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The Advent Review and Sabbath Herald

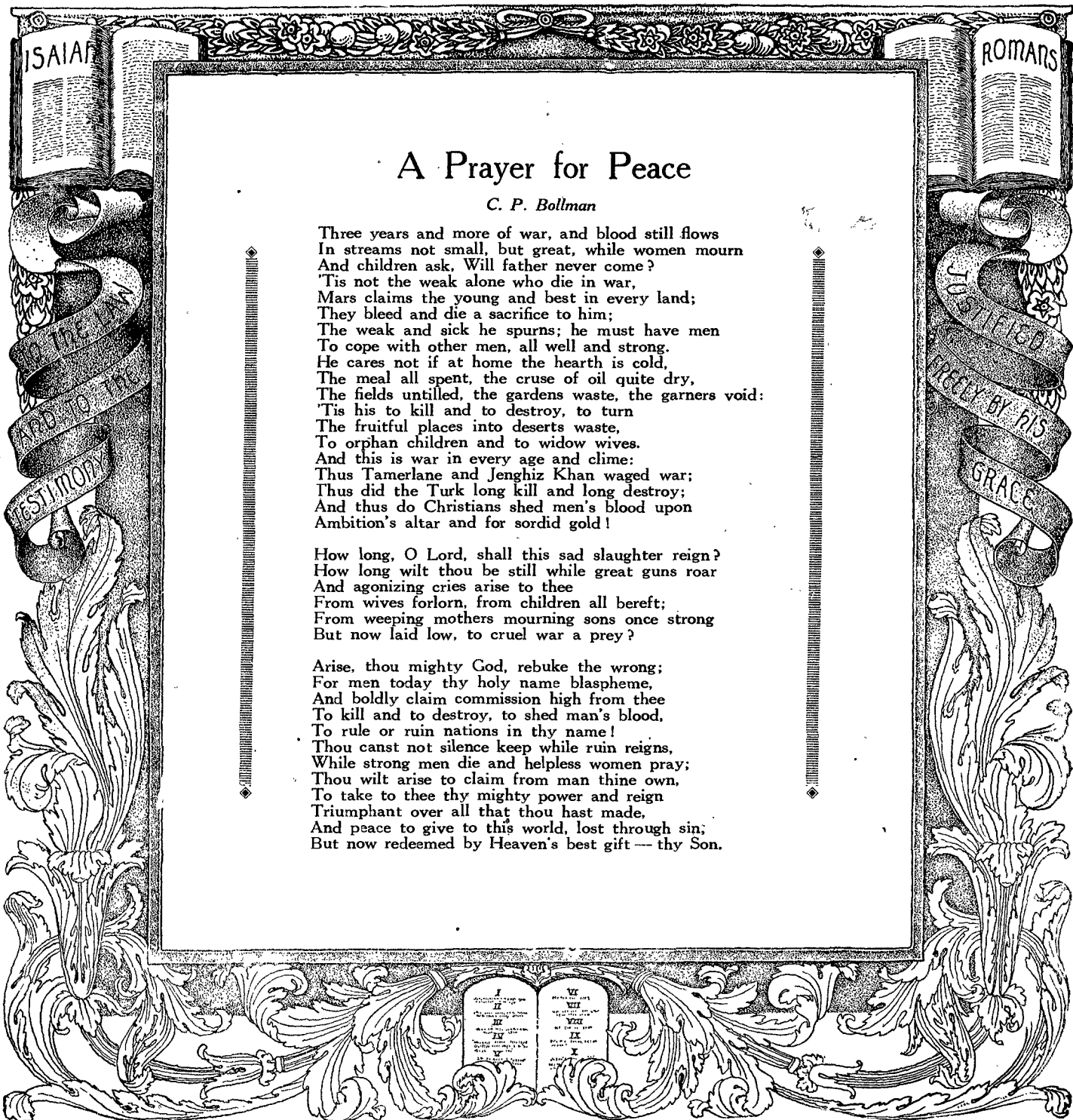


Vol. 95

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No. 10

THE GOSPEL TO ALL NATIONS



A Prayer for Peace

C. P. Bollman

Three years and more of war, and blood still flows
 In streams not small, but great, while women mourn
 And children ask, Will father never come?
 'Tis not the weak alone who die in war,
 Mars claims the young and best in every land;
 They bleed and die a sacrifice to him;
 The weak and sick he spurns; he must have men
 To cope with other men, all well and strong.
 He cares not if at home the hearth is cold,
 The meal all spent, the cruse of oil quite dry,
 The fields untilled, the gardens waste, the garner void:
 'Tis his to kill and to destroy, to turn
 The fruitful places into deserts waste,
 To orphan children and to widow wives.
 And this is war in every age and clime:
 Thus Tamerlane and Jenghiz Khan waged war;
 Thus did the Turk long kill and long destroy;
 And thus do Christians shed men's blood upon
 Ambition's altar and for sordid gold!

How long, O Lord, shall this sad slaughter reign?
 How long wilt thou be still while great guns roar
 And agonizing cries arise to thee
 From wives forlorn, from children all bereft;
 From weeping mothers mourning sons once strong
 But now laid low, to cruel war a prey?

Arise, thou mighty God, rebuke the wrong;
 For men today thy holy name blaspheme,
 And boldly claim commission high from thee
 To kill and to destroy, to shed man's blood,
 To rule or ruin nations in thy name!
 Thou canst not silence keep while ruin reigns,
 While strong men die and helpless women pray;
 Thou wilt arise to claim from man thine own,
 To take to thee thy mighty power and reign
 Triumphant over all that thou hast made,
 And peace to give to this world, lost through sin;
 But now redeemed by Heaven's best gift—thy Son.

WORK IN THE LARGE CITIES

It will be of interest to our readers to know something of the work which has been done during the past year in those large cities of the United States which are given in the World Almanac of 1917 as having a population of one hundred thousand or more. We can deal only with the question of large public city efforts. We must pass by in silence what has been done in a quiet way by our believers in cities where no public effort has been held, and what has been accomplished in past years in many of these same cities through strong tent or mission work. We are able to present this report because of the kindness of our union conference presidents in sending information, each concerning work in his own union.

Atlantic Union

Of the seventy-one cities of this size, as given in the World Almanac, nineteen are situated in the Atlantic Union; and here the largest number of city efforts have been held during the year. In nine out of the nineteen, such city work has been done. The ten where no tent or hall effort was held in 1917 are as follows:

New York: Albany, Syracuse.
Massachusetts: Cambridge, Fall River, Lowell, Lawrence, Lynn, New Bedford.
Connecticut: Bridgeport, Waterbury.

Elder W. H. Holden is now conducting an effort in Albany; and doubtless the present year will witness efforts in a large number, if not all, of the above-listed cities.

Columbia Union

The Columbia Union holds the record in the number of large cities within its boundaries; for twenty of the seventy-one in the United States are situated within the confines of this union. In only five of these, however, were city efforts held in 1917. The efforts in three were "special," being of the nature of the effort held in Philadelphia last summer. The fifteen cities where (according to the union president's letter) no city effort was held the past year, are located as follows:

Delaware: Wilmington.
New Jersey: Camden, Jersey City, Paterson, Trenton.
Pennsylvania: Pittsburgh, Reading, Scranton.
Ohio: Akron, Cincinnati, Cleveland, Columbus, Toledo, Youngstown.
Virginia: Richmond.

Lake Union

There are three unions which have five cities each of the size under consideration, according to the World Almanac; and these are the Lake Union, the Central Union, and the Southern Union. The Lake Union

holds the record in per cent of large cities worked in 1917, and the polyglot nature of their population complicates the work. Elder L. H. Christian says:

"During this year we have carried on work in Chicago in nine different languages, as follows: English, German, Swedish, Danish-Norwegian, Polish, Bohemian, Italian, Rumanian, and Hungarian. We have had tent-meetings in seven languages, I believe. God has blessed the work in Chicago, and about four hundred persons have accepted the truth. There are fourteen churches in Chicago and vicinity. In Indianapolis we have four churches, but there has not been any very strong effort in the city during the past year. We are planning a large work during the winter. Elder A. V. Cotton is holding a series of large meetings in Detroit at the present time. A hall was rented which seats four thousand persons, and it has been almost full repeatedly. Our brethren are conducting a strong effort in Grand Rapids. During the summer they had a tent-meeting, which was very successful, and now they are planning on renting a large hall in the center of the city. In Milwaukee we are working in five different languages—English, German, Italian, Swedish, and Danish-Norwegian. The brethren there are planning for three large efforts this winter,—for the Scandinavian, the German, and the English. The English effort will be the largest we have ever had in Wisconsin."

Southern Union

Of the five large cities in this union, four had no effort in 1917:

Alabama: Birmingham.
Louisiana: New Orleans.
Tennessee: Memphis, Nashville.

Memphis, however, did have an effort for the colored people during the past year, and the present year starts with an effort in Nashville for the white people.

Central Union

Only one of the five large cities in this union saw no city effort in 1917, and that city was Omaha, Nebr. No doubt an effort will be held in that city this present year.

North Pacific Union

The unions having four of these large cities within their boundaries number four: North Pacific Union, Pacific Union, Northern Union, and Southwestern Union. Of the work in the North Pacific Union, Elder C. W. Flaiz writes under date of Dec. 30, 1917:

"Special efforts were held in Tacoma and Seattle. The Seattle effort resulted in some forty-five uniting with the church in that city. The effort in Tacoma has not yet been completed, and the results up to the present time are negligible. No effort was held in either Portland or Spokane. We were very anxious to hold an effort in each of these cities, but found ourselves handicapped in not having a suitable person to do evangelistic work in the cities."

Pacific Union

Though in two of the four large cities in this union no city effort was held in 1917, yet a strong effort was

held in Berkeley, which is really a suburb of Oakland. This leaves only one, Salt Lake City, without special effort during the past year.

Northern Union

The three large cities in this union in which no tent effort was held, are all in Minnesota: Duluth, Minneapolis, and St. Paul. Efforts will doubtless be held in one, if not all, of these during the present year.

Southwestern Union

Concerning the work in this union, Elder J. W. Christian says:

"There has been no special effort in any of the cities you mention,—Dallas, Houston, Fort Worth, San Antonio. A worker has been stationed in each of these cities, excepting Houston, during the entire year, and there has been some fruit gathered for the cause of truth. We have been hunting for a man for Houston for more than a year. So far we have not succeeded in finding a good strong evangelist. I am very sorry that we must report in so unsatisfactory a way.

"In listing the cities with more than a hundred thousand inhabitants, it would be well for you to remember Oklahoma City. It doubtless passes the hundred thousand mark. The Oklahoma Conference has just invited Elder L. B. Schick, who labored two years in Kansas City, to connect with the work in this conference, stationing him here in Oklahoma City. We expect his coming will mean growth to the cause."

Southeastern Union

This union contains only one of these large cities—Atlanta. While no effort was held in this city in 1917, Elder W. H. Branson informs us that Elder C. B. Haynes held a tent-meeting in Atlanta in the summer of 1916, and about fifty were added to the church. He began a large theater campaign there early in 1918.

It is to be hoped that this study of the large-city work may not only prove instructive, but also may inspire many of the talented young men among us to prepare themselves for city evangelistic work. May the Lord bless all such, and use them to bring speedily a knowledge of the advent message to all those dwelling in the great congested centers of population.

L. L. C.

If I knew you and you knew me; if both of us could clearly see,
And with an inner sight divine, the meaning of your heart and mine;
I'm sure that we would differ less, and clasp our hands in friendliness;
Our thoughts would pleasantly agree, if I knew you and you knew me.

—Nixon Waterman.

"Be thine own soul's law; learn to live;
And, if men thwart thee, take no heed;
And, if men hate thee, have no care.
Sing thou thy song and do thy deed;
Hope thou thy hope and pray thy prayer,
And claim no crown they will not give."

The Advent And Sabbath **REVIEW 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. 10

EDITORIAL

OLD-TIME BIBLE READINGS

THE faith that led men and women joyfully to walk the way of trial in the Reformation days, was born of acquaintance with and belief in the Word of God. Some of the teachers of the Word in those times evidently made use of the Bible-reading method—the method of teaching by statement or question, with the direct answer or proof by Bible text. It is a method that has been largely and effectively used in our own work.

It is of interest to quote portions of some of the old-time Bible readings, not only because they show how the Protestant witnesses pressed home the vital truths of the gospel in those dark times, but because the truth so clearly stated is "present truth" for our own hearts.

Patrick Hamilton, Scotland's first Reformation preacher and martyr, set forth the way of justification by faith in an age when people were taught self-salvation by works of merit and of penance. And justification by faith meant obedience by faith, in Hamilton's teaching:

"He that loveth his neighbor, keepeth all the commandments of God. Romans 13.

"He that loveth God, loveth his neighbor. 1 John 4.

"Therefore, he that loveth God, keepeth all the commandments of God."

Then, having shown that it is impossible for man, of himself, unaided by grace, to keep the commandments of God, he showed that God yet commands man to do the thing impossible to himself, thus driving the sinner to the remedy provided, Christ the Saviour:

"Christ is the Saviour of the world. John 4. . . .

"Christ died for us. Romans 5. . . .

"Christ bought us with his blood. 1 Peter 2.

"Christ washed us with his blood. Revelation 1. . . .

"Christ bare our sins on his back. Isaiah 53.

"Christ came into this world to save sinners. 1 Timothy 1.

"Christ came into this world to take away our sins. 1 John 3. . . .

"Christ hath paid our debt, for he died for us. Colossians 2. . . .

"Christ is our righteousness. 1 Corinthians 1.

"Christ is our sanctification. 1 Corinthians 1.

"Christ is our redemption. Ephesians 2.

"Christ is our peace. Romans 5."

How blessedly these truths must have fallen on the ears of those who longed for deliverance from condemnation in the dark days of old. Men and women and youth laid hold of these things and were saved, and became strong to confess Christ in face of persecution and threat of the stake. As we think our way through this old Bible reading, yielding the heart to receive its lessons, step by step we experience the same delivering and saving and blessed truths that those old-time confessors found. It is the same "everlasting gospel," ever new and ever needed in the soul.

Another of Hamilton's Bible readings, which were called "Patrick's Places,"—possibly because he gave the places in Scripture that he wished the people to note,—we give entire:

"THE NATURE AND OFFICE OF THE LAW AND OF THE GOSPEL

"The law showeth us our sin. Romans 3.

"The gospel showeth us remedy for it. John 1.

"The law showeth us our condemnation. Romans 7.

"The gospel showeth us our redemption. Colossians 1.

"The law is the word of ire. Romans 4.

"The gospel is the word of grace. Acts 20.

"The law is the word of despair. Deuteronomy 27.

"The gospel is the word of comfort. Luke 2.

"The law is the word of unrest. Romans 7.

"The gospel is the word of peace. Ephesians 6."

By a clear and simple presentation that does one good to follow, the youthful teacher showed that simply believing Jesus brings justification and peace; that a man must be justified without works; that nothing that he can do can contribute to his salvation, but faith in Christ only:

"Moreover, since Christ, the maker of heaven and earth and all that is therein, behoved to die for us, we are compelled to grant that we were so far drowned and

sunken in sin, that neither our deeds, nor all the treasures that ever God made or might make, could have holpen us out of them: therefore no deeds or works may make us righteous.

"No Works Make Us Unrighteous

"If any evil works make us unrighteous, then the contrary works should make us righteous. But it is proved that no works can make us righteous: therefore no works make us unrighteous.

"Works Make Us Neither Good Nor Evil

"It is proved that works neither make us righteous nor unrighteous: therefore no works make us either good or evil. For righteous and good are one thing, and unrighteous and evil likewise one.

"Good works make not a good man, nor evil works an evil man: but a good man bringeth forth good works, and an evil man evil works.

"Good fruit maketh not the tree good, nor evil fruit the tree evil: but a good tree beareth good fruit, and an evil tree evil fruit.

"A good man cannot do evil works, nor an evil man good works: for a good tree cannot bear evil fruit, nor an evil tree good fruit.

"A man is good ere he do good works, and evil ere he do evil works: for the tree is good ere it bear good fruit, and evil ere it bear evil fruit. . . .

"None of Our Works Either Save Us or Coudemn Us

"If works make us neither righteous nor unrighteous, then thou wilt say, 'it maketh no matter what we do.' I answer, If thou do evil, it is a sure argument that thou art evil, and wantest faith. If thou do good, it is an argument that thou art good, and hast faith; for a good tree beareth good fruit, and an evil tree evil fruit. Yet good fruit makes not the tree good, nor evil fruit the tree evil; so that man is good ere he do good deeds, and evil ere he do evil deeds.

"The Man Is the Tree, His Works Are the Fruit

"Faith maketh the good tree, and incredulity the evil tree: such a tree, such fruit; such a man, such works. For all things that are done in faith please God, and are good works; and all that are done without faith displease God, and are evil works.

"Whosoever believeth or thinketh to be saved by his works, denieth that Christ is his Saviour, that Christ died for him, and that all things pertain to Christ. For how is he thy Saviour, if thou mightest save thyself by thy works, or whereto should he die for thee, if any works might have saved thee?"—Fowe, "Acts and Monuments," under years 1527-28.

Thus the way of righteousness by faith was preached in Scotland by

the noble Scottish youth, Patrick Hamilton, who sealed his testimony with his blood at the martyr's stake in the year 1527, in the early days of the spreading Reformation. Men and women and youth found these simple truths of experience more precious than life. The same blessed truth is the heart of the message for today, more precious than aught this life can afford.

W. A. S.



"OUR LIVING DEAD"

THE idea that the dead do not die, but that death is an entrance into a wider sphere of knowledge and activity, evidently originated in the Garden of Eden. The Lord declared to our first parents that if they disobeyed his commands the penalty of death would be visited upon them. Satan flatly contradicted the divine word. He declared: "Ye shall not surely die." He insinuated that God by his prohibition was keeping from them a great blessing:

"For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil."

This declaration of the devil has been perpetuated in this world ever since by ancient Spiritualism as represented in the old-time necromancers, and through modern Spiritualism and other cults of the present time. It is to be regretted that so many brilliant minds have been hypnotized by this satanic power. Men and women of science and of letters have found in it strange fascination. Harriet Beecher Stowe once wrote:

"'Tis a beautiful belief
That ever round our head
Are hovering, on viewless wings,
The spirits of the dead."

One of the latest notable recruits to this belief is Mrs. Ella Wheeler Wilcox. Recently she sailed from America to visit the battle fields of Europe. She says, according to the *Washington Times* of February 20:

"I am deeply absorbed in psychical research, and am in correspondence with Sir Oliver Lodge. I know that Europe is wide-awake on this subject of 'Our Living Dead,' and that the bleeding hearts over there are no longer satisfied with orthodox as taught by the churches today.

"Why, there are tons of evidence already accumulated which prove that our dead live and desire to be in touch with us.

"We have such names as Sir Oliver Lodge; Sir Alfred Trevor, brigadier general of the British army; Lombroso; Prof. James, of Harvard College; Prof. Hyslop; Sir Arthur Conan Doyle; Lillian Whiting; Elsa Barker — and the list might be indefinitely prolonged — to prove that this subject is no longer confined to the unbalanced or the uninstructed."

In the same paper Mrs. Wilcox expresses her views of death in the

following stanza, which we select from quite a lengthy poem:

"O friend of mine,
Thou white-robed keeper of the golden key
That opens wide the gate
Leading to life abundant and sublime,
I wait, I wait,
Expectant and impatient for that great
Triumphant moment when thy face I see
And hear thy bidding, 'Rise, and come
with me.'"

The apostle Paul declares that death is an enemy (1 Cor. 15:26), and death is so represented throughout the Scriptures of truth. Popular theology declares that "death is the gate to endless joy," but nowhere in the Bible is death represented in this way. There are no "living dead." There are men living who once were dead, but they were raised to life by a resurrection from the dead. Such was the experience of Moses, and of those who were resurrected at the time of Christ's resurrection and taken with him at his ascension to the courts of glory above. The Scriptures of truth declare plainly and unmistakably that the dead know not anything (Eccl. 9:5, 6); that they have no knowledge of anything that is going on on this earth (Job 14:21); and that this state of unconsciousness will continue till the second coming of Christ at the end of this world's history (1 Cor. 15:51-55). The dead will live only through the resurrection. John 5:27-29.

On the other hand, the Scriptures of truth plainly and clearly reveal that the apparent visitations of the dead and the supernatural phenomena connected with psychical research and Spiritualism, are produced by personating demons, by the spirits of devils, the same as they produced the phenomena associated with the work of the necromancers and sorcerers in the days of old, and that this modern manifestation of Spiritualism is one of the signal delusions of the last days.

What shall we believe, the testimony of God or the word of man; the findings and conclusions of psychical research, even though it is indorsed by an array of many of the great names of earth, or the plain, definite statements of the Scriptures of truth? To the trusting, believing child of God there can be but one answer.

F. M. W.



SPIRITUALISM A SIGN OF THE LAST DAYS

IF man does not have natural immortality, and cannot expect to receive the gift of immortality until the second advent of Christ; if all psychic activities cease, and the dead are in an unconscious sleep until the resur-

rection morn; whence originate the phenomena which the Spiritualistic medium does not herself cause either by conscious or subconscious actions? and whence comes the information which cannot be traced to the conscious or subconscious mind of the medium, or telepathically to the conscious or subconscious minds of the sitters? We have granted the existence of a spiritual world above and beyond the physical,—a world inhabited by spirits, which in the Bible are called angels. These are not dead men's souls, but are an order of divinely created beings higher than man. Endowed with freedom of the will even as man was, some of these angels, according to the Biblical account, joined in revolt against God, under a leader of their own choosing. This leader is, in the Bible, spoken of as Satan, or the devil; and his followers, as evil spirits, or devils.

According to the Scriptures, if the communicating spirits claim to be dead men, they pretend to be what they are not, and are therefore rightly to be called "lying spirits." Good angels may communicate with men, and we know that in some cases they have done so; but they never claim to be the spirits of dead men. How dangerous it may be to listen to the words of spirits which claim to be what they are not, only those who have been deceived by such communication are in a position to fully realize! However, it were well for us to take warning in time, remembering that the most dangerous liar is one who sometimes tells the truth.

But what does it mean that so many, casting aside the plain teaching of the Scriptures, are now giving heed to communications which, while they pretend to come from dead men, actually originate in the keen and fertile minds of evil spirits who desire to lead men's minds, slowly, perhaps, but inevitably, nevertheless, away from the truths of divine revelation?

Has the remarkable growth of modern Spiritualism in these days no meaning to us? It has indeed; for it was divinely foretold as one among many signs which would be seen in the latter days of this world's history. Let us turn to 1 Timothy 4:1 and read the divine prediction:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

Again, in Revelation 16:13, 14, we read of the part that the evil spirits are to have in preparing the way for that great battle of nations, spoken of in the Scriptures as the battle of Armageddon:

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

The remarkable growth of the influence exerted by Spiritualism gives evidence that we are now in the very conditions foretold by divine prophecy as signs of the approaching end. It may then be expected not only that the spirits will greatly influence leading government officials, both in civil and military positions, in matters of war preparation, but also that the very doctrines taught by the spirits should serve to undermine public morals and to modify or nullify a true sense of the enormous injustice done to the multitudes of victims whose lives are snuffed out by the weapons of modern warfare. If only the body dies, while the soul (unincumbered by the limitations experienced when in the body) passes on to the higher regions of life and bliss, it seems logical to argue that he who kills another and thus frees an immortal soul from that which is a clog to its advancement, renders the victim a service and not an injury.

While there is no uniform body of Spiritualistic doctrine to which all Spiritualists give assent, there is much in the teachings of the spirits which is subversive not alone of Bible truth but even of our highest ideals of civil society. Let us next consider some of these teachings.

L. L. C.



THE VALUE OF ORGANIZATION

TESTIMONY OF THE SPIRIT OF PROPHECY REGARDING OUR PLAN OF ORGANIZATION

IN the study of the question of church organization, and also in our endeavors to maintain true gospel order throughout the world, we shall do well to give close, careful heed to the counsel that has been given us through the Spirit of prophecy.

Counsel from God guided in laying the foundation of church order and organization when Israel came out of Egypt. Instruction from the same divine source guided the apostles in shaping the organization of the church at the opening of the gospel dispensation. And the Spirit of prophecy guided the pioneers in our cause in shaping the organization that must be followed in our great movement, that must be carried on throughout the whole world.

While in Australia many years ago, Sister E. G. White was instructed to send counsel and warning to the General Conference Committee, regarding

the question of organization. That message was read to the delegates assembled at the session of the General Conference in 1893. The instruction given then is of just as great value to the church today. As the end approaches, and our work enlarges, and our dangers increase, we must review again and again the counsel given us through the Spirit of prophecy.

Here is a part of the message sent to the General Conference in 1893, twenty-five years ago:

"From the first, Sabbath-keeping Adventists have endeavored to shape their forms of church government in harmony with the principles underlying the organization of the apostolic church. In this effort, they have followed closely the teachings of the prophets and apostles; yet even these inspired counsels have not always satisfied those who might have advanced from strength to strength by uniting heartily with their brethren in Christian fellowship. Nevertheless the leaders among us have persevered in teaching that during the closing scenes of this earth's history, when confusion and anarchy will reign well-nigh supreme, the people of God, in all their movements, will continue to reveal to the world the harmony of heaven. . . .

"I was one of the number who had an experience from the first in establishing gospel order among our people. . . . I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered.

"From the first our work was aggressive. Our numbers were few, and mostly from the poorer class. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message. . . .

"Our numbers gradually increased. The seed that was sown was watered of God, and he gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in schoolhouses; but it was not long before we were able to build humble houses of worship.

"As our numbers increased, it was evident that without some form of organization, there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable.

"Yet there was strong feeling against it among our people. The First-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand his will, and light was given by his Spirit, that there must be order and thorough discipline in the church; that organization was essen-

tial. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth. . . .

"We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by his providence.

The Results of United Effort

"We engaged in the work of organization, and marked prosperity attended this advance movement.

"As the development of the work called us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of the educational work. We saw the need of schools, that our children might receive instruction, free from the errors of false philosophy, that their training might be in harmony with the principles of the Word of God. The need of a health institution had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment to others. These enterprises were carried forward. All this was missionary work of the highest order.

"Our work was not sustained by large gifts or legacies; for we have few wealthy men among us. What is the secret of our prosperity? We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body has been 'compacted by that which every joint supplieth.' Eph. 4:16. As we have advanced, our system of organization has still proved effectual.

Strength in Simplicity

"The business of our Conference session has sometimes been burdened down with propositions and resolutions that were not all essential, and that would never have been presented if the sons and daughters of God had been walking carefully and prayerfully before him. The fewer rules and regulations that we can have, the better will be the effect in the end. When they are made, let them be carefully considered, and if wise, let it be seen that they mean something, and are not to become a dead letter. Do not, however, encumber any branch of the work with unnecessary, burdensome restrictions and inventions of men. In this period of the world's history, with the vast work that is before us, we need to observe the greatest simplicity, and the work will be stronger for its simplicity.

"Go Forward"

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by his direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled. At God's command, 'Go forward,' we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which have made us as a people what we are. Then let every

one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing his cause.

What Hath God Wrought!

"The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the Word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God."—*General Conference Bulletin, Vol. V, No. 2, pp. 22-24, Jan. 29, 30, 1893.*

A. G. DANIELLS.



GET THE HABIT

Now while you have your pencil in hand will you read the following list of good habits and check off as many as you can conscientiously subscribe to?

- Get the habit of rising early.
- Get the habit of retiring early.
- Get the habit of eating slowly.
- Get the habit of being punctual.
- Get the habit of being grateful.
- Get the habit of fearing nothing.
- Get the habit of speaking kindly.
- Get the habit of radiating sunshine.
- Get the habit of seeking the sunshine daily.
- Get the habit of speaking correctly.
- Get the habit of pronouncing correctly.
- Get the habit of closing doors gently.
- Get the habit of neatness in appearance.
- Get the habit of self-reliance.
- Get the habit of a forgiving spirit.
- Get the habit of being industrious.
- Get the habit of apprehending no evil.
- Get the habit of anticipating only good.
- Get the habit of always being progressive.
- Get the habit of promptness at meals.
- Get the habit of daily physical exercise.
- Get the habit of being accommodating.
- Get the habit of being a good listener.
- Get the habit of economy.—*Nautilus.*



"If at the close of each day we should review the blessings God is bestowing upon us, we would surely be ashamed of our selfishness in rendering unto him the poor returns we do."



BIBLE STUDIES

THE COMING OF THE LORD — NO. 2

GEORGE B. THOMPSON

SIGNS IN THE HEAVENS

"IN those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory." Mark 13: 24-26.

I am well aware that when attention is directed to certain phenomena which have appeared in the heavenly bodies — sun, moon, and stars — as a fulfilment of prophecy and signs of the end of the world, skeptics begin to cavil, and some begin to look very wise and talk learnedly about scholastic research and certain historical evidence which go to show that what has been considered a fulfilment of the Saviour's prophecy is nothing so remarkable after all, nothing particularly out of the ordinary, only one of the peculiar yet natural manifestations of nature which have occurred at different periods in the earth's history, and are liable to occur again at any time.

The explanations of these unbelieving and learned skeptics are sometimes more wonderful and hard to accept than the phenomenon itself. Suppose some scholar proves that the celestial phenomena — the darkening of the sun, May 19, 1780, the turning of the moon to blood, and the extraordinary meteoric shower in 1833 — which we have considered a fulfilment of the divine predictions of our Lord, were nothing out of the ordinary; that the sun was not miraculously darkened, but only obscured by natural causes; that the stars did not fall from heaven, — what then? What foundation have we established? If these signs have not been fulfilled, then the coming of the Lord is not at the door, for the signs are to be seen before the Lord comes. Then if these signs have not appeared, and the day of God is not at the door, then the message announcing the end is not here either, and the numerous signs on land and sea, among the nations and in society, are not really signs of the end, but mere conditions which are here in the usual course of events, and really have no particular significance. And if this is all so, then we are in the stream of time, without chart or compass, hopelessly lost. Such a line of reasoning destroys our foundation, and gives nothing in its place, and leaves the people of God to grope in darkness and to drift with the tide, with no means of obtaining their reckoning.

"But," says one, "scientists and some ripe Biblical scholars have a very plausible explanation of these

occurrences in the heavenly bodies, showing they were not miraculous." Yes, I know they have. They also have an explanation for other things. They explain the flood; and when all the scientific, infidel verbiage is cast aside, the explanation amounts to this: There was no flood. They explain the opening of the Red Sea, and their explanation simplified is that the sea did not open. They explain how the sun stood still in the days of Joshua; and their explanation, after showing that it is contrary to nature for the sun to stop, that its stopping would upset all the laws of gravitation and interfere seriously with the machinery of the universe, amounts to this: The sun did not stop, and the Bible is incorrect. According to their ideas, this is much easier to believe than the record made by the inspired penman.

Higher critics tell us that Jonah was not swallowed by a whale. The throat of a whale, they say, is so constructed that it will not admit anything so large as a man. It is therefore scientifically impossible for the Bible account to be correct. The explanation, therefore, is that Jonah was not in the belly of the whale for three days. Some have an explanation for the miraculous incarnation of Christ, and when you accept it, you have lost your Saviour, for according to their explanation, there is no divine pre-existing Son of God. They have an explanation concerning the miracles of Christ, and when you analyze it, to see what they really do mean, it amounts to this: There are no miracles. Such a thing as a miracle is impossible, they explain. God works only through natural laws.

It is not surprising, therefore, that the signs which the Saviour said would appear in the heavens, though of an unusual kind, should be explained away, either by denying them altogether, or by assigning the phenomena to natural causes.

But the prophecy of the Bible is so explicit as to make the phenomena signs, no matter how they were produced. First, the prophecy tells when the sun was to be darkened — "Immediately after the tribulation of those days." The period of tribulation, as we learned in the previous article, closed A. D. 1798, but the tribulation itself, through the power of the Reformation, came to an end about twenty years earlier. The time of the darkening of the sun was therefore definitely fixed by the prophecy of the Son of God himself centuries before the event took place.

The intensity of the darkness was revealed in the words of the Patmos seer, "The sun became black as sackcloth of hair." Rev. 6: 12. We might

notice other details also, but the foregoing are sufficient for the present.

Now at the very time when the prediction of Jesus said that the sun should be darkened, history records that it was darkened in a most unusual and remarkable manner. We can give only a few extracts from the many at hand:

"The nineteenth of May, 1780, was the memorable dark day. Over New England and some adjacent tracts of New York and Canada, such was the obscuration, that in many places people could not read or dine at midday without candles. It continued several hours, imparting to surrounding objects a tinge of yellow, and awakening in many a breast apprehensions of some impending calamity. All was wrapped in gloom—the birds became silent, domestic fowls retired to their roosts, and the cocks crowed as at break of day. The darkness of the following night was so intense that many who were but a little way from home, on well-known roads, could not without extreme difficulty retrace the way to their own dwellings."—*Sketches of the History of New Hampshire, from Its Settlement in 1623 to 1833,* by John M. Whiton, p. 144. Concord: Marsh, Capen, and Lyon, 1834; New Hampshire State Library.

"Dark Days: On the 19th of May, 1780, an uncommon darkness took place all over New England, and extended to Canada. It continued about fourteen hours, or from ten o'clock in the morning till midnight. The darkness was so great that people were unable to read common print, or tell the time of the day by their watches, or to dine, or transact their ordinary business without the light of candles. They became dull and gloomy, and some were excessively frightened. The fowls retired to their roosts. Objects could not be distinguished but at a very little distance, and everything bore the appearance of gloom and night."—*The Guide to Knowledge, or Repertory of Facts,* edited by Robert Sears, p. 428. New York: 1845; Astor Library.

"Dark Day: Refers especially to May 19, 1780, which was very dark in Connecticut, New York, and New Jersey, causing great alarm."—*The Universal Cyclopaedia,* art. "Dark Day." New York: D. Appleton & Co., 1900.

"That the smoke of burning forests cannot be the cause may be rendered very certain by these considerations: First, the cause is not equal to the effect. Had the woods, from the 40th degree of latitude in America to the 50th, been all consumed in a day, the smoke would not have been sufficient to cloud the sun over the territory covered by the darkness on the 19th of May. Any person can judge of this who has seen large tracts of forest on fire. That thirty or forty miles of burning forest should cover five hundred miles with impenetrable darkness, is too absurd to deserve a serious refutation."—*A Brief History of Epidemic and Pestilential Diseases; with the Principal Phenomena of the Physical World, Which Precede and Accompany Them,* by Noah Webster, in ten volumes, Vol. II, pp. 91-93. Hartford: printed by Hudson and Goodwin, 1799; Lenox Library, New York.

We are also told by eyewitnesses that the following night the moon, though full, for the most part gave no light, but when visible had the appearance of blood.

Concerning the falling of the stars, the prophecy declares:

"The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6: 13.

History records a falling of the stars, or a meteoric shower, in exact fulfilment of the prediction of the prophet on Patmos:

"The most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface. It has been traced from the longitude of 61 deg. in the Atlantic Ocean, to longitude 100 deg. in Central Mexico, and from the North American lakes to the West Indies. It was not seen, however, anywhere in Europe, nor in South America, nor in any part of the Pacific Ocean yet heard from. Everywhere within the limits above mentioned, the first appearance was that of fireworks of the most imposing grandeur, covering the entire vault of heaven with myriads of fireballs, resembling skyrockets. Their coruscations were bright, gleaming, and incessant, and they fell thick as the flakes in the early snows of December. To the splendors of this celestial exhibition the most brilliant skyrockets and fireworks of art bear less relation than the twinkling of the most tiny star to the broad glare of the sun. The whole heavens seemed in motion, and suggested to some the awful grandeur of the Apocalypse, upon the opening of the sixth seal, when 'the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.'"—*The Geography of the Heavens,* Elijah H. Burritt, p. 157. New York: Mason Brothers, 1856.

"The year 1833 is memorable for the most magnificent display on record. . . . At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and solemn was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract. It was observed that the lines of all the meteors if traced back converged in one quarter of the heavens, which was Leonis Majoris; and this point accompanied the stars in their apparent motion westward, instead of moving with the earth towards the east. The source whence the meteors came was thus shown to be independent of the earth's rotation, and exterior to our atmosphere."—*The American Cyclopaedia,* Vol. XI, p. 431, art. "Meteor." New York: D. Appleton & Co., 1858.

"The remarkable exhibitions of shooting stars which have occurred within a few years past, have excited great interest among astronomers, and led to some new views respecting the construction of the solar system. Their attention was first turned towards this subject by the great meteoric shower of November 13th, 1833. On that morning, from two o'clock until broad daylight, the sky being perfectly serene and cloudless, the whole heavens were lighted with a magnificent display of celestial fireworks. At times, the air was filled with streaks of light, occasioned by fiery particles darting down so swiftly as to leave the impression of their light on the eye (like a match ignited and whirled before the face), and drifting to the northwest like flakes of snow driven by the wind; while, at short intervals, balls of fire, varying in size from minute points to bodies large as that of Jupiter and Venus, and in a few instances

as large as the full moon, descended more slowly along the arch of the sky, often leaving after them long trains of light, which were, in some instances, variegated with different prismatic colors.

"On tracing back the lines of direction in which the meteors moved, it was found that they all appeared to radiate from the same point, which was situated near one of the stars (Gamma Leonis) of the sickle, in the constellation of Leo; and in every repetition of the meteoric shower of November, the radiant point has occupied nearly the same situation.

"This shower pervaded nearly the whole of North America, having appeared in almost equal splendor from the British possessions on the north to the West India Islands and Mexico on the south, and from sixty-one degrees of longitude east of the American coast, quite to the Pacific Ocean on the west. Throughout this immense region, the duration was nearly the same. The meteors began to attract attention by their unusual frequency and brilliancy, from nine to twelve o'clock in the evening; were most striking in their appearance from two to four, arrived at their maximum, in many places, about four o'clock, and continued until rendered invisible by the light of day."—*An Introduction to Astronomy,* Denison Olmsted, LL. D., pp. 268, 270. New York: Robert B. Collins, 1854. (See also *American Journal of Science*, beginning with the twenty-fifth volume; also "Letters on Astronomy," by Denison Olmsted, *American Journal of Science*, November, 1851.)

Just as history bears silent yet indisputable testimony to the fulfilment of the great lines of prophecy predicting the rise and decline of nations, so here again the voices gathered from the archives of historical records bear testimony to the fulfilment of the words of Jesus that signs of his coming would be seen in the heavens. It does not matter just how the sun was darkened. The method of obscuration is immaterial. The fact remains that it was darkened just when Jesus said it would be. The signs have appeared in sun, moon, and stars, and the coming of the Lord draweth nigh. Other signs will be considered next week.

QUESTIONS

1. What claim is made by those who disbelieve in the signs of the Saviour's return?
2. What similar claim is made concerning other Bible doctrines?
3. What signs did the Saviour say would be seen in the heavens?
4. When does history say a remarkable darkening of the sun occurred?
5. When was the moon darkened?
6. When did a remarkable falling of the stars take place?
7. What assurance does this give us?

"THERE doth not live
Any so poor but he may give,
Any so rich but may receive.

"Withhold the very meagrest dole
We can bestow, in part or whole,
And we may stint a starving soul."



THE whole business of the whole church is to preach the whole gospel to the whole world.—J. Campbell White.

GENERAL ARTICLES

OH, I AM SO GLAD!

ARTHUR W. SPAULDING

OH, I am glad that I was born in Time,
Ere the great war of God had passed
for aye,
When they that would delight in deeds
sublime
Must urge the ransomed: "Tell us of
that day."

"Tell us"—I see them clustering round
the seer,
The youthful habitants of newborn
stars—

"Tell us those wondrous tales of heaven's
fear,
When heaven's life was flung into
earth's wars."

And wide their eyes, and clenched their
tense white hands—
Those supple fingers that erst sweep the
lyre—
While from Time's veteran there flow the
strands
That weave the epic of earth's blood and
fire.

"Tell us of him that swung the sword of
God
Amidst the host foredoomed to watery
death;
Tell us of him that lifted up the rod
Far in the desert where he heard God's
breath.

"Tell us of him that sweetly sang of love,
When all his world about him seethed
with hate;
Tell us of him who calmly looked above
When jealous satraps planned his hor-
rid fate.

"And He! and He! great Captain of the
strife,
Who stood, that time, alone before hell's
host;
Who risked his own and heaven's infinite
life,
Who risked—and lost—and tri-
umphed as he lost.

"Tell us—amazing story of his power—
How from his kingly shoulders down he
thrust
The yelling foe, and riving in that hour
Hell's hope, upheld the kingdom of the
just.

"And then the story of the martyr's fate,
Those heroes of the faith that bled and
died
That they might pass to heirs, inviolate,
The light-crowned banner of the Cru-
cified.

"Tell us of that last legion, glorious band,
Who stood with iron-nerved limbs and
steadfast look
Through the last battle of the crime-
racked land,
While mountains crumbled and the
heavens shook.

"Tell us how final triumph crowned the
war,
With the great rebel to oblivion hurled;
Tell us how everlasting peace afar
Flung her eternal mantle o'er the
world."

They ask, and hear, those sons of later
days;
And Time's great story masters all their
mind;
And deep they marvel at God's wondrous
ways
In that far eon now left all behind.

And then they turn them to their own fair
page,
Where Love in bounty and in beauty
reigns,
And say: "But ah! that unexampled age!
How favored they who triumphed
through its pains!"

Oh, I am glad I live in Time, and Time's
last hour,
And I shall see the last great fight, and
shout
Upon the mount of triumph, when the
power
Of Satan has gone down in utter rout.

Oh, I am glad; for surely nevermore
Can Love unfold such pageantry divine;
And through what little part therein I
bore
There shall be joy and glory ever mine.
Reeves, Ga.

SABBATH AND THE SCRIPTURES

CLARENCE SANTEE

A WRITER from Harlan, Iowa, in a recent number of the *Apostolic Review*, takes issue with some statements made by me in an article, "We Love to Do It," printed in the *REVIEW AND HERALD* of Aug. 30, 1917.

The statements to which exception were taken are the following:

1. No command to keep the first day of the week.

2. Acts 20:7 does not even give an example for first-day observance.

3. All scripture embraces Moses and the prophets, and in them we are "furnished unto all good works."

That we may not misstate the thought of the writer we will give his words:

"Now let us consider the expressions in the light of speaking 'as the oracles of God.' In Luke 24:1 we learn that Christ arose from the grave on the first day of the week. And in Matt. 28:19, 20, we hear Christ after his resurrection saying, 'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them [the baptized ones] to observe all things whatsoever I have commanded you.'

"And Jesus to his apostles says, 'He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. Matt. 10:40.

"Note this, to receive the apostle's doctrine, then, is to receive Christ.

"Now to Acts 2:42—here we learn that 'breaking of bread' is contained in the apostles' doctrine. And Acts 20:7 tells us that the disciples came together on the first day of the week to break bread.

"If Acts 20:7 does not give an example for observing the first day of the week as a day of Christian worship, then it does not teach anything.

"Now if Mr. Santee will only read and consider Matt. 28:20; Matt. 10:40; Acts 2:42; and 20:7 he will plainly see a command to keep the first day of the week as a day of worship, and also that Acts 20:7 gives us an example of observing the first day.

"Again, Mr. Santee says all Scripture embraces Moses and the prophets, and in them we are furnished unto all good works. . . . If Mr. Santee is correct in his belief, then we ask, What shall we do about Christ and the New Testament Scriptures?"

The writer of the foregoing has given Luke 24:1, Matthew 28:20, Matthew 10:40, Acts 2:42, and Acts 20:7, and upon these is based the statement that we can plainly see "a command to keep the first day of the week as a day of worship, and also that Acts 20:7 gives us an example of observing the first day." Strange that so many texts are necessary, hunted from different parts of the New Testament, to find one simple command, and that then no command appears for that observance.

We shall read the scriptures, with their connection, which evidently the writer failed to do. The verse preceding Luke 24:1, speaking of the women who, with the disciples, followed Christ, says:

"They returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56.

Please notice that they "returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." The Revised Version reads:

"On the Sabbath they rested according to the commandment."

No one will deny that the commandment says:

"The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20:10.

So, in obedience to that command, the followers of Christ kept the seventh day Sabbath, after having been three and one-half years with Christ. During that time Christ spent a Sabbath in Nazareth, where he had been brought up. Of this Luke says:

"He came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

They were in harmony with Christ and his custom in keeping the Sabbath "according to the commandment." Then Luke 24:1 tells what they did upon the following day after they had kept the Sabbath:

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them."

The writer evidently missed the thought in this verse by failing to connect it with the preceding verse. They "came unto the sepulcher,

bringing the spices which they had prepared." They prepared them on Friday afternoon, after Christ had been buried, then laid them aside as the Sabbath drew on, "and on the Sabbath they rested." R. V. Mark says that "when the Sabbath was past" they came to the sepulcher. Mark 16:1, 2. When the first day came, they brought that which they had prepared, and were expecting to anoint Christ's body on that day.

Matthew 28:20 is simply the worldwide commission to teach all nations, baptizing believers, and teaching them to observe all that Christ had commanded them. As he never commanded any one to keep the first day, and never kept it himself, this text cannot refer to any such command.

The same applies to Matthew 10:40. No disciple ever commanded the keeping of the first day or set an example for so doing.

Recognizing that the Scriptures are silent concerning any such command, we will let other authorities speak upon this question.

In a debate between a Mr. Fred-eric B. Duvall, a Protestant minister, and A. Gerritsma, P. P., a prominent Catholic priest of Manitoba, as reported in the *Winnipeg Free Press*, April 21, 1910, Mr. Gerritsma in his closing words said:

"If Mr. Duvall denies the church the right to legislate, why does he, contrary to the teaching of the Protestant Bible, obey her in regard to the observance of Sunday? The Protestant Bible says plainly, 'Remember that thou keep holy the Sabbath day,' and in hundreds of other places, both in the Old and New Testaments, the Bible insists on the observance of the Sabbath day. Now every child in school knows that the Sabbath day is Saturday, the seventh day of the week, yet with the exception of Seventh-day Adventists, all Protestant denominations keep the Sunday instead of the Sabbath day, because the Catholic Church made this change in the first ages of Christianity.

"I hereby offer to Mr. Duvall \$1,000 if he will show me one passage, either in the Protestant or Catholic Bible, in the Old or New Testament, where it tells us to observe the Sunday."

We quote another Catholic authority:

"Archdiocese of Philadelphia, Chancellor's Office, 225 North Eighteenth St., Philadelphia, Pa.

"... There is not a word in the New Testament about Christ changing the day. On the contrary he always observed the Sabbath, the seventh day. . . . The church alone is authority for the transfer from Saturday to Sunday.

"Truly yours,

"IGN. F. HOOSTMAN,
"Chancellor."

The offer of one thousand dollars by Catholic lecturers, over and over again, to any Protestant who will show any command in the Bible, either in the Old Testament or in the New, for the keeping of Sunday, is a standing rebuke to all who will persist in defending the day as a Sabbath, yet fail to show the command.

Catholics exultingly state that no one has ever called for the money. If the command is there, it should be produced, if not for the \$1,000, then it should be produced for the advancement of truth. If it cannot be, as they assert, we as Protestants are depending alone upon the Catholic Church for a foundation for the Sunday sabbath.

Neander, one of the most distinguished of church historians, says of the institution of the Sunday sabbath:

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Rose's Neander*, p. 186.

Another proof for the Sunday sabbath is claimed from the fact that the apostles joined in breaking bread, as mentioned in Acts 2:42, then connecting that act with Acts 20:7, where it is stated that they "came together to break bread" on the first day of the week. That this could have no bearing on the day of the Sabbath, is attested by the fact that Christ instituted the breaking of bread as a part of the communion, on Thursday night, and that there was no inspired command for this rite to be administered on any particular day. Really, the disciples were found breaking bread on all days. Passing from Acts 2:42, which has been cited, to the forty-sixth verse, we read:

"They, continuing *daily* with one accord in the temple, and breaking bread from house to house."

There is no command as to the time. It is written:

"When He had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me." 1 Cor. 11:24.

Of the wine, which is taken at the same time, we read:

"This do ye, as oft as ye drink it, in remembrance of me." Verse 25.

The writer states that Acts 20:7 gives us an example of observing the first day. Please turn again to this text, and read verses 6-13. The disciples had been at Troas seven days. They had just passed the Sabbath with the believers there, and when the sun set, the Sabbath, according to Bible time,—"from even to even,"—was past. Then Luke and his companions went to the ship and hoisted sails, and started for Assos. Verse 13. Paul tarried behind, and held a night meeting. There were lights in the upper room, and the meeting continued until midnight. Verses 7-9. Between midnight and morning of the first day of the week, Paul broke bread with them. Verse 11. Then he departed for Assos, about nineteen

miles distant. Even if the meeting was held on the first day, it was made prominent that it was considered also a working day. People who keep the seventh day at the present time, often hold a meeting in the same manner on the first day, while others of their company are at work.

One more question that seems to trouble the objector is the statement that the "all scripture" refers to the prophets and the books of Moses. In 2 Tim. 3:15-17, Paul, by the Spirit, said to Timothy:

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Timothy, "from a child," had known no other scriptures than the Old Testament. The New Testament had not been written. On the walk to Emmaus, when Christ expounded to the two disciples "all the scriptures," he used "Moses and all the prophets." Luke 24:27. The New Testament was not written until later.

The question is asked, "If Mr. Santee is correct in his belief, then we ask, What shall we do about Christ and the New Testament Scriptures?"

This question seems to be based upon the thought that there may be some changes or added truth. But the advent of Christ into this world was heralded by the prophets; the time when he should be born, his birth, the place of his birth, his life, labors, arrest, trial, and death were all outlined. The New Testament records the fulfilment of these events. It has been stated by eminent authority, that without the prophecies of the Old Testament, no one could prove the divinity of Christ. It is certain that Christ turned to these to prove his Messiahship to his disciples. Paul, a faithful follower of Christ, when in bonds said,

"Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." Acts 26:22.

While Paul was a prominent writer of the New Testament, he disclaimed any thought of adding to or taking from the Old Testament Scriptures. The New Testament records the fulfilment of the prophecies of the Old.

The writer says further:

"Now in Exodus 31:12-17, we learn that the Sabbath was to be 'a sign between me [God] and the children of Israel forever.' In verse 16 God says, 'Wherefore the children of Israel shall keep the Sabbath, . . . throughout their generations,' etc." "It was never given for a sign between God and the Gentiles. It was for the children of Israel (Jews), and the children of Israel only."

It is true that there are no promises to a Gentile as such. If the writer desires to claim that title still,

there is held out no hope. Listen to the statement of the Lord concerning a Gentile:

"Wherefore remember, that ye being in time past Gentiles in the flesh, . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2: 11, 12.

But the Gentile can come into the family of Israel. The promises of God are all made to the true Israel. Says Paul, speaking of his brethren the Jews:

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came." Rom. 9: 4, 5.

"The promises" are all to the Israel of God. But the Lord does not accept the Israel according to the flesh as the true Israel. As Paul again says:

"They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Verses 6-8. See also Gal. 3: 9.

The statement in the article, "It [the Sabbath] was for the children of Israel, and the children of Israel only," if applied to the true children of God, might be considered, but if it was intended to be applied only to the visible nation, it would not be correct. The Saviour said that "the Sabbath was made for man." This is a generic term, and, being unqualified, embraces the race. Mark 2: 27. The Sabbath existed before there was Jew or Gentile (Gen. 2: 2, 3), and will exist in the kingdom to come (Isa. 66: 22, 23). The Lord does encourage the Gentile to unite with the family of the Lord, and then to enjoy the blessings of the Sabbath. He says:

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain." Isa. 56: 6, 7.

The writer further states that the Sabbath "ended with Christ nailing the law to his cross." But instead, we find that the Sabbath was kept by the followers of Christ after the cross, and the Holy Spirit says that it was kept "according to the commandment." Luke 23: 56. There was a law that was said to be nailed to the cross, but it was not the ten commandments. In Colossians 2: 14, it is called "the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

Paul said of the law of God that it was "holy, and the commandment holy, and just, and good"—"spir-

itual." Rom. 7: 12, 14. David said: "The law of the Lord is perfect." Ps. 19: 7.

If not the ten commandments, what law is referred to in Colossians 2: 14? What law was contrary to us, contained in ordinances, in handwriting? Evidently the law of ceremonies among which was circumcision. This law was said to be against us. Peter bore witness of this when some contended for circumcision. He said:

"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts 15: 10. See also verses 1 and 5.

It was the "law of Moses," with its circumcision. Ezekiel makes the distinction very plain:

"Because they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live." Eze. 20: 24, 25.

Paul said that it was impossible for the blood of bulls and of goats to take away sins. There was no life in them for the sinner. Heb. 10: 1, 4. They simply pointed the sinner to the great sacrifice, Christ. The law of God defines sin. 1 John 3: 4. When man sinned, Christ became a sacrifice. Then a law was made covering sacrifices which pointed to Christ. These sacrifices could not give life to any one, but by offering them they could show their faith in a Sacrifice to come. When Christ died on the cross, all these sacrifices that pointed to his death as the great sacrifice, necessarily would come to an end. The shadow had reached the substance that cast it. In that law were certain offerings for different failures, or for thanksgiving, certain feast days, yearly sabbaths, etc. Col. 2: 16, 17.

All these sabbaths and feast days were entirely distinct from the Sabbaths of the Lord as given in the ten commandments. When enumerating them in the twenty-third chapter of Leviticus, the prophet said that these were "beside the Sabbaths of the Lord, and beside your gifts." Verses 37, 38.



A SINCERE, INDIVIDUAL REFORM NECESSARY

J. WILDER SALISBURY

THE Bible clearly teaches that we are living in the very end of the last days, and that the most portentous hour of earth's history has come. These facts should electrify us to immediate action. We should expect the conditions of today to cause men everywhere to turn to their God; but the church sleeps on. Satan, the chief of hypnotizers, has lulled us into a feeling of carnal security. Where is the power of the great Christian church of olden days? She is not now the peculiar treasure she once

was; her standard has been lowered to meet that of the world; the ministers preach smooth things; their nature is unsanctified; there is very little difference shown between the holy and the profane. God can take no pleasure in this. Were Jesus here, he would utter the most scathing rebukes against the corruption of Bible doctrines, and the unchanged nature of the church member.

Individually, our sins have separated us from God. Our duty is to repent of these. We must have a deep sorrowing for sin, and turn from it. It is useless for us to sorrow for sin if a reformation in the life is not effected. As we look upon the cross of Christ, our deep-seated sins will be revealed. Our confession will be of a specific character; and God will hear us when we come humbly to him. True confession must be accompanied by sincere repentance and a reformation affecting the entire life. God is reasonable with his creatures; when we humbly confess, he freely forgives. We have the God-given power of choice and action. He asks us to yield entirely to him; but this means we must renounce self and the allurements of the world. If we ever expect to be among the redeemed host, we must gain the victory over pride, selfishness, and the unhumiliated heart.

The experience of ancient Israel is a tragic lesson. How little is accomplished when the heart is unchanged, and religion is a mere form! Formalism is enervating; fatal. Only when we have the experience, do we possess the power. Why should we longer be content with this unsatisfactory religious life? The need of the hour demands that we arouse, and lifting the standard higher, press on toward the goal.



SERVICE THE NEED OF THE HOUR

V. O. COLE

TODAY the nations of earth are asking their subjects to give of their best, in talent, in means, and in men. They are not simply asking for past experiences or professions; service is the great need of the hour. They are calling upon men to leave their homes and loved ones; their former occupations and their future prospects for wealth, honor, and the pursuit of happiness. They are asking them to face the cannon, the machine gun, and the bayonet. In fact, their all is at stake, and nothing definite can be promised for a certainty. Millions are responding to this call of the nations and sacrificing their lives on the altar of service. While the cause that prompts them to action may be a just one, yet the best that could be hoped for as a result of their efforts would be only a corruptible crown, which, like all things earthly, must soon pass away.

But there is also another country, "that is, a heavenly;" another "city, . . . whose builder and maker is God."

The God that made all things is its ruler. His ambassadors are here on the earth. 2 Cor. 5:20. He also is calling for recruits. The fiercest warfare that has ever been waged between right and wrong is now on in the world. The enemy is exceeding angry, because he knows his time is short. It is not simply past experience or profession that is called for now. Loyal service, above all other things, is needed. Victory is assured, and every true soldier is guaranteed a crown of eternal life. Sacrifice and service is the test of our willingness to receive it.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. 50:5.

"All who would be sons and daughters of God must prove themselves coworkers with God and Christ and the heavenly angels. This is the test for every soul."—*"Christ's Object Lessons," p. 283.*

The printed page and the sword of the Spirit, are to be the weapons of our warfare.

"The world is to receive the light of truth through an evangelizing ministry of the Word in our books and periodicals. Our publications are to show that the end of all things is at hand."—*"Testimonies for the Church," Vol. IX, p. 61.*

Where so much is at stake, the reward so great, and the final victory is sure, can we afford not to be as willing to render as faithful service and make as great sacrifices as the subjects of earthly kingdoms? Truly it will be said: "Thy people shall be willing in the day of thy power."



PETER

IDA CARMICHAEL

WHO has not gloried in Peter's bold, fearless, dauntless courage, and with him wept over his sad failures? If any of the disciples gloried in the fact of discipleship, it was Peter in his first love for the Saviour. We can see him willingly leaving all to follow the Lord. If Peter could only have believed that Jesus meant just what he said, the bitter experience of the denial would not have been his. Self was his undoing. What a lesson for us! Had he humbly said: "Lord, I know I am weak, for thou hast said so, and while I am glad indeed to have been made by thee a 'fisher of men,' glad to have followed thee all these weary months, glad that thou hast so honored me as to wash my feet and dry them with thine own precious hands, and while it does seem impossible that I could deny my Lord, yet thou sayest I will, therefore I know I shall, unless thou now forgive me my unbelief, and save me from myself," he would have been stronger to resist the temptation to deny his Lord.

And what was it that directly led up to Peter's denial? He followed afar off. Where are we? When we step upon the enemy's ground by

associating with those who do not love the Lord, warming ourselves in their deceptive smiles, and attending their entertainments, when we fail in our home duties, and fail to live up to our Christian profession, we are placing ourselves where, Peter-like, we shall come to say, "I know him not." We may not curse and swear in our denial, but it will be none the less a denial.

Had Peter lived near the Lord, his discipleship would not even have been questioned. Whose heart has not thrilled at the thought of that look turned upon Peter by those loving eyes? Not a word of reproach, only the heart anguish expressed by that sorrowful gaze! Poor Peter! who can fail now to sympathize with the once proud boaster? "Though I should die with thee, yet will I not deny thee." How utterly void is vow or promise from any one not soundly converted, or who loves self more than the Saviour.

But oh, we can thank God and take courage; for in spite of his dreadful failure, Peter was beloved. And on leaving the tomb, the Saviour took thought for poor, repentant, heart-broken Peter. "Tell . . . Peter"! How precious those words must have been to that sad heart! And what a charge was given him! from self-exaltation to utter failure; from deepest despair to the very pinnacle of earthly happiness and usefulness! May we aspire to his virtues, be warned by his failures, and at last, like him, reap a sure reward.



A PERPLEXING QUESTION CONSIDERED

J. N. LOUGHBOROUGH

I AM frequently called upon by letter to express my opinion of what is meant by the expression in "Testimonies for the Church," Volume I, page 259: "This nation will yet be humbled into the dust."

The correspondents wish to know whether this refers to the past, or is yet future. Several of our leading ministers who have seen my solution of the matter, have requested me to send it to the REVIEW.

The "humiliation" refers to something that was yet to come when that view was given to Sister E. G. White, Aug. 3, 1861. With this testimony, as with all others, it is important to look at the connection, and learn what is the subject under consideration. If we should read of a person, "He will yet be greatly humbled," we would naturally inquire, "In what does his pride consist, that he should be so thoroughly humiliated?"

What was the pride of the United States, and what was its cause, that it must be humbled? The prediction is found in Volume I of the Testimonies, under two headings, "The North and the South," and "Slavery and the War." On page 253 we read:

"The North had boasted of their strength, and ridiculed the idea of the South leaving the Union. They considered it like the threats of a wilful, stubborn child, and thought that the South would soon come to their senses, and, becoming sick of leaving the Union, would with humble apologies return to their allegiance."

Now let us consider their boastings. I will first refer to a book published and gladly received as the sentiment of the North, in the year 1860. It was entitled "The Impending Crisis of the South," and was written by Hinton Rowan Helper. In it he represented Southerners as dependent,—could not even make a coffin in which to bury their dead. They had to get all their funeral supplies from the North. He described a supposed funeral: "The hearse, the harness on the horses, the whip in the driver's hand, the shroud, the coffin, and even the pick and the shovel for the digging of the grave, all came from the North." This was very nearly true at that time, for the South was not a manufacturing section of the country. Its people considered it more profitable for them to raise cotton, tobacco, sugar, and treacle for the North, and buy their needed supplies from the North.

Mr. Helper forgot to tell his readers that the young men of the South were great sportsmen, and that they "took the bird on the wing" every time, and that in the war they could pick off officers and men in the same manner. Such talk as was in Helper's book completely deceived the people of the North.

South Carolina passed her secession ordinance Dec. 20, 1860. In the first issue of the New York *Tribune* in 1861, Horace Greeley said, when speaking of Carolina's attempt to leave the Union:

"It makes me think of the Scotch boy in England who was trying to break through a hedge surrounding a gentleman's garden, that he might steal some of his choice fruit. The gentleman was in his garden, and as the boy's head came through the hedge, he said, 'Where goin', Sandy?' The boy immediately replied, 'Back again, sir.' Now if there was some one down in South Carolina with the firmness of Andrew Jackson, who would demand sternly, 'South Carolina, where are you going?' they would immediately reply, 'Back again into the Union.'"

In the next number of the *Tribune*, Greeley said: "Talk about South Carolina's going out of the Union; a few old women with broomsticks could go down and beat out all the rebellion there is in the South." And, by the way, that was the everyday talk that we heard in the North.

By Feb. 4, 1861, six States had joined the Southern Confederacy, and had chosen Jefferson Davis as their president. April 12, when the first gun was fired on Fort Sumter, there were eleven States in the Confederacy.

In May, 1861, I, with the crowd, in Battle Creek, Mich., went down to the station to see the first company of volunteers leave to join their regiment in Detroit. As the train pulled out of the station, the boys gave a great "Hurrah, we'll all be back again in six weeks!" Alas; the most of that band never came back; they sleep until the resurrection.

Now let us see what the testimony said of this nation, Aug. 3, 1861, when the war was well under way. In Volume I, page 264, of the Testimonies, we read:

"God is punishing this nation for the high crime of slavery. He has the destiny of the nation in his hands. He will punish the South for the sin of slavery, and the North for so long suffering its overreaching and overbearing influence. . . . God's scourge is now upon the North, because they have so long submitted to the advances of the slave power."

Remember that at that time there was, under a law established by the Congress of the United States, one thousand dollars fine for assisting a slave in getting his liberty, or in hindering a master from getting a runaway slave.

On page 259 we read:

"Said the angel, 'Hear, O heavens, the cry of the oppressed, and reward the oppressors double according to their deeds.' This nation will yet be humbled into the dust."

We surely would judge from this statement, that the humbling was on the matter of slavery; that God had the destiny of the nation in his hand, and that he was already shaping events so as to humble the nation.

I will now give a little history. I will first quote the words of ex-Governor St. John, of Kansas prohibition fame, words that I heard him utter in a speech at Ottawa, Ill., on the afternoon of June 29, 1892. He said:

"I was never so disappointed as when the Confederates whipped us at Bull Run. But it was all a part of God's plan; had we whipped the Confederates, the politicians would have patched up a peace, and the Union would have been continued with slavery in it, and we would have it today. For two years the Confederates had the advantage, but when Lincoln passed the famous Emancipation Proclamation, we had swung round on God's side, and we could not lose."

From this we should judge that the governor considered the abolition of slavery God's object in permitting the war.

As to God's purpose in this matter, turn again to the testimony, and read what was said when national fasts were appointed, that the war might close:

"In this state of things, proclamations are issued for national fasts, for prayer that God will bring this war to a speedy and favorable termination. [The servant of the Lord was pointed to Isaiah 58: 5-7.] . . . When our nation observes the fast which God has chosen, then will he accept their prayers as far as the war is concerned; but

now they enter not into his ear. He turns from them; they are disgusting to him."—Pages 256-258.

As to the humbling which prepared the way for the Emancipation Proclamation, I will quote from "Epochs of American History," Volume VIII, page 109:

"After the battle of Bull Run [Aug. 29, 30, 1862] Lincoln wrote his Emancipation Proclamation, and had Secretary Seward read it. Seward said: 'Mr. President, I approve of the Proclamation, but I question the expediency of its issue at the present juncture. The depression of the public mind, consequent upon repeated reverses, is so great that I fear the effect of so important a step now would be considered a shriek on the retreat.'

"Seward further said: 'While I approve of the measure, I suggest, sir, that you postpone its issue until you can give it to the country supported by military success, instead of issuing it, as would now be the case, upon the greatest disaster of the war.'

Lincoln did not give the public and the slaves the benefit of that proclamation until Jan. 1, 1863, four months after it was written. So we see how the North was "punished," and "humbled," until it took the right stand for the oppressed.

Some have asked when I think the testimony that "England will humble the United States to the dust," will be fulfilled. There is no such testimony; there is a wrong conception of what is said of England in connection with the testimony to which we have referred, and which was fulfilled when this nation was in the hands of God, and he punished it "for the high crime of slavery" (Vol. I, p. 264), until it was "humbled" and gave liberty to the slaves.

How was England connected with the testimony? Let it be remembered that after England had been compelled by the Revolutionary War and the War of 1812 to yield to the United States, she, with other monarchies, opposed a republican form of government. This animosity of monarchies had been increased by the conflict of 1848 on the Continent of Europe. Of that struggle we read in a written testimony of Sister White (given in 1852), entitled "The Nation," "That desire was to dethrone kings." Of the same struggle we read in the "Library of Universal Knowledge," page 598, article "Revolution:"

"That revolution was caused by the French people demanding a republican form of government from under the hand of Louis Phillipe, and for a time they had a republican form of government, the contagion spreading temporarily over most of Continental Europe."

So it is no marvel that, under such a state of feeling, when England saw trouble here in the United States which looked to her like the crippling of our republican government, her sympathies were for a time with the South, to the extent that she allowed in one of her harbors the construction of the warship "Alabama." For this

and other acts, according to a statement in "Epochs of American History," after the war England was required to pay an indemnity of \$15,500,000 — the so-called "Alabama Claims." Besides this, many individuals had thousands of dollars invested in Confederate government bonds, but found after the war that their bonds were not worth the paper on which they were written.

Notwithstanding all this, what do we read about England in regard to that "Civil War," on page 258 of Volume I?

"I was shown that if the object of this war had been to exterminate slavery, then, if desired, England would have helped the North. But England fully understands the existing feelings in the Government, and that the war is not to do away slavery, but merely to preserve the Union [that was the exact state of the war when that testimony was given]; and it is not for her interest to have it preserved."

Now that slavery is wiped from the escutcheon of the United States, does England desire to humble the United States to the dust? — Certainly not.

"But," says our inquirer, "did not the testimony of 1861 say? 'If England thinks it will pay, she will not hesitate a moment to improve her opportunities to exercise her power, and humble our nation. When England does declare war, all nations will have an interest of their own to serve, and there will be general war, general confusion.' Do you not see that the writer is here speaking of England's declaring war on the United States?"

No, I do not see it; for the facts in the case repudiate any such claim. Since 1861, when that testimony was given, all of England's wars, as the war in Egypt and the Boer War, were in self-defense, repulsing attacks made upon her people. Her first declaration of war since is the one made against Germany in 1914. There seems to be confusion enough now to show the striking fulfillment of the prediction. The attitude of England toward this country has been one of constant friendliness.

The mutual good feeling between the two countries was illustrated at the time of the celebration of the one hundredth anniversary of the battle of Yorktown, when the British finally surrendered to the Americans. The great London papers expressed fear that "something might happen that would mar the sympathy that was arising between England and America." What was their surprise, however, when, at the close of a quiet celebration, the British flag was run up, and greeted with a full salute of cannonading. The London papers then said, "Whoever saw the like of that? — a nation celebrating its victory over another nation, and closing the celebration by saluting the flag of the conquered nation. What can we do to match that?"

Well, what did they do? Shortly afterward came the "Lord Mayor's

Show" in London, when all the mayors of the subcities of "greater London" are out on parade, with the "Lord Mayor" of Mansion House in the lead. In the procession they had a company of mounted cavalry guarding the British flag, and just behind this another company of mounted cavalry guarding the American flag. Surely not much token of humbling America in all this!

And what was said by one noted writer after the opening of the present war, in response to the claim that in order to keep peace between nations they "must have great standing armies"? He said, "Look at England and the United States; with a line between them reaching clear across the continent, they have lived in peace for over one hundred years, and even now neither of them has a gun pointing at the other." Surely there exists no disposition in the present war to humble this nation. The United States is fast becoming the creditor nation of the world, and England recognizes that American statesmen will occupy a large and influential place in the peace settlement.



OUR BROTHER'S KEEPER

S. E. JACKSON

"No man cared for my soul." It is thought by some that these words were spoken of Christ at the time that he was forsaken by his disciples; others think they are an expression of David's own feelings as he was fleeing from Saul and took refuge in the cave of Engedi. In either event, they are pathetic.

How strange that these words should express the feelings of individuals today! Less than a week ago they were spoken in the hearing of the writer by a young man who had been careless in his Christian life, but whose soul was longing for some one to speak a word of encouragement or show a bit of friendly interest. It certainly seems sad indeed for Seventh-day Adventist young people to be within the pale of the church, in fact, have their names upon the church books and be attending many of the services, and yet we who profess to be our brother's keeper and to be looking for our Lord's soon return, and are sending men to the ends of the earth to convert the heathen, are paying so little attention to them.

The truth is well expressed in the old adage, "The light that shines farthest, shines brightest nearest home;" and this expression of that young brother, "No man cared for my soul," should serve as an inspiration to us to greater carefulness in this line of work for the Master.



"BETTER is a dry morsel, and quietness therewith, than a house full of feasting and strife."

IN MISSION LANDS

EIGHTEENTH YEAR OF ARGENTINE COLLEGE

H. U. STEVENS

THE Colegio Adventista del Plata closed its eighteenth year of work Nov. 11, 1917. The year has been one of encouragement; and as we look back upon it we can see many places where the hand of God has guided. Sometimes our experiences look dark as we are going through them; but once they are passed we forget the trials and the labor in the joy that remains from a consciousness of having done the best we could.

Last summer the crops in Argentina were almost a complete failure, and it was very natural that the attendance in the school should fall off. And so it resulted that the total enrollment, aside from the nurses from the sanitarium, was 89, as against 125 in 1916.

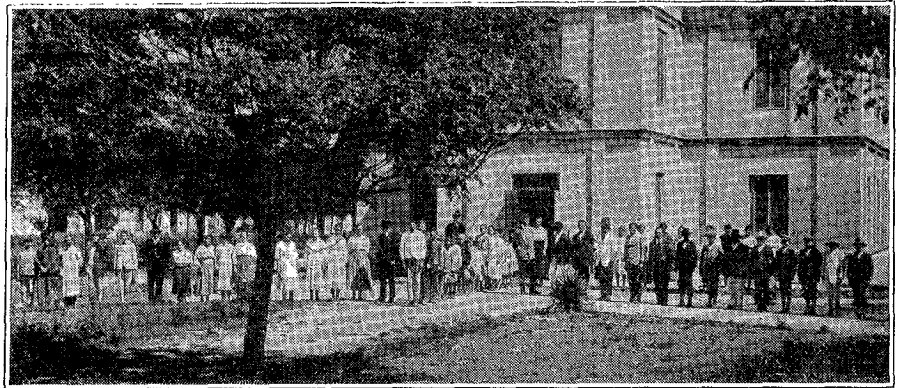
There has been a good spirit manifested during the whole year. Disciplinary troubles have been almost wholly absent. Both students and teachers have labored faithfully.

In August it became evident that Miss Almeda Kerr, who has served the school faithfully as preceptress and matron, could carry her burdens no longer. The doctor advised that she

the yearly balance. Some very decided measures were taken to meet the situation. The charges were raised more than twenty per cent of their former value, and the cafeteria plan of dining-room service was established. A system of costs was introduced, with a regular monthly cost statement, which enables us to tell how the departments have been running during the part of the year which has passed. It also shows the average cost of rooming, boarding, and teaching each student. This enables us to know at all times how we stand financially.

A class of carpentry has been introduced for pupils of the fifth and sixth grades (seventh and eighth in the United States). A small shop has been equipped with benches and tools sufficient for a course in elementary woodwork. The boys show great interest in the course, and some have developed real ability as woodworkers.

The farm has prospered. Two young men have paid half of their expenses by working on it this year. A barn is under construction for the storing of grain and machinery. Cattle and horse barns have been planned and authorized, and await construction. Efforts have been made



PRIMARY DEPARTMENT OF THE COLLEGE

be given complete rest for a time. It therefore became necessary to change preceptress and matron in the midst of the year. Miss Kerr has carried the burden of the school home life for more than five years, and it is with deep regret that we see her give up her work. Her faithful service and self-sacrificing spirit have endeared her to both students and teachers, and her wholesome Christian influence will be greatly missed.

In spite of the low attendance we find the finances in a satisfactory condition. At the annual board meeting in 1916, a serious financial situation was confronting the school. Low tuition charges and the high cost of living were leaving a serious shortage in

to improve the dairy herd. About sixty-four acres of grain will be harvested to help in the present food shortage.

Spiritually the year has been one of struggle and victory. At the time of the midwinter board meeting a deep revival was felt. Some decided victories were gained. Shortly afterward baptism was held at which six took their stand to serve their Master. Four of these were students.

The young people have been carrying on various lines of missionary work in the towns within reach. Diamante has been canvassed regularly with the Spanish missionary paper *El Atalaya*. And a deep interest in what the Adventists have to teach has

sprung up there. The people are calling earnestly for a series of meetings. A beautiful new theater has been offered for this purpose at very small expense, and the people are urging us to use it; but no one has been found available to answer the call.

In another town regular Sunday meetings have been conducted for both adults and children. The children have shown a keen interest from the beginning; but the Catholic priest of the place warned the parents against the "Sabatistas," and they were afraid to let their children continue. The students and nurses have gained some good experiences in their efforts in these places.

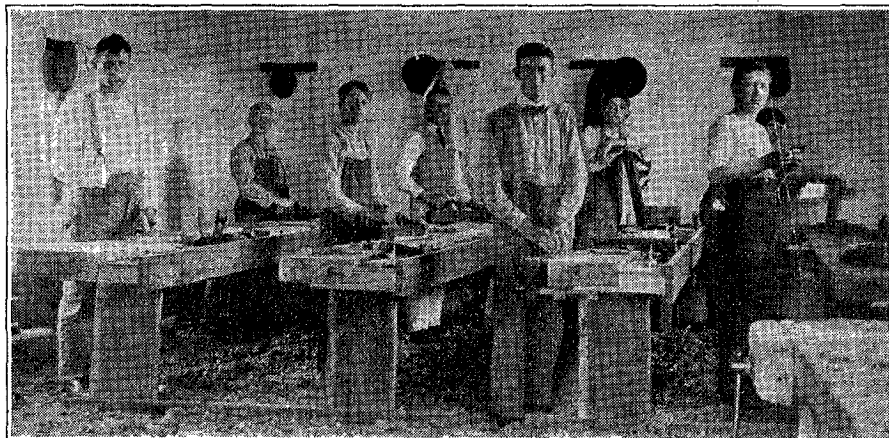
A new feature which has proved of great interest and benefit to our work is a pedagogical seminar, or teachers' conference, which was established about the middle of the year.

It is planned that the faculty meet regularly every two weeks on Sunday evening for considering and planning for the growth and development of the school. Matters which especially affect our work as teachers and directors are taken up. General order and discipline, and how to improve methods of teaching, are some of the questions considered.

On the alternate Sunday nights open meetings are held, to which the sanitarium faculty and students of the school are invited. General pedagogical questions and principles are here presented and freely discussed. A question box is open to all, and the questions presented are given ample consideration. The direction of these open meetings is in the hands of a program committee, which makes assignments some two weeks in advance, thus giving time for thorough preparation. The experiment has so far been satisfactory. It fosters a spirit of unity, raises the ideals, and gives opportunity for professional discussions which prove educational.

A class of fourteen was graduated this year. Four of these have finished the academic course, two finished a special two-year Bible workers' course, while eight were given certificates from the primary department.

The future looks bright, and our



THE CARPENTER CLASS. SHOP EQUIPPED IN 1917

courage is good. With a bountiful harvest, such as is seen in Argentina this year, the attendance will doubtless rise again. Our constituency is growing, and the interest in education is increasing. We are planning and praying for a better and more successful year in 1918 than any which has passed.

UMTALI, RHODESIA, SOUTH AFRICA

M. C. STURDEVANT

How much we enjoy the weekly visits of the good old REVIEW cannot be told. Of late it does not come to us regularly. Some mails bring us from twenty to thirty American papers, then a long wait is the program. Surely we enjoy them when they do come.

The first thing we look for in the REVIEW is the reports from the different parts of the field, to see how this precious message is going. And we are sure others love to hear from our part of the field also.

We have now been here a little more than one year. This is a very wicked town, apparently wholly given over to pleasure and money-making. The Word of God is little thought of, even by many of the ministers. Yet we have worked on. I have held meetings, read the Bible in the homes, and placed our books and papers among the people.

I have distributed in the city, on an average of one book for every two adults, and obtained one subscription

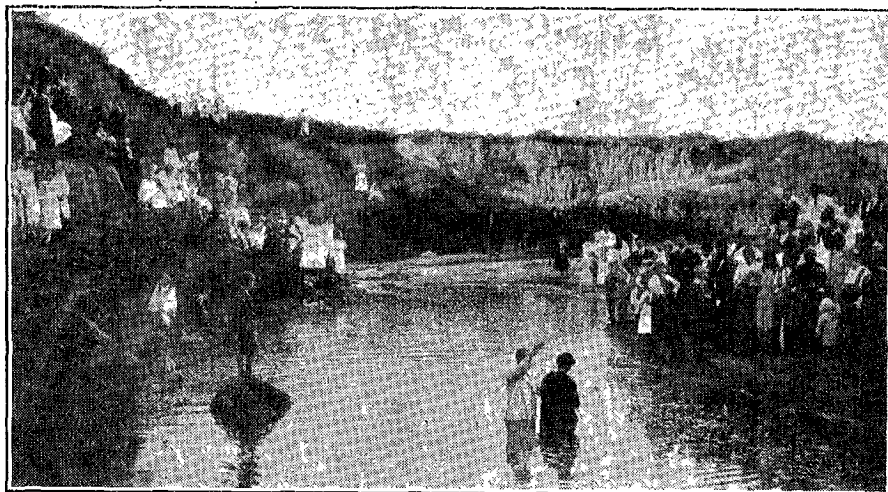
to our *South African Sentinel* for every three adults. A few have responded to the message. Six have been baptized and are rejoicing in the truth, while others we feel sure will soon unite with us. All this has been among the Europeans. We have also devoted some time to the natives, and some of them are becoming interested. Our Tsungwesi Mission station is forty-eight miles from us. This town is the nearest trading center for them. We often go out and visit them, helping to strengthen the work.

Our Tsungwesi Mission has been going through another severe struggle in the way of sickness and death. The tropical dysentery has been taking off many natives near the mission. Two have died at the mission; and the youngest child of Sister C. L. Bowen, and Brother and Sister F. B. Jewell's little boy were taken with it, and on the twelfth I was called to the mission to help lay away our little Laurence Bowen. We buried him by the side of our beloved Brother C. L. Bowen, who died at this mission of smallpox in 1913. Father and son now sleep together, awaiting the call of the Life-giver.

We are glad to report that Sister Bowen and her daughter, Ethel, have been very brave, the Lord giving them special grace for this trial. It was sad to see Sister Bowen lay away her loving husband, and now she loses her baby boy. With Ethel, she must return to their home to brave the battles of the mission life alone. I wonder if those in the home field can appreciate what such struggles mean. Sister Bowen and Ethel came to Umtali with us, and are taking a short rest at our home.

A few days later Brother and Sister Jewell came into town with their little Evert to get medical advice. They also are staying at our home. Though the little one is not yet out of danger, we are hoping he will be spared.

These faithful missionaries need the prayers of God's people, and we, too, confide in your prayers, knowing we are not forgotten at home. The courage of all seems strong in the Lord, and they are determined to do their full part in helping to finish the work. that Jesus may quickly come.



A BAPTISMAL SCENE NEAR THE COLLEGE



WORKERS IN ATTENDANCE AT THE PARANA MEETING, ARGENTINA

We are with you, brethren, and appreciate all you are doing for the missionaries in foreign fields. A few more struggles and the warfare will be over; Jesus will come, and we shall all go home to be with our dear Saviour.



THE ANNUAL SESSION OF THE ARGENTINE CONFERENCE

O. MONTGOMERY

THIS meeting was held in the city of Paraná, Entre Ríos, October 25 to November 3. The brethren were fortunate in being able to secure a desirable hall on a good street near the center of the city. They also were able to rent two good-sized vacant houses, in which to care for those who were in attendance. This is the second year that the annual meeting has been held in this city in this way. The many vacant buildings and the decrease in rent due to the war, made it possible for us to conclude very satisfactory arrangements, which proved to be fully as economical as holding the meeting in tents, and much cooler, and consequently more pleasant.

For a time it seemed that the meeting would have to be given up on account of a general strike, which had involved practically the whole country. However, the day before the brethren were to start for the place of meeting to make preparations for the same, the strike was settled, and they were able to go on with their plans. There was a good attendance, the brethren and sisters coming in from many parts of the conference. From the very first there was a good spirit in the meetings. The Lord graciously poured out his blessing upon all, in both the devotional and the business sessions.

One feature which was made particularly strong was the home missionary work. Brother A. A. Cone, who had recently arrived from the States to take charge of this work in the union conference, was able to bring many good things into the meeting, and enthusiasm and earnestness

were created, which, we believe, will result in much earnest work on the part of the laity during the coming year. The work of other departments was also emphasized, time being given to each. Especially were the young people's meetings of an encouraging character. There was a large number of young people present. Brother C. P. Crager, who has charge of the young people's department, with his coworkers, labored earnestly and successfully for the young people. In all these meetings there seemed to be a degree of earnestness and consecration, which indicates that the people of this field realize to some extent the solemn times upon which we have fallen. The messages borne in all the meetings were of a character to prepare the people of the Lord for the experiences that are just before us.

In regard to the work accomplished during the past year, I quote a few statements from the president's address:

"The worst drouth for many years, reducing the income of the conference materially, was experienced last year. The financial condition of this conference has been critical for some time; and in order to save ourselves from further indebtedness, the executive committee has been compelled to recommend to several of the workers that they take up self-supporting mission-

ary work. These workers have all manifested a kind, Christian spirit, and they have been willing to help bear their share of the burden. This necessary decrease in the number of our workers very naturally weakened our evangelistic efforts in the cities and greatly lessened the results.

"However, the Lord is with us, and the records will show that his power is sufficient to work mightily even during a crisis. There were baptized since the last conference session, 109 precious souls. Two new churches were organized during the year, one in the city of Bahia Blanca, the most southern city in this republic, with 23 members, and the other at Grutly, with 36 members."

"Much instruction has been given relative to systematic giving, and during the crisis our people, I believe, have done what they could. The tithe for 1915 was \$33,679.33, and for 1916 \$32,637.18, a decrease of \$1,042.15. The Eight-cent-a-Week Fund, which includes all offerings to foreign missions, in 1915 amounted to \$10,071.09, and in 1916 to \$10,272.70, showing a gain of \$201.61."

The colporteur sales for 1916 were \$17,005.96; but during the present year they have dropped off somewhat, due to the fact that the field missionary agent was among those who were asked to take up self-supporting work because of the financial condition of the conference. We are glad to say, however, that at this meeting Brother Saviano, the field missionary agent, was reinstated; so we expect to see the colporteur work in Argentina come to the front.

Those in attendance at this meeting from the union conference were: Elder J. W. Westphal, and Brethren C. P. Crager, A. A. Cone, A. R. Sherman, and G. E. Hartman. The school, sanitarium, and publishing house were all well represented. The division conference was represented by the writer.

With a spirit-filled ministry, and an aroused, consecrated laity, with the leadership that we now have in the home missionary, young people's, and colporteur departments, there is every reason to expect that the Argentine Conference will make splendid advancement during the coming year, and take its rightful place as a strong, supporting conference in this division.



INTERIOR OF THE HALL, MEETING PLACE OF THE PARANA CONFERENCE

ZEERUST, SOUTH AFRICA

D. H. GROENEWALD

A SHORT time ago I made a second visit to the home of Brother Roux, the police officer who, with his wife, accepted the truth through reading *De Wachter*. I was pleased to meet Brother McMullin on the train. He stopped at Zeerust two days, and secured a good number of subscriptions for *Sentinel* and *Wachter*.

I was given a hearty welcome by Brother and Sister Roux. The time of my visit was largely occupied in the study of God's Word. I happened to be there at the time of *Nachtmaal* [Lord's Supper]. Out of respect to Mrs. Roux's parents, she and her husband accompanied them to the afternoon service. The visiting minister, who conducted the service, availed himself of the opportunity to warn the congregation against what he called the false doctrines now being introduced to unsettle the people. He also denounced those who had accepted these errors and were leaving the church.

Being among the worshipers, our brother and sister had to listen to it. It was their first experience of this kind, and a sad one. We all felt that it was providential that Brother McMullin had finished canvassing the place before the storm broke, and that I should be there just at that time to sympathize with our brother and sister in this trial, and to direct their minds to a more earnest and prayerful study of God's last special saving message to prepare the people for his coming. They felt very grateful for this. The trial, though bitter, drove them nearer to God and his Word. We have the promise in Holy Writ, referring to the time of the judgment: "Surely, the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Ps. 76:10. I believe it will prove so in this case.

REV. JAMES D. TAYLOR, of Natal, has recently returned on furlough, bringing with him the manuscript of his revised Zulu Bible, the result of ten years of arduous work. Practically, he has made a new translation from the Hebrew and Greek into the complex Zulu language of today. It is stated on good authority that Mr. Taylor has done an extraordinarily good piece of work. The new version will be published by the American Bible Society.

A SPEAKER at an annual meeting, alluding to the desertion of their ancient religions by the Chinese, spoke of China as "a country which is practically creedless, priestless, templeless."

"No effort prompted by love to the Saviour is vain, however much it may fail to accomplish the result desired."



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.

FELLOW TRAVELERS

ONCE in my dream the pilgrim road was rough;
I sat me down a little while to rest,
Musing if still my feet had strength enough
To climb the path that scaled the mountain crest.
"The day grows late," I said; "the cliffs are high;
And I am spent with toil; but I will try."

Then, as I rose to go, I was aware
Of One who led a wayworn company,
Walking the selfsame path where I would fare,
With weary limbs, and faces wan to see;
Their Leader urged them on with words of cheer.
I knew him by the scars of thorn and spear.

I would have knelt and clasped His pierced feet
But that He bade me haste to do His will;
"Rise up," He said, "and give my friends to eat;
Put forth a hand, and help them up the hill.
Yonder one weeps for all she left behind;
Tell her of that fair city we shall find."

"Ah, Lord," I said, "I have no crust to break,
No strength to help another bear his load;
Yet at Thy bidding I will rise, and take
My place with these Thy brethren on their road.
I have no song to sing, no tale of cheer;
Yet I will come and walk among them here."

Lo, as we journeyed up the steep ascent,
One stayed to thank me for his hunger fed;
One blessed me for the help my hand had lent,
Easing the burden bound on back and head.
One who had wept cried out in glad surprise,
Seeing the Holy City through my eyes.

"Dear Lord," I said, "I have not wrought for them;
No gift was in my weary hands to bring."
"Yea, but thy hands have touched My garment's hem;
Thy heart was ready to obey thy King;
Thou hast not wrought; yet these are blessed; see,
What miracle My love has wrought through thee!"

I had not known I brought them any song;

Yet, as we went, a tide of harmony
Swelled up to God from that transfigured throng,
And we were singing, singing,—they and I,—
The song of souls who scale the mountain crest,
And find the city of eternal rest.

—Mabel Earle.

"I WAS SICK, AND YE VISITED ME"

MRS. G. E. NORD

THE needy, the sick, and the suffering are all about us: we do not need to cross an ocean or a continent to find them. Many of them are dying without a knowledge of the Saviour's love or of the blessed hope. And how are they to know it, unless we shall take the news or send it to them, even while they are lying on their beds of pain?

"But," says one, "when I was sick, I couldn't have visitors;" or, "I did not want company; it made me nervous." This is all true; the nurse is often compelled to say, "No company today." Were visitors freely allowed, an unwise friend might come in and sit for hours, reviewing all the fatalities she had heard of during the last decade, besides gossip and current events, which would only excite the already overtaxed nerves.

Such "bedside visitors" may think that they are doing much good by turning the thoughts of the sick one from himself; but we are told that "it is a misdirected kindness, a false idea of courtesy, that leads to much visiting of the sick. The excitement connected with receiving callers wearies the patient at a time when he is in the greatest need of quiet, undisturbed rest. To a convalescent or a patient suffering from chronic disease, it is often a pleasure and a benefit to know that he is kindly remembered; but this assurance conveyed by a message of sympathy or by some little gift will often serve a better purpose than a personal visit, and without danger of harm."

This does not mean that we shall not visit the sick at all, but that we shall use good sense, and say and do only that which will encourage the patient, and leave him with pleasant, uplifting thoughts. Let us follow the example of Jesus, who went about doing good, and healing the sick. Never did he scold or reprimand them for their wrong course, but after heal-

ing their diseases he told them to "sin no more." In other words, he taught a better way, by which they might preserve their health.

Sometimes God uses sickness as a means of bringing one into closer fellowship with him. One of my instructors once said that the only way God can get some men to look up to him, is to put them on their backs, where they can look no other way. Those who minister to the sick should miss no opportunity to seek to draw them to their Creator. A kind word, patience, and courtesy may do more to win the sick to Christ than any possible effort that might be put forth for the same person while he was in health.

In Job 33 we read: "God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction." As a people we appreciate God's method of thus revealing himself to men, and it has been the means of convincing hearts in all ages. But we find in this same chapter that when this method fails, man "is chastened also with pain upon his bed, and the multitude of his bones with strong pain; so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers." This pictures the method which God sometimes uses to turn the hearts of men to himself.

But never does he willingly afflict the children of men. Let us read on: "If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness: then he is gracious unto him. . . . He shall pray unto God, and he will be favorable unto him: and he shall see his face with joy: for he will render unto man his righteousness. He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living."

Christ not only preached in parables to the multitudes, but he also often visited the bed of pain, quenching the fever, restoring the sick, and speaking words of encouragement and sympathy. We do not read that he stayed there long hours; no, he did his work for the afflicted, and left them rejoicing. And this work of his is to be continued till the close of time, as we see from the words of the Saviour himself, "I was sick, and ye visited me."

We cannot heal as Jesus did, but we can do our bit in brightening lonely hours for the sick by bringing

or sending some small remembrance such as flowers, a cheering poem, a comforting Scripture verse, a tract, or one of our good magazines. Ought we not to do more of this work? Last spring while in the hospital, a young man was brought to the light of the Sabbath through a copy of *Tidens Tecken* (the Swedish *Signs of the Times*), which was given him by a woman not of our faith. Shall we neglect this God-given work until the Lord gives it to others?

Oh, let us improve the opportunities which the Lord has placed at our hand of visiting the sick,—in their homes, in institutions for the poor and outcast, in hospitals, wherever they are,—and carrying to them the fragrance of the Saviour's love! If we pray for consecrated lips, that we may know how to speak a word in season to those who are suffering, a word that will lead them to the great Comforter of human hearts and the great Physician of human ills, we shall be carrying on the work of Jesus, and may be among those who shall hear from his lips the glad words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."



JUST OR UNJUST CRITICISM?

MARTHA E. WARNER

OH, how thankful I was when I had gained the consent of a friend to attend Sabbath service with me! And after the service was over, how grieved I was to hear her say, "You Adventists do not have much reverence for the house of God. I should think the children who made so much disturbance were quite old enough to sit quietly during the sermon. Why do their parents let them run around so much? Did you notice the couple who came in late, and sat back of us? They were talking audibly to a man in the aisle about the fire; you could hardly hear the Sabbath school teacher. Then, after a little, the man said, 'I must go now. I have to sit up front.' He proved to be your superintendent!"

"Then during the sermon a child in front of us coughed. Promptly from the other side of the church came an answering cough. Then some one else took it up, and so on, until eighteen persons coughed, including your minister. And what a chatter and blocking of aisles when the benediction was pronounced! Come with me to my church tomorrow, and see how our people behave."

My friend did not say that we did not behave, but she might as well. Therefore I thought it would be well for me to refresh my mind as to the instruction that has been given us in regard to conduct in church. This is what I found:

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. . . .

"Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service."

"Let there be no stopping in the aisles to visit or gossip, thus blocking them up so that others cannot pass out. The precincts of the church should be invested with a sacred reverence. It should not be made a place to meet old friends, and visit."

"If, when the people come into the house of worship, they have *genuine reverence* for the Lord, and bear in mind that they are *in his presence*, there will be a sweet eloquence in *silence*."

"Will you not devote a little thought to this subject, and notice how you conduct yourselves in the house of God, and what efforts you are making by precept and example to cultivate reverence in your children?"



GROWING VEGETABLES ON YOUR PORCH

A PORCH which has a roof and southern exposure is even better than a cold frame for starting early vegetables. It does not need the attention which the cold frame does, and it is less likely to scorch or freeze the plants through a failure to cover or uncover it.

Get long, narrow wooden boxes from your grocer, see that they are firmly nailed together, and fasten common bed or chair casters on each corner. This will enable you to roll them around to get the sun or to protect them from the wind.

Fill them with good garden mold, and put them in the cellar near the furnace, or in the kitchen back of the stove, until the earth is thoroughly warmed but not hot. This will facilitate the germination of the seeds.

When you have decided to start your seeds, wet the boxes thoroughly the night before. They will dry out just right by the next morning.

Keep the boxes back against the wall of the house for several days after the seeds are in. Choose a mild, sunny day to push them up to the edge of the porch, and always roll them back into the most protected corner at night.

If a "freeze" strikes you, the simplest, lightest homemade protection will save your seeds. Just put the boxes in the best corner, and stand several of the porch chairs in front of them, with a few old coats or horse blankets thrown over the chair backs. This will suffice, even when the weather is very sharp; and it does not weaken the plants, as it does to fasten them up in a cold frame during a freeze.

The time when you can start the seeds on your porch will vary, of course, with your locality. In the middle South, February will often be a good month; while for the Eastern States, March 20 to April 1 will cover the planting time.

Lettuce and radishes can be started very early in the house—in a sunny window—because they are so tiny at first that an ordinary window box

will start a large quantity. Transferred from the window box to the porch box, they will mature very early, and their places can then be taken by the seed, which must be planted later.

Contrary to the general belief, even corn can be transplanted. A clear gain of four weeks can be made in this way. Put it in the porch box from four to five weeks earlier than planting time in your part of the country. When you transplant it, be careful not to disturb the roots, and to plant it within ten minutes in its final hill. Bank the earth very firmly about it, just as you would in planting a rose, and you will find that your corn will be away ahead of all the other gardens in your vicinity.

Onions are particularly benefited by having such an outdoor start as the back porch affords. Thin them out when they are as high as your little finger; choose a sunny corner for them, protected from the north wind, and you can put them out almost as early as you would usually sow the seed.

Young carrots are so delectable that they are worth sowing in the porch boxes, for they can be very easily transplanted. Sow the seed just as soon as the first hint of spring comes, for the carrot can stand a good deal of cold if protected from the cold spring dew. Transplant them when the foliage is about five inches high, allowing at least three inches between each one. Treated in this way, you can have carrots for your stews, and for the many delicious spring uses of the vegetable, before any but the most expensive markets have them, and the cost will be five cents—just enough for a package of seed.

When you want very early green peppers or tomatoes, transfer the largest and sturdiest of your plants to large individual pots, and treat them just as if they were house plants. You have no idea how decorative the pepper plant is until you have seen it in a dull-red pot on a veranda or porch. Grown in this way, on a porch or open balcony, pepper plants and tomato plants will bear a full three weeks before any plant which is grown in the open garden. The tomato plant too is a very graceful, decorative thing, especially if tied up to a stout stick, so that it will not trail. Treated in this way the plant will produce fewer tomatoes, but those that do come will be large and beautiful.

Any one who tries the back porch as a place for the starting of early vegetables, and who arranges the boxes on casters, as suggested, will never bother with a cold frame again, unless the quantity of seeds to be started is beyond the capacity of the porch.—*Geraldine Ames, in Home and School.*

A SHELF under the kitchen table is convenient for extra utensils.



FOURTEENTH ANNUAL MEETING OF THE REVIEW AND HERALD PUBLISHING ASSOCIATION

THE fourteenth annual meeting of the Review and Herald Publishing Association was held in the Seventh-day Adventist church at Takoma Park, on the evenings of Feb. 11 and 13, 1918. At that time we were glad to have present, in addition to members and friends resident in Takoma Park, members of the constituency from the Atlantic, the Columbia, the Eastern Canadian, the Lake, and the Southeastern Union Conferences.

A pleasing feature of the opening remarks of the president of the association was the reading of messages of greeting from S. N. Curtiss, manager of the International Branch of the Pacific Press Publishing Association, Brookfield, Ill.; R. L. Pierce, manager of the Southern Publishing Association, Nashville, Tenn.; and C. H. Jones, manager of the Pacific Press Publishing Association, Mountain View, Cal.

Reports of the progress of the work of the institution were given by the general manager, Elder E. R. Palmer; J. W. Mace, manager of the Book Department; H. H. Rans, manager of the Western Branch; J. D. Snider, manager of the Eastern Branch; D. W. Reavis, manager of the Campaign and Missionary Department; and L. W. Graham, manager of the Periodical Department.

The Lord has greatly blessed the efforts of our faithful people the past year in the distribution of literature. The Review and Herald Office has realized this great activity in a very substantial way. It has meant literature sales amounting to \$806,742.30, or an increase of twenty-eight per cent over 1916. The sales from the Review and Herald last year were more than four times the total volume of business of the whole denomination for the entire world twenty years ago.

The superintendent in his report stated that the bindery had delivered 1,692,010 copies of tracts, pamphlets, and bound books. One item in this report was the delivery of 352,389 copies of one book, "The World War." To turn out this amount of work in the factory has meant that some departments at certain times during the year have been obliged to work day and night.

It has also meant the necessity of securing new equipment during the year, which was mainly added to replace worn-out machines. During the year a new linotype, a new stamping machine, a periodical folder, and an automobile truck have been added to the equipment.

The treasurer's report revealed the fact that although the year had been a trying one because of the high cost of materials and extra expense brought about by unusual conditions, yet a fair profit was made. One of the actions of the constituency was to vote the tithe reserves of the institution, amounting to \$7,337.83, to assist in furthering the publishing work in Asia, South Africa, and South America. They also voted that a sum of \$10,000 be set aside from the funds of the institution for fostering this work in our mission fields, the sum to be paid to the General Conference at such time as it may be available.

Plans for promoting the work, and for providing for the needs of the institution, were carefully studied. Under existing conditions it was thought best that the bills and accounts payable either be paid, or provision made for payment, as rapidly as possible.

With the great volume of business now handled, the need of additional equipment was very manifest, so the constituency authorized the board of management to instal, as soon as possible, two new linotype machines, one sewing machine, and two automatic feeders for the pressroom, and also to purchase a light delivery truck.

The following were elected as members of the Board of Trustees for a period of two years: F. M. Wilcox, E. R. Palmer, J. W. Mace, L. W. Graham, E. L. Richmond, R. T. Dowsett.

After the adjournment of the constituency meeting, the new board met and elected officers and heads of departments, as follows: President, F. M. Wilcox; vice-president, W. T. Knox; secretary, L. W. Graham; treasurer, R. T. Dowsett; manager, E. R. Palmer; assistant manager and superintendent, E. L. Richmond; manager Book Dept., J. W. Mace; manager Western Branch, H. H. Rans; manager New York Branch, J. D. Snider; manager Periodical Dept., L. W. Graham; manager Campaign Dept., D. W. Reavis.

By the board, in joint meeting with the committees of the General and North American Division Conferences, editors for the various periodicals were appointed, as follows:

REVIEW AND HERALD: F. M. Wilcox; associates: W. A. Spicer, G. B. Thompson, L. L. Caviness; special contributors: A. G. Daniells, I. H. Evans, L. R. Conradi, W. W. Prescott.

Youth's Instructor: Mrs. Fannie D. Chase; associate: Miss Lora E. Clement.

Life and Health: H. W. Miller, M. D.; associate: L. A. Hansen; office editor: G. H. Heald, M. D.

Liberty: C. S. Longacre; managing editor: C. P. Bollman; special contributors: K. C. Russell, J. O. Corliss, W. F. Martin, H. W. Cottrell, S. B. Horton, C. B. Haynes.

Sabbath School Worker: Mrs. L. Flora Plummer; associate: Rosamond D. Ginther.

Christian Educator: Frederiek Griggs; managing editor: W. E. Howell.

Church Officers' Gazette: Miss E. M. Graham, Mrs. I. H. Evans.

Present Truth: E. R. Palmer; associate editors: F. M. Wilcox, G. B. Thompson, C. P. Bollman.

L. W. GRAHAM, *Secretary.*

FIVE YEARS IN THE "BLACK REPUBLIC"

ON the twenty-fifth of November, 1912, Brother and Sister A. F. Prieger landed in Port au Prince, Haiti. The first evening that Brother and Sister Prieger were there a shot was fired into the room where they were sitting, just missing Sister Prieger's head. The outlook was anything but encouraging. They waited at Port au Prince two weeks, when a French boat took them to Cape Haitien, since then their home.

There were several organized churches in Haiti at that time, but as Elder W. J. Tanner, the former superintendent of the Haitian Mission, had been obliged to leave very suddenly two years before, the members had been left as sheep without a shepherd. There was necessity for much work to be done. Without even waiting to unpack and settle things in the home, Brother Priege started out to visit the interior churches. He did earnest work, and many needed changes were wrought.

Some of the women were wearing long trains, wedding rings, and brooches. Taking the Testimonies and the Word of God, Brother Priege showed the necessity of giving up all these things, and the people are now very exemplary in these matters.

The tithes and offerings at that time did not promise much. Some felt that not much could ever be expected from the Haitian Mission in tithes and offerings, as the people were extremely poor. During this last year they have given more than \$1,500 gold in tithe, and \$332 in Sabbath school offerings.

There are now thirteen churches, well organized and nearly all provided with good church officers. The Sabbath schools have the Lesson Quarterlies, and are paying for them outside of their regular offerings. Before, they were furnished free of charge. The churches now have a membership of four hundred eleven. Nearly all of these are faithful in paying tithes and offerings and in obeying the commandments. Surely God has been with his work and workers in Haiti.

Much of the work has been carried on during troublous times, four revolutions taking place in one year. The mission home was near the center of much fighting. Through all the discouragements, sickness, and bloodshed, and surrounded by the worst sanitary conditions, Brother and Sister Priege have held faithfully to their task. The last two years conditions have been much improved. The American Occupation has had the streets cleaned, roads are being built, and peace has been restored. Surely the cause of the third angel's message and its messengers have been much benefited by it.

After a stay of five years and three months, Brother and Sister Priege are returning to the homeland, and we can but bid them Godspeed, and ask that in other fields they may witness a growth in the work equal to what they have seen in the "Black Republic." A. G. ROTH.



THE COLORED WORK IN CHICAGO

THE Lord has blessed the efforts put forth in the interest of the colored population of Chicago during the past year. Progress has been made along all lines of work in connection with the efforts for this people. The tent-meetings last summer were attended by larger and more interested congregations than ever before. As many as seven hundred persons attended the Sunday night services, while a correspondingly large number of attentive hearers were at the meetings during the other evenings of the week. The collections were good, for they covered every expense in connection with the effort. Thirty-three persons were baptized. Adding to these those received during the year by letter, the membership is now 156.

The tithe paid during the year amounted to \$2,002.06, which was \$512 more than the tithe of last year. The amount given to foreign missions was \$1,148.24, and \$104.02 was given to home missionary work. There

was received for the two-per-cent fund, \$73.71; for church expenses, \$407.19; and for church school and miscellaneous needs, \$770.85, making a total of \$4,506.07 received for the year. This is \$1,375.58 more than was received the previous year.

An active campaign was carried forward in a systematic distribution of the Present Truth Series. The church was greatly blessed in having these papers furnished by Sister E. Forsyth, of Chicago, who has taken a personal interest in the colored work here and in other places. At another time we hope to give some interesting reports in connection with the Present Truth Series, which will show how God has used these silent messengers in bringing the truth to the attention of hundreds in the city. The church systematically distributed 6,249 copies during the year, and 1,138 Bible readings were given.

Our church building having become too small to accommodate our congregation, we are trying to sell it, so that the proceeds may be used toward the purchase of a larger house of worship.

We feel, however, that much greater work might have been accomplished had there been a fuller consecration on the part of all. We more fully reconsecrate ourselves for the sacred tasks of 1918, asking that the united prayers of God's people may be offered in behalf of this branch of his work.

W. D. FORDE.



VIRGINIA CONFERENCE

In the midst of the uncertainty and dazed perplexity of the world, it is good to be connected with a people whose God is the Lord and a movement whose triumph is sure. Sharing in the progress which marks the onward sweep of the third angel's message, Virginia joins in the note of praise to the One from whom all blessings flow.

In 1917 seven tent efforts were conducted, two new churches were organized, and one hundred twenty-five were baptized. In three years the force of workers has been exactly doubled, and as we have gone forward in faith in aggressive work, the Lord has moved upon the hearts of the people to provide the means.

The tithe in 1916 was \$8,500 in round numbers, while in 1917 it sprang to \$13,000, an increase of more than fifty per cent. As late as 1915 Virginia was contributing only ten cents a week per member to missions. With enlarged vision she formed the habit in the last two years of making the full missions quota, eight of the churches averaging from twenty-five to fifty cents a week per member for missions last year.

Our faithful pioneers, the colporteurs, made a record for one month last summer of \$7,000 worth of orders, the actual tract society sales amounting to nearly \$25,000 for the year, and the largest colporteurs' institute in the history of the State has just closed with promise of greater things in store.

Believing that the training of our young people is vital to the development of the work, we have been encouraged to note that whereas four years ago Shenandoah Valley Academy had an enrolment of seven and a debt of nearly \$7,000, today the attendance is more than forty, and the debt is down to \$2,300. The faculty has been increased from two members to seven, and steps are being taken to greatly strengthen the industrial department. Nestled between the Blue Ridge and Massanutten Mountains in the beautiful historic Shenandoah Valley, removed from the distracting allurements of city life, the academy is an ideal place in

which to train young people. Nearly two hundred of our young people are enjoying the advantages of a Christian education in the academy and the church schools.

As we witness the evidences that the Lord is setting his hand to speedily finish the work, we thank God and take courage.

W. C. MORFETT.



A MEDICAL EVANGELIST IN CHINA

DR. J. N. ANDREWS, of Chungking, Szechuan, China, in a letter to his parents in Takoma Park, D. C., under date of Dec. 10, 1917, tells of some of his experiences:

"This week is the week of prayer in the States. Here it has been appointed a bit later, in order to have the Chinese readings ready.

"How much we do need the Lord's Spirit in our lives at this time! By the way, will you please send the Sabbath School Lesson Quarterly when you get it? It will reach here in good time, as we are a quarter behind you in our study. It helps in understanding the Chinese Quarterly. We are studying the lessons on tithing with the Chinese. It is a thing they must learn, and many of the members are doing well. There is surely only one way of getting into the habit of paying tithe, and that is to start in right now and do it. What it would mean to the work if every one did it faithfully!

"Perhaps your newspapers tell of the troubles here. The southern troops (Kui-chau) have steadily fought the Szechuanese men and Peking troops, not gaining much until a week ago, when the northerners saw that they could not hold out longer for lack of supplies. They left this country, along with the Szechuanese soldiers who fought with them pell-mell, one night. The next day the city gates were all closed, and every one feared the town would be sacked by the Kui-chaus.

"I went to the town, not knowing about the locked gates, to see how our people fared, and to arrange to bring the sick evangelist out. When I reached the gate it was shut, and the Chinese laughed at the foreigner for having been fooled. But I followed some men going up an alley, and came to a place where they were hauling rice and men over the wall by ropes. However, that method of ascent didn't fit the clothing I was wearing, so I went on. At one place where the wall ran along the edge of a cliff, some stone steps were cut up to the wall, and after a lot of winding through alleys and through people's back yards, I reached these steps. Three or four Chinese and I called till from over the wall where there was a hospital, they let down a ladder, and then I got in. It was interesting inside. All business had stopped, and every store was barred up. No one knew what was going to happen. I tried to get some money from the Chinese bank, but it was all hidden away, and not to be had.

"I found my way back to our chapel. Our people were quite worried, as the evangelist is not a Szechuanese man, but a northerner, hated by the southerners. Our people have kept very quiet, and have not ventured out much.

"The Chinese are not able to understand how the foreigners have so much greater liberties in China than the natives themselves have. I got back to this hospital again, and a Chinese I had met a few days before, got the ladder put down over the wall, and then I hastened home.

"We are now a southern city, and business is on again. The Kui-chau troops

guard the gates, and all is quite as usual again. A lot of poor northerners, however, who did not get away in the rush, were shot on sight.

"But we don't know what to expect now. More Szechuanese soldiers from up towards Cheng-tu have come down, and are fighting the southerners some thirty miles away, hoping to take the city again. It is rumored also that the northern troops went only a short way down river, and expect to return and fight.

"Well, we do not fear; but all this makes it hard for our workers to get out to work among the people. We must pray for the work here."

GENERAL MEETING IN CUBA

On the tenth of January Elder W. W. Eastman, Dr. A. L. Gregory, and the writer left Tampa, Fla., on the steamship "Olivette" en route to Cuba to attend the annual meeting of the Cuban Mission. Dr. Gregory and his wife were to settle in Cuba to engage in the work of the message on the island. Their household goods were placed aboard the same ship, but Sister Gregory was obliged to wait until the next boat, as her passport had not reached her. She

Sister Gregory's passport had been delayed. She came on the next boat, and had a pleasant voyage.

We arrived in Havana out of time, so there was no one at the dock to meet us. At first we planned to take the next train for Matanzas, where it had been announced that the meeting would be held. Though we came from different points, none of us had had any intimation of a possible change of place of meeting. But when we reached the railway station, a feeling came over me that the place of meeting might have been changed to Havana, and that we had better miss one train to make sure of it. We checked our grips in the parcel-room, and went to the home of Elder F. G. Lane, the superintendent. There we learned that the brethren had failed to secure a suitable lot in Matanzas, and had transferred the meeting to Havana.

We found the large tent erected in a good location, and the meeting already begun with a good attendance. Brother J. A. P. Green had arrived, and had a good class of colporteurs, who were engaged in an institute. All the workers of the Cuban Mission were present, and a lively interest was manifested. Meetings were continued until the twentieth, and evening services will



A GROUP OF DELEGATES AT THE GENERAL MEETING IN CUBA

went to the dock, hoping that it might come on the incoming mail, as she had received word that it had been forwarded, but she was disappointed.

Our voyage as far as Key West was without incident; but at Key West the ship was detained to wait for railroad connections, and so had to finish the voyage at night. The night was very stormy and densely dark. The pilot lost his bearings, and at 5 A. M. the ship ran onto the rocks off the Cuban coast about fifteen miles east of Havana. The passengers were all ordered up and dressed at once, but as the day began to break, it was seen that the ship was not in immediate danger, and it was hoped that she might be freed. A tug from Havana tried in vain, and then a passing steamer of the United Fruit Company's line, broke the cable in an effort to pull her off. As the ship was filling with water at the stern, and remained unmovable, the passengers donned their life belts and were transferred to a small fishing steamer, and taken to Havana. It was seven hours from the time the ship went onto the rocks until the passengers were transferred.

Such of Dr. Gregory's household goods as have been recovered were very badly damaged by water, and some rendered worthless. The ship has been dismantled and is said to be beyond recovery. When we realized what was before us, we were glad that

be held for those not of our faith for some time to come. Brother Eastman's talks on evangelistic canvassing were very helpful, and, we are sure, led to a higher estimate of this important branch of the message.

The report of the superintendent of the mission was very encouraging, as was also the report of the treasurer. Forty-three persons had been baptized during the year, and a number had taken their stand for the truth who are to be baptized later. Notwithstanding the revolution last spring, which seriously interfered with the work of the colporteurs, about \$10,000 worth of books were sold during the past year. The tithe had increased about \$1,000.

The workers went out from this meeting full of courage, and we expect to see the work in Cuba grow during 1918.

A splendid interest was manifested in the evening services by those not of our faith, which continued after the annual meeting closed. There seems a good prospect for fruit of a substantial character from this meeting. Brethren Lane and Cochran, with Sister Gregory and other helpers, will continue the effort.

R. W. PARMELE.

"THEREFORE all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

SASKATCHEWAN CONFERENCE

In the Saskatchewan Conference the year 1917 was one of prosperity for our work. The crops were not so good as in 1916, yet in every department there was a marked increase.

The tithe increased seventy per cent over that of the previous year. The gifts to foreign missions were \$15,184.64, an increase of \$4,968.58 over those of 1916. The Sabbath school donations increased nearly \$1,700, and our book sales, with an average of thirty workers, increased more than \$12,000.

But of far more importance than the above financial showing is the record of persons who have accepted the truth. Ninety-nine in all were baptized. The Sabbath school membership was increased by one hundred thirty. The total Sabbath school membership is now 1,010. The church membership is 785.

The feature of our work which makes the outlook so encouraging at the present time is the spirit of unity and the desire to co-operate that are manifest throughout the entire field.

Our plans for 1918 promise a bigger work, with larger results. We hope for a larger corps of workers; though the military act interferes with some of our young men's actively entering the canvassing work, yet we look for others to take their places. Then there are signs that, among the brethren and sisters in the twenty-three churches of the conference, there will be an increase in missionary activity. The Harvest Ingathering campaign proved a blessing to many, and has served to stimulate the desire and purpose to help. The amount received in the effort of 1917 was double that of the previous year, so we can hope for fuller service and larger blessings in the future. Surely the people in Saskatchewan have reason to be thankful for the help received from heaven, and our friends in the cause may well rejoice with us that our cup has been running over.

J. G. WALKER.

WESTERN WASHINGTON CONFERENCE

THE work of God has been prospered in the Western Washington Conference during the past year. Five new churches were organized, with a membership aggregating one hundred, while the conference laborers report two hundred sixty-four new members won to the truth during the twelve months.

One of the encouraging features we wish to report is the spirit of co-operation on the part of the churches in finishing the work. More literature was circulated in our conference in 1917 than ever before.

Twenty-four canvassers spent a part or all of their time in the field, selling 391 copies of "Daniel and the Revelation," 294 "Past, Present, and Future," 194 "Heralds of the Morning," 127 "The Great Controversy," and 76 "Bible Readings for the Home Circle," besides a large number of "Ministry of Healing," "Christ's Object Lessons," and other books that had lain on our shelves for a long time; also a large number of the World's Crisis Series and Workers' books. With all this good literature in the hands of the people, we look for a plenteous harvest of souls.

The Sabbath schools of the conference made a steady growth over the previous year. Comparing the offerings for the four quarters of the years 1916 and 1917, we have:

First quarter, 1916, \$1,839.98; 1917, \$2,139.07. Second quarter, 1916, \$2,003.51;

1917, \$2,822.75. Third quarter, 1916, \$2,843.03; 1917, \$3,339.24. Fourth quarter, 1916, \$2,133.58; 1917, \$4,169.59. Total, 1916, \$8,820.11; 1917, \$12,470.65. We made a gain over 1916 of \$3,650.54, which materially helped to reach our goal on the Twenty-cent-a-Week Fund. There are seventy-one Sabbath schools, with a membership of 2,325.

Because of the many calls for money on account of the war, it was thought by some that it would be more difficult to get gifts from the public in the Harvest Ingathering campaign than heretofore, but in the fall our conference workers got together and studied how best to show the people the call of God to finish his work, and after three days they went to the fields with a determination to succeed. Their interest inspired the people to take hold of the Harvest Ingathering work as they never had done in Western Washington before. For 1916 there was collected \$2,346.55, while in 1917 we received \$4,208.20, a gain of \$1,861.65, which was more than our entire receipts for 1915.

We never reached our twenty cents a week before last year. For 1916 our receipts for missions per member a week were seven-tenths cents; this year they lack less than one mill of being twenty-four cents a week per member; or, in other words, we exceeded by \$4,775.15, our quota on the Twenty-cent-a-Week Fund, collecting in the conference \$28,903.15 for missions. Our tithe for the last three years is: For 1915, \$29,883.30; for 1916, \$37,868.25; and for 1917, \$50,799.46; a gain over 1915 of \$20,916.16, and over 1916 of \$12,931.21. We give God glory for the prospering hand which has been over the work.

The young people's work, and also the educational work, are prospering in our field. A spirit of earnestness and a desire to fit themselves for a part in the work of God, are manifested generally by our young people.

Four new church buildings have been erected, and a fifth is now being planned and will soon be in course of construction.

Our field is largely city territory, and the men are dependent on employment in the shipyards and mills, which makes it difficult for them to get off on the Sabbath, yet many of the converts to the truth are men.

J. F. PIPER.



UPPER COLUMBIA CONFERENCE

THE membership of this conference for 1915 was 2,412; for 1916, 2,397; for 1917, 2,462. The small apparent increase in membership is due to a revision of the church records.

The tithe in 1915 was \$36,252.20. In 1916 the tithe reached \$53,473.91, an increase over that of the previous year of \$17,221.71, or an increase of 48 per cent. The tithe in 1917 was \$74,469.12, an increase of \$20,995.21 over that of 1916 and an increase of \$38,216.92 over that of 1915, or 105 per cent increase in two years. The tithe per capita for 1917 was \$30.65.

Gifts to missions have shown an encouraging increase. For 1915 the sum total was \$17,970.45, the average a week for each member being a little more than fifteen and three-fourths cents. In 1916 the sum total was \$25,387.52, reaching a trifle more than twenty and a half cents each week per member. In 1917 our conference exceeded the twenty-cent-a-week goal, reaching 25 cents a member, or a sum total of \$31,371.58.

The Upper Columbia Conference operates the Walla Walla Sanitarium. Eighteen months ago there was a debt on that insti-

tution and the conference of \$38,814. We are glad to report that the debt has been reduced to \$7,500, making a decrease of \$31,314. The institution has been able to apply about \$5,000 of its earnings on the indebtedness; the union conference allowed the Upper Columbia Conference to retain the refund on the Twenty-cent-a-Week Fund, which amounted to \$16,000; the Conference Relief Fund brought in about \$7,000; and thus, with the sale of two pieces of property, we have been able to reduce our indebtedness to the above-mentioned sum of \$7,500.

Our workers are of good cheer and are pressing on in the work. Our people are loyal, and altogether we rejoice in the thought that in the near future the Upper Columbia Conference will be free from debt.

JAY J. NETHERY.



SOUTH TEXAS CONFERENCE

THE work in the South Texas Conference has grown during the past year, and while we wish that more had been accomplished, yet we are thankful to the Lord for what has been done.

Our conference is small, and the laborers are few, but during the year about ninety have been added to the church, by baptism and on profession of faith.

The young people have done well in their work, having reached almost every goal set. The church school work shows a growth also, several new schools having been added. One of these is among the Mexican people.

One of the most encouraging reports we have to give comes from our colporteur work. We passed through the severest drouth that has been known in this section of the State by those who have been here the longest. At times it seemed as if we could not deliver any books, but the hand of the Lord was with his workers, and we delivered more than nineteen thousand dollars' worth.

Our Sabbath school work is in a most encouraging condition, the past year has been the best of any thus far in the work of this department, not only in the way of offerings, but also in the interest manifested for the youth and children in the Sabbath schools.

The finances last year passed all previous records. The tithe shows a gain of about five thousand dollars over that of the previous year. The offerings for missions made a gain of \$6,596.81, or an average of a little more than twenty-nine cents per member. The Harvest Ingathering work passed all previous records, but we feel sure that still more might have been secured through this means.

The workers, and our people generally, are of good courage. We turn to the new year with faith in the Lord, believing that this year will see greater results in the work in this conference.

E. L. NEFF.



THE ITALIAN WORK IN NORTH AMERICA

THE Lord has blessed us during the past years. Twenty-three persons were baptized and received into the fellowship of the Italian church at Chicago. Our tithe doubled last year. We had \$137.64 more than our quota for missions, which made twenty-seven cents a week per member.

During last year a new church was organized in Milwaukee, Wis., with ten members. They closed the year with seventeen members. Surely the Lord has blessed the work of Brother Cali, our Italian minister in Milwaukee.

Two new workers left Chicago during the year to take up work among the Italians in other fields. Brother J. Sansonetti and his wife went to Philadelphia, and it seems that God is blessing them. Brother A. Catalano left us last December, and is in charge of the Italian work in Pittsburgh, Pa.

Sister Vesta Cash, our Bible worker, is still with us. She is working faithfully, and is of good courage.

We have begun this new year with blessings. Seven persons were baptized the last Sabbath in January. For this we give praise to the Lord.

We feel thankful for all these blessings, and we hope and pray that the dear Lord will not forsake us during the year 1918. Do not forget in your prayers the work and workers for the Italians of North America.

ROSARIO CALDERONE.



GLEANINGS FROM THE FIELD

A CHURCH of thirty-two members has been organized at Miles City, Mont.

TEN new members recently united with the Ontario church in the Southeastern California Conference.

IT is reported that \$169,170.18 has been received in Harvest Ingathering funds during the current campaign.

SEVENTEEN new members have been received into the church at Charleston, S. C., since the tent effort held there last fall.

THE *Signs* weekly now has a circulation of about seventy thousand, an increase of more than two hundred per cent in ten months.

ELDER W. S. HYATT reports the dedication of the new church building at Johannesburg, Natal-Transvaal Conference, South Africa.

IN 1917 tithe to the amount of \$61,680.56 was paid in the Colorado Conference, and two hundred ninety-two new believers were baptized.

As the result of a recent effort at Ukiah, Northwestern California, twelve new believers have been baptized, and a number are deeply interested in present truth.

A GERMAN church of nineteen members was organized on a recent Sabbath near Edwall, Wash. Twelve new members have been added to the church at College Place, Wash.

THE church at College View, Nebr., is taking more than fourteen hundred copies of the weekly *Signs*. The financial goal of the Missionary Volunteers of this church has been set at \$1,000.

ELDER K. C. RUSSELL reports the baptism of eight persons from the Ellicottville company, Western New York. Eighteen new members were recently received into the church at Rochester.

ELDER O. O. BERNSTEIN and his associate workers have been conducting a series of meetings in Wichita, Kans. At their close twenty-six persons were baptized, more than a score of whom were new Sabbath keepers.

THIS note also comes from Africa: "Brother J. N. de Beer baptized twenty-eight persons on a recent visit to the out-schools on the Selukwe Reserve. This fruit is wholly the result of the out-school work."

AT the beginning of 1917, the Southern Union Conference set its goal for \$66,000 worth of book sales during the year. It is interesting to note that the goal was not only reached, but passed by nearly \$21,000.

SINCE the close of the tent effort last fall twenty members have been added to the church at Cedar Rapids, Iowa, by baptism and letter, and about thirty are "in the valley of decision" as a result of work done by the church and Bible workers.

SIXTEEN new members were added to the church in Springfield, Mo., during 1917. Four others accepted the truth, but were forced to leave the city before they could receive baptism, and five more are keeping the Sabbath and will be baptized in the near future.

TEN new converts were baptized and received into the First Denver (Colo.) Church on a recent Sabbath. As a result of meetings held at Graylin, Colo., eleven adults have taken their stand for the truth of God, and a Sabbath school of twenty-five members has been organized.

ELDER H. C. HARTWELL reports the baptism of nine new believers and the organization of a church of twenty members at Cortland, eastern New York. One hundred sixty-two persons have been baptized in that conference the past year, with a gain of one hundred thirty-three in membership.

BROTHER S. J. ADEGG has been obliged to resign the management of the Fort Worth Branch of the Southern Publishing Association, on account of the health of his wife, and has connected with the work in Colorado. Brother H. R. Gay, formerly associated with the Pacific Press, takes the work in the Texas office.

ON January 27, Elder C. B. Haynes held the first of a series of Sunday night meetings in the Grand Theater, Atlanta, Ga. The building has a seating capacity of twenty-two hundred. Before the time for the opening of the meeting every seat was taken, hundreds were standing in the rear and aisles, and many more were turned away. The subject was "The Crash of Empires." One man said he came forty-three miles to attend the service.

NOT long ago one of our book workers was canvassing a lady for "Bible Readings." Upon examining the book, she remarked that she thought they had a copy; and sure enough this proved true. In explanation she said: "One day I attended an auction of household goods. As the auctioneer cried out, 'What am I bid for these two books?' I bid ten cents. When they were turned over to me I found that one of them was 'Bible Readings' in leather binding. I gladly recommend this book as helpful in the study of the Bible, and would not part with it at any price."

Home Missionary Department

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

COLUMBIA UNION CONFERENCE HOME MISSIONARY INSTITUTE

THE home missionary secretaries of the several conferences of the Columbia Union were called to Washington, D. C., for a five-day institute. Elder J. W. Hirlinger, union home missionary secretary, had previously arranged a full and inspiring program, which was quite fully carried out, though a few changes were necessary on account of the Review and Herald annual meeting and the sanitarium and college constituency

meetings, which occurred during the time of the institute.

This gathering together of the secretaries for consultation and for a study of the plans of the department, has resulted in the past, and always will result, in strengthening the work. These men came fresh from the battle front. They had just completed one of the best campaigns ever launched in the union. I refer to the Harvest Ingathering. Every conference got a star, and West Pennsylvania a double star. The amount collected by them was nearly \$27,000. After giving careful consideration to every feature of their work for 1918, they voluntarily set a goal of \$40,000 for the union in the 1918 Harvest Ingathering campaign. A number of the leading brethren addressed the delegates and made many practical and helpful suggestions.

The institute closed on Thursday morning, February 14, with a consecration and testimony meeting. The secretaries returned to their respective fields with renewed courage and zeal to push the work forward.

F. W. PAAP.

Missionary Volunteer Department

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

ARMY AND NAVY EDITION OF "STEPS TO CHRIST"

A SPECIAL edition of "Steps to Christ" has been published by the Missionary Volunteer Department to be used in our work for the men in the army and navy. It is coat-pocket size, contains 126 pages, is printed on thin paper, bound in khaki, with edges cut flush.

It is our first purpose to supply with free copies all young men who are Seventh-day Adventists, or whose parents are; then just as many others as our funds will permit. The books will be presented to the young men by our Missionary Volunteer secretaries or camp pastors. Those who may have gone to France will be supplied by the union Missionary Volunteer secretaries just the same.

These free copies are to be paid for out of the Soldiers' Literature Fund. It is a matter of some concern to us that not enough money has been sent in on this fund to pay for the first edition. We supposed that our people everywhere would give liberally to this enterprise. It is an opportunity that will soon pass. Already some of our American boys have been lost. Some of our own boys were on the ill-fated "Tuscania." Whether all were saved or not we have not yet been able to learn. Another edition should be printed at once, but we cannot go ahead without the money.

There is a large demand also for this army and navy "Steps to Christ" for personal missionary work. Soldiers are everywhere, and as we meet them and speak of the importance of knowing the Lord, we can present them with a copy. Such personal touch, accompanied by this fine manual of Christian experience, may result in the salvation of many souls.

We have therefore decided to offer the book for sale at the following prices: Single copies, postpaid, 25 cents; in quantities of five or more to one address, post-

paid, 20 cents. Cash should accompany orders.

We have made arrangements with the Review and Herald to handle the cash orders for us. Address Review and Herald Publishing Association, Takoma Park, Washington, D. C. M. E. KERN.

SOLDIERS' LITERATURE FUND

FOLLOWING are the receipts on this fund to date:

Previously reported	\$440.64
Mrs. E. M. Sayle	5.00
Mrs. H. L. Halvorson	5.00
Mrs. N. D. March	5.00
Mary Steward	2.00
E. R. Carnahan	5.00
John Beyer and wife	5.00
Betty Berquist	2.00
Chas. P. Haskell	2.50
Mrs. Lou R. Dearborn	5.00
Ella Rowell	5.00
Ezra M. Ball	5.00
Ida C. Larson	2.00
Atlantic Union Conference....	.75
Columbia Union Conference..	5.40
N. Pacific Union Conference	1.00
C. J. Wing	3.00
Mrs. W. O. Frisbie	2.50
C. Jensen	5.00
R. J. Hyatt	5.00

Total

\$511.79

Send all remittances to W. T. Knox, Takoma Park, Washington, D. C.

M. E. KERN.

Appointments and Notices

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.

Luther Dumond, De Witt, Ark. Tracts as well as periodicals.

Mrs. F. Schneider, 621 W. Spring St., Lima, Ohio. Continuous supply of Signs weekly and Watchman.

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 sister writes from Michigan, asking prayer for the conversion of her husband, two sons, and two daughters; also for her own healing from a severe illness.

We are asked to pray for the restoration of a sister in Kansas who has been a helpless invalid for the last year; and also for the conversion of her husband, who is an unbeliever.

"Please remember my son sixteen years of age in your prayer circle; I dedicated him to God before his birth, but worldly influences seem to be drawing him away," is the earnest plea of a mother in New York.

MEDICAL MISSIONARY WORK

For the past three years there has been quietly developing in the Loma Linda College of Medical Evangelists a two-year course known as the Medical Evangelist Course. The purpose of this course is to train the class of workers so long called for in the Testimonies by such statements as, "Combine medical missionary work with the proclamation of the third angel's message. . . . See if the breath of life will not then come into our churches."—"Testimonies for the Church," Vol. VI, p. 267. "I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work."—Mrs. E. G. White, "General Conference Bulletin," 1901. If soon the only ministers that can work will be the medical evangelists, then the need of a ministerial course as given at Loma Linda, training medical evangelists, should be clear to our minds.

At present the country is greatly interested in the conservation of food, and the worker who can teach the gospel of health as well as the gospel of Christ, can get a hearing anywhere and an opportunity to more effectually present the gospel of Christ. "Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work. Of this work there is great need, and the world is open for it."—"Ministry of Healing," p. 147. "Every city is to be entered by workers trained to do medical missionary work."—"Testimonies for the Church," Vol. VII, p. 59. If soon every city is to be entered by this class of workers, then many young men are needed to take this course. Medical Evangelist Class, Los Angeles, Cal.



PRESENT TRUTH, NO. 27

This number of Present Truth, prepared by Elder A. G. Daniells, will be ready to mail March 1.

The theme of this issue, "Armageddon—the Last Great Battle," is presented under the following topics:

Armageddon (its meaning); Why This War Has Been Named Armageddon; The Scriptures the Source of Information Regarding Armageddon; Where the Battle of Armageddon Will Be Fought; the Whole World to be Involved; Armageddon Foretold by Other Prophets Besides John; Joel's Prophecy of War; History of the World Outlined in Prophecy; The Present Outlook—Does It Presage Peace or War? The Cause of Armageddon; Armageddon Closes the World's History; The Kingdom of Christ.

While this issue of Present Truth is full and complete in the presentation of its special theme, it is also the climax of the two preceding issues—No. 25, "A World in Perplexity," and No. 26, "After the War—What?" In these three issues the great advent message has a setting that makes it of the most thrilling interest, and of unusual convincing power. The molding influence of these three numbers read in the order published, can hardly be estimated. They should have a wide circulation.

Like a Chain Letter

The way Present Truth circulation is being extended reminds us of the "chain-letter" plan. The influence of a paper cast out into the whirl of present-day activity and intensity seems to travel and spread as waves created by the fall of a stone in a wide expanse of water. The following instances illustrate what we mean, the parties writing being the third removed from the members first placing Present Truth:

"Dear Sirs: Please find inclosed seventy-five cents for three subscriptions for your much-valued paper. Through the kindness of a friend, I first came in possession of your paper. I think it perfectly wonderful, and I enjoy reading it. Although I do not belong to your church, I like your papers very much. I am a member of the Christian Church, and I feel it is a great pity our two churches cannot unite, because they teach and preach the same to a very great extent. You delve further into prophecy, and you are keener in putting prophecies together. I hope I may be able to get several other subscriptions for your little paper this year. The following are the names and addresses for the three subscriptions I now send for Present Truth.

"Very respectfully,"

"Dear Sir: Please send me some of your Present Truth literature. I came across your Present Truth through a friend of mine. I wish to have a few to hand and read to my friends. I am inclosing thirty cents in coin.

"Yours truly,"

Present Truth is so cheap that a little money represents a large number of papers,—a small outlay, with big returns in material interest and conversions.

Present Truth Interests and Teaches All Classes

The following statement is from a man who has been the editor of a religious paper for twenty-six years:

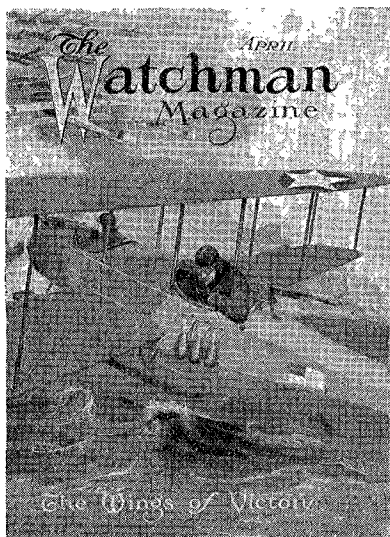
"Editors of the Present Truth.

"Gentlemen and Brethren: I have been receiving the Present Truth from No. 1 to No. 18. I have read all of them very carefully, and I am glad to say that I have been very much interested in your expositions of the different subjects which you have written on in the copies which I have received. I am in my seventy-fifth year, have read and studied the Scriptures ever since I was thirteen years old, and am still a learner, and hope to be teachable and obedient to the inspiration and divine commandments of the whole truth in following in the steps of Jesus Christ, the Author and Finisher of our faith, while I live in the body of this fleshly house. I see from your writings, reasonings, and quotations from profane history that you are well informed, and always give a reason for your teaching on the doctrinal subjects you write on in the Present Truth, which is according to the Word. 1 Thess. 5:21; 1 John 4:1. I like to read your papers, and will say that I have received light and have been benefited by reading them."



THE WINGS OF VICTORY

America looks with pride upon her new airplane flotilla. From now on large shipments of these man-made fighting birds will be forwarded to the front, and much is expected of them. It is therefore quite natural to suppose that the public mind will be favorably influ-



enced by the new April Watchman cover design, and the contents will be read with extreme interest. Among the special articles which will appear will be:

"The Wings of Victory;" "The Hope of Peace;" "Written in the Book;" "God's Flag;" "The Preparing of the Kings of the East;" "Is This the Generation?" "Making Void the Law of God;" "Meats and Sugar as Causes of Appendicitis."

Magazines are the most popular kind of reading material, and so every article will carry present truth to the hearts of the people in a most acceptable and forceful manner. Special illustrations have been secured, many of which will be printed in color—an exclusive Watchman feature.

The Lord has greatly blessed in the circulation of the new fifteen-cent Watchman Magazine. The entire February edition was sold out before February first, and the March edition is almost gone at this writing, although it is only the middle of February. Every Watchman edition for the past six months has been oversold, more orders being received than we could fill, and yet fifty per cent larger editions are being printed than for the same period a year ago.

There is sure to be a big demand for this new April issue. Not more than 75,000 will be printed; no second edition. Please place your orders early. You may telegraph at our expense all orders for 250 or more if you are in a hurry. The April number should have a wide circulation among your friends and neighbors, and do not forget the boys in the army camps.

A FIELD EXPERIENCE WITH "THE FALL OF JERUSALEM"

Elder J. W. Hirlinger, home missionary secretary of the Columbia Union Conference, while traveling on the electric car from Washington to Baltimore, sold forty copies of this timely publication. He writes:

"I gave one to the conductor, and then asked if he cared if I passed them out to the passengers. He gave me the privilege. Then I began in the front end and passed them to each passenger as rapidly as I could, saying in a quiet way, "The Fall of Jerusalem and what it means to the world." After I had given them all out, I went back where I started and collected the money. I said nothing about the price when I gave them out. In collecting I said little, for they had sold themselves. Sometimes I would say, "Something good and up to date on the fall of Jerusalem," "What the fall of Jerusalem means to the world," "What the Bible has to say about it."

"Usually the people had the money ready. In passing through the car after I had collected, several asked for a copy. Here is a good opportunity for our people to spread the truth. It is one of the easiest sellers I ever sold."

J. W. Mace.

OBITUARIES

SENATOR JOHN FRANKLIN PEARSON

Senator John Franklin Pearson was born April 6, 1857, near Chariton, Iowa. When nine year old he began mining coal with his father, who was killed in opening a mine in 1869. Senator Pearson came to Colorado in 1879 and engaged in mining and prospecting for metalliferous ores in Leadville, and later in Gunnison County. He has been superintendent for the Colorado Smelting and Mining Company, which operated the Gold Links Mine, a part of the group of five hundred claims near Pitkin, which was his home until about four years ago, when he moved to Denver, Colo. He was one of the discoverers of the famous Sacramento Mine. From 1887 to 1890 he was one of the commissioners of Gunnison County. A little later he was elected to the State legislature as representative from that county; and then elected senator for two terms from the eleventh district. Following the creation of the Liability and Compensation Commission by the Democratic Eighteenth General Assembly, Senator Pearson, who had been active in securing the passage of the bill as a member of the house that session, was appointed a member of the commission as a representative of the labor interests. While in the senate during the Nineteenth General Assembly he helped place the Coal Mine Inspection Bill on the statute books. He was also a member of the Industrial Relations Committee, which brought out Senate Bill 99, the original Workmen's Compensation measure.

He was married to Margaret Alice McKinely, Jan. 26, 1882, at Clarinda, Iowa. Five children were born to them, two of whom are living—Mrs. H. A. Burkhardt, of 2334 Williams St., Denver, who was at his bedside at the time of his death, and A. L. Pearson, who resides in Pitkin, Colo. His death was due to Bright's disease. He died at two o'clock, Monday afternoon, Jan. 28, at St. Luke's Hospital, and was buried Thursday, from the York Street church, in Fairmont Cemetery. He was a kind and thoughtful husband and a loving father, and was sympathetic to those in need. Brother Pearson is survived by his wife, one son, one daughter, three brothers, and two sisters. At the time of his death he was first elder of the York Street church. The church was filled with sympathizing friends, among them Hon. Julius C. Gunter, governor of Colorado, and many State and city officials. The services were conducted by Elder O. O. Bernstein, assisted by Elder W. A. Gosmer and the writer.

Brother Pearson will be greatly missed by all the members of the churches in Denver, and the cause in all the field. During his spare time he sold scores of copies of "Daniel and the Revelation" to his friends; the governor, State senators, representatives, judges, lawyers, and doctors being among those who received copies of the book. When John D. Rockefeller was in Denver on one of his trips to the West, Brother Pearson visited him in his hotel and sold him a copy of this good book. Our brother was growing more and more into Christ during the last few months of his life. We have every reason to believe he sleeps in Jesus.

G. W. Anglebarger.



WASHINGTON, D. C., MARCH 7, 1918

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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.

IN response to the call for colporteurs, Brother R. H. Terrell, of Southern California, sailed on February 9 from New Orleans for the port of Havana, Cuba.

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BROTHER B. A. MEEKER writes from South China: "I am devoting my time to the Harvest Ingathering work, and have been successful in gathering \$120 here in Fuchau. A large percentage of the foreign population here are missionaries, so the greater part of this comes from the Chinese. In Hongkong, by the help of God, \$1,041.30 was secured. I had a few more five-dollar offerings than of any other amount."

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A CABLE message from Elder E. W. Thurber, of Guatemala, informs the General Conference that in response to our call Prof. W. F. Hardt, of the English school of Guatemala City, was leaving on February 9 for Siguatepeque, Honduras, to take charge of the school that Brother and Sister K. J. Snow have been conducting. The principalship of this school has been vacant since Brother Snow was compelled to take a furlough on account of Sister Snow's health. We are glad Brother and Sister Hardt have been secured to take up the work in this new educational enterprise launched in behalf of the young people of Honduras and neighboring states.

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"THE FALL OF JERUSALEM"

SIXTY thousand copies of this important tract have already been sold, and large orders are coming in every day. One union conference has set as its goal a distribution of twenty-five copies for every member, or 230,000 for the union. Order a supply from your tract society. The price is 5 cents per copy, or 25 for 75 cents, plus the postage. Help us to distribute a million copies.

This is what one conference president, Elder E. K. Slade, of Ohio, says about it:

A Timely Truth Tersely Told

"An attractive, illustrated, thirty-two-page tract, entitled 'The Fall of Jerusalem,' comes to us as one of the most valuable additions to our supply of excellent literature. On reading it I have been profoundly impressed and convinced that its value and timeliness should not be overlooked.

"The eyes of the whole world are upon Jerusalem at this time. Much significance is attached to its recent capture by the British, and there are many conjectures concerning its future and the possible re-establishment of the Jewish nation. Keen in-

terest is felt in the present situation of Jerusalem, owing to its past history and its place in prophecy.

"This well-written tract places before us, in great clearness and brevity, the fullest presentation of the vital truths for this time. It seems to me that it should go into millions of homes just now, while Jerusalem is in the limelight. Every tract society should be supplied, every church should have its quota, and every believer should do his part in placing this effective and timely tract in the hands of the people."

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"GENERAL CONFERENCE BULLETIN"

HAVE you ordered your *General Conference Bulletin*? Remember the Conference begins March 29. All orders should be in the hands of the publishers early, to enable them to have a completed list prior to the opening date. Order of your tract society. Price, 50 cents.

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BOUND VOLUMES OF THE "BULLETIN"

A NUMBER of requests have come to the publishers for the next *General Conference Bulletin* in bound form. All who wish it thus can secure it, but the order must be placed in advance of issuing the first number. We will bind in cloth only, and just the number that are arranged for. Price, postpaid, \$1.75. Address Pacific Press Publishing Assn., Mountain View, Cal.

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THE GENERAL CONFERENCE

THE next General Conference will be held in the Exposition Auditorium, San Francisco, Cal., March 29 to April 14, 1918. The committee appointed at the Minneapolis council to make arrangements for the entertainment of delegates and visitors, have been doing some preliminary work, and have the following to report:

1. Rooms in hotels can be secured at from 50 cents to \$1 per day for each person, and from \$3 to \$6 per week, and up, where two persons occupy the same room, according to location, furnishings, etc.

* 2. Rooms in rooming houses can be secured at about 50 cents a day.

3. Furnished apartments, consisting of one or more rooms with kitchenette and bath, may be had at from \$5 to \$10 per week. These apartments are steam heated, and everything is furnished, even to table linen, crockery, silverware, etc. All a person has to do is to purchase and cook what he wants to eat. Cooking is done on a gas range, on which is placed a flat rate of 25 cents per week.

It is understood that all the *regular delegates* are to send their names and the accommodations they desire, to their union conference president, who will forward them to the committee, through the General Conference, but *visitors* will communicate direct with the secretary of the committee, Elder J. L. McElhany, stating clearly what they desire, as follows:

1. Do you wish a room in a hotel, in a rooming house, or apartments?

2. Do you wish to room alone or do you desire a roommate? The price is usually less when two room together.

3. Do you desire a room with bath and all modern conveniences, or cheaper accommodations? State the limit.

4. Do you want a room near the place of meeting, or would you be satisfied with one several blocks away? Rooms at a distance, say eight or ten blocks, can be had at a lower rate.

5. Give date of arrival as near as possible, and state how long you expect to remain.

No cafeteria will be operated by the Conference this year, but there are many good restaurants and cafeterias near the place of meeting, where good meals can be had at reasonable prices.

Oakland is the terminal of all transcontinental railroads, except the coast line of the Southern Pacific. At the terminal in Oakland you cross the Bay on a ferryboat to San Francisco. The Exposition Auditorium, where the meetings are to be held, is situated just off Market Street (the main thoroughfare of the city) about two miles from the Ferry Building.

At the ferry landing in San Francisco, take a *Hayes Street* car (No. 32) direct to the Auditorium, getting off at the corner of Hayes and Larkin Streets. This is at the rear of the Auditorium building. Pass around to the front of the building, and the general reception-room will be found on the first floor to the right as you enter. Here persons will be in waiting to direct you to the place to which you have been assigned.

Those coming up the coast line on the Southern Pacific from Los Angeles will land at Third and Townsend Streets. Take either a Third or Fourth Street car, transfer at Market Street to a Hayes Street car (No. 32), and get off at the Auditorium at the corner of Hayes and Larkin Streets.

Check baggage to San Francisco, and keep your checks until you know where you are to be settled.

Those wishing the committee to arrange for their accommodation should write at once to Elder J. L. McElhany, 537 Twenty-fifth St., Oakland, Cal., stating definitely what accommodations they desire. Reservations will then be made to meet the requirements as nearly as possible.

C. H. JONES,

Chairman Committee on Arrangements.

The Advent Review and Sabbath Herald

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THE SEVENTH-DAY ADVENTISTS

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

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