

# The Advent Review and Sabbath Herald



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No. 15

THE GOSPEL TO ALL NATIONS

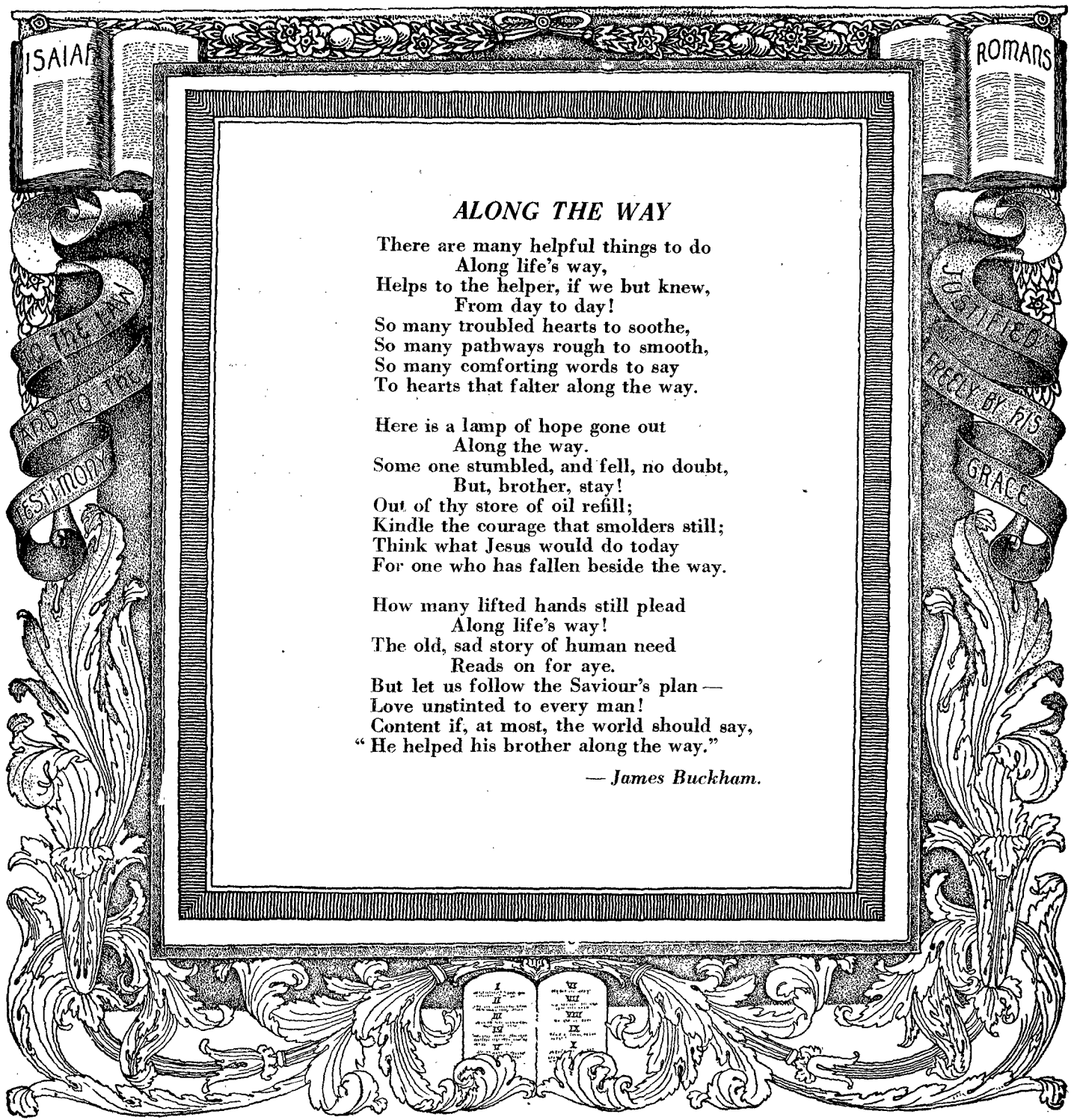
## ALONG THE WAY

There are many helpful things to do  
Along life's way,  
Helps to the helper, if we but knew,  
From day to day!  
So many troubled hearts to soothe,  
So many pathways rough to smooth,  
So many comforting words to say  
To hearts that falter along the way.

Here is a lamp of hope gone out  
Along the way.  
Some one stumbled, and fell, no doubt,  
But, brother, stay!  
Out of thy store of oil refill;  
Kindle the courage that smolders still;  
Think what Jesus would do today  
For one who has fallen beside the way.

How many lifted hands still plead  
Along life's way!  
The old, sad story of human need  
Reads on for aye.  
But let us follow the Saviour's plan —  
Love unstinted to every man!  
Content if, at most, the world should say,  
"He helped his brother along the way."

— James Buckham.



## Home Missionary Department

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

### DID THE EFFORT PAY?

"I ALWAYS get out a little while each week," cheerfully said a modest little sister some time ago as she purchased a hundred copies of the *Signs Magazine* and supplied herself with a catalogue of publications at her tract society office. After receiving a few words of encouragement for her work from those in the office, she returned to her quiet ministry among the business houses, stimulated by her purpose, and cheered because she could do a little for the Master with literature.

A short time before this, two orders had been received and filled at the Pacific Press. The first called for the *Signs of the Times Magazine* for one year, the second for a copy of "Daniel and the Revelation." These were both from the same person, and on stationery bearing the advertisement of a French tailoring establishment. These orders would not be referred to here had it not been for the work of our faithful sister who always planned to do something with the magazines.

Here is what especially cheered her as she called at the tract society office that morning. In her work a day or two before she had met a gentleman who had ordered the *Signs Magazine*. He told her of his intense interest in the subject of the end of the world. With the help of her catalogue, she described to him other books which would help him to a greater grasp of the subject. Right there and then she took orders and collected for the following books: "The Great Controversy," "Heralds of the Morning," "The Marvel of Nations," "The Gospel in Creation," "Great Nations of Today," "Coming King," "Past, Present, and Future."

It is not necessary to comment at length on such an incident. It shows so clearly how he whose work this is, is waiting to co-operate with those who will make an effort to do something for him. May it be a source of encouragement to you, dear reader, as it has been to me, and stimulate both of us to greater activity.

If you desire information regarding the *Signs Magazine*, and helps in selling it, just write to your tract society office, and the secretary will gladly assist you. He has recently been supplied with material intended to help those desiring to enter this fruitful branch of our work.

ERNEST LLOYD.

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### A POWERFUL INFLUENCE

DID you ever stop to consider that the modern magazine is the busy person's library? It is for this reason that magazines such as *Life and Health*, *Signs of the Times*, and the *Watchman*, form one of the most popular, convenient, and powerful ways we have for giving the gospel message. It is the greatest of all magazine literature. It is the most needed by the millions of human beings confined in our American cities. Then, why do we not circulate such magazines by the million? Tracts often require study; books are sometimes too costly; but a magazine is inexpensive, full of current interest, well illustrated, easy to carry, and offers mental recreation in enough variety

to suit every turn of mind. No special introduction or study is necessary, and the message which is so dear to us all, and has become a part of our daily lives, is presented in the simplest, most up-to-date way. Never was there a time when the magazine work of Seventh-day Adventists offered a more respectable, easier, more effective, and more remunerative method for winning souls.

C. E. HOOPER.

## Missionary Volunteer Department

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

### WORK OF THE SEVENTH-DAY ADVENTIST MISSION BOARD

THE Mission Board is the connecting link between our work at home and that beyond the seas. Correspondence is carried on both with the leaders and with other workers in mission fields. Through this correspondence the board is able to keep in touch with the advancement of the work, and with its needs of both men and means for the maintenance and extension of the work. The fields write to the Mission Board concerning their general plans, the location of workers, the proposal and development of new enterprises, their success in making converts, and many other matters. Continually questions arise concerning which they ask for advice and counsel.

Our people in the homeland are much interested in foreign mission work. They desire to know all that is of interest regarding the work and the workers in other lands. The Mission Board undertakes to supply this information through letters and articles written by our missionaries. A four-page paper is sent out every month, called *Missionary Readings*. This paper tells the story of the advancement of the message around the world. Matter of much interest to our people is also placed in the columns of the *REVIEW AND HERALD* and the union conference papers.

Reports from our missionaries provide the fuel to keep the missionary fires burning. Through missionary education, every year our people are becoming more intelligent regarding mission lands and the people, their manners, customs, and religious beliefs. They learn of obstacles, trying climates, and prevalent diseases to be met and endured. All this enables them more fully to realize the marvelous evidences of divine providence in bringing darkened souls to the light of the gospel of Christ, and their duty to help sustain our foreign work. This volume of information coming from our representatives in other lands, also makes the Mission Board able intelligently to co-operate with the forces out on the firing lines by acquainting our people at home with their work and their needs.

America is the largest base of supplies. Calls are continually coming from the fields for both men and means. Evangelists, teachers, doctors, nurses, treasurers, book-keepers, and other workers must be found and sent out to the fields. This entails upon the Mission Board a large amount of correspondence with conference officials, and with individual workers who are eligible for appointment to foreign mission work.

In addition to this, representatives of the Mission Board attend general gatherings, camp-meetings, visit our colleges and academies, and meet with candidates for the mission fields. First-hand information of much value in selecting workers is obtained. At the same time these representatives of the board are able to tell our people of the needs of the fields, and to promote generally the cause of missions by filling appointments in many different conferences.

The selection and appointment of workers for different lines of work in many different fields imposes a weighty responsibility upon the Mission Board. Most of those who are sent abroad are young, and have not had a large amount of experience. In selecting them, careful inquiry is made. Candidates are asked to fill out an application blank. This blank is in the form of a questionnaire, asking the candidate's name, age, weight, height, nationality, length of time a Seventh-day Adventist, extent of education, experience in different lines of work both in the denomination and outside. The names of conference officials, ministers, or college presidents acquainted with the candidate and his work are requested for reference. The board corresponds with these. Other information regarding the field of labor, the line of work desired, and the present financial obligations, is requested. When this blank is properly filled out and returned, and the letters of recommendation are obtained, the whole matter is considered by the board, and appointment to the mission field is made if thought advisable.

There is also a financial side to the work of the Mission Board. The sins of war must be provided. There come crowding into the offices of the board not only calls for men, but also for means to support workers, and to provide facilities, such as houses to live in, school buildings, publishing houses, dispensaries, and other facilities and equipment necessary for mission work.

The funds for all this come from the twenty-five cents a week which each church member in America is asked to contribute weekly. Plans are now on foot to raise this year a million dollars for missions.

Continually the missionary reports are needed to pass on to our workers in this country and our people generally, that all may realize their duty to give continually and systematically for the great and growing work in the mission fields. While conference laborers and church officers assume largely the responsibility of gathering in the mission offerings, the Mission Board from its communication with the fields abroad furnishes, as it can, the missionary ammunition.

And so the work goes on, each year growing larger, entering new fields, raising new problems, and calling for more men and means. The providence of God is undoubtedly leading us forward. The message sweeps on, notwithstanding all opposing influences. Much more might be written, but this brief glimpse will give the reader some idea of the plans and work of the Mission Board.

J. L. SHAW.

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I BIND to myself—

The Power of God to guide me.  
The Might of God to uphold me.  
The Wisdom of God to teach me.  
The Eye of God to watch over me.  
The Ear of God to hear me.  
The Word of God to give me speech.  
The Hand of God to protect me.  
The Way of God to prevent me.  
The Shield of God to shelter me.  
The Host of God to defend me.

—St. Patrick.

# The Advent REVIEW And Sabbath HERALD

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

VOL. 95

TAKOMA PARK STATION, WASHINGTON, D. C., APRIL 11, 1918

No. 15

## JOINT SESSION OF THE GENERAL AND NORTH AMERICAN DIVISION CONFERENCES

MARCH 29 TO APRIL 14, 1918

### SOUTH AMERICAN DIVISION PRES- IDENT'S ADDRESS

O. MONTGOMERY

THE South American Division Conference was organized in February, 1916, at La Plata, Argentina, at the time of the biennial session of what was then known as the South American Union Conference. There were delegates present from the Brazilian and Inca Union fields. Elders W. W. Prescott and N. Z. Town, representing the General Conference, made a tour of the entire field at that time, and directed in the organization of this division conference.

#### Territory

In territory, this division embraces all of the South American continent, excepting Colombia, Venezuela, and the Guianas. It also includes the Falkland Islands. There are eight republics in this field, having an area of 6,516,423 square miles, with a total population of 49,042,399.

#### General Description

Perhaps the vastness of this field can be more clearly grasped by a few comparisons. Chile, the "Shoe-String Republic," extends from about the eighteenth degree of south latitude to the fifty-fifth, a distance of fully 2,500 miles, with an average breadth of scarcely more than 100. Think of a 100-mile strip of country stretching from Boston to Seattle. Argentina alone is nearly half as large as the United States. If the northern part could be placed on New York, the southern part would reach beyond Salt Lake City. And it is said that if all the inhabitants in the world were to be placed in Argentina, there would be only between two and three persons to each acre of land.

Brazil, the largest of the South American republics, almost equals the United States in size. The real size of a country, however, cannot be measured by the number of square miles it contains. While Brazil is rich in resources and in undeveloped possibilities, yet there are vast stretches of territory that are very sparsely settled.

The western republics are much broken by the mighty Andes, which

constitute the backbone of the continent, and extend from Panama on the north to Cape Horn on the south. There is also a low coast range along the east coast of Brazil. But for the most part, Argentina, Uruguay, Paraguay, and Brazil are vast plains, stretches of rolling or level country, in which is wrapped up the possible ability to feed the major part of the world. In Argentina alone, enough wheat and corn could be grown to feed half the population of the earth. Only about ten per cent of the available land is under cultivation.

The rivers of South America are among the greatest in the world. There are no large streams on the west coast—only rushing, dashing torrents, leaping from the glacier beds of the high Andean range to the sea. But from the lofty Andes on the west to the Atlantic on the east, the continent is one vast watershed. The mighty Amazon, tributaries of which are fed by the melting snows of Peru, reaches within 325 miles of Lima on the west coast, and flows almost directly eastward across Brazil, draining 1,000,000 square miles more land than the Mississippi. It is navigable for 1,000 miles from its mouth by large ocean steamers, and steamers of medium size can ply its waters for 2,500 miles.

"The River Plate system, which embraces the river Paraná, with its affluents, on the northwest, drains a territory equal to one fourth of the United States." It has its rise in the heart of Bolivia and the center of Brazil. It is the only outlet for the isolated republic of Paraguay.

"It has a discharge seven times as great as that of the St. Lawrence River, and vessels can go 1,200 miles up the river from Buenos Aires, and smaller ships 3,000 miles into the interior."

The Orinoco, 1,500 miles long, is the main artery of the northwest. We will not speak of the many small rivers. These large arteries have become the highways of commerce for this part of South America, and bring its vast resources in touch with the markets of the world.

#### Climate

The major part of the territory of South America lies within the tropics. Argentina, Uruguay and more than half of Chile are within the south temperate zone. The tip of Patagonia and the south end of Chile approach the frozen circle around the south pole.

"A territory so immense, with a topography so varied, must present some very interesting phases of climate. Moisture, prevailing winds, ocean currents, and height above sea level modify what one might be led to expect from the latitude of a given section. An American mining engineer, whose friends were treating him with the utmost sympathy because his work took



PIONEER WORKERS

Back row (left to right): J. H. Rogers, J. O. Corliss, H. W. Decker, H. W. Cottrell. Front row (left to right): S. N. Haskell, J. N. Loughborough, G. I. Butler. All still living except J. H. Rogers, who died Aug. 6, 1917.

him to a point only two degrees north of the equator, smiled as he remarked, 'I do more shivering than sweating away up three miles high, among the clouds.'"

On the west coast one can find almost any climate desired by striking a higher or lower altitude.

"The elevation of a mile near the equator will give the mean temperature of a point 1,000 miles north or south of that line at sea level. The humidity and air pressure affect one's sensations quite as much as heat and cold. With proper care, most people can retain their vitality and live quite comfortably on the high plateaus of Peru and Bolivia."

There are large rainless areas. One can travel for days and see scarcely a spray of living green.

"The west coast of South America is cooled by the Humboldt Current, that sweeps in shore from the South Polar Sea, and lowers the temperature twenty degrees."

The central part of Chile is a great level valley, in which Santiago is located. This is the California of South America. The climate of Argentina is very temperate and healthful, as is also Uruguay. The southern part of Brazil is a delightful climate in which to live. As one goes north, however, the climate becomes more trying.

#### People

"'Latin America' is a phrase which, though recent, has become general. It designates all those nations which lie south of the Rio Grande, including the principal West Indian Islands. The qualifying adjective of 'Latin' has been adopted largely through the preference of the people themselves. The people of Central and South America like to think of themselves as Latin. Their intellectual and spiritual affinities are, as they believe, with the South of Europe and not with the North. To be sure, a very large percentage of them, notably in Peru and Bolivia, are decidedly native Americans. The heroes of these republics are the great Indians of their history, not the *conquistadors* of Spain. Most of the culture has come across the Atlantic. Since the emancipation from Spain, France has been looked to as the intellectual mother of Latin America. French literature, French standards, and French methods of education have been in vogue for a century. So the people, while not fond of the mother countries,—Spain and Portugal,—still proclaim themselves as Latin."

The literature of South America is meager, very largely translated from the French. Many of the instructors in the universities are French. I am told that most of the literature is of a cheap, sensational character; and this, by the way, will strongly emphasize the necessity and the imperative duty which rests upon us to provide suitable reading matter for our own young people.

#### Religion

Religiously, South America is a Catholic country. For generations, priestcraft has held undisputed sway in Latin America. With Jesus Christ, the Son of God, and the efficacy of his blood for the cleansing of sin, his ministry before the Father as our intercessor, withheld from the people generation after generation, with no knowledge of the Scriptures, no means of coming to the light of truth,—imagine, if you can, the depth of ignorance, the darkness, the supersti-

had this inscription in Spanish: 'Come to Mary, all ye who are laden with works and weary beneath the weight of your sins, and she will succor you.'"

The result is a natural one. The standards of morality are low in Latin America. Climatic conditions, racial inheritance, and unprotected poverty are strong factors in multiplying the unhappy conditions found in many places.

The women of South America are strongly religious, even to the degree of extreme fanaticism. Indeed, the term, "fanatical Catholic" is a very common one. The men, on the other hand, are very nonreligious, and have drifted into skepticism and infidelity. From their broad view and their touch with public life, they have been able to see clearly the fallacies and failures of the church. They deny her teachings and turn from her doctrines. Having nothing to guide them to an understanding of that which is true in religion, they very naturally drift into infidelity and atheism. While this is true from a religious standpoint, yet from a social and political standpoint, the men of South America still recognize the priesthood as a strong leading factor. To a very large extent the social and political life of South America are under the domination of the Catholic clergy.

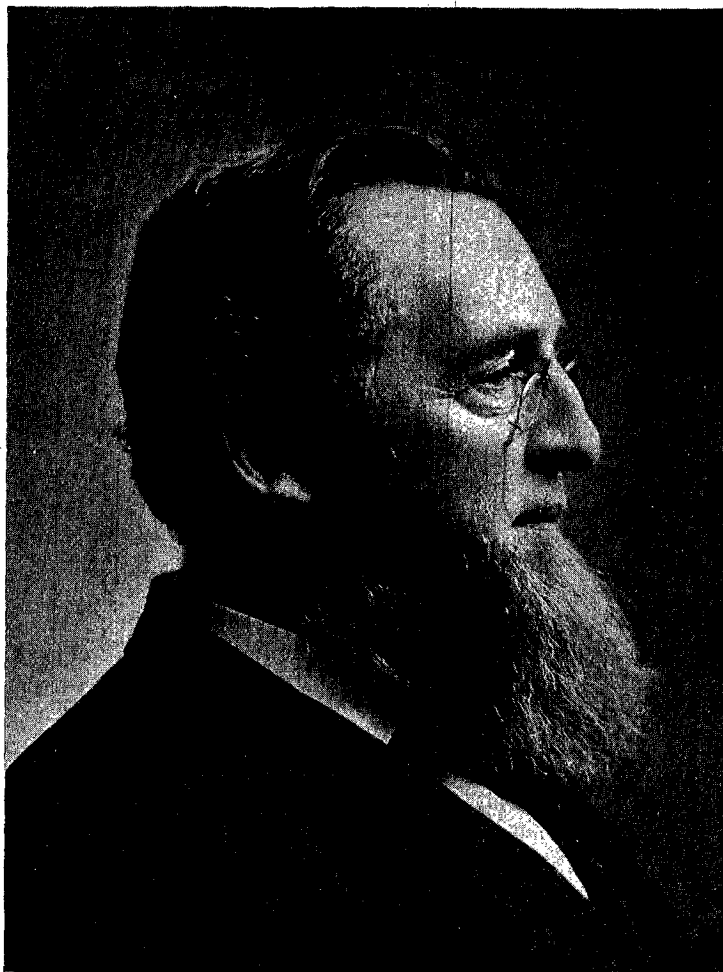
#### Education

For generations the work of education was in the hands of the Catholic Church. Special effort was made to gather the children of the influential

classes into her schools from which the priesthood was recruited and the leaders of political thought and social life were developed. Instruction was withheld from the masses of the people, for this church has always flourished best in the midst of ignorance.

"Latin America has many opponents of free schools. They argue: 'Education teaches a poor man facts that compel him to think. Start his mind to work, and he grows insolent and seditious; he demands better pay, shorter hours, and all sorts of absurd and costly attentions. He is far more profitable and pliable if he lets study alone, and why should we deliberately put into his hands a dangerous weapon against ourselves?'

"The church opposes higher education by the state, because she claims the process makes infidels, since most educated men in Latin America are anti-Catholics. But this rampant hostility to everything ecclesiastical is not the fruit of education, but the aftermath of Romanism."



ELDER URIAH SMITH

For years editor of the "Review." Died at Battle Creek, Mich., March 6, 1903.

tion, into which the people of these republics have been plunged.

The standards of Catholicism are not the teachings and the example of Christ. Her standards of morality and social ethics are not those which are set forth by the Holy Scriptures, which the people should have had the privilege of reading for themselves.

The Catholic Church, which claims to be the guardian and expounder of the true faith, when she failed to uplift and save, by the very law of spiritual gravitation was dragged down by the masses.

"The best of Roman Catholics regretfully admit that their church has not won any large element within the Latin American nations to the Christian life."

"A Brazilian scholar, whose acquaintance with Roman Catholicism surpasses his command of English, wrote in this artless fashion: 'My countrymen are not Christians; they are Virgin—ians.' A tablet beside the door of a Jesuit church in Cuzco (Peru)



During the last two or three decades, however, most of the republics have established a secular educational system, which, to a greater or less degree brings this boon within the reach of their citizens. One writer says:

"Higher education and professional preparation in universities, teacher training in normal schools, and liberal instruction in secondary schools have been provided for the wealthier classes. The glaring defects in this system are the theoretical character of the studies and the absence of formative or corrective moral discipline.

"Military and naval academies are usually of high efficiency, but technical and vocational education are yet in their infancy in lands where there is unusual need of them.

"But the elementary public school and compulsory attendance thereon, are distant goals in all Latin-American republics, where more than half of the inhabitants are unable to read or write."

#### Political

Politically, the history of South America has been a long series of revolutions, through all of which there has been a constant struggling toward a stronger, higher, and better government. It can hardly be said of all the republics of South America, "A government of the people, by the people, and for the people;" for, with a few exceptions, it seems to have been a government of the people, by a few, for the few.

Some of the republics, such as Argentina and Brazil, seem to have passed this stage, and are recognized as stable governments. Some of the others, however, are in danger of a political upheaval whenever the leader of a party thinks he sees an opportunity of riding into power on the wave of a revolution.

#### Industry

South America is not an industrial country in the sense of manufacturing. The chief industries are mining, farming, stock raising, and coffee, rubber, and fruit cultivation. Capital, as we usually understand the term, enters Latin America from Europe and America. Latin America is paying interest on the wealth of others; she is not amassing it for herself. Practically all the public utilities, such as railways, steamships, street cars, electric-light plants, etc., are operated by foreigners. The kings of commerce and the merchant princes of South America are foreigners.

One of the chief obstacles to advancement is the fact that the land is held by a few and is not for sale. It is in the possession of the government,

of the religious orders, or of individual owners, whose holdings are enormous. Five per cent of the Latin Americans own 95 per cent of the land. There are no small farmers. A poor man can never dream of owning a small tract, with a little home he can call his own.

"The area of the estates of Latin America is astonishingly large. Today one hears of single proprietors or companies owning 300,000, 400,000, or 500,000 acres. In the newer territories to the south, there are holdings of a million and a quarter acres.

"In Chile there are farms a league in width that extend from the Andes to the sea,—100 miles."

These large holders, however, do not occupy their land. They have superintendents who look after the *estancia*,

passenger service direct between the two Americas was so limited that it was scarcely worth mentioning.

One of the direct results of the present world war has been the breaking up and almost entire suspension of this great tide of commercial intercourse between Europe and Latin America. The suspension of trade and the diverting of capital have been keenly felt by all concerned.

The interest of the United States in Latin America, which has been awakened during recent years, has been greatly quickened as a result of the war. The attention of the North American people has been strongly directed to that great America which lies just to the south of them. The trade which before could not to any

great extent be diverted from its European channels, has suddenly fallen into the lap of the American merchant, who, because of a lack of shipping facilities and a lack of knowledge of Latin-American customs, sentiments, and language, was ill prepared to handle it.

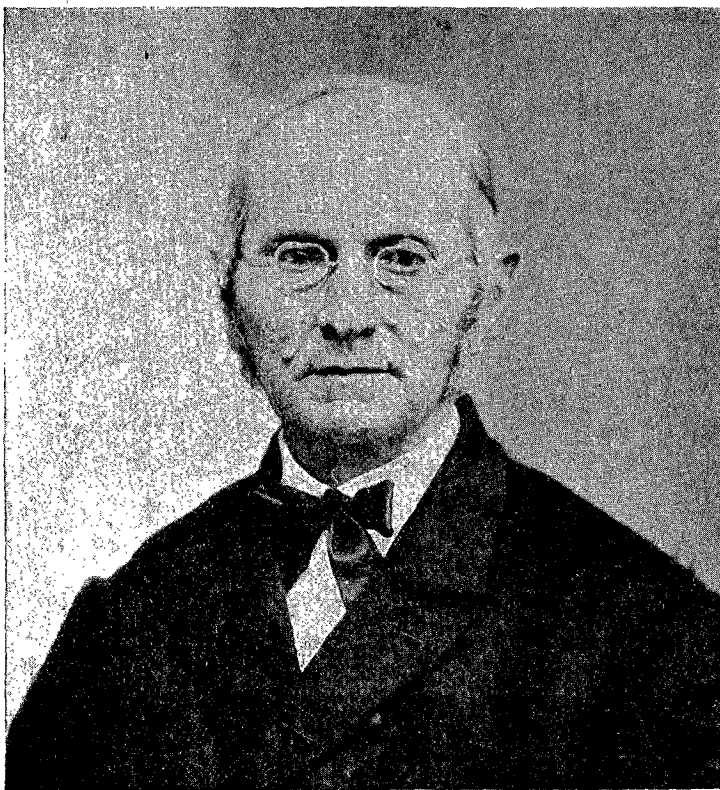
Today American goods and capital are pouring into South America. Last year this trade increased 164 per cent over that of the previous year. The completion of the Panama Canal has brought into close and sympathetic touch the west coast of South America with the eastern ports of the northern continent. Better political understandings and better trade relations with these sister republics have been established. There has been a knitting together of the common interests of the two Americas.

Not until the past few months has any part of

our field become directly involved in the world war. In October, war was declared between Brazil and Germany. Notwithstanding the fact that South America as a unit up to that time had maintained its neutrality, yet it had felt most keenly some of the effects of the mighty conflict. The paralyzing of business resulted in throwing thousands upon thousands out of employment. At the same time, prices began to mount up until they have just about equaled those prevailing in some of the belligerent countries. It seems to us that now, while the angels hold the winds of strife from blowing strongly in the southern continent, is our God-given day of opportunity for unified and aggressive work.

#### Membership

This division includes what is now known as the Austral Union Conference, the Brazilian Union Conference,



ELDER JOSEPH BATES

One of the first Seventh-day Adventist ministers. Died at Battle Creek, Mich., March 19, 1872.

while they live in ease and comfort in the large cities. This accounts for the fact that there are more millionaires living in Buenos Aires than in any other city in the world. In Brazil, however, conditions are different, and small farmers who own their property are found everywhere in the interior.

#### Commerce

Before this present world war, the trade of South America was very largely with Europe. Great Britain, France, Germany, and Italy had large investments in Latin America, and a large part of her foreign trade. The vessels entering her ports were almost all European.

It was but four or five years ago that it was necessary for the traveler from the United States to go to England or Europe in order to get passage to South America. Mail, freight, and

and the Inca Union Mission field. Arrangements were made in the fall of 1916 for the launching of a new union mission, to be known as the North Brazil Union Mission. It was not possible to put this plan into effect, however, until the present year, when a special appropriation by the Mission Board has enabled us to go forward in this direction. We believe that this will mean a material strengthening of the work in the Brazilian field.

We have at the present time a total membership of 5,755. The net gain for 1916 over 1915 was 478, and for the first nine months of 1917 there was a gain of 489 over 1916. Taking the baptisms for these two years, we find that 733 were baptized in 1916, and 601 the first nine months of 1917. For 1916, this means one soul baptized into the faith for each 6 and 7/10 members. For the quadrennial period from 1913 to 1917, we have the total number of 3,206 baptisms. The net gain in membership, however, for the same period shows 2,465. Giving the total number of workers on the pay roll in the field credit for all baptisms, we find that for 1915 there was an average of 7 and 3/10 souls baptized by each worker. In 1916 there were 8. The first nine months of 1917 showed an average of 7.48.

#### Tithe

With the exception of one year, the tithe for the entire division has showed a steady increase. For 1913 we had \$38,394.32; for 1914, \$33,765.44. This was the low year. In 1915 we had \$43,661.93; in 1916, \$44,309.30; and for the first nine months of 1917, \$32,145.92, making a grand total of \$192,289.91 for the quadrennial period.

On the whole, the work throughout this division is encouraging. It is not difficult to see that the Lord has greatly blessed the efforts of those who have been carrying the heavy burdens of this field during the years. A strong and successful work has been built up. When we consider the few workers in this field and the limited amount of means with which to prosecute the work, we can truthfully say that the results are splendid.

The gains in some parts of the field especially are phenomenal. The wonderful achievements in the Lake Titicaca Mission constitute what may properly be called one of the miracles of modern missions, and are attracting the attention of men of all classes, and the special notice of the mission boards of other denominations. Some

of the interior sections of Brazil also have clearly shown that with a very limited amount of labor and meager facilities, large numbers can be gathered into the fold. During the past two years, several new recruits have come to the field, which has added to the efficiency and strength of the working force.

#### Our Opportunities

Our opportunities are many, too many, indeed, to be seized by our present force of workers, with the limited facilities at their command. That now is the time to step into Latin America, has been emphasized often

and are stretching out their hands for this truth. Calls are multiplying from every part of the field for workers to go and teach the people the truth. The Spirit of God is moving upon the hearts of men and women everywhere, giving them willing minds to hear and study.

#### Our Needs

With the workers in other fields, we appreciate that our greatest need is a baptism of power, a greater energizing and spiritualizing of the men and women who are now in the field. With sin put out of the life, with a consecration so full and complete that a Pentecostal power can take possession of each one, the workers in this field will become a Gideon band. I am convinced that this is our greatest need; for this we are seeking. The need of better organization and a strengthening of our evangelical work, is apparent. Higher standards in training, in life, and in service are needed.

The work which has been accomplished for the ministry of North America during recent years, as a result of the ministerial institutes that have been held, is greatly needed in our division. But in addition to this, there is very sore need of more men,—men who can act as leaders and bear administrative responsibilities, and who can also help to instruct and develop the native talent in Latin America. We believe that we should work as rapidly as possible toward developing Latin Americans to labor for Latin Americans. We have a fine class of young people,—bright, consecrated young men and



MRS. ELLEN G. WHITE

Deceased July 16, 1915, at St. Helena, Cal.

during the last few years by persons in all walks of life. Merchants, capitalists, and tourists are turning toward Latin America. A mutual feeling of confidence and fellowship, warm and cordial, is rapidly growing. Latin America swings wide the door of welcome to the United States. Why should not we, the heralds of the message of the soon-coming Saviour, recognize this as a providence of God, and without delay lengthen our cords and strengthen our stakes in all parts of "the continent of opportunities"? True, a little has been done. We have work established in nearly every republic, but in many parts it is only just started.

The work for the Indians around Lake Titicaca is an illustration of what we believe can be done in every republic in this division. There are thousands upon thousands of Indians who are in the ranks of paganism,

women, who in natural ability will compare favorably with the young people of the United States, and with the same training will make just as efficient workers. We are working with the object in view of providing them with a training that will fit them to take their place in the work of God.

We need some men of experience as city evangelists, to enter the cities of South America. We believe that it is high time that these cities should be strongly worked. With one or two exceptions, we have no one in the whole division to lead out in this important movement. We need more men to take the land of the Incas for God. We feel convinced that we must move quickly in this direction, or we shall find other denominations moving in to pre-empt the land.

We believe there are local fields in this division now on the appropria-

tions list that could, with a few additional workers and a little more means, be made self-supporting in a short time. This is especially true of some parts of Brazil. We believe it to be a mistake, brethren, and false economy, to put only sufficient men and means into a given field to barely care for the work now established, with their time and their hands completely occupied, so that they are not able to answer new calls, or push out into new, aggressive work, when, if two or three more men could be put into the same field for a year or two, that field could be made self-supporting. We realize that this would not prove true of all fields, but there are fields in South America where we are convinced that it would work out this way.

The organization of the new North Brazil Union Mission will leave the Brazilian Union Conference free to prosecute the work in its own fields; and we believe that if we could give them just a few more men at this time, there are at least four of the local fields which could be made self-supporting in two or three years' time.

Those who are out on the firing lines, and are in close touch with the work, feel the urgency of the calls, and are in danger of drawing the line out so thinly that it becomes only a skirmish line, and in many places oftentimes wavers and almost breaks. No doubt our experiences are like those that come to our workers in other fields. The cry that comes echoing back from all the outstations of this message is, "Men! Men! Give us men and means to meet the pressing needs that we are facing!"

Brethren, this is the cry from South America. But we realize that not all these calls can be answered. Each field must be satisfied with a few.

Another need, which we trust will be supplied at this time, is for a few strong departmental men for our division. Something is being done in the home missionary work; a strong campaign has been inaugurated. We feel that the finishing of the work of God in the earth depends upon arousing the laity to service. We need a man to help us organize this department and instruct the people in this kind of service.

We need a division man in the young people's and the educational work. The saving and training of the youth of South America urge the ne-

cessity for some one to lead out in these lines.

Then there is the publishing department, for which we need a man. One of the crying needs of South America today, to my mind, is more of the printed page. Brethren, I feel that we should move rapidly in this direction. It is not necessary that we have an expensive literature; small tracts, papers, and books, that can be scattered like the leaves of autumn, as well as larger books, are in demand. There should be a unifying and strengthening of the publishing work in all Spanish fields.

We need a periodical especially devoted to our young people and children. A paper of this character

I have set before you briefly and in a general way the conditions and needs of our field from the viewpoint of the division only. I have not entered into a detailed report of the different parts of the field, as this will no doubt be covered by the reports of the leaders of the different fields.

We desire to express to this delegation, to the brethren of the General Conference Committee, and especially to the churches of North America, our deep appreciation and heartfelt gratitude for the interest shown in South America, and for the help rendered to that field in the men and women sent out and the means supplied to sustain the work. I am glad to assure you that there is a spirit of confidence, courage, and progress throughout the field. God is working for South America. Our prayer is that we may be enabled to keep pace with the triumphant advancement of his truth.

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#### THE GENERAL CONFERENCE TREASURER'S REPORT

JAN. 1, 1913, TO DEC. 31, 1917

I BELIEVE it is safe to state that there is no department of the General Conference in which the people of God are more interested than the Treasury Department. Every department of the work is essential, but the financial is the unerring barometer that reveals to us at a glance, not only the devotion of the believers, but also the progress that is being made in the great object of the denomination,—the preaching of this gospel of the kingdom to all nations preparatory to the coming of our Lord to terminate this long reign of sin and suffering, and to gather his people to the mansions he has gone to prepare.

While no one will maintain that we have accomplished all that should have been done in this all-important work, yet a study of the financial statements herewith submitted will reveal that marked and encouraging progress has been made in the five-year period covered by these reports, notwithstanding the fact that most unusual conditions have existed throughout the world during the greater part of this time. The war has affected in a marked manner every land in which the General Conference is operating, bringing to us many new and difficult problems. The unprecedented high cost of the necessities of life has seriously affected all classes



ELDER JOHN H. WAGGONER

A prominent Adventist preacher and writer. Died at Basel, Switzerland, April 17, 1889.

would be to the young of Latin America what the *Instructor* is to our English-speaking young people.

We believe that there should be a closer affiliation between the Latin fields of the New World. The Latin-speaking people of the West Indies and of Central and South America are one in almost every particular, and our work among and for them should naturally lead to a united study of methods, means, and policies. Especially is this true when it comes to our departmental work. We believe that from the standpoint of Latin America and its interests, this question is worthy of a most careful consideration.

in North America. This same condition has rendered our work in mission fields far more expensive, and in many countries, notably in China, this has been greatly aggravated by the extremely unfavorable rate of exchange that has prevailed during the past two or three years, greatly reducing the purchasing value of American currency, so that while prices there have been soaring as in America, at the same time the value of the gold dollar has been cut almost in half.

But with all these unfavorable conditions to contend with, the past five years have proved to be, under the blessing of God, by far the most prosperous years in the history of the denomination. Without doubt, all the reports submitted at this meeting will reveal a development of the work that should bring courage and thanksgiving to the hearts of God's people.

When the magnitude of the world war began to dawn upon us, we did not know to what extent this unusual situation might affect our European conferences and the foreign missionary work conducted by them. We anticipated that their finances might be so affected that heavy demands would be made upon us; but during these years of strife and suffering through which the nations of Europe have passed, thus far God has so blessed our European brethren that the work has gone steadily forward, and they have been able to successfully finance their work, the only calls that have been made upon the general treasury being limited to the relief of those missions heretofore conducted by them that could not be reached from the European headquarters.

The creation of the North American Division Conference in 1913 has resulted in some changes in both the income and the expenditures of the General Conference. The tithe previously received from the union conferences has necessarily ceased to come to us, the smaller tithe from the division being substituted. The per cent of tithe paid by local conferences for the support of the work in the Eastern and Southern States of America, and also for missions, has since become the chief source of supply for the division conference funds. On the other hand, the General Conference ceased to carry any financial responsibility for those sections of North America that in the past had received appropriations from its treasury. This change in the organization has made a true comparison of the past five years with any previous period impossible.

In the past the General Conference treasurer has been requested to include in his report all the offerings made to foreign mission work in whatever country these might be made. Under our present system of operating we are able to give an accurate report only of those transactions recorded in the General Conference accounting. At present this is almost

exclusively confined to the moneys secured in the North American Division Conference and in such mission fields as the West Indies, the North Latin field, India, and some minor missions. Any figures submitted aside from this are, at least to some extent, only estimates, which, carefully as they have been made, may contain some inaccuracies. According to this information, the amounts raised outside of this report were:

1913 .....	\$158,810.39
1914 .....	156,682.44
1915 .....	166,373.34
1916 .....	185,006.13
1917 .....	187,718.00
Total .....	\$854,590.30

If this sum should be incorporated with our income report, it would place the total funds available for foreign mission work for the five years at \$4,849,314.96.

A previous treasurer's report states that in 1908 the membership in the United States and Canada gave to foreign missions at a rate equivalent to \$3.52 per capita, or 6¾ cents per week, with a goal of 10 cents per week as a standard of attainment. In 1911 this standard, although not fully attained, was increased to 15 cents per member, and the following year, the first in which it was operated, the desired amount was almost reached by the North American membership, falling short only by a few thousand dollars.

The financial condition of most of our American training schools and sanitariums had at this time become such that early in 1913 some special effort for their relief seemed imperative. It was decided to ask the American brethren to increase again their standard of mission offerings, making 20 cents a week per member the basis of their gifts, with the understanding that the first 15 cents per member should be devoted to the mission work of the General Conference and the remainder be applied on the debts of those institutions whose liabilities exceeded 25 per cent of their assets until this ratio was attained. From the time this appeal was sent out most of the union conferences responded well, some of them reaching the new standard set the first year. Each succeeding year has witnessed a steady improvement, until for 1917 every union conference in North America reached the standard, and the entire amount of gifts totaled \$1,007,970.94, the equivalent of 25 cents a week per member, or 25 per cent in excess of the basis of our offerings.

This plan has proved to be a great benefit to the institutions, for it has resulted in an active propaganda throughout the denomination to lift this burden of institutional debt and operate the institutions hereafter on a cash basis, the record showing that more than \$1,500,000 of the liabilities of our various associations have been liquidated since this movement began,

\$854,733.65 of which has been secured from this relief measure in connection with the mission offerings.

This gain to the North American institutions has not been secured, however, without some loss to our foreign mission work, the arrangement being such as to limit the gifts to missions to 15 cents a week per member, all above this amount going to the relief of the institutions. The only possible gain from year to year in the purely mission funds is that resulting from the increased membership of North America, a gain altogether inadequate to meet the needs of our rapidly increasing mission work. It has been necessary to have recourse to other funds, and to place a restriction upon many of the demands of the yearly mission budgets. To remedy this condition, the following action was taken by the General and North American Division Conferences in their autumn council of 1917:

"1. That beginning with 1918, the Twenty-cent-a-Week Fund be raised to a Twenty-five-cent-a-Week Fund per member in all the territory of the North American Division Conference, with exceptions hereinafter specified; and, further,

"2. That this fund be distributed as follows: One fifth to home missions, and four fifths to foreign missions, until the full twenty-five cents a week is raised, all overflow thereafter to go to foreign missions; the one fifth for home missions being distributed as follows:

"a. One fifth to the missionary training schools.

"b. One fifth to the liquidation of the indebtedness on the College of Medical Evangelists, Loma Linda, Cal.

"c. Three fifths to the union conferences for institutional relief; union conferences not requiring this measure of relief being free to make appropriation of any amounts to the mission funds, it being our united aim to hasten the time when the conference institutions shall be fully freed from indebtedness, and this portion of the fund be no longer needed.

"3. That having in view proportionate resources, exceptions to this plan of raising twenty-five cents a week per member be made as follows:

"a. Twenty cents a week per member to be raised by the white membership in the Southern, Southeastern, and Southwestern Unions (save for the Florida and Oklahoma Conferences, which are listed for the full twenty-five cents), it being understood that the Southeastern and Southern Unions are exempted from payment of any portion on the Loma Linda medical college indebtedness.

"b. That the goal be set at ten cents a week per member for the colored and Mexican membership in the Southern, Southeastern, and Southwestern Union Conferences, and in the Virginia, West Virginia, and Arizona Conferences, all of this amount to go to missions."

The chief sources from which the Twenty-five-cent-a-Week Fund comes, are the Sabbath school offerings, the Midsummer and Annual Offerings, general mission offerings, and the moneys secured in the Harvest Gathering campaigns. Other sources from which the General Conference obtains its income are in the main lim-



ited to tithes from the division conferences and unorganized mission fields, offerings from mission fields, legacies, interest on its bank deposits and emergency fund, and special donations.

Of all sources of supply for mission funds, the Sabbath school offerings lead the list, not only as to the amount contributed, but also as to the rapidity of increase in the gifts from year to year. In 1917, of the \$1,007,970 secured in the Twenty-cent-a-Week Fund, the Sabbath schools contributed \$449,625, or almost one half. This was also considerably in excess of the total income from all sources of the General Conference for the year 1911. Going back twelve years, the following figures show that from 1905 to 1914, inclusive,—ten years,—\$1,177,191 was raised by the Sabbath schools, and in the three years from 1915 to 1917, \$1,147,391; certainly a very remarkable gain.

Statement of the Sabbath School Donations from 1905 to 1917

1905 .....	\$ 32,214.67
1906 .....	36,180.91
1907 .....	48,281.68
1908 .....	64,441.06
1909 .....	81,911.65
1910 .....	99,779.95
1911 .....	115,651.65
1912 .....	188,421.82
1913 .....	235,430.72
1914 .....	274,877.59
1915 .....	332,163.14
1916 .....	365,602.16
1917 .....	449,625.78
Total .....	\$2,324,582.78

The general mission offerings also show a marked increase during the period under consideration. They were in —

1913 .....	\$ 98,811.07
1914 .....	158,415.37
1915 .....	176,485.01
1916 .....	174,141.97
1917 .....	251,636.90

The possibilities of the Harvest In-gathering campaign are only beginning to be realized by us. There has been a steady increase in the income derived from this source. Beginning with the campaign of 1908 when we received \$14,136.77, each year has witnessed a marked advance, our receipts for 1917 being \$169,170.18. For the past five years the record stands:

1913 .....	\$ 56,282.99
1914 .....	57,598.73
1915 .....	78,333.25
1916 .....	126,158.66
1917 .....	169,170.18

With proper development this should become a very fruitful contributing enterprise to the mission treasury, rivaling even our Sabbath school contributions. It has already been demonstrated that this agency may be used to great advantage in every land, even in such countries as China, India, and Malaysia. Our workers have demonstrated that the non-Christian inhabitants of these countries are ready to contribute of

their means to the support of our work. Thousands of dollars have already been raised in these countries by this agency. Encouragement should be given to our fields to utilize far more fully this agency to give publicity to our work and message, and at the same time to afford the friends of foreign missions the opportunity to co-operate with us in the support of the gospel, printing their own special campaign periodicals wherever it is practicable.

The Annual Offerings increased from \$51,904.10 in 1913 to \$66,101.35 in 1917. The total receipts and disbursements for the past quintennial period were:

Receipts .....	\$3,994,724.96
Disbursements .....	\$3,822,289.65

Comparing these totals with the receipts and disbursements of the previous five years, we have from 1908 to 1912 inclusive: Receipts, \$2,104,338.38, a gain for the period under consideration of \$1,890,386.58; the disbursements were \$1,941,775.12, a gain for the five years of 1913 to 1917 of \$1,880,514.53. Of the disbursements for the latter period, however, \$854,733.52 was for the relief of institutions in North America.

The sustentation plan, providing for the care of aged and infirm laborers in the cause, has now been in operation seven years, and has given general satisfaction, proving to be a great blessing to many whose declining years would otherwise be filled with perplexity and anxiety. Beginning with 1911, the receipts and disbursements are as follows:

	Receipts	Disbursements
1911 .....	\$ 45,757.59	\$ 41,364.31
1912 .....	65,206.01	65,974.92
1913 .....	65,987.12	68,501.05
1914 .....	102,057.30	77,781.97
1915 .....	117,038.85	89,969.47
1916 .....	140,592.83	106,545.13
1917 .....	187,978.56	178,868.23
Totals .....	\$725,618.26	\$629,005.08
Balance on hand Jan. 20, 1918.....	\$96,613.17	

There has developed during recent years quite a strong tendency on the part of the individual members, young people's societies, and Sabbath schools, to undertake the support of native workers in mission fields. Doubtless this desire has always existed among us to some extent, for it naturally appeals to many, and this method of giving to foreign missions has without doubt been encouraged by General Conference men, and by our returned missionaries, until now almost every mail brings to our office requests of this nature. The General Conference has always been pleased, in receiving the offerings of the people of God, to comply fully with their wishes as to how their money is to be used. We recognize the determining of this as something that belongs entirely to the donor. In view, however, of the extent to which this manner of giving has grown, I desire to take advantage of this opportunity to place before

you some of the disadvantages, if not evils, connected with it.

The individuals or societies desiring to bestow their gifts in this manner almost invariably request that they should be put in touch with the worker receiving the benefit of their offerings, in order that they may correspond with him and know something of his experience and success in the work. Many times they desire a photograph of the worker. These requests are natural, but strange as it may seem, they are difficult to comply with, try as hard as we may to fulfil our promises.

In the first place, it is very seldom that correspondence can be carried on with these distant workers. They do not read or write English. But few of them can speak our language. This necessitates that the correspondence shall be carried on by the foreign worker who is in charge of the mission territory where the laborer is working. Up to the present time our brethren have always freely consented to undertake this task when we request them to do so, but these men generally have under their supervision an extensive territory, many interests, and a large corps of native workers. It is very seldom that one is found with stenographic help. Many do not even possess a typewriter. Their energies and time are taxed to the limit by the many interests demanding their attention. It is not therefore to be wondered at that they frequently neglect to attend to the requested correspondence. But when it is neglected, it creates dissatisfaction in the mind of the donor in the homeland, which sometimes assumes proportions that are not healthful or helpful to our general mission treasury.

This manner of making offerings has assumed such proportions that the proper handling of it has become quite a serious problem, as the correspondence cannot be conducted satisfactorily from some central or general office where a suitable person could take charge of it, as the correspondent must be in actual touch with the workers who are receiving the benefit of the offerings.

I have not alluded to the serious effects that sometimes come when the native worker learns that he is not directly dependent upon the local mission treasury for his support. Human nature in this respect in China, Japan, and India, is much the same as in America, and the experience of all mission boards and conference committees is that such a condition is not best for the worker or for the work. While, as previously stated, the General Conference is willing and glad to co-operate as fully as possible with all in their wishes concerning the disposition and use of their offerings to missions, yet I cannot but believe that the results would be more satisfactory to all concerned if this method of giving should be discontinued, this

belief being based on our own experiences and those of other mission boards.

The future contains great possibilities for us as a missionary people. It has for us also equal responsibilities. Each year witnesses in every field an increase of opportunities and an expanding of work that cannot be restrained. Upon us rests the responsibility of providing the men, the facilities, and the money necessary to meet the needs of the rapidly expanding work of God in the earth. This cannot be done perhaps without greater effort and sacrifice, but the times upon which we have fallen call for all there is of us in our service to God.

We have sought to meet the needs of 1918 by increasing the basis of our gifts to 25 cents a week per member, but this will not fully meet the requirements of the year. The amount this increased standard will give us is one million dollars, 20 per cent of which is to be retained in America for our training schools, sanitariums, and similar work. This, with other minor receipts, will give to the General Conference about \$850,000, but the budget for 1918 calls for an outlay of over a million dollars. It is therefore evident that the only hope the General Conference has of fully accomplishing its undertakings is by a large overflow on the Twenty-five-cent-a-Week Fund. We therefore most earnestly appeal to our conference officials, ministers, church officers, and our brethren in general, to rally to the needs of the cause of God to make this the best year in gifts and soul-winning ever witnessed in the history of the denomination.

W. T. KNOX, Treasurer.

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THE NORTH AMERICAN DIVISION  
CONFERENCE TREASURER'S  
REPORT

JAN. 1, 1913, TO DEC. 31, 1917

In submitting to the delegates of the North American Division Conference a report of the financial operations of the conference, we are considering not only its own financial history for the time covered, but we are to a greater or less extent considering also the financial experience of all the local and union conferences composing the division, as in the main, the only source of division conference funds is from the tithe of the local and union conferences within its territory. Indirectly this report will indicate the financial condition of the General Conference for the period covered, as we are its chief source of supplies.

Organized at the last session of the General Conference, in May, 1913, the North American Division Conference began its operations July 1 of the same year, with an operating fund of \$15,000, an appropriation from the

General Conference. Its operating funds were to consist of the tithe of the tithe of those union conferences within its territory, certain percentages of the tithe of the local conferences, and such donations as it might receive for the conduct of its work.

In considering the yearly reports herewith submitted, the surest indication of the general prosperity of the field is found in the items of tithe. These are as follows:

1913	\$ 8,688.78
1914	13,312.40
1915	14,128.60
1916	18,984.79
1917	24,435.39
Total	\$79,549.96

Herein is revealed a gain of \$11,122.99 in the tithe received from the unions in 1917 over that received in 1914, the first full year of the existence of the division conference, or a gain of 83.5 per cent, and would indicate a corresponding per cent of increase in the tithe of all the conferences throughout the division.

During the same period there has been a corresponding increase in the surplus tithe received direct from the local conferences, the report showing

Unions	1913	1914	1915	1916	1917
Atlantic	\$43,278.02	\$ 59,040.22	\$ 79,484.69	\$ 73,585.37	\$ 96,309.61
Central	65,805.03	78,633.44	82,450.77	86,578.91	115,438.21
Columbia	57,298.18	70,085.25	73,573.03	83,672.82	99,733.74
East. Canadian	9,264.27	10,217.15	10,833.08	12,821.45	16,212.62
Lake	69,232.41	99,167.92	123,838.27	132,951.18	153,465.66
Northern	56,599.41	67,568.32	71,785.92	80,195.00	101,056.62
North Pacific	54,611.16	56,251.71	68,193.93	80,254.92	113,999.88
Pacific	65,689.44	84,797.46	84,993.21	101,400.89	145,378.56
Southeastern	20,253.31	22,126.26	22,076.46	23,665.13	33,504.17
Southern	13,245.78	15,709.00	16,352.87	18,412.06	25,101.68
Southwestern	23,643.46	30,172.63	34,130.75	46,443.12	62,027.03
West. Canadian	16,760.90	16,667.10	24,764.73	29,826.73	45,519.71
Miscellaneous	5,143.09	4,435.77	-----	-----	223.45
Totals	\$500,824.46	\$614,872.23	\$692,477.71	\$769,807.58	\$1,007,970.94
Grand total	-----	-----	-----	-----	\$3,585,952.92

that the receipts from these funds for 1913 were \$96,249.63; for 1914, \$167,500.43; for 1915, \$180,346.59; for 1916, \$235,136.77; and for 1917, \$315,576.64, the receipts for 1917 being \$148,076.21 in excess of those of 1914, representing a gain of 88.4 per cent.

This increase in these two chief items of our income indicates a remarkable expansion in the tithe of North America, which is borne out by the report of our statistician in his annual statements, who gives the following facts concerning the tithes of the conferences of this territory: For 1914 the tithe amounted to \$1,269,962.09; for 1915 it was \$1,337,810.20; for 1916, \$1,632,543.98; and for 1917, \$2,159,417.33, or a gain in 1917 over 1914 of \$889,455.24.

For the four and a half years since its organization, the division has received from all sources \$1,123,627.21. During this same time the disbursements total \$1,015,169.56. At the close of the last fiscal year a present worth was shown of \$108,457.65, of which \$90,596.39 was in cash on hand and in banks.

The division, through its local and union conferences, performs a very important work in raising the greater portion of the funds of the General Conference for its foreign mission operations. Bound up with this responsibility, an active campaign has been conducted for the financial relief of our training schools and sanitariums. This work and the details connected with it have been kept so prominently and constantly before the people that explanatory comment upon it at this time is perhaps not necessary. The standard of offerings from our people has been held before them as the equivalent of twenty cents a week per member, with the understanding that the equivalent of the first fifteen cents per member from all the unions would be devoted to the General Conference, all over this to be returned to the unions from which it was secured, to be divided by them for the relief of such institutions as showed liabilities in excess of 25 per cent of their assets. The North American Division Conference books show there has been received on this Twenty-cent-a-Week Fund the following amounts from the union conferences:

This amount has been paid into the General Conference treasury, and from the amount given above, the union conferences have received for institutional relief the sum of \$854,733.52, divided pro rata among them according to their gifts. It has been a great blessing to our institutions, and a source of real encouragement to our people, to see this amount of indebtedness lifted from our training schools and sanitariums. It has been an inspiration to additional effort of a similar character, resulting in the payment of over a million and a half dollars upon these liabilities since 1913.

In addition to the amount raised for the General Conference in the Twenty-cent-a-Week Fund, the division conference has been able to appropriate from its funds to the General Conference \$108,000.

The Sustentation Fund is another trust fund passing through the division treasury, secured from all conference organizations, tract societies, sanitariums, and publishing houses in America. The receipts on this fund have been as follows:

1913 .....	\$ 66,987.12
1914 .....	102,057.30
1915 .....	117,038.85
1916 .....	140,592.83
1917 .....	187,978.56

all of which has been passed to the General Conference, the duly appointed custodian of the fund.

I believe that all will agree with me that the financial statements and the facts given, as reported in the *General Conference Bulletin*, set forth a degree of blessing and prosperity that should bring joy to all our hearts and inspire us to greater and more self-sacrificing effort.

W. T. KNOX, *Treasurer*.

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## DELEGATES TO THE GENERAL AND NORTH AMERICAN DIVISION CONFERENCES

MARCH 29 TO APRIL 14, 1918

NOTE.—Delegates to General Conference, the full list; delegates to the North American Division Conference, the same, except delegates from abroad not members of the General Conference Committee.

THE following list comprises the delegates to the General Conference, as reported to date of the opening session:

### Delegates at Large

a. The General Conference Executive Committee: A. G. Daniells, I. H. Evans, J. E. Fulton (Asia), O. Montgomery (South America), G. I. Butler, S. N. Haskell, W. T. Knox, R. A. Underwood, C. W. Flaiz, E. E. Andross, L. H. Christian, Charles Thompson, C. F. McVagh, R. D. Quinn, B. G. Wilkinson, S. E. Wight, J. W. Christian, W. H. Branson, A. V. Olson, J. W. Westphal (South America), M. N. Campbell (Great Britain), A. J. Haysmer (West Indies), E. L. Maxwell (South America), J. S. James (Northern Asiatic), B. L. Anderson (South China), C. H. Watson (Australasia), J. T. Boetteher, C. H. Jones, W. C. White, Mrs. L. Flora Plummer, G. B. Thompson, W. A. Spicer, J. L. Shaw, M. E. Kern, Frederick Griggs, Dr. W. A. Ruble, Dr. H. W. Miller, N. Z. Town, C. S. Longacre.

b. Appointed Representatives of General Conference Mission Fields: R. W. Parmele and J. A. P. Green (Northern Latin American Missions), Wm. Steele (Porto Rico), F. G. Lane (Cuba), E. W. Thurber (Guatemala), G. W. Caviness (Mexico), Isaac Baker (North Honduras), Henry Brown (South Honduras), J. L. Brown (Salvador), Karl Snow (Honduras).

### REGULAR DELEGATES

#### North American Division General

(In the North American Division, these general delegates are delegates at large.)

F. M. Wilcox, W. W. Eastman, C. B. Stephenson, Steen Rasmussen, G. F. Haffner, B. E. Miller, P. E. Brodersen, F. W. Paap, S. Mortenson.

### Atlantic Union Conference

Dr. D. H. Kress, V. O. Cole, V. O. Panches, C. L. Kilgore, L. O. Machlan, Mrs. R. D. Quinn, M. E. Olsen, Dr. W. E. Bliss, H. W. Carr, J. K. Jones, R. J. Bryant, H. C. Hartwell, K. C. Russell, J. E. Jayne, A. T. Robinson, J. K. Humphrey, Eugene Leland, J. D. Snider, C. T. Everson, D. A. Bailey, A. E. Sanderson, W. H. Holden, F. C. Gilbert, E. L. Cardey.

### Central Union Conference

H. A. Morrison, F. R. Isaac, F. W. Stray, W. W. Ruble, Dr. H. A. Green, J. H. McEachern, W. J. Huffman, N. T. Sutton, J. M. Fletcher, M. Lukens, W. H. Clark, A. G. Steinert, H. Cooper, J. S. Rouse, Dr. C. A. Hanson, M. N. Helligso, R. T. Emery, W. A. Gosmer, O. O. Bernstein, J. W. Turner, Stella Parker, S. J. Abegg, D. U. Hale, C. G. Bellah, A. C. Madsen.

### Columbia Union Conference

T. B. Westbrook, A. S. Booth, W. H. Heckman, J. W. MacNeil, G. E. Langdon, F. H. Robbins, W. F. Schwartz, C. F. Ulrich, R. E. Harter, N. W. Philips, G. P. Rodgers, E. K. Slade, W. W. Miller, A. R. Bell, N. S. Ashton, J. H. Behrens, D. A. Parsons, O. F. Schwedrat, J. S. Washburn, W. C. Moffett, C. L. Stone, C. V. Leach, J. W. Hirlinger, C. C. Pulver, F. D. Gauterau, R. S. Lindsay.

### Eastern Canadian Union Conference

J. W. Davis, H. M. J. Richards, W. C. Young, J. L. Wilson, D. J. C. Barrett, E. M. Chapman, J. W. McComas.

### Lake Union Conference

C. L. Benson, Dr. W. C. Duncombe, C. A. Russell, J. L. McConaughy, A. J. Clark, A. V. Cotton, H. B. Westcott, T. W. Steen (alternate, Tillie E. Barr), W. A. Westworth, F. R. Eastman, T. F. Hubbard, Edith Shepard (alternate, C. L. White), J. H. Schilling, M. H. St. John, Dr. L. E. Elliott, Adolph Johnson, W. D. Forde, E. A. Bristol, E. A. Piper, H. M. Kelley, J. J. Irwin, T. S. Copeland, E. F. Peterson, C. W. Curtis (alternate, Grace Evans), C. S. Wiest, G. P. Gaede, H. T. Elliott, E. E. Franklin, Medical Supt. Madison Sanitarium (alternate, P. L. Larson), Wm. Guthrie, D. K. Royer, F. W. Johnston, F. A. Wright, O. F. Gaylord, R. J. Nethery.

### Northern Union Conference

M. L. Andreasen, W. H. Edwards, M. B. Van Kirk, S. A. Ruskjer, E. M. Oberg, E. T. Russell, I. G. Ortner, Bert Rhoads, G. W. Wells, Stemple White, John Hoffman, R. L. Benton, A. R. Ogden, V. B. Watts, Flora V. Dorcas, W. K. Smith, S. A. Oberg, S. E. Jackson, E. L. Stewart, Carl Leer, J. H. Roth.

### North Pacific Union Conference

H. W. Decker, S. J. Lashier, J. J. Nethery, H. W. Cottrell, J. F. Piper, J. W. Norwood, J. A. Rippey, G. F. Watson, A. V. Rhoads, L. Johnson, T. L. Copeland, J. A. Holbrook, F. M.

Oliver, August Anderson, A. M. Dart, B. M. Grandy, C. A. Burman, C. J. Cole, C. F. Cole, C. H. Rittenhouse, J. Riffel, H. G. Thurston, P. C. Hayward, B. J. Cady, Edith Starbuck, A. A. Meyer, Prof. W. C. Flaiz.

### Pacific Union Conference

E. W. Farnsworth, B. E. Beddoe, C. W. Irwin, M. E. Cady, J. L. McElhany, J. A. Stevens, Clarence Santee, W. F. Martin, M. M. Hare, N. P. Neilsen, J. E. Bond, H. E. Lysinger, G. W. Reaser, W. S. Holbrook, F. E. Painter, B. M. Emerson, Newton Evans, C. E. Rice, P. T. Magan, A. O. Tait, H. S. Shaw, Claude Conard, M. C. Wilcox, R. S. Fries, G. A. Grauer, H. H. Hall, J. A. Burden, L. M. Bowen, W. M. Adams, P. J. Wolfson (alternate, E. H. Adams), A. J. Osborne, N. W. Kauble (alternate, L. E. Brant), C. E. Kimlin, E. A. Curtis, Nis Hansen (alternate, E. G. Fulton). General alternate: J. W. McCord.

### Southeastern Union Conference

C. B. Haynes, D. W. Dillen, J. B. Locken, J. A. Tucker, J. L. Shuler, A. R. Sandborn, B. W. Brown, E. W. Wolfe, Leo Thiel, W. E. Abernathy, G. E. Peters, Anna Knight.

### Southern Union Conference

A. L. Miller, R. I. Keate, C. N. Sanders, C. J. Buhalts, W. R. Elliott, Lynn H. Wood, O. R. Staines, M. W. Shidler, G. H. Curtis, I. M. Martin, R. L. Pierce, E. A. Sutherland, J. H. Lawrence.

### Southwestern Union Conference

John Isaac, R. B. Coberly, J. I. Taylor, David Voth, E. L. Neff, A. F. Harrison, W. L. Adams, C. E. Smith, W. E. Nelson, A. M. Woodall, William Voth, C. C. Mattison, M. G. Nunes, C. M. McDonald. (Alternates: Sydney Scott, W. F. Field, N. R. Hickman, Frank Weeks.)

### Western Canadian Union Conference

A. C. Gilbert, H. H. Humann, J. G. Walker, G. H. Skinner, W. L. Manfull, J. J. Reiswig, E. R. Potter, F. L. Hommel, U. Wissner, T. S. Bowett, Geo. R. Soper.

### Asiatic Division

B. P. Hoffman (Japan), O. A. Hall (China).

### South American Division

F. A. Stahl.

### South African Union Conference

W. H. Anderson, G. H. Clark, J. R. Campbell, E. C. Silsbee.

### West Indian Union Conference

E. C. Boger, W. G. Kneeland, G. A. Roberts, F. H. Raley.

### TO BE AT CONFERENCE—NOT REGULAR DELEGATES

#### Specially Invited by General and Division

J. N. Loughborough, J. O. Corliss, R. S. Owen, Henry Shultz, W. M. Healey, R. C. Porter, Richard T. Sisley, J. G. Oblander, L. A. Hoopes, Allen Moon, F. D. Starr, A. J. Breed, J. I. Beardsley, G. E. Nord, M. H. Wentland, V. E. Toppenberg.

Sent by Unions, with Hope to be Seated  
J. G. Dasent, T. B. Buckner.

Office, School, and Field Department Workers

W. L. Burgan, S. E. McNeill, H. H. Cobban, L. A. Hansen, W. E. Howell, T. E. Bowen, C. C. Lewis, H. E. Rogers, Miss E. M. Graham, Miss M. Erickson, Miss Rosamond Ginther, G. G. Roth, Meade MacGuire, E. L. Richmond, R. T. Dowsett, D. W. Reavis, J. W. Mace, H. H. Rans, L. W. Graham, Mrs. F. D. Chase.

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## THE GENERAL CONFERENCE

(Continued from page 24)

preacher, and by the printed page. To every nation, kindred, tongue, and people is the gospel of the soon-coming kingdom to be carried. What the church has failed to do in the past, in the days of peace, she must do now under stress of war and all the inconvenience incident thereto.

But God will not forsake his people. His signal blessing has rested upon his work during the last five-year period. How the work has enlarged in the homeland! How it has pushed forward in South America, in India, China, Japan, and even in some of the war-stricken regions of earth! We are witnessing in the spread of the message, particularly in the Orient, veritable miracles of missionary advance.

From the delegates gathered at the Conference comes one note of hope and courage. The battle is going hard. Satan is attacking every outpost and resisting every advance, but the Captain of our salvation is leading the hosts of Israel on to triumphant victory. In the midst of earth's gathering gloom let every disciple look up and rejoice. There is victory in the moving pillar of God's presence.

At this writing [March 25] there remain four days before the opening of the Conference. Delegates are arriving rapidly, from the north, south, and east. A large number of visitors are likewise coming. Some believe the number of our brethren and sisters who will attend the meeting will approximate five thousand. This doubtless will be true of the Sabbath services, which many will attend from near-by churches.

The Auditorium, where the meetings are to be held, presents a busy scene of preparation in the operation of the various committees, such as entertainment, decoration, publicity, etc.

We have taken great pleasure in greeting some of the leaders in our work, particularly Elder J. E. Fulton, of the Asiatic Division, and Elder O. Montgomery, of the South American Division. Others are here from these fields, whom we have not yet met.

Elder M. N. Campbell, of England, will probably be the only delegate direct from Europe.

An excellent spirit pervades the gathering workers. All have come to seek God for power to finish his work and to lay plans for its future adjustment to the world's changed conditions. In their planning for the future they will need divine wisdom and guidance. That this may be granted them in rich measure let every reader earnestly pray.

F. M. WILCOX.

San Francisco, Cal.

# STUDIES IN THE TESTIMONIES

## THE PURPOSE OF GOD'S MESSAGES TO THE REMNANT CHURCH

EDITH M. GRAHAM

1. As the end draws near, what is becoming more important?

"As the end draws near, and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in his providence has linked with the work of the third angel's message from its very rise."—*Testimonies for the Church*, Vol. V, p. 654.

2. Why have these warnings and reproofs been given to Seventh-day Adventists?

"Warnings and reproofs are not given to the erring among Seventh-day Adventists because their lives are more blameworthy than are the lives of professed Christians of the nominal churches, nor because their example or their acts are worse than those of the Adventists who will not yield obedience to the claims of God's law; but because they have great light, and have by their profession taken their position as God's special, chosen people, having the law of God written in their hearts. They signify their loyalty to the God of heaven by yielding obedience to the laws of his government. They are God's representatives upon the earth. Any sin in them separates them from God, and, in a special manner, dishonors his name, by giving the enemies of his holy law occasion to reproach his cause and his people, whom he has called 'a chosen generation, a royal priesthood, a holy nation, a peculiar people,' that they should show forth the praises of him that hath called them out of darkness into his marvelous light."—*Testimonies for the Church*, Vol. II, p. 452.

3. What have God's people neglected, that has led him to send these messages of counsel and reproof?

"God has been pleased to give you line upon line, and precept upon precept. But there are not many of you that really know what is contained in the Testimonies. You are not familiar with the Scriptures. If you had made God's Word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. It is because you have neglected to acquaint yourselves with God's inspired Book that he has sought to reach you by simple, direct Testimonies, calling your attention to the words of inspiration which you had neglected to obey and urging you to fashion your lives in accordance with its pure and elevated teachings."—*Testimonies for the Church*, Vol. II, p. 605.

4. Do these Testimonies give new light?

"The Lord deigns to warn you, to reprove, to counsel, through the Testimonies given, and to impress your minds with the importance of the truth of his Word. The written Testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow man has been distinctly specified in God's Word; yet but few of you are obedient to the light given. Additional truth is not brought out;

but God has through the Testimonies simplified the great truths already given, and in his own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse."—*Testimonies for the Church*, Vol. II, p. 605.

5. Should the Testimonies be used to prove the truth to unbelievers?

"I stated that some had taken an unwise course; when they had talked their faith to unbelievers, and the proof had been asked for, they had read from my writings, instead of going to the Bible for proof. It was shown me that this course was inconsistent, and would prejudice unbelievers against the truth. The Testimonies can have no weight with those who know nothing of their spirit. They should not be referred to in such cases."—*Testimonies for the Church*, Vol. V, p. 669.

6. By what are the Testimonies to be judged?

"Let the Testimonies be judged by their fruits. What is the spirit of their teaching? What has been the result of their influence?"—*Testimonies for the Church*, Vol. V, p. 671.

7. Why do some people doubt the Testimonies?

"The Word of God is plain and close in its restrictions; it interferes with your selfish indulgence; therefore you do not obey it. The Testimonies of his Spirit call your attention to the Scriptures, point out your defects of character, and rebuke your sins; therefore you do not heed them. And to justify your carnal, ease-loving course, you begin to doubt whether the Testimonies are from God. If you would obey their teachings, you would be assured of their divine origin. Remember, your unbelief does not affect their truthfulness. If they are from God, they will stand. Those who seek to lessen the faith of God's people in these Testimonies, which have been in the church for the last thirty-six years, are fighting against God. It is not the instrument whom you slight and insult, but God, who has spoken to you in these warnings and reproofs."—*Id.*, Vol. V, p. 234.

8. How do some people regard the reproofs given by the Testimonies?

"Some of you in words acknowledge reproof; but you do not in heart accept it. You go on the same as before, only being less susceptible to the influence of the Spirit of God, becoming more and more blinded, having less wisdom, less self-control, less moral power, and less zeal and relish for religious exercises; and, unless converted, you will finally yield your hold upon God entirely."—*Testimonies for the Church*, Vol. IV, p. 332.

9. How should these reproofs be received?

"It is not pleasing to human nature to receive reproof, nor is it possible for the heart of man, unenlightened by the Spirit of God, to realize the necessity of reproof, or the blessing it is designed to bring. As man yields to temptation, and indulges in sin, his mind becomes darkened. The moral sense is perverted. The warnings of con-



science are disregarded, and its voice is less clearly heard. He gradually loses the power to distinguish between right and wrong, until he has no true sense of his standing before God. He may observe the forms of religion, and zealously maintain its doctrines, while destitute of its spirit. His condition is that described by the True Witness, 'Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' When the Spirit of God, by message of reproof, declares this to be his condition, he cannot see that the message is true. Is he therefore to reject the warning?—No. God has given sufficient evidence, so that all who desire to do so may satisfy themselves as to the character of the Testimonies; and having acknowledged them to be from God, it is their duty to accept reproof, even though they do not themselves see the sinfulness of their course. If they fully realized their condition, what would be the need of reproof? Because they know it not, God mercifully sets it before them, so that they may repent and reform before it shall be too late."—*Testimonies for the Church*, Vol. V, p. 682.

10. What is the true reason that leads many to reject the Testimonies?

"In many cases the Testimonies are fully received, the sin and indulgence broken off, and reformation at once commences in harmony with the light God has given. In other instances, sinful indulgences are cherished, the Testimonies are rejected, and many excuses which are untrue are offered to others as the reason for refusing to receive them. The true reason is not given. It is a lack of moral courage—a will, strengthened and controlled, by the Spirit of God, to renounce hurtful habits."—*Testimonies for the Church*, Vol. IV, p. 32.

11. What follows a weakened faith in the Testimonies?

"It is Satan's plan to weaken the faith of God's people in the Testimonies. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction."—*Testimonies for the Church*, Vol. IV, p. 211.

12. Why are many going contrary to the light God has given?

"Many are going directly contrary to the light which God has given to his people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings."—*Testimonies for the Church*, Vol. IV, p. 391.

13. What should be in the library of every family?

"The volumes of the Spirit of Prophecy, and also the Testimonies, should be introduced into every Sabbath-keeping family, and the brethren should know their value and be urged to read them. It was not the wisest plan to place these books at a low figure and have only one set in a church. They should be in the library of every family, and read again and again. Let them be kept where they can be read by many, and let them be worn out in being read by all the neighbors."—*Testimonies for the Church*, Vol. IV, p. 390.

## GENERAL ARTICLES

### SOME FACTS ABOUT THE BIBLE

#### SABBATH

J. DORCAS

It is a fact that God rested on the seventh day of creation week. It is a fact that he blessed this same seventh day and sanctified it, thus setting it apart for a holy use. See Gen. 2: 1, 2. It is a fact that we are commanded to keep the Sabbath holy (see Ex. 20:8), and that this command has never been changed by God, nor by his Son, Jesus Christ, nor by the prophets. The Bible records no such change. Christ, while here on earth, observed the seventh-day Sabbath, and declared himself to be Lord of the Sabbath. Mark 2:27, 28. See also Luke 23:56; Acts 13:14, 15, 27, 40-44. Down through all the ages of church history to the present time, the true Sabbath has been observed by the faithful remnant of the Jewish nation. The observance of the first day of the week as the sabbath was brought about through apostasy. See Dan. 7:25; 2 Thess. 2:3, 4.

Hatton, Kans.

### WHAT SHALL WE DO?

CHARLES E. CLARK

THIS has been the great question confronting mankind since "the morning stars sang together," and God finished his creative work. To our first parents it brought the deliberate choice between good and evil, and to us it brings necessity for the same decision.

We are not left in ignorance regarding God's will for us. His commands are plain and simple, and with them comes the promise of blessing through obedience. If some are "destroyed for lack of knowledge," it will be because they have not chosen the way of understanding.

The servant of the Lord has told us that the Christian possesses more intelligence and keener discernment than the worldling, and that God is displeased with those who are too indolent and careless to become efficient, well-informed workers for him. And how may we become efficient workers? How may we know what God would have us do? The wise man says, "My son, if thou wilt receive my words, . . . then shalt thou understand the fear of the Lord, and find the knowledge of God." Again, we are enjoined to "study," that we may show ourselves "approved unto God," workmen that need not "be ashamed."

God has a purpose for every life. He has a special plan for every one of his children. He has work for you and for me that no one else in this

world can do. If we are not endowed with wisdom from on high, we shall not be able to answer the question, What shall I do? in the way he would have us. The thoughts and words and actions must be in accord with the will of God if we would hear his voice saying, "This is the way, walk ye in it." He calls us to separate entirely from the world. Only when we have done this can we know and do his will.

Vassar, Mich.

### THE PRIVILEGE OF SONG—NO. 3

C. P. WHITFORD

As stated in former articles, singing is a very important part of the worship of God. When we sing, "I would be, dear Saviour, wholly thine," if that language does not express the sentiment of our own hearts, do you think that such singing could properly be called a part of the worship of God? Can God be pleased with songs rendered by men and women who have no disposition whatever to shape their lives in harmony with the truths they sing? Perhaps you have sung:

"Lord, I care not for riches,  
Neither silver nor gold;  
I would make sure of heaven,  
I would enter the fold;  
In the book of thy kingdom,  
With its pages so fair,  
Tell me, Jesus, my Saviour,  
Is my name written there?"

Do you think that select choirs tell the Lord the truth when they sing:

"Lord, I care not for riches,  
Neither silver nor gold?"

I fear there are many of us professed Christians who do not tell the Lord the truth in the words of the songs we sing; and failing to do this, we fail to render acceptable service to him. We do not receive the spiritual blessings that otherwise we might enjoy.

How we sing is not so important as what we sing. In these days the practice of choirs and singing classes is devoted almost exclusively to the time and the tune. Time and tune are very important, and should have careful attention, but they should not have exclusive attention. The Lord has said nothing about time and tune in his instructions upon the subject of singing, but his Word does speak of singing with the "spirit" and "the understanding also." "God is a spirit: and they that worship him must worship him in spirit and in truth." John 4:24.

If it is important that we ask God to enable us to "worship him in spirit and in truth," is it less important

that we ask him to help us sing in the spirit? The apostle Paul said, "I will pray with the spirit, and I will pray with the understanding also."

A minister who does not preach under the influence of the divine Spirit, no matter how eloquent he may be, cannot be called a successful preacher, so far as soul-winning is concerned. He may by his eloquence and pleasing manner win the applause of the people, and many may be converted to the man, but not to God. We should remember that souls are not converted through any great gift or ability that we possess, for we read, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Whether it be preaching, praying, giving, doing, or singing, all should be done under the influence of the tender, loving spirit possessed by the Master; and until it is so, the church will be dangerously lukewarm, wretched, miserable, poor, blind, and naked.

In selecting songs, the words should be considered as carefully as the music, if not more so. I have observed a growing tendency among people who profess to believe that the return of Christ to our world will not be long delayed, to select almost any other words to sing than those which teach the blessed truth that Jesus is coming again, and coming soon. Such soul-inspiring hymns as—

"How long, O Lord our Saviour,  
Wilt thou remain away?  
Our hearts are growing weary  
Of thy so long delay;  
O when shall come the moment,  
When, brighter far than morn,  
The sunshine of thy glory  
Shall on thy people dawn?"

are not heard so frequently in the assemblies of our people as they were a few years ago. Why do we not encourage our young people to sing these grand old advent hymns that inspired the hearts of the believers in the early history of this message? Why do not our ministers talk and pray and preach until there comes a change in the selection of songs to be sung in the home, in the church, and at our annual camp-meetings?

In arranging for solos, duets, and quartets the selection of those who shall sing is an important consideration. The truth of God in song can be made effective in the conversion of souls, only when sung under the influence of the Holy Spirit. The hearts of the singers must be all aglow with the love of God. When his love is shed abroad in the hearts of the singers, our truth-filled gospel songs will be accompanied by the Spirit to the heart and understanding of the hearer, with almost irresistible power for good. In this way souls will be admonished, encouraged, uplifted, convicted, and converted, and God will be glorified.

Orlando, Fla.

## IN MISSION LANDS

### INDIA UNION MISSION

W. W. FLETCHER

DURING the three years that have elapsed since the outbreak of the great war, twenty-five foreign workers have arrived in India and Burma to strengthen our mission forces. But during these years fully an equal number of missionaries have left our field and are now away, some permanently and some on furlough, so that our force of foreign workers is at about the same strength numerically as it was three years ago. Nevertheless, there are evidences that the work has advanced. Good progress has been made by many of our brethren in acquiring a knowledge of the native tongues. Then there has been a very encouraging development of responsible laborers from among our Indian believers. The value of this factor in increasing the real strength of our mission is beyond estimate.

Our membership has increased by more than two hundred. Our treasurer estimates that the receipts from tithes and offerings for 1917 will be about 50,000 rupees (\$17,000), as compared with less than 30,000 rupees (\$10,200) in 1914. This is an increase of about sixty-six per cent in the three years. We are encouraged by this, especially because the increase must have come almost wholly from the people who have received the truth in India, seeing that our foreign mission force has not grown.

The policy of the General Conference in encouraging this union mission to look toward carrying all the financial responsibility involved in the support of the native Indian workers, is proving very beneficial. "It is more blessed to give than to receive." Our native work is being strengthened by the effort to become self-sustaining.

During 1918 our Indian evangelistic and medical missionary work will be supported by funds raised within our own union. The next year the support of the Indian school work must be added to this. This will call for economy in mission expenditure, combined with liberal giving, as will be understood from the fact that 64,000 rupees (\$21,760) was provided for these three branches of the work for 1917, as against receipts that will total only about 50,000 rupees (\$17,000). Then there will remain only the vernacular literature work for which the mission will still be dependent on the General Conference for a subsidy. But it is hoped that when our foreign leaders in this department are acquainted with the native languages, they will be able to

undertake the literature work in a way that will soon make it self-supporting.

The responsibility for supporting our foreign workers, providing buildings, etc., must still fall on the General Conference, and that, of course, means a very much heavier expense than is represented by our purely Indian work. Nevertheless, the believers in India are finding it a source of encouragement to be able to lift a larger share of the burden than formerly.

The needs of our great field demand that our force of foreign workers should be strengthened without delay. At present the foreign force supported by the mission, apart from those on furlough, consists of thirty-two families and five single workers. We ought soon to have at least another score of families studying the languages of our field and preparing to extend the work among these three hundred fifteen million people, for very soon "the night cometh, when no man can work."

We are glad to have an extended visit from the president and one of the vice-presidents of the Asiatic Division Conference, Elders J. E. Fulton and F. H. DeVinney. These brethren, with their wives, are spending between three and four months in India and Burma, becoming closely acquainted with the interests of the work.

The annual council of the India Union Mission was held at Lucknow, November 8-18, and we were glad to have the help of the visiting brethren in this important meeting. The committee meetings were marked throughout by a unity of spirit and aim that made the work easy and pleasant. This encourages us to expect that the Lord will work greatly on behalf of his truth as we seek unitedly to carry it forward.

On Sabbath, November 17, an ordination service was held. Brethren A. H. Williams and M. M. Mattison were set apart to the work of the gospel ministry by the laying on of hands. Elder Fulton delivered the sermon and the ordination prayer. Elder DeVinney gave the charge, and the writer welcomed the brethren to the work of the ministry. There were six of our other ordained ministers present. It was a solemn and impressive service.

November 19 Brother Fulton and Brother and Sister DeVinney left Lucknow with G. W. Pettit to visit the Bombay field, intending to go on later to South India.

The members of our committee have returned to their fields, thank-

ful for the blessings received from our heavenly Father during our meeting, and hopeful for a speedy and greater development of the work of giving the message to the people of India.

Lucknow.

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### CALCUTTA

L. J. BURGESS

BEFORE leaving America I faithfully promised a number of our friends I would let them hear from us through the REVIEW, but must confess that I have not carried out my honest intentions. Time has gone by swiftly, and other duties have seemed more pressing, but I must not delay longer.

It is now three years since we arrived in India and took up work in Bengal. They have been years of blessing. It was here that the first seeds of present truth were sown. Now some fruit is being gathered, although, on account of the scarcity of workers, we are not able to care for the harvest as well as we should like to.

During the past two years a long-standing need has been met in the opening of two schools here in Calcutta, one for boys and the other for girls, children of Bengali Sabbath keepers. The object of these schools is to train the young people into workers for the cause of present truth. Encouraging results are seen in the progress made by the students and in the earnest spirit manifested. Thus far we have baptized thirteen from among those attending the school, and from day to day the transforming influence of the gospel is seen in their lives.

A number of industries are carried on in connection with the school work, including gardening, weaving, carpentering, cane work, sewing, and poultry raising. All of these are proving profitable from an educational standpoint, but owing to the cheapness of labor and close competition, it is not easy to find a field which will yield large financial returns.

The workers here are all of good courage, and are pressing forward unitedly for the finishing of the work.

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### SEED SOWING IN BRAZIL

O. MONTGOMERY

ABOUT twenty-five years ago, before the living preacher of this message had visited Brazil, a single copy of the German paper, *Stimme der Wahrheit* (Voice of Truth) was brought to Itajahy, a port of Santa Catharina, Brazil, by a passing vessel. From there it was carried to Brusque, a near-by city, where it fell into the hands of a drunken schoolmaster who lived out in the country a short distance. He saw in it a notice that papers would be sent free to those who wished to do missionary work with

them. He sent for a club of papers, which came regularly for some time. Some of these he distributed to regular patrons, collecting pay from each one, using the money thus obtained for drink. It is reported that at times he was so drunk that when the people opened the door to receive their paper he would fall into the house. Wrapping paper being very scarce in those days, he was able to trade some of the papers which he received to a merchant of the place for drink (practically all grocers in South America sell liquor).

The papers thus used found their way into the homes of the people, and the message of truth which they bore was read by many. Notwithstanding the character of the agent, several families began keeping the Sabbath as the result of reading these papers, among them being one who was a distiller of liquor.

About the same time a German family living in another direction from Brusque began keeping the Sabbath as the result of reading the Bible,—the father having heard in some way that the Roman Catholic Church had changed the Sabbath. He began reading the Bible to find out whether this was true, with the result that he became a Sabbath keeper. He tried to persuade his sons to become Sabbath keepers, but without results. After a time the wife of one of the sons became dangerously ill, and it was thought by all that she could not live through the night. The husband went out by a little brook and prayed that God would save his wife. He there gave his heart to God and made a covenant that he would keep the Sabbath. He felt assured that his wife would not die and that the Lord would raise her up. He went into the house and told his wife and all that were in the house that she would not die, but would get well, that he had given his heart to the Lord and had covenanted to keep the Sabbath. Immediately his wife arose from the bed fully healed.

The mother of another family near by, who had been sick and confined to her bed for five years, hearing of this wonderful experience, began studying the Bible and praying. Finally she made a covenant with the Lord to keep the Sabbath, and was healed. Her husband, coming in from his work in the field at noon, found her walking about the house. This led to his conversion and acceptance of the Sabbath. As the result of these experiences, several families began keeping the Sabbath. Shortly after this, they heard of the other company who were keeping the Sabbath as the result of the schoolmaster's selling papers.

About two years later, Elder F. H. Westphal went from Argentina to make a missionary trip through Brazil. On visiting Brusque, he learned of those who were observing the Sabbath. He got in touch with the school-

master, who took him about to visit the interested families. During this visit, Brother Westphal gathered these two interested companies together in the city of Brusque for baptism and the organization of a church. The meeting was to be held in a vacant house belonging to a Catholic. At the last moment, through the influence of the priest, the house was refused them. As a result the Sabbath meeting was held in the open air down by the riverside. Twenty-three persons were baptized, and the ordinances were celebrated, using logs for seats and table.

A hardware merchant who was interested, opened his home for the last meeting Sunday night. Brother Westphal was standing with his back to an open window preaching on the seal of God, when a shower of heavy stones was thrown through the window by an infuriated mob. Although Brother Westphal was in full view of those outside, not a stone touched him. After the meeting, the friends protested against his going to the hotel where he was stopping; but as he wanted to leave the city about midnight for his home, he felt that he must go. After a little further talk and a season of prayer, he bade the brethren farewell and started out, telling the friends that he would not go "alone," having in mind Psalms 34:7. He went forward alone, saw and heard nothing, and reached his hotel in safety. It was afterward ascertained through the confession of one of the mob that they were in waiting for him, planning to stone him as he passed a lonely place in the road. Each man was provided with heavy stones, and occupying a place of advantage, stood ready to throw; but as Brother Westphal drew near, they saw two men instead of one. They were seized with fear, and did not dare throw a stone. Then they went back to the home of the merchant where the meeting had been held, and stoned the house.

The Brusque church still stands as a monument of God's truth and his saving grace.

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### KOREAN MAXIMS

He who obeys God, lives; he who disobeys him, dies.

Secret words that men whisper to one another God hears as a clap of thunder; dark designs plotted within the inner chamber he sees as a flash of lightning.

When you sow cucumbers, you reap cucumbers; when you sow beans, you reap beans.

The meshes of God's fishing net seem very wide, yet none of us shall ever slip through them.

Life and death are ordered by God; so also are riches and poverty.

God never made a man without supplying his need.—*Selected.*



Conducted by Mrs. I. H. Evans, Takoma Park, Washington, D. C.

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.

#### ONE REASON WHY

*God knew the sort of tenderness  
Our wayward hearts required;  
God knew the sort of kindly love  
Our lonely souls desired;  
God knew the need of friendships strong,  
The need above all others;  
God knew our need of "tuckings in"—  
That's why he made our mothers.*

—Dora M. Hepner.

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#### HOUSE, HANDS, HEART

ELIZABETH ROSSER

My house is full; their restless feet  
A never-tiring tattoo beat.  
Upstairs and down, indoors and out,  
They go with many a rousing shout;  
And all day long resounds the noise  
Of my half-dozen girls and boys,  
Until the evening shadows creep,  
And silence comes with peaceful sleep.

My hands are full. The muddy floors,  
The broken toys, the slamming doors,  
The garments lost that I must find,  
The oft-bumped heads that I must bind,  
The thorns that hurt, the cuts that bleed,  
The hungry mouths that I must feed,—  
These all are theirs; if theirs, then mine;  
What moment have I to repine?

My heart is full; their childish eyes  
Survey the world in wide surprise;  
Their busy hands for mischief yearn,  
Their feet to paths forbidden turn.  
I strive to sow but perfect seed,  
I look for wheat, and find a weed;  
Yet when the harvest day shall come,  
Grant all may share the "harvest home."

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#### THE INVOLUNTARY ZULU

Nor long ago I was absorbed in a book on anthropology, when a small boy cousin about four years old came running into the room, and after a little hesitation stationed himself in front of me. I looked up to see what he wanted, had a pair of rubbers thrust into my face, and heard Jack say in a loud, hard tone of command: "Put my rubbers on, why don't ye?" I felt an irritable desire to retaliate for the rudeness, and said, with the cheap and easy irony of an adult toward a child at fault: "Why, of course, Jack; I only live to wait on you."

There was a long silence as I tugged at the minute rubbers. Then I leaned back in my chair, and took up my book again. The child stood for a moment hanging his head, and finally with a sigh he walked soberly out of the room, all the sunshine gone from his face.

I was in the middle of a very interesting chapter on the language of savages, in the course of which the author dealt vividly with the curious limitations of speech among primitive peoples. I was surprised at the great importance this scientist attributed to the matter of language. He said, and proved, that many simple ideas cannot be conceived by savages, not because their brains are congenitally insufficient, but because they have no words for ideas. For instance, they may have words which mean "water-in-the-pail" or "water-steaming-over-the-fire" or "water-in-the-river," but absolutely no word for the simple abstraction "water," and hence (this was the point on which my scientist laid such stress) no conception of that simple abstraction. In Zulu there are words for "my-father," "his-older-father," "your-father," "their-father," "the-father-who-is-not-here," etc., all cumbersome polysyllables, without any element in common; and yet not a Zulu alive could express in his native tongue the simple idea of "father," an abstraction so simple that any child could conceive it.

This principle laboriously applied to the whole vocabulary means that instead of a liberating medium for self-expression as a language should be, the speech of the Zulus consists of prison bars, shutting their thoughts inexorably into the narrow confines of the concrete. The tongue of the Zulus not only does not express their ideas, it slams a trapdoor down on the head of any thought which might try to emerge from the dead level of the most primitive experience. The author of the book ended this chapter with a statement of the marvelous advance in civilization when savages are provided with a more adequate language, and made an eloquent plea to all civilized nations in charge of primitive races to aid the advance of these simple people by taking away their clumsy, inexpressive language, and laying before their feet the clear, straight path of a modern analytic tongue.

#### A Brand-New Idea

I laid down my book to meditate on this (to me) entirely new and surprisingly high valuation of language as an actual aid to mental and moral growth, and caught sight of Jack moping forlornly on the front walk, making a pretense of playing with his bow and arrow. Perhaps it was the

sight of these weapons, reminding me of the savages of whom I had been reading, perhaps my affection for the little fellow, that gave me a moment of divination of his heart,—in any case I thrilled with the exciting experience of a brand-new idea. What are children if not primitive people for whose intellectual advance we civilized adults have the responsibility? I leaned to the open window and called the child in. He stubbed along listlessly.

"Jack," I asked, "what does Maida say to you when she asks you to do something?" Jack is being brought up under the nursemaid system. Maida is the name of his kindly, Irish-American, warm-hearted nurse-maid.

Jack stared at me blankly, evidently not understanding my question. I repeated it in a simpler form:

"Why, when she wants you to take off your coat, what does she say?"

Jack's reply opened wide the door of comprehension for me. "She says," the little boy quoted the phrase and intonations with loud, ready confidence, "she says, 'Take off yer coat, why don't ye?'"

#### A Ready-Made Language That Does Not Fit

From the pages of the serious, scholarly book on my lap, treating of the linguistic peculiarities of howling savages in Borneo and Africa, there poured a sudden illuminating light upon the unhappy little twentieth-century boy at my knee, misunderstandingly blamed for something over which he has as little control as he has over the clothes on his back. His family take him to the best clothier in town for his coats and trousers; but the ready-made language in which he is expected to clothe his ideas and feelings is the most grotesque misfit for the dawning impulses and aspirations of his sensitive baby nature. It is as though he were required to stumble about in the cast-off clothes of a Bowery tough, and then blamed because he did not present a neat appearance, and had not a quick, alert gait.

For his is not even Maida's language, although he learns it from her. She is being just as much misrepresented as Jack is. Her foster mother country has taken no pains to provide her with a language which shall suitably express her gentle, loving heart. In her native language, very likely, she has half a dozen comely phrases to choose from when she wishes to make a request; but her English vocabulary, grammar, and intonation (the last the worst of all) were learned from her sister's slangy janitor husband, and Maida is as helplessly bound down by its limitations as a savage by his bungling language. And she is passing this meager, poverty-stricken, unlovely Zulu talk on to our Jack!

For while it is true that he does not associate exclusively with Maida, she it is who is with him at the im-



portant hours when something is happening to him, when his attention is fixed on the words being used, when he is having his bath or his dinner or being dressed or put to bed. The talk of the rest of the family is to him more or less as stilted "book talk" is to us, while Maida's speech is the honest, simple language of everyday wants, to be used in ordinary life.

#### A Step in the Wrong Path

I took the little boy up on my lap, holding him in a remorsefully close embrace, and, calling down silent blessings on the anthropological gentleman who from his distant, book-lined workroom had forced an idea into my dense adult head, I reviewed the little scene in the new light of understanding, and perceived not only its significance, but that of a hundred other similar scenes with little children in which I had played the same obtuse rôle, as wholly muddle-headed as the poor children themselves, helplessly unable to make out what the trouble is, and only dully aware that they are not happy. Jack had come running in, looking for some one to help him on with his rubbers so that he could go out for a much-coveted hour at play with a new toy. I had been so much absorbed in my book that, in a dumb misery, the little Zulu had wandered about the prison-like limitations of the only language he knows. He had tried to think of some "nice" way to attract my attention, feeling with an instinctively courteous impulse the ugliness of the only phrase which was familiar to him; and then, helplessly, he had blurted it out just as we had allowed him to learn it,—and because he had been blamed for it, his hour of play had been clouded.

Worse, far worse than this temporary misfortune, he had taken another step into the fatal path of a bad habit. Another blow had been added to those which are steadily shaping his responsive little heart to a mood of despairing certainty of being always blamed by adults. By the time he is ten this certainty will have had, in all probability, one or two irrevocable results. Either he will be the tragically shy, bashful little boy we all know, who, through his anguish of self-consciousness, belies his real character pitifully and grotesquely; or he will be the other extreme, the brazen, calloused small boy, who does not care how much he is blamed, and takes good care that there shall be plenty of reason for it.

#### Do Your Children Have a Fair Chance?

For all my remorse I did not try to apologize to Jack—the affair was rather too complicated for a four-year-old brain to understand. I trusted to his blessedly short baby memory, told him a funny story, gave him a cookie, and sent him laughing and wriggling with animal spirits out to play again.

Then I went on thinking. My anthropological friend had started me

along a path of reasoning which led to many unexpected conclusions. The cocksure adults in our family had been so positive that Jack, "like all children, is a queer mixture." That which was queer—I saw it now—was the mixture for which Jack was not responsible: the unnatural mixture of his gentle, sensitive, "civilized" little natural character and the Zulu language of blunt, curt, inflexible phrases, to which our unthinking carelessness had condemned him.

And Jack is not the only one. His case is striking because it is extreme, but in this new light it seemed to me that none of the little children I knew, even those who are cared for by their own mothers, are getting a fair chance. Do their mothers, do I myself, in speaking to my much-loved little ones, ever think of softening the thousand little daily frictions and contacts between our personalities by anything remotely resembling the pleasant expressions of ordinary well-bred intercourse? What do I say, for instance, to my baby girl if her chair stands in the way of a door I wish to shut. I say, gently perhaps in manner, but in a phrase of autocratic and absolute command, such as I would never dream of using toward any one else: "Your chair is in the way, dear. Get up and move it." Why should I not say to her, as I would to any acquaintance, "May I trouble you to move back just a little?" or "Would you mind moving your chair a trifle?" For I am much troubled and distressed when, in her turn, my little girl says to her grandmother: "Your chair is on my dolly's skirt. Get up!" Perhaps—with a wary eye to arbitrary, rule-of-thumb commands about the use of the only two polite words she knows—she adds a dry, impatient, "Please;" yet where did she learn that phrase and accent if not from some request of mine to her?—*Dorothy Canfield Fisher, in "Mothers and Children."*



#### PRACTICAL RECIPES

HERE are two savory recipes sent us by a friend in the South, who has a hungry boy to "fill up" three times a day:

##### Cereal and Nut Rolls

- 1 cup hot cooked cereal.
- $\frac{1}{2}$  cup fine bread crumbs.
- $\frac{1}{2}$  cup chopped nut meats.
- 1 well-beaten egg.
- Salt, sage, etc., to taste.

Mix well, form into small rolls, and bake twenty minutes in a rather quick oven.

##### Nut Rice

- $\frac{1}{2}$  cup peanut butter.
- 1 cup hot boiled rice.
- 1 cup milk.
- 1 well-beaten egg.
- $\frac{1}{2}$  cup bread or cracker crumbs.

Stir the peanut butter into the hot rice; add milk and other ingredients; and season to taste. Shape into rounding loaf, place in buttered pan, dust with cracker crumbs, and bake till nicely browned.

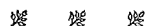
#### THE CALL

MRS. S. L. STOUT

He leads us in paths which we know not!  
My seed sowing seemed all in vain;  
My heart was so burdened and weary  
I could not, it seemed, try again.  
"Will none of my friends hear the message?  
Will none forsake honors and pride?  
Will none respond now to the pleading  
Of Jesus, the Lamb crucified?"

As thus I was musing and praying,  
A knock sounded soft on my door;  
"This child," said a sweet Voice, "is given  
To you. You may shelter my poor.  
You long to see fruit for your sowing?  
This child now instruct in my word;  
His soul shall be rescued from bondage  
To live evermore with the Lord."

So widely I opened the portal,  
And welcomed the child to my care;  
He came hand in hand with a blessing  
Which daily together we share.  
This work I can do for my Master  
And pleasant the way that we journey  
With joy for my labor of love;  
To mansions of glory above.



#### THIS IS WHAT THE MOTHERS DO

PLAYING with the little people  
Sweet old games forever new;  
Coaxing, cuddling, cooing, kissing,  
Baby's every grief dismissing,  
Laughing, sighing, soothing, singing,  
While the happy days are winging,—  
This is what the mothers do.

Planning for the little people,  
That they may grow brave and true;  
Active brain and busy fingers  
While the precious seedtime lingers,  
Guiding, guarding, hoping, fearing,  
Waiting for the harvest nearing,—  
This is what the mothers do.

Praying for the little people  
(Closed are eyes of brown and blue).  
By the quiet bedside kneeling  
With a trustful, sure appealing;  
All the Spirit's guidance needing,  
Seeking it with earnest pleading,—  
This is what the mothers do.

Parting from the little people,  
(Heart of mine, how fast they grow!)  
Fashioning the wedding dresses,  
Treasuring the last caresses;  
Waiting then as years fly faster  
For the summons of the Master—  
This is what the mothers do.

—Mary C. L. Robinson.



#### CLEANING FLUID FORMULA

WE have received from one of our correspondents a call for a cleaning fluid formula—something that will "clean coat collars, etc., remove spots, and 'not leave a ring.'"

Those familiar with such formulas are invited to send them to this department for publication.

MRS. I. H. E.



#### NOTICE

IF Mrs. W. T. Duke will send her address to me, I shall be glad to write to her on the matter concerning which she makes inquiry. Address Mrs. I. H. Evans, General Conference Office, Takoma Park, D. C.



# THE WORLD-WIDE FIELD

## A GLIMPSE OF THE WORK IN SAMOA

"So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59: 19.

This scripture serves to show something of the experiences that we have been passing through during the last few months.

Most of our converts are men and women well along in years. They were thoroughly impregnated with their heathen customs, and because of this our hearts have ached again and again while watching them in their struggle and conflict with those things that would meet them in every turn of life; many times we have had our arms around them, and told them of the love of Christ for them and his power to help in every time of need. But the question of resisting a desire and overcoming is altogether new to them. For them the main purpose of life is to have every desire of their hearts gratified. Their former profession of religion called for no such thing as sacrifice or a denial of any earthly wish, and for a Samoan to stand alone among his people and not do the things that they do, makes him an object for all of Satan's darts through his friends.

It may be that this is the reason why the Lord has spoken so much concerning schools for the young. There seems to be very much more hope for the young in these fields than for the aged, but to reach the young we need schools. For a long time our hopes were high in this direction, but when they were near realization they were suddenly dashed to the ground. And still we have hope that in the near future we shall have a school, where we can train some of the young men of this land to fill the many places that are still untouched in the many island fields around us.

We are not unmindful of God's tender mercies over us in these sad times. During the last few months we have had many signal evidences of his keeping power and sustaining grace. Fresh opportunities are continually arising for us to sow the seeds of truth. There are many interested readers of our Samoan paper in many other places. Swain Island, an atoll north of this group, is owned by a half-caste, and about one hundred natives of Tokelau Islands and Samoa live on it. This man is eager to read anything that I send him. We are also sending a number of our papers to Tutuila (American Samoa). In this and other islands of the Samoan group, there are about 8,000 people in all. One of these islands, called Manua, is about sixty miles east. We are sending copies of each issue of our paper to some very interested readers there. Some here, whom we think very hopeful cases, are related to some who are investigating the truth in Apia.

We have had great cause for rejoicing in the addition of members of a family who have accepted the truth through the work of Brother and Sister H. T. Howse.

We have been greatly encouraged of late in the work that we have done with the new books on the world questions; namely, "The World's Crisis," "Armageddon," "The World War," "World Problems," and

"The Other Side of Death," having placed quite a number of these among the white population. Besides these we have taken orders for three sets of eight books each on these subjects from three of the leading business people of Apia.

We are deeply impressed that now is the time to work with this literature. We can see looming up in the near future obstacles that will prevent the circulation of the message in this way.

We know that we have reached the time when God will give men a listening ear and an understanding heart, and that the message will go with power and many will be saved. We are anxious to have a share in the triumph of that work. We are praying that God will create a hungering for this message in this place. We are also praying that God will roll a burden upon some hearts to long to work in some of these unentered islands of which there are so many. Will God have to say to these cries that are continually going up, "Keep silence before me, O islands; and let the people renew their strength;" or will some one say, "Here am I; send me?"

JOSEPH E. STEED.



## PORTO RICO'S NEED

WHAT would you do in your home church if you had among your members several earnest young people who were anxious to do missionary work in your home town, but you did not have literature and the membership was not able to buy it? Well, that is part of the problem that confronts us here in Santurce. Santurce is a suburb of San Juan, the capital of Porto Rico. San Juan has a population of about fifty thousand, most of whom are Spanish-speaking people. However, as the English language has been taught in the schools since the occupation of the island by the United States, there are many of the young people who have learned to read in English in these schools. Others have gone to the States to complete their education, and have thus learned English. In addition to this there are many in Porto Rico, especially here in Santurce, who have come from near-by English-speaking islands. Therefore, as our young people venture out, as they are doing in an endeavor to bring the truth to others, they find occasion to place much English literature to good advantage.

I have organized a band of seven of the most promising of these young people, and called it "La Banda de Fe." These young people are very enthusiastic in the Bible studies that they are taking, and are marking their Bibles and placing the outlines on the back of their maps. Their ambition is to study the Bible with the people, but they must have something to offer as an excuse for calling in the homes of the people. For this reason they should have literature of some kind.

The work in Porto Rico is still in its pioneer stage; therefore we do not have, as in the States, those on whom we can call for means for the purchase of such literature. I am sure that if you were here, you too would write back to your friends in the States and ask them to send some literature

to be used in enlightening those who sit in the darkness of Spiritualism and Catholicism.

Good clean copies of the *Signs*, *Watchman*, *Instructor*, *Little Friend*, and *Life and Health* will be very gladly received if they are well wrapped. To wrap an ordinary envelope around two or three copies of the *Signs* is like throwing them away, together with the price of the postage, since when they arrive here the edges are torn and dirty. Be sure that they are entirely covered with the wrapper and that only domestic postage is used. Porto Rico is a part of the United States, and it costs no more to send papers here than to your next town.

In sending literature you will not only be helping to spread the message but will have a part in helping to develop into efficient workers some of the young people who have so nobly taken their stand for the truth under conditions and difficulties not met with in the States.

D. D. FITCH.

12 Cerra St., Santurce, Porto Rico.



## WESTERN OREGON CONFERENCE

We had six companies of evangelists in the field during the summer of 1917. One intensive evangelistic campaign was conducted in some of the principal cities of the conference. For this purpose a company of six experienced workers was selected. Elder P. C. Hayward did the speaking, Elder G. E. Johnson was music leader and had charge of the Bible work and visiting, and Brother J. A. Reiber had charge of the company property, handled the literature, and assisted in the Bible work. Mrs. E. V. Perry, Miss Pearl Stafford, and Mrs. Cora Hayward were the Bible workers of the company. The plan was to give as much as possible of the message in fifteen lectures, to secure the names of those each night who seemed to be interested, and visit them the next day, and to sell and give away special literature each night. Extensive advertising was done in each place, and because of the whirlwind aspect of the campaign, editors gave freely of their space to advance notices, write-ups, and sermon extracts.

In this way Salem, Amity, Albany, Silverton, and The Dalles were visited during July, August, and September. A good interest was developed in most of the places, and the net results of the efforts were seventy-nine new Sabbath keepers. Fifty-seven of these united with the churches by baptism before the meetings closed in the several places, some few were received into membership through former baptism, and some have not yet fully taken their stand with us.

Another effort was put forth in Portland. Elder L. K. Dickson was in charge of the work and did the greater part of the public speaking. He was assisted a part of the time by Prof. I. C. Colcord. These, with two lady Bible workers, comprised the company. The result of this company's work for the season was sixty-seven Sabbath keepers.

The entire financial expense of these series was more than met by the public offerings.

The other four companies also had good results.

## Missionary Volunteer Work

A healthy growth was manifested in the Missionary Volunteer work, especially in the junior department. With the winter season a marked increase in missionary endeavor was noted, and also an added interest in educational lines. We have a larger number studying in classes for the Standard of Attainment than ever before, and have taken twice as many Reading Course certificates

as during any previous year. The financial goal for 1917 was \$1,000, but the young people gave more than \$1,600. We also exceeded our goal in the number of young people converted.

#### Sabbath School Department

The Perfect Attendance Cards are greatly improving the average attendance in our schools. At the end of the fourth quarter thirty-four members were found to have a year's perfect attendance, and six held a record of two years. A special effort was put forth to increase the scope of the State home department, with encouraging results. The per capita offerings have increased about three cents in the past year; the Thirteenth Sabbath Offerings have about trebled in the last three years.

#### Treasury

The tithe for the year 1917 was \$48,605.25, an increase over the previous year of about 40 per cent. To fields outside our own, \$7,497.89 of our tithe was appropriated. The amount of cash sent to missions was

### IN THE SOUTH CARIBBEAN CONFERENCE

It has been some time since we last wrote to the good old REVIEW AND HERALD, although we enjoy its messages to us each week, or rather every two weeks, for that is as often as we can get them. They are just like so many letters from home.

It seems as if time never passed so swiftly as here in the tropics, and though we are ever so busy each day, yet we always see so much to be accomplished.

We left Trinidad for the lovely little island of Barbados last March (1917), and settled at Bridgetown. We pitched the tent pavilion and began a series of meetings. The tent was filled and overflowed each evening, until, as one brother said, it was a veritable sea of people. As a result of this effort Mr. Butterfield held two baptismal services, baptizing in all more than seventy persons. We expect to see still more take their stand—others who were convicted of the truth during that effort.

We ask the prayers of our brethren and sisters who read the REVIEW. We thank God that he has given us a part in the finishing of this great work, and it is our sincere prayer that he may give us strength to do our part faithfully until the end.

MRS. M. B. BUTTERFIELD.



### WYOMING CONFERENCE

THE Wyoming Conference includes six counties in South Dakota and eleven in Nebraska in addition to the State whose name it bears. Elder N. T. Sutton, the president, recently returned from a visit to the church at Garland, Wyo., which is as far from our office as either Boston or Cincinnati is from Washington. Yet in all this territory there are only 260,000 people, much less than the population of Washington, D. C. There are less than a score of towns with a population of more than 2,000, and only four with more than 5,000. The largest is Cheyenne, with 9,661. This will give some idea of the conditions to be met in the biggest little conference in the United States.

The work in the Wyoming Conference has been steadily progressing for the past five years. The membership has risen from 517 to 753, an increase of 45 per cent.

The tithe receipts in 1912 were \$7,635.96, while in 1917 they reached \$18,792.30, which shows a gain of 146 per cent. The total offerings to missions increased from \$3,476.14 to \$9,808.94, having almost trebled in five years. The average weekly offering to missions per capita last year was 33 cents. The tract society work has almost doubled, the total sales last year being \$9,008.18. Sixty persons were added to the church by baptism last year. It is worthy of note that the financial prosperity has been out of proportion to the increase in membership. This shows faithfulness in tithes and offerings, and no small credit is due to the fact that the REVIEW AND HERALD is a regular visitor in nearly every home in this conference. Wyoming is one of the few conferences which far exceeded their REVIEW AND HERALD subscription goal for the year 1917.

ASA SMITH, Secretary.

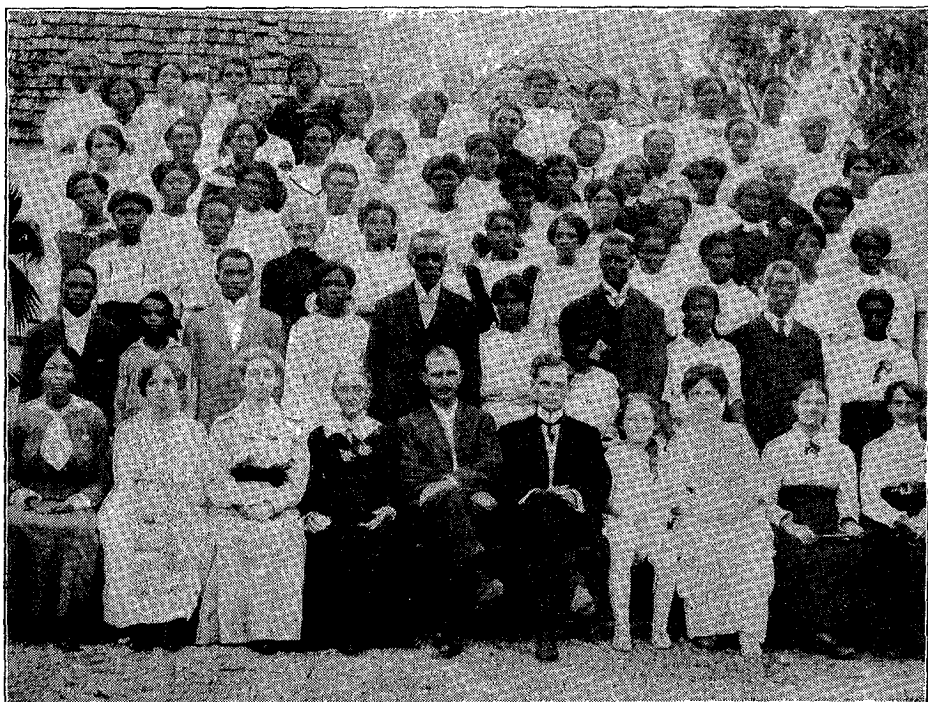


### CHURCH OFFICERS' MEETINGS IN ARKANSAS CONFERENCE

BEGINNING February 28, a very profitable meeting of church officers was held at Little Rock, Ark. Representatives from at least six of the churches in that part of the conference were present to enjoy the meeting and to offer suggestions and receive instruction concerning the work of the church officers.

The most important features of church work were taken up and quite thoroughly discussed. A topic was assigned to some individual, and after his remarks, was open for questions and general comment. It was evident that the officers of the churches were there to learn how to do their work in a more acceptable manner.

The duties of the officers, the best ways of accomplishing the work of the missionary society, the Missionary Volunteer Society, and the church school were some of the special features considered. It was made plain that the reason why so many of the plans that are laid by the General Conference for the good of the local conferences fall short of their purpose, is because of the failure or neglect of the local church officers. The officers present said that they felt the



BARBADOS BAPTISMAL CLASS

\$26,955.39, the conference thereby reaching its quota on the Twenty-cent-a-Week Fund. According to the listed membership for the year, we have \$3,243.39 in excess of the goal.

#### Literature Sales

	1916	1917
Subscription book sales	\$6,674.25	\$9,078.65
Trade book sales .....	1,965.10	2,336.75
Educational book sales..	378.80	928.70
Tract sales .....	496.70	566.80
Total .....	\$9,514.85	\$12,910.90

The value of book and periodical retail sales for the year was \$23,868.44, breaking all previous records. Our camp-meeting sales for 1917 proved to be among the largest ever made upon such an occasion: Net cash business, \$2,306.70; cash 30 days business, \$607.50; total, \$2,914.20.

#### Educational

Our Laurelwood Academy is a first-class school. We have also 19 elementary schools, with an enrolment of 518 students and 26 teachers.

#### Our Work and Workers

Our work is in a most encouraging condition throughout, and the workers, thank God, are very courageous in the Master's service.

H. W. COTRELL.

The last of December we received a cable-gram asking us to move back to Trinidad by the next boat. This we did. We are now pleasantly settled in Port of Spain.

Elder E. C. Boger and Mr. Butterfield held a two weeks' meeting in the Princes Building, which is the city opera house. This drew a good class of people, and the house was crowded to its utmost capacity every evening. Again we pitched the large tent, and the services were transferred to it Sunday, February 24. That evening, just about seven o'clock, we had a heavy rain and a severe earthquake shock, damaging many buildings. In spite of all this the tent was filled, and crowds stood out in the rain. The following nights from four hundred to five hundred people remained standing, as we had no place to seat such a crowd.

Elder and Mrs. Boger leave for General Conference tomorrow, February 28, and we shall greatly miss their work in this effort; but we are so thankful to know that the Lord never leaves us, and in him is our strength. We have a splendid working church, and they are willing and ready to co-operate in every way. With our united prayers for the help of the Lord we hope to see a good number of honest souls accept this blessed truth.

responsibility of the situation, and that they would try to be faithful in the performance of all the duties devolving upon them.

After the close of the meeting at Little Rock, the president of the conference, Elder J. I. Taylor; Mrs. Taylor, who is the Sabbath school secretary of the conference; and I went to Fayetteville, in the northwestern part of the State, where we had a similar meeting for the benefit of those living in that part of the State. While not so many were in attendance, we had a very profitable meeting. The same program was followed as at Little Rock, with much the same results. We felt that the meetings had been very profitable to all. We look for a better understanding and better co-operation as the result of the meetings held.

The conference paid part of the transportation fee of the officers, and boarded them while they were together, thus enabling them to come without feeling that they had been asked to attend a meeting that was costing them too much. We believe that the conference will not lose by doing this for its church officers.

W. L. ADAMS.

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### A TESTIMONY

WHEN reading the reports of others, telling how much they appreciate the good old REVIEW AND HERALD, I often think it is my duty to report. It looks to me that in my case it is a little like the ten lepers that were cleansed—only one returned to give God glory. I feel that I am one of the nine.

I accepted the truth of the third angel's message and joined the Seventh-day Adventist church at Kanawha Station, W. Va., on New Year's Day, 1892. It was at a meeting of the West Virginia Conference, which was being held at that time by Elder D. C. Babcock, the conference president.

At this meeting I subscribed for the REVIEW, the *Signs of the Times*, and the *West Virginia Monitor*, and carried home with me a copy of each and a good supply of other reading matter on the message and its work in the earth, also a copy of "Early Writings." These I found to be just what I needed to establish me in the whole truth. "Early Writings" I cherish as a friend in need. The *Signs* I believe to be one of the best missionary papers, if not the best, that ever passed through the mail. Our State periodical fills a place of its own—a place so important that the paper cannot be dispensed with.

How much I appreciate the good old REVIEW I cannot find words to express. For twenty-six years it has been a constant visitor at my house, and has always found a cordial welcome. I wish to express my thanks to God for the great spiritual help I have received from reading the good articles which it always contains. It has been a great help to me, but just now, in this time of trouble and turmoil, it is better than ever. Then, too, it keeps me in touch with the progress of the message all over the world. I do not think that any Seventh-day Adventist can keep up with the times today, and know just where we are in the message, without reading the REVIEW.

I attended the elders' institute at College Place, Wash., February 11-14, at which time we discussed how we could get all our church members to take the REVIEW. There were about fifty elders present, and I am glad to tell you that they all thought the REVIEW should be in every home, and decided to put it there as quickly as possible. What the REVIEW has done for me, I am sure it can do for others.

P. W. PROVINCE.

### EFFORT AT NEWPORT NEWS, VA.

THE first attempt to preach the third angel's message in Newport News, Va., was a tent effort conducted by Elder J. A. Strickland several years ago. It resulted in the erection of a house of worship, built by Elder Strickland and the three who accepted the truth as the result of the tent effort. Later a church of seven members was organized. Elder Strickland predicted that the time would come when the little church built at so great sacrifice would be filled with believers. One of the charter members, a faithful sister, went to the church every Wednesday evening to prayer meeting. Many times she was the only one there. She prayed that God would hasten the day when the prediction of Elder Strickland would be realized, and her prayers have been answered.

When we came into this part of the State two years ago and opened up work in Norfolk, the little church in Newport News was a sorry sight. The church steps had rotted away, the fence had fallen down, and only five or six sisters faithfully attended the Sabbath services; but the spark of faith still shone.

During the Norfolk effort several accepted the truth, among whom was one family who last winter were overtaken by sickness and needed financial aid. We asked the Newport News church to give us the five dollars they had saved to repair the church steps. They cheerfully gave it, which in reality was a loan to the Lord. At once an interest sprang up, and one after another accepted the truth.

About one year ago we made the request that Brother George W. Lawrence join the work in Newport News and sell the World's Crisis Series in sets. Within two weeks he had ten places for Bible studies.

On June 26 we opened our public meetings in a tent pitched in the north end of the city. Here we gave the message for eight weeks. Another eight weeks' effort was held in the east end. When the cool weather came on, the interest was large, so we secured one of the best theaters in the city for eleven Sunday nights. The theater effort was well attended; several times the building was crowded.

As a result of the seven months' effort, we have a Sabbath school of more than seventy-five members. There were twenty-one baptized from our first class, a second class of eight were baptized, and a third class is under instruction. In all, forty-seven persons are keeping the Sabbath. From this number eight attended the colporteurs' institute, and four of these will work for scholarships. The tithes have increased about \$150 per month. During the effort six patients were sent to the Washington Sanitarium. All were greatly benefited. The church building has been enlarged, completely remodeled, and reseeded, and money is being raised for a church school building, to be completed in August.

Brethren Richards and Farley joined us near the close of the theater effort, and are binding off the work. Our force of workers consisted of Brother Lawrence, Mrs. Richardson, and the writer.

Sunday night, January 20, we opened another effort at the Colonial Theater in Norfolk. The Colonial is one of the finest theaters in the South. Our average attendance has been about nine hundred. Last Sunday night, the sermon being on Revelation 13, there were more than one thousand present. We should have had a capacity house only for a bad, rainy night.

With so small a company of workers, and such limited ability, we can only say, "See what God hath wrought."

I. D. RICHARDSON.

### GLEANINGS FROM THE FIELD

SIX new members were recently added to the church at Omaha, Nebr.

WALLA WALLA COLLEGE has a foreign mission band of fifty-six members.

ELDER M. E. ANDERSON recently organized a church at Murdo, S. Dak., of nineteen members.

THE first Portuguese church in the Massachusetts Conference was recently organized, with a membership of twenty-seven. Five others expect to join soon.

A NEW church, with twenty-four charter members, has been organized in what is known as the Iron Range, Minnesota. Eighteen of these members are newly baptized believers. The church roll represents seven languages, including English.

ELDER R. G. HAWKINS and his wife, who have been laboring in Akron, Colo., report the organization of a church of thirty members. Aside from those uniting with the church, fifteen are keeping the Sabbath. Plans are being laid for the erection of a church building.

## Food Conservation

### FOOD CONSERVATION ON THE SEA

OPERATORS of more than six hundred American steamships have already come into line with the United States Food Administration's plans for wheat and meat saving aboard vessels plying in the Atlantic and Gulf of Mexico. They have promised to adopt menus recently mapped out, at the request of leaders of the principal seamen's unions, by the Food Administration, Department of Commerce, and Shipping Board. The marine labor leaders have already promised that the seamen will do everything in their power to see that the Food Administration's program is carried out to the letter.

It is impossible yet to estimate accurately the exact saving that may be expected as a result of the new forecastle menus. Officials of the Food Administration and representatives of the seamen, however, believe that it will be possible to effect a reduction of about 50 per cent in the consumption of wheat; about the same reduction in meat; and possibly seventy-five per cent in the amount of pork normally used aboard our merchant ships.

There will be eight wheatless meals every week—and in this case "wheatless" means absolutely without a grain of wheat. There will be one absolutely meatless day each week, and a meatless meal every day. The consumption of pork is cut to what is considered the practicable minimum, only three meals a week containing meat in the form of pork or pork products.

Ships' crews have always been known as heavy consumers of meat, and have never been famous for going lightly with bread, crackers, puddings, and pie. The Food Administration expects the saving of these staples so badly needed abroad to run into thousands of tons a month. In "the old days" ships' crews ate both beef and pork at almost every meal, frequently in the form of stews, usually sopped up with wheat bread.

We take this opportunity to urge upon all readers of the REVIEW AND HERALD the importance of co-operating as fully as possible in the food conservation program of the Government. Inasmuch as the restriction in



meat involves no sacrifice on our part, should we not do even more than is asked in the conservation of wheat, sugar, and other foods?  
G. H. HEALD.

## Appointments and Notices

### CAMP-MEETINGS FOR 1918 Columbia Union Conference

Virginia	May 24 to June 2
West Virginia	June 6-16
Eastern Pennsylvania	June 13-22
West Pennsylvania	June 20-30
New Jersey	June 27 to July 7
Ohio	Aug. 15-25
Chesapeake	Sept. 7-17
District of Columbia	Sept. 13-21

### Western Canadian Union Conference

British Columbia	June 6-10
Manitoba	June 20-30
Saskatchewan	July 4-14
Alberta	July 11-21

### MISSIONARY NURSES' TRAINING COURSE, NEW ENGLAND SANITARIUM

There is opportunity for thirty young women and six young men to enter the training course for missionary nurses of the New England Sanitarium, Melrose, Mass. The next class opens October 1. Only consecrated, mature young people are desired. A thorough training in both didactic and practical work is offered. Medical missionary field work receives special attention. Write for calendar containing full particulars and for application blank.

W. A. Ruble, M. D.

### ANNUAL MEETING OF THE COLLEGE OF MEDICAL EVANGELISTS

The annual session of the constituency of the College of Medical Evangelists will be adjourned March 27, 1918, and will convene at Loma Linda, San Bernardino County, Cal., Monday, April 22, 1918, at 2 P. M., for the purpose of electing seven members of the board of trustees for the ensuing term, and for the transaction of such other business as may properly come before the meeting.  
E. E. Andross, President.  
S. S. Merrill, Secretary.

### TO THOSE HAVING FRIENDS IN THE BRITISH ISLES

A biweekly, sixteen-page missionary paper entitled *Present Truth* is published by our people in England. During the coming twelve months this journal will run a series of special articles in each issue, bearing on the leading points of our faith, and the believers in the British Isles are working hard to increase its circulation among those not of our faith. It was felt that many of our people in the United States and Canada who have friends and relatives in the British Isles would be glad to take advantage of the opportunity thus offered of getting the truth before these people by having the paper sent to their friends from the English office of publication. A year's subscription is \$1.04; half year, 52 cents. Send postal order to M. N. Campbell, Oshawa, Ontario, Canada, and the orders will be sent on to England. Do it now!  
M. N. Campbell,  
President British Union Conference.

### BRITISH COLUMBIA ASSOCIATION

Notice is hereby given that the British Columbia Association of Seventh-day Adventists, a legal corporation, will hold its annual session in connection with the annual conference and convention of Seventh-day Adventists, which will convene at Penticton, British Columbia, June 6-16, 1918. The first legal meeting of the association will be called at 10 A. M., June 10, 1918.  
A. C. Gilbert, President.  
T. S. Bowett, Secretary.

### LOMA LINDA NURSES' TRAINING COURSE

The next class of the Loma Linda Nurses' Training Course will begin Aug. 11, 1918. Applicants should not be under nineteen years of age, and should have completed ten grades of regular school work. After Sept. 1, 1918,

twelve grades of school work in an accredited school, will be required for students entering the nurses' course. We shall not be able to accept all who apply, and ask our young people who are interested, to make application early. Write for information and calendar to Superintendent of Nurses, Loma Linda, Cal.

### REACHING BUSINESS MEN

An experienced magazine worker in one of our Eastern States sold in one year 22,000 copies of our magazines. She made this significant statement regarding the magazine work: "There is nothing in the whole range of our literature, in my opinion, that is doing more to educate the minds of business men in regard to the meaning of current events than our monthly magazines." Here is her account of one of her experiences:

"I happened into the office of a man who runs a large machine shop in the city of Lynn. He was having a discussion with a traveling man. I heard him quote, 'When they shall say, Peace and safety; then sudden destruction cometh upon them.' I handed him a *Signs*. With one swift glance at the title, he eagerly inquired, 'Is this from the Seventh-day Adventists?' Receiving an affirmative reply, he turned, and with almost feverish enthusiasm, addressed his friend: 'There, that is all right. This will tell you just what I have been saying.'"

Although our magazines now sell for fifteen cents a copy, yet 10,000 more of the *Signs* a



month are being printed and sold than at this same time last year, when the price was but ten cents. We think the increase in sales is largely due to that "one better" policy of the Pacific Press brethren. The size, appealing cover, attractively illustrated inside pages, and timely, high-class articles of the May number, just out, is in keeping with this policy. See a copy for yourself. Your opinion will undoubtedly coincide with ours.

Note these leading May features: The Bolshevik Epidemic (A. G. Daniells), Voices from the Great Beyond (G. W. Rine), Releasing the Vatican's Prisoner (M. C. Wilcox), Winning the War in the Pantry (L. A. Hansen), Bombarding the Path to Peace (A. O. Tait), Are You Proud of Your Ancestors? (L. A. Reed).

The *Signs* is exerting an influence for great good in many places. Is your community one of those places? If not, consider seriously the idea of securing a package or two of the May issue, for sale among your business men. It will pay you in more ways than one. They will cost you but 8 cents a copy if you order less than 40 copies, or 7 cents if you order 50 or more. You will see that these prices provide for a margin of profit to yourself of 7 cents or 8 cents, according to the number ordered. This pleasant, dignified missionary work ought to appeal to all who can arrange their work or studies so they can spend even a few hours a week in this way. Some are earning their living selling the *Signs Magazine*.

### GOOD ENOUGH TO REPRINT

One of our members in Illinois who takes 125 copies of each issue of *Present Truth*, and circulates them, has arranged with his local paper for a "present truth column" in each

issue. For this column he adapts portions of each issue of *Present Truth*, and makes deductions suitable to local conditions, never failing to advertise *Present Truth* as a publication. His column is named "Present Truth."

This is given as a suggestion for others. The messages in *Present Truth* are worthy of the best places in all papers. They bear the "good news" of the coming King.

### PRESENT TRUTH, NO. 28

This number, prepared by Elder G. B. Thompson, will be ready to mail April 1. The theme of this issue, "Prophecy Fulfilled and Fulfilling," is treated under the following heads:

Prophecy Establishes the Inspiration of the Bible; Prophecy Verified by History—The Exodus Movement, the Amalekites, Egypt, Tyre, the Jews, and Capernaum; Prophecies of the First Advent; Prophecy That Points to Our Day; the Kingdoms of This World and the Kingdom of God; Daniel's Vision of Earthly Kingdoms—Chapter 7; The Little Horn of Daniel 8; The Opening of the Judgment, or the 2300 Days; The Eastern Question; The Book of Revelation; The Seven Churches; The Seven Seals; The Seven Trumpets; The United States in Prophecy.

As may be gathered from the above titles, this issue establishes the fulfillment of at least ten great lines of prophecy, all centering in "the time of the end." It is an issue that will strongly supplement the first three issues of this year, and inspire confidence in all other issues of *Present Truth* dealing more minutely with any prophetic theme, through its treatment of the subject of Bible prophecy as "the more sure word" God has sent for man's knowledge in the time of the end.

It establishes the following five fundamental Bible facts:

1. That all Bible prophecies concerning ancient cities, nations, and peoples have been accurately fulfilled.
2. That the evidence is overwhelming, viewed even from the fulfillment of prophecy alone, that the Bible is indeed the inspired Word of God.
3. That fulfilled prophecy gives full assurance that all those prophecies that are unfulfilled will come to pass as predicted.
4. That at least ten great lines of prophecy already fulfilled in part, terminate in "the time of the end," the day in which we live.
5. That the great day of God is at hand.

### A Soul-Winner

One of our successful city evangelists recently wrote *Present Truth* as follows:

"I am glad to tell you I am much interested in *Present Truth*, and feel that this paper fills a long-felt need for literature along this line. We used about fifty dollars' worth of it in connection with our tabernacle meetings, and I am glad to tell you we have about twenty-five new believers rejoicing in the truth."

*Present Truth* helps the evangelist in binding off his work. It brings people to a decision. It bears the message in connected, logical order, one topic at a time, and has the power of the message.

### THE LATEST BOHEMIAN "SIGNS" MAGAZINE

contains leading articles with the following titles: The Unseen Ruler of the Universe, Church History, Who Changed the Sabbath? Importance of Obedience, My First Experience with Alcohol, Our Influence on Others, Suicide of War. Nicely illustrated, beautiful cover in colors. Price, 10 cents; 50 copies, postpaid, for \$3. Order from your tract society. Pacific Press Publishing Association, Brookfield, Ill.

### "ZIONISM"—INTERESTING TO JEWS

The latest issue of the Yiddish magazine, the *Jewish Messenger*, contains the following articles: Awakening of Zion, Will Zionism Succeed? The Origin of Zionism, Zionism of the Past, Zionism of the Future, Are There True Zionists? A Great Work by a Small People. This is an important number, containing a message from an "Israelite indeed" (Elder F. C. Gilbert) to the Jews of today. You owe it to the Jews in your neighborhood that they shall have opportunity to read this copy of the *Messenger*. Recently the churches in New York City; Brooklyn, N. Y.; Newark, N. J.; Baltimore, Md.; Washington, D. C.; Chicago, Ill.; Jackson, Mich.; and elsewhere have ordered thousands of copies of this Zionism number. What about the Jews near you to whom the Lord is expecting you to carry a knowledge of his truth? Shall they be neglected longer? Twenty-five copies, \$1.75, postpaid; 50 copies, \$3. How many for you? Order through your tract society. Pacific Press Publishing Association, Brookfield, Ill.

## OBITUARIES

**Hummel.**—Dora Viola Hummel was born at Clear Lake, Wis., Sept. 2, 1903, and died Jan. 14, 1918, aged fourteen years, following a brief illness. The funeral service was conducted by the writer. J. M. Hoyt.

**Mitchel.**—Charles Edward, son of Frank J. and Edna Mitchel, was born Feb. 1, 1917, and died Feb. 13, 1918, aged one year and twelve days. The sorrowing parents are comforted by the hope of a Life-giver soon to come. J. J. Marietta.

**Smith.**—Marie Smith was born in Florence, Ala., and died Feb. 6, 1918, in Chattanooga, Tenn. She was baptized in September of 1915, and lived a devoted Christian life. We feel confident that she will have a part in the first resurrection. H. N. Gemon.

**Boyd.**—Joseph Boyd was born May 5, 1834, in New England, and died Jan. 10, 1918, in Indianapolis, Ind., where he had long resided. He was a godly man, and often expressed his faith in a soon-coming Saviour. His wife is left to mourn. O. S. Hadley.

**Bebber.**—Mrs. Mary Jane Bebbber was born at Morristown, Tenn., Jan. 25, 1865, and died at the general hospital, Knoxville, Tenn., March 5, 1918. Four children mourn. She fell asleep in Jesus, and rests in hope of a part in the first resurrection. J. L. Shuler.

**Hincks.**—Mrs. Anna Christian Hincks died at Falmouth, Me., March 8, 1918, in her seventy-third year. She was a faithful member of the Seventh-day Adventist church for twenty-four years. A large circle of relatives is left to mourn. She sleeps in Jesus. M. A. Altman.

**Dunham.**—Mrs. Mary Dunham died Nov. 24, 1917, at Siloam Springs, Ark., aged ninety-one years. She had been a member of the Seventh-day Adventist church for more than forty years, and died firm in the faith. Two daughters and two sons are left to mourn. Mrs. E. E. Bacon.

**Fisher.**—Lavina A. Fisher was born May 7, 1860, at Lockport, Ind., and died Feb. 16, 1918, at Monticello, Ind. She was a devoted, zealous member of the Seventh-day Adventist church. Her husband, two sons, three brothers, and two sisters mourn, but they sorrow in hope. O. S. Hadley.

**Haughey.**—Mrs. Almeda Haughey was born in Ohio sixty-one years ago, and died in Indianapolis, Ind., Feb. 7, 1918. She is survived by one sister and other relatives who bear witness to her consistent Christian life. She fell asleep in hope of a part in the first resurrection. O. S. Hadley.

**Shiel.**—Maud Cleo Shiel was born Oct. 4, 1883, and died Feb. 6, 1918, at Peru, Ind. She was married to Jack Shiel Jan. 15, 1916, and one child was born to them, also deceased. Sister Shiel accepted present truth when a child of twelve years, and to the end of her life was a devoted Christian. W. A. Young.

**Clark.**—Elsie Merrill Clark was born March 3, 1897, and died Feb. 24, 1918. About three years ago she accepted present truth through the efforts of Elder W. E. Strother, and was an earnest, devoted Christian, and a faithful worker in the Missionary Volunteer Society. She sleeps in hope. Her husband, father, mother, and other relatives mourn. H. N. Gemon.

**Richards.**—Mrs. Jennie Richards was born in Scranton, Pa., and died in Norristown, Pa., Dec. 22, 1917. About four years ago she was baptized by the writer, and united with the North Philadelphia Seventh-day Adventist church. She is survived by her husband and two daughters. She sleeps in hope of a part in the first resurrection. Virbrook Nutter.

**Hoeft.**—Karl Hoeft was born in Germany, Oct. 6, 1849, and at the age of thirteen came with his parents to America. They settled in Monroe County, Illinois. About 1875 he was married to Miss Louisa Brandt. Nine children were born to them, of whom four survive. In 1884 he came to Oregon, and settled at Lake-creek, at which place he died Jan. 28, 1918. Years ago he united with the Seventh-day Adventist church, and remained faithful to the end. J. B. Meehan.

**Tustison.**—Sarah Tustison was born in Morrow County, Ohio, Sept. 6, 1843, and died at New Haven, Ind., Feb. 19, 1918. Three sons and one daughter, two brothers, and a host of friends mourn their loss. Sister Tustison united with the Seventh-day Adventist church in Hicksville, Ohio, in 1902, remaining a faithful member until her death. Matt. J. Allen.

**Jorgensen.**—Myron Arthur Jorgensen was born at Lakeview, Mich., and died at Camp Arthur, Waco, Tex., at the age of twenty-three years. Myron was a graduate of Cedar Lake Academy. He was reared in a Seventh-day Adventist home and was a member of the Lakeview church. He sleeps in hope of a part in the first resurrection. R. U. Garrett.

**Harris.**—Mrs. Martha B. Harris fell asleep in Jesus at her home in Melrose, Mass., Feb. 25, 1918. She was a member of the South Lancaster church for thirty-seven years, and throughout this time was an active worker in the cause of truth. Five of her seven children mourn, together with the husband and father, but they sorrow in hope. E. L. Cardey.

**Krause.**—Martin Krause was born Sept. 16, 1858, at Collium, Germany, and died at his home in Chicago, Ill., Feb. 9, 1918. For nineteen years he was a faithful member of the Englewood Seventh-day Adventist church, filling the office of deacon at the time of his death. His faithful wife and three sons are left to mourn, but they sorrow in hope. Ira J. Woodman.

**Harrison.**—Addie Pearl Edgerton was born at Crown Point, Ind., Aug. 1, 1880. She was married to Charles Harrison April 22, 1901. She gave her heart to God in 1900, and ever after loved the message and looked for Christ's glorious appearing. After a short illness she fell asleep Feb. 19, 1918. Her husband, two daughters, mother, and two sisters mourn. W. A. Young.

**Peckham.**—Mary E. Potter was born in Coventry, R. I., Feb. 19, 1836. She was converted in childhood, and baptized at the age of twenty-two. Her marriage to Samuel Peckham took place in 1851, and they both united with the Seventh-day Adventist church at Bradford. Only one of their four children is left to mourn. She was a devoted mother in Israel, and faithful to God. H. C. J. Walleker.

**Rogers.**—Mrs. Henry Rogers died at her home in Cygnet, Ohio, last December. She was well known in the community, having lived there for thirty years. Her childhood and youth were spent in Mercer County, Pennsylvania. For many years Sister Rogers was a member of the Ohio Conference Seventh-day Adventist church. She is survived by her husband and two sons, as well as by a host of friends. E. K. Slade.

**Banks.**—Maria S. Drum was born in New York, March 10, 1835. She moved with her parents to Michigan, and in 1858 was married to Montraville Banks. They embraced the third angel's message under the labors of Elder J. O. Corliss at Fremont, Mich. She died Jan. 19, 1918, at the home of her son in Sonningdale, Saskatchewan, Canada. Her husband, one son, and two daughters mourn, but they sorrow in hope. O. O. Farnsworth.

**Elliott.**—Mary Drake was born in Warren County, Ohio, Feb. 23, 1842. She was united in marriage to F. J. Elliott Nov. 30, 1865, and this union was blessed with four daughters. The family came to California in 1874, and finally settled in Jackson County, Oregon. Sister Elliott had been a believer in present truth for about twenty-nine years, and was a charter member of the church at Ashland, Ore., though at the time of her death she held membership with the company at Smith River, Cal. She fell asleep at the home of her daughter in Crescent City, Cal., Feb. 7, 1918. J. D. Alder.

**Fitzgerald.**—Dr. Henry C. H. Fitzgerald was born Sept. 5, 1835, at Prestonsburg, Ky. He was united in marriage to Mrs. Sarah Winhold, Oct. 6, 1870. During the Civil War he served his country, and graduated from medical college at Keokuk, Iowa, Feb. 25, 1869. For forty years he had a successful practice. Through the efforts of Elder Henry Shultz he accepted present truth at Dunbar, Nebr., in 1882, and remained a devoted member of the Seventh-day Adventist church until his death, which occurred Feb. 26, 1918, at the home of his stepdaughter, with whom he made his home. He sleeps in hope. One sister and his stepdaughter mourn. J. S. Hart.

**Davis.**—Ford Lewis Davis was born in Latah County, Idaho, near Farmington, Wash., May 30, 1902, and died Feb. 19, 1918, from injuries received while skiing during the noon hour at the church school near Cambridge, Idaho, which he attended. While Ford made no profession of religion, yet he attended services regularly, and was highly esteemed by all who knew him. He is survived by his parents, six brothers, and three sisters. Lee S. Turnbaugh.  
Enid Sparks.

**Wingate.**—Rachel Emma Washburn was born Jan. 23, 1870, in Nodaway County, Missouri. While a young girl she accepted the third angel's message, and united with the Seventh-day Adventist church. She received her training as a nurse at the Battle Creek Sanitarium. On Aug. 15, 1897, she was married to John H. Wingate. Her death occurred near Temple, Ga., Jan. 30, 1918. She is survived by her husband, one daughter, and one son. Her life was that of an earnest Christian, a faithful companion, and a devoted mother. W. H. Branson.

**Waite.**—Inez Gertrude Waite was born in Lagrange, Ohio, Jan. 16, 1885. She was baptized into this message at an early age, and became an active church member. In her work as a graduate nurse she was led astray and forgot God for a time; but affliction brought her to a new realization of her great need, and during the hours of suffering before her death, she gave her heart unreservedly to her Master. She fell asleep at San Diego, Cal., Feb. 2, 1918. Her mother, two brothers, and many relatives and friends mourn. R. G. Schaffner.

**Easton.**—Daniel A. Easton died Feb. 3, 1918, at Mercy Hospital, Marceline, Mo., terminating a short illness. He accepted the truth which he held so dear about fifteen years ago, and remained faithful to the end of his life. He spent the greater part of his time distributing our truth-filled literature, and his life was one of sacrifice. For the last six and one-half years he made his home with the family of the writer, and Uncle Dan will be greatly missed in our circle. We laid him away to await the call of the Life-giver. H. E. Darby.

**Wheeler.**—Theodore T. Wheeler was born in Roxbury, Vt., Feb. 15, 1836, and died Jan. 22, 1918, in Brookfield, N. Y., where he had lived for more than sixty years. From childhood he was conversant with the truths held by Seventh-day Adventists, and became a charter member of the Brookfield church, serving in different offices. He was a constant reader of the Review from the first issue. Brother Wheeler was twice married, his wives being sisters, daughters of Stephen Smith, of New Hampshire. His wife and five children mourn. Mrs. T. T. Wheeler.

**Barbee.**—George Mason Barbee was born in Downing, Mo., Nov. 26, 1856. He was married to Miss Galena B. Shaw Oct. 15, 1878. To them were born two sons and six daughters. In 1883 they moved to Nebraska and settled near Lincoln. Brother Barbee gave his heart to God in 1895. Two years later he embraced the Seventh-day Adventist faith, and was a faithful member until his decease, which occurred Feb. 25, 1918, at Lodi, Cal., where he moved with his family in 1914.

Brother Barbee was a man of strong faith, and his great desire was to have an unbroken family waiting for the coming of the Lord. His last words were, "Children, obey the Lord." With the exception of one child, who died in infancy, all the children were with him at the time of his death. Nearly all are actively at work in the message. Mrs. Florence Lundquist resides in Nebraska. Mrs. Mabel Graham is the companion of L. W. Graham, manager of the Periodical Circulating Department of the Review and Herald. The companion of another daughter, Mrs. Bee Overholt, is a successful bookman. Misses Edith and Leona are nurses in the employ of the College View (Nebr.) and Paradise Valley (Cal.) Sanitariums. The younger son, Earle, is at home. Brother Glenn Barbee, the elder son, has charge of the book work in the California and Northwestern California Conferences. That their children are nearly all engaged in the Lord's work has been a source of thankfulness to Brother and Sister Barbee, and though he now sleeps, his counsel and example will still be an incentive to the bereaved ones to faithful living; for they are assured that, if faithful, they will meet the companion and father at the resurrection of the just.

The funeral was held at the Seventh-day Adventist church in Lodi, Cal., Wednesday, February 27. Elders D. T. Fero, J. L. McElhany, and the writer jointly officiating. Clarence Santee.

**Osborn.**—Margaret Martin was born at Vandalia, Ill., Oct. 29, 1840. She was left an orphan at the age of nine years, but Mr. and Mrs. Bricker took her into their home, where she remained until her marriage to James Osborn in 1862. The greater part of her married life was spent in or near Dana, Ind. She was left a widow in 1916. Through the efforts of Elder M. G. Huffman and the writer, Sister Osborn accepted present truth in 1890, and she never lost her confidence, but sleeps today in "that blessed hope."  
W. A. Young.

**Griffin.**—Silas Griffin was born Aug. 4, 1846, on Grandier Island, Canada. When he was a child the family moved to New York State, and later to Allegan County, Michigan. He served in the Union army during the Civil War. Thirty-two years ago he united with the Seventh-day Adventist church. For several years past he enjoyed spending the winter months with the veterans at the Soldiers' Home in Grand Rapids, Mich., returning to his family in the summer. This last winter, while at the home, his health rapidly failed, and he quietly passed away, after being moved to the home of his daughter at Black Lake, Mich., Feb. 15, 1918.  
J. C. Harris.

**Parisa.**—Eliza Arshambo Toupa Parisa was born in St. Johns, Vt., March 10, 1825. When she was a child her parents moved to Canada, and there she married L. Toupa. Then years later she was left a widow with two little daughters. In 1860 she was married to Moses Parisa, and to them were born three children. She became a member of the Seventh-day Adventist church in 1890, and lived a consistent Christian life until her death, which occurred at San Ysidro, Cal., Feb. 20, 1918. Her husband, three daughters, and grandchildren to the fourth generation, mourn.  
C. F. Folkenberg.

**Kirby.**—Thomas B. Kirby was born near Albany, N. Y., Feb. 9, 1830. The family came to St. Joseph County, Michigan, when he was fifteen years of age, and seven years later he was married to Miss Phebe Angle. After her death he was married to Miss Mary Garman, and to them were born three sons and one daughter. After the death of his companion he moved to Eastport, Mich., and there in 1901 he was united in marriage to Mrs. Emma Wild, who, with one

son and one daughter, is left to mourn. He fell asleep at his home in Eastport, Feb. 14, 1918. Brother Kirby accepted present truth in 1901, and although he did not formally unite with the church, was a faithful observer of the commandments of God.  
A. M. May.

**Shurvington.**—Joseph R. Shurvington was born in New York City, in February, 1852, and met his death in an automobile accident near Orange, Cal., Jan. 23, 1918. He was converted at the age of fifteen, and lived a devoted Christian life till the day of his death. He spent his early life in the States of Illinois and Nebraska, then moved to California in 1896, where he accepted the third angel's message, and united with the Seventh-day Adventist church at Santa Ana. He was a charter member of the Orange church, which was organized July 30, 1910. He leaves a faithful wife, one brother, and one sister to mourn but not as those who have no hope.  
L. E. Brant.

**Neall.**—Ida Aurilla Peabody was born May 31, 1859, in Washington, Iowa. She was united in marriage to Dr. John Howard Neall, at Fords Store, Md., Jan. 18, 1893, and died at her home in Atlanta, Ga., Jan. 23, 1918, after an illness of three days. She is survived by her husband, one son, one daughter, her father and mother, who made their home with her, one sister, and one brother. Sister Neall accepted the faith held by Seventh-day Adventists in the year 1877, and united with the West Valley (N. Y.) church. She was a faithful church member and devoted Christian, earnestly looking for the second coming of Christ, from the time of her acceptance of the truth until her death. She was a dutiful daughter, an affectionate wife, and a loving mother. Her life was bound up in a desire to help others. Her last act before she was stricken was to visit and encourage one who needed help. Of her it can well be said, "A mother in Israel has fallen asleep."  
B. W. Brown.

**Roth.**—Louise Dupuis was born June 5, 1861, in Orbe, Switzerland. At the age of sixteen she heard the truth of the third angel's message, and embraced it fully. In 1884 she was united in marriage to G. G. Roth. In 1892 Elder Roth was called to the ministry, being ordained two years later, and Sister Roth worked with him

as a Bible worker for thirty-three years, laboring in Switzerland, Belgium, France, and the United States. The scene of her last labors was in Worcester, Mass., where she continued in active service until about two years ago. She labored faithfully, thinking more of the souls she was trying to save than of herself, and as a result contracted the disease which resulted in her death.

About two years ago the disease had so weakened Sister Roth that it became necessary to discontinue active life, and for more than a year she was confined to her bed, but no murmur or complaint escaped her lips. After all hope of recovery had been given up, the elders of the church anointed and prayed for her, and God heard prayer in her behalf, in that, contrary to the nature of her disease, and much to the astonishment of the doctors, she did not suffer pain. Fully conscious that there was no hope of recovery, she frequently expressed her faith and hope in having a part in the first resurrection; and when her voice became too weak to express her thoughts, her eyes continued to make known her peace in Jesus and her love for the dear ones who faithfully ministered to her every need to the very end.

Of the six children born to Brother and Sister Roth, three await with the mother the summons of the Life-giver, while three, with the father, remain to mourn their loss; but they rejoice in the hope of a glad reunion when Christ shall return to gather his chosen ones. As evidence of the faithfulness of Elder and Mrs. Roth in the training of their children for the Master's service, Miss Hermine, who was her constant attendant, has been a teacher in Switzerland and England, and in two of our schools in the States. Andre Roth, a graduate of South Lancaster Academy and of the Washington Missionary College, is now superintendent of the Haiti Mission. Miss Ruth, also a graduate of South Lancaster Academy, is employed in the Massachusetts Conference office.

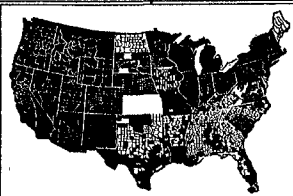
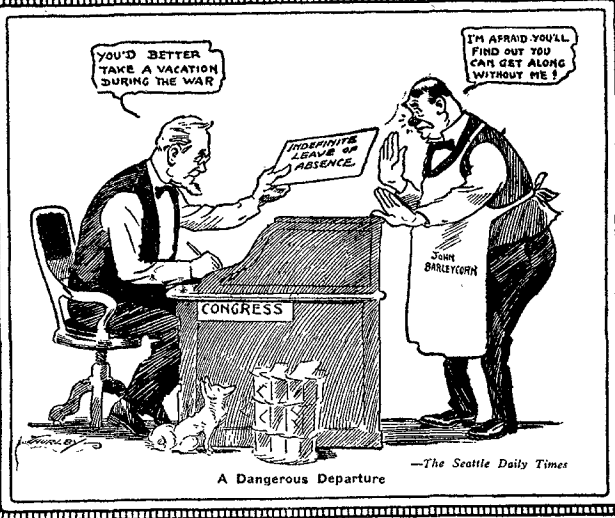
When the end came, peacefully, at 9 P. M., Jan. 16, her husband and two daughters were beside her bed; and although unable to speak, she was conscious of their presence and seemed to comprehend the beautiful scripture in psalm 28:4 repeated by Elder Roth. The funeral was held at the home, and was conducted by the writer, assisted by Elders P. F. Bicknell, J. K. Jones, and H. S. Prenier.  
C. H. Castle.

## War Prohibition Imperative

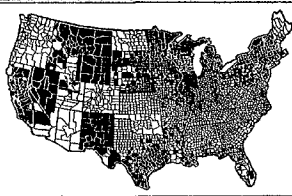
So say the leading business men of the nation. Congress, as expressed in the proposed prohibition amendment, is ready for permanent national prohibition. It is now for the people, through their State legislatures, to ratify the act of Congress, and give John Barleycorn AN INDEFINITE LEAVE OF ABSENCE, AND MAKE THE MAP OF THE NATION CLEAN AND WHITE.

Give the people the information contained in the "Instructor Temperance Annual," and they will ratify the amendment before January, 1920. This is the golden hour in which to mold the public mind through temperance education. Give them

## THE TEMPERANCE INSTRUCTOR



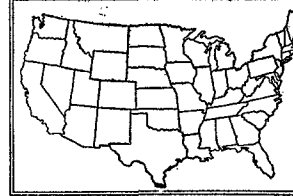
January 1, 1904



January 1, 1915



March 1, 1917



Make it so before Jan. 1, 1920

THE EVOLUTION OF THE MAP



WASHINGTON, D. C., APRIL 11, 1918

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## PARTIAL REPORT OF GENERAL CONFERENCE ACTIONS

By night letter from San Francisco, under date of April 2, news has reached us of the opening of the General Conference session, and of some of the early actions.

The mayor of San Francisco, through his personal representative, Mr. Rainey, welcomed the Conference to the city, and expressed appreciation of our denominational efforts. Elder E. E. Andross introduced Mr. Rainey, and Elder A. G. Daniells responded to the welcome. On nomination by the General Conference Committee, the following persons were elected to act as presiding officers of the session:

Elders A. G. Daniells, I. H. Evans, J. E. Fulton, O. Montgomery.

Committees were chosen as follows:

On seating delegates: J. E. Jayne, A. R. Ogden, J. F. Piper; on conducting daily program, and arranging for opening of meetings: C. F. McVagh, G. W. Wells, B. E. Beddoe; on studying the spiritual needs of the Conference, and arranging committees to appoint leaders, etc.: R. D. Quinn, K. C. Russell, P. E. Brodersen, J. S. Rouse, W. A. Gosmer.

Pastoral Committee: A. G. Daniells, I. H. Evans, E. E. Andross, J. E. Fulton, J. T. Boettcher.

Committee on Nominations: E. E. Andross, E. T. Russell, M. N. Campbell, J. W. Westphal, J. W. Christian, C. W. Irwin, C. H. Watson, G. E. Peters, W. W. Fletcher, W. H. Anderson, R. A. Underwood, Wm. Guthrie, F. H. Robbins, A. V. Olson, J. T. Boettcher, C. H. Jones.

Committee on Plans and Recommendations: C. W. Flaiz, Wm. A. Westworth, E. L. Maxwell, R. L. Pierce, F. L. Hommel, H. A. Morrison, C. E. Weeks, C. B. Haynes, G. P. Rodgers, Dr. H. W. Miller, M. E. Kern, M. L. Andreasen, R. W. Parmele, W. R. White, G. F. Haffner, B. E. Miller, Frederick Griggs, C. S. Longacre, Mrs. L. Flora Plummer, Miss Edith M. Graham, N. Z. Town, N. P. Neilsen, C. B. Stephenson, J. E. Fulton, J. E. Jayne, Meade MacGuire, M. E. Cady.

Committee on Constitution: A. G. Daniells, F. M. Wilcox, W. T. Knox, Frederick Griggs, H. W. Cottrell.

Committee on Credentials and Licenses: G. B. Thompson, E. W. Farnsworth, J. L. Shaw, M. E. Kern, W. A. Spicer.

The following report of the committee on Organization was unanimously adopted by the General Conference:

"Your committee appointed to draft plans for organization of our world-wide work most respectfully submit the following:

"In order that the unity of our work may be maintained; that economy of administration may best be preserved; that the largest possible amount of funds may

be made available for the prosecution of our work in all parts of the field; that the believers everywhere may be constant contributors of their means to the regions beyond; that the General Conference may have direct control and management of its bases of supplies, of both men and means; that we may meet and overcome, as far as possible, the unfortunate international conditions thrust upon large sections of our constituency by this world war; we would recommend:

"1. That the organization known as division conferences be discontinued.

"2. That union conferences and union mission field organizations be preserved and made responsible directly to the General Conference in the carrying forward of the work in their respective territories.

"3. That vice-presidents of the General Conference be elected to take general supervision of the work in such divisions of the world field as may be thought advisable, the General Conference Committee being empowered to appoint such vice-presidents as may be required through the development of the work in the interims of the General Conference.

"4. That in such divisions of the field the General Conference provide necessary subtreasurers and assistant departmental secretaries, who shall be members of the General Conference Committee.

"5. That the General Conference Committee carry on its work in divisional sections during the interims between sessions of the full committee, the actions of any section to be in harmony with general policies and plans of full committee.

"6. That in divisions of territory under supervision of vice-presidents the members of the General Conference Committee located in that territory shall constitute an executive board for transacting business and promoting all branches of the work.

"7. That each union conference and mission field do its full part in helping to finance our organized work:

"a. That it encourage and promote the payment of tithes and offerings from all its constituency.

"b. That all union conferences, and local conferences and mission fields not included in union conferences, pay a tithe from their tithe directly to the General Conference.

"c. That each union conference, local conference, and mission field raise a definite sum a week on per-capita basis upon its constituencies, to be known as the mission fund, the same to be used in the prosecution of our work under the direction of the General Conference.

"d. That the present sustentation plan for our aged and infirm workers be continued.

"e. That all local conferences in the United States and Canada pay through their union conferences such percentage of their tithe as has been or may be agreed upon.

"f. That the union conferences in the United States and Canada pay monthly directly to the General Conference their tithes and mission funds.

"g. That the General Conference funds in fields outside the United States and Canada be held in such subtreasuries of the General Conference as may be designated by the General Conference.

"h. That the General Conference Executive Committee at its annual sessions make arrangements for the disbursement of its funds.

"i. That these funds be disbursed from the subtreasuries on the order of the treasurer of the General Conference.

"8. That the General Conference Executive Committee be empowered to provide

such assistants and secretaries as will enable the committee to render greater assistance to the work throughout the world.

"9. That all union and local conferences be asked to exercise a spirit of rich liberality in donating to the general treasury a per cent of the regular tithe, and such surplus as they may be able to spare without crippling their work, for the extension of the message throughout the world."

F. M. WILCOX.

Civic Auditorium, San Francisco, Cal.

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## THE GENERAL CONFERENCE

FIVE years have elapsed since the last General Conference. What an eventful period in the history of the world and in the growth of our work those five years have been! In 1913 the world was enjoying comparative peace. Only an occasional outburst of national hate presaged the mighty upheaval soon to break upon the world. The succeeding year was ushered in with no unusual indication of the coming storm. The great political cataclysm which war precipitated in midsummer broke upon a sleeping world as the sudden and unexpected onset of a terrible catastrophe. Even the chancelleries of the nations were dumbfounded at its appalling proportions.

To the student of prophecy the great war did not come as a surprise. Even he is amazed at its terribleness, but in it he sees that for which he has long looked. The suddenness with which the nations were overwhelmed in this great catastrophe is an object lesson of the manner in which many of the closing events of earth's history will come upon an unprepared world. Declares the servant of the Lord: "Great changes are soon to take place in our world, and the final movements will be rapid ones." We know not how soon the end of all things may come. The conditions of things in the world today proclaim with one voice to the children of men: "Prepare to meet thy God."

The message of Christ's coming must go to all the world. Those who read these words have been made the conservators of that message, and it is incumbent upon them by every means in their power to sound abroad the warning. This is to be done by voice and pen, by the living

(Continued on page 12)

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