

# The Advent Review and Sabbath Herald



THE FIELD IS THE WORLD

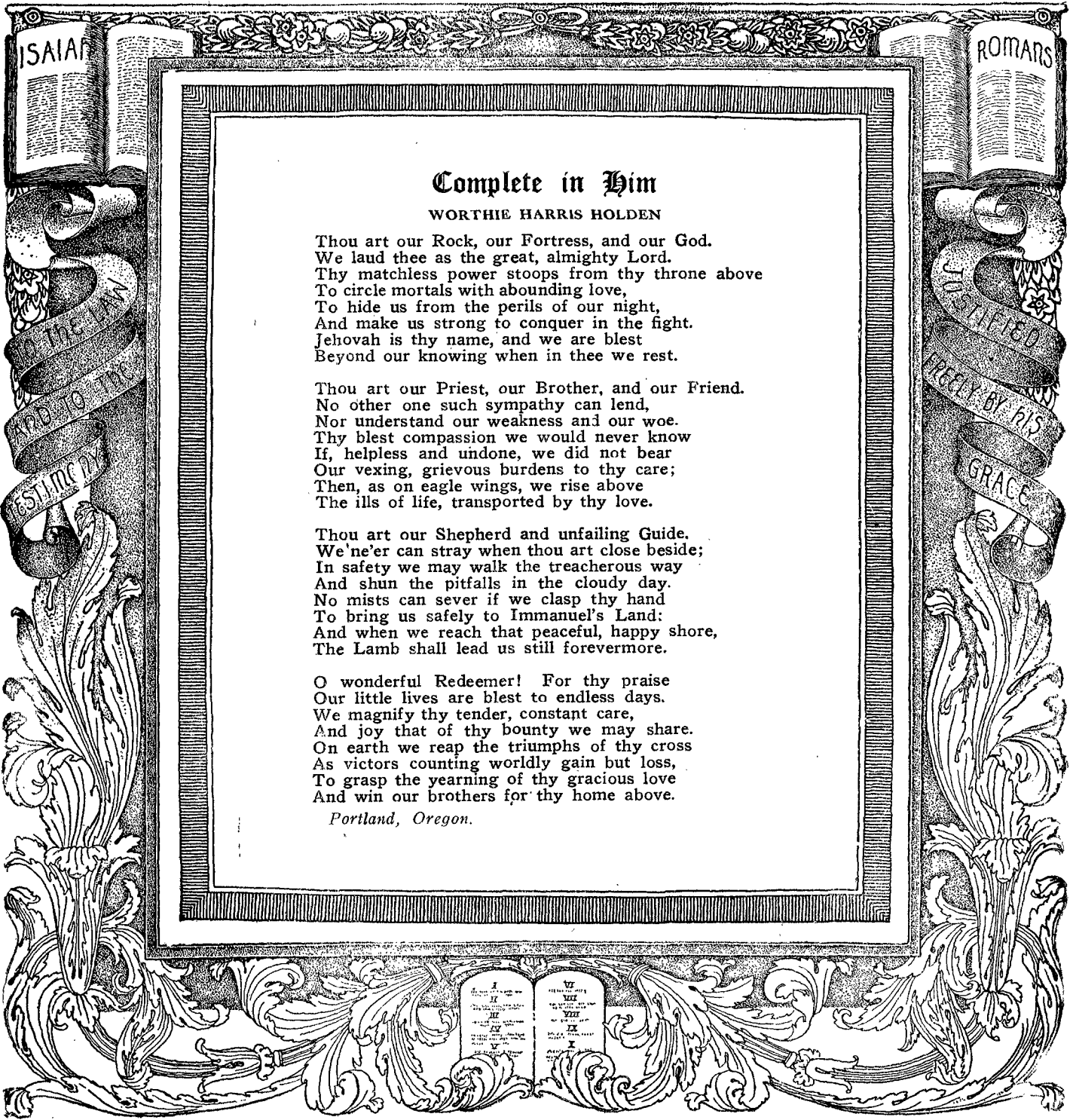


Vol. 94

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No. 12

THE GOSPEL TO ALL NATIONS



## Complete in Him

WORTHIE HARRIS HOLDEN

Thou art our Rock, our Fortress, and our God.  
 We laud thee as the great, almighty Lord.  
 Thy matchless power stoops from thy throne above  
 To circle mortals with abounding love,  
 To hide us from the perils of our night,  
 And make us strong to conquer in the fight.  
 Jehovah is thy name, and we are blest  
 Beyond our knowing when in thee we rest.

Thou art our Priest, our Brother, and our Friend.  
 No other one such sympathy can lend,  
 Nor understand our weakness and our woe.  
 Thy blest compassion we would never know  
 If, helpless and undone, we did not bear  
 Our vexing, grievous burdens to thy care;  
 Then, as on eagle wings, we rise above  
 The ills of life, transported by thy love.

Thou art our Shepherd and unfailing Guide.  
 We ne'er can stray when thou art close beside;  
 In safety we may walk the treacherous way  
 And shun the pitfalls in the cloudy day.  
 No mists can sever if we clasp thy hand  
 To bring us safely to Immanuel's Land:  
 And when we reach that peaceful, happy shore,  
 The Lamb shall lead us still forevermore.

O wonderful Redeemer! For thy praise  
 Our little lives are blest to endless days.  
 We magnify thy tender, constant care,  
 And joy that of thy bounty we may share.  
 On earth we reap the triumphs of thy cross  
 As victors counting worldly gain but loss,  
 To grasp the yearning of thy gracious love  
 And win our brothers for thy home above.

Portland, Oregon.

# The Gospel Ministry

## Preach the Word

MRS. E. G. WHITE

(From the REVIEW of April 24, 1888)

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

THE duty of the minister of Christ is made plain in these direct and forcible words. He is charged to "preach the word," not the opinions and traditions of men, not pleasing anecdotes or sensational stories to move the fancy and excite the emotions. He is not to exalt himself by parading his accomplishments, and by seeking to make manifest his wisdom; but as in the presence of God and Christ, who shall judge the quick and the dead, he is to stand before a dying world and preach the solemn truth of God. There is to be no levity, no trifling, no fanciful interpretation, but in sincerity and deep earnestness the minister must be as a voice from God expounding the Sacred Scripture.

There are ministers who wrest the Word of God, to their own destruction. They handle the Scriptures deceitfully, and will receive the greater condemnation when they appear before the Judge of all the earth to render up their account. Those who make it appear that the inspired utterances of the Bible support false doctrines that teach the transgression of God's law, though they stand in the sacred desk, are agents of Satan, and are deceiving and being deceived.

The faithful minister of Christ must preach the word of God in such a manner as will carry a weight of influence, and impress men with the importance and truth of its instruction. He must be instant in season and out of season, ready to seize and improve every opportunity to further the work of God. His appointments should be filled with promptness and interest. He cannot afford to be negligent or indifferent when a suitable occasion presents itself for bringing the truth before the minds of men. To be "instant in season," is to be alert to the privileges of the house and hour of worship and to the time when men are conversing on the topics of religion. And "out of season," when you are at the fireside, in the field, by the wayside, in the market, seek to be ready to turn the thoughts of men, in a suitable and wise manner, to the great themes of the Bible. With tender and fervent spirit urge the claims of God upon the soul. Many, many precious opportunities are allowed to slip by unimproved, because men are persuaded that it is out of season. But who knows what might be the effect of a wise appeal to the conscience, by using the word of God that will accomplish that for which God has given it? It is written, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Satan has a whole store of excuses and evasions to keep men from the performance of duty. If he can lead them to neglect their opportunities, he can keep souls in darkness that might have yielded to the claims of the truth if the followers of Christ had

discerned their advantage and improved upon it.

The minister is not only to warn men, but to "reprove, rebuke, exhort with all long-suffering and doctrine." On every hand there are openings for the work of the God-fearing minister; and he who deals faithfully, as one who must give an account, is a laborer together with God. He is sowing seeds of eternal truth, and though he may bear a burdened heart, and send up prayers with supplication and tears, he will come again with rejoicing, bringing his sheaves with him.

The minister who loves to sermonize will be in danger of preaching long and wordy discourses. His prolonged effort will leave him without strength or disposition to engage in personal and individual labor.

Ministering in the sacred desk is not the complete work of the ambassador of Christ. Paul, as well as laboring publicly, went from house to house preaching repentance toward God and faith toward our Lord Jesus Christ. He met with men at their homes, and besought them with tears, declaring unto them the whole counsel of God. Jesus came in personal contact with men. He did not stand aloof and apart from those who needed his help. He entered the homes of men, comforted the mourner, healed the sick, aroused the careless, and went about doing good. And if we follow in the footsteps of Jesus, we must do as he did. We must give men the same kind of help that he did. We must come close to the hearts of those who need our ministry. We must open the Bible to the understanding, present the claims of God's law, read the promises to the hesitating, urge the backward, arouse the careless, strengthen the weak. The minister must become a servant unto all men, like Him who came "not to be ministered unto, but to minister." This is faithful dealing with the flock of Christ.

There are many who neglect the work of personal and private intercourse with families and individuals. Many leave their fields of labor with much neglected that should have been done. They have not reprov'd the injurious and evil habits of the people, nor showed the positive necessity of clearing the life from everything condemned by the Word of God. The fear of giving offense, of losing the friendship of men, often causes the minister to lower the standard to the people, instead of bringing the people up to the standard. Plain dealing with errors at the right time will prevent a vast amount of evil, and will be the means of saving souls from destruction.

If this work is neglected by one, it has to be done by some other under more unfavorable circumstances; for those who are in error think the faithful re-prover is exacting and uncharitable by comparing him with the first laborer. Oh, how important it is that every one should be faithful to his God-given trust! It is not enough to be simply a minister in the desk. You must reprove, rebuke, exhort, give full proof of your ministry, ever showing your disapproval of iniquity and your sorrow for sin. But all efforts must be made in the spirit of meekness, of long-suffering love and untiring patience. Nothing will be gained by manifesting impatience or unholy anger. You must cherish the spirit of the meek and lowly Jesus. If there seems to be but little good resulting from your

work, you are not to be discouraged. It will work for your good; for the long-suffering will make you patient, and give you an experience in trusting God in dark hours. Keep working, be discreet, be discerning when to speak and when to be silent; watch for souls as they who must give an account—watch for the devices of Satan, lest you be beguiled from doing the disagreeable duty. Difficulties must not dishearten or intimidate you. With strong faith, with well-balanced minds, with intrepid purpose, meet the difficulties and overcome them. Do the work of an evangelist; and that is to water the seed already sown.

When the laborer is called to other fields, the new church should not be left destitute of help. It should be visited and strengthened from time to time. Timothy was to go from church to church, and do this very work of building up the churches. He was not to be settled over any one church, but he was to minister to those that were raised up, confirming them in the faith.

Those who preach the word must have an understanding of its doctrines and principles. They must study to show themselves approved unto God. As the servant of God opens the Word of truth and humbly seeks to know its significance, its meaning will grow clear to his understanding. But he must be a diligent, painstaking student. He must not be content to depend upon the researches of other minds. He must search for himself. Strength of mind is acquired by exercise. Ability to expound the Word of God depends upon the work that is put into the time of study—depends upon the attitude of the soul toward God. The mental faculties must become strong and able to deal with great questions of truth and duty. The study should be critical and thorough, and should be pursued with meekness, and with sincerity of purpose, to know the truth as it is in Jesus.

There is little benefit derived from a hasty reading of the Bible. One may read the whole Bible through, and yet fail to see its beauty, or to comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained.

Those who enter the sacred desk should not feel, when they have become able to present a certain round of subjects, that they are excused from further labor and study. There is no end of preparation for the solemn responsibilities of your office. The importance of your position as a representative of Christ, should urge you to most diligent habits in acquiring all the knowledge possible to be obtained. Carefully, prayerfully, conscientiously, you should search the Scriptures, that you may be able to give meat in due season to the household of God. You must bring forth things new and old from the treasure house of God's Word.

"Preach the word." It is the Word that demands your attention. There is not so much need of a knowledge of authors as of an understanding of the Book of books. A thoughtful and painstaking task is put upon the mind when the Sacred Scriptures are diligently searched. The practicing of the truth in your daily life is to preach the word.

(Concluded on page 19)

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

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

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No. 12

## EDITORIAL

### How Wang, of Hosi, was Called into the Light

THE late J. Hudson Taylor, the founder of the China Inland Mission, told the story of one Wang, of Hosi, in Che-kiang, who was called to begin his search for the light of life in an evidently providential way. Old Wang, Mr. Taylor says, was a farmer, whose subsequent life of devotion and soul-winning in his community set the seal of genuineness upon his experience. He was brought to the missionary in Ning-po, by a Chinese evangelist who had met the man in a tea shop. As soon as Wang heard the evangelist speak of Christianity, he went to him and said, "I want to learn more of this strange religion." So he was brought to Mr. Taylor, who says:—

"It was a strange story he told us, one to which at that time we scarcely gave credence.

"Some six or seven months before, he had been very ill; every one thought him at the point of death. One day he was left alone in the house, all his family being out at work, when he distinctly heard himself called by name. Wide awake, and perfectly conscious, he looked round for the speaker, but saw no one. Feeling very uncomfortable, he got out of bed, and unable from weakness to cross the room, crept to the door by the help of furniture and walls. But on looking out he was even more perplexed, for still there was no one to be seen. Back into bed again he crept, wondering if he could have been mistaken, when he heard the voice a second time. Again he crawled out to the door. Again—no one. Alarmed, he feebly made his way back, and buried his face beneath the coverlet, now thinking that the voice he heard must be the summons of death, and dreading to see some hideous apparition come to drag away his spirit, he knew not whither.

"Instead of this, however, he heard the voice a third time, and it went on quietly to direct him to make an infusion of some simple herb that would cure his complaint, and to go, upon recovery, to the city of Ning-po, where he would learn of a new religion which he was to follow.

"When the family came home, he got some one to make him the herb tea, by the use of which he speedily recovered; and when strengthened, he came to Ning-po. Having no other method of obtaining a livelihood, he supported himself as a grasscutter.

"He had been thus employed in the city, but had never heard the gospel. As soon as he met with Neng-Kuei, however, in the tea shop, he concluded that this must be the new religion he had been directed to seek."—*Story of the China Inland Mission, Vol. II, p. 68.*

At first the missionaries thought the inquirer, with so remarkable a story, must have some mercenary purpose; but his life convinced all that the Lord had truly called the old man out of darkness into light. He was firmly established in the faith of the gospel, and when visited at his home some years later, a company of believers was found, raised up by the farmer's godly life and teaching. Is it not one more instance showing that the Lord, who gives the breath of life to all, can speak by his angels directly to hearts that long for help, when such a word will glorify him? W. A. S.

### Christian Science An Impersonal God

THE Christian Scientist conception of the nature of man is contrary to the Scriptures. So also is Mrs. Eddy's idea of the nature of God. One of our greatest comforts as Christians is the thought of God as our heavenly Father, and as personally interested in the children of his care. Any teaching which tries to substitute a "Principle" (even though spelled with a capital letter) for a personal God, strikes us with something of a chill.

Fairness in dealing with Christian Science on this point, as on others, makes it necessary to let Mrs. Eddy state her position in her own words. In her book "No and Yes," we are told:—

"God is Love; and Love is Principle, not person. . . . Limitless personality is inconceivable. . . . Of God as person, human reason, imagination, and revelation give us no knowledge."—*Edition 1909, pp. 19, 20.*

Turning to the Christian Science textbook, we read:—

"Infinite Mind cannot be limited to a finite form, or it would lose its infinite character as inexhaustible Love, eternal Life, omnipotent Truth.

"It would require an infinite form to contain infinite Mind. Indeed, the phrase 'infinite form' involves a contradiction of terms. Finite man cannot be

the image and likeness of the infinite God. A mortal, corporeal, or finite conception of God cannot embrace the glories of limitless, incorporeal Life and Love."—*Science and Health, Mary Baker G. Eddy, edition 1906, pp. 257, 258.*

According to Mrs. Eddy, it is from this misconception of God as having a personal form that there arise what she considers to be the two serious errors into which mankind has fallen,—the seeking of salvation through divine pardon, and the resort to material means for relief in sickness.

"By interpreting God as a corporeal Saviour, but not as the saving Principle, or divine Love, we shall continue to seek salvation through pardon, and not through reform, and resort to matter, instead of Spirit, for the cure of the sick."—*Id., p. 285.*

The Christian Scientist, then, conceives of God as formless Principle expressed as "Life, Truth, and Love." Concerning the manner of the revelation of God we read:—

"The Ego is revealed as Father, Son, and Holy Ghost; but the full truth is found only in Divine Science, where we see God as Life, Truth, and Love. . . . This Science of God and Man is the Holy Ghost."—*Unity of Good, 1909, pp. 51, 52.*

The expression, "this Science of God and Man," is another way of saying "Christian Science." It seems clear, then, that for Mrs. Eddy the Holy Ghost was Christian Science. It is unfortunate that the apostles did not seem to understand this. It seems sacrilegious even to suggest that if Mrs. Eddy be right in this matter, our Saviour was born of Christian Science; Christian Science descended upon him in the form of a dove at his baptism; and that which filled the apostles on the day of Pentecost was Christian Science.

Before passing to the consideration of what God has made known to us concerning the nature of his person as revealed to us in his Book, we should be unfair to fail to note that under certain restrictions a Christian Scientist may speak of God as a person. Feeling the difficulty of a mind, even the "Infinite Mind," without a person of whom the mind forms a part, Mrs. Eddy is willing that we should apply the word "person" to the limitless, formless "Mind" which she has made the "Divine Being." In one place she says:—

"As the words 'person' and 'personal' are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity, and its distinction from humanity. If the term 'personality,' as applied to God, means infinite personality, then God is infinite Person, — in this sense, but not in the lower sense."—*Science and Health*, p. 116.

Let us approach now with due reverence God's own revelation of himself. In the beginning God spoke all things into existence; he therefore has a voice. Adam and Eve heard that voice first in counsel before they sinned, and then in condemnation of the sin, but with a hope added of salvation through the "Seed of the woman." Coming down to the time of Moses, we find that when the children of Israel were encamped at the foot of Mount Sinai, the Lord said to Moses:—

"Go unto the people, and sanctify them today and tomorrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon Mount Sinai." Ex. 19: 10, 11.

When the third day came, we read, "Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire." Ex. 19: 18. If God were limitless "Mind," he could not be said to descend or go anywhere; for he would be already there. The fact that God has a form is made even clearer when we read that though God granted Moses' request to see the divine glory, yet Moses did not see God's face, for God said,—

"Thou canst not see my face: for there shall no man see me, and live." Ex. 33: 20.

Surely God would not have spoken thus to his servant if the only face he has is one which he assumes when appearing in human form.

That our God is not a mere limitless "Principle," but is a person having an actual form with members, and occupying a definite place, is implied in the Scriptural references to heaven as God's dwelling place (2 Chron. 6: 21, 30, 33, 39, etc.); to coming into God's presence (Heb. 9: 24); to the fact that the Israelites at Mount Sinai did not see God's shape (John 5: 37; Deut. 4: 12); to the throne of God (Rev. 7: 10; 12: 5, etc.); to the description of the Ancient of days (Dan. 7: 9).

But there is other proof besides these descriptive references. Paul assures us in the epistle to the Hebrews that the Son was "the express image of his [the Father's] person." Chap. 1: 3. Again, in the letter to the Philippians, we are told definitely that God has a form; and that before the incarnation Christ was in the form of God, but consented to take the form of man, and die for our sins. Let us quote the passage:—

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name." Phil. 2: 5-9.

Surely the Scriptures offer no countenance to the Christian Science conception of God as "infinite Mind" without form and filling all space. The Christian's God is a personal God and our heavenly Father. Dare any say that the Scriptural writers, who speak under inspiration, and present the Almighty as a person having a form and dwelling in heaven, have fallen into error? Whose conception of God shall we accept, Mrs. Eddy's or that of the inspired writers of the Bible? L. L. C.

### The Inauguration of President Wilson

ON Monday, March 5, with thousands of others, I witnessed the ceremonies connected with the inauguration of Woodrow Wilson for his second term as President. Concerning the details of this most important and impressive national event I do not wish to speak. In a general way it was similar to previous quadrennial occasions since the inauguration of Washington. The pageant was pleasing, and, of course, largely military. The weather was clear, and an immense crowd was present on the line of march. Everything was well organized, and systematically carried out in every detail. We should remember the President in earnest prayer, that he may have a successful administration. He needs great wisdom and foresight, to guide the nation at this time.

That which seemed most significant and impressive was the invisible something that permeated the ceremonies, a sort of tenseness, or pall. It was impossible not to feel the depression which was present, despite the cheering and the joy expressed. The multitude felt solemn. There was dread and uncertainty in the hearts of thousands.

The press reports made most ominous references to the situation which confronts the nation at this time. A writer in the *Washington Times* of March 5 said:—

"Woodrow Wilson, of New Jersey, was again inaugurated President of the United States today, under circumstances without parallel within the memory of the present generation."

Speaking of the inauguration of Abraham Lincoln in 1861, and the war cloud that then hung over the nation, he said:—

"It's a long lapse from 1861 and disunion to 1917 and the union that exists

today, and yet Woodrow Wilson, whose face, too, is careworn, and who, if he smiles, must force it, stood before the American people shortly after noon today and confronted responsibilities probably as burdensome as those that made Lincoln unhappy more than a half century ago.

"This nation faces no internecine strife. Ft. Sumter is not under siege. There is no secession. There are forty-eight stars in the American flag, and there are one hundred million people back of the President.

"Yet the inaugural today could not be one merely of spectacular performance and domestic significance. The Wilson inaugural address had its echo in foreign lands. It stirred anew the patriotism of America. It was delivered while more than half the world continued the greatest war of all time.

"This war has been brought to the very ports, the watery doors, of the United States. No man, not even the President whose guiding hand must see this nation through it all, can look forty-eight hours into the future.

"So Woodrow Wilson stood at the Capitol today much in the attitude of Abraham Lincoln in 1861. The shadow of conflict hung over the national horizon. That the impending danger was international rather than domestic but added to the gravity of his utterances, to the solemnity of the hour.

"Again there was a silent and listening multitude. No man or woman there failed to appreciate the significance, the reality, the possible fruition of the scene."

This writer recognized, with others, the somber shadow cast by the clouds of war across our hitherto peaceful pathway.

The *New York World* of March 5 said editorially:—

"Not for one hundred years, probably not within the life of the Constitution, has there been such another tense and anxious inauguration day, save that of Lincoln in 1861. Now, as then, war is imminent, upon a scale with which the brief encounters with Spain and Mexico are not to be compared."

The *Washington Herald* of March 6 said:—

"Woodrow Wilson, of New Jersey, yesterday formally assumed the Presidency of the United States for the second time.

"Not in the memory of the present generation has an inauguration evoked the spirit of solemnity, quiet, determined patriotism, and apprehension which hovered over the ceremonies.

"An indefinable something dominated the day."

It was that ominous "indefinable something" present which made the occasion so impressive. It made revelry seem out of place. Men were happy, hopeful, yet fearful.

References in the inaugural address of the President reveal something of the tense situation which confronts the nation, and the uncertainty which the future holds:—

"We have been obliged to arm ourselves to make good our claim to a certain minimum of right and of freedom



of action. We stand firm in armed neutrality since it seems that in no other way can we demonstrate what it is we insist upon and cannot forego. We may even be drawn on, by circumstances, not by our own purpose or desire, to a more active assertion of our rights as we see them and a more immediate association with the great struggle itself."

Near the close of his address he said:—

"I stand here and have taken the high and solemn oath to which you have been audience because the people of the United States have chosen me for this august delegation of power and have by their gracious judgment named me their leader in affairs. I know now what the task means. I realize to the full the responsibility which it involves. I pray God I may be given the wisdom and the prudence to do my duty in the true spirit of this great people."

Mr. Wilson is not a stranger to the situation which confronts the world, and the dangers which threaten us. He says truly that he now knows the meaning of the task which lies before him in the next four years. That we may be granted peace we all most devoutly pray. But that we stand on the edge of a whirlpool, about to be drawn into a calamitous contest, we are certain.

Speaking of the dangers which exist in the world, the *Washington Post* of March 5, in an editorial, said:—

"The nations hurry on toward an unknown goal, as if moved by a mighty unseen hand. Kaisers, czars, kings, and presidents are powerless to stop the march of destiny, and the efforts of legislators to check or divert the moving mass are pitifully impotent. The world is undergoing a revolution so vast that a century must pass before its proportions can be estimated and understood."

All this has a meaning to those who view events through the telescope of prophecy. Nations are indeed "hurrying on toward an unknown goal." Statesmen are truly "pitifully impotent" to check events in "the march of destiny." The warning of the nation's Chief Executive that the United States may be "drawn on by circumstances" to "a more immediate association with the great struggle," tells us that we are in imminent danger of being swept into the most frightful war ever waged. We devoutly pray that we may be spared the sorrows and perplexities of war at this time. But even so, we cannot hope that it will be long delayed.

The condition of the world should lead us as a people to most earnest prayer, to full and unreserved consecration. It is surely a time to lay up treasure in heaven. Our affections should be set on things above, not on things on the earth, for the days in which we live are days of peril, and filled with a tremendous meaning.

G. B. T.

### Maintaining the Divine Standard

"THE people shall dwell alone, and shall not be reckoned among the nations." This was the divine principle enunciated by the prophet of God for the guidance of Israel anciently. And this is the standard which God has set for his people in every age of the church. The apostle Paul expressed the same divine principle of separation. He declares:—

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14-18.

Would God have one standard for his church in the days of ancient Israel and in the first century, and another standard for his church today? Some would have us believe this. It is no uncommon thing to hear professed Christians argue at the present time that much of the instruction of the Sacred Word was designed for a primitive civilization, and that we have reached a time in the history of the world's progress when it is our privilege to take more liberal views of Christian duty. Many are coming to feel that the Lord is not so very particular after all; that many of the requirements of the Holy Word are mere platitudes which the generous, liberal, broad-minded Christian may set aside and live above.

And we fear there are a few even in the Seventh-day Adventist Church who tacitly follow this principle in their lives, even though they might not be willing to admit it in so many words. We heard a professed Seventh-day Adventist some months ago rejoicing in the greater liberality which he believed was coming in among this people. In his estimation they were not so strait-laced as formerly. They did not hold so tenaciously to the letter of the instruction contained in the Bible and the Testimonies. He argued that while the early pioneers in this movement might have needed instruction as to dress, diet, worldly sports, worldly association, etc., times had changed, and we had reached an age of greater liberality as a denomination. Thank God, these views do not represent the prevailing sentiment in the Seventh-day Adventist Church.

It is to be regretted, however, that this brother does represent some who

profess to be Seventh-day Adventists. In the lives of these we see the working of worldly principles. We see it in their conversation, in their dress, in their social relationships, in their business dealings, in the aims and purposes which apparently possess their lives. They pride themselves on being liberal Christians, too generous to condemn evil in others, too broad-minded to take account of little things. The danger to the church of God is found in the influence emanating from the lives of these individuals. Their talk of liberality appeals to the natural heart, particularly to our young men and women, whose natural inclination leads them to desire closer affiliation with the world.

Seventh-day Adventists, if they do the work which God has committed to them, must stand alone as completely as did Israel of old, as completely as the apostle Paul enjoined in the scripture quoted above. We may see much in other churches to approve. These churches contain many noble Christian men and women. We may see much in the world around us worthy of commendation; but just to the extent that we forget that God has called us to do a special work, to give to the world and to the great Christian church itself a message of reform, to that extent we lose our peculiar character, and lower the standard which God has given us to maintain.

In these days, as never before, we cannot afford to parley with sin and compromise with worldly standards. The Word of God and the Testimonies of his Spirit have pointed out definitely and specifically the requirements in holy living. We should jealously maintain both the form and the spirit of this instruction in our work. God designs that his ministers shall be watchmen on the walls of Zion, to detect the first insidious approach of the enemy and cry out a warning against the coming danger. And the men and women chosen to lead in this movement in every department of church work should be those who recognize this instruction and who give to it their unflinching allegiance. No minister has a right to receive credentials who is not seeking to exemplify in his life the principles of this message. No physician should be placed in our sanitariums who is not in faith and practice a genuine Seventh-day Adventist. And no teacher should be employed in our schools who is not endeavoring to represent in his life as well as in his teachings the spirit of this message.

In the closing days of this work our institutions will become the special objects of attack on the part of the enemy. If insidious influences can be introduced so that our young men and women lose the spirit of this message and lower its standard in their lives, Satan knows that the progress of this movement will be

"Don't expect interest if you are not ready to show it."

# Bible Studies

## The Little Horn of the Fourth Beast of Daniel 7

S. M. BUTLER

retarded until these baleful influences are counteracted. If a worldly spirit can be fostered in our training schools, we care not of what grade; if they can be made to imbibe the spirit of the great educational institutions of the world, adopt their standards, and ape their customs, so that the standard of simplicity will be lowered and the line of demarcation between our schools and worldly schools destroyed, the enemy will have made a master stroke against this movement. But God forbid that such influences should be allowed to operate in our work.

"The people shall dwell alone, and shall not be reckoned among the nations." In this definitely stated principle is found the standard for the work of God today, as in all the ages of the past. Our institutions have been established for the very purpose of preserving this separation. With the line of demarcation destroyed between our sanitariums and the hospitals of the world, we have no excuse for the operation of training schools for nurses. They might a thousand times better go to great worldly hospitals and receive the wider experience and greater recognition which such hospitals can bestow. With the line of demarcation obliterated between our schools and the schools of the world, we have no excuse for maintaining through sacrifice and toil our church schools, academies, and colleges. Our children might better attend the public schools and obtain the prestige which graduation from such schools will give.

But this is not Heaven's design. The providence of God has led in the establishment of our training schools. God designed that the children of this denomination should be gathered in companies apart from worldly influences and instructed by men and women whose hearts are imbued with this message, who possess a burning desire, not to send their graduates out to win fame in the world, but as soul-winners, as those who can take their part as standard bearers in bringing this great movement to a triumphant conclusion. And fathers and mothers in Israel, in intrusting their sons and daughters to our training schools, have a right to demand that their interests, spiritual as well as intellectual and physical, shall be safeguarded.

We have great confidence in the men and women called to bear responsibilities in our institutions. The prayer of every Seventh-day Adventist should be that God will give them such a vision of his work, such loyalty to the principles upon which this message rests, that they will jealously safeguard the youth committed to their care against the insidious influences, either in the form or in the spirit, which the enemy may seek to introduce.

THE fourth beast of Daniel's first vision had ten horns. Dan. 7:7. It was shown last week that these horns represent the ten kingdoms into which the Roman Empire in the West was divided. Since the ten horns symbolize these ten kingdoms, the eleventh horn that came up among them, and before which three of them fell, must signify a kingdom also. But, unlike the others, it is not to be wholly political, for verse 25 shows its chief characteristics to be religious. Its activities have to do mainly with God, his law, and his people. Political power is used as a means of exalting itself to first place in the perversion of spiritual things.

### Four Indictments

Four indictments are preferred against this power, which enable us to identify it without question:—

1. "He shall speak great words against the Most High."
2. He "shall wear out the saints of the Most High."
3. He shall "think to change times and laws" of the Most High.
4. "They shall be given into his hand until a time and times and the dividing of time."

Has any power risen to fulfil these specifications? It is clearly evident that the Roman Papacy has done the work here predicted. This is a strong indictment, but a comparison of history with each item will show that it is abundantly justified.

1. "He shall speak great words against the Most High." It must not, of course, be supposed that these great words are professedly spoken against the Most High, for no one claiming to be religious would do that. It must be rather an assumption of power which in effect arrays the usurper against God. Now the Papacy does assume just this attitude, as is fully set forth by its own teachings.

First of all, it sets up the enormous claim that the Pope is the vicar of Christ. A vicar is one who acts for another. The Pope, then, is a vice-Christ—for all practical purposes a substitute for Christ—in the plan of redemption. This idea began to take root in the church at an early date. Speaking of this Roman master stroke of policy, a Catholic historian says:—

"The spirit which most strikingly characterized the present epoch [from Constantine to the close of the seventh century] was an unmistakable tendency to bring out and strengthen the principle of the primacy of the see of Rome; to assert it as a necessary condition of the unity and authority of the church; to proclaim the Papacy as the foundation and corner stone of the house of the living God; to recognize the Pope as the visible representative of ecclesiastical

unity, and, above all, as the supreme teacher and custodian of the faith."—*Alzog, "Universal Church History," Pabisch and Byrne's translation. Published by Robert Clarke & Co., Cincinnati, 1874.*

At first this claim rested upon the unique position occupied by the imperial city. Rome was the chief city; therefore her bishop should be the chief bishop, it was said. Gradually this claim came to be recognized, and was, it appears, indorsed by synods of the church and by imperial decrees. But this was a very insecure foundation, for "what synods and emperors had given, synods and emperors might take away." And what was more important still, Rome might not always maintain its rank of chief city. In fact, when the empire of the West fell into the hands of the barbarians, Rome became only one among other cities of rank. Clearly, then, a new basis must be sought for the arrogant claims of the Papacy. But "Rome's invisible director" was equal to the emergency. The Pope "now boldly cast himself upon an element of much greater strength than that of which the political convulsions of the times had deprived him, namely, that the Bishop of Rome is the successor of Peter, the prince of the apostles, and, in virtue of being so, is Christ's vicar on earth. In making this claim, the Roman pontiffs vaulted at once over the throne of kings to the seat of gods." "In so subtle a device we can discover a deeper policy and a more consummate craft than that of man. It was Rome's invisible director that counseled so bold a step."—*Wylie, "The Papacy," pp. 34, 37.*

In the year 501 A. D. a council was held in Rome to settle the claims of two rival popes who had been elected the same day by opposing factions. Two years later another council was convened to confirm the acts of the council of 501. This council adopted, "with the highest commendations," a book written by one Ennodius in defense of the vicarship of the Roman bishop. Of this apology Elliott says: "It was asserted 'that the Pope was judge as God's vicar, and could himself be judged by no one.'" This title, he says, was now "attached to, and assumed by, this one bishop distinctly and alone, with the world itself as his sphere, and in the character of God's own appointed representative, as plenipotentiary administrator."—*Hora Apocalypticæ, Vol. III, p. 158. London, 1862.* Bower states that this book was not only adopted by the council, "but ordered to be inserted among the acts of the council, and to be deemed of as much authority as the council itself, or any decree made by the council. The Pope, not satisfied with that mark of honor, the greatest that had yet been bestowed on any work, commanded it, with the unanimous consent of the bishops, to be placed among the decrees of the apostolic see, and to be held by all as one of

them."—*History of the Popes,* Vol. III, p. 305. Concerning the significance of this action of the council, Mosheim says: "In this apology . . . the reader will perceive that the foundations of that enormous power which the popes afterward acquired, were now laid."—*Ecclesiastical History, cent. 6, pt. 2, chap. 2, Maclaine's translation.*

The climax of this assumption of the vicarship was reached at the Vatican Council, in Rome, where, July 18, 1870, it was decreed that the Pope, when speaking officially on matters of faith and morals, is so controlled by the Holy Spirit that he cannot err. This does not apply to the pontiff as an individual apart from his office as vicar of Christ. A full account of this council is given in Alzog's "Universal Church History," Vol. III, pp. 802-829. (See also "An Inside View of the Vatican Council," by Leonard Woolsey Bacon, published by the American Tract Society, New York, p. 207.) Out of 535 members present when the final vote was taken, 533 voted for and two against the dogma of infallibility. While this assumption was rejected by some eminent members of the Catholic Church, it was and is accepted by the church as a body.

It is impossible not to discover in these assumptions of the prerogatives of the Deity a fulfilment of Daniel's first indictment of the eleventh horn of his fourth beast: "He shall speak great words against the Most High." Nor is it difficult to see that we have here "the man of sin," "the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple [the church] of God, showing himself that he is God." 2 Thess. 2:3, 4. Here we have the spirit of self-exaltation carried to the extreme limit,—the claim to sovereignty over God and man.

2. He shall "wear out the saints of the Most High." The true story of the papal persecutions has never been told. Not until the judgment books disclose it will the full truth be known. But enough has been written to make a horrifying tale. Only a brief summary of the terrible story can be given here. Of the Inquisition and its bloody work, Myers, in his "Medieval and Modern History," edition of 1905, says:—

"The Inquisition, or Holy Office, was a tribunal the purpose of which was the detection and punishment of heresy. . . .

"The Inquisition secured for Spain unity of religious belief, but only through suppressing freedom of thought, and thereby sapping the strength and virility of the Spanish people. Whatever was most promising and vigorous was withered and blasted, or was cast out."—Page 232.

Of the Spanish Inquisition the historian Motley says:—

"The Dominican Torquemada was the first Moloch to be placed upon this pedestal of blood and fire. . . . In the eighteen years of Torquemada's administration, 10,220 individuals were burned alive, and 97,321 punished with infamy, confiscation of property, or perpetual

imprisonment, so that the total number of families destroyed by this one friar alone amounted to 114,401. . . . It was a bench of monks without appeal, having its familiars in every house, diving into the secrets of every fireside, judging, and executing its horrible decrees without responsibility. It condemned not deeds, but thoughts."—*The Rise of the Dutch Republic,* Vol. I, pp. 274, 275.

This was the Inquisition in Spain, the land of its birth. But unfortunately it was not confined to that country. It was extended to all the Roman countries, where it had the assistance of the secular authorities, and in the Spanish colonies it "was maintained in all its vigor." This nefarious work was carried into the Netherlands, where the Duke of Alva was sent by the Spanish ruler Charles V for the purpose of extirpating the heretics. His work is thus described by Motley:—

"The spirit of the nation, within a few months after the arrival of Alva, seemed hopelessly broken. The blood of its best and bravest had already stained the scaffold; the men to whom it had been accustomed to look for guidance and protection were dead, in prison, or in exile. . . . The spirit of vengeance had alighted at every fireside. The mourners went daily about the streets, for there was hardly a house which had not been made desolate. The scaffolds, the gallows, the funeral piles, which had been sufficient in ordinary times, furnished now an entirely inadequate machinery for the incessant executions. Columns and stakes in every street, the doorposts of private houses, the fences in the fields were laden with human carcasses, strangled, burned, beheaded. The orchards in the country bore on many a tree the hideous fruit of human bodies."—*Id.*, pp. 615, 616.

This monstrous program culminated in an edict by the Inquisition, which was confirmed by a proclamation of the king a few days later, for the death of the entire nation, without regard to age, sex, or condition. (See *Id.*, page 626.) That this mad decree failed of execution was not due to any change of heart on the part of the king or of the Council of Blood, of whom Alva was chief.

More might be given of the same character. We shall, however, close the evidence under this indictment with a quotation which sums up the testimony:—

"The Inquisition continued its career of persecution under its forty-four inquisitors-general till 1820, when it was finally suppressed. But as early as the Lateran Council in 1514 the whole of the pre-Reformation witnesses to the gospel in France, Spain, Piedmont, Italy, and Bohemia, by means of the sword, the rack, and the stake, had been crushed and silenced. In England the Lollards were extinct. None remained to witness to New Testament truth. The orator of the session, ascending the pulpit, addressed to the assembled members of the Lateran Council the memorable exclamation of triumph: 'There is an end of resistance to the papal rule and religion;

opposers there exist no more.'"—*H. Grattan Guinness, D. D., "History Unveiling Prophecy," p. III, second edition.*

3. He shall "think to change times and laws." Since the Papacy has exalted itself above God, it is most natural that it should presume to change his laws and institutions whenever they conflict with its policies. That it has done this is easily shown from its own authorities. In the closing years of the seventeenth century one Paschasius Quesnel published in Paris certain teachings which were highly displeasing to the Papacy. Accordingly Pope Clement X issued a bull condemning as false one hundred and one propositions of Quesnel's book. We give three of his propositions concerning the Scriptures which were condemned by the Pope:—

"79. It is useful at every time, in every place, and for every kind of persons, to study and know the spirit, piety, and mysteries of Sacred Scripture. 1 Cor. 14:5."

"80. The reading of Sacred Scripture is for all. Acts 8:28."

"85. To interdict to Christians the reading of Sacred Scripture, especially of the Gospel, is to interdict the use of light to the sons of light. . . . Luke 11:33."—*Canons and Decrees of the Council of Trent,* Buckley's translation (London, 1851), Appendix, p. 354.

The bull then proceeds to "declare, condemn, and reprobate all and each of the previously inserted propositions as false, captious, ill-sounding, offensive to pious ears, scandalous, pernicious, rash, . . . seditious, impious, blasphemous."

"We command," it continues, "all the faithful in Christ, of both sexes, not to presume to think of the aforesaid propositions. . . . Whosoever shall teach, defend, publish them or any of them, conjointly or separately, . . . let him by the very fact, without other declaration, lie under ecclesiastical censures, and other penalties enacted by law against those perpetrating such acts."—*Idem.*, p. 357.

It is not difficult to see what the effect would be upon one who believed that the Pope was the mouthpiece of God. When every encouragement is given to the study of the Bible, far too little attention is devoted to this book. What must be the result when such an interdict is laid upon its study by one who is believed to be the voice of God? With the Bible out of the way, the road is clear for any change in the divine plan that may foster the ambitious designs of the Papacy. Especially is this the case when "the unwritten traditions," "received by the apostles from the mouth of Christ himself," are received with equal veneration with the Scriptures. See page 17, fourth session.

Important changes have also been made in the law of God. "The Catechism of the Council of Trent" is the official catechism of the Roman Catholic Church. Part 3 of this work treats on the ten commandments. A long and labored argument is made on the first and second commandments (the first and second in our enumeration are classed to-

gether as the first in the Catholic arrangement) to show that they do not prohibit the veneration and invocation of angels and saints, nor honors to saintly relics, nor the worship of images. Thus by interpretation these two commandments are made to support the very things which by their most obvious meaning they condemn. (See questions 8-24.) "And, more audacious than all! it [the Papacy] has taken hold of the fourth commandment, torn from its place the Sabbath of Jehovah, the only memorial of the great God ever given to man, and erected in its place a rival institution to serve another purpose."—*Thoughts on Daniel and the Revelation*, p. 159 (ed. 1907).

4. "They shall be given into his hand until a time and times and the dividing of time." Here is a definite time that is allotted to this power in which to do its work. Reference to Rev. 12:6, 14 will show that this period is twelve hundred and sixty days, which, according to the well-known year-day principle of prophetic interpretation, is twelve hundred and sixty years. When are we to begin to reckon this period?—From 538 A. D., as we shall show. From this date, twelve hundred and sixty years will bring us to 1798. Between these two dates, therefore, we understand that the Papacy is to perform the work set out in these indictments.

Now what are the facts? For many years prior to 538 events had been shaping favorably for the elevation of the Papacy to a position of power. Affairs seem to have moved in two main channels. First, when the capital of the Roman world was transferred from the Tiber to the Bosphorus, the West was left without an effective political head. Nominally, of course, there was still only one empire; but the authority of the emperor was much weakened. The distracted conditions which ensued upon the breaking up of the western division by the barbarians, made men long for some one who was strong enough to guide affairs. This proud distinction, by common consent and by papal assumption, came to the bishops of Rome. Says Myers:—

"Upon the surrender of the sovereignty of the West into the hands of the emperor of the East, the bishops of Rome became the most important personages in Western Europe, and being so far removed from the court at Constantinople, gradually assumed almost imperial powers. They became the arbiters between the barbarian chiefs and the Italians, and to them were referred for decision the disputes arising between cities, states, and kings. Especially did the bishops and archbishops throughout the West, in their contests with the Arian barbarian rulers, look to Rome for advice and help. It is easy to see how these things tended to strengthen the authority and increase the influence of the Roman bishops."—*Medieval and Modern History*, p. 30, edition 1905.

Forces were at work in very early times which were destined to elevate the Roman bishops to a position of power

in the church equal to that which they sought and attained in temporal things. That which contributed more than anything else, perhaps, to hasten that event was the breach between the church in the East and in the West. The churches in the two divisions of the empire tended more and more to group themselves about the two centers of government, Rome and Constantinople. And as the church had modeled itself upon the imperial form, it found itself falling apart when the two halves of the empire fell apart. Then, too, there were certain very important differences between the church in the East and the church in the West. The Eastern mind delights in speculation, while the Latin peoples are more practical. This temperamental difference between the two sections of the church led to irreconcilable differences in beliefs. One of these was the Arian controversy concerning the nature of Christ. Arius's belief on this point was accepted in the East, but rejected in the West. Then there was the question of the headship of the universal church. This was claimed by both the Bishop of Rome and the Bishop of Constantinople.

This was something of the religious and political situation when Justinian entered upon his Vandal and Gothic wars. Before embarking upon this enterprise he issued a statement making the Roman bishop "the head of all the holy churches." This statement is dated in the early part of 533 A. D. In a letter of March 25 of that year, to Epiphanius, Archbishop of Constantinople, he calls the Pope "head of all bishops, and the true and effective corrector of heretics." The authenticity of this indorsement is beyond question, as shown by its being incorporated into the imperial laws. The decree is given in full by the Rev. George Croly in his book, "The Apocalypse of St. John," pp. 167, 168 (London edition of 1827). Five years from the date of this decree, 538, the Ostrogothic power in Italy was defeated by the arms of Justinian.

Nothing now stood in the way of putting into effect the decree establishing the primacy of the Bishop of Rome. It was here, then, that the saints, times, and laws of the Most High were given into the hands of the little horn. Twelve hundred and sixty years from this date will reach to 1798. Here we must look for the passing of the papal supremacy. How should this be done? As the imperial power had made the Papacy the supreme arbiter in matters of faith, and "the true and effective corrector of heretics," we must look for the civil power to deprive her of that prerogative. Was such an act committed by any state in the year 1798? Let history answer:—

"On the ninth of February, the French corps commanded by Berthier, encamped in front of the Porto del Popolo. On the next day the Castle of St. Angelo surrendered; the city gates were seized; and the Pope and the cardinals, excepting three, were made prisoners.

"On the fifteenth, Berthier made his triumphal entry. . . . proclaimed Rome

a republic; and declaring the suspension of every office of the old government, planted the tree of liberty.

"Ten days after, the Pope was sent away under an escort of French cavalry, and was finally carried into France, where he died in captivity.

"On the twentieth of March the act of federation was published in a *fête*. The consuls swore eternal hatred to monarchy, . . . and established the union of the three republics, Rome, the Cisalpine, and France. All that followed was insult, misery, and plunder. The papal palaces were sacked; the museums were robbed; the nobility were forced to sell their valuables at the caprice of the French; and the populace were famished, roused into insurrection, and slaughtered."—*Croly, "The Apocalypse of St. John," pp. 425, 426.*

Of this event another writer says:—

"The republican soldiers were little disposed, when they captured the Eternal City, to spare its treasures or revere its priestly symbols. The personal property of the Pope [Pius VI] was sold at auction. The robes of the priests and cardinals, rich in gold lace, were burned, that the gold might be gathered from the ashes. The churches of Rome were pillaged, and a carnival of violence ensued."—*Ridpath, "History of the World," Vol. III, p. 686 (edition of 1890).*

Thus was taken away the persecuting power of the Papacy, exactly twelve hundred and sixty years from the time it began. "They shall be given into his hand until a time and times and the dividing of time."

The next great event in this line of prophecy is the setting up of the kingdom of Christ. Says the prophet: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

#### Questions

1. What was symbolized by the ten horns on the head of the fourth beast?
2. What came up among them?
3. What four leading specifications enable us to designate the power represented by the little horn?
4. What power is definitely pointed out?
5. In what manner has papal Rome spoken great words against the Most High?
6. Enumerate some of the steps in the development of the Papacy.
7. In what event was the climax of papal assumption reached?
8. Describe the persecutions carried on by papal Rome.
9. What institution was used as the prominent agency in this work?
10. How does the historian describe the persecutions carried on in the Netherlands?
11. What changes has the Papacy made in the law of God?
12. What attitude has the Papacy assumed toward the study of the Bible?
13. For what length of time was the Papacy to have dominion?
14. When did this period begin, and when end?
15. Cite the historical events associated with both dates.
16. What is the next great event brought to view in this line of prophecy? See Dan. 7:27.





## An Interesting Coincidence

GEO. W. REASER

THE science of astronomy proves that the organized universe, with its uncounted millions of spheres speeding through space at a rate inconceivable to the mind of man, is obedient to a time system more accurate than human mechanism has been able to develop. To the believer in God as the creator of the heavens and the earth, the upholder of all things, this fact is ample proof that Jehovah has a perfect time-keeping system.

In speaking upon the subject of the termination of the prophetic time period of twenty-three hundred years, which, we confidently believe, marked the beginning of the investigative judgment work in heaven, and of the mighty religious awakening which occurred in close proximity to the ending of this time period, we have been accustomed to say, "God set the alarm of his great, prophetic clock to announce the solemn event of the opening judgment, in the year 1844;" and the mightiest religious awakening that the world had ever witnessed to that date, constituted the sounding of the alarm, the event actually being "the hour of his judgment is come."

While the preceding statement was made, doubtless, as a figure of speech, yet the science of astronomy, as developed by men of high standing in the scientific world,—men who have taken certain prophetic time periods into account in their investigation,—would indicate that we "spake more prophetically than we knew."

It is well known that, in obedience to the law of their Creator, both the sun and the moon vary in their movements, but after a certain length of time covering a period of years, each returns again to the exact position in relation to our solar system—even to a fraction of a second of time—which it occupied at the beginning of the period. These time periods are called "solar and lunar cycles." A period of years such that both sun and moon should agree in a common starting point and a common termination of their respective cycles, would be styled a "luni-solar cycle."

In a book of about 627 pages, written by H. Grattan Guinness, D. D., F. R. A. S., entitled "Creation Centered in Christ" (Vol. II), published by Hodder & Stoughton, 27 Paternoster Row, London, the author assures us that his calculations are "computed from prophetic times in the book of Daniel, regarded as astronomical cycles." Early in this volume he quotes Mr. A. Marth, a prominent British astronomer, as asserting that, "as regards the chief aim

you have at heart, the proving that Daniel's twenty-three hundred days refer to the soli-lunar cycle of twenty-three hundred years, it would have been sufficient to give the list of comparisons on page xxv of your tables." Then after quoting Sir Isaac Newton as authority that "the commandment to restore and to build Jerusalem" went into effect in 457 B. C., he adds (page lxx), "The growth of the error and its correction can be seen at a glance in the subjoined tables for twenty-three hundred years, beginning with the new moon and vernal equinox of B. C. 457, and terminating with the new moon and vernal equinox of A. D. 1844."

Continuing the same strain, he states (page lxxiii): "The principal use of the tables is the demonstration they afford of the astronomic character and value of the periods twelve hundred and sixty and twenty-three hundred years, and of their difference, ten hundred and forty years,—periods shown to be solar and lunar cycles by the Swiss astronomer De Cheseaux, more than a century ago."

Then, after asserting that Dr. Downing, Mr. Lynn, Dr. Dreyer, and Professor Adams of Cambridge, all concur in the preceding calculations, Dr. Guinness quotes George F. Chambers as saying with reference to De Cheseaux's discoveries: "Such are some of the adjustments which astronomy discloses between the prophetic times and the prophetic periods which affect the material universe. They are adjustments of such a character as only modern science, with its instruments of exact precision, could discover, and were of necessity unknown to the prophets of bygone ages. The periods which the prophets foretold as destined to measure cycles of moral harmonization are themselves cycles of material harmonization. There is a mutual adjustment between the material and moral worlds. The course of revealed redemption chronology, Levitical and prophetic, is in profound and exact agreement in all its details and all its extent with the time order of the universe."—*Id.*, p. lxxxi.

Surely angel astronomers can read the time on Jehovah's astronomical clock as accurately as it can be read by modern scientific instruments; and when heaven's timepiece is to mark off a period of twenty-three hundred years,—which period is to be indicated at its beginning by the deliverance of God's people from bondage to the great, dominating government of earth, and at its close by an assize, which, when finished, will insure the final deliverance of his people from bondage to sin and death forevermore (Dan. 12:1, 2),—angels are ready to cooperate in bringing about the events,

in the fulfilment of the prophecy, by which the time period is marked off in the time reckoning of our world.

When this twenty-three-hundred-year time period was to be ushered in by "the going forth of the commandment to restore and to build Jerusalem," a heathen monarch issued the decree (see Dan. 8:14; 9:24, 25, and Ezra 7); and when it was to terminate in the alarm sent to all the world, "The hour of his judgment is come," "a mighty angel came down from heaven" and inaugurated the movement called for by the prophecy (Rev. 10:1-10).

This twenty-three-hundred-year period has now been marked off, prophetically, historically, and astronomically; and at the termination of one of the periods thus fortified by these three infallible witnesses, the last proclamation of "the everlasting gospel," in its setting as recorded in the prophecy of Rev. 14:6-12, was to begin. God himself looked after the sounding of the alarm at the right time; the message foretold began on schedule time, and has been fulfilling every detail called for in the prophetic description, to the present moment. And it will continue to fulfil every specification of the "sure word of prophecy" until, in a little while from this, it will reach its climax in the coming of the King of kings.

Glendale, Cal.

## Overcharged Hearts

F. A. ZAPPE

ONE of the marked characteristics of the days just preceding the flood was the overcharged condition of the hearts of the people. Their hearts were overcharged with the cares, riches, and pleasures of the world, so that little or no room was found for God or his message of present truth, which was faithfully proclaimed to them by Noah. The love of the world and the things which were therein crowded out, and closed the mind to, the light shining brightly before them. So fully were their hearts taken up with the ordinary affairs of temporal life and the fulfilling of the desires of the flesh, that they knew not what was coming upon them until the flood came and took them all away. Thus ended the history of this unprepared, sin-loving, and heaven-defying people.

Looking down through the ages to the time of the end, our Saviour foresaw that the hearts of men living in the days preceding his second advent would be overcharged in the same manner as were the hearts of those living in the time just before the flood. He foresaw just how this condition of heart would imperil his professed followers in this our day. With deep regret he beheld many losing their connection with the Source of light and power by permitting their hearts to become crowded with the soul-destroying things of this present evil world, thus unfitting themselves to meet the Judge of all the earth. Hence he sounded his warning note down through

the centuries to his waiting children living in this hour of fast-fulfilling prophecy: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 34-36.

### Life's Greater Things

W. A. GOSMER

"So teach us to number our days, that we may apply our hearts unto wisdom." Thus said the man who had the foresight and the illumination to turn his back upon the rulership of the mightiest nation of his day. He had taken time to reflect on the eternal nature of God and the transitory nature of man, and the lesson, so far as his life was concerned, had taken effect. That he could say No to the greatest honors that this world could give, was due to the fact that "he endured, as seeing him who is invisible." His eye caught a glimpse of a throne in the eternal heavens, of a life through unending ages, and by comparing the earthly with the heavenly, he saw how shortsighted it would be to choose only a temporal kingdom, when eternal rulership with God was at his command. "He had respect unto the recompense of the reward;" in other words, he beheld something so much greater that it far transcended anything here below, and he could well afford to make the decision which he made.

It is not every man who thus brings himself to look matters squarely in the face, to recognize the brevity of human life, and to see through the mists of this present world and the vain allurements of this fleeting experience here below. It is not alone the men of this world who are unable to see with a clear vision; there are some who profess to serve Christ who keep looking at the minor things of life. Little things so occupy their minds that the great things are almost, if not entirely, eclipsed. Ambition, envy, and jealousy, gossiping, criticism, evil surmising, and the like, befog the mind, and it shrinks to the proportions of the things it dwells upon. Truly has Alexander Campbell said, "Some men's minds toy with worlds; others' with atoms." The latter are like the man in John Bunyan's allegory who was raking in the mud, seeing only the earth before him, when just over his head was a beautiful crown of life.

If we will look above, if we will recognize that our lives are as a vapor that appears for a little time, how small will seem the trifles that would crowd out the higher and the greater things. Who is there with vision enlightened that cares to spend his time envying the talents or achievements of others? Who that sees things as they are will desire to labor for self-exaltation or overmastery? If others have attainments that eclipse ours, let us recognize the fact that one of the greatest of God's servants has said, "A man can receive nothing, except it be given him from heaven." Would it pay to spend our time envying something that came from heaven? God forbid. When a person comes to have the spirit of John the Baptist, where he can say from the heart, "He must increase, but I must decrease," he will be on the way to true greatness. But whoever spends his time envying another, belittling his work, and trying to pull him down, will only keep shrinking to smaller and smaller proportions himself, and will finally be like a heath in the desert, and will be unable to see good when it comes.

It is the same with those who yield to small things in holding grudges and little feelings of spite against their fellow men. How often we see people on the approach of danger or death make confessions and ask forgiveness, for the reason that they are then standing before something greater, and can then view the small things as they are. We have been told that when the time of persecution comes, in view of the common danger, differences among God's people will be forgotten, and strife for supremacy will cease. This illustrates the same principle. If for a few minutes each day we would with the eye of faith look unto Jesus, and consider his wonderful humility, we never could be unforgiving. If we would think vastly more of eternity, and the land where trials will all be past and conflicts over, we should be partakers of the great calm that surrounds the eternal throne, and we should not be so soon ruffled or troubled with the trifling things. If we could get our eyes fixed upon a better country, I am sure that this world would assume its right proportions in our minds.

Is it not true that when death comes into a family or a community, the spirit softens and the feelings change? The good qualities of the one departed are then brought to view, and the brevity of life impresses all within the circle. It is then that men are standing before a mighty hand which they are powerless to stay, and the minor things are for the time forgotten. Please read carefully the following lines, entitled "The Span of Life," by Margaret E. Sangster, and see if they do not echo the thoughts of God to our souls:—

"Life is too brief  
Between the budding and the falling leaf,  
Between the seedtime and the golden sheaf,  
For hate and spite.  
We have no time for malice and for greed;  
Therefore with love make beautiful the deed;  
Fast speeds the night.

"Life is too swift  
Between the blossoms and the white snow's  
drift,  
Between the silence and the lark's uplift,  
For bitter words.  
In kindness and in gentleness our speech  
Must carry messages of hope, and reach  
The sweetest chords.

"Life is too great  
Between the infant's and the man's estate,  
Between the clashing of earth's strife and  
fate,  
For petty things.  
Lo! we shall yet who creep with cumbered  
feet,  
Walk glorious over heaven's golden street,  
Or soar on wings!"

Life's little day will soon be over, and how will the evening find us? Earth's shadows deepen, and the night of eternity is drawing near, when it will be too late to get right with God, or to labor for him. May the Spirit of God impress these things upon our minds, and may the great things—the things of beauty, of joy, and of peace, and of the blest eternity—occupy our minds even here, where many other things persistently intrude. Life is, indeed, too brief for anything else.

Denver, Colo.

### Dancing — Is It Right?

W. H. SEBASTIAN

CONCERNING a certain class, we read: "We cannot have confidence in their religious principles. While they profess to be Christians, they recommend to their patients card playing, dancing, and attending theaters, all of which have a tendency to evil, or to say the very least, have the appearance of evil, and are directly contrary to the teachings of Christ and his apostles."—"Testimonies for the Church," Vol. I, p. 490. (Read Vol. I, p. 404.)

Again: "There is a work for women that is even more important and elevating than the duties of the king upon his throne. They may mold the minds of their children, and shape their characters so that they may be useful in this world, and that they may become sons and daughters of God. Their time should be considered too valuable to be passed in the ballroom or in needless labor. There is enough necessary and important labor in this world of need and suffering without wasting precious moments for ornamentation or display."—*Id.*, Vol. III, p. 483.

The dance is spoken of in the Holy Scriptures universally as a symbol for rejoicing, often religious in nature, and may be coupled, for the sake of contrast, with mourning, as in Eccl. 3:4. Compare Ps. 30:11; Matt. 11:17. At present, however, dancing is not indulged in for religious rejoicing, but for that which the natural heart lusts after. A young person is not considered up to date unless he can entertain guests with ragtime music.

The young need to be very careful. Heaven takes notice of the music that is played, whether at our homes, at our schools, or in our other institutions. Angels record all. "Put away the evil of your doings from before mine eyes; cease to do evil. Learn to do well." Isa. 1:16, 17.



# THE WORLD-WIDE FIELD



## How Doors are Opened in Santa Catharina, Brazil

HENRY HAEFFT

It probably will be of some interest to the readers of the REVIEW to know how the work of the Lord is prospering in this section of the country. At first when we started our work in Brusque, we began holding meetings in the homes of the people in different localities. When some tried to club and stone us, and even threatened to kill us, the people closed their doors, and told us not to come again.

This experience made us very sad indeed. We thought our coming to this place had been in vain. However, we kept on distributing tracts, papers, etc., but the people seemed afraid of us. Their priests told them that our literature was dangerous. We felt very much disappointed, seeing that our efforts were almost in vain. We then began to treat the sick. The Lord blessed our efforts, and soon the rumor spread that we could heal. And now all are coming to us, even some of our bitter opposers. They are coming from near and far, bringing their sick. Others have us come to their homes to treat their sick.

The Lord has healed many of them through the simple treatments which we have given them, and besides, doors have been opened before us. All prejudice seems to have been swept away, and we have gained the confidence of the people. They have great faith in the simple treatments, but still wonder how we can heal without using medicine.

One day a man who had been studying to be a priest asked another man, who under our care had recovered from an attack of typhoid, what we did to him so that he got better. This man told him that if he wanted to know, he would have to ask us, as all he knew was that he got well.

In a few days we expect to go to another place, about five days' drive from here, to start a tent effort, which will be the first one in this state. From there we plan to return to Brusque, and follow up the interest. We hope that the Lord will give us a harvest of souls in the near future. Pray for the work in Santa Catharina.

## Kiang-su Province, China

K. H. WOOD

OUR work in the province of Kiang-su has made encouraging progress the past year. Especially has the Lord's blessing been manifest in the evangelistic work, and we have been privileged to see fifty-three converts baptized, four new stations opened, and one additional union church

organized, with a membership of thirty-eight. Our colporteurs have also labored faithfully, often with little apparent result, but the Lord has given the increase.

The past year, for the first time in the history of this mission, we began work with subscription books, and we feel that the result is most encouraging. Although other denominations consider it impossible to sell large books on this plan, two of our young men from the China Missions Training School took orders and made deliveries during the school vacation to the amount of \$474. Our literature sales and subscriptions for books and papers totaled \$1,550 for the year.

The work for the women has yielded a harvest far beyond our fondest anti-

of the people have wondered that no harm has befallen our workers since moving into the compound. Our work there is a continual testimony to the heathen mind of the protecting power of Christ over his work and workers. We have a nice free reading-room on the street, a large meeting-hall inside, and a schoolroom, besides living quarters for the families of the evangelist and the school-teacher, all for \$4 a month.

The Lord has continually gone before us in the beginning of new work, and there are now more openings than we can fill. We have a number of believers at the important port of Wen-chow, in the southern part of Che-kiang Province, where two of our colporteurs have been laboring the past few months. Three delegates from this company have just come to us, with an earnest request for an evangelist to be sent to instruct them further in the gospel for this time. Thus the darkness of another province of China is being pierced by the light of the third angel's message.

We are hoping soon to strengthen our staff of native workers, as we have about



Candidates for baptism and workers in attendance at the 1916 annual meeting of the Kiang-su Mission, China

pations. Sister Bothilda Miller, who, after nine years in the field, is now taking a much-needed rest, has had the oversight of this work, and has put forth faithful and untiring efforts for the women throughout the field. Several Bible institutes have been conducted, each covering a period of two weeks or more. At some of these meetings as many as forty women have been in attendance. In this way we are able to give an unusually thorough course in the principal truths of the Bible in a comparatively short time.

We have been able recently to secure much better compounds and buildings for our work in two of our stations than we have had in the past, and that at exceptionally low rentals. In one place the populace believed the buildings to be haunted, and for this reason no one would rent them. We obtained them for \$2.50 a month. In the other place, some one had, years ago, committed suicide while living there, and no one had dared occupy the place for fear the evil spirits were still lurking about. Many

twenty students in training at the school, half of whom will doubtless enter some department of the work at the close of the school year.

We greatly appreciate the additional help we have received in the appointment of Brother and Sister W. I. Hilliard, graduate nurses of the Glendale Sanitarium, to this field, and of Miss Florence Shull, who has recently been released from her work in the Asiatic Division Conference office to carry on work for the women.

As we enter the new year, we are filled with courage, believing there are even greater blessings and a more abundant harvest awaiting us in the future than we have seen in the past.

## Our Philippine Mission

A. G. DANIELLS

THE Philippine Mission should not be confused with either its local conference or its local missions. The relationship of the general mission to its local organ-

izations is practically the same as that of a Union Conference to its local conferences.

The territory of the Philippine Mission embraces all the islands of the Philippine group. The total area of these islands is about one hundred and fifteen thousand square miles, or about seventy-three million acres. The population is between eight and nine million. It is estimated that about seven hundred thousand are still uncivilized. About ninety

language is spoken by nearly a million people.

During the first two years of his labors in northern Luzon, Brother Hay worked alone most of the time. While studying the Ilocano language he visited the people, and conducted family Bible studies; and began public meetings as soon as he could manage the language. He secured the translation of two or three tracts soon after entering the field, and a little more than a year ago brought out "The Coming King" as a subscription book in the Ilocano language. In 1915, when this first subscription book was ready for use, a canvassers' institute was held, and success attended the sale of books. In 1914, when tracts alone were available in Ilocano, the literature sales amounted to \$37; in 1915 to \$88; in 1916 (to December 1) to \$968, the goal having been set at \$1,000 for the full year. A new goal has been set for 1917,—\$2,500,—which they fully expect to reach.

At the beginning of 1916 Brother Leon Roda, a native Ilocano, joined Brother Hay. Brother Roda was among the first who accepted our message in Manila, and for some years was associated with Elder L. V. Finster in the work, and at our recent meeting was ordained to the work of the gospel ministry.

The Vigan church has a membership of only eleven. At Santa Cruz there is a company of twenty-five Sabbath keepers awaiting baptism and organization. The prospects are excellent for a largely increased membership in the Ilocano field during the year 1917.

We were greatly pleased with the Ilocano believers that Brother Hay brought with him as delegates to the conference. We were glad to find Brother and Sister Hay and their children in good health and of excellent courage. Although they were alone the first two years after reaching the islands, and had the lan-

guage to learn, and all the pioneering work incident to opening up new mission territory, they have kept well and courageous, and have been making steady progress along all lines that are fundamental to the building up of a strong mission; and now that they have the help of Elder Roda, with several canvassers and other workers, they have strong hope of rapid progress in the future.

Resides the director, the mission has

the following staff of workers: One ordained minister, two licensed missionaries, and four colporteurs.

#### The Panayan Mission

The islands of Panay and Guimaras, and about two thirds of the island of Negros, with a population of more than one and a half million in a territory about the size of the State of New Jersey, make up the field known as the Panayan Mission. This field was first entered by Seventh-day Adventists in March, 1912, when Brother Floyd Ashbaugh began canvassing there for Spanish "Patriarchs and Prophets." Among the first fruits of this work was Brother Wenceslao Radiquez, now one of our native evangelists.

Elder E. M. Adams, director of the Panayan Mission, settled at the headquarters of the mission early in 1914. The first year was spent chiefly in a study of the Panayan-Visayan language. In 1915 the Iloilo church was organized, with a membership of fifteen, since increased to forty-four. In 1916 a church, with a membership of twelve, was organized at Antique. In the island of Negros there are three companies with a membership of twenty, as yet unorganized.

The canvassing work has thus far moved slowly, the total sales from October, 1915, to September, 1916, amounting to \$206. The prospects now are more encouraging. The subscription book first published in the Panayan-Visayan is an abridged edition of Elder Uriah Smith's "Thoughts on Daniel."

The Panayan Mission is a compact territory, embracing four general provinces,—Iloilo, Capiz, Antique, and Negros Occidental,—and there is every reason to hope for a strong work in days



A group of Panayan workers, with Elder E. M. Adams, director

per cent of the population belongs to eight leading tribes of the group. This reduces the principal languages spoken, to the eight used by these tribes.

We have ten foreign families permanently settled in this field—four engaged in evangelistic work, two in educational work, two in colporteur work, one managing the publishing house, and the head of one acting as secretary and treasurer of the field. Associated with these foreign workers is a staff of about seventy native workers,—seven evangelists, fifteen Bible workers, four teachers, thirty colporteurs, twelve printers, and two office workers.

At present we have four missions established in different parts of the islands. The principal one is in southern Luzon, and is now known as the Central-Southern Luzon Conference. Another is the Northern Luzon (or Ilocano) Mission, in the northern part of the island of Luzon, with headquarters at Vigan. A third is the Panayan Mission, with headquarters at Iloilo, on the island of Panay. The fourth is the Cebu Mission, with headquarters at Cebu, on the island of Cebu.

#### The Northern Luzon Mission

When Elder Roy E. Hay came to the Philippines three years ago, he settled at Vigan, a coast town in the northern part of the island of Luzon. This was the opening of the Northern Luzon Mission. The territory of this mission embraces all the provinces lying north of the Central-Southern Luzon Conference.

Thus far work has been done chiefly in the Ilocano language, although literature has been circulated in the Pangasinan and in the Cagayan. The Ilocano



Mr. and Mrs. C. N. Woodward and daughter, Mary

to come. However, the climate is rather trying, as the territory lies within from nine to twelve degrees of the equator. Brother and Sister Adams are considerably worn from the continuous heat and from overwork; but they are of good courage, and if supplied with a little more help, and with some adequate means of getting about in their field, they will probably be able to keep their health and strength, and carry forward their work with enthusiasm.



The present staff of workers in the Panayan Mission is as follows: The director, two native licentiates, one Bible woman, two young men in training for evangelistic work, and three canvassers.

#### The Cebuan Mission

The governmental provinces of Cebu, Leyte, Bohol, Negros Oriental, with headquarters at Cebu, form the Cebuan Mission. The language chiefly spoken in this group of islands in the south-central portion of the Philippine Archipelago, is the Cebuan-Visayan. The population is about a million and a half.

The Cebuan Mission dates from early in 1914, when Dr. Carlos Fattbert and wife (formerly Miss Ellen Burrill) entered that territory and began language study. Dr. Fattbert's knowledge of the Spanish enabled him to begin work at once with the better classes, and his medical missionary work opened wide the door for evangelistic effort among the natives. Considerable was done at first in the circulation of literature. Brother and Sister Robert Stewart were connected with this phase of the work from the very beginning, and placed many copies of "Home and Health" and "The Coming King," in the Spanish, and of "The Prophecies of Daniel," in Cebuan-Visayan.

Evangelistic work in Cebu during 1916 has resulted in the organization of a church, now numbering twenty-four, in the capital city.

A paper is being printed in the Cebuan-Visayan, with no stated date of publication. The second number has just been issued. Upwards of two thousand copies of the first issue were sold. It is planned to publish this periodical from time to time, carefully going over the same districts with each issue, thus educating the readers step by step into a full knowledge of present truth.

Brother and Sister Fattbert are deeply interested in their field and are full of courage regarding the future. The continuous heat taxes their physical powers rather severely. As there are no railways nor street car lines in their territory, traveling is a serious problem. The doctor has been using a bicycle, but the heat is too great for any white man to stand that. Here is the place for motor cycles and automobiles to render good service. The American government has built fine roads for vehicle traveling. We were made happy to be able to arrange for Brother and Sister Fattbert to take a motor cycle with a side car, back to their field. This will enable them to travel hundreds of miles without loss of time, or great taxation upon their physical powers.

Dr. Fattbert has associated with him one Bible worker and two canvassers.

#### Honan, China

O. J. GIBSON

SINCE our general meeting last autumn it has been my privilege to visit a number of our outstations. I have made two trips,—one of ten days in Novem-

ber, and the other of two weeks, in December. I feel that the Lord blessed much on both these journeys. The weather was pleasant for this season of the year.

The first trip was to the western part of the province, to three of our stations which I visited more than a year ago. I was greatly impressed with the warm-heartedness of the people, and there seems to be material growth in the Christian life. A year ago Bao An and Dong San spelled the bounds of civilization to me. But regardless of first impressions, God has a warm-hearted people in those foothills. We planned to reach Bao An early Wednesday afternoon, but owing to the terrible condition of the main road, necessitating a roundabout way for miles on roads which were but one degree better, darkness came upon us before we reached our destination. A number of the believers had come out a mile or two to welcome us, so we were not alone in the darkness. The next day two meetings were held, during which all renewed their consecration and took fresh courage.

Sabbath was spent at Dong San. After the Sabbath school the regular morning service was held. In the afternoon, after a short lesson, the meeting was turned into a praise service, and I am sure the angels of the Lord rejoiced to hear and record the testimonies of courage and consecration. Two or three made special mention of the blessings which had come to them as a result of paying a faithful tithe. One testimony ran about like this:—

"For years, although a Christian, it has been with great difficulty that I got enough to live on. [He is a farmer, owning a few acres of land.] This year I have been selling papers, and have been blessed much of the Lord in meeting the people, though money returns have been insufficient for expenses. The Lord has blessed me in all this. I have this year endeavored to pay a faithful tithe to the Lord, and he surely has blessed me. Not only have we had enough to eat and wear, but we have some to spare. Truly the text in Malachi has been fulfilled to us. Why, brethren and sisters, this fall we have had sweet potatoes to eat to the full, and plenty left for sale. [Sweet potatoes are a luxury in which the majority of the poorer class cannot well afford to indulge.] The way the Lord has blessed us is beyond me to tell."

The old man's face simply shone with the joy of heaven. Others testified in a similar strain, while those who had not been so faithful renewed their vows to the Lord.

By offering my carter a few dimes extra we made the journey from Dong San to our home in a day and a half, which otherwise would have taken two full days.

After about two weeks spent at home in getting my regular work up to date, I left the morning of December 8 for another two weeks' trip. One day by train took me to Djang deh fu, our northernmost station, where I spent the Sabbath. Sunday I made a trip fifteen

or twenty miles to the east, where we were considering the opening of another station at or near the home of one of our evangelists. The village near his home impressed me as the more desirable of the two locations, and our brethren agreed with me, as there seems to be quite an interest in that section. The Lord has also blessed by giving us a Bible woman for this territory. She has been a Christian for years. She was baptized this autumn at our general meeting, and is now rejoicing in a fuller knowledge of the gospel. She is filled with the desire to tell the truth to others.

From Djang deh fu I went by tram to within about fifteen miles of our next station. I was impressed while there with the urgent need of a different location for our work in that center; and since returning home, the situation has been considered with members of our committee, and it is thought best to look for other quarters. I believe the Lord will bless us in this endeavor. At Gi Yuen I spent Friday and Sabbath. Here we have a nice compound, very well suited to our needs. The brethren are desirous of securing more commodious quarters, but I believe this location will answer our purposes very acceptably for the present. I planned to leave for home Sunday morning by cart, but the carter failed us, so rather than wait another day, I decided to walk to our next station. It must be we took a roundabout way, for it took all of two days to walk the distance which we had planned to make in one. This truly was an endurance test.

We stopped midway at a country place for the night, and it was my happy lot to share the room with our evangelist and ten other men, all of whom slept on the floor. Fortunately there were two tables in the room, which served well as a bed. After spreading my roll of bedding, I enjoyed sleep and rest until early morning. It was about three-thirty when we were on our way again, reaching the Yellow River that afternoon about three o'clock. Owing to sand bars and adverse winds, it took us more than two hours to cross, so that it was beginning to be dusk when we reached the other side. The following day I stopped off between trains at Djeng Chow, where our only native minister has been stationed the past year. I was much pleased with the taste he had used in fitting up his chapel. It was an inviting place, and I should have enjoyed stopping there longer, but as I had planned to reach home that evening, it seemed best to make this visit brief. Here I also met our evangelists on their way home from Shen-si, so we were mutually blessed with agreeable company.

Concerning their trip I hope to report later. Surely the Lord has gone before us to that territory; and may we not be too slow in following up the interest, is my prayer. The harvest truly is great, but how few the laborers! We solicit an interest in your prayers for the work in this great, needy field.

Yen-cheng.





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

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

### Don't

Most every time I start to do  
Most anything at all,  
My pa and ma, they look at me,  
And then they start to call:

"O Jimmie boy! don't do that, dear!  
That's not a gentleman;  
Don't make a face, don't hang your lip,  
Don't muss your hair again.

"Don't suck your thumb, don't look so glum,  
Don't pull the baby's nose,  
Don't get down on your knees again,  
Don't soil your nice new clothes.

"Don't put your little elbows on  
The table when you dine,  
Don't eat so fast, don't take big bites,  
Don't talk at the same time.

"Don't let me see you put your knife  
Into your mouth again;  
Don't leave the table till you've said,  
'Excuse me,' like a man.

"Don't point your finger when you're out—  
What will the people think?  
Don't gulp your water down so fast  
Each time you take a drink."

It's "Don't do this," and "Don't do that,"  
And oh, my goodness me!  
It seems my hands are always where  
They shouldn't ought to be.

I wonder if you grown-up folks  
Had mas and pas like mine,  
That said to you, "Don't do that, child!"  
Most always every time.

—Chamberlin's Magazine.

### The Test

MRS. \* \* \*

"NICE weather for us Adventist children," said eleven-year-old Harry, with fine sarcasm, as he stood at the window one Sabbath morning.

"Yes, isn't it?" replied Esther, with perfect comprehension. Then, noting the deepening scowl upon her brother's usually sunny face, she added, comfortingly, "Maybe it will last till tomorrow."

"Tomorrow will be—too—late," slowly replied Harry, his chin quivering, as he struggled bravely to keep back the tears.

It was a delightful snowy Sabbath morning, the first since the Christmas sled had arrived; and snow is a rare treat and soon disappears in the semi-southern city where Harry and Esther live. With longing eyes the two watched the other children on the street—vivid sweaters and caps matching the roses in their cheeks—as they gayly sped past on their way to the fine coasting hill only two blocks away. Acquaintances,

catching sight of the children, beckoned invitingly; then, as if remembering something, passed on without waiting, some with a half-contemptuous smile, others with exclamations of pity. At last, Harry could stand it no longer, and turned away from the window to the shelter of his mother's loving arms.

The mother and the two children were the only Sabbath keepers in that part of the large city. Harry and Esther had been taught from babyhood to regard the precious hours of the Sabbath as holy time. With painstaking care the mother had made the Sabbath truly a delight to her children, and they had been tenderly sheltered from temptation and trial. Now the children were growing older; and with keenest anxiety the mother realized that the time was soon coming, if not already at hand, when their obedience to the Sabbath command must be voluntary, and not forced.

"It doesn't seem fair, mother," said Harry, with a rising sense of injustice; "nearly everything nice to go to or to do comes on Sabbath. I've been noticing that a good deal lately."

The perplexed mother tried to comfort the boy, but he turned from her more sullen and rebellious than she had ever seen him. What should she do? What could she do? She felt that to leave the matter there was impossible.

Praying for victory, she said slowly, "Well, Harry, I shall not say that you shall not go coasting today."

"What!" he exclaimed in astonishment. "Do you really mean it, mother?"

"Yes, I really mean it. This time you may decide for yourself. If you choose to break the Sabbath today, I shall not prevent you, but you would better think it over."

"Esther! Esther! mamma says we may go coasting if we want to. Come on."

Esther ran in exclaiming, "Mother, you never said that!"

"Yes, dear."

"But, mother, how *could* you say that?"

"It is this way, dear: Mother cannot *make* you keep the Sabbath. She can only teach you what is right to do, and help you to do it while you are little, and would not know how to do right. But now you and Harry are old enough to know what you should do, and for this one time I am giving you the privilege of deciding for yourselves. It is a great privilege, my little daughter."

Perhaps coasting was not Esther's special temptation, for she decided at once, saying to Harry, "I'm not going."

"Aw, come on!" exclaimed Harry, half angrily. "Mamma says we may, and it's only for this once."

"Mamma is letting us decide for ourselves; but you know very well, brother, she doesn't want us to go. We've never broken the Sabbath, and I'm not going to quit keeping it today. Now, please don't you go."

"Well," replied Harry, while putting on his coat and muffler, "I'm not quitting for good, either; but what difference will this one time make?"

"Remember Moses, Harry Kingsley. You don't want to be on the outside of the beautiful city, just for a little coasting," replied Esther earnestly.

Harry wavered. He went to the window again, and looking out, seemed to be thinking. The mother felt that enough had been said, and with a heavy heart and a prayer on every breath, she watched him think out the question. How would he decide? Had she taken the right course to let him settle so grave a matter for himself? Yet he was growing up so fast these days, and the circumstances in which he was placed made it peculiarly necessary that he should early learn to decide for himself on matters of conscience, and not weakly depend upon the controlling influence of others. Had she risked too much? What would be the outcome?

Five minutes passed—almost ten; then brave little Harry turned from the window, muttering, "I s'pose this is another old test, and I guess I can stand it."

Unspeakable relief flooded the mother's heart; and when the cap and mittens were in their place again, the little lad was made to know how greatly the mother regarded the victory he had won.

Talking the experience over with a sympathetic friend, Mrs. Kingsley was asked, "But what would you have done if Harry had decided to go?"

"I should have taken him in my arms, and told him that I was going to my room, and that I should be on my knees praying for him until he returned," replied Mrs. Kingsley.

"He would not have stayed long," said the friend.

"Perhaps not; but I am inexpressibly thankful that he did not go."

The real sequel to this experience came the next week, showing how much the right decision meant in the little boy's mind. It was Friday morning, and briskly cold.

"This is great weather, Harry," said his father, with the enthusiasm that makes him such a comrade to his admiring son, "skating weather. And you may take your skates and go every evening after school."

Harry was silent a moment. Then he said, "I can't go tonight, father. This is Sabbath evening. I settled all those questions last Sabbath."

"Oh, all right, Harry!" hastily responded his father, who, though not a Christian, respects the convictions of others; "it looks as if the ice would last several days."

### For the Lost Child's Sake

THERE comes to me, from my darling's grave,  
A tender thought for those who have wept,  
And my hands are swifter to bless and save,  
And my heart in yearning love is kept.  
I fain would cure each bitter ache,  
Or ease its smart for his dear sake.

And so I have learned to count the gain  
Where once I counted alone the loss;  
And through the bitter-sweet of pain  
Have found the blessing within the cross.  
Thank God, I cry, with reverent breath,  
For the life that is quickened but through death!

— Selected.

### An Impressive Dream

\* \* \*

I HAD been unhappy and almost discouraged. The way seemed too narrow and difficult. My husband had often urged the necessity of certain reforms in our home. My dress and that of our children were patterned too much after the world; the diet needed reforming; and we had been indulging a selfish, covetous spirit, withholding from the Lord's treasury and from the needy about us, the means that might have proved a great blessing.

With my mind deeply exercised over these matters, I retired one night, and dreamed I saw my husband coming from the basement with a large basket of canned fruit. I asked him what he was going to do with it. He said, "Give it to the needy poor."

Going to the fruit shelves, I counted only sixty quarts of fruit remaining. Husband found me there, and assured me that if we shared our blessings, we should not come to want.

He went away with the fruit, and I kept wondering what we were to do; he was giving away all our substance.

When I joined the children above, they asked that I "play something" with them. Our Catholic maid suggested that we play "Catholic." So all put on Catholic garments, and thus garbed, we played from room to room.

Suddenly there was a terrible earthquake. Our house rocked like a cradle, so much so that it hurt my head, and I endeavored to hold it still with both hands. Fearing something would fall on us, we got into the middle of the room. Then another earthquake more violent than the first followed. It was a dreadful time.

Soon my husband came in, and upon seeing those garments on us, said: "Remove them quickly! Oh, how terrible to have them on in a time like this!" I hurriedly removed them from myself and the children, but the maid preferred to make no change.

My husband now informed us there was only one way for us to flee. We seemed to be on a peninsula. He feared it would be very difficult for us to cross to the mainland, so he said he would go ahead to find a way.

He started, and I, realizing the possibility of accidents which might separate us, urged him to wait a moment. I wanted to tell him how glad I was he had been so generous in giving to the needy, and I was so sorry we had not

given *all!* Oh, how I wished the sixty quarts of fruit, left in the basement to be destroyed, had been given away when it was so much needed! Now it would do no one any good. I knew we were about to flee to the mountains for safety, and could not take anything along. How many things I now could see we might have done without, and used the means thus saved in advancing the work!

I awoke. The dream seemed so real, and made such a profound impression on my mind, that I determined to lose no time in carrying out the reforms so long needed.

I awoke my husband, and related to him the dream. Together we knelt in prayer in the small hours of the morning, and renewed our covenant with the Lord to follow in all his precepts, and to make of ourselves and our substance a *whole* burnt offering, to be consumed in advancing his work.

### My Beaded Buckles

JESSIE B. HARDCASTLE

THREE friends, casually meeting one morning, the conversation turned on answered prayers. One of them said that the prevailing fashion of wearing low shoes had brought to her mind an experience of her childhood. She had wanted a pair of slippers very much, but they were a decided luxury in those days. Besides, her mother was extremely strict in all matters relating to dress, so she dared not do more than hint her desire. But one day she read of a little boy who prayed for something he wanted, and afterward received it. She resolved to pray for the little slippers which were her cherished "heart's desire."

Not many weeks afterward, her mother came home from town one day bringing a package, which she handed to the child, saying:—

"Mary, these slippers were going so cheaply at the sale, I bought them for you. I know you want a pair."

Filled with wonder, the child opened the package, and to her further happiness saw on each glossy toe a lovely beaded buckle. This was the final drop that made her little cup of joy overflow. Her highest hopes had never reached above the plainest of "toe" slippers, and now this! Claspings them tightly in her arms, she ran to her own room, and with happy tears, knelt beside her bed.

"O Lord," she prayed, "I felt quite sure you would give me the slippers, but I *never, never* thought you'd put beaded buckles on them."

In her after-life, the little incident became to her a sort of parable. In many unexpected, unasked blessings she saw the "beaded buckles" of that happy day. In the hour of calamity, too, those little tokens of her heavenly Father's love and care shone clear and bright, set with the precious jewels of his unfailing promises.

In "Counsels to Teachers," page 343, we find these words:—

"Would it not be well for us to observe holidays unto God, when we could revive in our minds the memory of his dealing with us? Would it not be well to consider his past blessings, to remember the impressive warnings that have come home to our souls, so that we shall not forget God?"

If we could celebrate more holidays to the Lord, anniversaries of blessings we have received from his hand, instead of holidays unto the world, might we not have a brighter Christian experience?

Says the psalmist, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. . . . I will pay my vows before them that fear him."

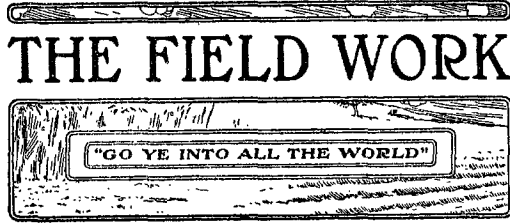
### Baby's Button-String

RATTLES, balls, rubber animals, and dolls amused the baby for a few moments, we found, and then were hurled one after another from his crib; but at last we hit upon a toy that bids fair to be a joy forever,—a string of odd and brilliantly colored buttons. Not until after our sixteen-months-old infant had snatched at and broken three chains of beads which adorned the necks of as many members of his family did it occur to us to procure something of that sort for his own exclusive use.

Fascinating strings of large and gaudy beads were found displayed in the various "infants' departments;" but all seemed to have one fatal objection; they were made of glass or of porcelain, and could be shivered to dangerous fragments on the iron bars of the baby's crib. "Haven't you any bright-colored wooden beads?" we inquired at various stores, but our quest always proved unsuccessful.

Then the thought came, Why not string some buttons of brilliant colors and odd shapes? At the button counter of a department store we found what we wished,—a box of "odds and ends." There were scarlet buttons, gay yellow and green ones, all the colors of the rainbow, some of them round like marbles, others square, oblong, elliptical, making a pleasing variety. The store was selling off these odd buttons at decidedly remnant prices,—a cent apiece or even cheaper when bought in large quantities. For a quarter we procured a bagful, and baby has had hours of happiness ever since, fingering his string, moving the buttons along one after another, and cooing with delight over the gay colors. There are frequent opportunities to buy at a trifling price such odd buttons. Of course only those of unbreakable material should be used, and the stoutest of tested twine should be used for stringing them. I have found a double strand of fishline admirable for this purpose.—  
*Bertha Gerneaux Woods.*

RAILWAY cars would be sanitary if it were not for the people who travel in them.



### Work Among the Colored People of Chicago

THE Lord has greatly blessed the work among the colored population of this city the past five years. During this time a church building has been erected, which has helped to give character to the work. The membership has grown from twenty-two to one hundred and sixteen. The tithe has increased from \$300 to \$1,000 a year.

During 1916 twenty-two persons were baptized, and nine received by vote and letter, which made a total addition of thirty-one to the membership. The tithes and offerings during the year amounted to \$2,358.76, an increase over last year of \$894. Adding to this sum, \$771.73, the amount paid for the general expenses of the church, the total contributed for the year was \$3,130.49. The church has been self-supporting for the past four years.

One encouraging feature in the church is its active missionary spirit. Missionary endeavor is the life of any church. All should engage in the work of seed sowing and soul-saving. This last winter the writer conducted a Bible school to train the members for efficient service. Encouraging results are already seen. The city problem can be solved only by training the members of our churches to work intelligently, and then putting them to work. At the present time the church is using about two hundred copies of the Present Truth Series every week.

Much more would have been done had there been a deeper consecration on our part. Nevertheless we plan to double our membership in 1917. To the Lord we give the glory for whatever has been accomplished, and seek the endowment of the Holy Spirit for more effective service.

W. D. FORDE.

### The Work in the Swedish Field

We had twenty-seven regular workers in the field during the year 1916, and they worked in fourteen different conferences. Fourteen of these workers were ordained ministers, six were licentiates, and seven were Bible workers. During the vacation of our seminary, the number of workers was increased some, because the teachers and students were then out in the field and took a lively part in the work.

During the year our workers reported 213 new Sabbath keepers, 160 baptized, and 177 added to the churches. We have always great opposition in the field, but we thank God that in spite of it all the work goes forward. We should be pleased to be able to report greater success; but we thank God for what we have, and take new courage to push the work this year, trusting in God for success. We live in stirring times, and we realize that power from heaven alone can enable us to stir people to seek salvation.

### Brotherly Cooperation

Experience often demonstrates that we need a closer cooperation between the foreign and the American work. The work among the Swedes has now a good start, and if it is allowed to develop, it will have a splendid future. We need closer cooperation on the following points:—

1. We want our American brethren to encourage the young people of Swedish nationality to attend school at our Swedish Seminary, because we are in much need of Swedish workers, and in order to run a school successfully we need at least one hundred students. There are plenty of students among the Swedish brethren, but by a mistaken policy many are encouraged to attend the American schools, where there is no opportunity to learn the mother tongue. In the Swedish school we have well-qualified teachers, not only in the Swedish language, but also in the English, up to the fourteenth grade. Besides the language work, the seminary offers many other lines of study, the same as our American schools.

2. We need also closer cooperation in building up and maintaining Swedish churches. To raise up a church among the Scandinavian people requires a little more time than to raise up one among the Americans. There are two principal reasons for this. One is that we very seldom are able to form so large a company of Scandinavian workers as of American workers; consequently the work cannot go so fast. Another reason is that the people of Norseman blood are not as easily moved, but take their time to consider things well before they accept something new. But this delay is in most cases counterbalanced by firmness in the message and liberality in giving for its support.

After we have raised up a church, we should encourage its members to do home missionary work among the Swedes. This is a Christian duty, and should be kept before the brethren. When this method is followed, the church grows in strength and fulfils its mission. That is the way we have built up the work in several States where we now have many Swedish brethren rejoicing in this grand message. It is a very mistaken policy to make efforts to Americanize the Swedish brethren and break up their churches. Where this is done, the work stops in the Swedish field. Such a procedure also brings discouragement to the Swedish workers, because, even if the American minister has the pleasure of reporting a number of members added to the church, when the Swedish minister comes around to the same community again to hold meetings, he has to begin anew. We all know how good it is to have a company of devoted brethren who will rally around the standard with fervent prayer and singing, and will help in different ways when we begin a new effort in the interest of the truth. We have a hard time when we are all alone; and to see the Swedish

work stopped and the help taken away from us, makes it still harder. Let us cooperate with and encourage one another all we can. Where there is a Swedish neighborhood, let us give the Swedish work all possible chance to grow.

3. And last, but not least, we need a closer cooperation of the conferences, that the few Swedish workers we have may be allowed to spend all their time and strength in the Swedish field. When the Lord has put on our souls the solemn burden of bringing this message to our nationality, and we are educated and trained for that very purpose, we can, from our point of view, see no valid reason why any of us should be pressed into the American work so long as Swedish workers are so few. Many calls for labor among the Swedish people are coming to us, and we like to answer these calls first. After that, we have no objection to rendering assistance in the American field. We are sometimes tempted to work in the American field because it is not so hard as the Swedish; but as long as we have not done our Christian duty to our own nationality, we pray God to save us from such temptations. A person with a clear conviction about his work must be true to his divine calling.

The suggestions offered here about Swedish work are in full harmony with the policy of the leading men of the Division Conference as expressed in resolutions about the foreign work at the last Autumn Council at Takoma Park. I pray that this grand message may go with power in the Swedish field as well as over all the earth, and that divine love may unite us all in close cooperation in the work.

S. MORTENSON.

### Annual Meeting of the Pacific Press Publishing Association

THE thirteenth annual meeting of the above association was held in connection with our missionary and bookmen's convention, February 8, which assured us a most excellent attendance from the field. There were present of aged laborers who have long been in the work and have had long connection with the association, Elders J. N. Loughborough, J. O. Corliss, and W. C. White. There were present from the North American Division Conference, Elders I. H. Evans, W. W. Eastman, and F. W. Paap, and Miss E. M. Graham. All the Union Conference presidents in the Pacific Press division of the United States were here, except Elder R. A. Underwood, of the Central Union Conference. Nearly all the State conference presidents of the field were also present, as well as Union Conference field secretaries, Union Conference home missionary secretaries, representatives from the educational and young people's departments of the West, and many of the colporteurs, State tract society secretaries, and others connected with the advancement of the work. Altogether it was a great representative meeting, the largest ever held in connection with the Pacific Press institution.

Reports from the manager, treasurer, and branch office managers, showed decided progress. We summarize from them, sometimes in round numbers, but approximately correct. Sales had increased from \$449,000 in 1913 to more than \$730,000 in 1916. Sales from the Kansas City Branch alone amounted to

\$176,781.91, exceeding by more than \$53,000 the entire sales of the denomination in both books and periodicals thirty years ago. The entire sales of the publishing house in 1916, including both books and periodicals, were nearly three times as much as they were twenty years ago, and were well on toward all the sales of the denomination ten years ago. It shows something of the tremendous advancement of the work in the entire world, for this office does not stand alone in these respects.

One encouraging feature of this meeting was that all our branch office managers were able to be present to render their reports in person. The first branches established by this house—New York, 1888, and London, in 1889—were soon turned over to the general work. The Pacific Press now has four branches,—Kansas City, established in 1893; Portland, in 1904; West Canadian, in Regina, 1907, and later moved to Calgary; the International, at College View, in 1915, now established in Brookfield, near Chicago.

We give the following items from the treasurer's report. Many others will have to be omitted on account of space:—

The total assets of the association, Dec. 31, 1916, were \$419,154.60; and the present worth was \$300,655.14. For a number of years it has been the policy of the institution to reserve one tenth of its net gain annually for investment in foreign missions. Since this plan was adopted in 1908, \$23,114.69 has been set aside for that purpose, and used in the fields of China, Japan, Korea, India, South Africa, and the Philippines. A few smaller sums have gone to our colleges. Then, too, for years the *Signs of the Times* (weekly) solicited donations, and through those appeals \$21,117.19 was forwarded to our Mission Board for foreign missions. This, with special donations to the amount of \$3,354.07; one tenth of the net profits for missions, \$23,114.69; and the gain on the weekly *Signs* in 1914 and 1915, amounting to \$4,568.86, make a total of \$52,154.81 passed on to missions. This institution, with our other publishing houses, is setting aside an amount equal to five per cent of the total wages for a pension and relief fund, half of which is, forwarded to the General Conference for the general Sustentation Fund, and the other half set aside to meet emergencies at home.

It may be of interest to state that in establishing the International Branch at Brookfield, near Chicago, the advice of the committees of the General Conference and the North American Division Conference was sought and followed. There is now a substantial office erected there, land, office, and equipment costing \$50,170.74.

The retail value of sales may be of interest, which we give in round numbers: Subscription books sold, including forty-per-cent books, \$365,988; trade books, including Bibles, \$78,000; tract sales almost \$12,000; periodicals, including Harvest Ingathering, \$273,000; and enough smaller sales to make the total, as before given, \$730,988.

There was an increase in book sales during this last year of \$60,820 in the United States and Canada, and in foreign countries \$32,958; in periodical sales, including the Sabbath School Quarterly and the Harvest Ingathering

*Signs*, there was an increase of \$10,150. Foreign periodicals increased nearly \$2,900, making the total increase in all sales \$106,697. For all this the managers feel to thank God.

After giving some of these most interesting facts, the manager asked what the goal should be in 1917, and using the reports that were given by men from the field as a basis, the goal was set for \$1,000,000. There was a determination on the part of home missionary secretaries to raise the *Signs* circulation to 100,000 in its reduced price, and the bookmen were equally determined to do their share in increasing the book sales.

#### Our New Branch

Negotiations have been completed with the General Conference Committee for the Pacific Press to take another publishing field,—one that will mean a very large addition to their operating expense,—a mighty missionary undertaking from which no immediate profits can be seen. This is the Central American and West Indian field, which includes Mexico, Central America, Colombia, Venezuela, Guiana, the Greater Antilles, and all the smaller islands south until the southern continent is reached; in fact, it includes all the West Indies, with the exception of the Bahamas. This means, as pointed out, the rendering of adequate service to more than thirty-nine million more people. Between thirty-five and thirty-six million of these are Spanish-speaking, among whom very little has been done. There are perhaps two or three million English, some French, Dutch, Scandinavian, etc. Action was taken, after careful and wise counsel with our advisory board, to establish an office at an early date in the Canal Zone, probably at Cristobal. From that office will be issued a Spanish paper, small Spanish publications, and perhaps in the near future even larger books. The English field will be served by the monthly magazine, issued for a while at the home office, but retaining as a part of its editorial staff the former editor, Elder C. H. Keslake. It seems to the managers of the Pacific Press Publishing Association a tremendous burden, but we believe that the Lord will go before us there, and make plain the path of duty.

We are now publishing, or shall be when the new Spanish paper is started, twenty-six periodicals, in thirteen different languages. Thank God for the opening field, and for the newer burdens that he may lay upon us.

It was remarked by an outside editor who attended our meeting, that with such enthusiasm on the part of those who had been so long in the work, and with such progress as had been made in the short time the denomination has been established, such a work could not fail. It must go forward. And the zeal and interest that had been manifested by those in the early part of the work must be a wonderful inspiration to those who are younger in the same work.

As usual, in connection with the meeting there was given an annual banquet. It was prepared by Brother E. G. Fulton, who has been caterer at recent sessions of the General Conference. Three hundred and seventy-one partook of the dinner. In the after-dinner speeches, Brethren Evans, Eastman, Paap, C. H. Jones, and others spoke of the progress of the work, related some of the stories

of its early beginning, and showed how in God's plan it was possible for every one to have a part in it. These were indeed items of good cheer in connection with the banquet. The Pacific Press orchestra furnished music, and inspiring songs were sung by a male quartet and a bass soloist.

There were many other things in connection with the annual meeting and convention impossible to tell in this necessarily short report. These will be given more fully in a special issue of the *Pacific Union Recorder*. It was a most encouraging meeting. All came with hearts to work and lift, and all went away with expressions of courage and hope for the future.

The board of directors is as follows: C. H. Jones, H. H. Hall, H. G. Childs, James Cochran, M. C. Wilcox, J. L. McElhany, B. M. Shull. Officers: President, C. H. Jones; vice-president, H. H. Hall; secretary and treasurer, H. G. Childs; auditor, J. J. Ireland.

The advisory committee, as formerly, is made up of the Union Conference presidents and the presidents of the local conferences in the Pacific Union.

Managers and department heads are as follows: General manager, C. H. Jones; first assistant manager, H. G. Childs; second assistant manager, James Cochran; manager book department, H. H. Hall; assistant manager book department, C. F. Jones; manager periodical department, James Cochran; assistant manager periodical department, C. N. Lake; manager foreign department, H. H. Hall; cashier, T. F. Culhane.

Publishing Committee: M. C. Wilcox, C. H. Jones, H. H. Hall, James Cochran, J. L. McElhany, L. E. Froom, F. H. Gage, H. G. Childs, A. O. Tait, C. F. Jones, C. N. Lake.

Branch Office Managers: Manager International Branch, S. N. Curtiss; Manager Kansas City Branch, J. R. Ferren; Manager Portland Branch, G. C. Hoskin; Manager Calgary Branch, J. B. Giddings; Manager Central American Branch, A. F. Haines.

Editors: Book editor, M. C. Wilcox; *Signs of the Times* (weekly), A. O. Tait, L. E. Froom; *Signs of the Times Magazine*, A. O. Tait, L. E. Froom; *Our Little Friend*, Miss K. B. Wilcox.

Editors Foreign Periodicals: German—*Christlicher Hausfreund*, G. W. Erfurth; *Deutscher Arbeiter*, G. W. Erfurth; *Zeichen der Zeit*, G. W. Erfurth. Danish-Norwegian—*Evangeliets Sendebud*, C. A. Thorp; *Missionaeren*, C. A. Thorp; *Tidens Tegn*, C. A. Thorp. Swedish—*Sions Vaktare*, A. Vermelin; *Tidens Tecken*, A. Vermelin. Russian—*Signs of the Times*, Steen Rasmussen. Italian—*Signs of the Times*, Rosario Calderone. Bohemian—*Signs of the Times*, A. Kucera. French—*Signs of the Times*, G. G. Roth. Yiddish—*The Messenger*, F. C. Gilbert.

International Advisory Committee: S. N. Curtiss, E. F. Counter, Steen Rasmussen, L. H. Christian, H. W. Sherrig. M. C. WILCOX.

THE man whose eyes hold sometimes God's loving light, and sometimes God's pitying tears, has in him the highest and deepest truths that men and women can hold; for there is nothing on earth greater or more godlike than love. Such a man's words may be feeble; but his dumb presence is eloquent.—*William Henry Phelps*.

# Missionary Volunteer Department

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

Secretary  
 Assistant Secretary  
 Office Secretary  
 Field Secretaries

## The Quarterly Summary

AGAIN we present to the readers of the REVIEW a quarterly report of the work of our Missionary Volunteers around the world. For the European Division, only England is represented. The war of the nations has greatly hindered the young people's work and the gathering of reports. Elder L. R. Conradi wrote, December 1: "At the present our work must be entirely suggestive and prospective. . . . We receive excellent letters in which we are told that as soon as the struggle is over, our young people will more than ever fully give themselves to the cause of the Lord. We have also wonderful experiences with some of our youth, showing how God is watching over them in the most trying times, and preserving them for future usefulness."

We shall doubtless be receiving reports from the South American Division ere long. Prof. C. P. Crager has been sent to take up the educational and Missionary Volunteer work in the Austral Union; and the conference officials in the Division are very anxious to put the Missionary Volunteer work on a firmer basis. Let us pray for our young people in South America.

An educational and Missionary Volunteer secretary has also been placed in the Asiatic Division—Prof. S. L. Frost. We confidently expect to see the Missionary Volunteer work make a rapid growth in that field, though there are many difficulties to overcome. But of all young people who need the help that the Missionary Volunteer Department can give, it is those who have just emerged from the dense darkness of heathenism.

On the whole, this quarter's report is quite encouraging. It is surely gratifying to note that more than five hundred young people have been converted and added to the church in one quarter.

M. E. KERN.

## The Senior Bible Year

### Assignment

March 25. 1 Sam. 7-10: The first king of Israel.  
 March 26. 1 Sam. 11-13: "Thy kingdom shall not continue."  
 March 27. 1 Sam. 14-16: "To obey is better than sacrifice."  
 March 28. 1 Sam. 17-19: A royal friend.  
 March 29. 1 Sam. 20-23: David flees from the wrath of Saul.  
 March 30. 1 Sam. 24-27: Death of Samuel.  
 March 31. 1 Sam. 28-31: Death of Saul and Jonathan.

### To Think About as You Read

*Sunday:* "Hitherto hath the Lord helped us."

*Monday:* The faith, patience, integrity, and self-sacrifice of Samuel.

*Tuesday:* "We may never go back, but there is a point from which we may never go upward."

*Wednesday:* The privileges of friendship.

*Thursday:* Where to "inquire" in perplexity.

*Friday:* David's magnanimity and kindness to his enemy.

*Sabbath:* "Except the Lord build the house, they labor in vain that build it."



## Use the Bible

THERE are many who busy themselves with the intricate problems of the Bible who have no mastery in the experimental knowledge of Christ.

They spend their time in studying the guidepost, but they have no vital acquaintance with the road.

They have a magnificent knowledge of the map of the country, but they are not familiar with its bracing air, and its refreshing springs, and its coverts from the tempest, and its pleasant arbors by the way, and its lilies of peace, and its rich and plentiful fruits which are good for all the changing seasons of our life.

They know the book in the letter, they are strangers to the spirit. They know it as literature, they do not know it as revelation. They come to it as students, they do not come to it as sinners; they bring their curiosity, they do not bring their needs. They treat it as a manual of absorbing mental interest, they do not regard it as a *vade mecum* in the eternal concerns of the soul.

They do everything with the Bible except prove it. They remain in the lecture-room and discuss its doctrines; they do not go into the infirmary, and apply its teachings to broken lives, and more particularly to their own.

Suppose I close the Bible and refuse

to listen to its precepts, and I regard all its counsel as effete and obsolete. Where shall I find direction for the reërection of fallen lives? Where would you advise me to go?

I had a letter last night from a man who is broken,—one of a vast multitude of broken people, lying overwhelmed in the sense of irreparable disaster. What would you advise me to say to him, if I close the Bible? What kind of profitable counsel may I offer him for the reërection of his life?

I go to my bookshelves, and I take down the best book on ethics in my library. I turn to a chapter which I think might be helpful. It bears the title, "Moral Pathology," and indeed I find a magnificent analysis of moral disease. But when I search for some counsel as to how a man who is held in moral disease can be brought to moral life, again I search in vain.

I take another book from my shelves, a book which, when it was first published, made some stir in the world. This book has an engaging title, "The Service of Man." Here surely is a book in which I shall find counsel suitable for the reconstruction of broken life. But here is what I read: "It is no use disguising the fact, there is no remedy for a bad heart."

No reërection! If you are broken, you must remain in your brokenness. You must burn away in your shame. "No remedy for a bad heart"!

Ah, but there is! Here is a sacred manual, a manual which describes the restoring means of grace. And if you know in the circle of your associates any man who is broken in will, or in hope, or in faith, let me urge you to offer him the counsels of that book. He will find a wealth of hope, of heartening, and an immediacy of counsel which will lead him to the restoring springs of life.

Or if you yourself are broken, and are lying with damaged wings, and cannot soar, and are like a bird that has lost its power of flight, there are counsels in this book by which you can be made whole again. It is "profitable for correction." Try it, man! Try it!—*Rev. John Henry Jowett, D. D.*



You will find, as life goes on, that the amount of time you spend alone with God and with your own soul has no little to do with your comfort, and your strength, and your fruitfulness.—*Alexander Whyte.*

## Summary of Missionary Volunteer Work of the General Conference for Quarter Ending June 30, 1916

|   | No. Soc. Reporting | Present Membership | Conf. Soc. Membership | Missionary Letters Written | Missionary Letters Received | Missionary Visits | Bible Readings and Cottage Meetings | Subscriptions Taken | Papers Sold | Papers Lent and Given | Books Sold | Books Lent and Given | Tracts Sold | Tracts Lent and Given | Hours of Chr. Help Work | Clothing and Meals Given | Bouquets Given | Scripture Cards Given | Treatments Given | Signers to Temperance Pledges | Offerings for Foreign Miss. | Offerings for Home Miss. | Conversions |
|---|--------------------|--------------------|-----------------------|----------------------------|-----------------------------|-------------------|-------------------------------------|---------------------|-------------|-----------------------|------------|----------------------|-------------|-----------------------|-------------------------|--------------------------|----------------|-----------------------|------------------|-------------------------------|-----------------------------|--------------------------|-------------|
| <b>North American Div.</b>              | 543                | 9890               | 257                   | 9821                       | 4032                        | 21537             | 4732                                | 1303                | 26233       | 109849                | 6048       | 4577                 | 6473        | 60289                 | 21490                   | 10633                    | 2763           | 2802                  | 1414             | 566                           | \$3644.47                   | \$1671.91                | 437         |
| <b>Asiatic Division</b>                 |                    |                    |                       |                            |                             |                   |                                     |                     |             |                       |            |                      |             |                       |                         |                          |                |                       |                  |                               |                             |                          |             |
| <b>Australasian Union</b>               | 127                | 3225               | 540                   | 2325                       | 991                         | 5975              | 1058                                | 354                 | 16985       | 26405                 | 863        | 793                  | *326*       | *15686                | 11654                   | 133                      | --             | --                    | 452              | 13                            | 1461.03                     | 267.97                   | 35          |
| <b>Japan</b>                            | 9                  | 138                | --                    | 456                        | 305                         | 1196              | 1322                                | 18                  | 975         | 871                   | 13         | 74                   | *1261       | *5144                 | 97                      | 64                       | --             | --                    | 86               | 6                             | -----                       | 10.32                    | 5           |
| <b>European Division</b>                |                    |                    |                       |                            |                             |                   |                                     |                     |             |                       |            |                      |             |                       |                         |                          |                |                       |                  |                               |                             |                          |             |
| <b>British Union</b>                    | 33                 | 356                | --                    | 238                        | ---                         | 230               | 141                                 | ---                 | 3957        | 4650                  | 140        | 133                  | 625         | 3167                  | 813                     | ---                      | ---            | ---                   | 270              | ---                           | ---                         | ---                      | ---         |
| <b>South African Union</b>              | 17                 | 170                | 13                    | 228                        | 98                          | 234               | 87                                  | 31                  | 2633        | 3352                  | 49         | 148                  | 63          | 2898                  | 513                     | 130                      | 6              | 3                     | 19               | 1                             | 25.74                       | 14.49                    | --          |
| <b>West Indian Union</b>                | 23                 | 404                | --                    | 235                        | 141                         | 1076              | 314                                 | 46                  | 1961        | 1984                  | 296        | 265                  | 138         | 1661                  | 3617                    | 503                      | 28             | 78                    | 129              | 3                             | 20.12                       | 40.29                    | 29          |
| <b>Northern Latin American Missions</b> |                    |                    |                       |                            |                             |                   |                                     |                     |             |                       |            |                      |             |                       |                         |                          |                |                       |                  |                               |                             |                          |             |
| <b>Haitien Mission</b>                  | 3                  | 150                | --                    | 162                        | 135                         | 759               | 625                                 | 1                   | 121         | 98                    | 164        | 42                   | 258         | 134                   | 1234                    | 1563                     | --             | --                    | 134              | --                            | -----                       | 10.40                    | 4           |
| <b>Porto Rican Mission</b>              | 3                  | 57                 | --                    | 202                        | 158                         | 1622              | 1036                                | 186                 | 155         | 1116                  | 31         | 116                  | 175         | 6560                  | 426                     | 331                      | 67             | 90                    | 1                | 16                            | 7.45                        | 14.95                    | --          |
| <b>Miscellaneous</b>                    |                    |                    |                       |                            |                             |                   |                                     |                     |             |                       |            |                      |             |                       |                         |                          |                |                       |                  |                               |                             |                          |             |
| <b>Bahamas</b>                          | 1                  | 20                 | --                    | 5                          | 4                           | 14                | 10                                  | ---                 | 1           | 77                    | 20         | 10                   | 2           | 31                    | 5                       | 16                       | 58             | 135                   | 8                | --                            | 20.20                       | 3.00                     | --          |
| <b>Totals</b>                           | 759                | 14410              | 810                   | 13672                      | 5364                        | 32698             | 9375                                | 1939                | 53071       | 148402                | 7674       | 6158                 | 9321        | 95670                 | 39849                   | 13423                    | 2922           | 3103                  | 2518             | 605                           | \$5179.01                   | \$2033.33                | 510         |

\* Pages of tracts.



## Preach the Word

(Concluded from page 2)

as well as the exposition of Scripture in the pulpit. The knowledge you obtain is to be committed to faithful men who in turn will teach others.

Every one should seek to understand the great truths of the plan of salvation, that he may be ready to give an answer to every one who asks the reason of his hope. You should know what caused the fall of Adam, so that you may not commit the same error, and lose heaven as he lost Paradise. You should study the lives of patriarchs and prophets, and the history of God's dealing with men in the past; for these things were "written for our admonition, upon whom the ends of the world are come." We should study the divine precepts, and seek to comprehend their depth. We should meditate upon them until we discern their importance and immutability. We should study the life of our Redeemer, for he is the only perfect example for men. We should contemplate the infinite sacrifice of Calvary, and behold the exceeding sinfulness of sin and the righteousness of the law. You will come from a concentrated study of the theme of redemption strengthened and ennobled. Your comprehension of the character of God will be deepened; and with the whole plan of salvation clearly defined in your mind, you will be better able to fulfil your divine commission. From a sense of thorough conviction, you can then testify to men of the immutable character of the law manifested by the death of Christ on the cross, the malignant nature of sin, and the righteousness of God in justifying the believer in Jesus, on condition of his future obedience to the statutes of God's government in heaven and earth.

Thousands more might have been saved if men had preached the word, instead of the maxims, philosophies, and doctrines of men. If from every pulpit had sounded the faithful truth of God, men would have been left with a better knowledge of the Bible, with a deeper conviction of the truth of its principles, and the reality of its promises; and far more might have come to an understanding of what is truth. The world is full of unsound doctrines, of the traditions and opinions of men, of seducing theories of evil spirits; but let every one who has a knowledge of the present truth, study to show himself approved unto God; and by word and action let him proclaim the word of God that "liveth and abideth forever."

THE body of Yuan Shi-kai, late president of the Chinese Republic, now rests in a grave near Chanctefu, in Honan Province. A great semicircle wall, surmounted by high battlements, with gates similar to those of Chinese city walls, surrounds the site of the grave. At the side of Yuan's coffin, which is incased in concrete, space was reserved for the body of his wife when she dies. An occult practitioner was called to select the burial site, and he did so after considering the water currents and the direction of the winds, conditions which are supposed to determine the weal or woe of departed souls, and when favorable, to protect them against evil spirits.

## News and Miscellany

Notes and clippings from the daily and weekly press

— There are 843 languages and dialects in use among the blacks of Africa. Comparatively few of these languages have been reduced to writing.

— It is estimated that 360,000,000 feet, or 68,000 miles, of films are produced annually in the 20,000 motion picture theaters of this country, at a cost of \$37,000,000 for films alone.

— The *Review of Missions* reports that there were 100,000 accessions to the Roman Catholic Church in China during 1915, bringing the total number of Roman Catholics in China to 1,788,383.

— What is believed to be the longest rural mail route in the United States runs out from Miles City, Mont., through several surrounding villages. The total distance covered is said to be more than 125 miles.

— According to an act passed recently by Congress, any one in the District of Columbia who mutilates the Stars and Stripes or desecrates the national emblem in any way or uses pictures of it on goods of any kind for advertising purposes, is guilty of a misdemeanor, and is liable to heavy punishment.

— For the first time in the history of the government, a woman is to be employed as secretary of one of the committees of the United States Senate. It is one of the most important committees, that of Foreign Relations. The lady receiving this unusual distinction is Miss Jessie L. Simpson. The salary is \$3,000 a year.

— The vaults at the Philadelphia mint are being enlarged to hold more gold. When they are finished, about \$600,000,000 in bullion from the subtreasury at New York City will be stored there, in addition to the \$500,000,000 in bricks already there. None of the bullion will be coined for some time to come, according to the superintendent of the mint, as there is already an abundance of gold coins in the country.

— When Roald Amundsen, the explorer, leaves Norway this spring on his expedition to the north pole, he plans to carry enough food in his ship to last him and his party of nine men at least six years. A ton of meat has been purchased for each man; over 50,000 cans of food have been ordered, as well as two tons of coffee and two tons of sugar. About 600 pounds of candy and quantities of other delicacies will also be taken along.

— On the recommendation of the government, the Turkish Parliament recently formally adopted the Gregorian calendar, introduced by Pope Gregory XIII, near the end of the sixteenth century, and now used by practically all of the Western world. Several months ago the Bulgarian National Assembly voted to adopt the Gregorian calendar in place of the Julian, or Eastern, calendar, which up to that time had been retained chiefly in deference to the Russian hierarchy.

— Just 100 years ago the first New Testament in Chinese was issued from a press in Canton. Last year, the American Bible Society and the British and Foreign Bible Society circulated in China more than a quarter of a million copies of the Bible.

— According to the *Living Church*, it is now nearly six years since Los Angeles appointed the first regular police woman. Now twenty States have come into line—Maryland, Colorado, Texas, Pennsylvania, Washington, New York, Arizona, Ohio, Wisconsin, Illinois, Alabama, Indiana, North Dakota, Massachusetts, Nebraska, Louisiana, New Jersey, Missouri, Minnesota, and Montana.

— It seems that Canada is rapidly gaining possession of the greater part of Niagara Falls, as, for 200 years or more, the center of Horseshoe Falls has been receding by erosion at the rate of about five feet a year. The edge of the American Falls recedes much more slowly,—only a few inches a year,—and, as the center of the Horseshoe Falls recedes so rapidly, in some future time they will be in Canada.

— As its contribution toward the celebration of the tercentenary of Shakespeare, Yale University is planning to publish an unexpurgated edition of the great poet's works, comprising about forty volumes. All the rare, old words which Shakespeare used will be preserved, with their meanings defined at the bottom of the pages on which they occur. The text will be about the same as that used at Oxford.

— Massachusetts proposes to celebrate the three hundredth anniversary of the landing of the Pilgrims, by making extensive improvements and by erecting memorials at Plymouth. It will require, it is estimated, \$1,884,000 to do the commemorative work recommended. This involves the removal of the ugly wharves, coal sheds, fish shops, and what not in the "Puddle Dock" region, the alteration and ornamentation of the water front, a new canopy over the Rock, the acquisition of land on Cole's Hill above it, the Pilgrim burying grounds, a retaining wall, a terrace, with access to it by granite steps; a memorial hall, a historical pageant, grading of streets, and planting of trees.

— A big revolution is taking place in our schools. Progressive educators are gradually doing away with many features of the old-fashioned systems of education, instituting such subjects as will aid young men and women in following careers which tend toward answering the practical needs of the country today. A school said to be of an "entirely practical character" will be opened in connection with the Teachers College at Columbia University, to which students between six and eighteen years of age will be admitted. Instead of devoting any of its time to Greek and Latin, this school will teach the modern languages, as they are considered more useful. The "three R's" will be taught to the younger ones, while the older boys and girls will spend a large part of their time studying the sciences. Such practical courses as the study of fuel problems and the management of heating plants are also being considered by many institutions of learning.

## OBITUARIES

**OWEN.**—Mrs. Elvira Potter Owen, wife of D. A. Owen, was born in Castile, western New York, Jan. 22, 1835, and died in Wichita, Kans., Feb. 20, 1917. She was a loyal representative of the advent message for nearly fifty years, and died in full assurance of the blessed hope.  
M. A. ALTMAN.

**ATKINSON.**—Mrs. Martha Ann Atkinson was born in Guernsey County, Ohio, Sept. 10, 1830. She was married to George Atkinson Jan. 5, 1851. With her death, which occurred Feb. 21, 1917, the last of her immediate family passed away, but her memory will be tenderly cherished by a host of friends.  
E. K. SLADE.

**WATKINS.**—Mrs. Stella Watkins was born in Turtle Lake, Wis., June 28, 1888, and died at Deer River, Minn., Jan. 20, 1917. She is survived by her husband, five children, her mother, four sisters, and two brothers. Sister Watkins accepted present truth in Canada about four years ago. She was a devout Christian, and rests in hope.  
A. GRUNDSET.

**FERCLOT.**—Mrs. Fatina Ferciot was born at Kents Corners, N. Y., July 17, 1861. She was married to Dr. J. B. Ferciot at Cincinnati, Ohio, Sept. 21, 1891, and to them were born two children. The year before her marriage she became a member of the Seventh-day Adventist church. She fell asleep Feb. 26, 1917. The funeral, in charge of the writer, was conducted at her home.  
F. H. HENDERSON.

**DONTENVILLE.**—Martin Dontenville, aged 56 years, fell asleep Jan. 30, 1917, after a long period of illness. Twenty-one years ago he accepted the third angel's message and became a charter member of the Brooklyn (N. Y.) Seventh-day Adventist church. At the time of his death he was a member of the church at Hebron, Conn. His wife and one daughter mourn.  
F. W. STRAY.

**MCINTYRE.**—Mrs. Mary E. McIntyre was born in Philadelphia, Pa., in December, 1852, and died near Pleasantville, N. J., Feb. 2, 1917. For more than forty years she was a member of the Vineland (N. J.) Seventh-day Adventist church, and spent most of her life in that community. Sister McIntyre maintained an unflinching faith in the promises of God, and fell asleep trusting in his resurrection power.  
GEORGE W. SPIES.

**BORG.**—Peter Borg was born in Denmark, July 19, 1860. In 1887 he was married to Kristina Jacobsen, and to them were born ten children. About twenty-seven years ago Brother Borg united with the Seventh-day Adventist church, and remained a staunch member of that body until his death, which occurred at his home, near Bear Creek, Wis., Feb. 22, 1917. His companion and nine children are left to mourn.  
E. F. FERRIS.

**GLADMAN.**—Margaret Yoho was born in Noble County, Ohio, Sept. 13, 1840. Feb. 4, 1858, she was married to Joseph Gladman, and five children were born to them. About ten years ago Mrs. Gladman accepted the Sabbath truth and was baptized by Elder William Covert, uniting with the Seventh-day Adventist church at Moline, Ill. She died at the home of her daughter, in Geneseo, Ill., Jan. 1, 1917. Two daughters mourn.  
E. W. WEBSTER.

**ARMSTRONG.**—Ann Hodson was born in Yorkshire, England, Feb. 16, 1832. In 1852 she was united in marriage to Francis Armstrong, in Canada. They came to Michigan, and made their home in Saginaw. When present truth was first preached in this city, she accepted it and became a charter member of the Saginaw church, of which she remained a faithful communicant until her death. She fell asleep at the home of her daughter Jan. 27, 1917. Three children mourn.  
I. J. WOODMAN.

**MEILICKE.**—Lena H. Meilicke was born in Marbach, Germany, Nov. 9, 1843, and fell asleep Feb. 24, 1917, at the home of her son, in Janesville, Minn. She had been a member of the Seventh-day Adventist church for thirty years. One daughter and three sons survive.  
A. W. KUEHL.

**BEACH.**—James Henry Beach was born in Mt. Morris, N. Y., Dec. 9, 1827, and died at his home, in Pleasant Hill, Mo., Feb. 4, 1917. Dec. 3, 1861, he was married to Miss Mary A. Cross. For thirty-five years he was a firm believer in the third angel's message, and contributed liberally of his means to carry forward the work he loved. He is survived by his companion, one son, and an aged brother and sister.  
MRS. M. A. BEACH.

**LANE.**—Lester Lane, of Olean, N. Y., died at the Olean Hospital Feb. 25, 1917, aged 79 years. No relatives are left to mourn. Brother Lane accepted the third angel's message nearly forty years ago, and to the end of his life was a faithful, sacrificing member of the Seventh-day Adventist church. He served his country in the Civil War. After the funeral, which was conducted by the writer, a short service was held by the G. A. R. men.  
K. C. RUSSELL.

**BOYNTON.**—Died Feb. 8, 1917, at the home of Sister Cora Manning, of Burton, Wash., Mrs. Etta W. Boynton, widow of Elder W. J. Boynton, who fell asleep several years ago. Our sister was seventy years of age, and leaves a half brother and a sister, who reside in New York and Massachusetts respectively. Sister Boynton led an exemplary Christian life, and died in the faith. She suffered much, but was very tenderly cared for in her sickness by Sister Manning. Words of instruction were offered by the writer from Ps. 17: 15.  
C. A. WYMAN.

**HUSSMAN.**—Lottie Harklerode was born in St. Louis, Mo., Nov. 17, 1874. At the age of nineteen she was married to William H. Hussman, and in 1901 accepted the third angel's message, becoming a member of the St. Louis church. At the time of her death she and her daughter were members of the Honolulu (H. T.) church. During her last months of suffering, it was the burden of her heart that the family circle might be complete at the resurrection meeting. Many earnest prayers were offered for her recovery, but God in his wisdom laid her to rest for a season. She died at her home Feb. 6, 1917. Besides her husband and daughter, three brothers are left to mourn.  
R. J. McKEAGUE.

**DART.**—Sophronia Morrison Larned was born in Middlebury, Vt., Dec. 27, 1832, and was married to J. E. Dart Feb. 24, 1858, at Champaign, Ill. To them were born eight children. About twenty-one years ago Mrs. Dart embraced the third angel's message, was baptized, and united with the Seventh-day Adventist church. Shortly after that she moved to Graysville, Tenn., and was a member of that church until her death, which occurred Feb. 21, 1917. Five children are living. Her exemplary life won the love and respect of all who knew her. She was a devoted wife and a noble and affectionate mother. She rests in hope of a part in the first resurrection. Words of comfort were spoken from Rom. 6: 23.  
SMITH SHARP.

**KENNEY.**—George Curtis Kenney was born in Nevada, Mo., March 14, 1882, and died Sept. 6, 1916. In February, 1915, he was thrown from a car, and sustained internal injuries. Complications ensued, which caused his death, although everything was done for him that could be done by loving hands. He was truly converted about the first of April, 1916. His Christian experience was very bright, and continued to be so until his death, which occurred at his mother's home, near Safford, Ariz. Brother Kenney leaves to mourn his loss, his mother, father, two brothers,—one in Nevada, Mo., and the other in San Jose, Cal.—besides nephews and nieces and acquaintances. The funeral services were held in a big tent, and were conducted by Elder Luther Hutchinson.  
H. F. COURTER.

### Ernie Roy Brown

**ERNIE ROY BROWN** was born in Maple Grove, Mich., June 28, 1880. His death occurred at his home, in Mount Vernon, Ohio, Feb. 15, 1917, at the age of 36 years, 7 months, 17 days. In 1901 he was united in marriage to Miss Emma E. Furnival in Egremont, Mass. To them were given a daughter, Myrtle, now aged 14, and a son, Jesse, aged 6.

Soon after their marriage, Brother Brown was elected auditor of the Atlantic Union Conference of Seventh-day Adventists and for two years served that Union acceptably. On being elected secretary-treasurer and auditor of the Columbia Union Conference of Seventh-day Adventists at the close of this term, he entered this new and responsible position, which imposed heavy burdens and perplexing problems. During the five years he served in this position, he resided in Cumberland, Md., and later in Washington, D. C., to which place the Union office had been moved.

His faithful labors in the Columbia Union Conference continued until 1912, at which time his health failed. He, with his family, immediately went to California, where they lived one year, and then they spent a few years in the Adirondacks and in Connecticut. About a year ago they moved to Mount Vernon. In spite of these climatic conditions and the best possible care, his physical strength gradually declined.

While Brother Brown very much desired to remain with his loved ones and continue his work, during the last few weeks of his life he became reconciled to what seemed to be God's will concerning him, and he gave evidence of full and complete surrender of all into the hands of his Maker. During the last weeks of his illness, he had the comforting care of his faithful wife, and of his mother, and of Mrs. Brown's mother, Mrs. Furnival.

Brother Brown is survived by his wife, his daughter Myrtle, his little son Jesse, his mother, two brothers, and one sister, and many other relatives and friends.  
E. K. SLADE.

### Elder Elam Van Deusen

**ELAM VAN DEUSEN** was born in Canada Nov. 7, 1833. He peacefully fell asleep Jan. 29, 1917, in the vicinity of Riversdale, Jamaica, British West Indies, aged 83 years, 2 months, and 22 days. He accepted present truth in June, 1861. He was united in marriage to Mary E. Noyes Feb. 22, 1862. To them was born one child, now Mrs. A. J. Haysmer, wife of Elder A. J. Haysmer, president of the West Indian Union Conference. Brother Van Deusen attended our first denominational school, conducted by Prof. G. H. Bell, afterward the Battle Creek College.

Recognizing God's call to the ministry, he acceded to the wishes of his brethren in Christ, and in the year 1873 consecrated his life to preaching the message of our soon-coming Saviour. His life, together with its service, like the Master's, was one of unselfish personal work. He was a great giver to the cause of God in the establishment of churches and other enterprises connected therewith. Many churches in Michigan, where he spent practically all his life, were recipients of his beneficences. Many churches in the West Indies, where he spent his declining years, are also largely indebted to his liberality for their existence.

About three and a half years ago failing health compelled him to cease active labor, but on coming back to the beautiful land of Jamaica, where he had already spent about seven years in arduous toil, his health improved, and the old fire for service, having never died out, constrained him to give back in faithful labor, as he always had in the past, all the strength lent him of the Lord. Whenever opportunity presented itself, he would go out into the field and visit isolated members and churches. It was while thus actively engaged that he contracted a cold from which his frail body could not recuperate. Not one additional hour could he have added to his last years of service, for the lit-

erally fell in the harness. Wherever this godly man went, souls are today rejoicing in the knowledge of the truth.

When the writer was but two years of age, Elder Van Deusen came to our home in Morley, Mecosta Co., Mich., and taught my mother the truth. His hands were laid on me in ordination to the gospel ministry, and his last conversation with me after being stricken with his last illness, was that he might give information for the care of some of our needy churches and companies in these islands.

The overcomer's reward as revealed in the last book of the Bible, especially in Rev. 14:13, was the basis of comfort offered to the sorrowing daughter and friends assembled. We then laid him to rest in the Riversdale churchyard beside his faithful wife, who fell asleep in Jesus Dec. 27, 1915.

G. A. ROBERTS.

## Appointments and Notices

### Camp Meetings for 1917

#### COLUMBIA UNION CONFERENCE

Virginia, Gordonsville.....May 24 to June 3  
 Chesapeake .....June 1-10  
 Eastern Pennsylvania.....June 21 to July 1  
 West Pennsylvania.....June 28 to July 8  
 New Jersey.....June 28 to July 8  
 Ohio .....Aug. 16-26  
 West Virginia.....Aug. 30 to Sept. 9

### College of Medical Evangelists' Annual Meeting

THE annual session of the constituency of the College of Medical Evangelists is called to convene in Loma Linda, Cal., at 10 A. M., March 28, 1917, for the purpose of transacting such business as may properly come before the meeting.

E. E. ANDROSS, *President.*  
 S. S. MERRILL, *Secretary.*

### The "Signs of the Times" in Eleven Languages

If you have Bohemian, French, Hungarian, or Italian neighbors whom you should interest in the truth, you will welcome the news that the *Signs of the Times* may now be secured in these and seven other foreign languages. The International Branch of the Pacific Press Publishing Association, at Brookfield, Ill., is now publishing regularly, each quarter, *Signs of the Times* magazines in Bohemian, French, Hungarian, Italian, and Yiddish, in addition to the German, Danish-Norwegian, and Swedish. They are also bringing out special numbers in Polish and Rumanian, which may, if the demand for them is sufficient to warrant, be made regular publications. The Russian *Signs of the Times*, a monthly paper, is now well launched, and its subscription list is growing. (Price, \$1 a year.)

The subscription price on these quarterly foreign magazines is uniform—40 cents a year (50 cents to Canada and foreign countries), and quantity rates are the same as for the English: 5 to 40 copies, 5 cents each; 50 or more, 4 cents a copy. (One cent higher to Canada and foreign countries.) The German and Danish-Norwegian magazines, with two extra summer numbers, each cost 50 cents a year (60 cents to Canada and foreign countries), with quantity rates the same as the others. The Swedish is a monthly at \$1 a year (\$1.25 to Canada and foreign countries), with quantity rates the same as the other magazines. Price of the Polish and Rumanian magazines in quantities is one cent higher because of postage: 5 to 40 copies, 6 cents each; 50 or more, 5 cents each.

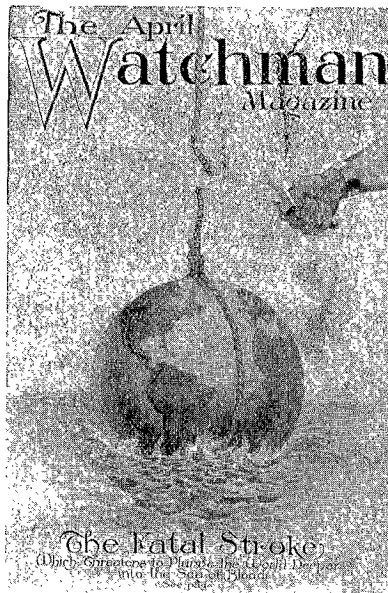
This, in brief, lists these foreign publications in magazine form. Surely the time has come for an advance move in carrying the truth to the millions of foreigners in this country. They are glad to get the literature.

All can have a part in carrying it to them. For further information and supplies, address your tract society.

### The "Watchman Magazine"

DURING the past few months the circulation of the *Watchman Magazine* has been steadily increasing. Every issue published so far this year has been completely exhausted. The March *Watchman* had the swiftest circulation of any issue ever published. The entire edition was completely exhausted in two weeks after the publishers began mailing, and the April issue was hurried out several days early in order to fill the increasing demand for magazines.

Herewith we are printing a small reproduction of the April cover of the *Watchman Magazine*. This is an unusually attractive cover, and appears in colors. The contents of the April *Watchman* are up to the usual



standard, and we believe our friends throughout the field will find it an excellent number to place in the hands of neighbors and friends whom they would like to see interested in the truth. The contents of the different departments of the magazine will interest the most casual reader. In glancing through the editorials and general articles, we note the following titles:—

- "Barnacles That Threaten Civilization."
- "India and the Orient."
- "What Is Wrong with America's Children?"
- "The War in the Vatican."
- "I am Going to Quit."

The Columbia Union Conference has ordered 50,000 copies of the April *Watchman* to use in its campaign for raising funds for the new Washington College Assembly Hall. This large order enables the publishers to print 100,000 copies of this good issue, which is doubtless the largest number of any one issue of our ten-cent magazines ever printed. Send an order to your tract society for a supply of this April number, and watch the results of circulating it.

### Requests for Prayer

THOUGH widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job, when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests:—

A Kansas sister writes: "Will you not pray for the conversion of the other members of my family, and that the way may be opened for us to move where we can enjoy church privileges?"

A burdened sister in Idaho asks us to join her in praying for the conversion of her son.

From Pennsylvania a sister sends this request: "Please pray for the healing of my son, my sister, and her son."

### 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.

Miss Elsie Forsberg, R. N., Nebraska City, Nebr., *Signs* weekly, *Instructor*, and *Watchman*.

Mrs. E. E. Petet, Box 106, De Quincey, La. Continuous supply of message-filled literature, especially the *Watchman* and the *Signs of the Times* (monthly and weekly).

### Mother Saves Baby; Is Fatally Burned

WITH a baby in her arms a mother rushed out into the yard to put out a fire that threatened her home. Her clothing catching fire, she took the baby to a place of safety, and hastened to a neighbor's for help. On the way, the fire in her clothing made such progress that she was badly burned and did not long survive.

Such, in substance, was the brief story which recently appeared in some of the evening papers. Had she known beforehand just what to do, this poor mother might have saved her own life, and avoided irreparable loss to her family.

This knowing beforehand is what is meant by *preparedness*. It is readiness to meet an emergency when it comes, so that instead of losing one's head and doing something foolish, one, without having to study over the situation, does just the right thing. Unless one has had special training or has studied in advance the best procedures in the various emergencies he is liable to meet, he will probably in the excitement do something that will be costly to property and life.

It is told of a certain college professor that at a fire he threw a mirror out of the third-story window, and carried a wool mattress downstairs on his shoulders. Ordinarily he was more than the average in intelligence, but under the excitement his lack of preparedness caused him to become confused, and he lost his head.

In fires, like that of the Iroquois Theater, where there is a stampede and great loss of life, the catastrophe is the result of unpreparedness. It would hardly be possible to stampede a school that had been regularly accustomed to fire drills. A school of a thousand pupils or more, properly drilled, will file out in perfect order, whether it is a fire drill or a real fire.

Preparedness against sickness and emergencies is as important as preparedness against accidents.

Are you prepared? If not, why not subscribe now for *Life and Health*, each number of which contains a symposium on some one subject of great importance.

For instance, in the April number the

symposium is on Home Treatment,—“Meeting Home Emergencies,” “Home Equipment in the Care of the Sick,” “The Preparation of Food for the Sick,” “Exercise in the Treatment of Various Organs,” and “A Dangerous Short-cut to Health.”

The May issue will contain a valuable symposium on Rational Diet, the June on Prevention, the July on Infants and Children, etc.

Each issue is thus a valuable booklet largely on one subject, though there is also interesting matter of a general nature. Send your dollar to your tract society, or to

LIFE AND HEALTH,  
Takoma Park, D. C.

### Better Order by Titles

ON account of issuing the War Special as *Present Truth* No. 5, the subjects in the new series will be one number higher from No. 5 on. Until the old series is duplicated by the corresponding numbers of the new series, the numbering of the old series will remain as it is.

It will be easy to know what numbers of the old series are duplicated by the new through bearing in mind that the new series began January 1, and that two numbers are issued each month, on the first and the fifteenth. By the fifteenth of March, *Present Truth* No. 6 will be ready to mail; April 1, No. 7; April 15, No. 8; and so on through the year. *If there is any question at any time as to the number of the issue desired, it will be best, when ordering, to mention the topics desired. The topics are not changed.*

#### The New List

The list of new *Present Truth* topics, by number and title, stands as follows:—

1. The Bible the Word of God.
2. The Origin of Sin and the Plan of Salvation.
3. A Great Prophetic Dream; or the Kingdoms of This World and the Kingdom of God.
4. The Second Coming of Christ.
5. The War Special.
6. The Signs of Christ's Coming.
7. The Millennium. (After April 1. Until then No. 6, old series.)

8. The Home of the Saved. (After April 15. Until then No. 7, old series.)

9. The Four Great Beasts of Daniel 7 and the Work of Antichrist. (After May 1. Until then No. 8, old series.)

10. The Papacy. (After May 15. Until then No. 9, old series.)

11. A Great Prophetic Period—the 2300 Days. (After June 1. Until then No. 10, old series.)

12. The Sanctuary. (After June 15. Until then No. 11, old series.)

13. The Judgment and the Judgment-Hour Message. (After July 1. Until then No. 12, old series.)

14. The Law and the Gospel. (After July 15. Until then No. 13, old series.)

15. The Bible Sabbath. (After August 1. Until then No. 14, old series.)

16. The Change of the Sabbath. (After August 15. Until then No. 15, old series.)

17. The Threefold Message of Revelation 14. (After September 1. Until then No. 16, old series.)

18. The United States in Prophecy. (After September 15. Until then No. 17, old series.)

And so on down through the list.

# THE SHADOW OF THE BOTTLE

THE greatest campaign book in behalf of temperance yet published. Every page contains a strong argument against the saloon, illustrated by 65 cartoons that are “true to life.” No one can see these cartoons, or read a page of the book, without being impressed with the awfulness of the drink habit. It should be placed in every home. Read what others say of it.



May 8-15-

*“The Shadow of the Bottle” is a timely and valuable contribution to the literature of temperance and prohibition. It combines text and illustration in an original and effective way, mixing scientific fact and human interest, tending to impart educational knowledge while gripping the emotions. I can heartily recommend its general use, especially among the young.*

*Richardson Person Hobson*

If there is one thing needed more than another, it is that people get help on the temperance question. Surely this book will appeal to the people. There ought to be a good sale for it at a time like this. We will do what we can to get it before the people.—*Elder H. S. Shaw, President of the Western Canadian Union Conference.*

“The Shadow of the Bottle” is a new temperance storybook of 128 pages, with an illustration on every other page. I have just read this book and commend it most highly.—*R. L. Davis, Superintendent Anti-Saloon League, North Carolina.*

“The Shadow of the Bottle” is a splendid presentation of the saloon proposition, and I hope it will have a large sale. We will do what we can to put it in line.—*C. W. Crooke, Superintendent Anti-Saloon League, Florida.*

One State Anti-Saloon League has ordered 3,000 circulars of this book to be sent to its members with a personal letter from the State superintendent, and has purchased 200 books. Another State League has ordered 100 books.

Thus our friends are helping us in this work of temperance reform. Now is the time to give it a wide circulation while the country and the world is stirred up on the subject.

The book is issued in two styles; paper, 25 cents; cloth, 50 cents.

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## The Rescue

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soon to be ready for circulation, will give a graphic description of the present situation, and a vivid reply to the question: “What do these things mean?”

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ALL communications relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park Station, Washington, D. C.

A NICELY bound collection of Spanish hymns (without music) was received at the Mission Board office recently, published for Spanish fields by the Buenos Aires Publishing House.

"WE have just closed our midweek meeting," writes Sister Parker from Suva Vou, Fiji. "There were twenty-seven present, and about fifteen recited the Bible study verses. An old gray-haired Filipino, the captain of the mission boat, was one of the number. It was a meeting that made my heart rejoice."

LETTERS just in from Brother Daniells tell of good meetings held in Japan and Korea. A conference was organized in Korea. Brother Daniells was leaving for Manchuria, accompanied by Brethren C. E. Weaks and C. C. Crisler. On account of ill health, Brother J. E. Fulton was obliged to return to Shanghai from Japan.

A LETTER from Brother J. N. Herboltzheimer, of Japan, under date of February 14, says: "We have just closed one of our best general meetings. We had splendid weather throughout, and the instruction given by Brethren Daniells, Fulton, Crisler, and Weaks, was well received. An excellent interest was manifest throughout the meeting. There were about two hundred workers and believers present. The last Sabbath we saw twenty new believers buried with their Lord in baptism. We are well, and thank God for his wonderful goodness to us."

AFTER the close of good general meetings in India and Burma, aboard the steamship "Shinsei Maru," Brother W. T. Knox, writing February 1, says: "We are now about midway between Rangoon and Singapore, which place we expect to reach next Sunday [four days later]. Our boat is not a passenger boat, but thirty people are on board, including an opera company and our party of seven. We sleep on deck, mostly wait upon ourselves, including the cleaning of the deck; but we are having a good time. The weather is getting quite hot. All regular Rangoon-Singapore boats had been taken off. We feared we should have to return to Madras, but at the very moment we were ready, we secured passage on this steamer. It saves us ten days, and in money proportionately, and more important still, it will enable us to keep our appointment in Malaysia."

THIS week the last number of the Present Truth Series was mailed to the relatives and friends on the September list. These thirty thousand special friends and relatives of our people have now had the full twenty-four numbers of this series containing the fundamentals of the message. We have full confidence in the efficiency of this commendable effort.

BROTHER and Sister G. H. Morrison not long ago sailed from Australia to join the band of missionaries laboring in the Fiji Islands. They go out as trained nurses, and their medical missionary work will no doubt open many doors of opportunity for sowing gospel seed in the hearts of men and women in this needy island field.

AFTER a year and more of earnest preparatory work and planning on his part, we are glad to report the sailing of Dr. C. C. Landis, of California, with his wife and two children, for Shanghai. Dr. Landis will have charge of the medical work in the Asiatic Division Conference, with a well-equipped office in Shanghai. It is hoped that he will be able to look after the health of our missionaries, so as to avoid many furloughs to the States for medical and surgical care. On the same boat, the "China," sailing March 12, Mrs. C. C. Crisler sailed to join her husband in work at Shanghai. Returning from furlough, Mrs. J. P. Anderson and her two children also accompanied this small party, to join husband and father in south China.

A DESTRUCTIVE tornado swept over eastern Indiana and central Ohio on March 11, spending its greatest force upon Newcastle, Ind. More than a score are known to have been killed, and nearly two hundred injured. Fully five hundred homes were demolished, with a loss of more than a million dollars' worth of property. One of the unusual features of this cyclone is the time of year at which it occurred. Such visitations usually do not develop till the advent of warm weather. Just why they should occur at this season of the year is one of the mysteries of nature, and indicates the abnormal atmospheric conditions which are beginning to prevail. The earth is waxing old as doth a garment. The unusual atmospheric conditions, the upheavals by land and by sea, are only premonitions of her coming dissolution, and warnings of the days in which we live.

### Study to Be Quiet

EVENTS in international affairs are moving rapidly. Following the diplomatic break between the United States and Germany, President Wilson has announced that this government will place guns, manned by American gunners, on American merchant ships traversing the proscribed zone of German submarine warfare. This places the United States in the position of armed neutrality, and is regarded by many as one more additional step toward the beginning of active hostilities.

In these increasingly strained relations between the United States and Germany, it behooves every American citizen to cultivate the spirit of quietness and calmness. Particularly should there be no manifestations of antagonism toward those of German blood. In the United States are many men and women of German descent. They have made a valuable addition to the strength and substantial citizenry of this government. They are not responsible for the fact that they are of German birth, and have indeed no occasion for regret over it. They should be treated with deference and respect. They should not be made to feel that they are ostracized, even though this country may be at war with their fatherland.

Particularly should Seventh-day Adventists be careful to keep out of their hearts the spirit of partisan strife in these days of excitement. We are to recognize the great truth that God has made of one blood all nations of men to dwell on the face of the whole earth, and that the gospel message which we have to give must go to every nation, kindred, tongue, and people. To the extent that we sense the character of the message we have to give, and the call of the Master to his work, to that extent shall we be able to live above the spirit of partisan strife.

These are times in which we need to say little and pray much. Daily our prayers should arise to God, asking that he will guide in the affairs of men; that he will cause even the wrath of men to work his praise and tend to the advancement of his cause; that he will hold in check the winds of strife, in order that his work may not be hindered; and that he will give wisdom to the rulers of men, that they may govern in his fear. In the perplexing problems before the United States at the present time, President Wilson and Congress should be remembered in prayer, that God may guide them in judgment, and that every evil influence may be held in check.

The Spirit of prophecy tells us that in the closing struggle between truth and error angels of God will be found in the assemblies of men, speaking words which will hold in check influences designed of the enemy to thwart the purposes of God. Let us pray that these angels may make their presence felt in the councils of the nations today.

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