

# The Advent Review and Sabbath Herald



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No. 63

THE GOSPEL "TO" ALL NATIONS

## COMPENSATION

PEARL WAGGONER HOWARD

Going at the Master's bidding  
Far beyond the trackless foam,  
Leaving native land behind us,  
Bidding long farewell to home,  
There's a sweet and glad assurance  
Fills our hearts with joy and praise;  
'Tis his word: "Lo, I am with you,  
Will be with you all the days."

Not alone he bids his servants  
Follow out his great command;  
Not alone he bids them labor,  
In their own small strength to stand.  
But there's blessed compensation  
For the strong commission, "Go."  
'Tis the word: "I'm with you always,  
Through all changing scenes below."

It is blessed to be treading  
In the path the Master trod;  
It is glorious to be chosen  
As ambassadors for God.  
But wherever he may send us,  
It is best of all to know  
That the promise, "I am with you,"  
Follows the command to go.

ISAIAH

ROMANS

JUSTIFIED  
FREELY BY HIS  
GRACE



## News and Miscellany

Notes and clippings from the daily and weekly press

— Miss Jeannette Rankin, Republican, of Missoula, Mont., is the first woman to be elected to Congress.

— A new naval station has been completed at Chollas Heights, Cal. Over 70,000 feet of wire were used in the aerial system, which is arranged in three steel towers, each 600 feet high. The entire structure cost about \$300,000.

— Many people will be interested to know that the midget who became the bride of Gen. Tom Thumb, fifty-three years ago, is still living in Middleboro, Mass., and passed her seventy-fifth birthday, October 31. She is now the wife of Count Magri, who is just a trifle taller than she.

— According to an article appearing in a London magazine, Orville Wright, the American aeroplane inventor, has presented all his patents to the English government. These patents are worth millions of dollars; now every English manufacturer has a right to use them as often as he chooses.

— The repairing and rebuilding of the Alaska Northern Railway is being satisfactorily carried out, it is reported. About 600 men are now working on it, and it costs the government \$50,000 a month for wages alone. The work consists mainly of building bridges, eliminating high trestles with fills, and reducing grades.

— Congress reconvened December 4 for a three months' session, with a calendar overcrowded with general legislation, facing railroad reforms and the high cost of living as new issues, and confronted with unprecedented estimates aggregating \$1,654,819,654 to meet expenditures of the government for the fiscal year 1918.

— Temperance forces throughout the country will rejoice in the success of prohibition in four additional States as a result of the recent election. Michigan, Nebraska, Montana, and South Dakota have been added to the prohibition list, making twenty-three States, or almost one half of the Union, now in the dry column.

— Representative-elect O. D. Bleakley, of Franklin, Pa., arrived in Washington on the evening of November 21, in his own aeroplane, and earned the distinction of being the first Congressman to make his entrée to the national capital under such novel circumstances. He came from Philadelphia, making the trip in a little less than three hours.

— Before a crowd which filled Plaza McKinley, the open space in front of the Ayuntamiento, seat of the central government in the Philippines, the first Filipino congress was inaugurated on October 16. Nearly 20,000 people saw the first session of the first wholly elective national legislature the Philippines have ever had,—a session made possible by the passage at the last session of Congress of the Philippine bill.

— Last year the United States bought more than \$1,000,000,000 worth of merchandise from tropical countries. There were brought into American ports more than \$300,000,000 worth of sugar, \$160,000,000 worth of rubber, \$125,000,000 in raw silk, \$115,000,000 in coffee, \$60,000,000 in fibers, \$40,000,000 in fruits and nuts, \$40,000,000 in cotton, \$35,000,000 worth of cacao, while the remainder of the \$1,000,000,000 imports included a very large variety of items.

— Nearly three hundred years ago John Endicott, colonial governor of Massachusetts, planted a pear tree which a friend had sent him from England. For years he cared for it, and it grew famous for its delicious fruit. Today the tree is still bearing luxuriantly; it yielded about three thousand pears this season. Washington, Lincoln, Webster, and many other great men have tasted its fruit, and on one occasion a quantity of it was shipped to the royal palace in London.

— BERLIN: "Polish provinces occupied by troops of the central powers," says the Overseas News Agency, "were the scene today [November 5] of a great and momentous historic event. Germany and Austria-Hungary by joint action proclaimed Warsaw and Lublin the kingdom of Poland, and reestablished the right of the Polish nation to control its own destinies, to live an independent national life, and to govern itself by chosen representatives of the nation."

— A movement has been launched by the World's Court League, of which Hon. William H. Taft is honorary president, to organize an international council, with a view to calling a third Hague conference, perhaps before the close of the war. In the latter event, the conference would be prepared to act as a medium for peace proposals. After the war it would act as a permanent international council of conciliation for formulating and codifying new rules of international law.

— A copy of the New Testament, which is said to be one of the oldest now extant, has been brought to Portland by A. J. Eyth, formerly of New York. It has been in the possession of his family three hundred and fifty years, and was an old book when it came to them. The pages consist of palm leaf, engraved or written on in Egyptian Arabic. Mr. Eyth's ancestors were missionaries, and one of them obtained this book in Egypt. Since then it has been handed down from father to son.

— Dr. Hipolito Irigoyen was recently inaugurated president of Argentina. He showed a decidedly democratic spirit, for while he is very wealthy and an educated man, he proposed to ride to the capitol for his inauguration in a street car, paying his own fare, and to wear his ordinary street clothes. His friends persuaded him to modify his plans far enough to wear a frock coat and to ride in a public taxicab. He took the oath of office, refused to make a speech, and was driven through the streets in a modern stage coach. His annual salary is \$31,600, which, as he did with his former salary as professor of civic instruction in Buenos Aires Normal School, he turns over to the united charities of the city.

— The Russians are far ahead of the rest of the world in the use they make of sunflowers. One million acres are planted by them every year. The seeds are eaten as we eat peanuts, only always raw. A very nutritious bread is made from the seed ground to flour. Large quantities of unrefined yellow oil are used in illumination. Candles and soap are made from it. The "cake" left after the oil is extracted makes fine food for the Russian cattle. Silk is made of the fibers of the stalks, which are fine, silky, and very strong.

— The first resignations from the diplomatic corps, which are expected to be the forerunners of others as a consequence of President Wilson's reelection and the closing of his first term, were announced recently. Dr. Henry van Dyke, minister to the Netherlands, has resigned, and probably will be succeeded by John W. Garrett, of Baltimore, formerly minister to Argentina. Dr. van Dyke, it was explained, has been concerned over his health for some time, and also desired to return to his literary work after being abroad nearly four years.

— The fighting front, reckoning the battle alignment in all the theaters of war, extends in length about 2,500 miles, or more than two thirds the distance from Liverpool to New York. Fighting is continuous and violent on about a sixth of this 2,500 miles of front. The Roumanian western front is nearly 700 miles long, or 160 miles longer than the front on which the French, British, and Belgian armies are fighting. The density of troops in the various theaters of war ranges from 6,000 to 2,000 men a mile. The densest concentration in any war theater is on the Somme.

— The old blacksmith shop which inspired Henry Wadsworth Longfellow to write that famous poem, "The Village Blacksmith," was torn down May 24 of this year. This old shop was located on Swan Street, Medford, Mass., and had been occupied for more than forty years by Henry Francis Moore, who was the blacksmith hero of Longfellow's poem. A modern structure is to be erected on the site of this famous shop. When the old building was torn down, hundreds of men, women, and children went to the place to obtain souvenirs. Horseshoes and horseshoe nails were especially sought, and practically every scrap of old iron of this kind was carried away.

— Attorney-General Gregory has authorized the following formal announcement: "The Department of Justice is investigating the recent abnormal and suspicious increases in the prices of various necessities of life, especially coal. Wherever any such increase is found to have been due to conspiracy or other unlawful action, the department will invoke against the offenders the severest penalties which the law prescribes." Three separate investigations into the abnormally high prices of commodities, it was said at the department, are in progress, with a view of criminal prosecution of persons or corporations responsible for the increase in the prices of milk, bread, and coal. The Interstate Commerce Commission also is conducting an inquiry into the alleged shortage of coal cars, which middlemen claim is responsible for the rise in the price of coal.

# The Advent Review And Sabbath Herald

HOLY BIBLE  
IS THE FIELD  
OF THE WORLD

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

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TAKOMA PARK STATION, WASHINGTON, D. C., DECEMBER 21, 1916

No. 63

## EDITORIAL

### Sundial Christians

It is said that in Spain there is a sundial that has this motto engraved upon it: "I mark only the bright hours."

This it seems would be an appropriate motto for all Christians. Despondency and gloom and the constant remembrance of unpleasant things in the experience of ourselves and of others do no good. Why mark in our memory the shadows of life, and fail to remember the bright things by the way? Why hang in the hall of memory the things which cause the heart to ache, and forget the blessings and things which cause us to be glad?

Every Christian should have a graveyard where he buries all the unpleasant memories,—hatred, alienation, old grudges, and every other thing that darkens the soul and grieves the heart. The admonition of the great apostle is always in place: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8.

These are the things to hang in memory's hall. Like the sundial, let us "mark only the bright hours."

G. R. T.

### Constantinople Promised to Russia

ONE has only to recognize the striking manner in which Turkey holds the center of interest among the nations engaged in the great European war, to recognize why the ultimate fate of this nation should be made the climax of the long prophecy of Daniel 11. In view of the fostering care which Great Britain has exercised over the Ottoman Empire for many years, virtually constituting herself the guardian of Ottoman autonomy; and the covetous desire with which for many years Russia has looked upon Constantinople as affording a warm-water port of entry and egress, many have been led to wonder how these apparent differences would be reconciled, and what disposition would be made of the Turkish possessions in Europe.

A marked change has been noticeable in the last two or three years in the attitude of the English press regarding this question. Whereas before the war English papers were outspoken in their convictions that in event of the dissolution of Turkey, Constantinople should come under British control, latterly these same journals have expressed the conviction that this city on the Bosphorus, with its commercial advantages, naturally and geographically belongs to the Russian Empire.

It has been believed for some time, particularly since the beginning of the great conflict, that some secret understanding existed whereby Russia was assured of her coveted prize. This question evidently is now set at rest by a statement made by the Russian premier at the opening of the Duma, December 3. A dispatch from London to the *New York Times* of December 4 states:—

"An event surpassing in far-reaching importance the actual military operations of the war, comes today in the public announcement of the new Russian premier, that by an agreement concluded in 1915, and subsequently adhered to by Italy, the Allies definitely established Russia's right to Constantinople and the strait. The existence of this agreement has been for a long time alleged, but never before was it thus publicly and formally admitted."

The premier's statement follows:—

"For more than a thousand years Russia has been reaching southward toward a free outlet on the open sea. This age-long dream, cherished in the hearts of the Russian people, is now ready for realization. . . .

"From the beginning of the war, wishing to spare human lives and suffering, we and our allies did our utmost to restrain Turkey from mad participation in hostilities. Turkey received formal assurances guaranteeing her, in exchange for neutrality, the integrity of her territory and independence, and also conferring on her certain privileges and advantages. These efforts were in vain. Turkey surreptitiously attacked us, and thus sealed her own doom.

"We then concluded an agreement with our allies, which establishes in the most definite manner the right of Russia to the straits and Constantinople. Russians should know for what they are shedding blood, and in accord with our allies, announcement of this agreement is made today from this tribune.

"Absolute agreement on this point is firmly established among the Allies, and there is no doubt that after she has obtained sovereign possession of a free passage into the Mediterranean, Russia will grant freedom of navigation for the Roumanian flag, which now, not for the first time, floats in battle side by side with the flag of Russia."

This agreement on the part of the entente powers will be carried out, provided they achieve their designs in the present conflict. Many authorities question, however, if the Turkish Empire would fare any better in event of victory on the part of the central empires. For years, it is argued, Germany has desired a free and open communication from the Balkans to the rich provinces of Asia. And for long years she has been developing Turkish territory, commerce, and industry in line with the achievements of her national purposes. In event of victory, Germany would continue to pursue this definite purpose. It is altogether probable, we are told, that Turkey would be subjugated to the state of vassalage if she did not entirely lose her autonomy as an independent state. Speaking of this in the *Independent* for Dec. 7, 1914, Dr. Bernhard Dernberg makes the following statement regarding German purposes:—

"Germany has been for about thirty-five years the associate of Turkey in developing Turkish territory, commerce, and industry. She has acquired the Oriental railways and built the Anatolian and Bagdad lines. She has established harbors and shipping companies, and engaged in mining and very extensive irrigation works. She must be left with a free hand to go on with this commercial development as far as she can arrange with the sovereign power of the Porte and without outside interference. This would mean a recognized sphere of influence from the Persian Gulf to the Dardanelles."

Mr. Vahan Cardashian, in the *New York Tribune* of Dec. 1, 1916, speaks regarding the purposes of Germany with respect to Turkey, and what Turkey might expect from Germany in event of German victory:—

"The important fact must be recognized that, even with the best intentions, the German cannot collaborate with the Turk, the possession of whose empire is the principal object of Germany's ambition, because of irreconcilable racial temperamental differences, if not moral, and of the low moral standard of the Turk, without taking into consideration

the absolute economic insufficiency of the Turk, which alone would naturally place him in a position of servitude and vassalage to the German, who will be wholly depended upon to nurse, support, and develop him. It is furthermore reasonable to believe that even before the comparative accomplishment of the Turk's development, which would make of him an efficient and humane administrator and governor,—qualities heretofore not found or even suggested in the Turk's character,—the German would overwhelm him in numbers, and establish over him physical superiority as he has mental superiority. These are clearly revealed in the German character, the record and the direction of the national activities of Germany, and the undisputed control she now holds over the conduct of the affairs of these states. The success of the German arms will, therefore, make of these states German dependencies and vassals."

Hence, from whatever angle the Turkish question is viewed, whether in its relation to the side of the entente Allies or that of the central empires, publicists are forced to the conclusion, in the words of Mr. Cardashian, that "the Turk must go."

This indeed is the prediction of the inspired penman. This power, under the designation of "the king of the north," is represented as finally setting up its seat of government in Jerusalem. In this place the prophecy declares that this nation shall come to its end. How many turns of the political kaleidoscope it will take to bring this about, we cannot tell. How long after the capital of the Turkish government is removed from Constantinople before it reaches its end, the prophecy does not indicate. It is possible that the government may be moved from place to place before its final stand at Jerusalem.

In close connection with the final Turkish overthrow the prophecy declares that Christ will stand up to take his kingdom; the end of probationary time will be reached; the judgments of God as represented in the seven last plagues will be poured out upon a wicked world. With interest we should watch the development of political events in their fulfilment of prophecy; and to those who desire a knowledge of the meaning of these things, these political changes should be pointed out as a fulfilment of the prophetic word, as signs of the imminence of the coming of the Lord.

F. M. W.

### Our Eternal Home

To all there come weary days and dark hours. There come times in our experience when the load seems heavier than we can carry. The trail of the serpent is seen all about us, and the marks of the curse are everywhere. Discouragements press in on the soul, and like one of old, we are sometimes tempted to believe that, after all, we have cleansed

our hearts in vain. We have labored long and hard; and in our weakness, broken in both strength and spirit, we are tempted to feel that life has been a failure, and our work is unappreciated.

In these dark hours it is well to let our minds reflect on the exceeding great and precious promises of the Lord, which he has made to those who put their trust in him. There is a place of final rest for the weary, a home for the worn pilgrim, where he can bask in the eternal beauties of Paradise, and through countless ages enjoy Eden restored.

"I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 3, 4.

We are not continually to remember our shortcomings and failures, and lament the fact that we could have done better. We are admonished to look up; to forget the things that are behind, and press forward, with the hand of faith extended to grasp the prize. We ought to think of home, and of the final rest, when the clouds will all have been swept away. Nothing else can so rejoice the heart as thoughts of the home which the Lord has prepared for them who love him. When weighed down with care, and suffering perhaps under affliction, think of home, the real home of the redeemed. It will indeed be Eden restored.

"Transported with joy, he [Adam] beholds the trees that were once his delight,—the very trees whose fruit he himself had gathered in the days of his innocence and joy. He sees the vines that his own hands have trained, the very flowers that he once loved to care for. His mind grasps the reality of the scene; he comprehends that this is indeed Eden restored, more lovely now than when he was banished from it. The Saviour leads him to the tree of life, and plucks the glorious fruit, and bids him eat. He looks about him, and beholds a multitude of his family redeemed, standing in the Paradise of God. Then he casts his glittering crown at the feet of Jesus, and, falling upon his breast, embraces the Redeemer. He touches the golden harp, and the vaults of heaven echo the triumphant song, 'Worthy, worthy, worthy is the Lamb that was slain, and lives again!' The family of Adam take up the strain, and cast their crowns at the Saviour's feet as they bow before him in adoration."—*The Great Controversy*, p. 648.

The thought of home has cheered the soldier in the trenches, and buoyed up the spirits of pilgrims bivouacked on the battle field of life. We never forget the scenes and associations of our childhood home. Though there may be things that are not pleasant to recall, yet the early

recollections stir all the best emotions of the heart.

"When Lafayette last visited this country, the people gave him a royal reception. A fleet of vessels went out to meet him, the band played 'Hail to the Chief,' and the national music of France; and it is told that he was unmoved.

"As he came ashore, land and water trembled with the power of artillery. Old soldiers saluted him as they shouted his welcome, and he was still unmoved. With waving banners and under triumphal arches, he was taken to Castle Garden, where most of the great men of the nation were gathered together to give him greeting; and he was still not moved.

"But when he had taken his seat in the great amphitheater, and when the curtain was lifted, he saw before him a perfect representation of the place in France where he was born and brought up; and when he saw the old home so filled with the tender memories, the home where his father and mother had lived and died, it is said that the great man was touched, and bowing his face in his hands he wept like a child."

We must not allow the sight of material things to shut from our vision the home, eternal in the heavens, and the joys which await the faithful at God's right hand. The things we see are temporal; only the things which are not seen, except by faith, are eternal and enduring.

G. B. T.

### Of Francis Bampfield, Early English Sabbatarian Witness

J. N. ANDREWS, in his "History of the Sabbath," gives an account of the work of Francis Bampfield, a Sabbath-keeping preacher of England, and of his death in Newgate Prison, London, where he was held for his loyalty to the Sabbath of the Lord his God. Some further particulars may be gathered from the history of English nonconformity in those days of steadfast witnessing in the face of a persecuting church establishment.

In Calamy's "Nonconformists' Memorial," it is said of Francis Bampfield:—

"He was one of the most celebrated preachers in the west of England, and extremely admired by his hearers, till he fell into the Sabbatarian notion, of which he was a zealous assertor."—*Vol. II, p. 152.*

Some particulars of Bampfield's life are given in an old London work, Wilson's "History of Dissenting Churches." We are told that he was born in Devonshire, in 1614. Educated at Oxford, he entered the ministry of the Church of England. He had a small private annuity, and chose to give away to the needy the stipend that came to him as ministerial salary. He was made prebendary of Exeter Cathedral in 1641. He was a Bible Protestant, and felt that the Established Church needed reforming. When the Act of Uniformity was enacted, requiring all ministers to follow the ritualistic liturgy of a new prayer

book, he left the church, in 1662, along with more than two thousand others. Wilson says:—

"Soon after his ejection he was apprehended and imprisoned for worshipping God in his own family."—*Vol. II, p. 586.*

After his release he became, like so many others of those heroic days, a wandering herald of the gospel, teaching and preaching, with the law ever in pursuit. He was again arrested, and spent eight years in Dorchester jail. The history says:—

"In the prison he preached almost every day, and success attending his labors, he gathered a church there. Upon his discharge in 1675, he went about preaching the gospel in several counties. But for this crime he was soon apprehended again, in Wiltshire, and imprisoned at Salisbury."—*Id., p. 588.*

It was during these years in prison that his attention was called to the subject of baptism, and he accepted Baptist principles. Then while still in prison the Sabbath truth came to him, and he began to obey. He had turned from the way of worldly honor and high preferment in the state establishment, to follow his Master. The Word of God was his guide. As it taught baptism, he became a Baptist. When he saw that it taught the perpetuity of the Sabbath, he followed Christ's steps in this way also. He was a man who loved God and the truth.

On his release from prison, he went to London, finding refuge for a time in that great wilderness of people. He gathered a church of Sabbath keepers, meeting in Pinner's Hall, near the Bank of England. It was from this hall that he was taken by the officers, on Sabbath, Feb. 17, 1682, and put on trial. He was sentenced to forfeiture of all his goods—little enough—and to remain prisoner for life in Newgate Prison. When the recorder was to pronounce sentence, Bampfield and some friends essayed to speak; but, says the record, "there was a great outcry, 'Away with them! put them away from the bar! we will not hear them!'"

From his prison, however, Bampfield issued published testimonies in behalf of the Sabbath truth. Literally to the end, this energetic and gifted man of God bore his witness, suffering all things, enduring all things, that the cause of God might be advanced and souls won to the way of righteousness. What an inspiration to faithfulness comes to us from the lives of these witnesses to the light of Sabbath reform in the dark times of religious persecution.

Approaching seventy years of age, and worn with a life of privation, Bampfield was unable long to endure the rigors of imprisonment in Newgate. Within a year he succumbed, dying on

Sabbath, Feb. 16, 1683. He was buried in Goswell Street, London, his body being followed to the grave by "a very great company of factious and schismatical people," one old record tells us. It shows in what esteem this man of God was held by many.

W. A. S.

## Note and Comment

### Regrettable Inconsistency

How strange it is that intelligent men can argue for a stricter observance of the first day of the week as a holy day, and quote the fourth commandment of the decalogue in support of their claims. We were impressed with this in reading an editorial in the *Christian Observer* of August 30, under the heading, "Remember the Sabbath Day to Keep It Holy." Says the editor of this journal:—

"The churches must lay a larger emphasis upon the sacred duty defined in the fourth commandment. As some one has said, 'The churches must solve the problem of Sabbath desecration, or Sabbath desecration will dissolve many of our churches.'

"Pastors face a great responsibility in this matter. If the duty of Sabbath observance is rarely mentioned from the pulpit, the people will in time conclude that it is not a vital and urgent duty. Young people especially should be instructed fully as to the origin of the Sabbath, its perpetual obligation, and God's demands for its right observance. 'The Sabbath was made for man'—for his spiritual, moral, mental, and physical good. Jesus declared that he is Lord of the Sabbath. His will with regard to the observance of the day must guide us in the performance of this duty."

It is not evident from this statement that the editor has in mind the first day of the weekly cycle. This, however, is made apparent later in the article by a quotation from the pen of Mr. W. J. Bryan, who testifies to his belief in the fourth commandment, says it is not necessary for him to explain why God put the fourth commandment in the decalogue, and sums up his argument with this statement: "Sunday is our only day to develop the soul. Shall we give it up?"

—Not if the Christian church does its duty. . . . You must either obey the commandment or reject the Book. If the Bible commands a thing, it must be obeyed. The Bible sets apart this day."

This argument presents indeed a strange, and we may add, a regrettable, inconsistency. Men may be able to quote the Bible for every occasion, and to illustrate their ideas by incidents and figures drawn from the Sacred Volume, but be utterly incapable of comprehending the significance of its teaching. And yet we cannot charge such men with dishonesty. They believe, doubtless, as they have been taught. They have never stopped to consider the logic of their

own arguments. Many are now observing in all good conscience the first day of the week as the Sabbath of the Lord who will begin the observance of the true Sabbath when once their attention is called to the real teaching of the Word with reference to this question.

### The Drift Romeward

EVIDENCES have not been lacking for many years of the drift Romeward existing in the Protestant Episcopal Church. An additional proof of this tendency was seen in a recent general convention of that church. For the first time in its history it authorized the saying of prayers for the dead. Says the *Evening Star* (Washington, D. C.) of October 26:—

"The house of deputies adopted, for the first time in the history of the church, a prayer for the dead. This action also is subject to the concurrence of the house of bishops. Heretofore, it was said, such prayers have been confined to the ritual of the Roman Catholic Church. Leaders of the convention said the changing sentiment is a direct result of the great death toll in Europe.

"Two prayers for the dead were submitted in the prayer book commission's report, one being recommended to the commission and the other adopted. The committee also approved proposals to include in the prayer book, for the first time, a blessing for graves and a special funeral office for children."

It is difficult to understand how the large death toll of Europe at the present time necessitated this departure from the custom of the church, and it is still more difficult to understand by what process of reasoning it could be demonstrated that these proposed prayers will benefit those who have gone down in death. The Scriptures of truth plainly declare that the dead know not anything; they have no knowledge of the things which take place on this earth. Eccl. 9: 5, 6. Their account in the books of heaven was closed at their death. They have no power to do good or evil; to choose Christ as their Saviour or to reject him. Of what value, then, can be prayers in their behalf after they have passed into a state of unconsciousness?

Are the prayers for the purpose of expiating the wrath of God or of changing his attitude toward those who have gone down in death? The judgment of God is not based upon caprice, nor is it an expression of vindictiveness. All his ways are righteousness, and every decision will be based upon equity and justice. The great Judge can be neither bought nor bribed. Zeph. 1: 18. Every man in the character in which he died must stand before the judgment bar. And whatever the decree rendered, we know it will be the only decree which could have been given in harmony with the principles of God's eternal love and justice.



## GENERAL ARTICLES

### Seed Thoughts on Tithe Paying

ALBERT E. PLACE

THE Sabbath, as originally given in Eden, was instituted to show: (1) That God is the Creator of all things; (2) that he has a right to a definite, specific portion of the time furnished to man.

The Sabbath command is a divine evidence that God required this recognition on the part of his creatures. Before sin entered, this divine right and command was based on the one fact that God was the creator and giver of all time. After sin entered, the Sabbath still remained as a sign of creation, and in addition it became a sign of God's power and promise to re-create. "It [the seed] . . . shall bruise thy [the serpent's] head." "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that doth sanctify them."

As Jesus is the only sanctifier, and his the only "name under heaven given among men, whereby we must be saved," the Edenic Sabbath became the sign of all the re-creative, or redemptive, work of "the Seed," from Eden to Eden.

If it was necessary, right, and reasonable to recognize the Sabbath in sinless Eden from the standpoint of creation alone, was it not far more clearly right and necessary after God had given it as a sign of redemption? Could the right, reason, or necessity ever change unless God should change the Seed, or the Redeemer, or the plan for sanctification?

The tree "in the midst of the garden" was used to show God's right to property; and not only this, but also to a definite, specific portion of all the property created and given to man.

To heed God's command, This one tree is mine; do not touch it, would mean that man recognized the divine right to the specified portion, and to more if God should further specify. This divine right was also based upon the one fact that God was Creator.

If it was right and necessary, on the basis of the original creation alone, that man should recognize God's right to this definite, specific portion of property, was it not more so in the light of redemption through the Seed?

Abraham recognized these principles, as shown by his meeting with Melchizedek. He gave to Abraham the bread and wine of the Melchizedek priesthood. Abraham saw Christ's day and "was glad." John 8:56. Abraham paid "tithes of all" to Melchizedek, clearly showing that Abraham, "the father of the faithful," recognized that tithe paying belongs to the Melchizedek priesthood as truly and properly as it ever did to the Aaronic. Paul emphasizes this by showing that Jesus Christ, the Mediator

of the New Testament, the Seed and Redeemer promised in Eden, is "a high priest forever after the order of Melchizedek." Heb. 6:20.

Therefore, whether man will recognize it or not, the Bible Sabbath and the tithe, representing specific portions of time and property, are divine principles of Edenic origin, purity, and power; and they stand together as signs between God and his redeemed children; and the souls who, in the face of the creative, redemptive power and love of God, do not recognize and apply these great tests of character, would themselves fall if placed in a sinless Eden.

As the Edenic Sabbath has been forsaken for a false day, so has the tithe been forsaken for a false system by which to support God's work in the earth. In the Dark Ages it degenerated into paying money as penance, for indulgences, for masses for the dead, etc. Since the days of the Reformers even to this time, it has been church socials, festivals, and other money-making affairs. But as the reformation embraces God's true Sabbath, the divine sign of both creation and redemption, his people, "Abraham's seed, and heirs according to the promise" (not Jews according to the flesh), meet the true Melchizedek and High Priest of the new covenant. They eat at his table the unleavened bread and drink the unfermented wine, and then, as did their father Abraham, they pay to the Melchizedek priesthood "tithes of all."

San José, Cal.

### "Where Art Thou?"

W. R. UCHTMANN

No doubt Adam had not only a set time to worship God, but also a place where he met his Maker every morning and evening. The whole trend of the Bible seems to bear this out. It must have been a blessed hour for Adam and Eve, spent alone with God day after day, a blessed hour for both God and man. But one evening when God appeared as usual, man was in hiding from his best and truest friend. "God called unto Adam, and said unto him, Where art thou?"

This pathetic question has been echoing through this world ever since. Here is a church building, dedicated to the worship of God. Forty members meet there every Sabbath and every mid-week. Every member, whether young or old, looks forward in happy anticipation to the time of meeting with God and with one another. But on a certain Sabbath day Brother B and his wife are absent, and will not every member ask, "Brother B, where art thou?" God is the author

of this question, and he will ask it every time some one is absent from public worship or from the family altar.

Have you ever seen a father at church, anxiously looking for some one to enter? What question do you read on his worried face? It is, Son, daughter, where art thou? If you have not thus watched for your child, you cannot fully appreciate this father's feelings. If you have been through this experience, you can have just a faint idea of the love of God, who all through the ages has said, "Where art thou?"

And why should we be absent from the place where we can both receive and give the greatest of all blessings? We give God the worship he requires. Read carefully John 4:23. "Bless the Lord, O my soul!" We can make God happy by true worship; and as a consequence we are happy. This is the highest attainment man can reach.

Our message is almost closing, and with it closes probation. Have we friends or relatives out of the ark of safety? Let us go and with a heart full of God's love say to each of them, "Where art thou?"

Bridgeport, Conn.

### Every Christian's Work

(Concluded)

MRS. E. G. WHITE

(From the REVIEW of Feb. 28, 1893)

THOSE who would work for the Master may come to him in full assurance of faith; and with meekness and lowliness of spirit, they may enter upon the work that lies directly in their pathway. Do not pass by the little things, and look for a large work. You might do successfully the small work, but fail utterly in attempting a large work, and fall into discouragement. Take hold wherever you see that there is work to be done. Whether you are rich or poor, great or humble, God calls you into active service for him. It will be by doing with your might what your hands find to do, that you will develop talents and aptitude for the work, and it is by neglecting your daily opportunities that you become fruitless and withered.

This is why there are so many fruitless trees in the garden of the Lord. God has given light, and that light is to shine forth to others in good works. It is by communicating light to others that heartfelt pity is cultivated. In this way you manifest to the world the excellency of the power of the grace of God. Every believer is called of God for this very purpose. He is to do his best toward illuminating others by giving his talents of time, influence, ability, and money to the service of God, that the truth may be set before those who are in darkness. The truth must be brought home personally to the hearts of men.

All heaven is in activity, and the angels of God are waiting to coöperate with the human agent who will devise plans whereby souls for whom Christ died may hear the glad tidings of salva-

tion. Every soul has an influence for good or evil. If the soul is sanctified to the service of God and devoted to the work of Christ, the influence will be to gather with Christ. God depends upon the church for the forwarding of his work, and he expects that his professed followers will do their duty as intelligent beings. There is great need that every trained mind, every disciplined intellect, every jot of ability, shall be brought to the work of saving souls. There will be no idler, no slothful one who neglects the work of the Lord, found inside of the kingdom of heaven.

God has given the light of truth to his church, and the remedy for sin must be presented to the sin-sick world, whose inhabitants are perishing in their iniquity and ignorance. God expects his church to discipline and fit its members for the work of enlightening the world. But let no one feel that because he is not educated, he cannot be expected to take part in the work. God has a work for you to do. He has given to every man his work.

You can search the Scriptures for yourself. "The entrance of thy words giveth light; it giveth understanding unto the simple." The prayer of the sincere heart, offered in faith, will be heard in heaven. It may not be grammatical; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and he will present it to the Father with the fragrant incense of his own perfection, without one awkward, stammering word, graceful and perfect through his merit; for his righteousness refines and ennobles it, and makes it acceptable before the Father. The Lord accepts the prayer of the sincere heart, and will answer it out of his abundant fulness.

Fervent piety, sincerity of heart, contrition of soul, are grateful to God. Sincerity is the essential necessity of prayer. This with uncouth language and imperfect utterance is far more acceptable to God if it is the best that the suppliant can offer, than the perfectly worded, elegantly uttered prayer that is offered from a self-sufficient, self-important, pharisaical heart.

Though ignorant and humble, if your heart overflows with love to God, and if in this spirit you appeal to one who is out of Christ, the Lord will not despise your effort. Your small offering, presented with cheerful gratitude to God, will be classed with the widow's mite, and be blessed of God. The effort to do your duty to the best of your ability, from the motive of love, will be noticed of Heaven. God does not make light of the small ability he has intrusted, but expects that it will be put out to usury, as well as the larger talents.

Those to whom large capabilities have been intrusted will have to bear large responsibilities, but those whom God has intrusted with but few talents, one or two, and placed in a humble sphere, need not repine because of their meager ability. Let them trade diligently with the talents intrusted, and prove their fidelity

to God by a faithful use of his gifts, and their loyalty will be manifested, and the Lord will be satisfied.

The church is composed of large and small vessels; but the Lord does not expect that the small vessels will contain what the larger vessels will contain. He does not expect that the lowly, unlearned Christian will exercise all the intellectual power of him who has had advantages and privileges whereby his talents could be improved and his ability increased. He does not expect of the poor the alms they have not to give, nor from the sick and suffering the active energies which their infirmities forbid. But God has given to every man his work, and there is need of devoted, earnest, humble workers in all parts of the wide harvest field.

### Revelation of the Hidden Mystery

I. A. CRANE

"ACCORDING to the revelation of the mystery, which was kept secret since the world began, but now is made manifest . . . to all nations for the obedience of faith." Rom. 16:25, 26. What wonderful theme is this which was hidden for ages, but is now being revealed to all? What can be the nature of this mystery, so marvelous, so sublime, so incomprehensible, that even angels in time past were not able to comprehend it? Can it be possible that there is now revealed to man some of God's hidden treasure hitherto unknown even to the angels? Incredible as this may seem, it is nevertheless true; and like all other revelations of truth, it is most reasonable.

We learn only as we are able to comprehend, and as we have opportunity. To illustrate: Let us take some man with whom you are but slightly acquainted. You have never seen him severely tempted; you do not know how he would act under temptation. What would he do if some one were to approach him and begin to heap abuse and insult upon him? You do not know. Neither do you know how he would act if placed where he could obtain immense wealth by fraud. You do not know how he would stand the test if he were tempted like Joseph. His character and moral worth are not known to you, and you can learn of it only as opportunity to do good or evil presents itself to him. He himself does not understand his weakness. He may be noble and good and true, or he may be, in heart, vile and contemptible and mean. All that mortal mind can comprehend, even of our fellow man, is revealed by the way he seizes opportunity to do good or evil. All one's life during probation is but a revelation of his real moral worth.

This is even so with God. Not even the angels knew how good he was. They could believe or disbelieve, but they could not know what was hidden in the heart of the Infinite. The depth of God's love and mercy was made known by the manifestation of Christ's character as the Saviour of fallen man.

### Sin, Though Inexcusable, Will Manifest God's Glory

God is not responsible for sin. There is no excuse for it. His law forbade it. He warned man against it. He knew what the effects of transgression would be. Neither angels nor men knew. They could believe his warning and escape sin and death, or they could set up their own wisdom against the counsels of their all-wise Creator. He would not intimidate them. He would not terrorize them into obedience. The use of force would not convince them. It would not make them happy or contented. To be happy they must see that God is good, and his law is just. They must obey him of their own free will. They must learn, either by faith or by experience, that God loves them and knows what is best for them. If they would not believe and trust him, there was no way to convince them except by the sad experience with sin itself. This was the only way that they could be led to trust and obey him whose only desire was for their happiness.

### How Sin Began in Heaven

Sin began in heaven when Lucifer, one of the covering cherubs, exalted himself against the knowledge of God. His heart was lifted up because of his beauty and wisdom. Eze. 28:12, 17. Terrible was the effect of unbelief upon the heart of the first sinner. Doubt of God's goodness poisoned his mind and separated him from the Source of all wisdom. He became more and more blinded as he brooded over imaginary wrongs. Slyly and artfully at first, he began to make known his doubts to the other angels. He criticized God's law and its application in the government of the universe. Since all the angels were holy and endowed with great wisdom, what need was there for a law curtailing their liberties? Pride and unbelief soon led him even to hate the sinless Author of his existence. When pressed, he could even stoop to falsehood and misrepresentation rather than yield his position or confess his wrong. Farther and farther did he depart from the truth, until he had violated every principle of the law.

The all-wise God well understood that there could be no peace nor happiness except by obedience to the just requirements of his holy law. The law points out and forbids those things which bring ruin and death. God cannot make wrong right. God's law is perfect. Ps. 19:7. It tells the truth. Ps. 119:142. If it did not forbid sin, it would not be perfect. If it excused sin, or failed to condemn all sin, it would not be true. As it is, God himself cannot change it. It is an eternal standard of truth and justice. This was known to God; but what could be done to convince sinners that these things were so?

### The Eternal Plan of Salvation Made Known

The Lord was not surprised by sin. It was to be met according to the eternal purpose which he had purposed in Christ before the world was. Eph. 3:11; 1:10. This eternal purpose in which the Father was pledged to allow his own Son to die

that sinners might be convinced of his love; was now made known. Filled with love and pity for erring creatures, the Father and Son were both willing to make any sacrifice to save them. The promise of God to give his Son to die was hailed with doubt and derision by the rebel host. They would not believe it.

#### The Ten Commandments in Heaven

The whole controversy in heaven and on earth is over the justice and the binding obligation of the ten commandments. The angels who went into the rebellion "sinned." 2 Peter 2:4. "Sin is the transgression of the law." 1 John 3:4. The law which condemns sin is the ten commandments, from which Paul quotes, "Thou shalt not covet." Rom. 7:7. That it was the ten-commandment law which the wicked angels transgressed, is further shown by the fact that Jesus mentions two of these commandments which were broken by Satan. He was a liar and a murderer from the beginning. John 8:44.

#### The Character of God Revealed by Sin

None of these angels knew, apart from the knowledge of faith, how God would act under temptation. How would he act when by lies and misrepresentation his creatures were being turned against him, when every act of love was misconstrued into weakness and selfishness? How would he act when even the promise of salvation through the death of his Son was doubted and derided? What would Christ do when in the weakness of the flesh he was accused and assailed by the adversary? Would he be patient when even his dying agony was greeted with scoffs and jeers? No one knew until it was revealed in his life on earth. Not even the angels could understand the unsearchable riches of his grace until he had drunk the bitter cup of suffering to its dregs. He died to cure unbelief and sin. He died for all. O, what wonderful love! No wonder that unfallen worlds looked on aghast, amazed at the depth of his love,—a love so boundless, so unsearchable, so incomprehensible! No wonder that all nature heaved with mighty convulsions, and the sun refused to shine! Yet how strange it is that those for whom such love was manifested should seem so little concerned! "He came unto his own, and his own received him not." The entrance of sin had indeed opened the way for the manifestation of the love that passeth all understanding.

"Mine is an unchanging love,  
Higher than the heights above,  
Deeper than the depths beneath,  
Free and faithful, strong as death."

Surely, if the truth of the cross will not lead to repentance, if it will not cure sin, the case is hopeless. Infinite love can do no more. Clearly those who believe shall be saved, but those who refuse must reap the results of their own choice.

#### The Controversy Settled in Heaven

Since the death of Christ the unfallen worlds can never be led to doubt God's goodness nor the justice of his law. To

all eternity they will never doubt his word or his love. Christ has forever vindicated the law. He himself was obedient to its claims, even unto death. Phil. 2:8. By God's love and mercy, shown to sinful man through Christ, there is revealed to men, and through men to all the universe, the glorious treasures of God's goodness, which never could have been shown in any other way. Satan's accusations no longer have influence in heaven.

At the death of Christ, Satan was forever cast out of heaven into the earth. There was great rejoicing then in heaven; but "woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:7-12. The controversy, now confined to earth, must soon be forever ended. Satan knows that he has but a short time. Still his hatred increases as he enters the last struggles against the remnant church. It alone in all the earth disputes his authority by keeping the commandments of God. Rev. 12:17; 14:12. The bitter hatred shown today against the ten commandments is proof of Satan's wrath.

Dear reader, where do you stand in this closing conflict? Can you afford to array yourself with the rebel hosts against the law of the Most High? May God forbid. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Eze. 33:11.

Waurika, Okla.

### Are You Afraid of Leprosy?

MEADE MAC GUIRE

OF all the diseases to which humanity is heir, there seems to be none which arouses such an instinctive horror in our minds as leprosy. We are told by physicians in these modern times that leprosy is not contagious, and that our fear of it and our aversion to its victim are to a great extent superstitious; still, when a case appears here in our land, the poor creature is shunned and feared as a fugitive and almost as a criminal. After all, this can hardly be wondered at when one reads the description of a case of real leprosy.

Thompson says: "The 'scab' comes on by degrees in different parts of the body; the hair falls from the head and eyebrows; the nails loosen, decay, and drop off; joint after joint of the fingers and toes shrink up and slowly fall away. The gums are absorbed, and the teeth disappear. The nose, the eyes, the tongue, and the palate are slowly consumed."

How could any one help shrinking from the unfortunate victim of such a dreadful malady? But let us consider a very striking statement found in "Testimonies for the Church," Vol. VI, page 217: "We should shun debt as we should shun the leprosy."

Think for a moment what it would mean to us as individuals, and as a people, if we really had that instinctive hor-

ror of debt that we have of contact with the dread disease—leprosy. True the contracting of debt is the way of the world; but the world is wrong, it has lost its way financially and economically as well as morally.

God has plainly told us his way,—*"Owe no man anything, but to love one another."* Why, in the face of this positive command, do we feel free, individually or collectively, to plunge deeply into debt, only to groan under the burden of financial perplexities.

While some do not think the methods of that mighty man of faith, George Müller, are practicable for us to follow in our work, we certainly may learn some valuable lessons from him. When his institution was first established, he laid down several principles which were to govern its policy. Among them were the following:—

"4. We reject altogether the help of unbelievers in managing, or carrying on, the affairs of the institution (2 Cor. 6:14-18).

"5. We intend never to enlarge the field of labor by contracting debts (Rom. 13:8), and afterward appealing to the church of Christ for help; because this we consider to be opposed both to the letter and the spirit of the New Testament; but in secret prayer, God helping us, we shall carry the wants of the institution to the Lord, and act according to the means that God shall give.

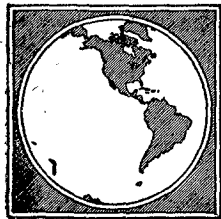
"6. We do not mean to reckon the success of the institution by the amount of money given, or the number of Bibles distributed, etc., but by the Lord's blessing upon the work (Zech. 4:6); and we expect this in the proportion in which he shall help us to wait upon him in prayer."

God so honored the faithfulness of his servant and the principles for which he stood that he was able to carry on an immense work of Bible and tract distribution, assistance to foreign missionaries, and support of orphans. During his whole life, great institutions were maintained and enterprises carried on for which he was wholly responsible financially, yet he never incurred one dollar of debt, but through prayer and waiting upon God he was enabled to go forward with confidence, the Lord providing upwards of seven million dollars for his use.

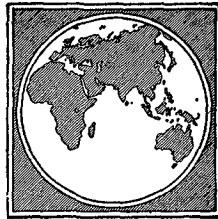
Brethren, is there not altogether too much laxity in the way we manage our personal affairs? and is this not one reason why our cause suffers from its burden of debt? It is not so important to remedy the condition as to cure the disease. God says to his children, "Owe no man anything, but to love one another." "We should shun debt as we would shun the leprosy." Let us settle down upon these principles, and then God will help us to lift our present burdens, and we can turn our strength and means to saving perishing souls.

"THOUGH your sins be as scarlet, they shall be as white as snow." Isa. 1:18.





# THE WORLD-WIDE FIELD



## Powerplus Canvassing in Hawaii

CHING AND ROWLAND

WITH our up-to-date powerplus motor cycles, the message of the soon-coming Saviour is carried to the homes of Hawaiians, Americans, Englishmen, Spaniards, Portuguese, Chinese, Japanese, Filipinos, and to those of many other nationalities.

Much of our canvassing is done during the latter part of the day. While the men are at home, it is possible to take orders. Prosperity has come to Hawaii, due to the present high price of sugar, and now is the best time to place our truth-filled literature in the homes.

The majority of the people on the island love pleasure, and are inclined to be hospitable. Among the primitive Hawaiians, Mormonism seems to flourish, but the majority are Catholics.

The book, "The Great Controversy," has so stirred many minds that one priest commanded his followers to burn the books. To our knowledge a few families are contemplating keeping the Sabbath. Brother and Sister Robert McKeague are the only Bible workers in the island. We are very glad to be able to suggest to the sick whom we meet in our work that they try the treatments given by these graduate nurses. This opens the way to gain a hearing for the gospel message. The medical work of the treatment-rooms enables the colporteur to place books in many homes which would otherwise be closed to him.

We earnestly crave an interest in your prayers for the advancement of the truth in this part of the Master's vineyard.

## India's Gibraltar

A. H. WILLIAMS

"WHILE Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." It was not because Paul found the Athenians waiting with open arms to receive him, that they might hear from him the gospel of Christ, that his "spirit was stirred in him," for the majority derided him; but it was because he found human beings, those for whom he knew the Son of God had sacrificed his precious life, bowing down to wood and stone, and worshipping the creatures of their own hands.

Here in India we find men as deeply sunk in idolatry as were the Athenians of Paul's day. For ages past the masses of India have had held up before them ideals which, measured against the pure standards of Christianity, are scarcely worthy of comparison. Surely if the

sights at Athens stirred Paul's heart, we in our day should be aroused to action by the appalling darkness into which the Orient has sunk. Think of the millions bowing to idols representing gods whose moral attributes would almost shock a Nero; of the thousands of young girls who are dedicated to the temple, that the lusts of a degraded priesthood may be satisfied, and who later are turned adrift upon the world to lead a life of shame. Think of the Hindu widows condemned to a life approaching slavery, because the gods in their anger have smitten down their husbands. Mohammedanism — does the thought of it not arouse our



BRETHREN CHING AND ROWLAND  
Ready for a colporteur trip in Hawaii Island.

hearts to action? and Islamism, with its false ideals, its empty formalism, its hideous heaven, its degraded womanhood — do we not hear its challenge?

Too often we think of heathenism as declining and ready to give place to Christianity; but Hinduism and Mohammedanism have even a stronger hold on the people than ever in the past, for the reform movements from within these religions tend but to their upbuilding.

The gospel of Christ is as unwelcome to the heathen of India as it was to the heathen whom Paul encountered. Yet we must not cease from proclaiming it, for Christ has commanded us to go out into the highways and hedges and compel them to come in. And who, having tasted for himself and learned that the Lord is good, is not stirred to break to these heathen the bread of life? "He which converteth the sinner from the error of his way, shall save a soul from death."

The missionaries in India, in China, in Africa, and in the islands of the seas need your money, your sons, and your daughters; but especially do they need your prayers, that their courage may not falter. Surrounded day by day by the grossest ignorance, by multitudes who know not God, our spirits often weary

when we see the hardness of the people's hearts. So much effort and yet so little progress! If it is true anywhere, it is true in India, that converts must be won "one by one." Yet honest hearts have heard, and others yet will hear; for "my word," saith the Lord, "shall not return unto me void, but . . . it shall prosper in the thing whereto I sent it."

We also need your prayers, that right plans may be laid and right methods followed. This work in which we are engaged is not a fight "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world;" for in the false religions of the East we find crystallized the wisdom of the adversary, accumulated through centuries of experience. Unless, therefore, the work is carried on under divine direction, unless we continually submit our ways to the wisdom of him who sent us, we can look for but little progress.

We are grateful for the help received in the past, and we thank our heavenly Father for the fruit he has given us; but we realize that much remains to be done. Many languages are as yet untouched, many millions are yet unwarned, many areas are yet unentered. We need more men, we need more money; but especially we need more prayers in our behalf. Not all can come and help us; some may not be able to give much financial help; but all have equal access to the throne of grace. Do not neglect this opportunity of helping.

## British Guiana

MR. AND MRS. I. G. KNIGHT

WE reached our new field of labor August 3. Georgetown, the capital, is a thriving city of sixty thousand inhabitants. Here twentieth-century civilization borders on the vast wilderness of the southern continent. Although less than five hundred miles north of the equator, it is not oppressively hot, and contrary to prevalent ideas, it is not unhealthy. Throughout the year the trade winds blow constantly and temper the heat of the tropical sun; and while it is uncomfortably wet during the rainy season, yet the mercury never reaches the nineties, and the sweltering heat of the States is unknown. Mosquitoes are about the only pest we have, and as they are not malaria carriers nor the singing kind, we are able to endure them by sleeping under nets.

Since reaching here we have been very busy. Elder N. H. Pool, the president of the South Caribbean Conference, had come from Trinidad in order to look

after the work left by Elder C. E. Boynton on his removal to Colon. We were glad that he and Sister Pool were here, as they could help us in getting acquainted with the situation and with the people. We found a church of one hundred and forty members, who gave us a warm welcome. Brother and Sister Pool remained about three weeks after our arrival. Then Elder M. B. Butterfield came to unite with us in a tent meeting.

We enjoyed a successful six weeks' campaign. The interest continued even when we reached the testing truths. Every night from four hundred to one thousand people attended. The collections amounted to \$70, which, considering that wages are from twenty-four to forty-eight cents a day, was excellent.

But best of all, fifty-six gave in their names as intending to keep the Sabbath, and joined the baptismal class which we hold in the church Monday night of each week. We call the roll, and if any are not present, we visit them in their homes and give them the study. We shall do our best to lead them into the full light of present truth. Many others for whom we work are not fully decided.

Elder Butterfield has now gone, and we both have all we can do. We ask an interest in the prayers of all the REVIEW family, that we may continue in health, and be able to help finish the work,

Georgetown.

## Porto Rico

WM. STEELE

If there is one need greater than another in our field, it is that of a school where native workers may receive an education that will fit them to help carry the last message to the thousands here who are groping in darkness. Many of these people are looking for the light of truth, and are quick to see and grasp it when it is presented.

This is especially true of the young people. Since the American occupation of the island, thousands of young people have been educated, and have learned to think for themselves. They are not satisfied with what Catholicism has to offer, neither entirely with Protestantism permeated with higher criticism, as taught today. So they are especially attracted to the people who teach the Bible as the infallible will of God.

The past year a number of bright young people have accepted the truth. Among these are three men who were preachers in other denominations. Some have entered the colporteur work, and are having success.

These young people, properly educated, will be able to do much more effective work than foreigners. We must have their help in finishing the work, but first they must be taught how to work successfully for the salvation of souls.

Last June we decided to hold a three months' school in connection with a tent effort in the city of Aguadilla. Brother

C. E. Moon and Sister Jessie C. Butler rendered invaluable help in the school and the tent meetings. School was held from 8 A. M. to 12 M. In the afternoon some time was spent in visiting the people, inviting them to the meetings, and where interest was shown, in studying the Bible with them. Eight young people attended the classes, and made rapid progress. All are enthusiastic, and desire that the coming year a longer time be devoted to study. We desire to help them, but there is need of a suitable building where they can be properly cared for while in school.

Certainly there is no more important work, nor one of greater value to the

time comes, the Lord will open the way for us to lease land and to establish permanent headquarters for the work here.

Land has been offered us in three villages, situated respectively five, nine, and eleven miles from Alofi, the capital. It does not seem best to accept any one of these places, so we shall wait until the Lord directs us more clearly.

After four months on the island we find the language becoming much easier, and I am now able to conduct Sabbath school and simple services in Niuean, but am glad of Vai's efficient services as interpreter in our main Alofi meetings. Vai came ten months ahead of us, and her quiet Christian influence has won



EVANGELISTIC SCHOOL IN PORTO RICO

In the "Review" of November 30, this picture was credited by mistake to the Samoan mission field.

cause, than that of educating the young people to bear responsibilities in the work. This is just as important in Porto Rico as in the States.

May the Lord place a burden on some one to provide the means, that this work may be carried on successfully, is our greatest desire.

## Niue Island

S. W. CARR

God's blessing is resting upon the work in Niue, and Sabbath school services are now conducted in three of the eleven villages on the island, and a week-day service in a fourth.

The whole island has been stirred by our coming, as it had been the settled policy on Niue for sixty-seven years not to allow workers from any other than the established mission to come here. Once, many years ago, a Roman Catholic arrived, but he was met with such coldness and disfavor that he went away on the same boat on which he came.

The enemy of souls has tried to hinder the establishment of our work. The people were forbidden to come to our meetings, to visit us, to rent us a house or to lease their land for our mission. We had no difficulty, however, in securing a convenient and comfortable house, good attendance at our meetings, and a welcome wherever we went. When the

the hearts of Europeans and natives alike.

A REPORT in *China's Millions* of a conference held in the province of Shen-si, says that a lively interest was manifested in considering the influence of Seventh-day Adventism, and the workers were urged to give circulation to books refuting our teachings. In more than one province of China inquirers have been sent to our workers in considerable numbers by the circulation of this same kind of literature. So long as the Word of God states that "the seventh day is the Sabbath of the Lord thy God," any agitation or effort to declare otherwise can only set people to studying the Word of God. At the same time a letter comes from Elder J. E. Fulton, speaking of the recent baptism of sixty-three believers in Hankow. "Being anxious," he writes, "to ascertain just the proportion of these converts who had been in actual connection with other churches, I asked the brethren to examine the candidates to make inquiry; and of the sixty-three it was found that eight had been members of other denominations. Three or four of these had severed their connection some considerable time previous." So the Lord blesses, and the heathen are being won, while at the same time, naturally, many connected with other societies become diligent in studying the truth for these times.



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

Assisted by Miss Lora E. Clement

Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

### Earth's Greatest Charm

God made the streams that gurgle down the purple mountain side;  
He made the gorgeous coloring with which the sunset's dyed;  
He made the hills, and covered them with glory; and he made  
The sparkle on the dewdrops and the flecks of light and shade.  
Then, knowing all earth needed was a climax for her charms,  
He made a little woman with a baby in her arms.

He made the arching rainbow that is thrown across the sky;  
He made the blessed flowers that nod and smile as we go by;  
He made the gladsome beauty as she bows with queenly grace;  
But sweetest of them all, he made the love-light in the face  
That bends above a baby, warding off the world's alarms,  
That dainty little woman with her baby in her arms.

A soft pink wrap, embellished with a vine in silken thread;  
A filmy, snow-white cap upon a downy little head;  
A dress 'twould make the winter drift look dusty by its side;  
Two cheeks, with pure rose-petal tint, two blue eyes wonder-wide;  
And bending o'er, that mother face imbued with heaven's own charms—  
God bless the little woman with her baby in her arms!

—Elizabeth Johnson Huckle.

### Keeping the Baby Clean

THERE is no daintier sight than a healthy, rosy, happy baby, fresh from his morning nap and glowing from his bath, delicately powdered, and clothed in the soft, clean garments that are his birth-right. The small "prince" is a sight to admire and exclaim over, and he usually receives full toll of approbation from his fond relatives and friends. The little song of babyhood, "Mighty Lak a Rose," must have been written of some well-loved baby in this stage of supercleanliness.

Look for a moment at his less fortunate brother,—not necessarily of the slums or even of the poorer and more unenlightened homes. We may see him any day on the train, in the street car, or in his small chariot on the sidewalk,—a thin, pale little creature, overfed and undernourished, heavy-eyed and open-lipped. His garments are damp, soiled, and "smelly;" for it is a fact that left to its own devices, neglected even for an hour, any baby may get itself into a state that is the very reverse of attractive.

Between these two conditions stands just one thing—constant and unremitting care. Not for long may the mother of the prince linger over her son's crib to admire his charms. Resolutely she sets him in the sunshine, with a toy for his amusement, while she turns back to the bathroom, gathers up the soiled garments, rinses the tub, wipes up the splashed floor, puts away the toilet articles, and makes haste to get the little garments washed and on the line while baby is contented.

### The Baby's Clothes

It is a wise mother who, with a sense of true values and a determination to put "first things first," denies herself the temptation of making her baby's wardrobe elaborate and overtrimmed. Good taste now taboos the ruffles and rows of fine machine tucking that used to adorn the long dresses and skirts, and year by year the superfluous inches have been cut from the length of these garments. But along with this movement has come the idea of hand embroidery that takes more time than yards of ruffles, and of hand-run tucks that are a source of eye-strain and nerve exhaustion on the part of the mother before the baby comes, and a tax on her time afterward, when it falls to her lot to keep these fine garments washed and ironed.

One of the daintiest babies I ever saw was born and spent the first months of his life in a semiforeign house in an Oriental city. His American mother longed for the batistes and lawns of her own country in preparing the garments for her baby; but as these were out of the question, she used the native linen, and wisely made all the dresses and skirts of the shortest allowable length for "long clothes," and after the simplest kimono pattern. There were no tucks, and embroidery was conspicuous by its absence. Very narrow lace at the neck and to finish the sleeves was all the trimming used. Yet this little lad, from his first days, was always immaculately clean and fresh, and as a result looked unusually well dressed and attractive.

"It is almost no trouble at all to wash these plain little dresses and skirts," his mother explained.

Of course with the present price of linen, not many mothers can choose this material for their babies' clothes, yet the fact remains that few others are so satisfactory. However, batiste, flaxon, nain-

sook, and other fine white goods answer the purpose well. Some authorities say that starch should never be used on any baby dress; but after the earlier months, most mothers find that a thin stiffening does not detract from the effect of softness desired, while it does keep the garments clean a little longer.

### Where the Baby Plays

"We don't need a floor duster at our house, now Little Son has taken to creeping," said a young mother rather ruefully the other day. Indeed, one would have guessed it at the sight of the gray "diddies," the soiled white stockings, and the grimy little hands.

From time immemorial the floor has been accepted as the rightful domain of babyhood. Nevertheless "the floor is the dirtiest part of the house. The feet of the entire family, of friends and strangers, of dogs and cats, carry in and deposit on it the dirt of the streets. Dirt blows in and settles on the floor. Clothes are shaken and brushed on it. Yet it has been considered a safe place for baby's playground,"—though a few parents, recognizing its perils, have tried other devices. "We made a little cage for Joan," said one father, and added, "She didn't like it, though."

Of course she didn't. There is something in human nature that resents bars, and this feeling manifests itself very early in life, as every mother knows who has seen her child yelling at the top of his lungs to get on the other side of an overturned chair set across a door to keep him off a prohibited space. However, in view of the dangers to the child's health, as well as the added work to his mother if he is allowed to act as a floor mop, it is well to buy or make a little play yard, that can be moved from place to place, and to provide some soft quilted pads of the right size, that can be frequently aired, and occasionally boiled.

### The Washing

The largest and hardest part of the baby's wash must be attended to every day during the first few months of its life. If the diapers are boiled, thoroughly rinsed, and hung on the line dripping wet, to dry in the hot sun, they will be beautifully fresh and white. In the winter, of course, they must be often dried in the attic, and with the utmost precaution may not be kept altogether from dinginess.

Another daily care is the flannels—the little shirts and bands and stockings, and for cool weather the woolen skirts. Often after a few washings, these garments lose their creamy color and soft texture, and assume a saffron-like tint and a wooden quality, shrinking at the same time to such an extent that they must be discarded long before they are worn out.

To wash these garments in such a way as to preserve their usefulness and good looks, prepare a lukewarm suds with soft water and wool soap. Never rub or wring these clothes, but squeeze them between the hands. The rinsing water should be the same temperature as the water in which they are washed. Stock-

ings and shirts should be dried on metal or wooden frames, and care taken to prevent their shrinking lengthwise, by fastening them firmly in place by means of tapes, at the open end. If this is done every time, the garments will retain approximately their original size.

The articles made of crocheted or knitted wool are even more difficult to preserve, for they are likely to stretch and fade out of all semblance of beauty. A good plan is to follow the same procedure as in washing the flannels; but instead of hanging these garments up, put them in a double square of cheesecloth hung between two lines by the four corners.

#### Colored Clothes

The vogue for dainty colors and white for the babies means hard work for the mothers, at the best. Recently a well-known editor called attention to the fact that in their desire to have everything immaculate around the baby, mothers were really doing an injury to their children: "Look at the child in the average baby carriage," he said. "Everything around it is a glaring, staring white. The sun beats on the white surface of everything, and the reflection is a maddening glare in the baby's eyes. Few of us elders would stand this discomfort. Surely lap robes may be of soft colors." So it would seem that for the babies' sake as well as their mothers', a little less white might be permitted, and a little more time thereby gained, if only a few minutes a day, for other things.

Colored rompers may replace the white dresses as soon as the baby begins to show any desire to move about on his own hands and feet. Tan-colored stockings stay clean looking much longer than the fashionable white; and a colored sweater is just as warm as the delicate pink or blue one, and looks far neater after the first wear.

By all means keep the baby clean; but while you are making him "mighty lak a rose," you mothers, spare a little time for yourselves, that you may be rested in body, serene in mind, and happy in heart, and that you may have time for other things that are really as essential as cleanliness in your home.

MRS. I. H. E.

#### When the Baby is Ill

EULALIA SISLEY-RICHARDS, M. D.

DISEASES change with the seasons, somewhat as do the fashions. While digestive disorders are prevalent in the summer months, at this season of the year coughs and colds are much in vogue.

Remembering the value of prevention as compared with cure, mothers should take special care to protect their little ones from those prevalent disorders, not by coddling them, however, in front of a fire. Such treatment is no protection, but rather an invitation to disease.

That child will be truly fortified against cold who receives daily a cool bath. It may be only a dash of cold water, with a vigorous rubbing, but the warm glow which follows is the best possible train-

ing for the skin. The child whose skin reacts promptly to his daily bath is in little danger of taking cold, provided ordinary care is taken with regard to his clothing.

Those artistic mothers who so admire baby's chubby hands and feet (who does not admire them?) that they leave them quite exposed even in cold weather, are taking great risk. These same mothers would be most uncomfortable if equally unclothed. They forget that an infant has much less vitality with which to resist cold than has an adult.

Some little ones may appear to thrive fairly well in this abbreviated style of dress, but one often finds these same babies annoyed with a troublesome mucous discharge from the nose.

#### What to Do for a Cold

But what shall be done, if, because of carelessness or in spite of prevention, the young child catches cold?

First, be sure that the bowels are well opened. If necessary give a warm enema. Then give a short hot bath (about 104° F.), with a cold compress on the head. Dry the child quickly, wrap him in a warm blanket, and put him in bed. Allow plenty of water to drink, or weak, unsweetened lemonade, but give no food until morning. For several days the food should be unusually simple. Fresh ripe fruit may be given in abundance in almost every case except to young infants. On the morning following the hot bath, give the child his regular cool bath, being careful to secure a good reaction. This procedure will be sufficient to arrest an ordinary cold.

If the cold "settles on the lungs," to use an expression understood by all mothers, fomentations over the chest twice a day, with the heating compress worn between times, will afford much relief.

To apply the heating compress, take a thin towel or suitable cloth, wring as dry as possible from cold water, and wrap quickly around the child's chest, bringing it well around the neck and shoulders. Then cover immediately with several thicknesses of dry flannel. Pin securely with safety pins, taking care that the wet compress is completely and thoroughly covered with the dry flannel. This compress quickly becomes warm, acting as a mild fomentation or poultice. It should be left on all night, or from one hot treatment to the next. After removing the compress, unless a hot treatment is to follow, always sponge the skin quickly with cold water, and dry thoroughly to prevent the child's taking more cold.

#### In Case of Croup

Although an uncomplicated spasmodic croup is never fatal, it is a condition that brings consternation to many a mother because of the suddenness and apparent severity of the attack.

The little one may retire at night in his usual health, to be awakened in the early morning hours with a hoarse, harsh cough and difficult breathing. The spasm of the vocal cords may be such that the

child cannot speak or even cry, and in his fright he struggles, growing purple in the face.

Although suffocation may seem imminent, these symptoms usually yield promptly to very simple measures, and the mother who knows just what to do may have her little patient sound asleep again in a short time.

The full hot bath or the hot blanket pack usually gives speedy relief. The drinking of hot water is also helpful.

It requires only a few minutes to heat enough water for fomentations to the throat, and this measure alone, or hot and cold compresses in alternation, will often afford instant relief.

After this treatment a compress should be applied to the throat, and the child wrapped in a warm blanket, and put to bed in a warm room. This compress, like the one previously described, should consist of a soft cloth wrung very dry from cold water. Apply around the throat, and cover first with oiled silk or a piece of rubber sheeting, and then with several thicknesses of dry flannel.

As croup often recurs several nights in succession, this compress should be worn every night for a week or more. In the morning the neck should be bathed with cold water, after which a dry flannel may be worn during the daytime.

This treatment is also excellent for sore throat and tonsillitis.



#### A Mother's Confession of Faith

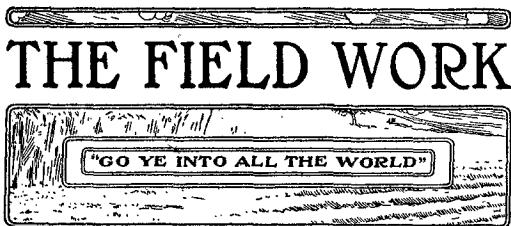
"It is easy to assent to an elevated generality, but hard to stick to one's principles among the details of daily life," says Dorothy Canfield Fisher. "The best possible prop to a good resolution is a full, clear statement of what it means to the maker in detailed practice. Every family, and especially every child in the country, would be happier and healthier if the house-mother would hang up over her worktable, and read every morning, some such confession of faith as this:—

"I owe a debt to my children. Having brought them into the world, their father and I owe it to them to furnish them a happy, free life of physical health, cheerful industry, intellectual growth, and moral dignity and sanity. To pay my part of this debt I have at my command a certain amount of money, physical strength, intellectual vigor, nervous energy, and spiritual force. If I am to keep my honor untarnished, I must, as every honest debtor does, use my resources *first of all* to keep up the payments on my debt."



It has been said that courtesy is to the daily intercourse of life what fragrance is to a flower. It ought to be just as steady, as unconscious, as gently pervasive as that, and it is just as certain to be noticed and appreciated as the rich perfume of a Jacqueminot or the delicious scent of a lily.—*Great Thoughts.*





## THE FIELD WORK

"GO YE INTO ALL THE WORLD"

### Value of Our Papers in Evangelical Work

A REMARKABLE statement with reference to the publishing work in missionary fields, is found in "Testimonies for the Church," Vol. VII, p. 145:—

"At various points in missionary lands publishing houses must be established. To give character to the work, to be centers of effort and influence, to attract the attention of the people, to develop the talents and capabilities of the believers, to unify the new churches, and to second the efforts of the workers, giving them facilities for more ready communication with the churches and more rapid dissemination of the message,—all these and many other considerations plead for the establishment of publishing centers in missionary fields."

Our experience in Mexico has demonstrated the truth of this statement. When trying to open up missionary work in that country, great difficulties were found in getting into the houses to reach the people. It was practically impossible to get them to attend a meeting held by Protestants until an interest had been awakened and prejudice removed. The influence of the Roman Catholic Church was so very strong that all efforts seemed to be doomed to produce but meager, if any, results. After beginning the publication of a small paper, and circulating it gratuitously, we found that even in this way we could not do much because of the fear of receiving something containing Protestant doctrines. When, however, we began to sell the papers, it seemed that the very idea of their being offered for sale dispelled this fear, and our few canvassers were able to secure a number of subscriptions in different parts of the country.

Soon results began to appear. In one place in the southern part of the country a young Spaniard received the paper, read it, and soon accepted the truth and began the observance of the Sabbath. He began at once to teach it, and while working at his trade as a stonemason, he took opportunity at the dinner hour to read the paper to his companions. He then invited them to attend meetings at his house in the evening. Within a short time twenty persons were keeping the Sabbath. All this happened before any of our workers reached the place.

Not very far from this place another young man, receiving a copy of our paper, immediately subscribed for it and began correspondence, asking many questions on Bible subjects. The result was that he, together with four brothers, one sister, and his mother, accepted the truth. Later quite a number of other relatives, as well as neighbors, joined them, so that now one of our best companies is established in that place.

At another time, at a place still farther down the coast, I was holding a series of meetings where an interest had been created. A mechanic attended a few of the services, and came one day to talk with me. Taking out a tract from his

pocket and showing it to me, he remarked that the preaching sounded very much like the tract. Upon examining the tract, I found that it was the first one we had published in Mexico. The man said he had carried it with him eleven years. Suffice it to say, this man attended all the meetings and was baptized at the close.

In the city of Torreon a man and his wife who were storekeepers, received the paper, and after reading it for some time, were convinced, and began the observance of the Sabbath, closing their store on that day. It was the writer's privilege to visit the place and hold meetings for quite a while, building up a church; but this man and his wife had begun keeping the Sabbath one month before I reached the place. They have been the very center and support of our company there ever since.

In the cities of San Luis Potosi and La Visnaga an interest was also awakened by means of our papers, and help was called for. A worker was sent to the latter place, and a company was raised up in a comparatively short time, and from all accounts they have practically all proved faithful. In fact, in every place where there is a company of believers, the paper has had a large part to do in preparing the field, and as the statement quoted says, in seconding the efforts of the evangelistic work. I was about to say "workers," but I remember that for the greater part of the time in Mexico there has been but one evangelistic worker in the field, together with a few canvassers. I feel I am perfectly safe in saying that the paper has been equal to two or three evangelistic workers in the amount accomplished in bringing souls into the truth. In some respects it is more successful, because the paper goes where the worker could not go, and thus opens up the field.

Our experience would indicate that the papers are much more successful in the extension of the message and in gathering in souls than are the larger publications, for like the small stone from David's sling, which penetrated the opening in the armor of Goliath, these smaller instruments of gospel warfare reach the mark and do effective work. We have had different ones show us the particular paper, and even the paragraph, that brought conviction and won them to the gospel message for these last days. Doubtless the effectiveness of the paper is due in a great measure to the fact that the editor has been directly engaged much of his time in evangelistic or soul-winning work. A missionary paper to do most good should be edited and managed by missionaries actively and continuously in the field.

Surely the printing press, which God has brought to us in these last days, is one of the great agencies that he will use to scatter the seeds of truth and thus extend the message more rapidly. If a paper does the work of an evangelist and brings souls into the truth, it should be

sustained, even though it may not always pay in dollars and cents, just as a worthy minister may not always bring in present financial gain. We certainly have great reason to thank God for such a mighty agency as the press to assist the few workers in carrying the last message to the people of this world, so fast hastening to its end.

G. W. CAVINESS.

### A New Roumanian Church in Ohio

FOR some time Brother John Klepe, a Roumanian minister, has been laboring in Youngstown, Ohio, and its vicinity, in the interest of his own nationality. He and a few believers who have been established by his labors, have faithfully used such literature as we have in the Roumanian and Hungarian languages. In addition to his other work, Brother Klepe has had the main burden of translating for publication in the Roumanian language.

The Lord has blessed his labors; and notwithstanding the great difficulties encountered in endeavoring to lead these people out of darkness and superstition, a good company of believers has been established.

On the twenty-fifth of November it was my privilege to organize the first Roumanian church in Ohio, with a charter membership of twenty. Others are awaiting baptism. It was a source of great help and encouragement to have with us on this occasion Elder Steen Rasmussen, secretary of the North American Division, Foreign Department. Elder Rasmussen and his wife remained with this new church a few days, and he held several meetings with them, Brother Klepe interpreting for him. Dr. W. J. Venen, who has aided Brother Klepe in his work in Youngstown, where a few of the members live, was with us at the time of the organization.

These new believers rejoice greatly in the light that has come to them, and they are entering heartily into plans by which the message may be carried to others of their nationality. We look forward to having a large number of Hungarians and Roumanians established in the truth. We hope soon to make a special effort for these nationalities in the city of Akron, where many of them reside.

E. K. SLADE.

THE following cheering word comes from Elder F. A. Allum, of China: "After almost two years of seed sowing in Szechuan, we are now beginning to reap the harvest. On a recent Sabbath fifteen natives—eleven men and four women—were buried with their Lord in baptism. Only four of these had ever been members of other missions. They were a very intelligent class of candidates, and several of them will, we believe, make excellent workers, which is perhaps our greatest need in this field just now. A class was held with the candidates every day for two weeks previous to the baptism, during which time all important points of the message were covered. Others also have requested baptism, and we hope to see them go forward later, after they have received further instruction. After the baptism we celebrated the ordinances of the Lord's house. Our church membership is now thirty."



# Report of Work in Non-Christian and Non-Protestant Countries for 1915

ON the accompanying pages will be found a report of work conducted by Seventh-day Adventists in non-Christian and non-Protestant countries, during 1915. This report is grouped according to countries, and not according to conference or mission territorial lines. In some cases, a number of mission fields are included under one country. On account of the European war, the figures under certain phases in portions of the territory have been necessarily modified from what the standing was prior to the opening of that conflict, and it is a matter of surprise that the conditions have not more materially changed the final returns.

## Members

The growth throughout the territory of the mission fields has been very encouraging. There are now 24,902 baptized members in this territory. The number baptized during 1915 in the fields represented was 3,023, or an increase of 13.82 per cent. There are 842 organized churches, and the number of Sabbath schools is 1,225, having an enrolment of 30,608, the last-named figure being an increase of 3,015 for the year.

## Laborers

The total number of foreign missionaries that have been sent out from the home base and are now laboring in mission territory, is 733. Of this number 136 are ordained ministers, 21 are physicians, and the remainder are licensed ministers, missionaries, and others engaged in various lines of work.

The total number of ordained native ministers is 60, and other native assistants total 1,108, thus making the total force of both foreign and native missionaries in the field 1,901. This number is but one less than for the preceding year; but owing to the conditions prevailing, it is a matter of surprise that the number was not further greatly reduced. In fact, the number has been reduced in certain sections, while in other sections the number has been considerably increased, China alone reporting 88 more laborers than in 1914. The number of missionaries sent out from the home base during 1915 was 76. The total force of foreign and native missionaries are engaged at 249 main stations and 353 sub-stations.

## Funds

The report shows that the income from mission territory during 1915 was \$261,119.74, an increase over the amount received for the preceding year of \$29,948.86. The income from the home base was as follows:—

North America	\$706,293.50
Northern Europe	112,671.97
Australasia	48,896.86
South Africa	4,804.51
<b>Total</b>	<b>\$872,666.84</b>
Including income from mission territory	\$261,119.74
<b>Grand total expenditure, 1915</b>	<b>\$1,133,786.58</b>
<b>Grand total expenditure, 1914</b>	<b>1,020,048.22</b>
<b>Increase for 1915</b>	<b>113,738.36</b>
<b>Per cent of increase</b>	<b>11.15</b>

The first series of these special reports dealing with the work in what may be denominated mission territory, was issued in 1911. Since that time the amount contributed toward this phase of work by the membership in North America

# Report of Work Conducted by Seventh-day Adventists in

Country	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
	Area in sq. miles	Population	Entered Field	Income from Field	Ordained Ministers	Licensed Ministers	Physicians — Men	Physicians — Women	Laymen (Miss. Lic.)	Wives of Missionaries	Unmarried Women	Total Foreign Missionaries (a)	Ordained Natives	Other Native Helpers	
AFRICA															
1 Algeria	343,500	5,232,000	1906	\$1,943.48	1	2			2	2	1	8			
2 Angola	484,800	4,119,000	1914												
3 Basutoland	10,293	560,000	1899	397.32		3						6		4	
4 British East Africa	117,000	4,000,000	1906	270.60	3	2			3			11			
5 Br. South Africa	461,450	3,150,000	1894	4,885.23	4	10			10	16	1	41	1	71	
6 Br. W. Africa	30,000	1,000,000	1894	1,295.25	3	2				5		10	1	14	
7 Canary Islands	2,850	358,564	1911	96.69					1	1		2			
8 Egypt	400,000	11,206,359	1899	896.68	2					2		4		3	
9 Eritrea	88,500	450,000	1907	105.54	1	1				1		3		1	
10 Ger. E. Africa	384,180	7,000,000	1903	115.90	7	10			3	12	1	33		50	
11 Mauritius	705	400,000	1914	587.64	1					1	1	3		1	
12 Nyasaland	43,608	950,000	1902	478.14		2			1	3	2	8		63	
Totals (12)	2,366,886	38,425,923		10,572.47	22	32			20	49	6	129	2	207	
ASIA															
13 China	4,277,170	433,553,030	1902	30,822.94	15	15	3	2	15	37	3	90	7	313	
14 India	1,802,657	315,156,386	1895	18,006.77	12	15	2	1	18	37	9	94		68	
15 Japan	147,655	46,732,138	1896	4,970.29	8	2			1	7		13	2	75	
16 Korea	71,000	10,000,000	1904	2,564.33	4				1	6	2	14	2	80	
17 Persia	628,000	9,500,000	1911	88.34	1	1				2		4			
18 Siberia	4,833,496	5,727,000	1909	1,943.89									5	4	
19 Syria	109,509	3,318,000	1898	458.15	1					1	1	3		1	
20 Transcaucasia	94,182	5,516,000	1900	1,414.85										3	
21 Turkistan	267,134	8,898,000	1903	750.93	1					1		2			
Totals (9)	12,220,803	833,400,564		55,421.09	37	38	6	3	35	91	15	220	16	545	
AUSTRALASIA															
22 Australia (Aboriginal work only)		2,000	1911				2		3	5	1	11			
23 New Zealand (Maori work only)		39,850	1899				1			1		2			
Totals (2)		41,850					3		3	6	1	13			
EUROPE (Southern)															
24 Austria Hungary	241,333	45,000,000	1900	32,038.31	13	4			1	16	6	40	2	26	
25 Balkan States	111,100	12,964,469	1903	10,720.43		1				1		2	3	7	
26 Belgium	11,373	6,694,000	1901	2,101.42	2	1				2		5	1	1	
27 France	207,654	39,252,245	1901	3,756.39	5	2			1	6		14		5	
28 Greece	25,014	2,681,962	1903	86.01		1			1	1		3			
29 Ireland	32,605	4,457,000	1901	2,234.58	1	1				1		3	1	3	
30 Italy	110,646	33,640,000	1903	403.08											
31 Portugal	34,254	5,423,132	1904	494.96	2					2		4		1	
32 Russia (ex. Finland)	3,814,161	146,282,000	1886	43,213.84	2				1	2	5	22	40		
33 Spain	190,050	19,700,000	1903	1,552.50	1				2	3		6		3	
34 Turkey (ex. Syria)	825,500	25,472,000	1899	750.68	1	1			1	1		4	2	5	
Totals (11)	5,603,690	341,516,798		98,352.18	27	11			7	34	7	86	32	93	
PACIFIC ISLANDS															
35 British N. Borneo	31,106	160,000	1913	450.00		1				1		2		0	
36 British New Guinea	90,540	850,000	1903	354.93		1				1		2		2	
37 Cook Islands	142	12,000	1894	528.79	1	1			1	3		6		2	
38 Fiji Islands	7,435	125,000	1889	1,411.01	1	1				2	1	5	1	18	
39 Friendly Islands	390	22,000	1895	559.26		1			2	1		4		1	
40 Hawaiian Islands	6,449	198,000	1895	4,645.23	1	1			1	3	2	8		3	
41 Java	50,554	32,000,000	1906	3,051.87		2			1	2		5		3	
42 Lord Howe Island	5	1,000	1911	191.09		1				1		2			
43 New Hebrides	5,300	75,000	1912	350.11	1	1				2		4			
44 Norfolk Islands	13	1,000	1895	355.00		1				2		3		2	
45 Philippine Islands	127,853	9,000,000	1906	2,287.43	3	1	1		2	6	13	44			
46 Pitcairn Island	2	154	1890	385.78		1				1		2			
47 Samoa	2,701	40,000	1895	813.31	1	1				3		5			
48 Society Islands	637	30,500	1893	1,103.65	1	2			2	4		9		1	
49 Solomon Islands	13,100	140,000	1914	253.08	1				3	3		7			
50 Straits Settlements and Malay States	28,423	1,251,000	1904	2,705.80	2	2				4	1	9		9	
51 Sumatra	161,612	3,500,000	1899	922.92	1					1		2		1	
Totals (17)	526,262	40,900,654		20,349.69	13	18	1		12	40	4	88	1	92	
SOUTH AMERICA															
52 Argentina	1,135,840	6,800,000	1894	19,415.18	2		2		1	2	1	8	3	21	
53 Bolivia	505,400	2,000,000	1907	270.67	1				1		2	4			
54 Brazil	3,218,991	21,624,000	1894	23,261.19	12	4			16	21	6	59		60	
55 Chile	307,620	3,500,000	1895	4,198.90	3				1	3		7	3	17	
56 Colombia	444,980	4,274,674	1915		1					1		2			
57 Ecuador	116,000	1,500,000	1906	346.34	1					1	1	3		2	
58 Paraguay	98,000	650,000	1906	8,234.90									1	8	
59 Peru	695,738	4,559,550	1906	1,240.27	2	1			2	4	1	10		7	
60 Uruguay	72,210	1,103,400	1906	4,868.22	1	1				1	1	4		3	
61 Venezuela	364,000	2,646,835	1911	358.80	1					4		6			
Totals (10)	6,958,774	48,658,099		57,194.47	24	6	2		25	34	12	103	8	118	
WEST INDIES, MEXICO, CENTRAL AMERICA															
62 British Honduras	7,562	41,007	1900	2,769.98	1		1		3	5		10		2	
63 Costa Rica	18,400	345,090	1899	1,000.00	1					1		2		3	
64 Cuba	44,000	2,028,282	1905	3,000.00	3	1			7	9	3	23		16	
65 Guadeloupe	687	190,000	1911		1					1		2			
66 Guatemala	48,290	1,842,134	1908	308.17	1					1		4			
67 Haiti	10,294	1,500,000	1905	992.36	1	1				2		4		7	
68 Mexico	767,005	15,000,000	1893	785.87	1	6	2	1	6	5	1	22		10	
69 Nicaragua	49,200	600,000	1901		1				3			4	1	4	
70 Panama	33,800	400,000	1905	6,507.28	1		1			2		4		2	
71 Porto Rico	3,435	1,768,012	1901	3,366.18	2	1	1	1	1	4	3	18		7	
72 Salvador	7,225	1,006,848	1915			1				1		2			
73 Santo Domingo	18,945	610,000	1910				1							2	
74 Spanish Honduras	46,250	500,136	1891							1		2			
Totals (13)	1,055,098	25,831,509		19,229.84	13	10	6	3	22	33	7	94	1	53	
SUMMARY															
75 Africa (12)	2,366,886	38,425,923		10,572.47	22	32			20	49	6	129	2	207	
76 Asia (9)	12,220,803	833,400,564		55,421.09	37	38	6	3	35	91	15	220	16	545	
77 Australasia (2)		41,850				3			3	6	1	13			
78 Europe, S. (11)	5,603,690	341,516,798		98,352.18	27	11			7	34	7	86	32	93	
79 Pacific Islands (17)	526,262	40,900,654		20,349.69	13	18	1		12	40	4	88	1	92	
80 South America (10)	6,958,774	48,658,099		57,194.47	24	6	2		25	34	12	103	8	118	
81 West Indies and Mexico (13)	1,055,098	25,831,509		19,229.84	13	10	6	3	22	33	7	94	1	53	
Grand Totals, 1915 (74)	28,731,508	1,384,775,397		261,119.74	136	113	15	6	124	287	52	733	60	1,106	
Grand Totals, 1914 (72)	28,243,288	1,327,658,459		231,170.88	145	120	14	7	107	275	81	749	56	1,097	
Gain, 1915				29,948.86			1		17	12		4		11	

Non-Christian and Non-Protestant Countries — for 1915

	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
	Total Native Helpers	Total Force in the Field (b)	Main Stations	Sub-stations	Organized Churches	Baptized Members	Baptized during year	Total Adherents	Sabbath Schools	Pupils in Same	Training Schools	Pupils in Same	Head Schools	Out-Schools	Pupils in Head and Out-Schools	Foreign Teachers	Native Teachers	Languages Used (Orally) (c)	(Printed) (c)	Printing Plants	Hospitals	Mission Boats
1	---	8	3	3	4	50	7	50	6	59	---	---	---	---	---	---	---	---	---	---	---	---
2	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
3	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
4	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
5	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
6	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
7	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
8	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
9	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
10	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
11	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
12	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
13	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
14	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
15	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
16	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
17	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
18	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
19	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
20	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
21	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
22	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
23	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
24	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
25	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
26	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
27	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
28	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
29	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
30	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
31	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
32	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
33	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
34	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
35	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
36	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---
37	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---	---

(which since 1911 has contributed 77.54 per cent of the total amount from the home base) has been as follows:—

YEAR	AMOUNT	PER CAPITA
1911	\$357,587.73	\$5.89
1912	444,428.23	7.20
1913	499,713.65	7.43
1914	615,505.95	8.55
1915	706,293.50	9.08
\$2,623,589.06		

Total contributions from the home base during the past five years, \$3,383,689.42.

Summary 1

Attention is drawn to some of the facts set forth in Summary 1. From this it appears that for each laborer engaged in service in mission territory there is a population of 702,144; while in Christian lands the proportion is one laborer for every 30,902. Column 7 shows that the population of Asia as compared with the entire population of countries in which the denomination is conducting work, is 53.12 per cent; and yet in that country we have only 8.24 per cent of the total force of laborers engaged in service. In North America the population constitutes 6.31 per cent of the entire population, and the force of laborers is 54.41 per cent, thus indicating that in these respects the conditions are almost exactly reversed.

The number of printing plants in operation in mission territory is thirteen, and there are thirty-three hospitals and dispensaries. There are six small boats engaged in service in various ways in connection with these missions.

Schools

The report indicates that the number of training schools, head schools, and outschools is 246, and the total enrolment of these is 10,928. These mission schools are taught by 115 foreign teachers and 313 native teachers, a total of 428.

A Brief Summary

A brief sketch of the entire work being conducted by Seventh-day Adventists throughout the world is given below:—

The Seventh-day Adventist General Conference was organized in 1863. It was then composed of six conferences in one country (the United States), employing thirty laborers, having 125 churches, with a total membership of 3,500, and the annual contributions amounted to \$8,000. There was then one publishing house, and the annual literature sales were \$3,000.

At the close of 1915, the denomination was conducting work in 92 countries, employing 9,476 laborers (one laborer for every fourteen members). The organization consists of the following: One General Conference, comprising four Division Conferences, grouped thus: Twenty-six Union Conferences; 130 local conferences; 109 mission fields; 3,876 churches; and 136,879 members, of whom 17,438 were baptized in 1915.

The total contributions for evangelistic work during 1915 were \$3,407,298.17, a per capita of \$24.89. The total contributions for evangelistic and institutional work during 1915 were \$5,066,330.15, a per capita of \$37.01. The total contributions for evangelistic work since 1863 have amounted to \$35,083,192.93.

Evangelistic work is conducted orally in 123 languages. There are 40 publishing houses and branches, issuing denominational literature in 90 languages, the sales of which for 1915 were \$2,174,591.94. This literature is in the form of approximately 400 books, 400 pamphlets, 1,400 tracts, and 120 periodicals.

base into mission territory. (b) In column 17 is given the total of foreign workers and native help in column 32. (c) Duplicate languages are eliminated, so that the grand total gives the correct number. accompanying tables.

The denomination conducts 692 primary and 67 advanced schools, the assets of which are over two and one-half million dollars. These schools are taught by 1,423 teachers, and have an enrolment of 21,036. The annual expenditure for these schools during 1915 was \$783,982.45. The total number of conferences, schools, and institutions is 1,350. Investment in these and the 1,531 church buildings, at the close of 1915, was \$14,254,615.45, a per capita of \$104.14. Included in the above are 40 sanitariums and treatment-rooms, employing 131 physicians, 1,598 nurses and others, and having assets of over two and one-half million dollars.

The denomination is conducting work in 74 non-Christian and non-Protestant countries, employing there 1,901 missionaries, who are conducting work at 602 main and substations, carrying on 246 head schools and outschools, taught by 428 teachers, and having an enrolment of 10,928. These are in addition to the schools previously noted; so that the total enrolment in schools conducted by the denomination is 31,964.

There was expended in this mission territory during 1915 \$1,133,786.58, of which the 77,735 members in North America contributed \$706,293.50, a per capita of \$9.08. The amount given for foreign missions by the members of all the Protestant bodies in the United States and Canada was, according to last report, an average of 81 cents a member, or less than one eleventh of the average of members of the Seventh-day Adventist denomination. The net gain in baptized members in foreign mission fields during 1915 was 3,023. The total number of missionaries (not including children) sent outside the home base during the past ten years was 976, an average of 97 a year.

There has been a steady advance into mission field territory during 1916. During the first eleven months of this year, 133 new recruits (not including children) have been sent into service in foreign mission fields, China alone receiving 45 missionaries for service in that country. Others were sent to strengthen work in such lands as Japan, Korea, Philippine Islands, India, Sumatra, Ven-

ezuela, Peru, Chile, Honduras, New Hebrides, Fiji, Tonga, Solomon Islands, and other Pacific groups. During the month of August the Mission Board sent the largest number of missionaries to foreign countries that had ever been sent out from this country in any month prior to that time, 43 new workers going to the Asiatic Division, in addition to six workers returning from furloughs, and nine children. H. E. ROGERS, Statistical Secretary.

An Inspiring Tour

IMMEDIATELY following the Autumn Council at Takoma Park, October 11-20, it was my privilege to make a general tour of our foreign churches in the East, South, and Northwest. During the time of the council, word was received from our Bohemian-Slavish brethren in Newark, N. J., and also from the New Jersey Conference, that our foreign brethren at Newark had sold their church property, the building being too small and inadequate for their needs.

My first visit, therefore, was with these brethren at Newark, Sabbath, October 21. They had vacated the old church, and were meeting in a hall which was altogether too small to accommodate comfortably the congregation, which at the present time numbers close to seventy. The brethren had already laid plans for the erection of a new building.

The following Monday Elder A. R. Sandborn came up from Trenton, and in company with Elders George E. Langdon and Paul Matula, we examined a site in the city of Irvington, where the brethren had found a very desirable place on which to build. It is in the part of the city where the Bohemians and other foreigners live. The lot, which is fifty by one hundred feet, is in a good, clean, healthy location, on a well-paved street, within two blocks of the street car line, and has been secured for \$1,000. This is quite reasonable, as lots on the opposite side of the street run from \$1,300 up, and the one that our brethren have bought is on the better side of the street.

Funds have been provided so that the new building can be put up immediately. It will be a frame structure with a strong concrete foundation. We feel grateful to the Division and to the Lake and Northern Union Conferences for their sympathetic interest and substantial assistance in this enterprise, the completion of which will mean more to the upbuilding of our foreign work in that great center than we now realize. When the building stands fully completed and equipped, there will be no debt of any kind hanging over it. Besides a large auditorium, the building will house within its walls a well-lighted and up-to-date schoolroom for church school purposes.

Following this visit, I met with our Finnish believers in Brooklyn, N. Y., on Sabbath afternoon. It was here my privilege to celebrate with these dear brethren the ordinances of the Lord's house. Elder J. E. Jayne was in charge of the services. The Lord has blessed the tent efforts among the Finns and Hungarians this summer. We realize that had it not been for the efficient leadership and splendid coöperation that our brethren in that conference have

Area, Population, and Laborers, by Divisions, 1915 — Summary 1

1	2	3	4	5	6	7	8
Division	Countries	Area	Population	Laborers	Population for each Laborer	Percentage of Total Population	Percentage of Total Laborers
Non-Christian and Non-Protestant							
Africa	12	2,366,886	38,425,923	338	113,686	2.45	3.57
Asia	9	12,220,303	833,400,564	781	1,067,094	53.12	8.24
Europe (Southern)	11	5,608,690	341,516,798	211	1,618,563	21.77	2.22
Pacific Islands (a)	19	526,262	46,942,504	194	241,971	2.99	2.05
South America	10	6,958,774	48,658,099	229	212,481	3.10	2.42
West Indies and Mexico	13	1,055,093	25,831,509	148	174,586	1.65	1.56
Totals	74	28,731,508	1,334,775,397	1,901	702,144	85.08	20.06
Christian							
Australia & S. Africa (b)	--	3,559,322	10,304,312	648	15,902	.66	6.38
North America	--	7,888,207	99,002,503	5,155	19,205	6.31	54.41
Northern Europe	--	711,149	124,782,679	1,772	70,419	7.95	18.70
Totals	18	12,158,678	234,089,494	7,575	30,902	14.92	79.94
Grand Totals for 1915	92	40,890,186	1,568,864,891	9,476	165,562	100.00	100.00

(a) Including work for natives and aborigines in New Zealand and Australia.  
(b) Including only work in Christianized portions.

Languages Employed Orally

Aymara	Fijian	Kishashl	Portuguese	Tlochin
Akan	Finnish	Kiswahili	Punjabi	Tongan
Amharic	Flemish	Kisukuma	Rarotongan	Turkish
Amoyese	French	Kisii	Rumanian	Ulusagi
Arabic	Fukienese	Kitambaru	Russian	Urdu
Arapacanian	Galla	Kiziguha	Ruthenian	Wageia
Armenian	Garhwali	Kolari	Samoan	Yao
Atchinese	German	Korean	Santali	Yoruba
Balla	Greek	Lettonian	Sechuanna	Zulu
Batak	Guarani	Lithuanian	Servian	Total, 117.
Bengali	Hakka	Luo (Kavirondo)	Sesuto	Languages used in
Burmese	Hawaiian	Malay	Shanghai	work in Christian
Bulgarian	Hausa	Malayalam	Shona	lands, in addition to
Cantonese	Hindi	Mandarin	Sintebela	foregoing:—
Cebuano	Hungarian	Manyanja	Slavonian	Danish-Norwegian
Chassy (Kipare)	Igorrote	Mapuche	Slovakian	Icelandic
Chinyanja	Ila	Maori	Spanish	Laplandish
Chiswina	Ilocano	Marathi	Swatowese	Swedish
Chitonga	Italian	Matanavat	Syriac	Welsh
Coptic	Japanese	Mendi	Tagalog	Yiddish
Croatian	Javanese	Mosquito	Tahitian	Total, 6.
Czech (Bohemian)	Java-Malay	Motuan	Tamil	Grand Total, 123.
Dutch	Kafir (Xosa)	Ntue	Tartar	
Efogi	Karen (Sgaw)	Pampangan	Telugu	
English	Kijita	Panayan	Temne	
Esthonian	Kisanaki	Persian	Tew Chu	
Fanti	Kishambala	Polish	Tigrini	

Languages in Which Publications Are Issued

Amoyese	Finnish	Kiswahili	Russian	Turkish
Arabic	Flemish	Kisukuma	Ruthenian	Urdu (Persian)
Armenian	French	Korean	Samoan	Urdu (Roman)
Armeno-Turkish	Garhwali	Lettonian	Santali	Wendic
Atchinese	German	Lithuanian	Sechuanna	Wenli
Batak	Greek	Luo (Kavirondo)	Servian	Zulu
Bengali	Greco-Turkish	Malay	Shanghai	Total, 84.
Bulgarian	Hawaiian	Malayalam	Sintebela	The following are
Burmese	Hebrew	Mandarin	Sesuto	issued in Christian
Cantonese	Hindi	Manyanja	Slavonian	lands, in addition to
Cebuano	Hungarian	Maori	Slovakian	foregoing:—
Chassy (Kipare)	Ilocano	Marathi	Spanish	Danish-Norwegian
Chinyanja	Italian	Ntue	Syriac	Icelandic
Chitonga	Japanese	Pampangan	Tagalog	Laplandish
Croatian	Javanese	Panayan	Tahitian	Swedish
Czech (Bohemian)	Java-Malay	Polish	Tamil	Welsh
Dutch	Kafir (Xosa)	Portuguese	Telugu	Yiddish
English	Karen (Sgaw)	Rarotongan	Tigrini	Total, 6.
Esthonian	Kijita	Rumanian	Tongan	Grand Total, 90.
Fijian	Kisii			

given these foreign workers, and the special interest that has been taken in supervising these efforts, we probably should not have obtained the results seen today. I also paid a brief visit to Bridgeport, Conn., where we have a little company of twelve Bohemians who are trying to uphold the banner of Prince Immanuel.

Going south, my next stop was at Yale, Va., where is our only Russian church in all the East and South. This was the first time I had met with this company of believers, which numbers over forty. The little church, nestled in the midst of the beautiful Virginia woods, towers as a torch of light in the gross darkness around it. It was a real inspiration to meet with these dear brethren, who seem to have retained their first love for the message. A good church school with thirty-five in attendance is in full operation, with a young Russian brother, S. Kritzky, in charge.

Some of the brethren live from ten to twelve miles from the church, but come to the services Sabbath after Sabbath. As I was going to stop speaking, after having talked for an hour and a half, one brother got up and said, "We came to church for an all-day worship." So I had to go on for another hour, and still the people thought it was too short, but my train was leaving, and I had to stop.

My next visit was to be at Harvey, N. Dak. After spending a few days at the office in Chicago, I left for North Dakota in the evening of November 12, arriving at the Sheyenne River Academy on November 14. In connection with this school we have our Russian educational department, with Elder S. G. Burley in charge. About thirty bright Russian young people were in attendance, and more are expected before the end of the first term. This attendance is especially good in view of the fact that many parts of North Dakota this year have experienced crop failure.

This was my first visit with our Russian brethren in that part of the field. Having mapped out a tour with Elder Burley, I left the school the day following, going to Dogden, in company with Brother N. J. Michalenko, who acted as my interpreter the first two days, the plan being that Elder Burley should join me at Kief. At Dogden Butte we have a Russian church of forty members. All our meetings, which were held in the Presbyterian church, were well attended. Notwithstanding very cold weather, people came from ten to twelve miles to listen to the word of God.

At Kief I had the privilege of meeting Elders S. E. Jackson and J. T. Boettcher. Elder Boettcher spoke to the brethren here three times, and his words of cheer and admonition were highly appreciated. Our church at Kief has a membership of twenty-eight. From this place, where Elder J. A. Litwinenco joined us, we went by automobile to Max, a distance of forty-five miles.

Our largest Russian church, of fifty members, is in Max. Two near-by places, Great Stone and Makoti, have eighteen and eight members respectively. Last summer Elder Burley conducted a successful tent effort at Max, and about twenty new members were added to the church. A new church building has just been erected a few miles outside the village. It will be dedicated free of debt.

At Max we met in a rented church building, which proved too small to hold all who desired to attend. The meetings on Sabbath and Sunday were precious seasons, indeed. The Spirit of the Lord came very near and made hearts tender. At all the meetings, I was greatly impressed by the number of young people who came and listened most attentively to the word spoken. Many expressed a desire to live for God. Many not of our faith attended all the meetings, in fact, their number was in several cases larger than that of our own people. The prospect for a still stronger and growing work in that part of the field is certainly bright, when we take into consideration the number of young people now in training at the school.

It was a source of great encouragement to see the prosperous condition of our Russian work in that Northern State. We now have a total of more than two hundred Russian members in the North Dakota Conference. Together with the members in Virginia and Canada, our total runs up to three hundred and fifteen. Thus we are beginning to get a foothold among that sturdy, substantial, enduring nation of the Old World.

It was a special privilege to me to become acquainted with our two Russian workers, Elders Burley and Litwinenco, who have been laboring so perseveringly for many years, and who are still untiring in their efforts to build up and strengthen the work among their own people.

Our little Russian paper, *Review and Herald*, which will celebrate its first anniversary next month, is meeting with much success. A short time ago a letter was received from a Russian minister in a town in Pennsylvania, stating that he had read the paper and was greatly impressed with an article on the state of the dead. He further intimated that he would recommend the paper to his congregation the next Sunday, and have them send in their subscriptions. The Y. M. C. A. in a great Eastern city recently sent us a money order for several copies of the paper to be sent to their reading-rooms. Thus our truth-filled literature in this and other foreign tongues is pioneering the way where we have no workers to send.

The manuscript for "The Great Controversy," in the Russian language, which has been held up in Germany for more than a year on account of the war, has come at last. Our foreign publishing house, the International Branch of the Pacific Press, at Brookfield, Ill., will print this book. A Russian linotype outfit has already been secured, and Brother A. Yakovenko, a Russian, will begin the work at the first opportunity. When we get this splendid book from the press, not only will our Russian young people have a chance to earn their scholarships among their own people, but we shall see many precious souls accept the truth as a result.

The last stop on this five-thousand-mile tour was made at Youngstown, Ohio, where I met with our Roumanian brethren on Sabbath and Sunday, November 25 and 26. On Sabbath afternoon, Elder E. K. Slade and Dr. W. J. Venen came to Warren, Ohio, where we organized our first Roumanian church, twenty believers constituting the first membership list. Others are ready for baptism, and will join the church in the

near future. The meetings were well attended both days. Our brethren are greatly in need of a suitable place of worship, as all their meetings are held in a private house.

Among the Roumanians we have quite a few bright young people who are very desirous of obtaining an education and becoming workers. Some of them are planning to begin next school year, and are working hard to secure the necessary means to carry them through. Our Roumanian brethren are as intelligent and as loyal a class of people as can be found anywhere. They are faithful in tithe paying, are well up on their twenty-cent-a-week offerings, and at the time of our visit had already raised three dollars a member on their Harvest Ingathering goal. It is our experience that the foreigner not only responds nobly and loyally to the gospel invitation, but he becomes a most faithful and ardent supporter of this, the greatest movement with which humanity was ever connected.

We trust that our brethren throughout the field will remember the foreign work in the homeland. We have here the most unique of all foreign fields in the world. Any one who will show these benighted people from southeastern Europe real, true Christian sympathy and the genuine love of the Master, will soon find that they are just as receptive to kindness and help as are those who are more favored naturally.

Just as surely as there "were dwelling at Jerusalem Jews, devout men, out of every nation under heaven," in the time of Peter and Paul, just so surely, in this the twentieth century, there are dwelling in these United States of America earnest, devout men out of every nation under the sun. They have come here in the providence of God to hear and receive the everlasting gospel, and it is my privilege, and yours, dear reader, to open unto them the fathomless depths of the fountain of life. Let us all work while it is yet day, for soon the night cometh, when no man can work.

STEEN RASMUSSEN.

### Selection of Sabbath School Officers and Teachers

SOME Sabbath schools have had the experience of electing officers and afterward finding that they were not qualified or suited for their work. The school is thus crippled, but it gets along the best it can until time for the next election. Frequently such conditions prevail because due thought, consideration, counsel, and prayer are not given to the matter of selecting teachers and officers. Theirs is an important and responsible work in the cause of God. The Spirit of prophecy has given us many plain statements on this subject, which should be considered in electing officers. Here are some of them, from "Testimonies on Sabbath School Work:"—

"For Christ's sake let the teachers and the leading workers in your Sabbath school be men and women who love and fear God,—men and women who realize the responsibility of their position; as those who are watching for souls and must render an account to God for the influence they exert over those under their charge."

"The leaders in our schools should be men and women of quick intuitions, who

have the Spirit of God to aid them in reading character, who have managing ability, who can understand different phases of character, and display tact and wisdom in dealing with varied minds. There are many who can fill the place of superintendent in name, but what is needed are men who can fill the place in every sense of the word. There are many who can go through the form cleverly enough; but they fail to impart courage and hope, to inspire thought, to quicken energy, and to impart such life that the school shall become a living, growing power for good."

"In selecting officers from time to time, be sure that personal preferences do not rule, but place in positions of trust those who you are convinced love and fear God, and who will make God their counselor. Without the love and fear of God, however brilliant the intellect may be, there will be failure. . . . Above everything else, select those who, in the simplicity of their souls, are walking in the truth, who love and fear God, and take their lessons in his school."

Where there is a church organization, the officers of the Sabbath school should be nominated by the committee that brings in names for church officers, and then be voted upon by the church. The teachers are appointed by the Sabbath school officers or by the Sabbath school board. The board is made up of the Sabbath school officers, the church elder, and others that they may choose to act with them as counselors. Much wisdom and care should be used in the selection of teachers.

"All through our ranks are needed men and women who have learned at the feet of Jesus what is truth, and how to present it to others. It requires holy men, men who have humility, who are abiding in Christ, to be educators of our youth in the Sabbath school."

"Every teacher in the Sabbath school should be a follower of Christ, and those who have not identified themselves as the disciples of Christ, showing by a consistent life that they are Christians, should not be invited to become teachers in the Sabbath school, for they have need that some one first teach them the foundation principles of the love and fear of God."

"Those whose duty it is to select teachers should be guarded, and not urge those into the school who are not fitted to exert a good influence. How is the teacher's behavior? Is he punctual? Is he cleanly and neat? This should have attention; for these qualities are essential in a teacher." "It is essential that care should be taken when placing men and women in positions of trust. You should know something in regard to their past life, and the character that has been developed."

"Those who are selfish, peevish, dictatorial, coarse, and rough, who do not carefully regard the feelings of others, should never be employed as teachers. They will have a disastrous influence upon their students, molding them after their own character, thus perpetuating evil."

The Lord has a high standard for the Sabbath school, as well as for all other parts of his work. Let us not be discouraged because of this, but strive to reach the standard just as he has given it to us, not lowering it in any way.

Because teachers and officers should have the qualifications mentioned, we are not to get the idea that only the experienced are to act as officers and teachers. "The Lord would have teachers in the Sabbath school work who can give whole-hearted service, who will increase their talent by exercise, and make improvement on what has already been attained. The Lord would have working Christians in his church; for the worker has fewer temptations than those who have little to do." "The Lord calls for young men and women to gird themselves for lifelong, earnest labor in the Sabbath school work." MAY BELL.



### A City Effort in Honolulu

"ALOHA" is the word most frequently heard by the *haoles* (white men) in Honolulu. When a steamship from America ties up alongside the wharf, the band greets the stranger with the sweet strains of "Aloha." In mansion or hut, on the street, everywhere, "aloha" is the word of greeting for native and white man.

Aloha means "love, affection, good wishes, kindly concern, sympathy, rejoicing, sorrow, greeting, good-by." Anything and everything good that you could possibly wish the one dearest your heart, is expressed in this word.

That the native can thus greet the white man, speaks volumes for the native's magnanimity. When we remember what the white man has given to the natives in return for their generous hospitality, a stronger word than magnanimity, if there is one, could well be used.

When Captain Cook discovered the islands in 1778, "he was received kindly by the natives," who thought him a god. Cook estimated the island population to be approximately 300,000. Today the natives number less than 30,000, and some authorities say 20,000. That is one thing that civilization has done for them. "There was practically no disease among them when the white man came. Cook's crew introduced the curse peculiar to civilization, which, coupled with measles, also imported, swept away 200,000 of them in fifty-eight years. The Chinese brought them leprosy.

"To this day there is not a venomous reptile nor a poisonous plant or vine in all Hawaii. Flies and mosquitoes were unknown till the ships of the white man brought them.

"Wild fruits grew in abundance. For the mere trouble of gathering them the native had coconuts, dates, bananas, guavas, plantains, yams, mountain apples, water lemons, and breadfruit. The waters teemed with fish, and the forests yielded hogs and wild fowl. There was plenty for all, and to spare. Today there are one hundred and ten charity organizations in Honolulu alone, a city of less than 60,000."

A century ago the land was owned by the king and his chiefs, while the common people were serfs, who could be moved about from place to place at will. Later a Hawaiian king gave up the major portion of the crown lands to his people. Because of this generous gift every Hawaiian family had sufficient land to furnish the simple necessities of life, which for them consisted of poi, fruit, vegetables, and fish.

The white man, taking advantage of conditions which were favorable to himself, soon obtained possession of the major portion of the land. This was accomplished in various ways. The natives were inordinately fond of dress, and they were somewhat improvident, and very hospitable. Their knowledge of land values was naturally limited, and these traits were taken advantage of by the enterprising Yankee to his own profit.

The white man brought his vices as well as his virtues, and his vices stuck. One of them was rum, and the natives soon became apt pupils in the college of John Barleycorn. To satisfy their craving for strong drink and gaudy dress, the natives sold their land for a song. Five acres of land for five yards of calico, was a good bargain for the native; and sometimes the land was obtained by downright fraud. Land which was sold some years ago for a small boat, worth perhaps \$25, today is worth about \$100,000.

The Hawaiian Islands now belong to the United States, and it is a singular coincidence that the islands and this country began their career as nations about the same time. At the time Washington was winning the Revolutionary War, Kamehameha I was creating a nation in Hawaii. Before this the islands were ruled by a number of petty chiefs, who were all the time fighting among themselves. The battle of the pali put an end to internecine strife, by making Kamehameha the Great the supreme ruler, and the founder of the only dynasty that has ever ruled the islands.

The pali, or "cliff," is twelve hundred feet deep, and is one of the show places of Honolulu. It was here that four thousand soldiers were hurled to death by Kamehameha, and a tablet in commemoration of the battle is placed near the site of the tragedy. These islands are now completely under the control of the white man.

We found great difficulty in starting our work here. Time after time we were refused when we tried to rent a lot within the fire district. After two months' fruitless search we were compelled to go outside of the fire limit to hold our meetings. Yet God was with us from the start, and to him belongs all the glory for the victory obtained.

Some of the finest people in town attended our meetings, and forty-five accepted present truth. During the ten weeks the meetings lasted, our attendance averaged over two hundred an evening. The brethren there considered this excellent for Honolulu. Our expenses of course were heavy, amounting to nearly \$1,400 for the meetings alone, but the Lord touched the hearts of the people and our donations fully covered the expenses. Everybody in the local church worked faithfully. If any family should be singled out above another in this respect, Brother Kumalae's ought to be mentioned. Not only did this brother and sister give much help financially, but the whole family, father, mother, and eight children, attended every meeting. God blessed our brother and his dear companion. A brother, sister, niece, and also a brother-in-law, took their stand for the truth during the meetings. In addition to this, nearly every man working in Brother Kumalae's ukulele factory accepted present truth. The matron of



the leading hotel in town accepted the Sabbath, as did others, and their names are written in the book of life. Brother and Sister McKeague did good work, for which we are thankful.

I am now working in Pasadena, Cal. Thus far we have held fifteen meetings, and the average attendance has been seven hundred and thirty each evening. We have a splendid interest and good collections. The sympathy of the people is with us, and we believe the Lord will gain a splendid victory in Pasadena.

Doubtless the brethren and sisters in Honolulu will read this report, and to them and the kind friends there, I wish a hearty "aloha." J. W. McCORD.

### Notes from the Field

ELDER B. W. BROWN recently spent several days with the church at Davisville, Ky., conducting the services by which their new church building was dedicated.

THE new church school building at Sanitarium, Cal., was recently finished and dedicated. The building is fifty-five by sixty feet, providing four large rooms on the main floor, and a basement of two rooms.

SINGAPORE reports the recent baptism of fourteen believers, making thirty-two during the year, most of whom, Elder Detamore adds, were students in the school, or those for whom the students and teachers had labored.

ELDER W. H. THURSTON writes from Greencreek, Idaho, in the Upper Columbia Conference, of the baptism of four new believers, and adds: "A number of others who were not ready at this time will receive baptism later."

OF the fifth new Sabbath school organized in southern Idaho this quarter, the secretary writes: "We organized at Upper Roswell three weeks ago, with a membership of twenty. Last week we had thirty in attendance, and expect more at our next meeting. We hope soon to have a church."

ELDER and Mrs. C. H. Rittenhouse have labored for three months at Imbler, Ore., in the southern Idaho Conference, in the face of bitter opposition. God's blessing has attended the preaching of the word, and a Sabbath school with a membership of eighteen new Sabbath keepers has been organized.

THERE is a deep interest in present truth among the German-speaking people in the vicinity of Dallas, in western Oregon. Elders J. Riffel and H. J. Dirksen have conducted a series of meetings in neighboring schoolhouses, which have been well attended. Nine persons have received baptism, while others are studying different doctrinal points.

A NEW monthly publication, the *Collegian*, is sent out by the students of Walla Walla College. This little magazine contains twenty-eight pages, and its general purpose is to promote the interests of the school through organized effort. The student editors plan to make it a live wire of connection between the school and the field,—a recruiting agent for their Alma Mater.

FROM Cuba comes the report of additions to the number of believers in various parts of the island. Elder F. G. Lane writes: "Cuba is beginning to realize some fruit from the much seed that has been sown in former years."

AN addition is being put up at the southwest corner of the girls' dormitory at the Walderly School, South Range, Wis. The students have an active Missionary Volunteer Society, which is doing good work in training the young people for active missionary service.

ELDER B. W. ABNEY has been laboring in Kinston, N. C. Notwithstanding great opposition, he reports the baptism of ten new believers on a recent Sabbath, and says that others are studying preparatory to taking this step. A Sabbath school with a membership of seventeen was organized the first Sabbath in November.

THE first number of the new Yiddish magazine, called the *Messenger*, has just been issued by the Brookfield Branch of the Pacific Press Publishing Association. It deals with the present European war, and we are sure will interest the Jews. Elder F. C. Gilbert, of South Lancaster, Mass., who is in charge of the work for the Hebrews, invites our brethren living in the cities and large towns where Jews reside, to do all they can to place this magazine in the hands of these people.

ELDER W. A. WESTWORTH, of Indiana, writes: "On a recent Sabbath I was pleased to meet with the church at Muncie, and was glad to note the zeal of our brethren and sisters in this place. Their church school has outgrown its quarters, and it seems necessary to provide larger accommodations. The following evening I spent with the Union Church, in Indianapolis. I spoke on 'Preparation for the End.' Earnest attention was given not only by our own brethren and sisters, but also by the visitors in attendance."

ELDER and Mrs. Roy Mershon of Borneo write that at last a suitable site has been purchased for the headquarters of our mission work in that field; and they add, "While we are glad for a new home, we were more than glad to have fifteen precious souls ready for baptism, four in Jesselton and eleven in Sandakan. Besides these we have about twenty more who will be ready to take this same step in a short time." Let us remember our brethren and sisters in these far outlying mission fields, and pray that God will give them strength and wisdom for all their labors.

A YOUNG lady convert who refused an eighty-dollar position as stenographer in one of the leading wholesale houses of Duluth, Minn., applied for a position as maid in a wealthy family in answer to a "Want Ad." As she desired the Sabbath off, she was not employed. When the head of the house returned to his palatial residence in the evening, his wife reported the fact that she had refused the young lady work because she was a Seventh-day Adventist. "Well, you made a great mistake to refuse her if she is a Seventh-day Adventist," the husband replied, "for those Adventist girls are fine girls, and can be relied upon." They inquired for the young lady, but in vain, for she had secured another position.

## Educational Department

FREDERICK GRIGGS - General Secretary  
W. E. HOWELL - Assistant Secretary

### Among the Schools

It is a great privilege to have any part in the Lord's work. It is especially gratifying to see that work prosper. Such strides are being made in our educational progress that the work of the General Department at Washington is steadily increasing, especially in amount, and we hope also in efficiency. To say the least, it is growing more and more enjoyable as we see it better organized, its field of promotion and research enlarging; as we see our teachers better trained, our advanced schools one by one throwing off the yoke of debt, and the enrolment of students in all grades increasing year by year. Every day brings its own special reward in one form or another, and our courage cannot do otherwise than run high.

But it is not enough to sit at a desk day after day, even though it brings the privilege of feeling the pulse of the world-wide field throbbing at its common center. It is not enough to be confined in an office and receive felicitations and criticisms and inspiration through the mail alone, as stimulating as all these are to do our best in the service we endeavor to render. No, there is a multitude of workers and students whose faces we see only in imagination in our pent-up quarters, until sooner or later they call us afeld. For here, after all, is where the real thing is, where the real work is being done that keeps our office spirit alert and doing. We need contact with these realities, for it gives us a keener appreciation of what our field problems are, and a broader view of how we can help solve them.

Such is my high privilege at this writing. I should indeed be ungrateful if I did not share with our readers the benefits of a month's tour among our schools.

#### Graysville Academy

This is a familiar name to some of our older educators and to a multitude of young men and women who are now to be found in working harness. Founded more than twenty years ago by Elder G. W. Colcord, and developed under the principalship of such men as C. W. Irwin, N. W. Lawrence, J. E. Tenney, M. B. Van Kirk, C. L. Stone, and others, this school was rechristened several years ago as the Southern Training School, and served the entire Southland in this capacity.

The past autumn the school was moved to a new location, but Graysville, so long our educational center in the South, had a sufficient local constituency of our own people to justify the continuance of a ten-grade day school. Hence the old name, Graysville Academy, was revived, and the school was opened in September, with Miss Rochelle Philmon, a former teacher in the training school, as principal and teacher, and Prof. G. H. Baber as business manager and teacher, with others to assist. The total enrolment is eighty-three, with most of the grades from one to ten filled. The teachers are working hard to make

their instruction first class in every respect. Their course of study is in harmony with the General Conference course, and their recitation periods are up to standard. Little monumental work is being done, owing to many demands at once upon their means for facilities at the opening of the school, but the teachers express themselves as determined to develop this important phase of education as soon as possible. Little difficulty in discipline has been experienced so far, and the spirit among the students seems good. Several will be ready to pass on to the new school at Ooltewah next year.

#### Southern Junior College

This is the new name of the Southern Training School, now transferred to a farm near Ooltewah, Tenn., about sixteen miles east of Chattanooga. "Junior college" is a name now frequently given to schools that do two years of college work in addition to the regular academic grades from nine to twelve. It is analogous to the term "junior high school" applied to schools that do only two instead of four grades above the elementary.

This school opened October 18, and has already enrolled fifty-one students—enough to fill every available room yet fitted up. This is an excellent record, considering the fact that the farm was not purchased till about the first of October, and that everything in the way of preparing quarters for teachers and students had to be done in so short a time. The girls are comfortably housed in the commodious farmhouse, which has already received a new coat of paint. This building also provides a dining-room and a kitchen. The boys are distributed in cottages and tent houses. The teachers are living partly in cottages, partly in tents, and partly in the dormitory, sharing with the students in every respect the limitations and inconveniences necessary for the time being.

While I was there a cold wave was on, and Professor Thiel and the six boys assigned him were kept very busy during work hours preparing firewood for the many stoves in use. Professor Marshall, with another crew of boys, is looking after the work of repairing and fitting up, while at the same time caring for the poultry. Professor Field, the Bible teacher, is leader of another group of boys. Professor Atteberry, the business manager, is on the go at all hours between his class periods. Mrs. Marshall has her normal work in full swing. Brother McGee, the printer, was just mailing an edition of the Union paper printed in their new quarters.

The morale of teachers and students is excellent. One teacher said he had never enjoyed his work so much in his life, with the quiet environment, the eagerness of all the students to work, and the privilege of rebuilding the school from the foundation. Every student I spoke with said "Fine!" One group of boys have named their cottage We-Like-It.

The school carries twelve grades this year, with a class in every subject but two. Since the opening was late, the recitation periods are one hour in length, so as to bring the recitation work up to the standard amount of time and have the school close about the same time as our others.

The greatest present need of the school is the payment of pledges made by its friends, and contributions from its well-wishers who may not have pledged. Here is a work well worthy of every dollar that can be spared immediately. The school belongs to the people, and the teachers must not be left to carry its burdens alone.

#### Oakwood Manual Training School

This school for our colored believers in the South is located near Huntsville, Ala., on an old-time plantation. Few of our schools are better situated for their purpose. The climate is mild and equable, the soil is being brought up to excellent productive strength, and the environment is unusually favorable.

Here are gathered this year one hundred and ten boys and girls, with a prospect of increasing to one hundred and fifty before the year is over. A fine new dormitory, completed the past year, houses the girls, while the boys now occupy the building vacated by the girls. The class work begins at 7:30 and continues to 10 A. M., when teachers and students resort to manual labor till 5 P. M. Classes are then resumed till 9 P. M., with chapel in the evening. The school carries twelve grades, with pastoral, normal, and nurses' training courses. Five teachers will be graduated this year from the two-year normal course. Practically all the graduates from last year's pastoral and nurses' courses are now in the work.

Crops are unusually good this year. About thirty-five acres of cotton have yielded a bale to the acre, while the general average in the South is one bale to three acres. With a bale weighing about five hundred pounds and with the price of cotton now up to twenty cents, this yield brings excellent returns. Sorghum is practically a double yield, with the price increased, while the corn averages twenty-five bushels to the acre, and sweet potatoes two hundred bushels to the acre with the present market price at one dollar. With Brother John M. Swofford as farm superintendent, students do all the labor on these crops, as well as most of the mechanical work on the place, under the direction of Brother F. W. Halladay.

The orphanage has eighteen children at present, and has sent to the school dormitory several who had become old enough for the transfer. Miss Reeder has charge of the sanitarium training work; she and Miss Bartholomew, the normal director, are staying by the work from year to year. Elder W. L. Bird has succeeded Elder T. H. Jeys as Bible teacher, the latter now being in Plainview Academy. Prof. George Jeys is preceptor and teacher. Sister Cartright is the efficient matron, and Miss Williams, of Washington Missionary College, is preceptress.

Professor Boyd and his staff are of excellent courage, and enjoying the best year in the history of the school. The colored work is sure to gain strength as the product of this school is added to its laboring force. A ministerial institute for Negro laborers in the North American Division will be held here in midwinter. About fifty are expected to attend.

W. E. HOWELL.

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"THE fear of the Lord is the beginning of wisdom."

## Publishing Department

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

#### Notes by the Way

As one starts on a trip to any part of the world, he cannot fail to be impressed by the remarkable traveling facilities which have been brought into existence in these last days.

Leaving Washington the evening of September 14, a ride of a little over twenty hours brought us to Chicago. At 8:10 the next evening we took a train in Chicago on the Santa Fé route, and at noon the eighteenth we arrived in San Bernardino, Cal., the actual run from Washington, a distance of 2,990 miles, having been made in eighty-four hours, or three and one-half days. There are trains that do even better than this.

These means of rapid transit for the missionaries and silent messengers of the gospel have been developed at just the right time. It is interesting to read of how such possibilities were regarded just before the rise of this message. Back in the year 1828, a request was made of the school board in Lancaster, Ohio, for the use of the schoolhouse for the discussion of the question as to whether or not railroads were practical. The request was not granted, and in their refusal the school board said:—

"You are welcome to use the schoolhouse to debate all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of fifteen miles an hour, by steam, he would have clearly foretold it through his holy prophets. It is a device of Satan to lead immortal souls down to hell."

Four years later, in 1832, the following notice appeared in a Philadelphia paper, said to be the first railway "ad." ever published in this country:—

"NOTICE: The Locomotive Engine (built by M. W. Baldwin of this city) will depart DAILY when the weather is fair, with a train of passenger cars. In bad weather horse cars will run on the same schedule."

How different now, with nearly 640,000 miles of railways in the world, a large percentage being in non-Christian lands, just where such facilities are most needed for the finishing of this work!

At San Bernardino we were met by an automobile from Loma Linda, and were soon comfortably settled in a pleasant room at the sanitarium. Here we met a fine class of young men and women, some taking the medical course, others the medical evangelistic course, and still others the nurses' training course. There is quite a Spanish atmosphere in Southern California, and a deep interest was manifested in a stereopticon talk I gave one evening on our work in South America. The sanitarium was planning two series of health talks to be given in San Bernardino for the Spanish-speaking people in that town, the Parents and Teachers' Association lending its coop-

eration in the way of schoolhouses, lighted and heated. Dr. Newton Evans gave us the names of two young men whom he recommends for medical work in Latin America.

We were pleased to meet here Mrs. G. A. Irwin, who is now acting as matron of the sanitarium. She told us that the patronage at Loma Linda this past summer had been the best they have ever had at that season of year. Brother L. M. Bowen, the business manager, reported that the sanitarium is getting headed in the right way financially. Brother Bowen and Sister Irwin, with their associates, are doing their best to make every dollar reach as far as possible.

After being hospitably entertained at the sanitarium for three days, I left Mrs. Town there to rest and recuperate, and continued my trip. Sabbath, September 23, I spent in Mountain View, where I had the privilege of speaking to the church on the progress of our work in South America, especially among the Inca Indians.

The Pacific Press brethren were rushed with work. During 1911 they shipped out 154 tons of literature. The shipping steadily increased year by year, until in 1915 the total was 200 tons. During the first eight months of this year 215 tons were shipped, and the value of the literature sent out during this latter period is \$68,000 more than for the same period in 1915. Brother C. H. Jones reported that their presses had never been so busy as this year.

At Mountain View Elder W. C. White met me to talk over the work that has been done in abridging some of Sister E. G. White's larger books for publication in the Orient, where it would be difficult to sell the full volumes. Elders R. C. Porter and R. F. Cottrell, of China, and J. S. James, L. J. Burgess, and G. F. Enoch, of India, have united with Brother White and his associates in this work. Very careful, faithful work has been done,—work which we believe will be a blessing to the mission fields when these books are published.

Leaving San Francisco Sunday evening, September 24, I arrived at Vancouver, British Columbia, the morning of the twenty-seventh, and at noon the good ship "Makura," on which I was booked, steamed out into Puget Sound, headed for New Zealand and Australia.

N. Z. TOWN.

Suva, Fiji.

### News from Our Eastern Branch

WE quote the following from a personal letter received from Brother J. D. Snider, the manager of our New York Branch office, which will be of interest to the readers of the REVIEW:—

"In ten days' time, Miss Ruth Wilcox has sent us orders for more than fifteen hundred copies of 'Armageddon.' Miss Wilcox has sold these books in northern New England, where, until this year, our colporteurs have rather feared to go; and what is even more remarkable, she sold many of them at the rate of forty an hour. This only goes to show how willing the public are to buy these little books when once they are brought to their notice. Wherever our people have gone out with the World's Crisis Library Prospectus and the Home Circle Library Prospectus, the reports have been very encouraging. These little books sell as well as ever."

In another paragraph Brother Snider states that Miss Wilcox earned a scholarship in two weeks selling "Armageddon." Such reports as this are very interesting, and should encourage many to engage in the sale of these rapid-selling books.

I. A. FORD.

## Missionary Volunteer Department

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MATILDA ERICKSON  
MRS. I. H. EVANS  
MEADE MACGUIRE  
C. L. BENSON  
J. F. SIMON

Secretary  
Assistant Secretary  
Office Secretary  
Field Secretaries

### The Morning Watch

THE readers of the REVIEW AND HERALD are not strangers to the Morning Watch, and need but little argument to convince them of its vital worth.

In 1908 the officers of the Young People's Missionary Volunteer Department issued a neat booklet containing selections of Scripture to be memorized daily. This study of Scripture was planned to be accompanied by a season of meditation and prayer. The merits of this suggestive daily program were soon realized, and the practice of spending a few moments each day memorizing the verses and meditating on things of God soon spread beyond the young people. Preachers and laymen formed the Morning Watch habit, and were seen at camp meetings, institutes, and general meetings, studying the texts, and engaging in silent prayer.

The first year, the Department issued but six thousand of these Calendars. But the circulation has increased year by year, until now it is more than forty thousand. This means that over forty thousand Christians have formed the Morning Watch habit, with the attendant endeavor to memorize three hundred and sixty-five precious passages of Scripture during the year. But the growth of the circulation means more than that; it means forty thousand souls are crying to God daily for power, and for cleansing of their lives from sin. It means that forty thousand Seventh-day Adventists are engaged in daily secret prayer.

The selections of Scripture for the 1917 Morning Watch Calendar are confined to the Psalms. What book of all the Bible enters more heartily into man's daily experiences of joy and sorrow, of hope and fear, and of battles and victories, than those songs of David and other writers of psalms? In our experience sometimes we climb to Pisgah's summit, whence we may view the Beulah land beyond the turbulent Jordan, and breathe the atmosphere of the heavenly Canaan. At other times we seem to sound the depths of the valley of humiliation, and flounder in the slough of despond. But the psalms respond to all our experiences, and give comfort in the soul-struggles with the enemy through which we pass.

The Calendar contains a sunset table, and blanks for a daily record of missionary work done.

Soon the old year will be past. Its days have been freighted with unseemly sights, with convulsions of nature, and with perplexities innumerable both for nations and for individuals. Shall not

the new year find the new Calendar in the hands of fifty thousand of our people, bringing the comforts and benefits of the Morning Watch habit? Parents should see that their children each have a Calendar, for it is difficult to make one suffice for all the members of the family.

It is desired that all our people who read the English language have their Calendars at the opening of the year, for great blessing will attend the study, meditation, and prayer suggested in them. The Morning Watch Calendar is also issued in several foreign languages.

The Morning Watch habit is a Christian habit that every believer should form at once, and follow during 1917.

I. H. EVANS.

### The Bible Year

#### Assignment for December 24 to 31

December 24: Revelation 21, 22.  
December 25: John 1 to 3.  
December 26: John 4 to 6.  
December 27: John 7 to 9.  
December 28: John 10 to 12.  
December 29: John 13 to 15.  
December 30: John 16 to 18.  
December 31: John 19 to 21.

#### The Gospel According to John

"John, the evangelist and apostle, the younger brother of James, was the son of Zebedee, a fisherman, living at Bethsaida, on the Lake of Galilee. He appears to have been religiously brought up, and primarily a disciple of John the Baptist. He was directed by him to Jesus, whose close follower he became, being admitted to the most endearing intimacy with our Lord, and, with his brother James and Peter, selected to be a witness of the most solemn events in the Redeemer's life. He was especially characterized as the disciple whom Jesus loved. After remaining some time at Jerusalem, he resided at Ephesus, founding several churches in the neighborhood. Afterward he was banished to Patmos, where he wrote the book of Revelation. . . .

"He was a man of ardent temperament, at times impetuous; but under the sanctifying influences of the Holy Spirit, he became preëminently distinguished for the heavenly qualities of love, meekness, and humility. He was devotedly attached to the divine Master, standing by him at the cross, receiving his Lord's last message, and bearing witness to the terrible events of that awful period. He wrote the gospel bearing his name at Ephesus, A. D. 98, in the Greek language, nearly thirty years after the destruction of Jerusalem. . . .

"The style of John's Gospel is simple, vivid, earnest, reverential, often full of pathos. Writing at a later date than the other evangelists, and after the destruction of Jerusalem and the overthrow of the Jewish polity, he writes under the supposition that his hearers are well acquainted with the earlier Gospels. He therefore omits all the parables recorded by the other evangelists, as also the Sermon on the Mount and the prophetic discourses. He gives an account of six miracles, five of which are peculiar to this Gospel. A large portion of John's Gospel is therefore entirely new, and the truths contained therein have been the solace, encouragement, and instruction of the church in all ages.

## OBITUARIES

**BARNES.**—C. W. Barnes was born Jan. 17, 1859, in Robertson County, Tex. He was married to Sarah Ann Mason Dec. 7, 1879. In 1892 he bought a copy of "Bible Readings," and as a result accepted present truth. He died at his home, near Naples, Tex., Oct. 31, 1916, leaving his wife and seven children to mourn their loss.

ROBERT W. LEACH.

**SPEAR.**—Horace Mann Spear was born Aug. 21, 1866, in Bauer, Mich., and died in St. Helena, Cal., Nov. 18, 1916. He was married in Battle Creek, Mich., to Miss Myrtie A. Hoyt, where he was for many years connected with the Review and Herald Publishing Association. He afterward was employed at the International Publishing Association, at College View, Nebr., having charge of the bindery. He was a faithful, untiring worker, much devoted to the spread of the message he loved so well, and he died with a bright hope in the resurrection. He leaves his companion, four children, two brothers, and two sisters to mourn their loss.

L. M. SPEAR.

### Mrs. Ella May Davis-Thurber

**ELLA MAY DAVIS** was born July 14, 1882, in Adrian, Mich., and died in Takoma Park, Md., Oct. 28, 1916, aged 34 years, 3 months, and 14 days. She was brought up in the faith, and was converted and baptized at the age of eighteen, while attending school at Mount Vernon Academy, Ohio. In 1902 she was united in marriage to Robert B. Thurber. To them were born four children, three boys and one girl, all of whom are still living.

In the year 1909 Brother and Sister Thurber were called to the mission field, and spent six years laboring in Burma. While there the faithful wife and mother was stricken with a serious tropical disease. As soon as the nature of the malady was determined, the family returned to America, and everything that medical skill and loving care could suggest was done for her recovery. She hovered between life and death for months, suffering greatly, yet always patient and cheerful. Many earnest prayers ascended in her behalf, and she became perfectly resigned to the will of God. To the last her faith and courage in God remained unshaken, and she peacefully fell asleep in Jesus. "He giveth his beloved sleep." The husband and children, her parents, three sisters, and two brothers mourn their loss. Funeral services were conducted by the writer at the home of her parents, in Adrian, Mich., to which place she was taken after her decease.

W. H. WAKEHAM.

### Change of Address

O. R. STAINES, formerly with the Hillcrest School, Nashville, Tenn., is now at Madison, Tenn., and should be addressed at that place.

### Requests for Prayer

An invalid sister in western New York asks our most earnest prayers for restoration to health.

A brother in Montana asks prayer for the healing and conversion of his brother; that his father may be able to overcome the tobacco habit and fully accept the gospel; and that other members of the family may have a deeper Christian experience.

### Addresses Wanted

THE church at Clinton, Iowa, is anxious to learn the present address of Mr. H. T. Hohn. Send information to the clerk, Mrs. C. E. Nyberg, 104 Iowa Ave., Clinton, Iowa.

Our Periodical Department is in receipt of money for a year's subscription to the Review from Mrs. H. J. Pattison, but does not have her address. We should be pleased to hear from her immediately.

### Nurses' Training Course

THERE is opportunity for a limited number of earnest Christian young people to enter the regular three years' Nurses' Training Course at the Madison, Wis., Sanitarium, Jan. 1, 1917. Any desiring to enter should send for application blank at once.

P. L. LARSON.

### Publications Wanted

THE persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

J. H. Clark, Offutt, Ky.

Henry Ramey, Davisville, Ky.

W. S. Fullbright, 2711 R. R. St., Cleveland, Tenn.

Mrs. James F. Woods, Lock Box 83, Waka-rusa, Ind.

Mrs. Ida Burden, R. F. D. 2, Scio, Oregon. Continuous supply.

W. E. Carter, Hampton, Va. Continuous supply of all our publications.

Mrs. H. M. Burleigh, 4002 Seward St., North Omaha, Nebr. Periodicals and tracts.

Mrs. Geo. Bercha, R. F. D. 2, Herrick, S. Dak. Tracts and all papers except REVIEW.

M. W. Moss, Gravette, Ark., writes that he has all the papers he can use at present.

Mrs. M. C. Nelson, 1324 Hickory St., Texarkana, Ark. Signs, Instructor, and any of our magazines and tracts.

Rosa Dilsaver, R. F. D. 2, Box 239, Seattle, Wash. Signs (weekly and monthly), Watchman, Liberty, Instructor, and Little Friend.

Mrs. Anna Hall, 314 West Rosine St., St. Joseph, Mo. Continuous supply of papers, magazines, and tracts. Would appreciate literature in German, Swedish, Greek, and Hebrew.

B. H. Palmer, Blackduck, Minn. Sabbath School Quarterlies for the second quarter of 1916; also Little Friend and Instructor for the same period, as well as any or all of our magazines.

Mrs. J. H. Reames, 319 Glen Addie St., Anniston, Ala. REVIEW, Signs (weekly and monthly), Watchman, Liberty, Life and Health, Instructor, and any other publications. Continuous supply.

### Improved

You will hardly recognize the Signs Magazine when you see the January number. From now on, its size and shape will be the same as the Harvest Ingathering Special. This is the size that so many magazines have adopted, and that has become so popular with the reading public.

Instead of increasing the subscription rates or prices to agents because of the great increase in cost of paper, the number of pages has been reduced. Here are some improvements that you will see: larger, brighter, better-illustrated pages; one size smaller, easily read type; improved, interest-attracting headings; more carefully prepared articles, shorn of every nonessential. New life is being infused into the Signs Magazine. You will say so when you read the January number.

History does not offer a parallel to the present accumulation of gold in our country. Bible students immediately associate this condition with the prophecies referring to it. That very thing is done in a big, strong, convincing way in the January Signs Magazine,

in an article that will make a deep impression on your neighbors if — if you place a copy in their hands.

Another feature is a cleverly written article on the modern speed mania, which you will wish to read a second time. It appears under the heading, "Flipping Life's Pages." Others are: "Bowling at the Shrine of Atheism;" "Clinging to Wilted Stems;" "Among 'Savage Christians';" "Signing Her Emancipation Papers;" "Belting the Globe with the Message;" "The Hope of All Ages;" "All Six, and the Seventh;" "In the Creator's Workshop;" "A Substitute for Death." Every article is a masterpiece. These articles, together with the beautiful cover, depicting coffers bursting from a flood of gold, place this January number in a class by itself. You will surely want some to sell or to give away. Prices as usual: 5 to 40 copies, 5 cents each; 50 or more, 4 cents each. Tell your secretary how many you can use.

### Atlanta Dairy Farm for Sale

THERE has been donated to the Southern Junior College, the new central training school for the Southern and Southeastern Union Conferences, a good dairy farm in the outskirts of Atlanta, Ga. This farm is to be sold, and the proceeds used in building up the new school. The farm is described as follows:—

There are 22½ acres: 12 acres good bottom land, about 5 acres upland in small grain, and the rest in beautiful pine grove. Good three-room house, barn, well, splendid stream of running water. Twenty minutes' walk to car line; twenty minutes' walk to church school and Curtis Sanitarium. A most beautiful location; just the thing for family desiring to have church and church school privileges, and yet live in the country. Suitable for dairy or general farming. Price, \$4,850. Every dollar goes to the school. The money is needed now. Write the Southeastern Union Conference, 169 Bryan St., Atlanta, Ga., for particulars.

W. H. BRANSON.

### Review and Herald Publishing Association

NOTICE is hereby given that the fifteenth annual meeting of the members of the constituency of the Review and Herald Publishing Association, Washington, D. C., will be held in the Seventh-day Adventist church at Takoma Park, Md., at 7 p. m., Jan. 30, 1917, for the election of five trustees, to take the place of five whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation are,—the members of the following committees: the executive committee of the General Conference of Seventh-day Adventists, the executive committee of the North American Division Conference of Seventh-day Adventists, the executive committee of the Atlantic Union Conference of Seventh-day Adventists, the executive committee of the Eastern Canadian Union Conference of Seventh-day Adventists, the executive committee of the Lake Union Conference of Seventh-day Adventists, the executive committee of the Columbia Union Conference of Seventh-day Adventists, the executive committee of each local conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists; and the general agents of the above-named Union Conferences of Seventh-day Adventists, the field agents and the tract society secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the editors of periodicals, published by the Review and Herald Publishing Association, the managers of the publishing house departments and branch offices, and such persons as have received certificates of membership in the association.

By order of the board of trustees,  
F. M. WILCOX, President.  
I. A. FORD, Secretary.

# REVIEW AND HERALD

## SPECIAL CLUB PRICES

*Make the Dollar Large*

Our clubbing prices are higher this year than heretofore. Increased cost of manufacture makes this imperative. Yet those who take advantage of the offers made on this page will save a neat sum.

Every believer needs this entire list.

### REVIEW FAMILY GROUP

Review and Herald .....	\$2.25	SPECIAL <b>\$5.50</b> PRICE
Youth's Instructor .....	1.50	
Life and Health .....	1.00	
Christian Educator .....	1.00	
Sabbath School Worker.....	.60	
Liberty .....	.35	
Present Truth .....	.25	
<b>\$6.95</b>		

ALL TO ONE ADDRESS ONLY

Review Family Group offer good the year round.

Liberty .....\$ .35  
"American State Papers" ..... 1.00  
\$1.35

**SPECIAL PRICE, \$1.15**

Life and Health....\$1.00  
"Home and Health" 3.00  
\$4.00

**SPECIAL PRICE, \$2.75**

Life and Health....\$1.00  
Until supply is gone, Cornforth's "Food Combinations and Methods of Cooking" free with yearly subscriptions.

#### THE IMPROVED LIFE AND HEALTH

The policy of Life and Health is to devote each issue to the discussion of one topic of vital interest,—"The Cost of Living," "Home Treatment," "Rational Diet," "Rest and Sleep," "Outdoors and Exercise," etc.

Be an agent for Life and Health.

#### BULK RATES

5 to 40 copies, 5 cts. each.  
50 or more copies, 4 cts. each.

Beginning Dec. 25, 1916, and continuing to 12 o'clock noon, March 5, 1917, the following special club prices will be given on periodicals for full-year subscriptions:—

Review and Herald .....	\$2.00
Youth's Instructor .....	1.25
Sabbath School Worker....	.50
Christian Educator .....	.85
Life and Health .....	.85
Church Officers' Gazette....	.50
Liberty .....	.30
Present Truth .....	.25

Three papers constitute a club. All clubs must go to one name and address. All orders should be sent to the conference tract society.

#### The Last Letters in RECEIPTS

are

P T S

#### The First Letters in PROMOTING TRUTH

are

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Send "Present Truth" 1 Year (24 nos.) to a Friend for only 25 cents

Youth's Instructor, with "Stories Worth Re-reading" ..... \$2.00

Youth's Instructor, with Bible, divinity circuit, self-pronouncing, minion type, references, maps, red under gold edges, 7½ x 5½ x 1 in. An attractive Bible for young people .... \$3.15

Youth's Instructor, with Bible, divinity circuit, self-pronouncing, minion type, references, maps, red under gold edges, 7 x 4½ x ¾ in. Desirable for either ladies or young people. \$3.40

Youth's Instructor, with Bible, divinity circuit, self-pronouncing, long primer type, references, maps, red under gold edges, 8 x 6 x 1¼ in. A good Bible for the aged or those having impaired vision .....\$3.65





WASHINGTON, D. C., DECEMBER 21, 1916

SUBSCRIPTIONS for *Present Truth* may be sent in at any time, but a special missionary list will begin Jan. 1, 1917, for relatives and friends and general missionary names. Subscriptions for this special list should be sent in as early as possible. It closes February 1. No names can be entered in this special list after that date. *Present Truth* will be a semimonthly missionary paper, at 25 cents a year.

IN response to an appeal to extend the circulation of the REVIEW in his field, Elder D. A. Parsons, president of the West Virginia Conference, says that the believers in that State are already taking their full quota of the REVIEW, but not content with this, he will do his best to extend its circulation still farther. That conference has also fully paid its part of the Twenty-cent-a-week Fund for 1916. It has sold \$18,000 worth of books, and there has been an increase of more than \$1,000 in its tithe receipts, not counting those for the month of December. Is it inappropriate to suggest that the liberal support given the REVIEW in that field has assisted in some measure in securing these excellent results?

THE *Watchman* is never behind. This is evidenced by the new dress and bright, newsy appearance of the January, 1917, issue. Nor is this journal behind in dealing with the stirring, significant events now holding the attention of the world. It stands in the field of journalism as a great Bible expositor, a fearless exponent of the message for this day and generation. The excellent work which it has done in the past will be continued with new vigor in the year to come, according to the announcement of the editor in the January number. This magazine is deserving of the support of all our brethren and sisters throughout the field, and we believe that they will give it this in the year to come, the same as they have in the past.

As we go to press, peace proposals have been made by the Teutonic allies to the entente powers. It is not definitely known at this writing what is embraced in these proposals. They were made through the ambassadors of the United States, Spain, and Switzerland, who were asked to bring them before the nations at war with the Teutonic allies. Notes have also been transmitted to the Vatican, and the active interest of the Pope solicited in the peace offer. As to how these proposals will be received by the enemies of the central empires, it is too early to state. It is considered, however, that since one set of belligerents have signified willingness to discuss peace terms, the way is open for neutral nations, without embarrassment, to tender their offices toward the realization of peace in a way heretofore impossible because of the apparent unwillingness of both sides of the controversy to consider peace terms. The outcome of these peace proposals will be watched with interest by the entire world.

THE report of the American Bible Society gives the following interesting statement: "The fact that the Bible is being circulated and read in considerably over five hundred languages and dialects is both inspiring and encouraging. It is estimated that seven out of every ten of the human population have had the gospel story provided for them in their own tongue."

### En Route to the Orient

THIS is Friday afternoon, so we have been on the ocean a week and a day. The voyage has not been a pleasant one for the passengers generally. We have had sunshine only a part of one day. The rest of the time it has been very cloudy, with a cold wind coming down from the Aleutian Islands, and the sea has been quite rough. Most of our company have been seasick more or less. Yet on the whole, we have fared very well.

We shall be due in Yokohama in three days. As our Japanese brethren know we are coming, they will be sure to meet us, and to keep us busy while our boat remains in the ports of Yokohama, Kobe, and Nagasaki, in each of which we shall be from six to twelve hours. From Nagasaki we are to sail direct to Manila.

We are hoping that we shall be able to organize a conference in the Philippines. We now have nine hundred church members there, and perhaps two hundred others are keeping the Sabbath. As far as numbers are concerned, there is no reason why we could not organize a conference in that field. They now have a good publishing house, and the field work is being operated successfully. They have a training school, with probably seventy-five or one hundred students. The St. Helena Sanitarium has authorized us to take immediate steps to establish well-equipped treatment-rooms and a dispensary in the city of Manila. That institution promises to send a physician and a head nurse. The total expense is to be met from the earnings of the sanitarium, which already has \$5,000 on hand with which to equip the plant, and place the doctor and nurses in the field.

We shall have an important conference in Asia. At that time we must face the problems of half the world. It will be a wonderful meeting. In many respects it will be far more thrilling and inspiring even than a General Conference session. As we cross the day line, this vast field begins to loom up in all its great proportions, needs, and possibilities.

A. G. DANIELLS.

### Harvest Ingathering Campaign

WE are watching with the deepest interest the progress of the Harvest Ingathering campaign. In a few days the complete returns for November will be in. It is now the middle of December; only about two more weeks remain to labor, and then the 1916 records close, for the present at least. What will these records show?

"Every man's work passes in review before God, and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every

artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results,—all are chronicled by the recording angel."—*The Great Controversy*, p. 482.

If we could at all times view our work, our activities, in the light of such a judgment, it would have a very sobering, solemnizing effect. We should do more earnest, faithful work for God.

We wish that every believer in this great second advent movement would scan his activities in the 1916 Harvest Ingathering campaign in the light of the judgment. Are you ready for the books to close with things as they are? Have you visited your neighbors and given them an opportunity to read this special paper, and at the same time contribute toward the spread of God's work? Have you a complement of papers still on hand and unworked territory? We appeal to you again to leave no stone unturned to make this united effort all that it should be.

We are certain that many have done their best. They have spent days in the field, and God has richly blessed them. The many good reports that have come to us through the mails, as well as those appearing in the various Union Conference papers, have greatly cheered our hearts. We wish that every one who has not yet done his duty would press in during the few remaining days. If you are timid, seek the Lord all the more earnestly. He will send his angel before you. We call upon all to give a last, strong, earnest lift on this great and grand united effort. F. W. PAAP.

## The Advent Review and Sabbath Herald

General Church Paper of  
the Seventh-day Adventists

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

Issued Each Thursday by the  
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