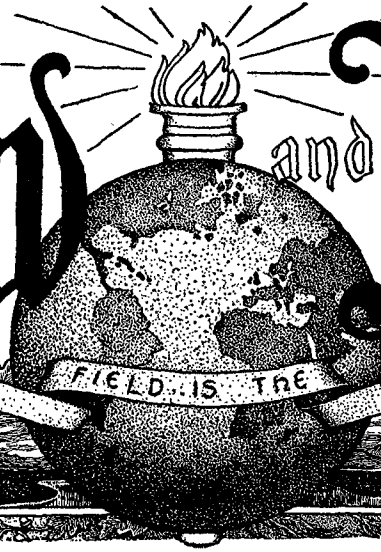


# The Advent Review and Sabbath Herald



HOLY BIBLE

Vol. 94

Takoma Park Station, Washington, D. C., Thursday, March 15, 1917

No. 11

THE GOSPEL TO ALL NATIONS

## A Challenge to Youth

**I CHALLENGE** you, young men and women, to go with Christ as he goes —

Down into the midst of the problems that must be met and solved,

Down where life is hard and men must toil,

Down into the thick of the battle with selfishness and greed,

Into the commonplace made gray by the deadly grind,

Into the midst of mad pleasures where souls seek to find release,

Into the homes where men and women struggle to be true, and fail.

Leave your ceaseless round of self-indulgence, your drifting days, where, safe and well content, you may draw down the shades, say your comfortable prayers at eventide, and easily forget. Let your prayers be like Christ's as you kneel alone in the night when the day's work is done.

Go out from this place and this hour into the problems of your own home, your office and school, your city streets, your country lanes,— go out to lift burdens, knowing that in the ultimate plan of the eternal God you have a part.

I pray you turn to the Christ of Calvary, the Man of Galilee, and say to him with joy, "I see the need. I take it upon myself."

—Margaret Slattery, in "He Took It upon Himself."

ISAIAH

ROMANS

AND TO THE  
ESTIMATED

JUSTIFIED  
FREELY BY HIS  
GRACE

# A WORLD ON FIRE

## Treading Amid Intricate Dangers

### The Meaning of the Terrible Conflict

At no time since the creation of the world have the inhabitants of the earth looked out upon such a sea of trouble as now. A thousand million of the world's inhabitants are in the territory of war, and at this writing our nation, though neutral and peace-loving, if not already in the whirling eddies of war, is on the very brink, liable any day to be drawn into the bloody contest which is convulsing the world.

A little more than a year ago, the President of the United States, a man of peace, speaking of the unparalleled situation, said that the world was on fire, and that our own house was not fireproof. With the utmost candor he made the following solemn declaration:—

"I do not wish to leave you with the impression that I am thinking of some particular danger. I merely want to leave you with this solemn impression, that I know that we are daily treading amid the most intricate dangers, and that the dangers that we are treading among are not of our making and are not under our control; and that no man in the United States knows what a single week or a single day or a single hour may bring forth.

"These are solemn things to say to you, but I would be unworthy of my office if I did not come out and tell you with absolute frankness just exactly what I understand the situation to be."

#### Dread Forebodings for the Future

Truly we are treading amid the most intricate dangers. Diplomacy never before was called to deal with a world on fire, and sparks falling amid inflammable material. Statesmen are staggered by the distressing situation, and appalled at what may occur in the not distant future. Even before this is in print, we may be swept into the awful vortex of war. The situation is sufficiently ominous to cause the heart to quail. Thousands feel as if they were already in the presence of some overwhelming catastrophe, and about to witness a world tragedy.

The stern facts of the hour are most sensational indeed. The war cloud is growing darker. A pall of suspense and uncertainty hangs over the world. Dread forebodings of impending trouble are in the hearts of millions. The very delay and mystery which enfold diplomacy seem ominous at times, and a bewildered world is asking what these things mean, and no one can foretell with certainty what a day may bring forth.

#### "All Faces Turned into Paleness"

That great trouble is imminent seems certain. An ancient prophet, looking down through the ages, said:—

"Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30: 5-7.

This is indeed a dark picture. Observe the figures: "All faces are turned into paleness," "voice of trembling, of fear." And with startling rapidity events follow one the other in the frightful drama staged in the world, bringing to pass what the prophet here foretold.

#### Events of the Greatest Magnitude

Years ago the following instruction was given:—

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near

it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Zeph. 1: 14-18.

The outlook before us indicates that the somber picture here portrayed by the prophet is in process of fulfilment. The steps taken in this world war have indeed been rapid ones.

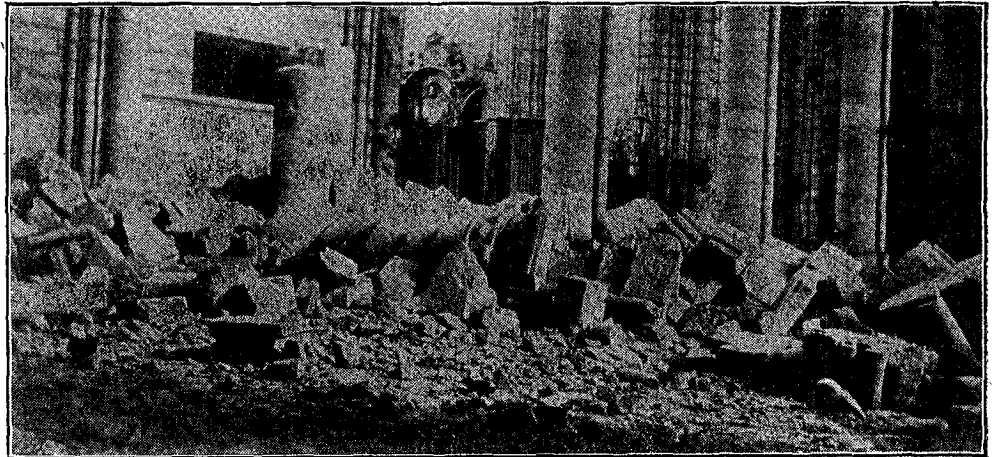


Photo by Underwood & Underwood, N. Y.

#### EVEN THE CHURCHES DO NOT ESCAPE WAR'S RAVAGES

Interior of cathedral, Soissons, France.

at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. *Great changes are soon to take place in our world, and the final movements will be rapid ones.*"—"Testimonies for the Church," Vol. IX, p. 11.

"The final movements will be rapid ones." Just as the foaming waters rush with greater velocity as they near the whirlpool, so we are traveling with ever-increasing speed toward the end. The concluding chapters will soon be written in the history of our world. These will be times that will try the stoutest hearts.

"The great day of the Lord is near.

#### List of War Declarations

In its issue of February, 1917, *Current History* summarizes the declarations of war which have marked the great European conflict.

"Following is a list of all the formal declarations of war in the present conflict, with their dates; also the dates of the more important cases in which hostilities began without formal notice. Official announcements of a state of war, as in the case of Russia and Bulgaria, are treated as equivalent to formal declarations of war:—

1914

- July 28, Austria v. Serbia.
- Aug. 1, Germany v. Russia.
- Aug. 3, Germany v. France.
- Aug. 4, Germany v. Belgium.
- Aug. 4, France v. Germany.\*
- Aug. 4, Great Britain v. Germany.
- Aug. 6, Austria v. Russia.
- Aug. 7, Montenegro v. Austria.
- Aug. 10, France v. Austria.
- Aug. 10, Austria v. France.
- Aug. 12, Great Britain v. Austria.
- Aug. 12, Montenegro v. Germany.
- Aug. 23, Japan v. Germany.
- Aug. 25, Austria v. Japan.
- Aug. 28, Austria v. Belgium.

(Concluded on page 5)

# The Advent Review And Sabbath Herald

HOLY BIBLE  
IS THE FIELD  
OF THE WORLD

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

VOL. 94

TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 15, 1917

No. 11

## EDITORIAL

### The Editor's Mail Bag

THE editor's mail bag contains usually a great medley of interesting communications. Some are short, and some are long. Some are written in plain, legible English; others in almost unreadable characters. Some compliment and some complain. Some are filled with hope; others tell of blasted ambitions, and seek counsel and encouragement.

#### Commencement Week in Our Schools

Sometimes we receive letters which we feel should be passed on to others because of helpful hints regarding some phase of our work. Such a letter we received last week. It was written by a sister, formerly a teacher in our schools but now a housewife and mother. Not only has she children of her own in school, but she has been the means in the hands of the Lord of helping other young men and women to fit themselves for work in this movement by securing a preparation in our schools. She speaks from a fulness of experience, voicing her deep concern over the dangers which she believes confront the youth of the denomination. We believe the questions she raises are worthy the careful, prayerful consideration of those directly mentioned; namely, parents, teachers, and students. We quote the letter as follows:—

"DEAR EDITOR OF THE REVIEW: As a mother with children to train and educate, I much appreciate the help of the faithful REVIEW. Because I believe it stands true to the early simplicity and fundamental truths of the message, I feel impelled to voice to it an appeal that I am sure is in the hearts of many parents.

"We have tried, as I know other Adventist parents have done, to teach our children the principles of simplicity and self-denial. For instance, while we have always recognized the holiday season in our home, we have endeavored to show the children the evils of the world's extravagant use of money. While we have always tried to provide our children with neat and substantial clothing, we have taught them that plainness, simplicity, and economy are fundamental principles of the third angel's message.

"But I am wondering if we have not failed, as our children have grown older, to fortify their minds against the insidious influences of the world in connec-

tion with commencement and other school functions. It has seemed to me that these exercises have often failed to represent the real spirit of sacrifice and consecration for which all our schools stand, and which must characterize those who go forth to carry forward the work of Christ in the world.

"Surely commencement should be a season of rejoicing, not a self-centered elation over the fact that one has accomplished so much more than his fellows, but gladness of heart that one has so much more to offer to his King. But is there not danger of losing the true spirit of commencement season in the elaborate and complicated details of the closing weeks of school? Is it not true that in many cases, each year sees an added increase to the tax levied on the members of the class? 'For the honor of our school,' 'for the honor of our class,' the decorations must be a little finer, the festivities must include more spreads, the dresses must be a little more elaborate, and more numerous, and the gifts a little more impressive.

"Are not our commencement exercises much more after the order of those held by the schools of the world than they were a few years ago? We are told that 'Jesus shunned display.' What would he do in a case like this?

"In many cases, parents are making heroic sacrifices to give their children a Christian education, every dollar representing self-denial even to the point of hardship. Then there are students who by their own hard work and economy have managed to complete their course in school, often with physical strength and financial resources at the lowest ebb. Still others are children of well-to-do parents, who have been supplied with every need, both real and fancied. Too often students of the last type set a standard which poorer, and yet more earnest, students feel under obligations to follow, and the influence is felt even in succeeding student generations.

"Too often the question is raised—not, 'What would Jesus have us do?' but, 'What are other schools doing? How can we outdo the classes of previous years?' Pressure is brought to bear on class members not to fall below what the leading spirits have decided must be done in the way of dress, decorations, class pins, entertainments, etc. The constant round of social engagements and the preparations necessary in order to be considered creditably dressed, too often crowd out prayer and the thoughtful study of God's Word.

"Is the nervous strain of the closing weeks of school justified by the results? Is it the best use that can be made of the powers of mind and body, doing all

for the glory of God? Many thoughtful parents have come to feel that these questions must be considered in choosing the school in which to place their children. It is not simply a question whether we can furnish the money for these expenditures.

"The standards set by the senior class affect every undergraduate of the school; and not only that, but the influence goes out into the lives of hundreds of young people—and children—who look to them as the finished product of the best efforts of our higher schools.

"Whom shall we hold responsible for this condition of affairs, and to whom shall we look for its remedy? Must we not—parents and teachers as well as young people—take our share of the responsibility, in that we have too often consulted worldly custom rather than the teaching of the Master as to what is the 'correct' form to follow?

"But may we not expect that there is in every one of our schools a sufficient number of thoughtful, independent young men and women—leaders, not followers—who can be depended upon to help make and keep the commencement exercises in harmony with the simplicity and self-sacrificing spirit of the followers of the lowly Nazarene?

"Many of us are making no small sacrifice in taking our children from the schools of the world in order that they may be taught principles of simplicity of life and fidelity to the cause of truth. May we not expect that those who, as teachers in our higher schools, are leaders and examples to our youth, will encourage them to throw off the yoke of precedent and lead out in this much-needed reform?

"Shall we not, as parents, be on our guard that our influence in this matter shall be on the side of right thinking and noble endeavor?

"A MOTHER."

We know that this mother in Israel has voiced the sentiments of many hearts. We feel indeed that the exercises of commencement week in our schools are worthy of most careful consideration. The great purpose of our schools is to fit our boys and girls for a part in this closing message. Their graduation from the school ought to be a graduation into active service. A large number are going out from our schools this year into either home or foreign work. Should not the exercises of the closing week of their school experience be in harmony with the spirit of the work in which they are to engage? Should not these exercises constitute the finishing preparation for their life work?

It is more than the mere name which makes the difference between Christian schools and schools of the world, and it is in some of these very things mentioned in the letter quoted that the real difference is marked. There is great danger, in these days, of our forgetting God, of our substituting the form for the real spirit and essence of Christian experience, of our losing our Christian simplicity and taking on the forms and ways of the world around us. As parents, as educators, as students, may God help us to recognize the danger, and to guard our churches, our schools, and our own personal experience.

## Christian Science

### Nature of Man

Not only does Christian Science deny the reality of sin; it takes the next step and denies the actuality of death. But in order to deal fairly, we must let Mrs. Eddy state her own position concerning the subject. She assures us:—

"The dream of death is to be mastered by Mind here or hereafter. Thought will waken from its own material declaration, 'I am dead,' to catch this trumpet-word of Truth, 'There is no death, no inaction, diseased action, overaction, nor reaction.'"—*"Science and Health," Mary Baker G. Eddy, edition 1906, pp. 427, 428.*

If there is no death, we might logically infer that the Christian Scientists hold man to be immortal. But we need not depend on inference. Mrs. Eddy's statement of belief in man's natural immortality is positive, though it rests on somewhat different grounds than those usually offered by believers in this mistaken doctrine.

"Man is immortal, and the body cannot die, because matter has no life to surrender. The human concepts named matter, death, disease, sickness, and sin are all that can be destroyed.

"If it be true that man lives, this fact can never change in Science to the opposite belief, that he dies. Life is the law of Soul, even the law of the spirit of Truth; and Soul is never without its representative. Man's individual being can no more die, or disappear in unconsciousness, than can Soul, for both are immortal. If we believe in death now, we must disbelieve it when we learn there is no reality in death, for the Truth of being is deathless."—*Id., pp. 426, 427.*

And again we read:—

"The great spiritual fact must be brought out that man *is*, not *shall be*, perfect and immortal."—*Id., p. 428.*

But Mrs. Eddy goes a step farther. Having told us that there exists only one "Mind" and "Soul" (as we have seen in a previous article), and that man's existence does not end in death, she then assures us that man's existence did not begin at birth.

"If man did not exist before the material organization began, he could not

exist after the body is disintegrated. If we live after death, and are immortal, we must have lived before birth."—*Id., p. 429.*

Christian Science then makes man co-existent with God, as we read:—

"Man is the idea of Spirit; he reflects the beatific presence, illumining the universe with light. Man is deathless, spiritual; he is above mortal frailty, he does not cross the barriers of time, into the vast forever of Life, but coexists with God and the universe. . . . Immortal man was and is God's image or ideal, even the infinite expression of infinite Mind and coexistent and coeternal with that Mind."—*Id., pp. 266, 336.*

Surely to claim that man is *coexistent* and *coeternal* with God is little short of blasphemy. There is only one place in the Bible where there is any such claim of equality with God made for man; and it was Satan, the father of lies (whose existence is denied by Christian Science, it may be said in passing), who made the claim, conditioning it on man's disobedience to God. All will recall that when Eve told the serpent that God, speaking of the tree of knowledge of good and evil, had said, "Ye shall not eat of it, neither shall ye touch it, lest ye die," the serpent replied:—

"Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God." Gen. 3:4, 5, R. V.

The Christian Scientist's position as to death and the nature of man harmonizes with this claim of the archdeceiver; but "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

The Scriptures teach the actuality of both sin and death. Of many passages we quote but one:—

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, . . . even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. 5:12-18.

Contrary to the belief of many Christians, the Bible also plainly teaches that only God has immortality, for we read of him, "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting." 1 Tim. 6:16. Yet a hope of immortality is brought to us by the gospel, as Paul tells us, "But [God's purpose and grace] is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1:10. And we should earnestly seek for this gift, remembering the promise that God "will render to every man according to his deeds: to them who by patient continuance in well-doing seek

for glory and honor and immortality, eternal life." Rom. 2:6, 7.

The Word of God is equally clear as to the time when man will receive this gift of immortality. It will be at Christ's second advent, at the time of the resurrection. Paul, speaking by inspiration, says:—

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law." 1 Cor. 15:51-56.

When God in his Word has made it so clear that man does die and that only in Christ can he hope for immortality, and that he may receive it only as a divine gift at the resurrection morn. shall we believe any one's statement to the contrary? Let us say with the great apostle to the Gentiles,—

"God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." Rom. 3:4. L. L. C.

## The Wall of Protection

THERE is a story of faith and trust told of the stormy days of the early Napoleonic wars. The province of Schleswig, on the southern shores of the Baltic, was then a part of Denmark. Denmark's relationship with Napoleon brought the displeasure of the allies, and a hostile army from Sweden and Russia entered Schleswig.

On the road between Stralsund and the town of Schleswig, capital of the province, the invaders wrought desolation in the villages as they passed through. In one village on the highway, the widow Bertha Schmidt watched in her cottage, with her grandson Karl and his bride. They had barricaded the cottage door within, but it was feeble protection against attack. At any moment the advancing host was expected. It was a wintry night in January. The story of prayer and trust and the answer from the Lord is thus told by an English writer:—

"The aged widow sat with her eyes fastened upon her Bible. She raised her eyes, and with a bright countenance she repeated these lines:—

"Round us a wall our God shall rear,  
And our proud foes shall quail with fear."

"What! dear mother," replied Karl, "is your faith as strong as that? Do you really expect God will build a wall around our poor hut strong and high enough to keep out an army?"



## Great Ocean Disasters

"Has not my son read," replied the mother, "that not a sparrow falls to the ground without our Father?"

"Karl made no reply, and the little family sank again into silence. Just at midnight there was a lull in the storm, and they heard the great clock striking the hour of twelve. At the same moment the faint sound of martial music caught their watchful ears. The fatal time had apparently come. They drew closer together, and as the aged mother returned the pressure of the son's hand, she again repeated:—

"Round us a wall our God shall rear,  
And our proud foes shall quail with fear."

The music drew nearer, mingled with a confused sound of trampling and shouting. Soon shrieks were heard, and the crackling of flames told that the work of destruction was going on. But no hostile foot invaded the widow's dwelling; it stood quiet and unharmed amid the uproar, as if angels were encamping round it.

"At length the tumult died away, the storm ceased, and a deathlike silence fell upon the scene."

After waiting till the morning hours, marveling at the strange silence, Karl at last opened one of the shutters. The cause of the silence was then explained. The snow had piled high, completely encircling the cottage with a drift. A snowy wall of white had shut them in, covering the cottage from sight and from danger. The trusting mother said, "Faithful is he who hath promised; he also hath done it."

W. A. S.

## A World on Fire

(Concluded from page 2)

Oct. 29, Turkey v. Russia.\*  
Nov. 2, Russia v. Turkey.  
Nov. 5, Great Britain v. Turkey.  
Nov. 5, France v. Turkey.  
Nov. 7, Belgium v. Turkey.  
Nov. 7, Serbia v. Turkey.  
Nov. 10, Montenegro v. Turkey.

1915

May 23, Italy v. Austria.  
June 3, San Marino v. Austria.  
Aug. 20, Italy v. Turkey.  
Oct. 7, Russia v. Bulgaria.  
Oct. 14, Bulgaria v. Serbia.  
Oct. 14, Great Britain v. Bulgaria.  
Oct. 16, Bulgaria v. Russia.  
Oct. 16, France v. Bulgaria.  
Oct. 18, Italy v. Bulgaria.  
Oct. 18, Montenegro v. Bulgaria.

1916

Mar. 9, Germany v. Portugal.  
Mar. 10, Portugal v. Germany.  
Mar. 16, Austria v. Portugal.\*  
Aug. 28, Italy v. Germany.  
Aug. 28, Rumania v. Austria.  
Aug. 28, Germany v. Rumania.  
Aug. 30, Rumania v. Bulgaria.†  
Aug. 31, Turkey v. Rumania.  
Sept. 1, Bulgaria v. Rumania."

Rather rapid movements these for great and mighty nations. And what the end will be no living man knows. Perplexities are increasing. It seems to be impossible to stop this bloody struggle of nations.

\* Hostilities began without formal declaration.

† Ultimatum.

In 1890 this solemn instruction came to us:—

"The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near; probation is closing. Oh, let us seek God while he may be found, and call upon him while he is near!"

It seemed at that time that no catastrophe of nations could ever bring to pass such an awful prediction as the above. "Thousands of ships will be hurled into the depths of the sea." But recent statistics published show that already more than a thousand ships have been sunk since the present conflict began, and the ruthless and shocking work continues. The end is not yet. Without a moment's warning, great leviathans of the deep, with hundreds of human beings on board, and cargoes worth millions, are blown up, and sink like a stone into the sea. And the outlook indicates that this awful destruction may continue for some time.

"Navies will go down." No doubt we shall see this literally fulfilled. Already in this present conflict enough warships have been destroyed to constitute a navy of considerable strength.

## Social Revolution

"The palaces of earth will be swept away in the fury of the flames." We have no theory as to how all this will come to pass. But with the cry ascending for bread, and the struggle on between capital and labor, it is easy to see how under certain conditions the torch would be applied to the homes of the rich who revel in luxury. And notwithstanding all the safety appliances on the great lines of railroad, accidents take place, and "death without a moment's warning" occurs on great lines of travel.

Years ago this instruction was given: "I am bidden to say to you that you know not how soon the crisis may come. It is stealing gradually upon us as a thief."—*Special Testimony*.

The day of God is coming, stealing upon us like the muffled footsteps of a thief in the night to surprise the sleeper off guard and unready. It is indeed most solemn to live in such a time. Again, in the same Testimony we read: "There will soon be a sudden change in God's dealing. . . . Who is prepared for the sudden change that will take place in God's dealings with sinful man?"

A change is to come, and *suddenly*. The present unprecedented condition of affairs may not be a complete fulfilment of all that is here implied, yet the change came *suddenly*. There was no warning that the tremendous clash of arms was to take place. Travelers were unable to reach their homes ere war was declared and the bloody struggle was on. A change came suddenly indeed. The Master warned us to watch, lest, coming *suddenly*, he find us sleeping.

## "Set Thine House in Order"

And other changes are taking place with great rapidity. A marked change has come over the financial world. Conditions in the social, physical, religious, and political worlds are undergoing permanent changes. We are living in a world that will never be the same as it used to be. These changes mark its dissolution. They have no other meaning. On those who know the meaning of these things, having been instructed from the prophetic word, there rests a tremendous responsibility. We should put our own houses in order, and get ready for the appearing of the Deliverer, who alone can make wars to cease unto the ends of the earth. All we have should be on the altar to be used of God in sending the warning to every nation. And we should hasten to our relatives and friends, and with the most solemn and prayerful entreaties, warn them of what is coming on the earth, and bid them prepare to meet God in peace.

## Light and Salvation in the Lord

How assuring is the Christian's hope in a time like this. Without God and the light of his Word, men are groping. They are feeling about in the dark in hope of finding something to which they can cling as they listen to the muttering thunders and see the clouds and oncoming storm drawing nearer and nearer. The tempest will be one of unwonted power. It will sweep the earth with the besom of destruction. But in the days when the Lord set his hand to deliver his people from the land of Egypt, while Pharaoh and the people of Egypt sat in a darkness so dense that it could be felt, "all the children of Israel had light in their dwellings." Ex. 10:23. It is even so now. Light is sown for the righteous, and God's people can know the meaning of these things, and find a shelter beneath the pavilion of the Almighty.

G. B. T.

REFINING is of no use. Of all fruitless errands, sending a tear to look after a day that is gone is the most fruitless.—*Selected*.

"Love is in all things a wonderful teacher. There is no school in which a pupil gets on so fast as in that."

# Bible Studies

## The First Vision of Daniel the Prophet

S. M. BUTLER

### Purpose of the Vision

THE second and seventh chapters of Daniel start at the same time and place, cover the same ground, and end with the same event. Nevertheless, each chapter has an interest peculiarly its own. The second chapter deals exclusively with political history,—with the rise and fall of empires,—until the forty-fourth verse is reached, when the kingdom of God is introduced. The seventh chapter sketches the history of these same powers, but adds some particulars which are not given in chapter two.

This, however, is not the reason for repeating the prophecy. The historical outline of the second chapter was given to a heathen king, and interpreted for him by a Hebrew prophet, that the king might know what should come to pass in the latter days. God was endeavoring to make known to Nebuchadnezzar his own sovereignty. For this purpose God presented in a series of graphic illustrations the instability of human power, closing with a vivid description of His own kingdom seated triumphantly upon the ruins of the world empires. Had Nebuchadnezzar accepted the interpretation, he might have found personal salvation, and through the liberty of conscience which his government was in position to grant, the knowledge of the true God might have been offered to the people of his realm. But the third chapter shows that Nebuchadnezzar not only attempted to defeat the words of the prophecy by perpetuating his own kingdom, but also denied to his subjects the right of freedom of worship.

Thus Babylon, the "golden cup in the Lord's hand" (Jer. 51:7), and Nebuchadnezzar, his "servant" (Jer. 27:6), refused to perform the will of God. Yet there was hope for her if she would repent, for "we would have healed Babylon," saith the Lord. Jer. 51:9. But repent she would not, although chapter four of Daniel's book indicates that Nebuchadnezzar, after a very harrowing experience, did publicly acknowledge the supreme power of Jehovah. Chapter five records the climax of Babylon's iniquity. When she used the sacred vessels of God's house in the worship of devils (Dan. 5:1-4; 1 Cor. 10:20), she lifted herself up "against the Lord of heaven" (Dan. 5:23), and swiftly her doom was pronounced, and swiftly it fell upon her. "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." Dan. 5:30, 31. The new kingdom proved equally intolerant, for, as we are informed in chapter six, an unjust and cruel law was enacted against liberty of worship, and enforced with relentless vigor.

It was in view of the attitude of these powers toward the work and the people

of God that the vision of chapter seven was given, not to a heathen king, but to Daniel, God's representative in the court of Babylon. The main purpose of the vision evidently was to make known those events, which, while intimately connected with the historical development of the nations in which they should occur, were to affect mainly the people and the work of God, especially from the rise of the little horn until the judgment and the coming of the Son of man. It thus becomes an advance chapter in church history, while chapter two deals mainly with political events. Yet in interpreting the vision of chapter seven we need to keep close to the political history of the times, for it was out of that history that the religious events emerged.

### "Four Great Beasts"

The prophet in vision saw the four winds striving upon the sea, and as the result "four great beasts came up from the sea, diverse one from another." The beasts are explained in verses 17, 18, to mean kingdoms. If the beasts are symbolic, the winds and the sea must also be symbolic. Waters, when used as symbols, are said to represent nations of men. Rev. 17:15. Winds in prophecies of this kind signify war. Jer. 25:31-33. We are to look, therefore, for four great nations to succeed one the other by conquest. And as this prophecy parallels that of the second chapter, it is evident that Babylon, Medo-Persia, Greece, and Rome are meant.

Babylon was founded upon the ruins of the Assyrian Empire 606 B. C., and fell before the conquering arms of the Medes and Persians 538 B. C., after a short but brilliant career of sixty-eight years. It is appropriately represented in the image by the head of gold, finest of the metals, and here by a lion, king of the beasts, because it was "the glory of kingdoms." Isa. 13:19. The wings doubtless represent its activities under Nebuchadnezzar, and the plucking of the wings and the change of heart well illustrate its course under the unworthy successors of that great statesman-ruler.

The bear corresponds to the breast and arms of silver in Nebuchadnezzar's dream image. The Medo-Persian power is here signified. It is described as raising itself up on one side, or raising up one dominion (margin), because the Persian element gained the ascendancy.

The leopard beast, to which are added four heads and four wings, is a fitting symbol of the Grecian Empire. The swift-footed leopard with four eagle's wings doubtless signifies rapidity of conquest. Alexander's campaigns were conducted with a celerity unparalleled in ancient warfare. His army is said to have marched more than five thousand miles in a little over eight years. From Macedonia to the Indus, and from Armenia to Egypt, the nations were made to acknowledge his power.

The fourth beast is the counterpart of the legs of iron on the great image. We are not left in doubt as to its meaning, for the angel instructor declared to the prophet, "The fourth beast shall be the fourth kingdom upon earth." Dan. 7:23. The fourth kingdom was Rome, which became master of world politics in the decisive battle with the Macedonians at Pydna, 168 B. C. "The last great power in the East was here broken. The Roman Senate was henceforth recognized by the whole civilized world as the source and fountain of supreme political wisdom and authority." There were yet many battles for the Roman legions to fight, but "the last asserter of the independence of civilized communities" had succumbed to the valor of the Roman arms. Rome had devoured and broken in pieces the whole civilized earth. Verse 23. It was yet to stamp the residue with its feet. Verse 7. Perhaps this means the barbarian tribes that skirted the Roman dominions. At any rate, the bounds of the state were extended from Assyria to Spain and Britain; from Dacia (modern Rumania) and the Rhine to the confines of Egypt. It "shall devour the whole earth, and shall tread it down, and break it in pieces."

### "And It Had Ten Horns"

The ten horns are explained in verse 24: "The ten horns out of this kingdom are ten kings [kingdoms] that shall arise." The ten toes on the image of the second chapter doubtless signify the same thing. We are to understand, then, that the mighty empire of the Cæsars is to fall before its enemies, who will divide it into ten separate kingdoms. (The last part of verse 24 states that a little horn came up among the ten and overthrew three of them. It will be shown later that this horn represents the Papacy.)

Did such a division take place? The answer is decisive: It did. Below we give a list of these kingdoms, with their place and time of settlement in the empire. But first let us understand what the prophecy requires. Must all these kingdoms be found within the territory of Rome at one time? Must all of them be there at the time of the rise of the little horn, or the Papacy? Must the ten remain intact until the setting up of the kingdom of God? To each of these questions we think a negative answer must be given. It is *division* of territory that is emphasized, not *time* of division, or *contemporaneous* existence. "The kingdom shall be divided." Dan. 2:41. All that the prophecy seems to call for is the division of the empire into ten separate and distinct nations. If such a division took place, we think the prophecy has been fulfilled though it cannot be shown that the existence of the ten parts was simultaneous or that their identity was continuous. No matter how many changes may take place in the map of Western Europe, the validity of the prophecy will remain untouched. It seems difficult to harmonize the statements of the prophecy with the facts if any other view is taken, for it

is well known that many territorial changes have taken place since the ten kingdoms made their appearance.

#### The Ten Kingdoms

If you will look at a map of Europe, you will see that two great rivers, the Rhine and the Danube, have their sources very near each other. The Rhine flows northward and westward into the Atlantic Ocean, and the Danube eastward into the Black Sea. These great streams divide Western Europe into two nearly equal parts. For many hundreds of years these rivers formed the boundary between two great races of men. The Romans and the Romanized provincials lived to the south, and the Germans filled all that great stretch of then unknown country from the Rhine and Danube to the Baltic and North Seas. When the Romans first came into contact with these peoples, they seem to have been living in rather independent tribes, somewhat as our North American Indians were living when the white man first came to this country. The instinct of self-preservation drove them into great confederacies, it appears, after the Romans made their first attempts to subdue the Germans and attach their lands to Rome. From the third century we find three confederations along the Rhine-Danube border. The Franks occupied both banks of the lower Rhine from about where Cologne now is to the Atlantic Ocean. East of them along the upper Rhine were the Alamanni. Along the Danube, and filling up much of eastern and northeastern Germany and what is now European Russia, lived the Gothic confederation, made up of such tribes as the Goths, Vandals, Burgundians, and Heruli.

These barbarian tribes kept pressing ever harder against the Roman frontiers, but for many years the imperial armies were able to keep them from crossing, or to expel them whenever they succeeded in setting foot on Roman soil. But in the latter part of the fourth century there came out of Asia the terrible Huns. They attacked and vanquished one division of the Gothic tribes, the Ostrogoths, and threw them against their brethren, the Visigoths, farther west. The Visigoths appeared on the banks of the Danube and implored the Roman emperor to allow them to cross into Roman territory to escape the fury of the fierce warriors from Asia. Their request was granted, and for a time things went smoothly enough, but in the year 378 trouble broke out, and in a great battle at Adrianople, not far from Constantinople, the Roman army was terribly defeated. This battle taught, not only the Goths, but the whole barbarian world, that the Roman legions were not invincible. From this time on, the savage nations from the north came pouring, in ever-increasing numbers, into the declining empire. This was not the first time that a barbarian tribe had come to stay. The Alamanni and the Franks, away to the west, had already taken up their abode within the empire. But this victory of the Goths sent a

thrill through the whole savage world as nothing which had happened before had done, and tribes and confederacies appeared on the border and cast longing eyes across upon the fruitful fields of Roman territory.

You must remember, in order to understand the situation, how feeble Rome had become. The military spirit of the republic was dead. The armies were recruited with hired soldiers, many of them from the very barbarian tribes who were now knocking with hostile intent at the doors of the empire. In order to defend Italy and Rome, the emperor was obliged to call in from the frontiers the legions that in better days had guarded the boundaries so well. This left the empire undefended, and the Germans came in in troops, roaming about almost at will, and parceling out the lands among themselves.

#### Western Nations

1. The Anglo-Saxons, 449 A. D. These people lived in the extreme northern part of Germany about the North Sea. They were much ruder than the peoples who came into other parts of the empire, for they had never come in contact with the civilization of Rome, and had never heard the name of Christ. The first comers crossed the sea to Britain in 449. Slowly but steadily they conquered the island. From them has descended the great English nation of today.

2. The Alamanni, 266(?) - 496. The time when this people came into Rome to stay seems somewhat uncertain. The first mention of them is when the emperor Caracalla defeated them in a battle on the banks of the Main, in Germany, in the year 213. They were overcome by the Franks in 496, and disappear as an independent power. If you will look again at the map of Europe, you will see that the Rhine, after flowing some distance westward, makes an abrupt turn to the north. It was in that angle of land formed by this bend of the Rhine, that the Alamanni had their home. They made several invasions of Roman territory west of the Rhine, and seem to have had an uncertain hold upon modern Alsace and Lorraine.

3. The Franks (modern French), 351 and onward. Of all the German tribes that acted a part in the division of Rome, the Franks were destined to be chief. Their first settlement in Roman territory was on the left bank of the Rhine, near its mouth, in the modern kingdom of the Netherlands. From here they spread out toward the south and west, past the rivers Meuse, Scheldt, and Somme. Their great conquest was made in 486, when they destroyed the last of the Roman power in Gaul. Their kingdom now extended from the Rhine to the Loire. In 496, as already stated, the Alamanni were destroyed, and their territory absorbed into the Frankish dominions. In 507-508 the Visigoths, who until that time had held the territory between the Pyrenees Mountains and the river Loire, were defeated by the Franks, and all of Gaul, except a small strip north of the Pyrenees, passed into

Frankish hands. The Burgundian kingdom yielded to their arms in 534.

4. The Visigoths, 414-711. This people had made a long and difficult journey from Thrace to Spain, sacking the city of Rome on the way. They entered the Spanish peninsula in 414, where they remained until overthrown by the Saracens in 711.

5. The Burgundians, 419-534. This tribe settled in southeastern Gaul, where they remained an independent power until 534, when they were absorbed into the ever-widening dominions of the Franks.

6. The Suevi, 409-584. The Suevi, with the Vandals and some other Teutonic tribes, entered the Spanish peninsula in the year 409. They were defeated by the Visigoths when they came in a few years later, and driven into the western part of the peninsula. There in the northern part of modern Portugal and in Galicia, the extreme northwestern corner of Spain, they remained until subdued by the Visigoths in 584.

#### The Southern Nation

7. The Vandals, 429-534. The Vandals, after the Visigothic conquest of Spain, passed on into Africa, where they founded a piratical kingdom that became the terror of the western Mediterranean for many years. Their capital was at Carthage. The kingdom was destroyed by the Eastern Empire in 534.

#### Eastern Nations

8. There were three of these, and they succeeded one another in the homeland of Rome. The first was the Heruli, 476-493. In the year 476 some soldiers of various Teutonic tribes who were in the hired service of the empire, revolted, slew the Roman patrician Orestes, deposed the boy-emperor, Romulus Augustulus, and then raised one of their own number to power. This man's name was Odoacer. He never styled himself emperor or king; theoretically he was the representative of the Eastern emperor; practically he was the king of the land, and his kingdom is known as the Herulian kingdom. It lasted only seventeen years.

9. The Ostrogoths, 493-538. These are the same people who were reduced to subjection by the Huns more than a century before this time. Upon the death of the Hunnish leader, Attila, they regained their independence. After several years' experience in the Balkan Peninsula, which at times was well-nigh as painful to themselves as to the people whose lands they ravaged, they set out in 488, under their great king, Theodoric, for the land of the Cæsars. The following spring found the whole Gothic nation on the soil of Italy, which was reduced to subjection after four years' struggle with Odoacer and his mercenary troops.

10. The Lombards, 547(?) - 774. These were a German folk, living, at the time they set out for Italy, away up at the northern limits of the empire, in the province of Pannonia, along the middle Danube. They were a cruel and barbarous people. "the least tinctured with

civilization of all the Teutonic tribes." Italy was easily wrenched from the feeble hands of the Eastern Empire by these fierce warriors of the north. They established a kingdom which was destined to continue more than two centuries. In 774 it perished at the hands of the Franks, invited into Italy by the Pope, who seemed never to get on well with the Lombards, notwithstanding the fact that the greater part of the nation accepted the Catholic faith.

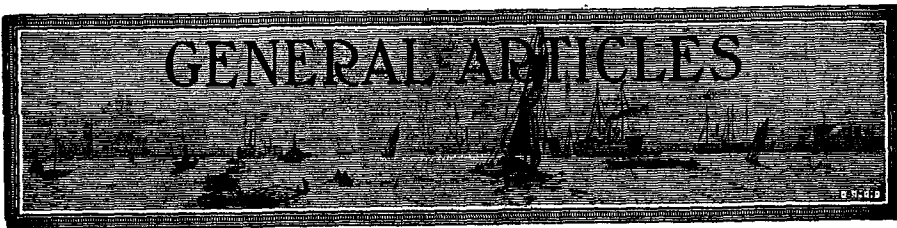
We have now traced the migrations of the ten nations from their seats in the forests of Germany to their place of settlement in the empire. Other tribes came in while the ten were moving to their place of abode, but did not found kingdoms. They were either expelled or destroyed by the Romans or by the larger and stronger barbarian tribes that composed the ten. The final result of the wave of barbarism that rolled over the Western Empire was the establishment of exactly ten kingdoms, as the prophecy had declared.

### Questions

1. Compare the second and seventh chapters of Daniel.
2. What was God's purpose in giving Nebuchadnezzar the vision of Daniel 2?
3. How do chapters 3 to 6 show the result of the king's rejection of the interpretation?
4. Why was the prophecy repeated in Daniel 7?
5. What did the prophet see in vision? What did these beasts represent?
6. What do winds symbolize? waters?
7. Describe the first beast. For what did it stand?
8. By what was the second kingdom represented?
9. What symbolized the third universal kingdom?
10. How was the fourth kingdom represented?
11. What special characteristic was attributed to the fourth beast?
12. What was denoted by the ten horns?
13. What change took place among these horns?
14. What did this little horn represent? What did it do?
15. Into what two great divisions was Western Europe divided in the early days of its history, and by whom was this territory held?
16. What occurred in 387?
17. Name and briefly characterize the ten barbarian kingdoms.
18. What was the final result of this wave of barbarianism upon Western Europe?

How shall we meet in the final judgment those who are lost through failure on our part to give them the warning message? It is for us to seek to realize the momentousness of these times and that we are indeed in the closing days of earth's history, and whole-heartedly, faithfully, steadily, and earnestly, from day to day, do the work God has committed to us, employing every opportunity and every crisis in human history to gain access to the minds of men, that we may win them for the Master.

WHERE'S the good of putting things off? Strike while the iron's hot.—*Selected.*



### The Blessed Hope

C. P. BOLLMAN

ONWARD lured, and ever downward,  
By a false, delusive light,  
Stands the world, at even's gloaming,  
Facing dark and starless night.

But above the world there shineth,  
For the souls that upward grope,  
One bright star to guide their footsteps,  
E'en the Christian's blessed hope.

#### God's Eternal Purpose

God's purpose in creating this world was that it might be peopled with a race of free moral agents loyal to him from choice, and holy in character because in harmony with his perfect law. We know this because God has told us so. In Isa. 45: 18 we read:—

"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

The complement of this scripture is 2 Peter 3: 13, in which the apostle declares that, notwithstanding sin with its dire consequences, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

#### Man's Way from the Beginning

Men have long been seeking to attain to the "golden age," the "ideal state," the "perfect republic," but they have failed to realize that a clean thing cannot come forth from an unclean, that "that which is born of the flesh is flesh."

Ever since the days of Nimrod, instead of seeking the honor and glory of God, men have exalted themselves; instead of seeking "the kingdom of God, and his righteousness," they have built up earthly kingdoms. The result has been unending oppression, strife, and bloodshed. But it is not God's purpose that this shall continue forever.

#### God's Way

In the prophetic scriptures, especially in the book of Daniel, all these kingdoms established and ruled over by men, are represented by perishable things—in the second chapter of the prophecy by a great image standing upon feet of iron and clay, and in other chapters by untamed beasts which bear rule for only a comparatively short time and then give place to others. In each of these lines of prophecy it is declared—not always in the same words, but substantially—that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7: 27.

This promise is to be fulfilled, not by the church or the people of God fighting and subduing the kingdoms of this world and then ruling over them, not by political intrigue, not by voting and electing Christian men to office, but by the second coming of our Lord Jesus Christ; and it is to this event, and to all that is bound up in it, that the apostle refers when, in Titus 2: 13, 14, he exhorts all men to live "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

#### Has God's Plan Failed?

In view of all the sin and suffering, the crime and violence, we see in the world today, men ask, "Has God's plan failed?" But this is because of a misunderstanding of the nature and purpose of the gospel. Nowhere in the Scriptures are we taught that the purpose of the gospel is to convert and to save the world in its present condition. In announcing to Joseph that his wife, Mary, was to be the mother of the long-expected Deliverer, "the Desire of all nations," the angel said: "She shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1: 21.

This is the purpose of the gospel,—individual, personal salvation from sin,—and in this salvation even the earth itself in a manner shares; "for we know," says the apostle, "that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8: 22, 23. Men are saved from the guilt, the practice, and the penalty of sin, and the earth from the curse pronounced because of sin.

#### The Gospel to All Nations

Our Saviour tells us in Matt. 24: 14 that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." In the church council at Jerusalem, James declared that the purpose of God in sending the gospel to all nations was "to take out of them a people for his name." Acts 15: 14. And now when the work of giving this gospel to the world seems well-nigh done, when the watchword of practically the whole Protestant world is, "The gospel to the world in this generation," we see everything shaping up for the end. Failure is written across all things earthly; but the gospel, successful and triumphant, according to God's plan, sets before men



everywhere the blessed hope of the return of our absent Lord, and even above the roar of battle is heard the gracious invitation: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

Now that by unfolding events we are brought face to face with the consummation, it is ours to claim the final promise of the faithful and true Witness, "He which testifieth these things saith, Surely I come quickly." And turning away from the turmoil of earth, from the strife of tongues and the clash of arms, God's believing people respond, "Amen. Even so, come, Lord Jesus." (See Rev. 22:20.) Come, bringing to thy waiting children, to all thy believing people of every name, the fulfilment of thy word, the perfect realization of the blessed hope.

### Our Youth and the Finishing of the Work

O. MONTGOMERY

A DEEP interest in the children and youth characterized the work of Christ when here among men. He laid his hands in blessing upon the children. He called young men to his service. He filled them with the Holy Ghost, and sent them forth as heralds of the triumph of the cross. Into the regions beyond they pressed their way, proclaiming with power and in the demonstration of the Spirit, the resurrection of the Lord Jesus, and repentance and forgiveness of sin through his name.

Just such an interest in and work for the children and youth, with the same splendid results, is seen among the Lord's people in these last days.

Hundreds of years before the Christian era began, the Lord took into account the earnest, consecrated youth of this denomination, and reckoned upon their help in giving this closing message of mercy.

In Ps. 110:3 we are told, "Thy people shall be willing [*"offer themselves willingly,"* A. R. V.; *"are freewill offerings,"* A. R. V., margin] in the day of thy power, in the beauty of holiness." Then it is "in the day of his power," in the day when Christ as high priest sits at the right hand of God, in the day when his Spirit is poured out upon his people, that he says, "*Thy youth are to thee as the dew*" (A. R. V., margin).

Think of the high estimate the Lord puts upon the youth: as is the morning dew to the garden flowers, so are our sons and daughters to this great cause. As the morning dew refreshes and strengthens the flowers of earth, so our youth are to recruit, build up, and strengthen the cause of God as it is carried forward to earth's remotest bounds. Shall we not, as fathers and mothers and as leaders in the household of faith, look upon this great branch of our work in the same light as God views it?

Perhaps some have been inclined to view the young people's and the educational work in a wrong light, thinking

it not of much importance; yet these branches of our work are of the most vital importance. No other line of missionary endeavor carried on by this people yields so great returns for the means and labor expended as does the education of our youth. On the other hand, there is nothing which costs so much in souls lost and in splendid talents wasted as does the neglect of the children and youth.

The Missionary Volunteer and Educational Departments of our world-wide movement were created and are being maintained principally for the welfare of our young people, and have for their object the conversion, education, and training of the same.

First, each young person should seek a present, personal experience in the things of God, to know his power to save from sin. This is the chief object; and paramount to all other duties or privileges is that of being at peace with God, of knowing him whom to know aright is life eternal, of tasting the joy of sins forgiven, of knowing by faith that we are "accepted in the Beloved." Next, each one should be encouraged to secure a well-balanced education.

The development of character is the true purpose of education. "Mons. de Fallon, a French minister of education, supplied the best definition of education I know of. He said: 'The purpose of education is to aspire to train a child to the yoke of discipline and obedience, to create in him a principle of energy which will enable him to resist his passions, accept, of his own free will, the law of labor and duty, and contract habits of order and regularity.' To do this, unless the force is derived from religion, is to attempt an impossible task."

We would urge our young people to secure such a thorough practical training and experience as will prepare them for whatever place or service in life the Lord may call.

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world."—"Education," p. 271.

"God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of his cause.

... Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to him and salvation to their fellow men."—"Gospel Workers," p. 67.

There is no limit to the influence which such a band of young people could exert. God is counting upon the young people; he is counting upon the youth of South America. Saved by his grace, filled with his power, led by his Spirit, the young people in this part of the world vineyard could quickly finish the work, and with joy we should be welcomed home.

Buenos Aires.

### Something to Remedy

MRS. J. E. GREEN

AT moving-picture shows or popular lectures the front seats are well filled with an attentive audience, and every one is anxious to see and hear all he can. At a tent meeting or at church, where we expect to hear a message from one of God's ambassadors, the front seats are often empty, and the back seats near the door are crowded.

Why is this? Is it lack of respect to the speaker, or because we have no interest in the message he brings, that he is left to talk over many empty seats to reach the ears of his audience? Surely this is embarrassing, not only to the speaker but also to the late comer, who has to go to the front, disturbing those who are trying to follow the speaker in his discourse. Let us reform in this respect, and God will bless us in so doing.

### Brevities

H. E. SAWYER-HOPKINS

"Live each day at your very best."

"God would have us realize our dependence upon his constant care."

"Jesus does not leave us alone to struggle with temptation. He says, 'Fear not, for I am with thee.'"

"Jesus is acquainted with every heart that is humble and lowly."

"God keeps us from Satan's power, even while we are full of perplexity, discouragement, and trials."

"Instead of deploring difficulties, we are called upon to surmount them."

"Don't look at past sins; don't think of them. It does no good. The continual presentation of sins that are past is from Satan."

"It is unsafe to work in our own wisdom and trust in our own judgment."

"All that God requires of us is to live up to the knowledge he has given us."

Loma Linda, Cal.

### Divine Love

C. F. PARMELE

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And "Christ ... gave himself for us."

The love of both the Father and the Son was shown by this unspeakable gift. "Christ was hid in God, and God was revealed in the character of his Son." He came to love us into loving him. "By the gentle touch of grace he banished from the soul unrest and doubt, changing enmity into love, and unbelief to confidence." "He comforted them with the assurance of their heavenly Father's love," so "it was heaven to be in his presence."

Christ prayed to the Father in behalf of his followers: "That the love wherewith thou hast loved me may be in them." And this is the sign of discipleship—"By this shall all men know that ye are my disciples, if ye have love one to an-

other." John 3:16 reveals the measure of God's love for us, and 1 John 3:16 the measure of love we should have for one another: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

### Sabbath Keeping and Tithing

S. H. CARNAHAN

HAVE we been counting God's seventh and tenth correctly? Some men assert that the Lord requires only one seventh part of time to be observed in his honor, regardless of which day of the week it may be. But God's rules in the matter are very definite, not only specifying the particular day, with the reasons for such observance (Eze. 20:12, 20), but also determining explicitly the time of day such observance shall begin and end, which differs from men's mode of computing time, either ordinarily or astronomically—from midnight or midday respectively. In the Scriptures the day is composed of, first, the dark part, and lastly, the light part. Compare Lev. 23:32; Deut. 16:6; Gen. 1:5, 8, 13, 19.

In casting up our accounts to determine what is the Lord's share,—the tenth, or tithe,—many of us have surely come short in our calculations and have not exhibited true stewardship. Some have computed on the basis of a sort of family affair; for example, John, James, and Robert have carried on their business during the year at a loss which exceeded the gains of William and Mary. Hence, the latter, by helping their brothers, figure that all have lost, and so pay no tithe. Have we a license to thus withhold from God his own?

According to the parable of the talents (Matt. 25:14-29) or of the pounds (Luke 19:12-26) we are to render to the Lord his own with increase.

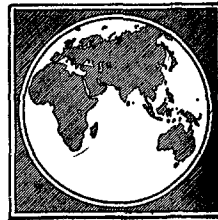
### Peace and War

IN the midst of the commotion and turmoil around us, let us possess our hearts in peace and patience. We should "study to be quiet." Says the Lord: "Be still, and know that I am God." The destinies of men and of nations are in the hands of the great Ruler of the universe. While he takes account of the movements of planets, of the rise and fall of great nations, he also takes account of us individually. Let us cultivate the continual consciousness of this blessed truth. Let us keep near to God in our everyday personal experience, seeking daily cleansing from sin by his divine grace.

Satan would lead us to forget or neglect this work. He would so fill our minds with the sensations of the times that we shall fail to realize that, after all, the most important thing in all the world for us is the building of Christian character. The Lord today, as in the times of greatest peace, requires of every heart the cultivation of meekness, patience, humility, and every Christian grace. "In quietness and in confidence" we shall be saved.



## THE WORLD-WIDE FIELD



### Organization of Our First Local Conference in Asia

A. G. DANIELLS

ONE of the questions discussed by Brother Knox and myself as we journeyed across the Pacific to the Far East was the organization of local conferences in the Asiatic Division. As we studied the statistics and various conditions relating to our work in the Philippine Islands, it seemed to us that the organization of a conference in that field would strengthen the work.

When Elder J. E. Fulton, vice-president and secretary of the Division, joined us at Shanghai, we discussed the matter with him, and found that he was altogether favorable to the proposal. In Manila we had an opportunity to study the question with Elder R. C. Porter, president of the Division, and Elder L. V. Finster, superintendent of the Philippine Mission, with the result that the Asiatic Division Committee recommended the organization of a local conference in the Philippines, provided further study of conditions deepened the convictions we then had.

Brethren Fulton and Finster and I arranged a program for visiting all the churches and companies of believers we could reach before the general meeting was to convene. There were thirteen churches, with a membership of 846, besides a number of unorganized companies. Some of these were on islands so far from Manila that we were unable to get to them before the conference. Eight churches, with a membership of 752, are located in the central and southern part of the island of Luzon, and are therefore very accessible to Manila.

In our study of conditions in this part of the field, we found much favorable to organization, but we found also some things that were unfavorable. On the whole, we felt that there was much more in favor of organization than there was against it. The church membership of 752, we believed was amply sufficient. Their accessibility to one another satisfied us. Their general knowledge of the message and their loyalty to it we found to be fairly good. Their interest in the cause, and their willingness to support it with their tithes and offerings and with their personal service, were favorable. The support they had given the publishing and educational phases of the cause was most encouraging.

In view of all that we found, we felt that a more thorough organization of our forces, departments, and equipment would greatly strengthen our position in this field.

When the general meeting convened, there were 250 representatives present.

Every church in the Philippines was fairly well represented. Elder R. E. Hay brought a number of natives from the Ilocano mission, in the northern part of Luzon. Elder E. M. Adams brought a company from the Panayan mission, in the south, and Dr. Carlos Fattebert brought some from the island of Cebu. The great majority came from the churches near Manila. By agreement all were counted as delegates to represent the churches from which they had come.

A conference session of our sort was an entirely new thing to most of these people. In the Roman Catholic Church they had never been brought together to take part in the study, discussion, and settlement of the most important, vital questions of the church. It was necessary therefore to state clearly the object and value of a conference, the steps to be taken in its organization, the purpose of the committees to be appointed, what the constitution and the resolutions were for, and how to deal with them when they were brought before the conference.

The interest and delight these dear people manifested in the proceedings of the conference from the beginning to the close were most encouraging. They paid the best attention, took a reasonably active part in the discussions, and adopted the various measures with about as clear a grasp of their meaning as we usually see in older and more experienced deliberative bodies.

As the official report of the proceedings has been sent to the REVIEW, I will refer only to a few of the more important features. It seemed best to limit the territory of this conference to what are recognized by the government as the central and southern divisions of the island of Luzon. This includes approximately two thirds of the southern part of the island. Manila, the capital of all the islands, is located on the western side of this island, and somewhat north of the center of the new conference. Its name locates its territory—"Central-Southern Luzon Conference."

This conference has eight churches and five unorganized companies, with a membership of 752 baptized believers. Their location is such that they can easily be reached by the officers of the conference, and can always send a good delegation to the annual gatherings.

Elder L. V. Finster was elected president, and Brother J. S. Barrows, secretary-treasurer. The executive committee numbers nine, five of whom are foreigners and four are natives. Brother Finster's presidency is not intended to be permanent. The Philippine Mission Committee has sent a request to the

Asiatic Division for a president for this new conference, and this has been passed on to the Mission Board at Washington. All are hoping that a good president will come soon, so that Brother Finster, the superintendent of the whole field, can be left free to visit the various missions that have been established in more distant parts, and to give more time to the development of the departmental work and the preparation of much-needed literature.

In the adoption of resolutions defining our position on important questions and our plans for the future, we endeavored to make their meaning very plain. The delegates were encouraged to ask questions regarding any points that were not clear. The resolution expressing belief in the duty to pay tithes and to make offerings, for the support of the cause, and pledging faithfulness in the same, was carefully considered in order that all might know what constitutes a tithe of one's income. After quite a full explanation was given, the resolution was as cheerfully and as unanimously adopted as any that came before the delegates.

The various departments of conference work received due attention, and secretaries were elected to take charge of them. Prof. I. A. Steinel, principal of our Philippine Academy, was elected educational and Missionary Volunteer secretary. The field missionary secretary for the Philippine Mission was placed in charge of the colporteur and home missionary work, and Sister Finster was elected secretary of the Sabbath school department.

There is so much of interest, value, and good promise to be said about the publishing and educational departments that this part of the proceedings should be given in a separate report.

Two of the licensed preachers of this conference, Bibiano Panis and Emilio Manalaysay, were ordained at this meeting; two, Guillermo Dionisio and Victorio Arevalo, were given licenses; eight workers received missionary licenses, and twelve literature workers were granted colporteurs' licenses.

This report should not close without telling of our good fortune in having the large, well-planned, accessible church building in which the conference was held. Having been made aware of the great need of a commodious building for our church services in Manila, our Australasian brethren sent to the brethren and sisters in Manila a gift of \$4,000 with which to provide themselves a suitable place of worship. An excellent corner lot was purchased, one block from the street-car line on Rizal Avenue, and here has been erected a neat church building that will seat a congregation of six hundred. Although the building was not finished at the time of our meeting, we were able to use it, and all appreciated it more than words can express. It was well filled at the evening services.

Summing up the facts regarding the Central-Southern Luzon Conference, we find that in its territory there is a population of nearly three million people. It has eight organized churches and a num-

ber of companies, with a church membership of 752. There are two ordained ministers, two licensed preachers, eight licensed Bible workers, and twenty-three trained canvassers. Twelve of the latter received colporteurs' licenses. The literature sales for 1916 amounted to nearly \$16,000. The conference has one large church building in Manila, costing \$4,000, and three small chapels in the smaller towns. The tithes and offerings from the native believers have supported about sixty-seven per cent of the native workers during the past year.

How glad we should have been if the parents of our Philippine missionaries, and all others who have given money to this field, could have seen and heard all that thrilled and cheered our hearts at this meeting. May the Holy Spirit speak greater confidence and new courage to all who read this report.

### Honan, China

FREDERICK LEE

I BRING greetings to the brethren and sisters in America from the thirty-three churches and companies in Honan, China. The three hundred and twenty-five church members of that province, and the one or two hundred more who are earnestly studying this truth, wish to express their thankfulness for all that the church in America has done to bring the light of this message to that province. They are overjoyed at the progress the truth is making in Honan and the surrounding provinces, and their confidence in this truth was never stronger than it is today.

Last November we had the largest general meeting of our people in Honan ever held in China. As we looked into the faces of four hundred persons, all looking for the soon coming of the Lord, and desiring to be obedient to God's commands, we were led to exclaim, "What hath God wrought!" Here were brethren and sisters from forty different places, widely separated. Three men from north Honan, one of whom is nearly sixty years old, walked for ten days, covering two hundred and seventy miles, in order to attend this meeting. Others from the east and west walked from seventy to one hundred miles. One party of women, who came from west Honan, traveled six days by oxcart. Many poor widows saved a few cash each day for weeks, that they might collect a string or two of cash (thirty to seventy cents) with which to supply themselves food during the ten days of our meeting. Others of these sisters walked on their poor cramped feet for forty miles in order that they, too, might receive the blessing of this meeting. I can confidently say that nowhere will one find a large company of people, whether black, red, yellow, or white, who love the truth more than the brethren and sisters who attended this meeting.

On the first Sabbath of the meeting the dedicatory exercises of the new building were held, at which time almost

every one in the audience rededicated his life to the Lord. On the next Sabbath, when the ordinances were held, two hundred and fifty persons took part. This was an inspiring sight to us. Many backslidden ones returned; others in tears confessed their sins. One bright young man who had been offered a good government position took a firm stand to remain with the people of God.

After a most excellent Bible study on tithing, given by one of our young Chinese evangelists, a large number stood up and pledged to pay the tithe which they owed the Lord. At this service one old man said that the Lord had literally fulfilled Malachi 3 to him. Before he paid tithe, the crops he harvested from his little farm were not nearly enough to last his family through the year; during the winter they had a hard time to get along. But since he has been paying tithe, the crops from the same land have been more than enough for the whole year. At this meeting about \$100 (Chinese currency) was pledged. At another meeting \$250 was pledged for the school building now in course of erection at Hankson. I never saw our people more willing to give.

When I saw widows arise and give 500 cash (seventeen cents), poor men pledge 1,000 cash, our workers give from \$10 to \$20, and others give a bushel of peanuts or wheat or rye, a cow or a donkey, I could not but think of what it meant for some to give what they did. For instance, one poor widow who gave 500 cash, had to sacrifice much. This amount of money would supply her with food for one week, or it would buy for her little boy one good whole-wheat bun each day for over a month, and probably they will not have one bite of such good food for that length of time. These are the sacrifices which the Lord can bless and multiply.

At the close of the meeting, forty-five were baptized. The work in this province is advancing so fast that we are unable to instruct those interested. We cannot get time to visit more than two thirds of the places where there are believers, and can meet with them but twice a year. Our faithful Chinese evangelists and other workers are doing the best they can to feed the flock.

Our provincial school has enrolled this year eighty pupils. There is a vast amount of work for Brother O. I. Likm, Dr. D. E. Davenport, and Brother C. H. Davis to do. These brethren are now looking after the various interests of the work in this province, and we ask that all remember these busy brethren in their prayers.

Takoma Park, D. C.

### District Meeting at Soonan, Korea.

C. L. BUTTERFIELD

THE annual meeting of the north district was held at Soonan this year, January 1-6. There were about one hundred and fifty in attendance, including some of the students of the school who did not go home for the holiday vacation. From the first there was a good

spirit in the meeting. About one hundred yen was brought in by those attending, and paid to the treasurer, Brother B. R. Owen, who was also at the meeting. This money was tithe and offerings that had been taken in during December. Quite a number of copies of our new songbook, which was just off the press, were sold, also several thousand tracts.

A period of time was allotted each day to church elders and company leaders to tell the condition of the place they represented and to ask advice or help. It proved a very profitable hour for all who attended, and then at the close of the meeting, after the conditions of each place had been presented, Brother H. A. Oberg arranged with local leaders and the mission workers of the districts for local meetings to be held where it seemed possible with the limited number of workers available.

The baptized membership of the north district is now four hundred and thirty, a gain of seventy-five during the past year. We look for a good increase this year. Since Dr. Riley Russell left Soonan, in June of 1916, Elder Oberg has been in charge, but having to oversee the building of the new houses at Soonan, he had but little time for field work until winter, and then it was too cold to baptize many who otherwise would have been baptized.

### The Training School at Kalyan, India

M. D. WOOD

THIS school began in 1915. At first we had a dozen or fifteen young people who desired to study the Word of God and the English language to fit themselves for Christian service. We were scarcely able to accommodate comfortably so many at that time, as none of our buildings were completed, and those who entered the school were plainly told we were not ready for them, and that it would be necessary for most of them to endure real hardship.

I am glad to say that none of them made any serious complaint, and all tried to make the best of our unsettled conditions, and each one set to work to study as hard as he could. About half of them lived in an old corrugated iron shed which we had erected for temporary use. In hot weather their building became like an overheated oven, but with a thatched roof of coarse grass they managed to endure it. Also the building leaked badly, and that made it very damp. Many of them had fever. One man among the number suffered nearly three months as a result.

But those in the iron shed were really by far the better off, for the other half of the students, all young men, had to live in the carriage shed alongside of a big buffalo and calf, a pair of bullocks, and two horses. This would not have been so bad, but the shed was open on one side, and the mist blew in during the rains, and most of them had fever. The hot rays of the sun streamed in during the day, and often their beds and

all they had were covered with dust blown in by the wind. Four girls lived in a room eight by ten feet. To say the least, these students showed a remarkable spirit of willingness to endure all things for the sake of the Bible study.

Our bungalow was unfinished at the time. We had a roof over our heads, but only a sand floor, over which were spread palm leaf mats and old rugs. The walls were unplastered and unwhitewashed, and truly presented a rather dismal and unattractive appearance. But we were happy at heart, and all made the best of it until we could get things into proper shape. In this uninviting condition we made a beginning. These were real pioneer days. The students had no chairs, no tables, and all sat cross-legged on the floor at all studies and meetings. It was most uncomfortable for some, and the preacher could always tell when he had said enough by the twist of legs and shoulders. That was a sign to close soon. But during those trying days there was a spirit of unity and love, and the rich blessing of the Lord added everything needed.

The bungalow was finished in 1915. In the first half of 1916 we completed a comfortable building for our workers' quarters; also a boys' dormitory, a girls' dormitory and cookhouse, storeroom, and servants' quarters, and a neat, comfortable dispensary. The most of the students have helped us very cheerfully in cutting grass, counting bricks, and doing what they were able to do while building was in progress.

Our students come at any time of year and stay with us until we send them somewhere else, so that gives us a full program continually.

Our committee decided to open formally both the training school and the nurses' training school July 4, 1916, with a Bible institute. This was heartily enjoyed by many, including the English workers of the Bombay Presidency, a few outside friends, the students, and several who had just come to attend the school. This institute marked the beginning of a new epoch in our work at Kalyan. The institute closed July 9, and by July 11 both schools were in full swing.

While we had a number of young students, special attention was given to the older ones who were to leave us for other places in a short time. In 1915 we had sent a few students to our head training school at Lucknow, and after a few weeks of hard study we sent others of our bright young men to the same school, where they are at present making rapid progress in Bible study and gaining a good name for themselves.

A few weeks later a colporteurs' institute was held. At this time several young men were chosen to go into the book work. Some of these found it too hard a life and quit, while others stood by the work and determined to do their best. One young man especially had a severe test; but he was true, and has made a complete success in selling books and meeting various classes of people.

From the boys and girls whom we

now have, we expect the very best fruit. None of them knew any English until last July, when they began study with us, and now some of them are able to read quite well.

The brethren from America who have visited our school have expressed themselves as well pleased, and have encouraged us in our work. We are having many new applications for admittance, and since we can accommodate a large number, we trust the time will come when our rooms will be filled with boys and girls who wish to learn the truths of the Bible, and who will consecrate their lives to the service of Jesus Christ. Thus our school is preparing men and women for the various branches of our denominational work, for both the Marathi and Gujarati fields in the Bombay Presidency.

### In Kiang-si Province, China

J. E. SHULTZ

THE province of Kiang-si has an area of 72,176 square miles and a population of 22,000,000. It has a number of serviceable rivers, and also one of the largest lakes in China. Its surface is broken in places by mountain ranges, which are rich in coal and other mineral deposits, while its valleys are very fertile. Its chief products are tea, chinaware, grass cloth, and hemp. Thus far it has but one railroad, which is eighty miles in length. This road, which connects the city of Kiu-kiang, on the Yang-tze-kiang, with Nan-chang, the capital, is provided with American rolling stock.

Our message first found its way into this interesting province about four years ago, when our canvassers with the *Signs of the Times* entered it from Hunan. Two years later we had the privilege of meeting five men who were the first fruits of the canvassers' efforts. They came to the Hunan general meeting to plead that work be opened in their province. Their plea was so urgent that the Hunan mission voted to release one of its most valued workers, Evangelist Hwang, to begin work in the capital city of Nan-chang. Brother Hwang was unable to go to Nan-chang before our general meeting in Shanghai in 1915, hence active work in the province by others than our canvassers does not cover a period of more than eighteen months.

By invitation I joined Elder and Mrs. R. F. Cottrell and Evangelist Fang at Kiu-kiang, and together we proceeded to Nan-chang to attend the general meeting which was held November 3-12. My Chinese assistant, Giang Sien Seng, accompanied me, that the time en route and returning might be employed in the work of translation and in the preparation of manuscript for publication. His ability as a Bible student also enabled him to be of assistance in the public efforts for the assembled believers and inquirers.

Arriving at Nan-chang, we found most of the brethren already assembled. Some had not yet arrived, adverse winds having delayed them, for it must be remembered that accommodations for trav-



eling are not like those at home; hence those who came from a distance of three hundred miles consumed twenty-four days in making the journey. One company of twenty-five, headed by their evangelist, chartered a small sailboat, and when adverse winds would have detained them, they assisted in rowing, that they might reach Nan-chang in time. For eighteen days they labored, covering a distance of two hundred and eighty miles, and arrived at their destination the day before the meeting opened. Being of the merchant class, who are unaccustomed to hard labor, the numerous callouses on their hands bore witness to their efforts, but their hearts were tender and open to the reception of God's Word.

The attendance of our own people at the meeting was eighty-five, about half what it would have been had not adverse conditions made a larger attendance impossible; but this number was greatly augmented at the evening services, when the presence of large numbers from the city testified to a real interest in the

we have had believers for the past three years. It may seem strange that the work is thus scattered and companies raised up in such distant quarters, thus making the supervision of the work difficult from the first. Such a method of work would be open to serious question were it not occasioned, as previously indicated, by an awakened interest through the reading of our literature. Our canvassers were the pioneers. They entered the province from the west, and the seeds of truth which they scattered first took root among the mountaineers of Siu-shui. Striking eastward, they left many copies of the *Signs of the Times* in the capital city, and another evidence of the living word was apparent; thence, following the watercourses to their sources far to the southward, they finally reached the thriving city of Kan-chau. Here was a very intelligent company of Christians who were ready for additional light. Two of the leading evangelists of the place read and accepted the message. One had been preaching ten years and the other six.

financial strength to our work. When we began our work in China we reached the hard-working farmer classes, just as we did in the early days of our efforts in America. In China these have little ready money to give to the cause of God. Now, as our work develops here and the need of means increases, God is giving us favor with those who will help take the financial burdens from the shoulders of our faithful brethren and sisters who have borne them so long and faithfully in the homelands. In Nan-chang it was refreshing to see the deacon of the church, who is the owner of three stores, drop into the Sabbath school offering, not *pi tsien* (small copper cash), but two dollars. When a special offering was taken to assist in the educational work in the Central China Mission, the spirit of liberality which this message begets everywhere resulted in an offering of \$123 Mexican.

Another factor in the favorable start of our work in Kiang-si is the wise leadership evinced by Brother Hwang the past year. He is a Chinese of more than



BELIEVERS ATTENDING THE GENERAL MEETING AT NAN-CHANG, CHINA

hearing of the message. The instruction during the day was mostly given by Brother Cottrell and myself, while the evening services were conducted by the Chinese evangelists. Daily meetings for women were held by Sister Cottrell. Because most of our people were new in the truth, our daily instruction was confined to a connected study of the cardinal points of our faith. At the close of the meeting, thirty were baptized, among them the Chinese commissioner of customs for the entire province, who came to us directly from heathenism, as the result of reading the *Signs of the Times*. This commissioner is a very talented man, a leader among his people, and will doubtless influence many from among the higher classes to accept the message which we preach. This he can do while still retaining his office, as his position is one which he will still be able to retain.

At present we have two newly organized churches in the province, one in the north at Nan-chang; and the other in the south at Kan-chau; while in the west, on the Hunan border, we have a good company of believers from among the mountain aborigines, among whom

Naturally their acceptance of our message led to the severing of their connections with the mission previously employing them, but of one of them the foreign director of the mission said, "In all my thirty years' experience in China, I never met a more meek, devoted, dependable man than Evangelist Li. Of him, although now leaving us, I can say, as did Christ of Nathanael of old, 'Behold an Israelite indeed, in whom is no guile.'" Soon these evangelists began disseminating the doctrines they had embraced, and a large number of inquirers earnestly asked that a worker be sent them by our mission. This call was answered a few months ago when Evangelist Djo was sent to look after the interest. He now has an organized church of more than twenty members, and more than sixty others are awaiting baptism, while the regular church attendance is one hundred. Seven from this church are attending the China Missions Training School this year, among whom are the two evangelists previously mentioned.

This company largely consists of the merchant class. These men are comfortably situated, and will eventually be a

average intelligence and culture, coming as he does from a cultured family. Indeed, his family produced the leader which overthrew the Manchu dynasty in the year 1911. Pastor Hwang has labored earnestly to build a good foundation, but much to the regret of all, he must now leave his work, for the great white plague has fastened itself upon him, and he has been forced to seek a more favorable climate.

Fortunately, Brother W. E. Gillis, who was for five years the superintendent of our press, and who has just returned from a furlough in America, has accepted a call to take the directorship of this province, and has moved his family to Kiu-kiang, where he will reside until permanent quarters can be provided. At present he will be assisted by but two native evangelists in the preaching of this message to 22,000,000 people, a larger number than are found in most of our Union conferences at home. These two evangelists are both young and inexperienced, but they are fortunate in having been privileged to receive their training in the Shanghai school, and have a conception of the vastness of the task allotted to them.





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.

### Little House o' Dreams

Oh, little house with windows wide,  
A-looking toward the sea,  
How have you come, why have you come,  
To mean so much to me?

Your walls within my heart are raised,  
And, oh, how strange it seems!  
My hopes but measure to your roof,  
Oh, little house o' dreams!

Oh, little place where friends will come  
The tangled world to flee,  
Brave little nook where peace will bide,  
And hospitality!

Pray where's the magic wand I need  
To touch your slender beams,  
And change you to a home in truth,  
Oh, little house o' dreams?

—Miss Flynn.

### Which House Is Yours?

MRS. WALTON C. JOHN

OUR homes, scattered over the world as they are, should be havens of refuge to all who seek help, material or spiritual,—places where disappointed dreams, ambitions, and plans can be talked over, hope rekindled in discouraged hearts, and the singer helped to remember his song.

To them the weary should come, and feel as if they were entering a sanctuary; for what is home but a small taste of heaven? They should enjoy its security and peace, surrounded by friendly looks, by courageous hearts, by upward glances. The slights and insults of strangers may rankle, but it is the wound, the unkind thrust, the deliberate snub, given in the house of a friend, that follows us through our days, and leaves a permanent scar in our lives.

#### The Friendly House

Houses are just as individual as the men and women who live in them. Have you not often said, as you glimpsed a gloomy old house, set among large trees, and with every blind drawn, "Ah! I should not like to live there! It seems so cold"?

But as you have passed, in your walk through a quiet street, a white house with many-paned windows, great pillars, broad verandas, and green shutters thrown wide to the sun, you have exclaimed, softly, "I should like to have a house just like that!" Why?—Because that white, sunshiny house expresses hospitality, and warmth, and friendliness.

Your friends are drawn across the threshold of your home by your cordiality. Your hand is outstretched to them.

They "drop in just for a moment"—and stay all the afternoon. They confide in you their sorrows, their differences, their joys and disappointments. And you sympathize with them, and comfort and cheer them, so they go away with a glow in their hearts that remains to bless them for many days.

Or, they may stay so late that you cannot allow them to leave your house until you have ministered to their physical needs as you have already ministered to their souls.

"Oh!" you cry, as you jump from your chair, "let's see what we can find to eat." And you leave the room, gayly trailed to the kitchen by your friends.

Dean Swift used to say, "A fig for your bill of fare! Show me the bill of your company."

Some of the pleasantest evenings and endings of evenings that I remember were spent in the home of a friend,—a woman, large-hearted, generous, and open-handed. "Well, folks," she would call to all who might happen to be there, "hungry? Let's go to the kitchen." So off we would go, teacher, student, preacher, all, both young and old. The men did not remain in the living-room to discuss problems or church affairs. They came with us and helped. We made a hot drink and toast and sandwiches,—and what a joyous time deciding whether Billy or Tom could cut the bread the thinner. After we had drained our cups, and eaten the last crumb of the last sandwich, we carried our dishes to the sink, and each one washed his own and put them on the drain board for scalding. That was a Friendly House.

What could better typify these Friendly Houses than these lines by Sam Walter Foss:—

"There are hermit souls that live withdrawn  
In the peace of their self-content;  
There are souls, like stars, that dwell apart,  
In a fellowless firmament;  
There are pioneer souls that blaze their paths  
Where highways never ran;  
But let me live by the side of the road  
And be a friend to man.

"Let me live in my house by the side of the road  
Where the race of men go by;  
They are good, they are bad, they are weak,  
they are strong,  
Wise, foolish—so am I.  
Then why should I sit in the scorner's seat,  
Or hurl the cynic's ban?  
Let me live in my house by the side of the road  
And be a friend to man."

What could do more for one who is

disheartened than to meet this kind of Friendly House by the side of the road,—the steep path of life that twists and turns through sunlight and shade, but is always passing just such friendly houses? The path is dark and obscure at times; but often, after an abrupt turn, we come upon brightly shining windows, wide-flung doors, open hearts, and smiling faces. We rest, and are strengthened and refreshed, and take up our journey with a brighter hope burning within us.

But along this pathway of life we meet other houses—houses of a far different kind than our Friendly House. There is—

#### The Pretentious House

"How artistic!" you cried when you first saw the Pretentious House. You went in at the massive-appearing little door, and on into the wide living-room with its large fireplace, which in spite of its size failed to spread the glow that would have warmed your fingers as well as your heart. It was there for effect,—it gave a "finish" to the room, but alas, it did not "draw"! Presently you went up three shallow steps to the dining-room,—a room all harmony in its white and blue. You forgot the cheerless grate, and thought, "How delightful to live in such a house and to know such people!"

But one day you went into the kitchen, and found it small and inconveniently arranged. The bedrooms were small, too, and meagerly furnished. There was lack of closet space and storeroom. And the bathroom!—"the whole room wasn't large enough to take a bath in," you explained later. All the money that should have gone into comfort had been spent for display and a show of luxury and sumptuousness.

Then it came to you, "Why, there is only the front of the house that is fit for living!" And you realized, somehow, that the Pretentious House was not real, not genuine, not "true through and through."

#### The Stingy House

Someway you knew it was a Stingy House when you saw its too few windows with their too small panes. The hall was dark, so were the rooms. It was evening, but there was only one small lamp burning dimly. The walls were papered with dreary brown paper that had been hung for years. The woodwork was dark. The floors had serviceable but ugly carpets, and the clothes of your friend and her family were stiff and dark and heavy, the kind that are "warranted to wear." You were there for supper. There were not enough potatoes. The butter pat was small, and you felt it would be almost unforgivable to eat all of it.

You had not been there more than an hour before you felt mentally cramped, as if it would be wrong to expand to the full stature of your mind. You were thankful but sad when the evening drew to its close, and you could seek your own humble home; for such conditions as were found in the Stingy House were not brought about by poverty, but by the spirits and hearts governing that home.

### The Melancholy House

You knew it for a Melancholy House when you saw the drawn blinds, the draped furniture, the heavy curtains, the high walls hung with dismal family portraits in crayon, the many relics and tokens scattered throughout. It was a house that lived in the past. There was no buoyant looking forward to life, to happiness, to doing the service of God cheerfully and with a willing mind. All motive, all power, had been lost in the years that had trailed into obscurity. You thought, "Why waste all the beautiful years that God has given my friend in which to live, in needlessly looking back? There is life and hope beyond." It is the sorrow borne bravely that strengthens our character, that makes for growth, that broadens our outlook. Christ was a man of sorrows, but he always had the hopeful word for other sorrowful souls whom he met by the wayside.

### The Showy House

When we approach the Showy House, we knock timidly at the door and step fearfully over its threshold. Its mahogany shines with that soft, rich glow that comes only from hours of rubbing, and on which every finger mark leaves a smudge. The silver glitters brilliantly, the cut glass and the hand-painted china are distributed along the walls and over the little tables throughout the rooms. It is scarcely a home; we speak in hushed tones, and consider carefully the chair and its surroundings before we venture to sit down. It impresses us more as a museum of beautiful, rare, and fragile things, and we feel that the owner has all but placed visible signs before each article, "Kindly do not touch."

How glad we are when our duty call is paid, and we are free to trudge down the street to the plain little house that is Our House, and therefore best of all!

### Good Health in One Simple Exercise

It has been said by eminent authorities that if a single generation would learn to breathe correctly, it would completely regenerate the race in a physical sense, and disease, especially of the pulmonary order, would be so rare as to be looked upon as a curiosity.

It sounds easy enough to say: Breathe correctly; and, curiously enough, it is as easy as it sounds. But, like many another vital help to health, it is passed by because of its simplicity. The result is that not one person in a hundred, it is said, breathes correctly.

Generally speaking, we do not breathe deeply enough to let a sufficient amount of air into the lungs: the lungs do not get enough exercise. And yet upon the act of breathing our very life depends. We can go without food much longer and more easily, and exist even without drinking, but without breathing our life is measured by a very few moments.

When man began his existence on this planet, he breathed correctly, just as the animals do and as a child does. But as

civilization<sup>a</sup>, progressed, and he lived more in houses than in the open, he became more and more a victim of careless breathing, or really a lack of breathing.

This is just what ails the average man today in thousands of cases: he does not take breath enough into his lungs. He breathes, of course, but he breathes incorrectly, and thus gets an insufficient amount of fresh air into his lungs. And it is upon the quantity of fresh air that he does get into his lungs that his health depends. The more air, the more health; the less air, the less health.

All colds may be prevented or cured by this complete breath. Whenever a person feels that he has been unduly exposed, or feels "chilled," a few moments of this complete breath will start the circulation of the blood, and will cause a glow over all the body.

To the anemic person this complete breath can prove a godsend, since the quality of the blood depends largely upon the proper oxygenation of the lungs. As is the blood in the body, so is our health, and the quality of blood depends chiefly on the amount of fresh air we inhale.

To the dyspeptic and sufferer from stomach trouble this complete breath comes as a sure exhilarator. The organs which digest our food are rendered healthy or unhealthy as they are nourished or ill-nourished from the oxygen we admit into our blood. A lack of digestion or failure of appetite simply means that our digestive apparatus is below par, which in turn means that the food cannot find enough oxygen in the blood to become oxygenated before it can be digested and assimilated. And oxygen comes only with proper breathing.

Thus is the whole human fabric affected absolutely by the amount of air we allow to enter into our bodies; and just as we do not fully exercise the internal organs by giving them plenty of air to exercise with, just so, in proportion, do those organs refuse to do their work for lack of that exercise.

We lay much stress nowadays on physical exercises, forgetting that all forms of physical exercise merely exercise the external muscles. The internal organs need exercise just as much, and this we accomplish through proper breathing.

### What the Complete Breath Does

Taking this complete breath brings the entire respiratory apparatus into action, and exercises all parts of the lungs, causing a circulation of air over all the blood: the chest cavity is expanded in all directions; and where it differs from other forms of breathing is that the end of the inhalation raises the collar bone, and allows the air to pass freely into the small upper lobe of the right lung, which is frequently the breeding place for tuberculosis, and is never reached by the ordinary incomplete breathing.

This complete breath will make any man or woman immune from consumption and other pulmonary troubles, since these troubles are principally due to a

lowered vitality attributable to inhaling an insufficient amount of air. There can be no pulmonary trouble where every part of the lungs is exercised and is kept full of fresh air, and where the lung tissue is kept healthy, and thus affords no chance for the development of germs or bacilli.

This complete breath does entirely away with narrow-chestedness or the habit of drooping shoulders. A chest fails to expand to its normal and healthy state only where the breathing is not full. This breathing exercise insures a full, broad chest, and will develop any narrow chest to its normal proportions.

It is to our dread of fresh air that the terrible spread of tuberculosis is due; to our incorrect breathing that so much pulmonary disease exists: contracted chests and stooping shoulders are directly traceable to improper breathing, while the whole range of "colds" and "chills" and "grippe" could be wiped out if we would only breathe into our lungs, and take into them properly a sufficient amount of fresh air.

The Hindu found this out centuries ago, and centuries ago started what is called *Yoga*—"science of breath." This science has been handed down from generation to generation of the Yogi, and whole schools of Oriental philosophy have been formed upon it.

The nucleus of this science is found in the art of breathing, and the whole essence of the idea is in one simple exercise called "The Complete Breath," which is here described.

### This Is the Complete Breath

#### Stand or sit erect.

First: pucker up the lips as if for a whistle, making the smallest opening possible, but not swelling up the cheeks, and slowly blow out the breath. This is to blow out the air that is in the lungs, and get them good and empty for a fresh supply.

Now dispense with the puckering up of the lips, and, keeping the mouth shut and breathing through the nostrils, inhale slowly and steadily, first filling the lower part of the lungs, which is done by bringing into play the diaphragm, which, descending, exerts a gentle pressure on the abdominal organs, pushing forward the walls of the abdomen.

Then fill the middle part of the lungs, pushing out the lower ribs, breastbone, and chest.

Then fill the higher portion of the lungs, protruding the upper chest, thus lifting the chest, including the upper six or seven pairs of ribs. In the final movement the lower part of the abdomen will be slightly drawn in, which movement gives the lungs a support and also helps to fill the highest part of the lungs.

Now retain the breath for a few seconds.

Now once more pucker up the lips as if to whistle, and, through the small opening, slowly and gently exhale the breath, holding the chest quite firmly, drawing the abdomen in a little, and lifting it upward slowly as the air leaves

the lungs. When the air is all exhaled, relax the chest and abdomen.

Do the exercise very slowly: take this complete breath several times a day, whenever opportunity offers, and the system will be kept in excellent condition.

The inhalation should be continuous, not three distinct movements. Avoid jerkiness, strive to attain a steady, continuous breath. At the end of the inhalation it is well occasionally to elevate the shoulders slightly, thus raising the collar bone, and allowing the air to pass freely into the small upper lobe of the right lung—where tuberculosis is frequently so apt to begin.

So simple is this "complete breath," when one studies it, that it may fail to command the serious attention it deserves. And yet if there is such a thing as one secret greater than all other secrets of good health, it will be found in this simple exercise. It is absolutely complete, and, as such, perhaps the greatest secret of good health ever devised and given to man in a single, simple exercise.—*Ladies' Home Journal*.



## The Early Education of Children

G. H. HEALD, M. D.

THE matter of the education of the taste of children is important; for "as the twig is bent, the tree's inclined." The faulty dietetic habits of youth, with their accompanying dyspepsia, are not likely to change for the better as age advances.

We all recognize the fact that it is much easier to train youth to sobriety than it is to reclaim a drunkard; and that it is much easier to train a child to purity of thought and action than it is to reform a fallen man or woman. Even if the fallen be reclaimed, the scars of the past evil course remain.

So with the matter of diet. "Train up a child in the way he should go: and when he is old, he will not depart from it." If we train him up in the way he should *not* go, it is unlikely that he will change for the better when he is older.

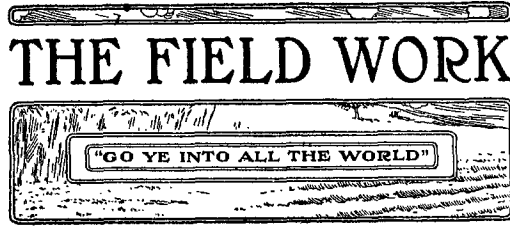
On parents, then, rests the responsibility of the health of the coming generation. Let the parents for one generation train the children in perfect accord with the laws of health,—physiological laws,—and the next generation will be our superiors, both mentally and physically.



By its efficiency, parents should prove that their judgment is really superior to that of their children; then children will more readily accede to parental wishes, and there will be less occasion for a change of family administration owing to the imperfection of that which was primary.

Mrs. D. A. FITCH.

"A BICYCLE pump will blow the bits of dust and thread out of the delicate parts of a sewing machine that cannot be reached with a cloth."



# THE FIELD WORK

"GO YE INTO ALL THE WORLD"

## The Jewish Work and Jewish Literature

THE first number of the Jewish quarterly magazine, the *Messenger*, published by the Pacific Press Publishing Association at Brookfield, Ill., was disposed of very quickly. In fact, the orders for the magazines could not all be filled. Our people seem to be alive to the importance of scattering literature among the Jewish people, and this is a good omen. We are sure that with the blessing of the Lord, we shall see good results. The second number of the magazine is almost ready, and we hope that our people in the large cities will do all they can to place these magazines in the hands of the Jews.

The magazine deals with the live issues of the day, and it is evident that the Jews are in a condition to see the significance of these events. I suppose that the Jews are suffering more from this war than any other race of people. Millions of them in the different warring nations have been killed or subjected to terrible afflictions and persecutions. The Jews in this country are exerting themselves to raise funds to help their poor brethren abroad, and they are now endeavoring to raise ten million dollars for the year 1917, besides planning for a larger fund of one hundred million dollars to rehabilitate the Jews when there is a cessation of hostilities.

The Yiddish newspapers, as well as those published by the Jews in English, are lamenting the present situation; and devout Jews feel keenly the present spiritual condition of their people. Everywhere the cry is raised that the Jews are becoming infidel, atheistic, and irreligious, and many are questioning if God is not allowing these conditions to come upon the people to awaken them to a realizing sense of their godlessness. We find, however, that there are Jews here and there who are ready to receive light.

At the invitation of the Foreign Department of the North American Division Conference, I went to Brookfield, Ill., to counsel concerning the Jewish work, and while on the way I stopped off in several cities to meet with our people, to interest them in behalf of the Jewish work and the circulation of our literature. In nearly all these places some Jews came out to the meetings, and several seemed to appreciate the efforts of Seventh-day Adventists to enlighten the Jews on present-day conditions. One man in Ohio who attended an evening service, seemed much moved, and said he was glad to meet a Jew who preached what he believed to be the truth.

In another city we had a Bible study at the home of one of our people, and there were present three Jews, one man and two young women. Although the study lasted several hours, these young women seemed especially interested, and as we sought the Lord together in prayer, one of them wept much, and we believe

that the Spirit of God was striving with her. We are so glad to know that some of our people are carrying on their hearts a burden for these poor lost sheep, and we believe that the day is not far distant when many of them will come to us for light and truth.

In one city quite a number of Jews came out to meeting, and the wife of one of them has accepted Christ. The day after the meeting I called at the store and spent the afternoon with this woman's husband. The blessing of the Lord was manifest as the Scriptures were opened up to him, and he seemed very much interested. He ordered a Yiddish Bible, and was anxious to get the New Testament as well as the Old.

The work seems to go slowly at times, but we must labor on in faith. The Lord has said through the Spirit of prophecy that there will yet be many Jews who will come to the light; and when God finishes his work and cuts it short in righteousness, he will not forget the Jewish people.

There are many things to encourage us; but one of the most encouraging omens we see in this work is the interest which our own people take in distributing literature among the Jews. This means much, for it is preparing the way for further work. We hope that as this Yiddish magazine has become established permanently among us, our brethren and sisters will do what they can to bring it to the attention of their Jewish friends and neighbors.

In each issue of the magazine we plan to have an article on our people and our work, and in this way we hope to interest the Jews in the work of Seventh-day Adventists. This magazine can be ordered through the tract societies, and when ordered in quantities of fifty or more can be purchased at the rate of four cents each. The magazine sells at ten cents a copy, and many of our people are finding the Jews willing to buy.

Continue to pray for this work among the Jews, and as you pray, labor in every way possible. Any of our people who wish information on how to reach the Jews may secure it by addressing the writer at South Lancaster, Mass. There seems to be a stirring in the tops of the mulberry trees. May God help us all to bestir ourselves.

F. C. GILBERT.



## Something Worth Considering

THERE are 1,090 churches of all denominations in Greater New York. While we cannot give here the membership of these various bodies, nor take account of their many activities, we wish to mention some facts by way of contrast.

In the Department of Public Charities 2,898 people are employed, and for the maintenance of these charities \$2,500,000 is spent annually. Every night \$1,250,000 is spent in the hotels and restaurants of the city for food and drink. There is spent each day \$100,000 for ice cream. Counting two glasses to the pint, New

York consumes daily, the year round, an average of 14,000,000 glasses of beer, at a cost of \$700,000. Including the imported brands, 10,000,000 barrels of beer are sold in the metropolis annually, each containing thirty-one and a half gallons,—a total of 215,000,000 gallons, or 5,040,000,000 glasses. Taking the population as a whole, every individual would have to consume 775-1-3 glasses annually. Of course many do not touch alcoholic beverages, while others use great quantities of them. But figuring on the basis of an individual average, we find that every person in the city would spend, at five cents a glass, \$38.75 annually for strong drink. The city's soda-water checks amount to \$600,000 for each twenty-four hours. This means 12,000,000 glasses.

The figures given above are astonishing, but let us consider individually what we spend our money for. Do we not buy things that we could do without? Should we keep an account of every penny that is spent for ice cream, cold drinks, candy, and other things that we could get along without, we should find that at the end of the year much might have been saved. For instance, say that ten dollars is spent annually by every Adventist in the United States for unnecessary things. This would mean over \$800,000, which, if given to the cause of God, would help greatly to carry the gospel to the ends of the earth. May we all adopt a plan of wise economy, and turn that which we save into the right channel.

W. HENRY GEORGE.

### Florida

We are thankful to say that the field has so prospered the work here the past year that there has been a growth in every department. The following figures show the gains for the last five years in tithes, offerings, and membership:—

#### TITHES

Year	Amount
1912	\$11,564.24
1913	13,580.79
1914	14,628.42
1915	15,361.94
1916	17,082.73

#### TWENTY-CENT-A-WEEK FUND

Year	Rec'd	Short	Over
1912	\$5,291.37	\$168.83	\$
1913	6,817.45		447.45
1914	8,737.32		1,613.32
1915	8,686.96		1,340.96
1916	9,673.40		1,600.01
Cash raised for new school....	\$6,212.60		

#### MEMBERSHIP

Year	Mem.
1912	685
1913	744
1914	815
1915	1,001
1916	1,103

When considering these figures, it should be borne in mind that the growth of conferences in the South is not to be compared with the growth of those in the North. This field is much harder to work; it seems that people do not take hold of the truth so readily. Then, too, there is not the wealth and prosperity here that there is in the North. The "unprecedented era of prosperity" which has struck the United States does not reach Florida. This State, with very little interest in phosphate mines and

naval store camps, has reaped small benefits from the war-produced demands upon this country from which practically every other State has benefited.

Florida has been experiencing some very hard times, but last fall, and up to within a week or so ago, the prospects were brighter than they had been for three years. Our tithe for January amounted to over \$2,200. But early in February we had a most disastrous frost, the worst in twenty-two years, which has practically paralyzed the State. All vegetables and fruits were lost, and most of the young groves and many of the older ones were killed. Fifty per cent of the fruit had not been marketed. This was a very severe blow to our people in Florida, as a great majority have no other way of making a livelihood. Many of our people who have no income until next season will find it hard to make a bare living this year. With this in view, it will be difficult to keep up the steady increase of the last five years.

W. H. HECKMAN.

### A Visit to Mexico — No. 3

#### Monterey

OUR next stop on our way north was with our church at Monterey. Here we found things in better condition. Elder J. A. Leland has joined our force of workers in Mexico, and is now with the company in Monterey. Last May seven persons were baptized, and a number are now nearly ready for baptism. Some of the members who had left their homes on account of hard times, and crossed the line to Laredo, Tex., have returned. We found the church here very earnest, and we had the privilege of completing its organization, with the election and ordination of an elder and a deacon.

One young Mexican sister has been the only laborer they have had for the greater part of the past year, but now they are in better condition, as Elder Leland will stay with them for the present. We trust that the work will go forward with still greater power than heretofore. All our people have had very serious difficulty on account of the financial condition of the country. The paper money in circulation kept sinking lower and lower, until it finally lost practically all value, and the price of almost everything was advanced very greatly. When the paper money went out of use, the prices did not come down, although silver and gold were forced into circulation.

There seems to be at present a sufficiency of eatables, but in most places the people in the country have been compelled to go into the cities for safety, so every lodging place is full. In the present uncertainty there are very few new enterprises, and very little work, and people buy only what they must have to live on. This makes it very difficult for those who must live on the wages they receive, for work is very scarce. We hope that this situation will not last long, and that by some means conditions may be made more favorable for the poor people of this much-afflicted country.

We feel sure that our visit was a great encouragement to our brethren. They do not now feel entirely deserted. We are glad that at present we have some workers in all these places mentioned. Still the whole southern part of Mexico

down on the Isthmus is without a worker.

In Torreon and Guadalajara there is no one to look after the work. From the former place a large number have gone to the United States by way of El Paso, and others have had to seek a living in other parts of the Mexican Republic. Probably Torreon has suffered more than any other place because of the revolution.

We earnestly ask the prayers of our brethren that conditions may soon be changed so that workers may be sent to all these places, and the much-needed help be secured for the great work that must be done in this land before the night shall come in which no one can work.

G. W. CAVINESS.

### The Cottonwood Tree Prayer Meeting

THE reservation of the Navajo Indians occupies about 9,500,000 acres, in north-eastern Arizona, northwestern New Mexico, and southeastern Utah. The Navajos are remarkable in being the only Indian tribe that has increased in size during recent years. They now number about twenty-two thousand five hundred persons. Very little has been done for this people by Seventh-day Adventists, and my summer's work in this virgin territory was indeed interesting, and will, I trust, lead to permanent results.

On May 25 I reached Farmington, N. Mex., on my way to the Navajo country. Calling at the home of Brother Musgrave, I introduced myself and told where I was going. His first words were, "Our prayers have been answered." Then he told me how three years ago, with Brethren Benton and Humbert, he had knelt under the spreading branches of a cottonwood tree, on the bank of the San Juan River, and asked God in mercy to open the way for the third angel's message to be proclaimed to these Indians, the most numerous of all the remaining uncivilized tribes in the United States.

I attended the camp meeting at Dolores, Colo., and related this incident, suggesting that the mission we hope to establish in the heart of the Navajo country be called "The Cottonwood Tree Mission," in commemoration of the first prayer meeting held in behalf of these Indians. The Spanish word for cottonwood is *álamo*, and the name we finally chose, at the suggestion of Elder G. W. Reaser, was "Alamo Indian Mission." The initials A. I. M. should inspire us to aim high in this work, determined by the help of God to level the great mountains of difficulty which confront us. This name should also be a constant reminder of our dependence on prayer, "the key that unlocks heaven's storehouse," and connects the suppliant with the source of divine power.

ORNO FOLLETT.

### Church Officers' Meeting in North Michigan Conference

ON February 20-22 a meeting of church officers of the North Michigan Conference was held in the church at Mount Pleasant, Mich. The attendance was quite good, most of the churches being represented. The program was well arranged, and was a strong and helpful one from the beginning till the

close. Aside from conference workers, Elder L. H. Christian, Brother J. W. Mace, and the writer were present, and rendered assistance in the services. All entered heartily into the spirit of the meetings, and were eager to study and plan how best to advance the work in each church.

A great and solemn responsibility rests upon the officers in our local churches. They need to be persons of deep piety and full consecration. It is difficult for a church to progress faster than do those who stand in responsible places in the church. If they are real teachers in all lines, the church will grow, and march forward to victory. If they are not, the church will be hindered in its work.

The plan of having frequent gatherings of church officers is an excellent one, and tends to strong, aggressive work in the conference. We feel sure that all who attended this council returned to their homes with a new vision of the sacred duties and solemn responsibilities resting upon them in these strenuous times, when the closing scenes in the awful drama of the world's history are being staged. We believe that corresponding progress will be seen in the churches.

G. B. THOMPSON.

### How the Sabbath Came to Me Over Sixty Years Ago

My parents came from England ninety years ago, and settled on a farm in Vermont. After some years my eldest brother went to Massachusetts to go into business. There he met a young man by the name of Haskell, and they became great friends. After a while Elder Joseph Bates came to the place, preaching that the seventh day is the Sabbath. My brother went to hear him, and was much interested in what he had to say, and tried to get this young man, his friend, to go to hear him also. But the young man would not be persuaded. So my brother dropped the matter till Elder Bates came again, and then he gave his friend another invitation. This time the young man went, and he also became a convert.

After a time my brother came home to make us a visit. He had made up his mind that the Sabbath question was so new he would say nothing about it to his folks. He came Monday, and was intending to go back on Friday, but I persuaded him to stay longer. Then what do you think he said to me? "Sister, if I stay, I should not want to see you working tomorrow. If you did, I should have to take my Bible and go to the woods; for I keep tomorrow for the Sabbath." I threw up my hands in astonishment, and said, "You keep Saturday for Sunday?" He answered, "No, I keep Saturday for the Sabbath. Go to your Bible, and that will tell you that the seventh day is the Sabbath; and then go to the almanac, and that will tell you that Sunday is the first day of the week." I was dumb, for I knew that this was true.

Then he said: "Now that I have said this much to you, I am going to see my brother-in-law; he is preaching to others, and will be a good subject for me." And away he went, leaving me to think about the conversation we had just had.

I got my Bible and looked up the sub-

ject of the Sabbath, but found nothing in the Scriptures in favor of Sunday. I then went to my mother. As her father was a minister, I thought she would know all about the subject, but she told me that all she knew was that we kept Sunday because Christ rose on that day. "But," I said, "the Bible does not tell us to do that."

Well, my brother had a long talk with his brother-in-law, A. C. Bourdeau, and left him some tracts and the ADVENT REVIEW. He thought my brother was in great error, and wrote him a long letter to show him that he was wrong. My brother handed the letter to a Seventh-day Adventist minister to answer, and when A. C. Bourdeau got the reply, he saw that he had no Bible authority for his Sunday keeping. He said nothing to any one, but he did not dare to work the next Sabbath; and he promised the Lord that, if he was spared, before the week had passed he would tell it to his family; and this he did, and his wife and his mother and his only sister came into the truth with him. And then he and his wife came to see my mother and me about it, and the next Friday morning my mother told me that I could keep the Sabbath. And I was so glad! Mother did not tell me what she was going to do, but she kept the same day.

My father was opposed to all this, but he would get up early in the morning and read our tracts on the sly. One Sunday morning as he was getting ready to go to the Methodist church, my little brother five years old said to him, "Pa, are you going to keep the Sabbath?" My father hesitated, and said he did not know that he was. And then my little brother replied, "Well, you may keep Sunday, but ma and I are going to keep the Sabbath." My father accepted the Sabbath six months later, and he said those words from his little boy went through him like a dart, and that he could never shake them off.

A. C. Bourdeau wrote a letter to the REVIEW about our keeping the Sabbath, and by that means we learned that there was one family ten miles from us, and another fifteen miles distant, who were keeping the Sabbath, and we had meetings with them. Other meetings were held, and the truth spread little by little, till we had a church of ninety-five members, and built a meetinghouse at Bordoville, Vt.

A. C. Bourdeau had been keeping the Sabbath about six months when his brother, D. T. Bourdeau, began to observe it, after a priest had told him that he had no Bible authority for his Sunday. His father also received the truth at this time.

Now all this happened sixty-one years ago, and today all those I have mentioned are sleeping in bright hope of eternal life, except two,—my little brother, and the young man Haskell, who has preached many long years in this good cause, and still is preaching. I had five brothers, and all of them finally accepted the Sabbath except one.

I have been a reader of the REVIEW AND HERALD for sixty years, and do not know how I could do without it. I thought I should like to tell this little story in one of our papers.

MRS. D. T. BOURDEAU.

1315 North Charles St.,  
Baltimore, Md.

## Educational Department

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

### Notes from the Field

THE season is again here when our colleges and academies are making up their faculties, shaping their policies, and laying their plans for another year. In some respects this annual round of business tends to disturb more or less the minds of teachers and students. In most respects it brings a blessing to the school, affording as it does opportunity for the board to review the work of teachers, check up finances, inspect the institution generally, and look over the prospective output of the year with a view to recruiting their field forces. Teachers, also, take their bearings anew in the sacred work intrusted to them, while students feel the inspiration of public talks and personal interviews with field leaders.

The work in Beechwood Academy is moving on quietly and happily. It has the unique record of one hundred per cent attendance through the first half of the school year, with but few cases of discipline. Professor and Mrs. Lamson are enjoying their work, and laying plans for vigorous recruiting of students during the summer.

I spent a day and a half at Emmanuel Missionary College, meeting the senior and junior classes and the faculty, and conferring with many individuals. The spirit of the school is excellent. Miss Graf, the preceptress, is developing her work well, having one young woman as assistant preceptress, and two more as monitors, each over a floor of the ladies' dormitory. She is training all three in this practical way for future service in this very vital phase of school life. She is keeping in touch also with the preceptresses in the six academies of Lake Union.

Mrs. Rathbun's influence in English is also being felt in the same schools. I found a list of common errors in English posted up on the bulletin board of Beechwood Academy, which she took the trouble to send out to each school in order to help students correct and avoid them.

This work of department teachers, with a framed picture of the college on the academy walls, the personal visit of the college president, and usually of the normal director, once a year, all help to bind together the interests of these schools, and to point academy students to something beyond.

The winter session of the Central Union Conference Committee was held in College View, January 26-29. As others will doubtless write of its general work, I will speak only of certain educational features. In the five States of this Union are located one college, two twelve-grade academies, and two intermediate schools, all boarding institutions. Union College is the second oldest in our sisterhood of colleges, in fact, the oldest in original quarters. It carries our largest enrolment, nearly four hundred strong, with promise of substantial recruits for the field at the end of the present school year. Improvements in



facilities are to be noticed in several lines,—the rebuilding of the smoke-stack to its heating plant, at a cost of \$2,500; the erection of the finest dairy barn in Nebraska, at a cost of \$6,400; a good start on refurnishing the rooms in the ladies' dormitory; and a steady growth in library and laboratory.

At the annual meeting of the board, with a membership representing three Unions, the faculty were reelected with very little change, Prof. H. A. Morrison being unanimously chosen to continue his efficient work as president. More vigorous efforts are planned for recruiting students for next year. In Nebraska alone are 1,250 young people, with only 500 in our schools of all kinds. Steps were taken also by the Union Conference Committee, looking toward a considerable strengthening of Strode and Campion Academies, that their work may develop the full possibilities of a twelve-grade school. A spirit of remarkable harmony characterized all the meetings, and there is every reason to look forward to the most prosperous educational year that the Central West has yet experienced.

The interests of the German seminary, at Clinton, Mo., were studied in its annual board meeting. Prof. F. R. Isaac was reelected president, to the very evident satisfaction of both the board and the student body. Several changes on the faculty were made, owing to the withdrawal of some at their own request. A Bible teacher was also added, with a view to strengthening the work of training ministers and Bible workers. Measures were taken also to reorganize the corporation to enlarge the constituency, as also to increase the student attendance above the 162 enrolment of this year. At this meeting we had the counsel of Elders J. T. Boettcher and G. B. Thompson. The latter was also present at the meeting of the Central Union Conference Committee and of the Union College Board. Their help was greatly appreciated.

Alberta Academy is rather off the main lines of travel, and for this reason is not so often visited by our general men. I spent three very pleasant days with the school, and was much gratified to see it prospering beyond expectation. Prof. E. D. Dick, who is now in his second year as principal, is working hard, together with a united faculty and a sympathetic board, to build up this promising school in every way.

A steam-heating plant is partly installed, and some of the buildings are wired for electricity. A new addition was built last summer, providing a fine, large chapel, well lighted and tastefully constructed, besides enlarging the dining-room and placing the kitchen in new quarters. The two school homes are among the best kept of the twenty-one schools I have recently visited. The same may be said of the dining-room and its service. The 215 students are all happy and earnest in their work, there being almost no serious cases of discipline all the year so far.

Alberta is the oldest school in western Canada, and is intended to become the training school of the Union. It is in fact conducting a good normal course already, there being twelve church schools in operation in the local province this year, under the supervision of Miss Harriet Beardsley, who also conducts the normal. Recently Brother J. J.

Reiswig, former educational superintendent of the North Dakota Conference, has been employed to act as Union educational and Missionary Volunteer secretary. This will be a strong help toward building up the interests of our schools and young people in this growing field.

W. E. HOWELL.

Graysville Academy

THE Lord is richly blessing us in our work. Our enrolment has already increased from fifty-nine to one hundred and ten. Many not of our faith are patronizing the school, and this is removing the prejudice that once existed. The most prominent families in the community, as well as some who are poor, send their children to us, and seem to appreciate what we are doing for them.

More than four hundred volumes have been donated to our library, so that our students now have access to a good supply of books, magazines, and periodicals.

Our school is prospering financially, too. We are meeting all expenses and making a few improvements, and expect to close the school year free from debt.

The students are applying themselves well. There is a spirit of coöperation and loyalty on the part of parents, teachers, and students, which is very encouraging. Our students entered heartily into the Harvest Ingathering campaign, with good results. A canvassers' band has been organized, and we expect a number of our students to enter the field when school closes.

The most encouraging feature of our work is the spiritual growth of our students; already nine have taken their stand for the Master and have been baptized, and that without any special revival effort. As a faculty, we feel very grateful for the rich blessing of the Lord upon us in our work.

ROCHELLE PHILMON.

Medical Missionary Department

W. A. RUBLE, M. D. - General Secretary  
L. A. HANSEN - Assistant Secretary  
H. W. MILLER, M. D. - N. Am. Div. Secretary

The Joy of Service

At the recent constituency meeting of the Loma Linda College of Medical Evangelists, the president, Dr. Newton Evans, read the following letter from Dr. D. E. Davenport, a graduate of the college, now laboring in Honan, China:

"I believe there has not been a day since leaving the States that I have not felt to thank the Lord with all my heart for his goodness in giving me a part in the work in this great field; there is such pleasure in working in a field as large and needy as China,—a field where one feels that he is really needed. The people are so grateful, and now have such faith and confidence in a foreign doctor. . . . I am so anxious that each one who comes into the dispensary shall get a knowledge of our truth. I feel that everything done is in vain unless this most important thing is accomplished. It seems that I could sit here and write for hours about it all, and then not get it all told. . . . For example, in passing

through one little place, while the horses were feeding I began, with my little hand kit, to treat sore eyes. The sick began to come from all sides, with all kinds of diseases, so that when it came time for us to go, the driver had to drive the people out of our way before we could go on. I can well understand how the Master spent more time in healing than in preaching.

"This work is good for one's Christian experience. I never loved the Lord more, nor loved his work more, than I have since coming here. The work and the trials and difficulties make one pray more, and as one prays, the Lord seems so near. I feel that I really love these people, and there is nothing that I would rather do than to be right here working when the Lord comes. Mrs. Davenport and I have said many times, as we talked it over, that it would be a terrible disappointment to have to return to the States on account of ill health, and have to remain there. I enjoy so much telling these people the story of salvation, especially as they are so poverty-stricken and wretched. I enjoy telling them of that beautiful home which the Lord has gone to prepare for each one of them, and that there will be no disease, sickness, or sorrow there.

"You little know the great pleasure it gives us to hear of the success the Loma Linda school is making, and how our people are rallying to its support. I have been glad many times to know that I was graduated from a school which the Lord founded, and in which he is honored in all the classes. When I come to some of these incurable diseases, I am glad to remember that our fountain source of wisdom and of healing is not to be altogether measured by what worldly men have done and said, but by the Great Physician, whom Sister White said we should have as our teacher in our own school. Scarcely a day passes that we do not pray for the success of the school."

The College of Medical Evangelists

(Portion of a report made at the recent constituency meeting)

THE present college year has been, thus far, one of exceptional blessing and progress in our work. More and more can we see the wisdom of God in calling into being our denominational medical college at this particular period.

I will report the attendance at our medical college under three heads:—

1. In the regular medical course, at the end of which the degree doctor of medicine is bestowed, we have students as follows:—

First year	16
Second year	4
Third year	..
Fourth year	22
Fifth year	12
Total medical students	54

It will be noted that we have no students in the third-year work. This was caused by cutting down our course of study from five to four years, and consolidating two classes. It will further be noted that our present second-year class, which was our freshman class a year ago, contains only four students. In contrast, this year's freshman class contains sixteen students, or four times

as many as a year ago. We expect to have about twenty-five students in our freshman medical class when we open next fall.

2. In the medical evangelistic course we have students as follows:—

First year .....	28
Second year .....	17
Total .....	45

3. In the training school for nurses:

First year .....	17
Second year .....	27
Third year .....	9

Total .....

53

4. Summary of students:—

Medical .....	54
Medical evangelistic .....	45
Nurses .....	53
Specials .....	3

Grand total .....

155

For the last two years every graduate of our medical college who has taken any State board medical examination has passed successfully. This is an exceptional record for a medical college, and one which speaks well for the faithful work done by both teachers and students.

Thankful as we are for the good showing that our graduates have made before medical examining boards, we are far more grateful for the manner in which they have related themselves to the cause of God. Since our regular medical course has been in operation, we have graduated twenty-eight students with the degree of doctor of medicine. Out of this number twenty-three are at present directly or indirectly engaged in our organized work. There are good reasons why the other five are not at present connected with our organized work, and we know that nearly all of these, if not all, will be glad to enter it when the way opens.

We believe that the way should be opened as far as consistent for our young medical graduates to enter upon denominational work, especially upon foreign mission service, as soon as possible after finishing their work in the medical school. If this is not done, they are likely to drift into private practice, and their services be lost to the cause.

For three years we have operated a small clinical dispensary in the city of Los Angeles, in a rented building. We are glad to report that the work is growing, and that at present we are having a larger average daily attendance there than ever before in the history of the work.

Time has demonstrated that our two years' medical evangelistic course is proving practical, and is a blessing to the school. This work is in a large degree under the charge of Dr. A. W. Truman, who has dropped, to quite an extent, his regular medical teaching and practice, in order to devote his time and talent to the medical evangelistic students. Under his care and guidance this work is proving most satisfactory to the students, and we believe in time will be a great blessing to the cause of God at large. Dr. Truman is not only educating these students in medical lines, but is giving them a very practical, and we believe, spiritual training in the evangel-

## Colporteurs' Summary for January, 1917

UNIONS	Books			Periodicals			
	AGTS.	HRS.	VALUE 1917	VALUE 1916	NO. COP.	VALUE 1917	VALUE 1916
ATLANTIC							
Maine	6	398	\$ 756.00	\$210.35	1266	\$126.60	\$ 16.00
N. New England	3	42	156.00	132.85	614	61.40	213.90
Massachusetts	12	701	1015.15	705.54	3171	317.10	539.10
S. New England	9	593	1303.65	336.50	3295	329.50	88.50
New York	16	1311	1694.10	749.80	434	43.40	224.50
W. New York	18	1012	1324.11	248.75	1177	117.70	104.00
Gr. New York	10	893	909.47	559.65	3512	351.20	258.00
Totals	74	4950	7158.48	2943.44	13469	1346.90	1444.00
COLUMBIA							
Ohio	17	796	862.25	1797.65	2296	229.60	261.40
Virginia	7	900	1019.50	416.20	402	40.20	56.00
Chesapeake	3	300	480.50	1061.10	662	66.20	87.50
W. Pennsylvania	14	1137	1662.65	548.58	547	54.70	138.50
E. Pennsylvania	7	670	735.65	531.25	1169	116.90	149.00
Dist. of Columbia	6	500	810.00	1043.65	500	50.00	91.10
West Virginia	9	1181	2347.95	904.65	660	60.00	108.50
New Jersey				134.45	1643	164.30	710.30
Totals	63	5484	7918.50	6437.53	7879	787.90	1602.30
LAKE UNION							
Indiana	9	816	1054.37	403.00	635	63.50	524.90
S. Illinois	14	1317	1534.55	1206.34	987	98.70	21.10
N. Illinois	4	412	364.95	318.80	1134	113.40	249.20
S. Wisconsin	7	654	857.55	316.20	961	96.10	96.00
N. Wisconsin	3	199	240.20		97	9.70	
N. Michigan	5	633	657.70	186.50	443	44.30	58.20
W. Michigan	4	291	131.70	764.75	447	44.70	534.80
E. Michigan	6	458	464.70	622.40	1862	186.20	655.50
Totals	52	4780	5305.72	3817.99	6566	656.60	2139.70
EASTERN CANADIAN							
Ontario	1		113.85	275.85	1361	136.10	134.10
Quebec				6.20	65	6.50	7.60
Maritime				124.70	225	22.50	20.00
Newfoundland				13.50			
Totals	1		113.85	420.25	1651	165.10	161.70
SOUTHERN							
Louisiana	3	60	65.50	245.15	1349	134.90	37.50
Alabama				58.50	560	56.00	92.50
Kentucky				867.70	280	28.00	23.50
Mississippi				205.60	270	27.00	79.50
Tennessee River				350.90	591	59.10	85.80
Totals	3	60	65.50	1727.85	3050	305.00	318.80
SOUTHEASTERN							
Cumberland	8	737	827.10	492.00	1081	108.10	83.50
Georgia	8	477	374.25	407.85	1237	123.70	72.70
North Carolina	6	365	348.70	1003.30	858	85.80	59.50
South Carolina	6	442	673.25	895.65	205	20.50	36.00
Florida	8	715	585.70	1061.65	1500	150.00	30.50
Totals	36	2736	2809.00	3860.45	4881	488.10	291.20
SOUTHWESTERN							
Arkansas	12	824	1014.10	150.55	388	38.80	4.50
Oklahoma	11	314	321.25	85.80	2908	290.80	45.20
Texas	6	218	603.70	363.20	1270	127.00	7.50
S. Texas	10	825	2031.50	1679.35	1280	128.00	243.50
N. Texas	11	200	578.26	214.45	652	65.20	59.40
Totals	50	2381	4548.81	2493.35	6498	649.80	360.10
CENTRAL							
Missouri				703.10	1093	109.30	754.20
Colorado				464.00	70	7.00	63.30
Nebraska				588.70	172	17.20	531.20
Wyoming				84.75	5	.50	9.50
Kansas				1022.25	1465	146.50	117.40
Totals				2862.80	2805	280.50	1475.60
NORTHERN							
Iowa				152.02	3466	346.60	303.60
Minnesota				297.50	2070	207.00	655.20
South Dakota				50.90	125	12.50	104.40
North Dakota					550	55.00	35.50
Totals				500.42	6211	621.10	1098.70

PACIFIC

California-Nevada	5	352	\$ 307.35	\$314.90	2756	\$275.60	\$ 16.50
Arizona				91.00			25.00
S. California	4	346	382.50	34.50	1595	159.50	395.00
Central California	2	31	27.25	128.45	60	6.00	148.00
S. E. California				205.00	200	20.00	
Inter-Mountain	5	715	1051.00	599.10	85	8.50	11.40
N. W. California	2	110	98.25	200.95			
California	2	190	198.00	247.00	2446	244.60	842.00
Totals	20	1744	2064.35	1820.90	7142	714.20	1437.90

NORTH PACIFIC

W. Oregon					438	43.80	96.30
S. Oregon				71.50	242	24.20	13.50
S. Idaho					196	19.60	67.10
W. Washington				292.50	1087	108.70	160.50
Montana					1245	124.50	149.10
Upper Columbia					351	35.10	70.50
Totals				364.00	3559	355.90	557.00

WESTERN CANADIAN

Alberta					230	23.00	71.10
Manitoba	2	140	115.60		930	93.00	205.00
British Columbia	1	30	73.00		185	18.50	59.50
Saskatchewan					250	25.00	60.00
Totals	3	170	188.60		1595	159.50	395.60

Foreign and miscellaneous  
Mailing lists

					9410	941.00	708.40
					29801	2980.10	5719.80

FOREIGN UNION CONFERENCES AND MISSIONS

Australasian	55	4009	4908.13	8727.06	4979	1376.87	1771.41
British	25	1519	991.13	793.36	106886	2168.90	5162.20
Scandinavian	90	11421	8263.11	2314.03	10311	579.34	227.50
Latin	6	395	241.42	5193.59	2354	54.00	660.14
W. German	64	6837	3564.14	2331.63	67726	1640.91	2089.55
E. German	48	3995	2169.15	1805.02	97240	2394.10	1768.49
Danube	12	1670	675.64	542.14			
Central European	45	4598	2477.65	2620.03	18510	665.80	957.75
South African	12	1054	381.88	273.42	734	24.08	7.68
India	4	428	1078.36	320.00	10594	258.36	198.72
Korean	28		179.64	37.63			136.15
Japan	7	739	137.86	88.64	1057	94.58	188.09
Philippine	27	2779	1237.02	651.05*			*208.07
Hawaiian	1	35	108.00	199.25			45.00
Guatemala			39.50				9.55
N. Honduras	1		416.55			20.00	
S. Honduras	2	98	453.50		25	2.50	
Canary Islands				101.34			25.74
Porto Rican	10	211	684.10	238.23			
Jamaica				431.89			240.00
Cuban	14	877	1399.70	2034.75			
W. Caribbean	6	217	612.75				
Brazilian	41	4831	2567.57	3568.43			
Austral	29	1365	2033.89	858.18		89.11	78.70
Totals, foreign	527	47078	35872.19	33169.17	320416	9368.55	13774.74
Totals, N. Am.	302	22305	30172.81	27248.98	104517	10451.70	17710.80
Grand Totals	829	69383	\$66045.00	\$60418.15	424933	\$19820.25	\$31485.54

Comparative Book Summary

	1912	1913	1914	1915	1916	1917
Jan.	\$53931.97	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00
Feb.	53525.18	62813.12	67149.45	47943.61	74298.80	
March	73374.99	66640.42	75962.31	73414.23	92431.51	
April	73027.32	73520.45	85685.35	78974.96	94066.35	
May	94166.15	101640.01	87024.10	107987.69	106602.30	
June	137838.38	137373.06	153480.96	151199.10	174415.86	
July	156166.90	140576.24	199116.62	170546.02	192033.15	
Aug.	103165.69	111660.64	105391.65	118773.18	143185.26	
Sept.	67551.70	73732.14	74359.96	78364.70	96001.38	
Oct.	70219.70	84015.90	60357.25	76102.53	85128.41	
Nov.	77424.87	73949.68	57388.95	69660.16	86248.56	
Dec.	57291.91	59749.92	57496.17	69145.88	71060.56	
Totals	\$1017684.13	\$1049943.46	\$1083110.29	\$1088890.64	\$1275890.39	

Comparative Summary of American Periodicals

	1914	1915	1916	1917		1914	1915	1916
Jan.†	152971	170760	177107	104517	July	211040	150880	151297
Feb.	242627	134619	222470		Aug.	171451	152273	153309
March	224757	341059	154019		Sept.	164860	130465	111833
April	162027	183280	98217		Oct.	174182	123027	101997
May	168934	158114	117917		Nov.	142040	98174	97439
June	189897	159635	154701		Dec.	143190	107229	98488
Totals	104517					2147976	1909515	1638794

\* Report for two months.

† Multiply number of magazines in any month by ten cents to get value.

Comparative Summary of Foreign Periodicals

JANUARY, 1916, 375,259 copies, value \$13,774.74; January, 1917, 320,416 copies, value \$9,368.55.

istic side of their work, and is earnestly endeavoring to strengthen their loyalty to the principles which have been laid down by the Spirit of prophecy for the guidance of our medical service. I will not enter into the details of the nature of the work which has been done in this respect, but Dr. Truman will tell the story of how the opening providences of God have gone before him and his students: [Dr. Truman's report will appear later.]

The class of students desired for this course are men and women of reasonably mature years, especially those who have already had some experience in our conference work, and desire to add the medical feature to the evangelical methods.

Our freshman nurses' class is not quite so large this year as last year, due to the fact that just at the time when its attendance should have been worked up, our superintendent of nurses was in poor health and was leaving our service. I am glad to be able to state, however, that the work done has been of a high order, and that every one of our graduates taking the examination given by the California State Board of Registration for Nurses during the past year passed with satisfactory marks.

We are endeavoring in the fear of God to keep the spiritual and evangelistic side of the work uppermost in the minds of our students. We are endeavoring to impress upon them that their success in the cause of God will be in proportion to the loyal sacrifices which they are willing to make for the cause of God. We are endeavoring more and more to keep before both our medical and our medical evangelistic students the principles and the pattern laid down for this work by the Spirit of prophecy. Just now Dr. Magan is beginning a course of studies with the graduating class, from the Bible and the Spirit of prophecy, in regard to the principles and plans which the Lord has revealed for the guidance of this work. The request for this course of study came from the students themselves, and especially from the class that is to be graduated this year.

You will be glad to know the cash results of the financial campaign in behalf of The Ellen G. White Memorial Hospital. I do not have the exact figures, but we have received approximately \$47,000, for which we feel exceedingly thankful. This does not include a large number of pledges yet unpaid.

We are convinced more and more that the God of heaven had kept our hospital site for us. It is strange that an entire block in the heart of a thickly populated part of the city should remain through all these years without having any buildings erected upon it. Only two years before we purchased it, this site was held at \$30,000, and one of our neighbors has recently told us of an offer of \$20,000 cash for the property three years ago, which was refused. As we come to be better acquainted with the neighborhood, we are thoroughly convinced of its fitness for a clinical hospital and dispensary. The district is thickly populated with Russians, Jews, Bohemians, and

Italians, together with a large percentage of the poorer grades of railroad employees who live here because of its proximity to the railroad yards. We expect to be occupying our new dispensary building in the course of the next few weeks.

It is my own earnest purpose, and I believe that of all my colleagues, humbly, and in the fear of God, faithfully to perform our little part in training young men and women for this important phase of the work of the advent message.

NEWTON EVANS, M. D.

## Missionary Volunteer Department

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

### The Senior Bible Year

#### Assignment

March 18. Judges 11-12: Jephthah; Ibzan; Elon; Abdon.  
 March 19. Judges 13-16: Samson.  
 March 20. Judges 17-19: Micah.  
 March 21. Judges 20-21: The desolation of Benjamin.  
 March 22. Ruth.  
 March 23. 1 Sam. 1-3: The child in the temple.  
 March 24. 1 Sam. 4-6: The ark—captured and returned.

#### The Books of Judges and Ruth

The book of Judges gives a picture, or rather a series of pictures, of the history of Israel during the three hundred years that followed their settlement in Canaan. Their condition as a nation is described in the statement, several times repeated, "In those days there was no king in Israel, but every man did that which was right in his own eyes." The results of such a course were inevitable; the ground gained was lost, and over and over the enemies of Israel oppressed them. To meet particular emergencies, the judges were raised up. "Some were followed by successors, but not all. The occasion of their coming was the need of deliverance from foreign invaders sent upon them as a chastisement for apostasy. After the deliverances there were periods of 'rest,' in which the people prospered, but without any central government." The story of thirteen of these deliverers is given in this book: that of Samuel and Eli, whose names belong with the judges, is recorded elsewhere.

The book of Ruth belongs to the period of judges, and was long a part of that book. The story is sweet and restful. "It gives interesting information about Hebrew life in the time of the judges; presents characters that are natural and lifelike; and presents also the moral forces of life so as to attract the reader to the beautiful and the good. . . . Its charm increases as time goes on." One great purpose of the book is to establish the lineage of David. "It has also a typical purpose in showing the Gentiles coming to Christ. There have been all along in the old Testament these foreshadowings of the ingatherings of the Gentiles."

The books of Judges and Ruth fall naturally into three divisions,—

1. Preface. Chapters 1, 2, 3: 1-6.
2. Deliverances by the Judges. Chapters 3:7 to 16.

3. Stories of Israelitish Life. Chapters 17 to 21; Ruth.

Fill out this outline, giving titles and references to the various incidents which it covers. Make a list of the judges.

#### Practical Lessons

The great lesson of the book of Judges—"keep yourselves from idols"—is especially applicable to God's chosen people at the present hour. The world lays its net to entrap the unwary. Pleasure, amusement, love, happiness, success in the modern meaning of the term,—all beckon alluringly today, just as they beckoned the young men and women of Israel in the time of the judges. In the record of that period we see the results of mingling with the world, marrying unbelievers, and setting up "other gods" in the heart's shrine. The fair promises of the world proved a delusion; doing what was right in their own eyes, and justifying their evil course, brought only weakness and sorrow to Israel. The spoilers spoiled them, and in their affliction they turned again to the Lord. Chastisement was necessary, in order to save them.

The experience of Gideon shows that the Lord can work with the weakest of human instruments, if they are wholly consecrated to him.

Samson's life illustrates the failure that follows self-confidence, the waste of wonderful opportunities. He "wist not that the Lord was departed from him," though it was not long till he realized his human weakness when shorn of divine strength. Is the Lord with us? or are we trying to work for him in our own strength? Only as he is with us can we succeed.

Naomi exercised a winning influence to her God under unfavorable and sorrowful circumstances. She learned the lesson, too, of finding joy in the happiness of others. MRS. I. H. EVANS.

FROM the *Missionary Review of the World* for January we learn that for missions "American Roman Catholics gave last year some forty thousand dollars more than ever before, and made America's contribution more than a quarter of a million dollars." Official statistics give the number of Roman Catholics in this country as about sixteen million, which would make the average individual contribution a *trifle over a cent and a half a year*. During the same year about eighty thousand Seventh-day Adventists gave for missions over half a million dollars, or *an average of \$7.80 a member*. Comparisons are sometimes odious, and sometimes instructive.

LET not your heart be troubled,  
 Nor fear your soul dismay;  
 There is a wise Defender,  
 And he will be your stay.  
 Where you have failed, he conquers;  
 See, how the foeman flies!  
 And all your tribulation  
 Is turned to glad surprise.

If for a while it seemeth  
 His mercy is withdrawn,  
 That he no longer careth  
 For his wand'ring child forlorn,  
 Doubt not his great compassion;  
 His love can never tire;  
 To those who wait in patience  
 He gives their heart's desire.

—From the German.

## News and Miscellany

Notes and clippings from the daily and weekly press

—Bread as a daily food is used by only about one third of the world's population. In many nations rice is the chief food.

—The world's highest-powered motor ship has been built in Italy for the Brazilian navy, its oil motors developing 6,400 horsepower.

—Gold is being mined at a depth of more than 5,000 feet in South Africa, and it is believed that the shafts can be sunk 3,000 feet more.

—A special train loaded with potatoes was recently shipped from Lucerne, Colo., to Chicago. An armed guard rode in each car to see that no one stole any of them, and to keep the stoves going properly.

—The crew of the Standard Oil tank ship "Glenpool," which recently reached Brooklyn, had on board nine sharks, caught with a hook and line off the New Jersey coast, and said to be of the man-eating variety. They were taken in the cold waters north of the Gulf Stream, and ranged from five feet to eleven feet in length.

—A number of farmers in the South have begun growing the dasheen, a root closely related to the taro in Hawaii and resembling the Irish potato. It may be prepared for the table the same as the familiar tubers, or it may be ground into flour and used in baking. Analysis shows that the dasheen contains a smaller portion of water than the potato, but that it is much richer in protein, starch, and sugar.

## OBITUARIES

BROWN.—Alice S. Fairbanks was born in Jefferson County, New York, May 21, 1858. She was married to James W. Brown in Cain Hill, Ark., Nov. 26, 1876, and to them were born six children. In 1912 Mrs. Brown united with the Seventh-day Adventist church at Lebanon, Ore. She was a consistent Christian. Jan. 17, 1917, she fell asleep in hope of a part in the first resurrection. Her husband and four children mourn. \* \* \*

LEACH.—Mrs. Elizabeth A. Leach died at the New England Sanitarium, Melrose, Mass., Dec. 27, 1916, aged 71 years. She was a great sufferer during the last few months of her life, but she had learned to put her trust in God, and confidently awaited his call. About twenty-five years ago she accepted present truth. She was a consistent Christian, and her sorrowing children and many friends look forward to a glad meeting in the resurrection morning. E. L. CARDEY.

KLOSTERMAN.—Bessie Asenath Trafton was born in Scranton, Iowa, June 14, 1883. She was married to Edward T. Klosterman Sept. 12, 1905. Her failing health led to their removal to Colorado about fourteen years ago, where they lived at Grand Junction and Collbran. In January, 1916, she went to the Boulder-Colorado Sanitarium, and for some time seemed to rally; but the benefit proved only temporary, and she fell asleep in Palisades, Colo., Jan. 27, 1917. Her trust in the Saviour remained steadfast during her long illness. A devoted husband, one daughter, an aged father, two brothers, and five sisters survive. C. D. LUDÉ.

**FRIES.**—Lavina Green was born in Altoona, Pa., Aug. 14, 1844, and died in Oakland, Cal., Jan. 22, 1917. Nineteen years ago she was baptized into the Seventh-day Adventist church, and was a faithful and devoted member to the day of her death. Her husband and four sons survive. One son, Elder R. S. Fries, is a laborer in the California Conference.

J. L. McELHANY.

**PARROTT.**—Mrs. Hanna C. Parrott was born in Virginia, April 12, 1847, and died in Kansas City, Mo., Jan. 31, 1917. Four sons, one stepson, and one adopted daughter mourn. Our sister learned to know and love the Lord in early youth, and found her greatest pleasure in his service. For years she was a faithful member of the Seventh-day Adventist church.

W. A. HENNIG.

**PRIEST.**—Maria Huntington was born in Whitby, Canada, April 19, 1839. She was married to Andrew Priest in 1856. Later, in 1888, she attended a series of meetings conducted by Elder F. I. Richardson and began the observance of the Sabbath. She was baptized by Elder I. H. Evans, and joined the Grant church, of which she remained a faithful member until her death, which occurred at her home, in Grant Township, Grand Traverse Co., Mich., Jan. 28, 1917. Her husband and nine of their ten children survive.

F. J. HARRIS.

**KING.**—Hester Ann Cowart was born in Marion County, Mississippi, May 14, 1838, and fell asleep in Marshall, Tex., Jan. 16, 1917. She was married to W. H. King in 1856, and to them were born thirteen children, seven of whom survive. Twenty years ago a colporteur came to her home, in Natchez, Miss., bringing the light of the third angel's message, but she did not fully identify herself with the Seventh-day Adventist denomination until about nine years ago. We believe she will have a part in the first resurrection.

ETHEL WARREN.

**LOZIER.**—Alexander H. Lozier was born in Sussex County, New Jersey, June 1, 1840. In May, 1861, he enlisted in the Second Regiment of the New Jersey Infantry, and served until the close of the war. Later he came West, and in 1910 united with the Seventh-day Adventist church. He was married Oct. 15, 1912, to Mrs. R. H. Norton, of Grants Pass, Ore., who survives him. Last August he met with an accident which caused him to be helpless. In December he went to the soldiers' home, where he passed away Jan. 1, 1917. He will arise, we believe, in the first resurrection.

MRS. R. H. LOZIER.

**ROBERTS.**—Mrs. Sarah Elizabeth Roberts died at her home, in Mountain View, Cal., Jan. 15, 1917. Her maiden name was Arnold, and she was born in England. At an early age she accepted present truth. She worked in the Review and Herald office at Battle Creek for some time, and when the Pacific Press office was started, was one of those who came to the Coast with Elder James White, for a time acting as forewoman of the folding-room. Sister Roberts died a triumphant Christian. Her companion, four sons, and four daughters are left to mourn. A son and a daughter are in China.

A. O. TAIT.

**WEATHERWAX.**—Sister Lovina Weatherwax was born Feb. 15, 1844, in Thetford, Mich., and fell asleep in Jesus, Feb. 21, 1917, in Fresno, Cal. She accepted the third angel's message about forty years ago, under the labors of Elders D. H. Lamson and E. B. Lane. One summer was spent as cook in the Battle Creek Sanitarium. From that place she came to California about 1887. She rendered very acceptable service as a Bible worker in Los Angeles for several years. Many are rejoicing in the message as the fruitage of her faithful labors, one of whom is an ordained minister. She was sorely afflicted for years, but was a patient sufferer. Services were conducted by the writer, and we laid the tired pilgrim to rest with the assurance that the Master's blessing is hers.

E. H. ADAMS.

## Appointments and Notices

### Camp Meetings for 1917.

COLUMBIA UNION CONFERENCE

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

### College of Medical Evangelists' Annual Meeting

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

E. E. ANDROSS, *President.*

S. S. MERRILL, *Secretary.*

### Glendale Sanitarium Nurses' Training School

THE Nurses' Training School of the Glendale Sanitarium opens Aug. 15, 1917. Those wishing to enter the course and avail themselves of the opportunity of a missionary nurses' training should address Secretary of the Training School, Glendale Sanitarium, Glendale, Cal.

### "The Signs of the Times"

LORD BALFOUR said: "Spiritualism is infinitely more serious than any other social or political question." In a single generation, since 1848, it has won more converts than



Christianity has won in the last five centuries—4,000,000. Read and have your neighbors read "Visitors from the Unseen World." It is in the April *Signs Magazine*.

### Striding Toward Socialism

Is the Constitution becoming antiquated and impractical? Would compulsory military service conflict with our rights and liberties? A great many patriotic Americans agree with this sentiment, expressed in a recent issue of the *Chicago Tribune*: "We cannot meet the highest organization that man has developed with the loose and wasteful, if pleasant, individualism of our American scheme. If we do not learn by way of intelligence, we shall learn by bitter experience." Read Carlyle B. Haynes's characteristically good article entitled "Striding Toward Socialism." You will find it in the April *Signs Magazine*.

Whence came Easter? Did it spring from heathen or holy soil? Have we any record of its observance in the New Testament? What do the egg and rabbit, so commonly used in connection with Easter, symbolize? These are some of the many questions answered by Prof. Geo. W. Rine's article in the April *Signs Magazine*.

### Is the World Round on Sunday?

But how is it possible to keep the seventh-day Sabbath on a round world? is usually asked after all other questions have been successfully answered. Just call to mind such objectors, and all others to whom you think this question might be a stumblingblock, and see that each one gets a marked copy of the April *Signs Magazine*. It contains the best answer to this question that we have ever seen in print. It cannot be too highly recommended.

### Addresses Wanted

G. W. GUILD, Berry Creek, Alberta, Canada, desires the address of W. A. Baker.

Any one knowing the whereabouts of Carl T. Courser will confer a favor by communicating the same to G. G. Jenkins, 137 Sixth Ave., North, Nashville, Tenn.

The address of Mrs. Matilda Seaton is desired in connection with the settlement of an estate. Any one knowing her whereabouts should send information to Mrs. H. M. Berry, Glasco, Kans.

### Change of Address

THE address of Elder and Mrs. E. W. Webster is now, Care of Tri-City Sanitarium, Moline, Ill.

### 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.

James Harvey, 1729 Grove St., Oakland, Cal. Continuous supply.

D. D. Fitch, 12 Cerra St., Santurce, Porto Rico. Especially Spanish literature.

### Present Truth Series

LET all note that the issuing of the War Special of *Present Truth* as No. 5 sets all the following subjects of the series one number higher than the published list. The regular No. 5, "The Signs of Christ's Coming," will be No. 6; "The Millennium" will be No. 7; and so on all through the remainder of the series. From No. 5 on, all subjects will be numbered one number higher than that given for the same subject in the old list.

The former REVIEW AND HERALD Extras not duplicated by the new series retain the old published numbers, and two numbers of the new series are being published each month. It should be easy to know at any time the numbers published in the new *Present Truth*. All numbers of the old series will be kept in stock until they are duplicated by the corresponding numbers of the new series. Papers for any subject given in the list can be supplied at any time, some with the new *Present Truth*, and the others with the REVIEW Extras.

### The War Special

ONE hundred thousand copies of the *Present Truth* War Special were ordered before that number could be prepared for the press. Thousands are now being ordered daily, and the orders are increasing as the people learn of the publication of this War Special.

This special is now ready to mail, and our presses will continue running day and night until all orders are filled. This War Special is *special* present truth on the burning question of the times, set in the most attractive form, and issued at an opportune time. It will not only reach millions, but under all circumstances, will most effectively serve in preparing the way for the full message to follow. The greatest need now is a few consecrated dollars and the spirit of work.





WASHINGTON, D. C., MARCH 15, 1917

IN the Philippines three tent companies are at work. These were organized and sent out since the close of their recent general meeting. At each place a splendid interest is already developing.

THE letter from a mother regarding commencement week exercises, printed on page 3 of this number, will be read with interest. This mother wrote with no special reference to any particular school. The principles are worthy of general study and of general application.

ELDER MORRIS LUKENS, who, with his family, has just returned from Australia, has accepted the call to the presidency of the Kansas Conference. Brother Lukens has spent several years in Australia, and his many friends welcome him back to the work in the home field.

IN a letter from J. W. Westphal, written January 21, he speaks of the extreme heat, with drouth conditions, prevailing in Argentina, the heat for a few days being 105° to 112° F. in the shade. In the same letter he mentions the burning of their school carpenter shop, with a financial loss of about \$1,500.

WE are glad for the success attending the work of the College of Medical Evangelists. Read the report given in this number of the REVIEW by Dr. Newton Evans, beginning on page 19. We should pray for our brethren and sisters at this important center, that the Lord may give them wisdom to know how to so carry on their work that it may meet the mind and purposes of God.

THE far-reaching influence of the Fireside Correspondence School is indicated by the words of Elder A. G. Daniells in a recent letter to Prof. C. C. Lewis. Writing from Japan, he says: "I learn from quite a number that they are taking work in the Fireside Correspondence School, and was glad to learn that they are pleased with the help they are receiving. I believe this school has conferred an unspeakable benefit upon our people, and is helping hundreds of men and women who are placed where they cannot receive the advantages of our regular schools,—bright, self-reliant men and women who will make good workers some day. Keep up your courage, and press the work to the ends of the earth."

IN a letter from Elder J. N. Loughborough he asks us to inform the readers of the REVIEW that he has printed a new edition of his little book entitled "The Sealing Message," and is now prepared to fill orders. These can be secured by sending ten cents to Elder J. N. Loughborough, Box 13, R. F. D. 4, Lodi, Cal.

### Are We Growing in Grace?

THERE is danger in these days of excitement that we shall forget this question of vital moment as related to our Christian experience. There is danger that in our discussion of the great war, of the food riots, of the conflict between capital and labor, of the designs and purposes of the Papacy, of the progress of the church-and-state movement, that we shall pass over this really important feature in Christian experience.

We are growing in church membership. Our tithes and offerings are increasing. Our publishing houses are turning out more literature than ever, our sanitariums are more prosperous, our schools are filled to overflowing. These activities indicate a healthy state of the church as an aggressive factor, but they do not necessarily indicate the real, true spiritual condition of the members of the church.

There are many religious movements in the world increasing in membership, in wealth, in aggressive activity, but we must confess that the Christian piety of their members falls far below the standard of perfect righteousness. And so we ask the question again, Are we growing in grace?

And this question is a personal one which we propound to every reader of this paper: Are you growing in grace? Consider your condition before God. Leave out of your reckoning for the moment the church at large. Do not consider the experience of your brethren or your sisters; consider your own personal experience. What is your life from day to day? You make a high and holy profession; do you live up to it? You profess to be a disciple of the Lord Jesus; are you exemplifying the graces of his character in your life? Is he your example in every one of life's relationships? You profess to believe that the coming of the Lord is near; do you act in your life as if you believe it? Is your life in your home, among your neighbors, in your domestic, social, and business relationships, such as to commend the faith you profess?

And then coming still closer, consider the motives and purposes which prompt your life. Is your Christianity of a type that leads to outward conformity to certain forms and observances, while at heart you are corrupt, impure, and unholy? Outwardly sweet and kindly, is your heart filled with jealousy, bitterness, and hatred?

The test of your Christian experience is in these things. If you are a true servant of the Master, if your heart is inspired by his love, you will willingly spend and be spent in his service. The good fruits of a godly life will appear, but it is possible to give outward conformity to forms of religion without this living experience within. May God help us, by the aid of his Holy Spirit, to search our own hearts daily, to weigh our motives in the balances of his holy law, and to seek for that Christlikeness of motive and purpose and thought and word and act which will truly conform us to the divine similitude.

### The 1917 Year Book

JUST from the press; better than ever: essential to every worker because it gives him up-to-date statistical information with regard to the work of the Seventh-day Adventist denomination at home and abroad. It is valuable to the church elder, who will find the general survey of the field, as given by the various superintendents, almost indispensable to his church work.

As our message continues to go with increasing power, our Year Book grows more and more interesting and more instructive year by year.

Published at a loss. The price need not stand in the way of any one. Only 25 cents. Ten per cent higher in western Canada. Order of your tract society.

## The Advent Review and Sabbath Herald

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which was once delivered unto  
the Saints"*

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