds will be more than made up with the returns that will come from the careful circulation of these papers.

W. T. KNOX.

"And Had a Funeral"

"IN course of time the beggar died; and he was carried by the angels into Abraham's bosom. The rich man also died, and had a funeral." Luke 16: 22. (New Testament in Modern Speech.)

"Had a funeral." The rich man was able to hold splendid banquets, to revel in pleasure, to have more than heart could wish, to live in ease, and to enjoy luxury, while the poor suffered at his door. But the grim reaper comes gleaning with his sickle. The cold finger of death is laid upon him. He has a funeral, there is a shroud, a coffin, a few tears, a

grave. That is all. No hope, no light beyond!

This expresses the end of all those who live for this life. The rich man in the parable, when his crops were abundant, instead of planning to give to those in need; instead of helping those who suffered, and assisting in spreading the gospel, decided to keep them, hoard them up, and use them for himself in *having an easy time*. "He thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Luke 12: 17-19.

The parable illustrates the experience of those who cling selfishly to that which the Lord gives them. They lay up goods with which they may take their ease, eat, drink, and be merry; they spend their lives in ease and selfishness. As David viewed at one time this class, his feet well-nigh slipped. He almost concluded that it was foolish to live a life of poverty and sacrifice. But when he went into the sanctuary of God and saw their end, when he viewed the slippery foundation upon which they stood, and the destruction which awaits them, he saw how ignorant and foolish he had been.

At the close of the life of all such there is an oration, a few nice things are said, then the hearse, a few flowers, the grave, and all is over. They have a funeral like the rich man in the parable; nothing more. A life is finished that had within its reach eternal possibilities, but it ended without hope. How sad to contemplate!

How different is the experience of the trusting child of God, even though he be a beggar! He may have been born and have lived in obscurity, yet he laid hold on eternal and enduring riches. Of some of these we read: "Others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11: 36-38. A den or a sheepskin was their only possession. No fame or ease was theirs; but imprisonment, affliction, and poverty instead. They had no palace in which to live, but a home in a desert or on a mountain. They were dishonored of men, but honored of God; traduced by evil reports of men, but well reported of by the angels of God; unknown, yet well

PACIFIC UNION					
Arizona	331	\$ 2578.49	\$ 1618.93	\$ 959.56	
California	1620	12619.80	11254.12	1365.68	
Central California	1322	10298.38	6988.83	3309.55	
Inter-Mountain	648	5047.92	2699.49	2348.43	
Northern California	1617	12596.43	5988.26	6608.17	
Northwest'n California	1261	9823.19	8323.91	1499.28	
Southern California	2163	16849.77	11147.40	5702.37	
Southeast'n California	1645	12814.55	8545.36	4269.19	
Nevada	200	1558.00	1087.89	470.11	
Totals	10807	84186.53	57654.19	26532.34	
SOUTHEASTERN UNION					
Cumberland	604	4549.96	2130.24	2419.72	
Florida	815	6048.15	6724.88		\$ 676.73
Georgia	491	3564.93	2064.73	1500.20	
North Carolina	554	3958.70	1814.34	2144.36	
South Carolina	295	2001.23	1660.24	340.99	
Totals	2759	20122.97	14394.43	6405.27	676.73
SOUTHERN UNION					
Alabama	666	4652.70	2130.83	2521.87	
Kentucky	601	4351.99	1517.90	2834.09	
Louisiana	428	3112.96	1690.45	1422.51	
Mississippi	343	2340.23	1057.72	1282.51	
Tennessee River	717	5401.13	2857.13	2544.00	
Totals	2755	19859.01	9254.03	10604.98	
SOUTHWESTERN UNION					
Arkansas	364	2757.96	1628.65	1129.31	
New Mexico	258	1986.54	1367.05	619.49	
North Texas	1456	11225.84	4110.22	7115.62	
Oklahoma	1900	14638.04	11973.75	2664.29	
South Texas	434	3338.18	2328.56	1009.62	
West Texas	250	1931.98	1083.61	848.37	
Totals	4662	35878.54	22491.84	13386.70	
WESTERN CANADIAN UNION					
Alberta	721	5616.59	6040.07		423.48
British Columbia	452	3521.08	1795.44	1725.64	
Manitoba	242	1885.18	1895.84		10.66
Saskatchewan	430	3349.70	5944.77		2595.07
Totals	1845	14372.55	15676.12	1725.64	3029.21

Union Summary					
UNION					
Atlantic	6062	\$ 47222.98	\$ 44164.25	\$ 4260.89	\$ 1202.16
Central	7945	61891.55	42606.53	19303.07	18.05
Columbia	7405	57475.43	43784.64	13690.79	
Eastern Canadian	1028	8008.12	6733.03	1275.09	
Lake	11508	89647.32	68390.97	22843.57	1587.22
Northern	6442	50183.18	50239.46	3074.27	3130.55
North Pacific	8676	67586.04	42623.03	24963.01	
Pacific	10807	84186.53	57654.19	26532.34	
Southeastern	2759	20122.97	14394.43	6405.27	676.73
Southern	2755	19859.01	9254.03	10604.98	
Southwestern	4662	35878.54	22491.84	13386.70	
Western Canadian	1845	14372.55	15676.12	1725.64	3029.21
Total	71894	\$556434.22	\$418012.52	\$148065.62	\$ 9643.92
Net amount short			138421.70		138421.70
Grand totals		\$556434.22	\$556434.22	\$148065.62	\$148065.62

NOTE.—The following have been figured at the rate of 15 instead of 20 cents per member: 826 of the Southern Union, 706 of the Southeastern Union, 226 of the Southwestern Union, and 108 of the Virginia Conference.



known; looked upon as deceivers, yet known in heaven as true and faithful; able to contribute to the work a mere pittance only, like the widow who cast in two mites; yet accounted by Him who sits by the treasury as giving more than all the rest. The Lord does not look into the treasury to see how much we give, but into the heart that he may understand the motive, and estimate the sacrifice involved.

Faith sees the invisible, and grasps the things that are eternal. And though death may come to the child of God as to all others, he has a hope beyond. By faith he has laid hold on everlasting life, and is an heir to a home which is eternal in the heavens.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isa. 65: 17-23.

"O what are all my sufferings here,  
If, Lord, thou count me meet  
With that enraptured host to appear,  
And worship at thy feet?"

"Give joy or grief, give ease or pain,  
Take life or friends away;  
But let me find them all again  
In that eventful day."

G. B. T.

### A Law Turned to Profit

IN the third chapter of Second Timothy we read a description of the condition of society in the last days, when, it is declared, perilous times shall come. Adventists are sometimes accused of being pessimists when, on looking about them, they see that the prophetic description is an accurate one for the present time. From time to time, however, proof is brought to light of the real condition of society under the surface.

Because of the great increase of commercialized vice it was necessary, a few years ago, to pass what is known as the Mann law. This law was intended to prohibit and punish commercialized vice, but this very law has become an instrument in the hands of criminals to extort blackmail from victims whom they have entrapped. A group of men and women have been arrested who are reported to

have gained in blackmail from prominent persons more than \$250,000 within the last few months. Probably the real amount was, if anything, in excess of the estimate.

From two standpoints this is a startling revelation of social conditions. Not only does it show the double lives which many prominent persons, both men and women, are living, that they should be subject to such blackmail by criminals who use the threat of the Mann law against them, but it also shows how even law may be turned to advantage by the expert criminal. Surely the student of prophecy is justified in seeing in present conditions a striking proof that the conditions of the times in which we are living are those described in the Scriptures as prevalent in the last days. L. L. C.

### A Striking Increase

OF the many interesting facts brought to view in the annual statistical report for the year ending Dec. 31, 1915, one of the most significant is the increase in the number of students taking college work in our advanced schools in North America. We as a denomination are coming more and more to look to our schools for the young people to meet the increasing demands for thoroughly trained workers both at home and abroad.

The following comparison of the college enrolment in these advanced schools for the year 1915 with that for the year 1914, makes plain this striking increase:—

	1914	1915	Increase	Loss
Broadview Swedish Seminary	4	60	56	—
Clinton German Seminary	4	19	15	—
Danish-Norwegian Seminary	4	3	—	1
Eastern Canadian Miss. Sem.	—	3	3	—
Emmanuel Missionary College	91	102	11	—
Fireside Correspondence School	64	51	—	13
Keene Academy	—	6	6	—
Loma Linda Col. of Med. Evan.	71	104	33	—
Pacific Union College	103	100	—	3
South Lancaster Academy	98	42	—	56
Southern Training School	8	—	—	8
Union College	115	155	40	—
Walla Walla College	40	90	50	—
Washington Missionary College	80	125	45	—
Totals	682	860	259	81

The net gain in enrolment of college students is seen to be 178. This represents a net gain of twenty-six per cent over the enrolment of 1914.

A still more striking increase is seen in a comparison of the college graduates of our six American colleges for the year 1914 with those of 1915. The following is the record:—

	1914	1915
Emmanuel Missionary College	10	6
Loma Linda College of Med. Evan.	10	16
Pacific Union College	1	14
Union College	16	13
Walla Walla College	2	4
Washington Missionary College	5	21
Totals	44	74

This shows a net gain of thirty, and represents a sixty-eight per cent gain in college graduates in 1915 over those of the previous year. Truly this is remarkable, and especially so in view of

the large proportion of these graduates who are going out to the needy foreign fields. Let us thank the Lord for his providence, which is not only opening doors as never before to carry the message both at home and in foreign fields, but is preparing thoroughly trained young people for filling the openings. Let us pray the Lord that these many young people may have such a spirit of consecration as will lead them to give themselves wholly to God's service, that the work may soon be finished.

L. L. C.

### Blunted Senses

THE last few years have witnessed a lessening of the sense of sin on the part of many professed Christians. The great flood-tide of evil which has swept in from every side has made many forms of sin so commonplace that we think of them as belonging to the natural order of things rather than as perversions of the great law of right and truth. The Master recognized this danger which would threaten the church in the last days, and sounds the warning:—

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 34-36.

Never did the remnant church stand in danger of becoming indifferent, or of giving way to spiritual sleep and insensibility, as it does today. There are so many things to charm the senses, to lull hearts into the sleep of carnal security. When the great European war broke out, more than two years ago, the world awoke with a start. It realized that it was in the throes of a terrible catastrophe. But that realization is passing away. The world is becoming inured to disaster, to great suffering, to terrible crimes. Our danger is that in the very commonness of these conditions our sense of sin will become benumbed.

It is only as we preserve unbroken a personal touch with the Lord Jesus Christ that we shall be safeguarded. No theory of truth will save us. No system of doctrine, however fortified by Scriptural truth or logical argument, will hold us steady. Our great need is Christ—Christ within, the hope of glory,—a living, ruling, reigning Saviour. This living, vital connection with God can be secured and maintained only by daily surrender, by daily study of the Word, by daily prayer, by daily unction of the Holy Spirit. But the experience is worth while, and no sacrifice in obtaining it can be compared to its great value.

# GENERAL ARTICLES

## The Widow's Mites

IRWIN H. EVANS

THE Jewish feast was on. The gorgeous day  
Was all resplendent East could ask. The sky  
As sea was blue. Nor cloud nor mist as veil  
Did hang to hide the golden sun. The spring  
With all its charms of green and life had come.  
Perfumes from blooming nature filled the air.  
The young skipped here and there in play, or slept  
Beneath the mother's patient, watchful eye.  
The mated birds, their young ones hatched, now trilled  
Melodious songs from field and shrub and tree.

Jerusalem was filled with pilgrims from  
Afar and near. The feast of Passover  
Had come, and God it seemed had made a day  
In Palestine full like the one that once  
Had been in ancient Goshen, when the king  
And his armed men drove Israel forth, their God  
To worship in an unseen, distant land.  
The oldest priest had never seen such throngs.  
The records searched, and none had been. The cause? —  
The far-famed Teacher. He, the Seer, the throngs  
Would meet and hear and judge. If Christ, the crowds  
Would know; impostor, they would hiss and cry,  
"Away with him!" but all would see and hear.  
The temple early filled; for word had spread,  
"The Teacher! he will come this day; he slept  
At Bethany."

The Master as his wont  
Had spent much time in prayer. The need he felt  
Was great; his strength too weak. The morrow stern  
Would tax his wisdom; so he tarried long  
In supplication: took but slight repast;  
His food, his Father's will; his strength, the help  
The Holy Spirit gives to contrite souls.  
The last star's glimmering light paled into gray  
As Jesus waked his sleeping friends to toil;  
And as the morning sun shot gleams of gold  
Past peaks of hills, and kissed the thronged streets,  
The Saviour,— Christ, the Son of God, man's Friend,—  
With solemn mien, followed by twelve, his choice  
Of all who called him Christ, the Father's Son,  
Entered the Valley gate, and took the road,  
With motley throng, that to the temple led.  
Too hurried were the weary feet to pause  
And ask, "Is he the One?" All bent to reach  
The temple court the first. Often the beasts  
Did crowd him for the path, and man and child  
Jostled and pressed, in careless mood, the world's  
Redeemer; nor would they so much as speak.  
As now, so then, the worshiper possessed  
One strong desire,—to get the choicest place;  
Nor heed did pay to others' need, as if  
His God were blind to acts of men. So rushed  
They on, the Master in their midst.

Now fell  
A woman aged, and worn with journey long,  
Struck by a donkey's load, and none would lift  
Her up, nor stay to know her hurt — the court,  
The temple court, their goal. The Master pressed  
The throng apart, and stooped to lift again  
To feet the one borne down. His touch was life.  
Restored was she, and grateful too; but she  
Had come afar to worship God, and haste  
Must make to find a place. Now, healed, she could  
Not wait to journey with her Lord. None knew  
His touch had healed her wound, save he from whom  
The virtue came. He felt the passing of the power  
Which gave the needed aid; virtue had gone  
From him. And none did heed. This people, hard,  
Had come to worship God. What cared they else?

The temple reached, the Master slowly climbs  
Its polished marble steps. Less hurried now  
The throngs of men, though courts below are pressed  
For room. Swift in the temple comes a hush  
As the far-famed and Holy One takes seat.  
The money changers grip their coin and cease  
Their cry; the hucksters soon are dumb, and look  
Askance. The priests slink back, abashed, and hide.  
Awhile, it seemed He would be left alone.  
He sits enwrapped in deep though silent thought.  
The morrow — death! O life! O sin! The grave! —  
Nor seen, nor feared. Deep grief is in his face,  
Such grief as only God, not man, can know.  
So pity is awakened in hearts that see. Some pause  
To see if he is dead, but none dare speak.

O people! here is God, the Christ, crushed down  
Beneath man's guilt and sin; and agony  
Is in his heart. Will none give words to cheer?

The twelve are there, but stand apart; they dread  
To look into his eyes, foreboding death.  
But John, the well-beloved, is near; he can  
Not be content far from his blessed Lord.  
The ardent Peter by yon pillar stands;  
Close by is James; and Judas stands beside  
The treasury box. Oft has he thought, "How much  
They give!" and longed to fill his hungry purse.  
Not his the chance; an impious hoarding host  
Of priests guard well the till, while Judas dreams,  
"A bargain could be made for gold; the priests  
Will buy the Lord." But why such thoughts? He turns  
To learn if Christ has seen his guilt. But no —  
The Master looks not up, and Judas leaves  
His place, and stands beyond the treasury box.

A noise is heard, a rush, a jam, the blare  
Of trumpets loud. The priests appear. The cry,  
"Behold, Prince Abram comes! Royal his gift!"  
Reëchoes through the halls and corridors.  
"Behold, Prince Abram comes! Royal his gift!  
Make way! Make way!" cry priest and Pharisee.  
"Prince Abram comes! And royally he gives!"  
Aside are pushed the young, the old, the poor,  
That he who comes to give may honor have  
And hearty cheer. It matters not whose heart  
May ache, whose body's crushed, if only room  
Is made for sons of Mammon, great in wealth.  
This prince is rich, far spread his fame. In Ethiop'  
His mines are worked by slaves. His argosies  
Sail forth to ports afar; his gains beyond  
Compute, and more,—beyond the law of love.  
Hard grind his slaves at many tasks. To him  
The poor in vain for mercy cry; his heart  
No mercy knows, no thought of pity feels.  
More gains his only end,—and more — and more.  
Down yonder street he comes. Before, the band  
Proceeds, to sound his name; behind, silk clad,  
His servants, decked like Solomon's. Beneath  
A canopy of silks and golden lace,  
He rides upon a chair of gold. Each pound  
Of gold has cost the life of man. But now  
He comes to make amends. A "royal gift"  
He brings to priest and temple grand. The priest  
Will offering make to mend his soul. The gold  
He gives will pardon buy. The groans and tears  
And prayers from slaves are naught. Are men not made  
To die?

Four slaves bear him aloft. And now  
They climb the marble steps, and reach the floor  
Where stands the vault for gold and gifts. Vast wealth  
Its maw had held, but empty now, and e'er  
Shall be; like death, which ne'er can say, Enough.  
Before him then is laid, for feet so soft,  
A rug from Persia's loom. No priest e'er saw  
Such sheen and glow from toil and sweat of man.  
A score of lives were weaved in that one rug.  
Each step is on a human heart. A life  
Was snuffed for every yard. And yet, 'twas made  
For dainty feet like his. And after him  
The rug is rolled; for only his must tread  
On human woe. Then come four men, and strong,  
From Afric's darkened land. Nor skins were more  
Like blackest night than hearts and minds. These now  
Are in Jehovah's temple grand, with backs  
All scarred with lash and stroke; their features stern  
With hate and sin.

The priests are there,—the chief  
Priest Annas, too, the high, and Caiaphas,—all  
Are there to welcome Abram's gift of gold.  
The trumpeters blow long and loud; the throngs  
Press close, for every eye would see the bag  
Of gold Prince Abram gives. Intensity  
Pulls hard; the four black men lift high the gift,  
The prince with sword cuts cord that binds, then falls  
The glittering gold. When all is done, the high  
Priest Annas lifts his hands, "Jehovah great,  
Thee bless in basket and in store; increase  
Thy gold, and flocks, and herds; add to thy lands;  
Prolong thy life; destroy thy foes; and spread  
Thy fame afar. Amen." As came the prince,  
So he departs, amid th' admiring crowd.

From Rome, another Mammon prince came next.  
In gifts and outward show he dimmed the prince  
From Egypt's port, and won applause of all.

In meditation deep the Master sat,  
And gave no sign that all was known to him.  
But Judas noted all—O wealth he could  
Not touch! His heart held thoughts he dared not speak  
aloud.  
But other friends of Jesus neither saw  
The show, nor cared. Their hearts and thoughts to him  
Were true.

The throngs are busied now with things  
Within, without. The Master turns to one  
Who now is struggling up those polished stairs,  
So old and weak and worn, she scarce can lift  
Herself from step to step. With staff in hand,  
She leans upon the balustrade, and pants  
For breath; she shakes her hoary, wrinkled head,  
And speaks: "No more this giddy height for me:  
Too weak I am—too old. Alas! no more  
These eyes, so dim, shall see God's holy house.  
I'm done. Lord, help me on this once, just once.  
To enter this thy holy place again.  
Permit my eyes to see thy holy priests;  
Though here I vow to touch not e'en what they  
Do wear, lest I defile thy priests, and make  
Unclean. Lord, I would enter thine abode.  
Then let thy servant die. Amen."

So on  
She climbs, her feeble limbs can scarce convey  
Her form within; but as she slowly gains  
New strength, she spends it all to reach the place  
Her heart desires. It is the Treasury!  
Why comes she here? To beg? In poverty  
She's clad. No sign of wealth she shows; her dress  
So thin and worn one fears another week  
It can but drop and leave her shriveled form

To wind and storm. No priest is there. The blare  
Of trumpet sounds, no call to see. Alone  
She stands beside the very spot where sons  
Of Mammon stood. With effort sore she draws  
A napkin, safely tied, from pocket deep,  
And takes two mites,—so long she'd saved,—and then,  
Lest man should see, awaits her chance, and slips  
The two into the very place where gold  
And precious stones so lately clinked and rolled.  
With heart of prayer, she cries, "Lord, Lord, it's all.  
I have no more. I give my sinful heart  
To thee. O, grant thy servant may within  
Thy holy hill some day abide." She then  
Withdraws amid the throng, and seeks her home.

The Master knew her heart, and stirred by what  
Had been, and was, he spoke: "Of all these gifts,  
This widow's mites are most. She gave her all,  
Her need, her bread. Her house has neither food  
Nor fire. My Father cares not for the sum,  
But for the heart which gives. To him the love  
Behind the gift is most. I say this poor  
And lonely heart gave all; and were it less  
A thousandfold, if that could be, than what  
It is, yet still no pompous gift of gold  
From hearts of pride can equal hers. In heaven  
All gifts are measured by the love within  
The heart. A drop of water given to one  
Who is of mine shall ne'er forgotten be,  
When given in my name. I must be first,  
And love is what I want. Tell all, in days  
To come, the Master craves the heart, and then  
He has the rest; for love transmutes the gift,  
And, be it less or more, 'tis all I ask."

## Results of Casting Away the Law of God

MRS. E. G. WHITE

(Reprinted by request from the REVIEW of May 2, 1893)

ALL may read the signs of the times, and see whither the world is drifting. Jesus said, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

The signs of the times are plain and startling. Look into the papers that flood our world, filled with recitals of daily crimes, committed not only in the lower walks of life, but also among the higher classes. Those who occupy positions of trust, who are placed as guardians of the people's interest, are untrue to their responsibility. There is embezzlement and fraud. Public money is stolen, and not one tithe of these corrupt transactions comes to the light of day, and we do not see to what extent the wickedness of the world exists. The youth of our time are receiving their education from the evil-doings of these wicked but honored men of the world. Theft, murder, adultery, corruption, every sin that has a name, prevails to an awful extent.

Does the wickedness of the world exist because men have kept the commandments of God?—No. It is the result of the working of the enemy of God and man, who has had the world under his training for many ages. He has taught them to trample underfoot God's great moral standard, and lawlessness, corruption, and crime are the result.

Jesus spoke to his people Israel from the pillar of cloud and fire. He said, "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." The same voice that gave directions to the children of Israel from the pillar of cloud and fire has given lessons to his people of today. When he stood upon the earth clothed in the habiliments of humanity, he gave this same command. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

The instruction of Christ was not to be passed by indifferently, but transmitted from parents to children, from one generation to another. "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

Had fathers and mothers followed the direction given by Christ, we should not now read and hear of sins and crimes committed not only by adults, but even by youth and children. The evil condition of society exists because parents have disregarded this instruction, and neglected to train and educate their children to respect and honor the holy commandments of God. Even religious teachers have failed to present the holy standard by which character is measured, because they have ceased to respect

every one of the precepts that God has given, which are holy, and just, and good. Men have taken upon themselves the responsibility of erecting a standard in harmony with their own ideas, and the law of Jehovah has been dishonored. This is why there is so great and widespread iniquity. This is why our days are becoming like the days of Noah and Lot.

The evil one has arranged things to suit his satanic majesty, that he may lead the world captive. Crime is looked upon with far more indifference than it used to be, and the penalty due for the offense is not executed. Were criminals punished as they should be, there would be a restraint upon men who regard no entreaty and heed no warning. Because God manifests long forbearance, many are so hardened that they do not think it possible that certain punishment will fall upon the evil-doer. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Instead of being softened by the patience and forbearance and long-suffering of God, wicked men encourage themselves in more obstinate resistance. Because immediate retribution is not visited upon them, they despise the mercy and forbearance of God.

O that every living teacher would teach in both word and doctrine that there are limits to God's long-suffering! Many have gone beyond the limits of his forbearance. The world should be aroused to a wholesome fear of the Lord God of hosts. The time and age in which we live is one of marked depravity; for many disregard the precepts of the law of God. The commandment of God is treated with indifference, and even with open contempt, and the inhabitants of



the world are fast approaching the limits of the forbearance of the grace of God. Ere long God will arise and vindicate his honor.

We are living in perilous times, and because iniquity abounds, the love of many waxes cold. Shall those who profess to love God be carried away with the prevailing wickedness? Shall they be tempted to disregard the law of Jehovah, and render less reverence to the holy commandment, because the tide of evil brings to bear so strong a current against goodness and righteousness? The zeal and love of the children of God should rise in proportion as they see the law of Jehovah set aside and treated as nonessential. They should cry, "It is time for thee, Lord, to work: for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold."

As iniquity increases, and contempt is manifested against the law of God, those who truly love God will reach for a higher state of holiness. Let us all bear in mind the fact that we are fast approaching that crisis in human iniquity when it will be necessary for God to interfere.

The Amorites were inhabitants of Canaan, and the Lord had promised the land of Canaan to the Israelites; but a long interval must pass before his people should possess the land. He stated the reason why this interval must pass. He told them that the iniquity of the Amorites was not yet full, and their expulsion and extermination could not be justified until they had filled up the cup of their iniquity. Idolatry and sin marked their course, but the measure of their guilt was not such that they could be devoted to destruction. In his love and pity God would let light shine upon them in more distinct rays; he would give them opportunity to behold the working of his wondrous power, that there might be no excuse for their course of evil.

It is thus that God deals with the nations. Through a certain period of probation he exercises long-suffering toward nations, cities, and individuals. But when it is evident that they will not come unto him that they might have life, judgments are visited upon them. The time came when judgment was inflicted upon the Amorites, and the time will come when all the transgressors of his law will know that God will by no means clear the guilty. "Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it will be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow: because he feareth not before God."

The Jews rejected light and truth, and the Son of God, who died to save the worst sinners, who had said, "Him that cometh to me I will in no wise cast out," declared that the blood of all the prophets which had been shed from the foundation of the world should be required of the Jewish nation. Great light had been

given the Jews, but they would not heed it. To substantiate truth, evidence had been piled upon evidence; but as a nation, they rejected the counsel of God against themselves. When the judgment of God did fall upon the Jews, it was an evidence that they were finally impenitent, and set stubbornly against light and truth, against the messages and warnings of God. They pursued a course similar to that of their fathers, and had filled up the measure of their iniquity. They had worn out the divine patience by their repeated sins, and so great was their influence for evil upon the human family, that God made an example of them before the world.

Let us consider solemnly the dealings of God with nations and individuals, that we may avoid taking a course that will ruin us through transgression of the law of God. Let us treasure up every blessing, every heaven-sent ray of light, in warnings, in reproofs, in tokens of mercy given unto us. Let us not be among those who lightly regard God's forbearance. The figures of their iniquity are traced with unerring accuracy in the records of heaven, and are rapidly accumulating to the full measure of their guilt. God is still sending his precious messages of truth; he is still revealing precious gems of truth that have been hidden beneath the rubbish of error. He is still making plain his overtures of mercy, his willingness to pardon transgression and sin. He is still offering the wedding garment woven in the loom of heaven, even the righteousness of Christ, that men may be clothed, and prepared to enter the marriage supper of the Lamb.

God does not willingly afflict or grieve the children of men. With tearful utterance the husbandman says, "What more could have been done to my vineyard, that I have not done in it?" The unrivaled mercies and blessings of God have been showered upon our nation; it has been a land of liberty, and the glory of the whole earth. But instead of returning gratitude to God, instead of honoring God and his law, the professed Christians of America have become leavened with pride, covetousness, and self-sufficiency. The love of money, which is the root of all evil, has had a large place in their hearts. Many whose names are upon the church records have oppressed the poor, and grasped every possible advantage over those who were under them. They have lived to gratify appetite, to make extravagant display; and pride is fast making a Sodom of our world. But God is keeping his reckoning. The treatment of the poor, the robbery of the widow and the fatherless by those who are lifted up against the weak and helpless, is all written in the books of heaven. The cries of those who are oppressed have reached the ears of him who judgeth righteously.

The time has come when judgment is fallen in the streets, and equity cannot enter, and he that departeth from evil maketh himself a prey. But the Lord's arm is not shortened that it cannot save, and his ear is not heavy that it cannot

hear. The people of the United States have been a favored people; but when they restrict religious liberty, surrender Protestantism, and give countenance to popery, the measure of their guilt will be full, and "national apostasy" will be registered in the books of heaven. The result of this apostasy will be national ruin.

The voices of those under the altar who have been slain for the word of God and the testimony of Jesus, are still saying, "It is time for thee, Lord, to work: for they have made void thy law." To the people who will be keeping the commandments of God when under the hand of oppression, will come these words of comfort: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

### The Generation

C. P. BOLLMAN

"VERILY I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:34, 35.

Everything foretold by our Saviour in this line of prophecy as *signs*, that is, all the natural phenomena belonging unmistakably to probationary time, has been fulfilled; and to those who would be in a position to recognize these things as signs, our Saviour says: "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it ["he," margin] is near, even at the doors." Verses 32, 33.

It is true other signs are mentioned, but they run into the event itself to such an extent that it is difficult to tell where the signs end and where the event foreshadowed by them begins.

"There is a line by us unseen  
That crosses every path,  
The hidden boundary between  
God's patience and his wrath."

This is true of individuals, and it is true of the world as a whole. That line is the close of probation, whether of the individual or of the world. The world will cross it sometime, but the Lord has not revealed the time; it is this event that steals upon a careless world "as a thief in the night." The Lord did not give the signs of his coming in such a way as to enable any one to locate even relatively the close of probation. The knowledge of "that day and hour" has been wisely withheld from us. But we are commanded to know that the Saviour is near. This we may know, and this we

must know if we would meet him in peace. To refuse this knowledge which he has put within our reach, is to be disloyal to our Lord.

As all those things that we know to be signs have already occurred, the coming of the Lord cannot be a matter of indifference to us, for Jesus has said of the generation that would be in a position to learn "a parable of the fig tree:" "This generation shall not pass, till all these things be fulfilled." Truly—

"We are living, we are dwelling,  
In a grand and awful time;  
In an age on ages telling—  
To be living is sublime."

The writer recalls hearing, years ago, as a boy, a number of Presbyterian ministers discussing informally in his father's home the question of how long it would take to finish the work of giving the gospel to all the world. All who participated in the discussion were in their prime, but not one expected to live to see the work accomplished. In those days no well-informed person hoped to see the speedy finishing of the gospel. Indeed, only thirty years ago—to be exact, in the *Northwestern Christian Advocate* of Dec. 3, 1885—Bishop Foster said: "Our children's children for ten generations to come must labor harder than we are doing, to accomplish the conversion of the world."

Of course the good bishop had in view something the Scriptures do not promise; nevertheless the fact remains that he did not believe the end to be possible inside of ten generations from his day. But he lived to see practically the whole Christian world adopt as its slogan, "The gospel to all the world in this generation." Why this change? Is it not because we have reached the generation that is to see this work finished, the generation that "shall not pass, till all these things be fulfilled"?

Think of the wonderful changes that have taken place in the world within the last century. A hundred years ago a large part of the world was closed against the gospel. The interior of Africa was practically unknown; Japan, Korea, and China were for the most part sealed books. India was locked, bolted, and barred by heathenism, entrenched in the caste system. In Turkey, Mohammedanism barred the way. The Greek Church seemed an impassable obstacle to the giving of the gospel to the millions in Russia. In Italy, Spain, Portugal, Austria, and Belgium, Roman Catholicism sternly forbade the preaching of the gospel, as it did also in South America, and in many of the islands of the sea. Even Mexico, our near neighbor on the south, was unapproachable.

But a new day has dawned, and now there is scarcely a corner anywhere into which the light of the gospel truth has not penetrated. Bible societies are printing and circulating the Bible by millions of copies every year. All who will, may buy a copy of the Scriptures at a price within their means, while to those who have nothing, the Bible in whole or in part is freely given. The meaning of it all is that God has set his hand to the

work; that the task of giving the gospel to all the world is soon to be finished, and then comes the end, "the end for which we sigh."

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### What Kind of Music Should Predominate in Our Denomination?

G. I. BUTLER

At the close of the excellent camp meeting held at Lebanon, Pa., this year, the president of the conference made some interesting remarks concerning the meeting. He stated that he felt very grateful for the degree of God's blessing which had been present. One feature which he considered had been conducive to these good results was the singing, led by Elder J. S. Washburn. The hundred or more selections used were nearly all taken from "Hymns and Tunes." These were mostly the old standard advent hymns, those that were sung in the earlier days of the message, and many in the congregation remarked that they certainly did have the old advent ring.

I heartily agree with the president's remarks, that the singing of hymns expressive of the advent faith had an uplifting effect on the spirit of the meeting itself.

And why should the hymns sung in our meetings not have an uplifting influence? This opens up a broad field of thought which seems to me worthy of serious consideration by all our people. Why do we sing in our services? Is it merely to tickle the ear, to enliven the feelings and sensibilities of the people, to stir their emotional natures so they will feel lively and bright? Many may think this to be the real purpose, but I feel that there is a much higher object.

Singing in religious service is a part of worship. Paul exhorts us, Speak "to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:19.

And there are the psalms. What a prominent place they hold in the whole system of Old Testament worship! They were written by inspired men, whose object was to honor God and to increase spirituality in the minds and hearts of all the worshipers. They are among the most beautiful, soul-uplifting writings in all the Bible. They teach humility, devotion, and consecration to God, and they present oftentimes wonderful prophecies. There is not a frivolous thought in them.

The same is true of many of our "hymns and spiritual songs." They all relate especially to the Lord and spiritual life. This is the kind of singing the Bible indorses. Such singing makes the people better. It lifts the soul above the low, jingling melodies of modern song. It leads the mind to God, and to the solemn things of eternity. How often attention is called to the second coming of Christ, when all the faithful saints of God will go to dwell in an eternity of bliss! If any people in this world should carefully consider the music used in their religious worship, securing only that which is of the right character, Seventh-day Adventists are that people.

The spirit of our work is very different from that of the popular religionists around us. We live in a very frivolous age. Anything to make a sensation, to have a lively time, to tickle the fancy, to create mirth and make a stir, and to be popular and follow the crowd, is demanded; for these are the things that please and draw. How different the spirit of our message—the third angel's message! How different should be our contemplations! We are a people preparing for the coming of our Lord Jesus Christ. We claim to be looking for that great event. Our papers and our ministers emphasize the great truth that Christ's coming is very near, "even at the doors," and the Holy Scriptures authorize this preaching. If our ministers should teach this, why should not our singers sing it? The real work at which we aim, the object we seek to accomplish, is entirely different from that of the popular Protestant churches around us.

Great zeal also characterizes modern popular religion, but thorough repentance for sin is not emphasized in teaching or practice. It takes but little moral courage to constitute their so-called conversion.

Thoroughness, depth of penitence for sin, and a deep longing for a life like that of our Saviour, are rarely seen in the great revival meetings. We do not say there is nothing good in these revivals; oh, no! but they fail to meet the standard of holy living taught by Christ and his apostles. Hence the modern churches are being filled with nominal Christians, and their music is largely a reflection of their spirit. The songs they sing are not permeated by a deep solemnity. They do not abound with references to the soon-coming Saviour. Any lowering of our standard to meet that of popular churches in any feature is a dangerous departure, which we as a people must not tolerate.

The music of a people, of a church, or of a community is largely a reflection of their sentiments, tastes, practices, and characteristics. This proposition cannot be disputed. None can deny the power of music to impress and sway the people. The writer is old enough to recall the time when the advent message was sung as well as preached. In the great movement of 1844 crowds came out purposely to hear the singing. The mighty power of the Holy Spirit accompanied it, and hearts were softened and made tender. The blessing of God went with it, and O, we long to see the same blessing accompany the singing of our people today!

◆ ◆ ◆

THERE is no ignorance so deep as the ignorance that will not know; no blindness so incurable as the blindness which will not see. And the dogmatism of a narrow and stolid prejudice which believes itself to be theological learning is, of all others, the most ignorant and the most blind.—Dean Farrar.

◆ ◆ ◆

"THE flower never cares who inhales its fragrance."



## THE WORLD-WIDE FIELD



### A Visit to Our Missions on Lake Titicaca

O. MONTGOMERY

LEAVING the wonderful city of La Paz, whose walls Jehovah has built, our electric train wound its way upward, around hills, over little valleys, making loop after loop, ever upward to the "alto" fifteen hundred feet above. One last look at the beautiful city lying at the bottom of that great hole in the vast plain that stretches out in all directions, and we take our train for Lake Titicaca. Over mile after mile of almost barren plain we speed on our way. We pass native Indian huts here and there, sometimes in little groups and sometimes in large settlements, all made of adobe or mud, with thatched roofs. The llama, one of the most common domestic animals of the high altitudes, is often seen along the way in groups, with burdens tied to their backs, or feeding on the tough, wiry grass that grows in little bunches on these plains.

Our train stops at a small town, and on the right not far from the station can be seen the ruins of a once-famous Inca temple, some of the large stone pillars or columns still standing. Lying only a few feet from the track, and just where our car stopped, was a massive stone from the temple. A little farther on, and some distance back from the track, we could see on our left some large stone towers built on the low mountains just above the plain, where we were told that some of the Inca rulers were buried.

We reached Guaqui, which is located at the extreme southern end of the lake, in time to get aboard the steamer "Coya" before supper. We were pleased to learn that we were to take what is known as the Northern Route, sailing around the east side of the lake, stopping at several small ports by the way, to the northeast side, and then straight across to Puno, which lies on the west shore. This is the longer of the two routes, taking us two nights and a day to reach Puno, but it gave us an excellent view of this beautiful and famous body of water.

Lake Titicaca lies nearly two and one-third miles above sea level. It is nearly one hundred and twenty miles long and sixty miles wide, and is surrounded by mountains that rise in many places abruptly from the water's edge. As one views the landscape from the steamer deck, it has in many places the appearance of a patchwork quilt, due to the fields and little plots of ground that have been terraced and walled with stone by the Indians. These plots are of all sizes and shapes, according to the lay of the

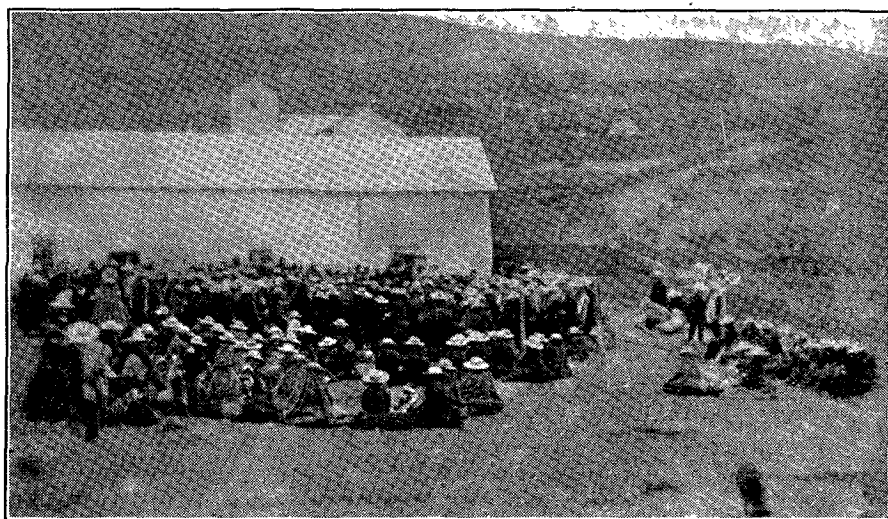
ground, one above another to the very top of some of the mountains. Some of the valleys running back from the lake are very beautiful, with these terraces running up on either side and as far back into the hills as one can see. Not all is so beautiful, however, for above the timber line not a tree or a shrub can be seen. The Indians living around the lake are found in the valleys, and when our steamer was near the shore, their little adobe houses could be plainly seen. There are several islands in the lake, the two largest of which are named after the sun and the moon, both famous in Inca tradition. Several times we saw a mirage in the distance, beautiful trees or rocky islands rising out of the water and then disappearing as we drew near or as our boat changed its course.

Early Friday morning we disembarked at Puno, and found Brother Stahl at the dock to meet us. Puno is the terminus of the railway that runs from Mollendo

streets paved with small cobblestones; the Indian merchants, traders, and vendors, everywhere dressed in their gay colors and peculiar costumes; the pack trains of mules, with their burdens; many groups of llamas, their large, beautiful eyes filled with wonder and fear, timidly moving along, crowding close together and many times stopping, yet urged forward through the narrow streets by their Indian keepers,—all these were new and strange sights to us.

Professor Prescott was given the large roan horse, Brother Town had a fine little black one, Brother Maxwell had the favorite mule, Brother Stahl had his own mule, and I had the big bay horse. A few moments in adjusting saddles, lengthening stirrups, etc., etc., and we mounted and rode away at an easy pace, leaving the town at eleven o'clock. The road runs along the foot of the mountains, across low plains, and over low ranges of hills that run out to the lake.

As we came to the last range that we were to go over, we could see from a distance a group of men on top, each having a banner fastened to a long pole. They were an advance guard come to give us welcome. When we reached the top of the hill, we could see at a little distance on the plain a large number waiting for us with a brass band and



This shows a quarterly meeting in progress at our Indian mission at Plateria, Peru. The church building adjacent is not large enough to hold the congregation, so in this orderly manner these sacred ordinances are observed outside.

on the seacoast up over the mountains to Lake Titicaca. Like La Paz, the larger portion of its population are Indians. It is the port of entry from Bolivia, and one of the most important cities of that part of Peru. It is the trading point for our mission, which is located about twenty miles south and east along the lake shore. Brother Stahl took us to the home of Brother Arragon, where we enjoyed a good breakfast and arranged to leave the heavier part of our baggage. At the home of one of the sisters, the mission has a room rented that is used by the workers when they come into town, for they usually stay overnight. Here we found our horses waiting for us, in charge of two of our Indian brethren from the mission. Our passage through the town was filled with interest. The low adobe buildings; the narrow

many banners. We were soon met by a second company with banners and a band of native music; with this group were the members of the Plateria school, about one hundred pupils, besides teachers. Here the whole company was divided into two lines, one on either side of the road. The band with native instruments went ahead of us, and the brass band followed us, as with flying banners and much music we were escorted to the mission.

Upon our arrival at the mission, the Indians formed in a large circle in the yard, and we were each expected to make a short speech, which we did. Two or three of the leading Indians replied, bidding us welcome and giving a brief review of what had been done for them, and praising God for the blessed truth. Elder and Sister C. V. Achenbach, whom we had known in the States, Brother

J. M. Howell, whom we had met at Berrien Springs, Mich., and his wife, with Sister Stahl and daughter Frena, gave us a most warm and cordial welcome. They did not wave banners at us nor fill our ears with strange and plaintive music, but there was something in the expression of their eyes and in the grip of the handshake that spoke much to us. We were well cared for at the hospitable home of Brother and Sister Stahl.

The mission is nicely situated at the foot of a mountain, and overlooks the plain that stretches away to the lake, about a mile distant on the left, and to the mountain ranges some miles to the right. Scattered here and there over the plain are the Indian houses and settlements. The church building is on the lower side of the road, and just on the edge of the plain. On the upper side are the houses where the workers live. Brethren Achenbach and Howell occupy the house next to the road, each family having two rooms. Brother Stahl's house is higher up on the hillside, with the dispensary building in the same yard. The Indian workers occupy a small building in the same yard with Brethren Achenbach and Howell, and the corrals are just back of this building. The situation is a commanding one, and the white mission buildings can be seen for miles from nearly every direction. The mission is well known throughout that whole country, for it is on the main road from Cuzco, the ancient capital of the Incas, to La Paz, Bolivia. We were told that this road was built by the Incas in the days of their strength.

When we went into the church Sabbath morning, we found the building full. Brother Stahl told us there were about seven hundred present, and there were many outside that could not get in. The women were all seated on the floor, with their babies tied to their backs; the men sat on the few benches around the sides and in the rear. After the Sabbath school Professor Prescott spoke, then I followed, and in the afternoon Brethren Town and Maxwell spoke. All the talks were interpreted in Spanish, and then in the Aymara, so each sentence had to pass through two interpreters to reach the people. Notwithstanding, the Lord blessed the meetings.

Early Sunday morning, before we were up, we heard music near by. I went to the window, and there were a large number of Indians in the yard with a band of native instruments, giving us a morning salute. This was the beginning of a busy day of work, and of study in regard to the present and future plans for the mission. Many different delegations of Indians were received, for they kept coming from every quarter until nearly midday, and all stayed until nearly night. We spent some time watching the dispensary work, as many of those who came needed medical help.

(Concluded next week)

“Don't worry, but put in your time hustling, so there will not be any need for worry.”

### Greetings of Our Missionaries from Across the Pacific

WE, the members of the missionary party en route to the Far East, thinking you would appreciate a souvenir from the largest party of missionaries ever sent out by the Seventh-day Adventists, send you this letter with our signatures. Our party numbers forty-two adults and six children. A man and his wife will locate in Japan, one or two families in the Philippines, one in Malaysia, and the rest in China.

Our voyage has been a safe and very pleasant one, with but little seasickness and few stormy days. We appreciate very much the privilege we have had of associating together for almost a month, and the ties of friendship formed will not

soon be broken. We have enjoyed Elder Porter's Bible studies and Elder Cottrell's language lessons.

We were privileged to spend one day in Honolulu, where one hundred and twenty sat down and dined picnic fashion in the shade of a banyan tree; and we spent three days in Yokohama. In both places our brethren made our stay very pleasant and profitable.

Our experiences during this voyage have increased our faith in the promises of God, and have led us to understand better our mission to the lost. Realizing that there will be a glad reunion when the work is finished, we give ourselves heart and soul to our task, and feel assured that you will share in the reward for whatever success God may give us.

*R. C. Porter*  
*Mrs. R. C. Porter*  
*E. J. Ungewick*  
*Maudie Ungewick*  
*S. L. Frost*  
*Ella K. Frost*  
*Claude R. Blandford*  
*Ida Matson Blandford*  
*Lottie Lucas Conger*  
*M. G. Conger*  
*Wayne P. Barto*  
*Ethel Ruess Barto*  
*Dr. John N. Andrews*  
*Dorothy Spicer Andrews*  
*H. O. Swartout*  
*Mrs. H. O. Swartout*  
*S. Luy. Jacques*  
*Mrs. Fern R. Jacques*  
*Mrs. + Mrs. S. J. Steiner*  
*Mrs. + Mrs. L. Brown*  
*R. F. Cottrell*  
*Myrtie B. Cottrell*  
*Harry B. Parker*  
*Mrs. Irene S. Parker*  
*Julius G. White*  
*Alice Ware White*  
*Otto B. Kuhn*  
*May Cole-Kuhn*  
*Rachel Payne White*  
*Ray D. Loveland*  
*Effie Woodruff-Loveland*  
*Holland J. Briner*  
*Celia Richmond-Briner*  
*A. C. Morris*  
*Florence Christian Morris*  
*Anna Matthews Weak*  
*Mrs. J. E. Fulton*  
*Jessie E. Fulton*  
*Oliver Fisk Stevens*  
*Nazel Blackenbury-Stevens*

### Pioneering Experiences in the Solomon Islands — No. 10

#### Calls in the Marovo Lagoon

G. F. JONES

Now that our work has been started among some tribes in the Solomon Islands, other tribes are interested and anxious to know our attitude toward the natives. They watch to see whether we are coercive in our methods, or whether we bring the gospel in gentleness and love. This latter method in time wins and conquers the stoutest savage. In all the mission work done among these islanders, there is nothing else that appeals to them as do the principles of religious liberty as we present them. No

people are more eager for the assurance of perfect liberty to worship as they please than are these poor heathen.

When the native understands that we do not compel him to adhere to a certain course of living, he soon promises that in time he will give up everything that is bad. The light of conversion is entering his soul, and he begins to have confidence in our work and teaching. After this he listens attentively to the truth, and in time he turns toward the light. “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.” It is the Holy Spirit that has given us an entrance among the tribes of the Marovo Lagoon; and the news of our coming has been carried to the inhabitants of other islands hundreds of miles away.

These also say, "Come over and help us." Can you wonder that we are anxious as to the kind of workers sent us?

Our mission on Gatukai, in the southern end of the Marovo Lagoon, has been opened, with Brother Gray, from the Avondale school, in charge. The mission house, made with neat leaf walls, is nearly finished, and the natives are delighted to have a white missionary of their own. They had a large feast in honor of this, as marking a definite boundary line in their lives—the passing over from the old to the new. This is the custom of these people, and until it is done, they cannot freely join us. Some are very particular in regard to this feast, for it is considered a heinous offense to the spirits of their ancestors not to hold it. During the feast they remove the bones of their ancestors from one place to another and offer a sacrifice. This used to be a human sacrifice, and it may be yet, but it is done in secret, and only by the older people. Great mystery is connected with the ceremony, so we cannot find out much about it, neither is it wise or prudent to delve into the matter. However, now a new era has begun in their lives, and as far as they know they have done what they can to "cut the bridge." Happy is the missionary who gains their confidence and their affections, for they will always remain faithful to him. Should he not reach their ideals, but show a life of self-interest, which they are quick to discern, then they are left in a sorry plight indeed.

The preparation for these feasts sometimes takes several months. Four of the feasts are in the past, which means that we have now four missions in the Solomon Islands, numbering over five hundred followers, and fifteen hundred people in other parts of the islands are waiting for us to take up work among them. Then there are territories inhabited by fierce cannibals. These also await the coming of our missionaries.

Should not our young people "be the head" in this pioneer mission work? To read and admire the lives of daring, faithful pioneer missionaries of past days is not enough; neither will "the heathen in his blindness" be reached by an ambitious aim in life merely to deliver pleasing sermons from the rostrum; nor is it honorable and brave to wait until some one else has first tamed the wild man of the bush. Now is the time when recruits are needed: just now is our grand opportunity.

AFTER pioneering in Szechuan, west China, it has been deemed advisable for Brother F. A. Allum to come into east China, where conditions will be more favorable for him. He has been chosen to take oversight of the training school for Chinese workers established at Shanghai. His experience in field work will be of great value in the training of native evangelists and teachers to help answer the many calls coming in for workers from the various stations throughout China.



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.

### How Shall We Give?

GIVE as the morning that flows out of heaven,  
Give as the waves when their channel is riven,  
Give as the free air and sunshine are given,  
Lavishly, joyously, utterly give!

Not the waste drops from thy cup overflowing,  
Not a faint spark from thy hearth ever glowing,

Not a pale bud from thy June roses blowing,—  
Give as He gave thee who gave thee to live.

Pour out thy love like the rush of a river  
Wasting its waters, forever and ever,  
Through the burnt sands that reward not the giver;

Silent or songful, thou nearest the sea.  
Scatter thy life as the summer showers pouring!

What if no bird through the pearly rain is soaring?

What if no blossom looks upward adoring?  
Look to the life that was lavished for thee!

Give as the heart gives whose fetters are breaking,—

Life, love, and hope, all thy dreams and thy waking;

Soon at life's river thy soul-fever slaking,  
Thou shalt know God and the gifts that he gave!

— Selected.

### The Blessedness of Giving

I. H. EVANS

THE Bible always speaks approvingly of the spirit of liberality. It was this spirit which led the Father to give his Son to pay the ransom "which man from death redeems." What was ever more effective in making the heart tender than the contemplation of the generosity of Heaven in sending Christ to save the world from sin? What scripture ever made a stronger appeal than the assurance that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"?

Through this gift, God not only provided for the forgiveness of sin, but he did more; for "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Christ himself also entered into this giving; for we read, "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." And again, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through

his poverty might be rich." Thus both the Father and the Son freely gave the best, all they had to give, for man's salvation.

God does not sell the gospel. When the Lord does anything for man, it is always free. "I will give unto him that is athirst of the fountain of the water of life freely." "Whosoever will, let him take the water of life freely." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Nothing can be more free to man than the gifts of God. In return the Bible exhorts the Christian to be liberal with God. To his disciples the Lord Jesus said, "Freely ye have received, freely give." Paul sent this earnest exhortation to the believers at Corinth: "This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." The wise man said, "Cast thy bread upon the waters: for thou shalt find it after many days. . . . In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

God cares less about the amount one gives than the spirit in which he gives. This is beautifully expressed in one of St. Paul's epistles: "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." The Saviour drew a wonderful lesson from those who brought gifts to the temple. He emphasized the thought that it is not the amount one gives, but the spirit of the giver, that is precious in the eyes of his Father. Calling attention to the poor widow who cast in two mites, he declared that notwithstanding all the treasures of the rich who had poured into the treasury great gifts, this poor widow cast in more than they all. This proves that it is not the amount of the offering, but



the spirit actuating the giver and the sacrifice the gift entails upon the donor, that are precious in Heaven's sight.

Giving ennobles the heart. Liberality is one of the virtues of our Father. The Bible sets forth liberality in these words: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

The apostle Paul tried to impress the blessedness of giving when he said to the elders of Ephesus: "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Again, we read, "The liberal deviseth liberal things; and by liberal things shall he stand."

Noble men of all times have given high place to this grace. "In giving, a man receives more than he gives," said MacDonald.

Howell said, "The disposition to give a cup of cold water to a disciple is a far nobler property than the finest intellect. Satan has a fine intellect, but not the image of God."

Barrow made this strong statement concerning liberality: "In defiance of all the torture, of all the might, of all the malice of the world, the liberal man will ever be rich; for God's providence is his estate, God's wisdom and power his defense, God's love and favor his reward, and God's Word his security."

"Never try to save out of God's cause," said Spurgeon on one occasion. "Such money will canker the rest. Giving to God is no loss; it is putting your substance in the best bank. Giving is true having, as the old gravestone said of the dead man, 'What I spent, I had; what I saved, I lost; what I gave, I have.'"

Giving is somewhat temperamental, but is more a grace that can be cultivated. At first it may seem hard and a real trial; but when persevered in, it is capable of rapid growth, till to give brings a deeper and sweeter satisfaction to the giver than receiving does to the receiver. The blessings to be gained from giving must be experienced to be enjoyed. None can know the pleasures of liberality until he possesses its spirit. God rejoiced in giving the Son of God to man; so to the Christian it is not a trial to give to the poor or to the cause of God; for giving affords him the highest satisfaction. From his heart he sings,—

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

The acquirement of the grace of giving weans our affections from earthly, material things, and teaches us that there are heart qualities far more valuable than possessions. "A man's life consisteth not in the abundance of the things which he possesseth." The Christian must never estimate the worth of a human soul by money standards. The

heart is what God looks at, and we must prize the things of eternal value, rather than those which pass away with the using.

The spirit of benevolence is the spirit of the Master. As this grace abounds, the giver is kept from the spirit of this world. Less and less does he care for the things of earth, more and more does he long to help others who are in need. Shall we not, as we prize this grace, strive to cultivate the spirit of Christian liberality in our own lives?

### Look in the Throat

THE arrival of the first cool weather, with the consequent shutting of doors and windows in both home and school-house, is usually marked by a great increase in the number of cases of diphtheria.

The children who have been out of doors through the summer are now housed, either at home or in school, where in either case poor ventilation soon lowers their resistance to a point where they become very susceptible to contagion. It is now that the so-called "carrier" of diphtheria—that is, a child or adult who carries the germs of diphtheria in the throat or nose without manifest symptoms of having the disease—is to be dreaded.

If the carrier attends school, where he comes in contact with a large number of children, many serious cases may develop. If he happens to be an adult, the contagion may be spread in factory or tenement house. From this it is easily seen that a widespread epidemic may arise from a child or adult who unconsciously starts the trouble.

Again, there are numbers of children with mild cases of diphtheria, who may attend school one or more days before their condition becomes known to teacher or parents, and who may thus infect a number of classmates.

In street cars, railroad trains, or any other place where people crowd together, there may be carriers, or even well-defined cases of diphtheria at any time of year.

Recent investigations make it reasonably certain that fifty or sixty per cent of children and ninety per cent of adults are naturally immune to this disease. This, of course, explains why it is that in large epidemics a relatively small number of people are attacked, although a large number must have been in contact with those having the disease.

There are few diseases with so insidious an onset as diphtheria. Contrary to the usual belief, the invasion of this disease is slow and subtle until the patient is gradually prostrated. The symptoms in children frequently lead mothers to believe that the child affected has taken a slight cold, and is only a little dumpish and indisposed. As the temperature rarely is high, the child is apt to be pale rather than flushed, and to make few if any complaints. Cases are often beyond human aid before a physician is called.

In laryngeal diphtheria (membranous croup) the situation is different. On

account of the membranes interfering with respiration, the symptoms of asphyxiation overshadow those of toxemia (poisoning). The face takes on a dusky hue, inspiration is prolonged and harsh. Here there is no dumpishness or apparent prostration; for in order to breathe, the child uses every muscle of respiration, and in drawing in his breath may often be heard all over the house, and even outside. As the battle progresses, the child gets purple in the face; there is a sinking in of the muscles above and below the collar bone and at the attachment of the diaphragm.

This form in the early stage has been mistaken for ordinary croup or even bronchitis. On account of the danger of asphyxiation, plus that of poisoning, we have a double foe to fight, which brooks no delay. For not only will the child need antitoxin, but a tube inserted in the windpipe as well.

In every instance when a child is sick, it is the duty of the mother or whoever may be in charge to "look in the throat." If this had always been done, many lives might have been saved.

It is not always easy, even for physicians, to make an immediate diagnosis, but in every case where there are white, yellow, gray, or other colored deposits in spots or patches on the throat, a physician should be called; and if there is any doubt as to the diagnosis, a culture should be sent at once to the city or State laboratory.

These patches may be located in any part of the throat, and may vary in size from a spot as small as a pinhead to a mass entirely covering the throat. They may even occur on the roof of the mouth and on the soft palate. In certain cases the membranous deposit may be confined to the nasal passages, and may or may not be visible; but there is nearly always a foul-smelling discharge, which should always excite the suspicions of the mother.

The odor of any form of diphtheria is foul and characteristic. There is nothing else just like it, but in very mild cases it is sometimes absent.

Diphtheria today is both a preventable and a curable disease. Theoretically there should be no deaths, for it is one of the very few diseases that have a specific and infallible treatment. I have never known of a death to result where antitoxin was given in sufficiently large doses on the first day of the appearance of membrane or nasal discharge; and very rarely when it was given on the second day of the disease. After the second day, unless antitoxin has been administered, the chances of recovery are slight.

Cases so mild as to require cultures to determine whether they are diphtheria or tonsillitis may recover without treatment, as they did before the days of antitoxin; but there can be no assurance that such cases will not later develop into those of such serious import that not even antitoxin can aid them.

While antitoxin is a specific when given early in the disease, it rarely, and probably never, repairs damage already

done. In other words, the antitoxin must neutralize the toxins before the latter have time to poison the patient, just as an antidote for swallowed poison must be administered before the latter is absorbed.

Antitoxin is as much a preventive as a cure. I have never yet seen diphtheria develop in a child or adult where even the small dose of five hundred units had been given before any symptoms appeared, even though one or more members of the family had been two or more days sick with the disease. Of course natural immunity may prevent a large number from taking the infection, but if no test for immunity has been made, all should receive immunizing doses.

Until the time arrives when our government shall more closely guard the health of its citizens, we as individuals must be on the constant lookout for early diagnoses of contagious diseases. On mothers, school-teachers, school physicians, and school and district nurses will fall the burden of this responsibility.

Again I repeat, When children are ill, "look in the throat."—*Charles E. Stone, M. D., in The Mother's Magazine.*

### The Knock-Box

THERE was more than average contentment and general "get-alongness" in a Connecticut family where I visited one summer. Back of the politeness and pleasant attitude of each to the other lay a secret of some sort, which was joked about and laughed over, but never divulged to the general public. The mystery hovered about a slitted box which stood on the parlor mantel. It resembled a mail box, and when it was emptied each evening, notes were handed around to mother, father, brothers, and sisters. Sometimes they were read with quiet gravity, sometimes with a smile. One morning a missive fell on my plate. Here is the message it held:—

"If our company would be good enough to phone when she decides not to return for luncheon, the cook would be exceedingly grateful."

I reread it, mystified a trifle, also a bit ruffled, I confess, and a laugh went round the table.

"Mother," cried one of the girls, "explain to the company about our knock-box. It was not exactly fair to discipline her without a warning."

That forenoon while I helped to empty a darning basket, I suggested, "Now tell me about the knock-box."

"The knock-box," explained my hostess, "is an ancient and honorable institution of this family, but it was not fair to initiate you as we did."

"It was perfectly fair. I felt guilty enough yesterday when I found you had waited luncheon for me. Now for the story."

"When we were married," she began, "I was a faultfinder, a petty, fussy housewife, picking on somebody about something all the time. One evening my husband took me to task, and I suddenly realized that if I did not take heed, I might develop into a genuine nagger like a woman next door, who is the terror of

our neighborhood. He suggested as a cure that instead of blurting out every little fault I found in him, I should write it down each day, and drop my criticism in a box. He said he would do the same thing with me. We christened it the knock-box. The rule was made that complaints should be politely worded, and read over several times before being mailed. If they seemed too trivial for utterance, they were to be destroyed. I remember the first time we emptied the knock-box. I found a suggestion that coffee ought to be served steaming hot, and that when a man lent his knife to a lady, he expected it to be returned.

"My husband had one solitary knock to read. I had destroyed ten or twelve during the day; on a second reading they had sounded petty. This one was about a man who left his belongings scattered all over a house when he dashed out to catch a car. It was seed sown in good ground. The work grew lighter each day after that, because my husband became tidier. It is years since he found a complaint in the knock-box about careless habits. When the children were old enough to read and write, they found little reminders in the box. They were also allowed to send knocks to us, and some of them were very funny. I remember one from Bobs about hanging the key of the preserve closet where he could not reach it. At the age of eight Margaret objected strenuously to wearing pinafores. All agreed that eight o'clock was much too early to go to bed. You have no idea how the knock-box saves a family from snarls. One little bit of faultfinding is capable of stirring up a storm of recrimination. Besides, a written hint sinks in as no amount of nagging can."

Can you imagine what my first task was on reaching home? I instituted a family knock-box. It works; oh, it has worked like a charm!—*Woman's Home Companion.*

### Do You Know That —

SMALLPOX is wholly preventable?

"Mouth breathing" makes children stupid?

Moderate exercise in the open air prolongs life?

Fish cannot live in foul water, nor man in foul air?

It is dangerous to put anything into the mouth except food and drink?

Sanitary instruction is even more important than sanitary legislation?

The United States Public Health Service issues free bulletins on tuberculosis?

The continuous liberal use of alcoholic beverages lowers efficiency and menaces longevity?

### Clean Hands

DISEASE germs lead a hand-to-mouth existence. If the human race would learn to keep the unwashed hand away from the mouth, many diseases would be greatly diminished. We handle infectious matter more or less constantly, and we continually carry the hands to the mouth. If the hand has recently been in contact with infectious matter, the

germs of disease may in this way be introduced into the body. Many persons wet their fingers with saliva before counting money, turning the pages of a book, or performing similar acts. In this case the process is reversed, the infection being carried to the object handled, there to await carriage to the mouth of some other careless person. In view of these facts, the United States Public Health Service has formulated the following simple rules of personal hygiene, and recommends their adoption by every person in the United States:—

#### Wash the Hands Immediately —

Before eating.

Before handling, preparing, or serving food.

After using the toilet.

After attending the sick.

After handling anything dirty.



DIPPING screws in oil will make them enter hard wood more easily.

ORDINARY corn meal, heated, is used by milliners to clean white felt hats.

PUTTY powder used with sweet oil is recommended for cleaning brass articles. After rubbing, they should be thoroughly washed with warm soapsuds, and carefully dried.

OFTEN the lower step of the cellar stairs is hard to see. If your cellar is dark, try painting the lower step white, or tacking a piece of white oilcloth firmly over it.

ALL fruit bought from hucksters and at fruit stands should be thoroughly washed, as should also all vegetables to be eaten in the form of salads. An effective way to dry lettuce is to place it in a clean dish towel or folded square of cheesecloth, and whirl the bag thus made at arm's length three or four times.

SOME wise mother suggests a plan that will help the children to keep track of their rubbers and overshoes at school. She advises sewing a good-sized hook to one rubber and a corresponding eye to the other. When the rubbers are removed, they are hooked together, and thus the danger of their being separated is minimized. Still another safeguard that might be used with this is to write the name of the owner on surgeon's adhesive tape, and fasten it firmly on the inside of the rubbers, where it will not be easily rubbed off.

HERE are suggestions for two clothespin holders: First, a grape basket or a peach basket, with a piece of heavy wire bent like the letter S. The lower part of the S slips over the handle of the basket, and the upper part over the line. Second, an oblong bag of ticking, with one end mounted on an ordinary clothes hanger, and a circular opening cut in the front of the bag. The advantage of both these devices is that they can be slipped along the line in front of the one hanging out the clothes, and thus save endless stooping.

The Statistical Report for 1915

A Report Showing Fifty-three Years of Progress

A SUMMARY of the fifty-third annual statistical report of the Seventh-day Adventist denomination is presented in the following pages. This report is for the year ending Dec. 31, 1915, and covers practically all lines of evangelistic work being conducted by the denomination. The figures are grouped under four Division Conferences and one group of miscellaneous Union Conferences, the whole constituting organized work as follows:—

Four Division Conferences, twenty-six Union Conferences, one hundred and thirty local conferences and one hundred and nine organized mission fields. The territory covered by the organizations reporting includes practically the greater portion of the countries throughout the world.

Membership

In the Divisions referred to above, the membership stands as follows:—

Name	Members- hip	Per Cent
North American Division	77,735	56.79
European Division	37,617	27.49
Asiatic Division	9,746	7.12
South American Division	4,903	3.58
Miscellaneous Union Confs.	6,878	5.02
Totals	136,879	100.00

The membership at the close of 1915 indicated a net gain during the year of 11,035. The number of persons baptized during the year was 17,438, this number being one of the largest ever reported for any year in the history of the denomination. The number baptized is 2,439 greater than for the preceding year.

Churches

The number of organized churches now stands at 3,876, an increase of 174 during the year, or 4.69 per cent.

Laborers

The total number of evangelistic laborers in service at the close of 1915 was 5,226. This is a slight decrease over the number for the preceding year, but owing to the unusual conditions caused by the present world war, it is a matter of surprise that the number was not still further reduced. Practically, the loss comes in the number of col-porteurs. The number of those thus engaged fluctuates from time to time more than in the case of other classes of workers. Slight gains are shown in the number of those engaged in other lines of work.

In addition to the evangelistic laborers there are certain institutional laborers engaged in service, as follows:—

Teachers in mission, primary, and advanced schools	1,823
Employed in publishing houses	698
In sanitariums and treatment-rooms	1,729
Total institutional laborers	4,250
Evangelistic laborers	5,226
Total laborers	9,476

Financial Summary for 1915—Summary A

	Amount	Per Cent of Fund Named	Total Amount	Per Cent of Grand Total
<b>TITHE</b>				
From North America	\$1,337,810.20	67.98		
From all other countries	630,358.06	32.02		
Total			\$1,968,168.26	57.76
<b>OFFERINGS</b>				
From North America:—				
Reported by Conferences	347,092.58			
Reported by Sabbath Schools	332,106.20			
Reported by Missionary Volunteer Societies	27,094.72			
	706,293.50	80.94		
From all other countries:—				
Reported by Conferences	80,268.30			
Reported by Sabbath Schools	80,653.08			
Reported by Missionary Volunteer Societies	5,451.96			
	166,373.34	19.06		
Total			\$72,666.84	25.81
<b>HOME MISSIONS</b>				
Contributed for Home Mission work (funds sent outside the church, but not to a foreign field):—				
In North America:—				
Reported by Conferences	94,675.15			
Reported by Missionary Volunteer Societies	6,492.05			
	101,167.20	75.77		
From all other countries:—				
Reported by Conferences	30,481.33			
Reported by Missionary Volunteer Societies	1,882.03			
	32,363.36	24.23		
Total			133,530.56	84.92
<b>SPECIAL FUNDS</b>				
Tithe appropriated by Conferences in North America for evangelistic work in home mission fields	230,498.17			
Tithe thus appropriated from all other countries	54,287.54			
	334,785.51			
Total offerings to foreign missions	872,666.84			
Total offerings to home missions	133,530.56			
Total tithes appropriated and offerings made for benefit of home and foreign mission fields during 1915	\$1,340,983.11			
Per capita for the entire membership of 136,879	\$9.80			
<b>LOCAL CHURCH WORK</b>				
Contributed for all lines of local church missionary work:—				
From North America:—				
Reported by Conferences	201,594.48			
Maintenance of church schools	193,438.59			
By Missionary Volunteer Societies	2,379.02			
	397,412.09	91.80		
From all other countries:—				
Reported by Conferences	15,227.00			
Maintenance of church schools	19,005.62			
By Missionary Volunteer Societies	1,197.80			
	35,520.42	8.20		
Total			432,932.51	12.71
<b>GRAND TOTAL</b>				
Grand total of all funds raised during 1915 for evangelistic work:—				
From North America	\$2,542,682.99	74.68		
From all other countries	864,615.18	25.37		
Total for 1915			\$3,407,298.17	100.00
Total for 1914			3,096,484.80	100.00
Gain for 1915			316,813.37	
Per cent of Gain			10.25%	
Per capita for the 77,785 members in North America	\$32.71			
Per capita for the 59,144 members outside of North America	\$14.62			
Per capita for the entire membership of 136,879	\$24.89			
Another statement as to funds indicates that there was —				
Raised by churches as tithe	\$1,968,168.26	57.76		
Raised by churches as all other funds	1,439,129.91	42.24		
Grand Total			\$3,407,298.17	100.00

Statistical Report of Seventh-day Adventist Conferences and Missions

SUMMARY BY UNIONS

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
NAME OF CONFERENCE OR MISSION	Number of Churches	Membership	Baptized During Year	Ordained Ministers	Licensed Ministers	Licensed Missionaries	Book and Periodical Canvassers	Total Laborers	Total Tithe Receipts	Tithe Per Capita	Total Offerings to For- eign Missions (except as noted under 17 and 30)	Total Contributions for Home Mission Work	Total Contributions for Local Church Work	Number of Sabbath Schools	Membership
1 Gen. Conf. & N. Amer. Div.*				38	7	7		78	974.74		23,211.50	1,802.37			
2 Atlantic Union Conference	174	6,583	742	41	13	88	98	249	125,803.15	19.11	31,916.27	10,665.53	21,112.32	203	6,161
3 Central Union Conference	264	8,878	965	62	30	51	116	270	152,184.96	17.14	42,733.95	9,172.04	15,326.65	365	10,327
4 Columbia Union Conference	221	8,174	1,141	69	14	68	102	254	153,541.67	18.78	35,680.44	4,302.68	30,608.92	275	8,587
5 Eastern Canadian Union Conf.	56	1,079	98	10	4	14	6	35	18,026.54	16.71	5,439.62	1,366.52	2,060.92	50	1,140
6 Lake Union Conference	385	12,139	1,554	69	24	80	124	308	223,738.87	18.43	60,819.01	14,727.08	32,473.95	472	13,227
7 Northern Union Conference	228	7,000	691	59	25	53	38	175	137,747.56	19.68	36,491.16	20,609.18	21,229.62	360	8,742
8 North Pacific Union Conference	203	9,600	1,026	58	12	49	49	176	130,909.06	13.64	33,590.11	2,799.00	22,236.18	303	10,146
9 Pacific Union Conference	175	11,153	1,401	80	19	75	59	238	190,834.22	17.11	35,440.09	8,071.39	31,503.20	226	10,335
10 Southeastern Union Conference	104	3,253	522	23	12	43	58	141	43,656.48	13.42	9,353.64	9,479.37	7,653.40	139	3,671
11 Southern Union Conference	102	3,054	519	26	13	38	71	148	38,533.66	12.61	6,069.68	1,255.65	9,507.73	128	3,535
12 Southwestern Union Conference	130	4,504	450	33	13	48	68	162	74,563.49	16.55	15,009.21	5,278.24	4,493.10	233	6,019
13 Western Canadian Union Conf.	71	2,318	515	14	11	26	50	105	47,295.80	20.40	11,287.90	5,148.10	3,388.49	113	3,019
Totals for 1915	2,113	77,735	9,624	582	197	640	839	2,339	1,337,810.20	17.21	347,092.58	94,675.15	201,594.48	2,867	84,909
Totals for 1914	2,054	72,015	7,337	555	214	644	885	2,386	1,269,962.09	17.63	320,730.57	100,553.59	188,523.75	2,767	76,751
European Division Conference															
14 British Union Conference	75	2,798	278	20	10	32	148	217	38,674.32	13.82	7,362.45	2,508.01		107	2,616
15 Central European Union Conf.	156	4,414	687	18	8	25	93	147	53,212.76	11.83	8,326.86	1,034.47		150	4,408
16 Danube Union Conference	117	2,683	483	14	5	10	15	57	24,166.60	9.00	2,529.36	27.46		110	2,528
17 East German Union Conference	243	7,744	1,111	20	13	31	146	213	89,523.32	11.56	13,512.34	3,125.15	3,060.05	251	6,960
18 East Russian Union Conference	117	3,081	300	15	3	17	37	37	22,699.00	7.36	1,955.64			117	2,909
19 Latin Union Conference	52	1,582	178	13	9	9	16	53	16,342.98	10.33	3,182.07	447.55		66	1,119
20 Levant Union Mission	35	393	20	3	2	5	2	13	1,401.61	3.57	201.15			35	394
21 Scandinavian Union Conference	111	4,203	99	18	16	34	104	178	47,626.41	11.33	7,875.50	5,243.96		194	3,039
22 West German Union Conference	190	6,391	783	29	15	23	144	213	78,580.74	12.30	9,965.11	1,388.78		175	5,486
23 West Russian Union Conference	83	2,195	189	9	11	11	24	24	13,769.14	6.23	1,232.40			82	2,300
24 European Division Missions	100	2,133	250	29	20	40	3	101	11,364.91	5.33	1,198.25			106	2,683
Totals for 1915	1,279	37,617	4,378	188	101	237	671	1,253	397,361.79	10.56	57,331.13	13,775.38	3,060.05	1,393	34,442
Totals for 1914	1,189	35,146	4,964	210	130	307	831	1,523	345,597.30	9.83	60,918.65	15,919.99		1,305	33,164
Asiatic Division Conference															
25 Australasian Union Conference	138	5,654	509	42	58	114	135	405	117,694.95	20.81	13,345.51	9,976.81	10,178.35	234	7,018
26 India Union Mission	14	491	93	12	18	69	36	135	9,176.25	18.69	720.08		835.60	26	769
27 East Asian Missions	79	3,601	1,004	35	156	231	149	571	13,833.64	3.84	623.08	4,488.45	238.40	207	5,975
Totals for 1915	231	9,746	1,606	91	234	421	320	1,122	141,327.62	14.50	14,693.67	14,465.26	11,252.35	467	13,762
South American Division Conf.															
28 Austral Union Conference	47	2,159	264	17	4	34	26	81	22,802.46	10.10	2,493.05	558.44		105	2,484
29 Brazilian Union Conference	32	2,197	300	9	4	20	37	70	19,510.55	8.88	1,292.60			90	1,900
30 Inca Union Mission	9	547	196	6	10	10	11	27	1,348.96	2.47	108.01		58.93	23	944
Totals for 1915	88	4,903	760	32	8	64	74	178	43,661.97	8.91	3,893.66	558.44	58.93	218	5,328
Miscellaneous Unions															
31 South African Union	34	1,703	252	14	23	84	18	142	23,407.29	13.74	1,746.50	1,527.33	100.08	56	3,525
32 West Indian Union Conference	102	4,170	711	22	9	29	25	85	14,588.50	3.56	1,696.76		95.21	152	4,551
33 Northern Latin Amer. Missions	27	910	90	9	8	35	36	92	6,632.44	7.29	534.91	22.00	250.90	69	1,144
34 Miscellaneous Missions	2	95	17	2	1	9	8	15	3,108.45	32.72	371.67	132.92	409.48	3	123
Totals for 1915	165	6,878	1,070	47	41	157	82	334	48,006.68	6.98	4,349.84	1,682.25	855.67	280	9,343
1 North American Division	2,113	77,735	9,624	582	197	640	839	2,339	1,337,810.20	17.21	347,092.58	94,675.15	201,594.48	2,867	84,909
2 European Division	1,279	37,617	4,378	188	101	237	671	1,253	397,361.79	10.56	57,331.13	13,775.38	3,060.05	1,393	34,442
3 Asiatic Division	231	9,746	1,606	91	234	421	320	1,122	141,327.62	14.50	14,693.67	14,465.26	11,252.35	467	13,762
4 South American Division	88	4,903	760	32	8	64	74	178	43,661.97	8.91	3,893.66	558.44	58.93	218	5,328
5 Miscellaneous Unions	165	6,878	1,070	47	41	157	82	334	48,006.68	6.98	4,349.84	1,682.25	855.67	280	9,343
Grand Totals for 1915	3,876	136,879	17,438	940	581	1,519	1,986	5,226	1,968,168.26	14.38	427,360.88	125,156.48	216,821.48	5,225	147,784
Grand Totals for 1914	3,702	125,844	14,999	926	565	1,454	2,076	5,313	1,818,436.08	14.45	403,330.09	134,227.16	199,826.42	4,936	133,315
Gain for 1915	174	11,035	2,439	14	16	65			149,732.18		23,980.79		16,995.06	289	13,969

\* Under General Conference and North American Division are included those engaged in general labor, and not accounted for elsewhere. Miscellaneous individual tithes and offerings are also listed under this head. The total receipts by the General Conference Treasurer from Union Conferences in the North American Division applying on the Twenty-cent-a-week Fund during 1915 were \$692,477.71. A portion of the difference required to make the grand total as shown in the table, viz., \$706,293.50, was made up of miscellaneous

offerings to foreign missions coming from outside the North American Division, but included here because the amount cannot be conveniently shown elsewhere in this table. There is also another item explained thus: In the report of the General Conference Treasurer there is shown a receipt of \$123,838.27 from the Lake Union Conference applying on the Twenty-cent-a-week Fund. This report has a total of \$114,442.56, or \$9,395.71 less for that Union. That is the amount, however, which that Union included in Column 19 in this report, but

reported to treasury department as applying on Twenty-cent-a-week Fund. These amounts were made up as follows: Indiana Conference, \$2,495.71; East Michigan Conference, \$1,900; West Michigan Conference, \$5,000.

In Column 18, under General Conference and North American Division, is shown the amount of book and periodical sales by the various publishing houses in the North American Division, and is not included in the report of sales by conferences.

Thus the total number of laborers engaged in all lines of service in behalf of the work of the denomination is 9,476, a gain of 116 during the year. The total number constitutes one laborer in active service in the denomination for every fourteen members.

Summary A shows that the total amount contributed during 1915 was \$3,407,298.17. This amount consisted of four funds, as follows: Tithe, \$1,968,168.26, or 57.76 per cent; foreign mission funds, \$872,666.84, or 25.61 per cent; home mission funds, \$133,530.56, or 3.92 per cent; other lines of missionary work, \$432,932.51, or 12.71 per cent.

Of the total amount there was contributed in North America \$2,542,682.99, or 74.63 per cent. Outside this country

the contributions amounted to \$864,615.18, or 25.37 per cent. The amount contributed during 1915 constituted an increase over the amount for the previous year of \$316,813.37, or 10.25 per cent. A further expenditure during the year of \$854,158.71 was made in the support of the denominational schools; and for charitable work in connection with sanitariums and treatment-rooms there was expended \$55,294.50.

Donations and investments during 1915 increased the net worth of denominational institutions by \$729,622.67; so that the total contributions for evangelistic work, the increased valuation of church buildings, and the amount contributed for the support of, and investment in, denominational institutions during 1915

constitute a grand total of \$5,066,330.15, an average of \$37.01 for each member throughout the world. For 1914 this average was \$35.45, thus indicating an increase of \$1.56 per member during 1915. The total valuation of all church buildings and denominational institutions at the close of 1915 stood at \$14,254,615.45, an average per member of \$104.14.

During the fifty-three years since this work was organized there have been contributed for all purposes \$35,083,192.93. Of this amount twenty-three and a half million has been tithes; nearly seven millions foreign mission offerings, and about four and a half millions for other lines. The percentages stand thus: Tithe, 67.02; foreign missions, 19.02; home missions, 13.06.

For the Year Ending Dec. 31, 1915 — Table 1 (Concluded)

SUMMARY BY UNIONS

17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Total Sabbath School Contributions (to Foreign Missions)	Retail Value of Book and Periodical Sales	Amount of Tithes Appropriated to Fields Outside of Conference	Number of Church Buildings	Estimated Value	Approximate Seating Capacity	Number of Church Schools	Number of Teachers	Total Enrollment	Estimated Value of Buildings and Equipment	Expense of Annual Maintenance	Number of Young People's Societies	Membership	Contributions for Foreign Work	Contributions for Home Mission Work	Contributions for Local Society Work	Total Contributions Y. P. Work
1 43,811.89	429,369.10	32,806.06	71	200,599.00	9,713	27	28	456	4,950.00	8,306.14	73	1,174	4,256.53	755.74	215.06	5,227.33
2 34,881.40	105,219.07	39,788.65	180	220,990.00	23,053	61	69	1,191	18,387.75	19,162.00	87	1,588	4,785.42	888.32	111.41	5,285.15
3 36,104.61	181,936.05	89,052.81	117	272,657.00	19,383	38	42	611	12,305.00	7,329.47	67	1,530	1,787.98	449.45	327.05	2,564.48
4 4,740.90	20,663.99		19	28,100.00	2,970	4	4	87	43.00	1,932.00	12	153	652.56	143.94	43.86	840.36
5 47,060.45	156,303.15	43,629.29	214	334,030.00	33,370	132	143	1,773	26,356.50	33,507.76	177	2,946	6,563.10	1,394.46	481.94	8,439.50
6 32,591.59	102,888.02	29,357.56	140	162,362.00	17,315	58	61	740	9,220.00	10,994.50	70	1,337	2,703.17	482.94	169.00	3,355.11
7 34,141.62	71,706.04	18,724.13	123	170,300.00	17,903	69	88	1,493	45,399.60	29,585.20	69	1,699	462.20	1,185.59	212.83	1,860.62
8 47,419.97	78,093.70	59,701.63	132	291,899.10	22,176	75	100	1,955	56,558.00	36,218.58	114	2,695	2,133.15	898.21	416.11	3,447.47
9 11,676.07	48,705.76	1,768.89	78	82,125.00	9,815	37	61	1,028	179,365.00	122,828.00	41	799	1,046.75	243.57	84.26	1,374.58
10 9,317.55	55,063.97	1,916.86	54	79,700.00	9,460	30	39	621	1,297.65	5,012.00	32	517	965.64	326.72	21.07	1,313.43
11 18,113.64	61,124.40	13,752.29	81	58,670.00	13,550	52	64	1,197	10,705.00	14,262.96	57	863	1,007.90	181.11	246.43	1,435.44
12 12,746.51	40,480.63		24	88,270.00	2,685	19	21	287	2,150.00	3,800.00	21	343	730.32	42.00	50.00	822.32
13 332,106.20	1,396,184.65	280,498.17	1,233	1,939,702.10	204,393	602	720	11,444	266,687.50	193,438.59	820	15,644	27,094.72	6,492.05	2,379.02	35,965.79
274,942.12	1,370,908.00	257,886.72	1,173	1,924,365.14	178,741	519	586	9,980	183,016.55	146,702.01	734	13,809	19,893.26	4,627.91	2,816.58	27,337.75
14 4,262.52	86,970.06		11	12,635.25	1,770						16	325	110.83	8.24	7.23	126.30
15 4,794.66	69,423.18		5	1,750.00	425						29	346	144.65	228.93	139.00	512.58
16 1,952.66	5,073.44		1	1,500.00	400						4	81			45.25	45.25
17 7,706.84	49,292.98	25,284.81	2	26,000.00	700						37	675	167.88	360.46	61.71	590.05
18 2,227.44	12,208.40	3,003.64	2	29,123.00	1,650						12	345	407.75	41.80	70.46	520.01
19 1,877.99	381.91		11	950							29	410	76.17	138.92	195.79	410.88
20 163.45	111,719.73	831.87	4													
21 5,595.39	126,417.39	9,843.68														
22 6,079.37	922.84															
23 1,380.22																
24 1,181.84																
25 37,172.88	451,975.65	38,963.50	24	71,003.25	5,895						127	2,182	907.28	778.35	519.44	2,205.07
35,524.43	449,152.13	41,379.67	40	82,008.25	7,145						126	2,028	733.99	439.43	380.99	1,554.41
26 22,189.36	187,305.36	15,324.04	80	121,287.33	9,815	20	22	371	1,314.90	6,372.85	115	2,894	4,194.42	966.68	559.25	5,720.35
1,725.77	9,004.36		35	18,410.22	3,490	1	4	28	736.00	500.00	2	30		49.07		49.07
3,193.01	23,047.21					37	67	940	9,502.50	8,390.00	40	985	20.00		31.36	51.36
27 27,058.14	219,356.93	15,324.04	115	139,697.55	13,305	58	93	1,339	11,553.40	15,262.85	157	3,909	4,214.42	1,015.75	590.61	5,820.78
28 4,667.86	21,214.44		4	4,000.00	360											
29 2,038.84	22,392.77		18	22,835.85	1,760	11	12	232	1,740.00	419.20	9	78				
400.31	5,200.00															
7,097.01	49,307.21		22	26,835.35	2,120	11	12	232	1,740.00	419.20	9	78				
31 3,687.19	17,403.14		23	25,884.05	4,775	8	9	51	1,461.00	175.32	12	180	43.63	32.14	18.49	94.26
2,632.66	17,777.68		90	34,020.00	9,700	8	8	201	889.66	1,606.80	55	1,178	15.05	12.58	13.72	41.35
1,901.92	20,100.18		12	5,920.63	1,200	3	3	65	153.41	242.00	13	209	30.58	20.96	13.61	65.15
33 1,073.28	2,486.50		2	3,450.00	300	2	4	81	225.50	1,389.45	3	67	241.00	22.25	41.93	305.18
9,325.05	57,767.50		127	69,274.73	15,975	21	24	398	2,729.57	3,413.57	83	1,634	330.26	87.93	87.75	505.94
1 332,106.20	1,396,184.65	280,498.17	1,233	1,939,702.10	204,393	602	720	11,444	266,687.50	193,438.59	820	15,644	27,094.72	6,492.05	2,379.02	35,965.79
2 37,172.88	451,975.65	38,963.50	24	71,003.25	5,895						127	2,182	907.28	778.35	519.44	2,205.07
3 27,058.14	219,356.93	15,324.04	115	139,697.55	13,305	58	93	1,339	11,553.40	15,262.85	157	3,909	4,214.42	1,015.75	590.61	5,820.78
4 7,097.01	49,307.21		22	26,835.35	2,120	11	12	232	1,740.00	419.20	9	78				
5 9,325.05	57,767.50		127	69,274.73	15,975	21	24	398	2,729.57	3,413.57	83	1,634	330.26	87.93	87.75	505.94
412,759.28	2,174,591.94	334,785.71	1,531	2,246,517.98	241,688	692	849	13,413	232,710.47	212,534.21	1,196	23,442	32,546.68	8,374.08	3,576.32	44,497.58
344,390.23	2,109,334.60	315,728.64	1,449	2,226,561.88	212,805	611	703	12,044	185,557.31	155,543.29	1,070	19,898	24,478.07	6,371.57	3,826.89	34,676.53
68,369.05	64,757.34	19,057.07	82	13,956.10	28,883	81	146	1,369	97,153.16	56,985.92	126	3,544	8,068.61	2,002.61		9,821.05

† Including rural schools.

Publishing Department

At the close of 1915 there were forty publishing houses and branches, having assets amounting to \$1,587,277.96, employing 698 persons in the production of denominational literature, the sales of which for the year amounted to \$2,174,591.94. This literature is issued in ninety languages, in the form of approximately four hundred bound books, four hundred pamphlets, fourteen hundred tracts, and one hundred and twenty periodicals. Engaged in the distribution of this literature are 1,986 colporteurs, 839 of whom are employed in the North American Division.

Sabbath School Department

The number of Sabbath schools at the close of the year was 5,225. This number exceeded the number of organized churches by 1,349. This would indicate that this work is reaching out into new territory, and a more rapid growth of the work may be expected for the im-

mediate future. The total membership of the Sabbath schools is 147,784, this number being 10,905 greater than the number of church members. The total contributions for the year amounted to \$412,759.28, or \$2.79 per member, this being an increase of 22 cents in the per capita amount. The entire amount was given to foreign missions. Since this branch of the work was started the total contributions received through the Sabbath schools has been \$2,766,356.16, and the amount given to foreign missions has been \$2,366,284.54, or 85.53 per cent of the total receipts.

Sanitarium Work

The number of sanitariums and treatment-rooms at the close of 1915 was 40, having a total investment of \$2,774,058.94. Connected with these institutions and also engaged in various departments of denominational work are 131 physicians, and the total number of employees is 1,729.

Young People's Work

There are now 1,196 young people's Missionary Volunteer Societies, with a membership of 23,442. Of this number 15,644 are in the North American Division. The total contributions for the year for the entire membership were \$44,497.58, of which \$32,546.68 was given for foreign missions.

Foreign Missions

It will be observed that the total amount contributed for foreign missions during 1915 was \$872,666.84. Of this amount \$706,293.50, or 80.94 per cent, was from the North American Division. It may be of some interest to note the amounts contributed from this Division during the recent past. For this purpose there is given below the amount contributed and the per capita for each year. In this summary the figures include the returns from the United States only, up to 1912, after which the figures include returns from



Statistical Report for 1915

Total Funds Contributed by the Seventh-day Adventist Denomination—1863 to 1915—Summary 1

1	2	3	4	5	6	7	8
Year	Tithe	Foreign Mission	Home Mission	Total Funds	Per Capita	Total 10 Years	Per Cent of Gain
1863	\$8,000.00	-----	-----	\$8,000.00	\$2.29		
1864	10,000.00	-----	-----	10,000.00	2.63		
1865	12,000.00	-----	-----	12,000.00	3.00		
1866	15,000.00	-----	-----	15,000.00	3.53		
1867	18,661.39	-----	-----	18,661.39	4.32		
1868	23,366.57	-----	-----	23,366.57	5.22		
1869	18,952.77	1,800.75	-----	20,753.52	4.24		
1870	21,822.46	3,552.59	-----	25,375.05	4.66		
1871	23,066.42	2,511.71	-----	25,578.13	5.62		
1872	25,956.42	687.52	-----	26,643.94	5.55	\$185,378.60	
1873	30,687.49	122.50	-----	30,809.99	5.24		
1874	31,000.00	502.15	-----	31,502.15	4.50		
1875	32,618.62	536.57	-----	33,155.19	4.13		
1876	43,998.47	8,395.28	-----	52,393.75	5.21		
1877	47,176.56	7,313.12	-----	54,489.68	4.65		
1878	47,637.29	7,381.15	\$ 25.00	55,043.44	4.21		
1879	51,714.38	7,757.56	1,584.12	61,056.06	5.02		
1880	61,856.88	3,160.22	2,784.35	67,801.45	4.35		
1881	74,185.55	1,609.68	2,991.18	78,786.41	4.66		
1882	84,261.36	9,441.40	3,096.58	96,799.34	5.64	561,837.46	203.05
1883	96,418.62	9,957.19	3,711.69	110,087.50	6.31		
1884	105,543.41	15,115.79	4,175.23	124,834.43	6.67		
1885	122,641.69	21,649.85	6,898.74	151,190.28	7.36		
1886	146,936.78	29,682.11	8,075.22	184,694.11	7.99		
1887	192,720.99	42,384.70	6,136.11	241,241.80	9.33		
1888	163,129.23	49,468.09	7,730.43	220,327.75	8.44		
1889	224,743.78	55,998.08	10,773.29	291,515.15	10.29		
1890	225,433.98	50,495.63	10,935.36	286,864.97	9.66		
1891	258,037.27	61,325.30	12,684.11	332,046.68	11.12		
1892	302,310.19	75,296.59	13,973.50	391,580.28	11.59	2,334,382.95	315.52
1893	350,690.56	108,612.11	13,866.68	473,169.35	12.65		
1894	321,517.06	108,438.10	18,712.37	448,667.53	10.49		
1895	309,142.76	73,331.54	24,319.40	407,293.70	8.55		
1896	341,978.37	83,682.47	16,459.05	442,119.89	8.45		
1897	363,415.16	74,400.71	14,672.35	452,488.22	8.02		
1898	432,158.08	108,638.72	18,826.69	559,623.49	9.41		
1899	490,656.16	93,059.68	18,129.70	601,845.54	9.40		
1900	510,258.97	130,151.09	21,558.93	661,968.99	8.74		
1901	578,628.13	156,684.77	22,034.98	757,347.88	9.69		
1902	643,747.83	139,789.50	25,658.40	809,195.73	11.01	5,613,720.32	140.49
1903	684,030.54	137,315.67	21,044.00	842,390.21	10.86		
1904	691,819.33	144,712.20	20,182.75	856,714.28	10.48		
1905	858,014.91	169,335.11	153,567.62	1,180,917.64	13.52		
1906	998,275.82	193,005.86	203,080.25	1,394,361.93	15.23		
1907	1,064,753.43	264,138.12	375,826.57	1,704,718.12	18.13		
1908	1,101,396.47	308,045.68	361,206.92	1,770,649.07	18.14		
1909	1,218,243.46	383,084.93	383,228.76	1,984,557.15	19.66		
1910	1,338,689.65	458,943.70	426,134.17	2,223,767.52	21.27		
1911	1,477,590.26	485,245.43	400,252.60	2,363,088.29	21.68		
1912	1,653,624.54	595,004.72	453,569.76	2,702,199.02	23.66	17,023,363.23	203.27
1913	1,771,989.60	658,524.04	436,213.76	2,866,727.40	23.42	2,866,727.40	
1914	1,818,436.08	772,248.39	499,800.33	3,090,484.80	24.56	3,090,484.80	
1915	1,968,168.26	872,666.84	566,463.07	3,407,298.17	24.89	3,407,298.17	
Totals	\$23,507,104.00	\$6,985,204.91	\$4,590,884.02	\$35,083,192.93		\$35,083,192.93	
Percentages	67.02	19.92	13.06	100.00			

Canadian territory. This is done to avoid confusion, since the figures pertaining to the amount of offerings have already been published thus in former reports:—

Year	Amount	Per Cap.
1906	\$ 159,064.40	\$2.72
1907	211,458.61	3.61
1908	246,314.52	4.16
1909	303,289.99	5.07
1910	352,025.27	5.96
1911	357,587.73	5.89
1912	444,428.23	7.20
1913	499,713.65	7.43
1914	615,565.95	8.55
1915	706,293.50	9.08
	\$3,895,741.85	

Although only a brief sketch is here attempted, note the item of book sales for 1915 of over two million dollars. For the entire membership this constitutes an average of \$16.10. The sales for the past six years constitute a total of \$11,178,837.29, while the sales for all the preceding forty-seven years were a total of \$12,662,179.27. These sales represent only denominational literature.

On another page will be found a graphic representation as to the total

funds contributed, amounts for foreign missions, and the growth in membership, from 1863 to 1915. The gains, especially during the past twelve years, are very apparent from the accompanying diagram. Prior to 1903, the gains were only normal; but since that time, the per cent of increase has been as follows: Total funds, 304.45 per cent; foreign mission funds, 535.56 per cent; membership, 98.16 per cent. Thus it is shown that the membership of the denomination has practically doubled during the past twelve years, and the total funds for all purposes are now annually over three times what the total contributions were twelve years ago. Note also from other portions of the report, that the per capita of total contributions has been increased from \$10.86 for 1903 to \$24.89 for 1915. Thus while the membership has increased in the proportion noted above, the efficiency of each person in financial lines has increased more than twofold. The number of evangelistic laborers has increased during the past twelve years from 2,704 to 5,226, and the number of union and local conference and mission organizations has been changed from 139 to 265.

Summary 2 indicates that the increase in membership, by decades, has been as follows:—

Year	Membership	Per Cent of Gain
1865	4,000	
1875	8,022	100.55
1885	20,547	156.15
1895	47,680	132.06
1905	77,443	62.39
1915	136,879	76.74

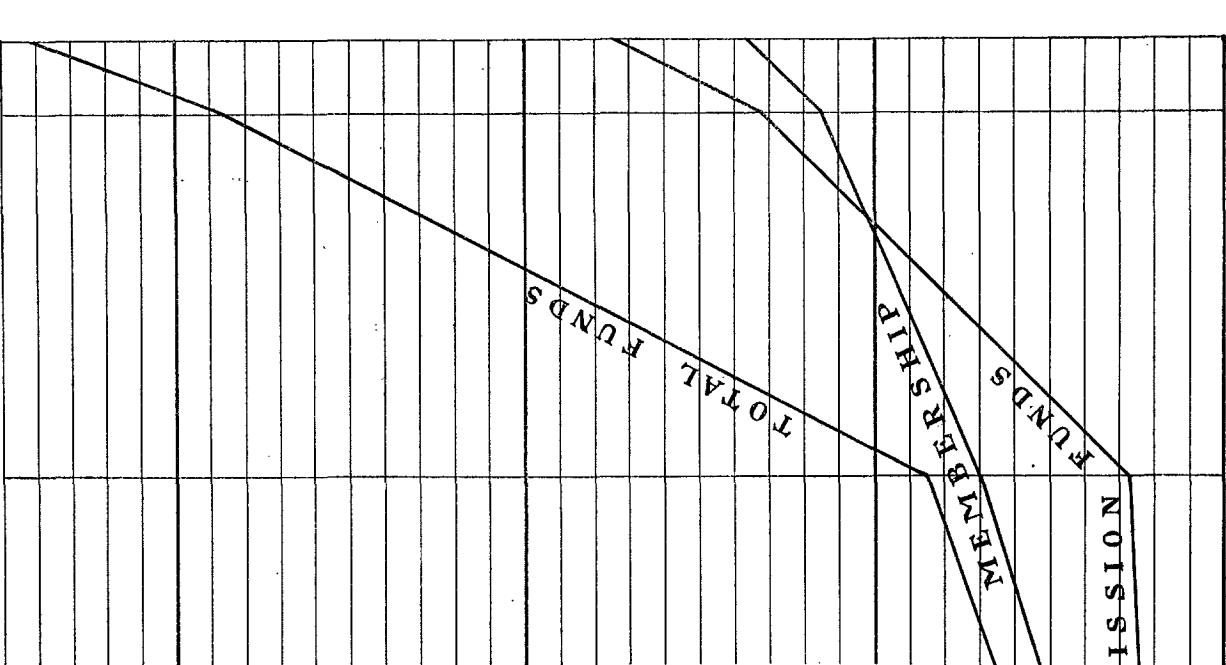
The per capita of tithes and of total funds, as shown by Summaries 1 and 2, have been, by decades, as follows:—

Year	Per Capita of Tithe	Per Capita of Total Funds
1865	\$ 3.00	\$ 3.00
1875	4.06	4.13
1885	5.97	7.36
1895	6.45	8.55
1905	9.83	13.52
1915	14.38	24.89

From the foregoing it appears that the membership is now over thirty-four times what it was fifty years ago, and the amount contributed annually by each member is more than eight times the average amount given for the prosecution of this work fifty years ago.

Graphic Representation as to Total Funds, Foreign Mission Funds, and Membership, 1863 to 1915

EACH SPACE REPRESENTS { TOTAL FUNDS \$100,000  
FOREIGN MIS- SION FUNDS ...\$50,000  
MEMBERSHIP ....10,000



Summary of Statistical Reports, 1863 to 1915—Summary 2

Year	Union Conferences	Local Conferences	Missions	Ministers	Licentiates	Licensed Missionaries	Canvassers	Total Laborers	Churches	Membership	Communi- cants	Tithe	Per Capita	Book and Pe- riodical Sales
1863		6	1	22	8			30	125	3,500		\$ 8,000.00	\$2.29	\$ 3,000.00
1864		6	1	24	10			34	130	3,800		10,000.00	2.63	3,500.00
1865		7	1	25	10			35	140	4,000		12,000.00	3.00	4,000.00
1866		7	1	27	10			37	150	4,250		15,000.00	3.53	4,500.00
1867		7	1	28	10			38	160	4,320		18,661.39	4.32	5,000.00
1868		8	1	32	19			51	159	4,475		23,366.57	5.22	6,000.00
1869		8	2	33	24			57	167	4,900		18,952.77	3.87	6,500.00
1870		8	3	37	35			72	179	5,440		21,822.46	4.01	7,000.00
1871		11	2	35	48			83	185	4,550		23,066.42	5.07	8,000.00
1872		12	1	40	46			86	205	4,801		25,956.42	5.41	8,500.00
Total, 10 yrs.												176,826.03		56,000.00
1873		13	1	51	83			134	239	5,875		30,687.49	5.22	10,578.40
1874		13	3	60	80			140	300	7,000		31,000.00	4.43	14,000.00
1875		13	2	69	76			145	339	8,022		32,618.62	4.06	18,000.00
1876		14	2	96	70			166	398	10,044		43,998.47	4.38	20,000.00
1877		15	3	106	97			203	478	11,708		47,176.56	4.03	25,000.00
1878		16	6	117	154			271	549	13,077		47,637.29	3.64	27,000.00
1879		20	9	135	151			286	599	14,141		51,714.38	3.65	31,780.66
1880		24	8	144	116			260	640	15,570		61,866.88	3.98	40,000.00
1881		24	7	148	126			274	640	16,916		74,185.55	4.39	45,000.00
1882		26	6	167	134			301	660	17,169		84,261.36	4.91	47,000.00
Total, 10 yrs.												505,136.60		278,359.06
1883		26	3	165	135			300	680	17,436		96,418.62	5.53	55,000.00
1884		28	3	176	145			321	705	18,702		105,543.41	5.64	62,409.12
1885		28	3	186	151			337	741	20,547		122,641.69	5.97	41,662.36
1886		28	3	213	166			379	798	23,111		146,936.78	6.31	76,219.52
1887		30	8	227	182			409	889	25,841		192,720.99	7.44	113,795.06
1888		32	7	232	168			400	901	26,112		183,129.23	6.20	250,000.00
1889		34	7	229	183			412	972	28,324		224,743.78	7.93	500,000.00
1890		34	8	227	184			411	1,016	29,711		225,433.98	7.59	734,397.00
1891		34	8	230	166			396	1,066	31,665		258,037.27	8.11	819,749.00
1892		34	11	244	156			400	1,102	33,778		302,310.19	8.94	706,650.33
Total, 10 yrs.												1,837,915.94		3,359,912.39
1893		35	11	267	193			460	1,151	37,404		350,690.56	9.37	416,044.52
1894	1	35	12	301	214			515	1,225	42,763		321,517.06	7.51	310,434.55
1895	1	36	22	326	257			583	1,331	47,680		309,142.76	6.45	250,000.00
1896	1	37	27	339	237			573	1,439	52,202		341,978.37	6.55	250,000.00
1897	1	37	24	407	249			656	1,574	56,436		363,415.16	6.43	250,000.00
1898	2	39	27	446	260			706	1,654	59,447		432,168.08	7.26	200,000.00
1899	2	44	41	490	331			1,386	1,785	64,003		490,656.16	7.66	300,000.00
1900	2	45	42	510	337			1,500	1,892	66,547	75,767	510,258.97	6.73	250,000.00
1901	9	57	41	553	340			1,591	2,011	69,356	78,188	578,628.13	7.40	300,000.00
1902	13	72	42	553	323		826	2,278	2,077	67,150	73,522	643,747.83	8.75	430,027.71
Total, 10 yrs.												4,342,193.08		2,956,506.58
1903	13	78	48	616	324	662	1,032	2,704	2,120	69,072	77,554	684,030.54	8.82	477,714.98
1904	13	78	52	625	335	713	1,053	2,750	2,243	71,391	81,721	691,819.33	8.47	436,600.68
1905	13	80	56	647	339	719	1,068	2,797	2,340	77,443	87,311	858,014.91	9.83	548,067.03
1906	16	86	66	693	408	948	1,218	3,502	2,416	79,422	91,531	998,275.82	10.91	824,027.69
1907	21	93	68	712	394	1,013	1,382	3,587	2,504	80,897	94,048	1,064,753.43	11.32	1,035,565.62
1908	21	101	66	779	427	1,017	1,681	4,007	2,637	83,145	97,579	1,101,396.47	11.29	1,286,981.24
1909	21	104	72	787	425	1,107	1,680	4,104	2,691	88,502	100,931	1,218,243.46	12.07	1,402,444.00
1910	23	106	87	828	458	1,234	1,697	4,348	2,769	90,808	104,526	1,338,689.65	12.81	1,560,510.58
1911	23	116	93	852	475	1,357	2,096	4,877	2,799	93,378	108,975	1,477,590.26	13.56	1,627,657.83
1912	23	126	100	863	492	1,386	2,194	5,101	2,874	98,044	114,206	1,653,624.54	14.48	1,836,527.86
Total, 10 yrs.												11,086,438.41		11,036,097.51
1913	25	126	101	958	572	1,508	2,060	5,248	3,589	114,557	122,386	1,771,989.60	15.47	1,869,714.48
1914	26	128	106	926	565	1,454	2,076	5,313	3,702	125,844		1,818,436.08	14.45	2,109,834.60
1915	26	130	109	940	581	1,519	1,986	5,226	3,876	136,879		1,968,168.26	14.38	2,174,591.94

1863 1893 1883 1873 1915  
\$8,000 TOTAL FUNDS \$30,809 \$110,087 \$473,169 \$3,407,298  
FOREIGN MISSION FUNDS \$122.50 \$9,957 \$108,612 \$137,315  
3,500 MEMBERSHIP 5,875 17,436 37,404 69,072 136,879

Total Contributions for All Purposes, During 1915—Summary 3

1	2	3	4	5	6	7
Union	Tithe	Foreign Offerings	Other Offerings	Total 1915 Funds	Total 1914 Funds	Per Cent of Gain
North American Division						
G. C. & N. A. Div. \$	974.74	\$ 23,211.50	\$ 1,802.37	\$ 25,988.61	\$ 7,668.47	238.91
Atlantic .....	125,803.15	79,484.69	41,054.79	246,342.63	213,253.17	15.51
Central .....	152,184.96	82,450.77	44,160.42	278,796.15	272,739.89	2.21
Columbia .....	153,541.67	73,573.03	43,517.57	270,632.27	247,794.34	9.23
Eastern Canadian .....	18,026.54	10,833.08	5,547.24	34,406.86	31,752.98	4.95
Lake .....	223,738.87	114,442.56	82,585.19	420,766.62	363,754.93	15.67
Northern .....	137,747.56	71,785.92	53,485.24	263,018.72	250,784.64	4.89
North Pacific .....	130,909.06	68,193.93	56,018.80	255,121.79	239,455.24	6.53
Pacific .....	190,834.22	84,993.21	77,107.47	352,934.90	361,890.28	.....
Southeastern .....	43,656.48	22,076.46	40,288.60	106,021.54	79,151.67	33.96
Southern .....	38,533.66	16,352.87	16,121.17	71,007.70	68,505.63	3.66
Southwestern .....	74,563.49	34,130.75	24,461.84	133,156.08	119,724.49	11.21
Western Canadian .....	47,295.80	24,764.73	12,428.59	84,489.12	72,276.15	16.89
Totals .....	1,337,810.20	706,293.50	498,579.29	2,542,682.99	2,328,751.88	9.18
European Division						
British Union .....	38,674.32	11,735.80	2,523.48	52,933.60	46,443.54	13.98
Central European .....	53,212.76	13,266.17	1,402.40	67,881.33	66,620.79	1.89
Danube Union .....	24,166.60	4,482.02	72.71	28,721.33	20,161.22	42.46
East German .....	89,523.32	21,387.06	6,607.37	117,517.75	100,363.58	17.09
East Russian .....	22,699.00	4,183.08	.....	26,882.08	20,163.05	33.31
Latin Union .....	16,342.98	5,060.06	447.55	21,850.59	19,960.43	9.47
Levant Union .....	1,401.61	364.60	.....	1,766.21	2,082.43	.....
Scandinavian .....	47,626.41	13,878.64	5,356.22	66,861.27	54,179.50	23.40
West German .....	78,580.74	16,111.15	1,723.49	96,415.38	101,107.57	.....
West Russian .....	13,769.14	2,562.62	.....	16,331.76	17,596.58	.....
Europ. Div. Miss. .....	11,364.91	2,380.09	.....	13,745.00	10,836.09	26.85
Totals .....	397,361.79	95,411.29	18,133.22	510,906.30	459,514.78	11.18
Asiatic Division						
Australasian .....	117,694.95	39,679.29	28,053.94	185,428.18	162,384.88	14.19
India Union .....	9,176.25	2,445.85	1,384.67	13,006.77	10,094.07	28.86
East Asian Miss. ..	14,456.42	3,841.09	13,148.21	31,445.72	17,655.57	78.11
Totals .....	141,327.62	45,966.23	42,586.82	229,880.67	190,134.52	20.90
South American Division						
Austral Union .....	22,802.46	7,150.91	558.44	30,511.81	25,581.78	19.27
Brazilian Union ..	19,510.55	3,331.44	419.20	23,261.19	20,916.33	11.21
Inca Union .....	1,348.96	508.32	58.93	1,916.21	.....	.....
Totals .....	43,661.97	10,990.67	1,036.57	55,689.21	46,498.11	19.76
Miscellaneous						
South African .....	23,407.29	5,457.32	1,853.36	30,717.97	28,550.00	7.60
West Indian .....	14,858.50	4,394.47	1,728.31	20,981.28	21,892.05	.....
N. Latin Miss. ....	6,632.44	2,467.41	549.47	9,649.32	9,297.74	3.77
Miscellaneous .....	3,108.45	1,685.95	1,996.03	6,790.43	5,845.72	16.16
Totals .....	48,006.68	14,005.15	6,127.17	68,139.00	65,585.51	3.89
Grand Totals, 1915	1,968,168.26	872,666.84	566,463.07	3,407,298.17	3,090,484.80	10.25
Grand Totals, 1914	1,818,436.08	772,248.39	499,800.33	3,090,484.80	.....	.....
Gain for 1915 .....	149,732.18	100,418.45	66,662.74	316,813.37	.....	.....
Per Cent Gain, 1915	8.22	13.00	13.34	10.25	.....	.....

Missionary Volunteer Department

M. E. KERN - Secretary  
MATILDA ERICKSON - Assistant Secretary  
MRS. I. H. EVANS - Office Secretary  
MEADE MACGUIRE }  
C. L. BENSON } Field Secretaries  
J. F. SIMON }

General Conference Missionary Volunteer Report

AGAIN we present a report of our Missionary Volunteer work around the world. It is necessarily defective, because we have received no reports of work done from the continent of Europe. The number of societies, the membership, and the offerings given are for the whole Division, but the work reported represents the British Union only.

In spite of war and perplexity, however, the Adventist youth everywhere are responding to the call of the Master for workers. In Africa the Christian young people who have been redeemed from heathenism are being organized into Missionary Volunteer Societies, and the results are very gratifying. One of our missionaries on the old Solusi station writes:—

“The society has been in operation now for nearly three months, and I am glad to say it is a success. Every meeting makes it stronger. We organized with fifty-three members, and now we have a membership of sixty-six, and a Standard of Attainment class of seventy-five. Anybody who cares to do so may take the Standard of Attainment, but, of course, only church members can be members of the society. When our present baptismal class has been baptized, we shall very likely have a society of nearly one hundred members, for there are about forty in the class, and the majority of them will want to become members of the society.

“I am glad to say that every one is a working member. It would do the young people at home good to step into one of our meetings some Sabbath afternoon, and hear these black boys and girls get up and give their reports.”

Summary of Missionary Volunteer Work of the General Conference for Quarter Ending March 31, 1916

	No. Soc. Reporting	Present Membership	Conf. Soc. Membership	Missionary Letters Written	Missionary Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent and Given	Books Sold	Books Lent and Given	Tracts Sold	Tracts Lent and Given	Hours of Chr. Help Work	Clothing and Meals Given	Scripture Cards Given	Treatments Given	Signers to Temperance Pledges	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions
North American Div.	762	13833	268	13920	6117	26122	7029	3601	39989	134326	5366	6783	11851	90616	26713	14434	5439	2363	1553	\$3708.68	\$1903.55	265
Asiatic Division																						
Australasian Union	122	3059	566	1456	685	6020	567	91	11545	30357	664	1001	1070	17110	11520	214	---	372	14	1408.77	224.52	23
Japan	9	137	---	488	366	2030	1279	39	1293	961	41	60	4244	3785	362	82	---	102	14	-----	6.12	3
Malaysian Un. Miss.	3	125	---	83	23	391	406	344	403	924	204	78	61	726	51	79	---	41	---	-----	1.60	---
South African Union	13	152	---	218	100	147	78	66	1940	3188	337	70	---	1658	1023	1734	167	67	15	31.18	10.26	3
West Indian Union	45	914	1	386	198	1631	995	102	3021	2134	808	392	701	3002	1779	1062	427	213	38	85.49	407.32	33
Northern Latin American Missions																						
Haitian Mission	1	9	---	116	76	182	15	6	45	42	6	12	22	30	16	396	---	20	---	-----	-----	11
Porto Rican Mission	2	37	---	101	78	353	333	70	7	1415	---	34	---	2111	105	112	14	22	---	5.02	2.74	5
Miscellaneous																						
Bahamas	1	20	---	56	26	60	38	5	161	656	42	13	2	115	18	49	---	15	1	60.00	5.50	---
European Division *	127	2182	---	205	18	375	53	---	7270	1423	44	49	27	7591	398	---	---	---	---	907.28	1297.79	---
British Union	23	273	---	300	---	194	73	---	6544	1678	35	133	67	2326	1302	---	---	---	---	44.28	-----	---
Totals	1108	20741	835	17329	7637	37505	10866	4324	72218	177104	7547	8575	18045	129070	43287	18162	6047	3215	1635	\$6250.70	\$3859.40	343

\* For the year 1915.

M. E. KERN, Secretary of M. V. Dept. of the General Conference.

## Total Contributions and Communicants—Summary 4

1	2	3	4	5	6
Union	Contributions	Per Capita	Per Cent of Grand Total	Member-ship	Per Cent of Grand Total
<b>North American Division</b>					
Gen. Conf. and N. Am. Div. . . . .	\$ 25,988.61	.....	.76	.....	.....
Atlantic .....	246,342.63	\$37.42	7.23	6,583	4.81
Central .....	278,796.15	31.40	8.18	8,878	6.49
Columbia .....	270,632.27	33.11	7.94	8,174	5.97
E. Canadian .....	34,406.86	31.89	1.01	1,079	.79
Lake Union .....	420,766.62	34.66	12.35	12,139	8.87
Northern .....	263,018.72	37.57	7.72	7,000	5.11
North Pacific .....	255,121.79	26.58	7.49	9,600	7.01
Pacific .....	352,934.90	31.64	10.36	11,153	8.15
Southeastern .....	106,021.54	32.62	3.11	3,253	2.38
Southern .....	71,007.70	23.25	2.09	3,054	2.23
Southwestern .....	133,156.08	29.56	3.91	4,504	3.29
W. Canadian .....	84,489.12	36.45	2.48	2,318	1.69
Totals .....	2,542,682.99	32.71	74.63	77,735	56.79
<b>European Division</b>					
British .....	52,933.60	18.92	1.55	2,798	2.05
Central European .....	67,881.33	15.38	1.99	4,414	3.22
Danube .....	28,721.33	10.70	.84	2,683	1.96
East German .....	117,517.75	15.18	3.45	7,744	5.66
East Russian .....	26,882.08	8.72	.79	3,081	2.25
Latin .....	21,850.59	13.81	.64	1,582	1.16
Levant .....	1,766.21	4.49	.05	393	.28
Scandinavian .....	66,861.27	15.91	1.96	4,203	3.07
West German .....	96,415.38	15.09	2.83	6,391	4.67
West Russian .....	16,331.76	7.44	.48	2,195	1.61
European Division Missions ..	13,745.00	6.44	.41	2,133	1.56
Totals .....	510,906.30	13.58	14.99	37,617	27.49
<b>Asiatic Division</b>					
Australasian .....	185,428.18	32.79	5.44	5,654	4.13
India .....	13,006.77	26.49	.38	491	.36
East Asian Missions .....	31,445.72	8.73	.93	3,601	2.62
Totals .....	229,880.67	23.58	6.75	9,746	7.12
<b>South American Division</b>					
Austral .....	30,511.81	14.13	.89	2,159	1.58
Brazilian .....	23,261.19	10.59	.68	2,197	1.61
Inca Union .....	1,916.21	3.50	.06	547	.39
Totals .....	55,689.21	11.36	1.63	4,903	3.58
<b>Miscellaneous</b>					
South African .....	30,717.97	11.36	.90	1,703	1.24
West Indian .....	20,981.28	5.03	.62	4,170	3.05
N. Latin Missions .....	9,649.32	10.60	.28	910	.66
Miscellaneous .....	6,790.43	71.48	.20	95	.07
Totals .....	68,139.00	9.91	2.00	6,878	5.02
Grand Totals for 1915 .....	\$3,407,298.17	\$24.89	100.00	136,879	100.00
Grand Totals for 1914 .....	3,090,484.80	24.56	100.00	125,844	100.00
Gain for 1915 .....	316,813.37	.33		11,035	

There are interesting beginnings of Missionary Volunteer work in other fields not represented in this report. Let us pray for our young people everywhere, that they may enlist in the Lord's army and help bring to a successful issue the great warfare against sin.

M. E. KERN.

## The Bible Year

## Assignment for November 26 to December 2

November 26: Acts 17 to 19.  
 November 27: Acts 20 to 22.  
 November 28: Acts 23 to 25.  
 November 29: Acts 26 to 28.  
 November 30: 1 Peter 1 to 3.  
 December 1: 1 Peter 4, 5.  
 December 2: 2 Peter.

## For Further Study

Learn what you can about Herod, Felix, Festus, and Agrippa.

Outline Paul's three missionary journeys,—(1) with Barnabas and John Mark; (2) with Silas; (3) with Timothy; also the incidents of his arrest and trial, and the voyage to Rome.

## First Peter

Simon Peter, a fisherman of Bethsaida, was called to his apostleship early in Jesus' ministry. His whole subsequent history is an example of what the grace of God can do in subduing the natural heart, and in working through human instruments to bring men to a knowledge of salvation. Under Peter's ministry, by the blessing of God, three thousand persons were converted on the day of Pentecost, and by him the first Gentile family was baptized and admitted to the household of faith. He preached the gospel to the Jews scattered throughout the various countries of Asia Minor, and it is thought that he suffered martyrdom at Rome about the same time as the apostle Paul. "All agree that he was crucified. Origen says that Peter felt himself to be unworthy to be put to death in the same manner as his Master, and was therefore, at his own request, crucified with his head downward."

The first epistle of Peter is thought to have been written at Babylon about A. D. 60-67. It was addressed to the Jewish Christians of Asia Minor,—“strangers”

in the lands in which they were living,—and was written to encourage and strengthen them in a time of severe persecution. They were urged to live lives of practical godliness, warned against special temptations, and reminded of the “soundness and completeness of the religious system which they had already received.”

## Home Missionary Department

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

## Home Missionary Report for Quarter Ending March 31, 1916

THE home missionary report for the first quarter of 1916 has many encouraging features. All but two of the lines of work show a gain, and several of them a large gain. This is partly due to the fact that we have secured reports again from the Unions in Central Europe and South America, but gains have been made over and above these reports. We find 10,689 more people reporting, which shows they have joined this line of organized work.

The figures run into large totals. More than a million periodicals were circulated, and well over half a million tracts. The missionary visits and Bible readings together total over two hundred thousand. More than eighteen thousand replies were received to missionary letters. All this was done by only 28,495 of our members.

If we stop for a few minutes to consider these figures, we can see that they mean that several million people, scattered over the larger part of the earth, were brought into contact with the truth in different ways during that quarter. If we multiply the work by four, it shows that a year's work of this kind by our lay members will have an appreciable part in the finishing of the work.

The Lord has blessed the efforts of his people to the salvation of 605 souls, to our knowledge; but there will be other fruits gathered in from this work.

In this report some changes in organization are shown. Japan and Korea are grouped together as the Northeastern Union Mission, and the Philippines are included with Malaysia in the East Indian Union Mission. The Spanish West Indian Islands are grouped in the Northern Latin American Union Mission.

The work in the North American Division showed a gain in thirteen out of seventeen lines of work, and the foreign fields gained in the same number of items, though not in the same ones. Their losses were chiefly in the Christian help items, and those in the North American Division were in the distribution of books and periodicals. A considerable share of all the work reported was done by the Missionary Volunteers, for as church members they are represented in this report of church activities.

As we look at these figures, let us take courage and press forward. Every such sheet represents an outward step in the finishing of God's work. Let us unite to swell the figures into larger and yet larger totals.

EDITH M. GRAHAM.

## Report of Home Missionary Work of the General Conference for Quarter Ending March 31, 1916

[illegible]





WASHINGTON, D. C., NOVEMBER 23, 1916

FROM the *Australasian Record* we learn that Brother J. E. and Mrs. Nash sailed September 28, from Australia, for Fiji. Brother Nash leaves the union conference office as accountant, to take the work of secretary and treasurer of the Central Polynesian Conference.

Two weeks ago Elder J. L. Shaw, assistant secretary of the General Conference, sailed from New York, to spend two months attending meetings in the West Indian Union Conference. Last week Brother H. H. Hall, of the Pacific Press, passed through Washington, en route to the same field, where he will spend some time in the interests of the publishing work.

WRITING from Jamaica, West Indies, Elder A. J. Haysmer says: "At the close of last Sunday evening's service in the Kingston church, Elder G. A. Roberts baptized thirty-two persons who had been for some time in the baptismal class. There are nearly as many more in the new class. One hundred and twenty-eight have been baptized in the Kingston church this year. The Lord is surely blessing. Our goal is one thousand new members baptized this year in the West Indian Union Conference. I think we are going to reach it."

A NUMBER of brethren in the South African provinces have recently responded to the call of the mission fields. Brother Charles Sparrow, a farmer in Cape Colony, has joined the Maranatha Mission staff, turning his farm into other hands. When Brother W. H. Anderson was released from the Barotseland Mission in order to accompany his wife, who has been ordered out of Africa for a time, Brother F. R. Stockil, of Natal, responded to the call of need, and has gone to the Pemba station, to take Brother Anderson's place. We note also that Brother Frank McDonald, who was in business in Natal, is joining one of the other mission stations.

A NOTE from Elder Guy Dail, dated The Hague, October 18, says, with reference to the crowded conditions in some of our institutions and their lack of greater facilities: "In these times it does not hurt if we have to crowd together a bit. Think of the many millions who have to curtail their expenses and put up with greater inconveniences. One of the lessons of the present time for our church members is that many of their luxuries can be cut off without injury. How many of our brethren are now able to get on with much less than formerly! They are learning that, if nothing else. We had to cut our periodicals down in size. They sell just as well as before; in fact, if we compare August, 1916, with the same month of last year, there is a gain for this last August of over \$3,000 in our sales. Our canvassers are doing well. We hear that Brother M. Pönig, of the Pare Mission, is now in Ahmednagar, India, as prisoner of war. We know nothing of his wife or of other missionaries in German East Africa."

WE have omitted to chronicle the departure, in September last, of Prof. C. G. Howell, of Tennessee, who, with Sister Howell, sailed from New York for Nassau, Bahama Islands, to engage in school and church work. Brother and Sister Howell have for years been connected with school work in the South, and we are glad to see them joining the little staff of the Bahamas Mission.

### A Word from China

WE give the following items from a personal letter received from Brother and Sister M. G. Conger, who went to China with the large company sailing August 1:—

"The first two weeks of our visit in Shanghai have passed pleasantly, while awaiting the decision of the Division Committee as to our location. In a few days we start with Dr. and Mrs. A. C. Selmon and Brother and Sister R. D. Loveland for Peking. No work has been done in the capital province, so we have before us a large field. The first year we shall spend in the Peking language school, and then we hope to begin active work. As yet we have seen but little of the great China, but we have had a vision of her great need, and are anxious to do our part in meeting this need.

"Brother F. A. Allum is to have charge of the Shanghai school, and he has already started for his station, one thousand five hundred miles in the interior, to get his family. Brother and Sister C. L. Blandford and Dr. and Mrs. J. N. Andrews accompanied him, for they are to settle in that section, with Brother M. C. Warren. Brethren R. J. Brines, O. B. Kuhn, and H. O. Swartout, and probably others, will attend the Nanking language school during the winter. Brethren C. C. Morris and H. B. Parker go to south China, and Brother E. J. Urquhart to Korea. Brother Lyman Bowers remains at Shanghai to connect with the publishing house as secretary and treasurer. Brother J. G. White goes to a central province.

"We left the States wondering what those here would do with us,—the largest company ever sent out by our Mission Board at one time,—but when we saw how the brethren here had to figure and plan to answer the calls and fill vacancies, and realized that there were not enough of us to go round, there came home to us a sense of the greatness of the work to which we had come. We are glad we are here."

### Notes of Travel

#### From a Personal Letter from Elder A. G. Daniells

WE have had a most restful, enjoyable trip since leaving Washington. We spent one day in Los Angeles. At Loma Linda I spoke to the medical students, and in the evening to the church. I also spoke to the Glendale Sanitarium family. It was a pleasure to meet all these dear friends. The young people at Loma Linda are an earnest class.

We spent one day in Fresno, with my people. My mother is quite well, and seemed to enjoy our visit. We had a large meeting of our people the night I was there. Some came forty miles in their automobiles.

I had a very enjoyable time at St. Helena. Friday night I was at the college. This institution is full, and the

student body is of a good quality. It seemed to me that a large majority of the students have their faces turned toward the mission fields. At nine o'clock Sabbath morning [October 28] I met the St. Helena Sanitarium Board and heads of departments to talk over their plan or desire to help us launch good treatment-rooms and a dispensary in a mission field. They feel that they owe this to the cause, and they believe such an effort will deepen the religious life of the whole family. I was greatly pleased with the attitude of Brother C. E. Rice and Dr. G. E. Klingerman, and, in fact, with that of the whole staff. Our meeting at eleven o'clock filled the church to the doors.

In the afternoon I ran down to Oakland, where a large audience gathered at seven o'clock in the Oakland church. It was most encouraging to meet these warm-hearted, earnest people.

At 9 p. m. we left for Portland, Oregon. Here we had two services, one in the church at 2:30 and the other in Woodman's Hall at 7:30. Although it was a wet day, both buildings were full. There must have been a thousand or twelve hundred people in the public hall. They came in from all around Portland, as far as seventy-five miles away. I had a very pleasant visit with Elder H. W. Cottrell. He is greatly appreciated by the laborers and believers in his conference.

We left Portland after our meeting last night, and shall put in a full day with the college folks here [at Walla Walla]. About nine o'clock tonight we leave for Seattle, where we are to hold meetings tomorrow and tomorrow night. Then at eleven o'clock we leave by boat for Vancouver, where we expect to arrive at eight o'clock Thursday morning, and to sail on the "Empress of Asia" at eleven o'clock.

I have found our people of good courage all along the way. I think I have never seen a deeper interest in our great missions problem. A. G. DANIELLS.

### Ministerial Institute for Colored Workers

AT the recent Autumn Council it was recommended that an institute for the colored people of the North American Division Conference be held in Huntsville, Ala., January 3-11. It is desired that all the ministers and the licentiates, as far as possible, come together from the North and the South, to spend nine days in earnest study as to how we can increase the efficiency of the ministry.

The institute will be held at the Oakwood Manual Training School. Elders I. H. Evans and G. B. Thompson have promised to be present and give instruction.

The conference will pay traveling expenses and allow salaries. The Oakwood School will furnish rooms. The delegates will only have to pay board.

The school has opened with more students present than ever before enrolled in the same month, and many others are expected to come. The institute will be a great inspiration to them, and we are sure our ministers from all over the field will enjoy the time spent with us at Oakwood. Write to your president and make arrangements to attend. Be in the chapel at nine o'clock on the morning of Jan. 3, 1917.

C. B. STEPHENSON.