

# The Advent Review and Sabbath Herald



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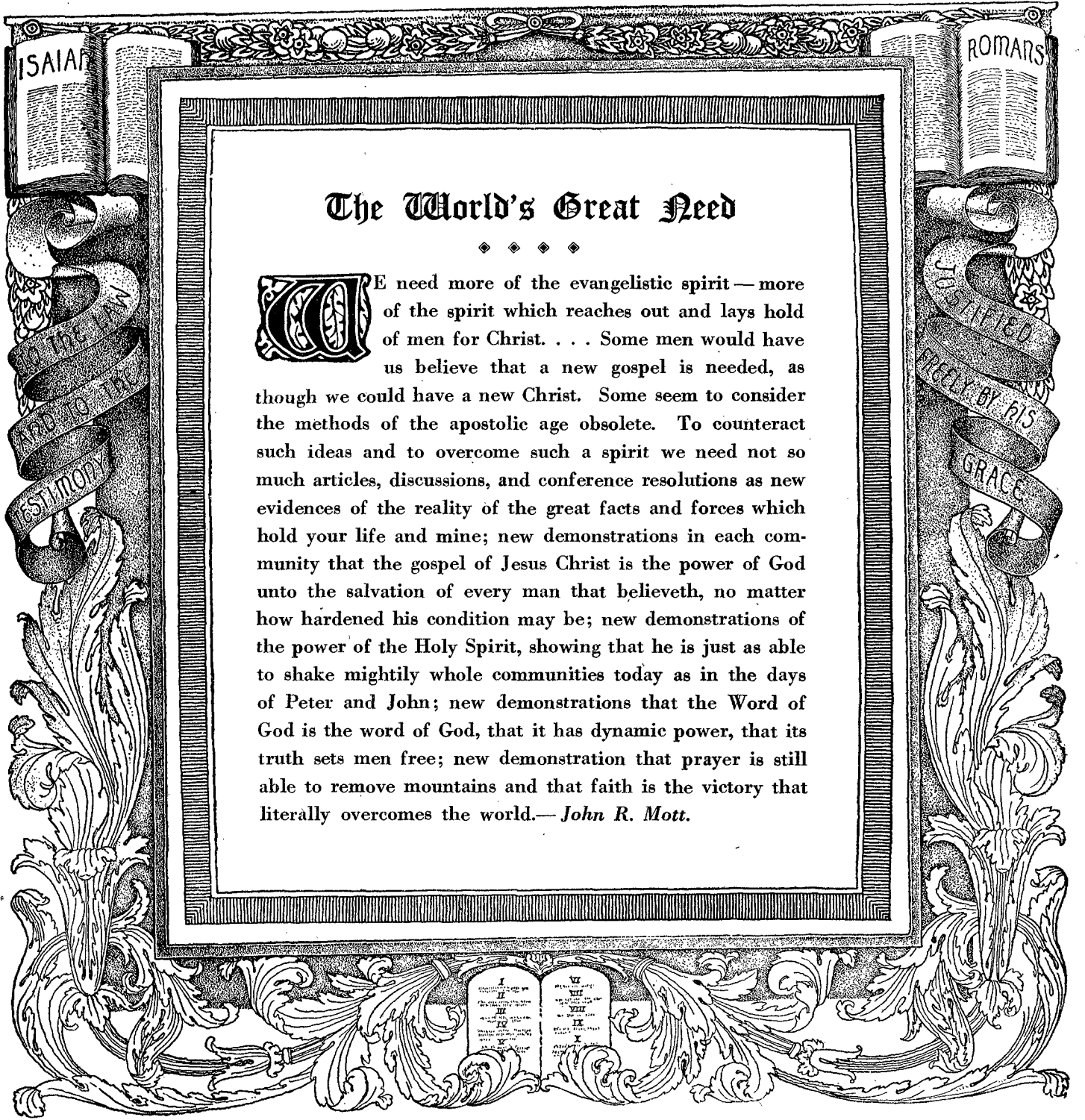
No. 18

THE GOSPEL TO ALL NATIONS

## The World's Great Need



**W**E need more of the evangelistic spirit — more of the spirit which reaches out and lays hold of men for Christ. . . . Some men would have us believe that a new gospel is needed, as though we could have a new Christ. Some seem to consider the methods of the apostolic age obsolete. To counteract such ideas and to overcome such a spirit we need not so much articles, discussions, and conference resolutions as new evidences of the reality of the great facts and forces which hold your life and mine; new demonstrations in each community that the gospel of Jesus Christ is the power of God unto the salvation of every man that believeth, no matter how hardened his condition may be; new demonstrations of the power of the Holy Spirit, showing that he is just as able to shake mightily whole communities today as in the days of Peter and John; new demonstrations that the Word of God is the word of God, that it has dynamic power, that its truth sets men free; new demonstration that prayer is still able to remove mountains and that faith is the victory that literally overcomes the world.— *John R. Mott.*



## Note and Comment

### THE EFFECT OF PRAYER

ONE of our exchanges prints the following paragraph, which it credits to H. W. Beecher. It is well worth rereading, and learning by experience:

"Little by little, when a man prays, he ceases to make supplications alone. He prays because it is a comfort to pray. I go and see friends, not because I have anything to ask of them. I do not want their bread; I do not want their things; I want them. It is a joyful experience to be in their company. And prayer has preëminently that element in it. It is communion with God. It is being in his conscious presence. It is keeping company that it is good for anybody to keep. It is interchange of thought. It is pouring out our souls before God. It takes us out of our narrow, selfish petitions, and brings us into the companionship of God, which we seek because it is so sweet and blessed."

### THE JEWS AND SUNDAY KEEPING

IT is a matter of common observation that Sabbath keeping among Jewish people is rapidly declining. This is recognized by many Jews themselves. The *Reform Advocate*, published in the interest of reform Judaism, says:

"We therefore observe the decline of the Sabbath with a sharp pain in our hearts. How can Judaism live and thrive if the Sabbath is dead? How can we keep inviolate the sanctity of the home without the sanctifying spirit of that day? And, finally, how can we hope to evolve an effective system of Jewish education before having solved the problem of a sabbath observance? And herein is found the real tragedy of our spiritual existence."

Recognizing the difficulty and inconvenience of keeping the seventh day when all about them are keeping the first, this Jewish organ suggests a remarkable solution:

"What shall be done? As we see it, there is but one way of solving the problem. Sunday is the solution. To effect the change is a tremendous task. It cannot be achieved in one decade, not even in a generation. But if we are to have once more a day of rest, it must come through a Sunday sabbath. Of course, there will be a storm of opposition. A million voices will cry out against such a change. It will be denounced as heartless and godless. But entrenched in the conviction that it is imperative to destroy a law of the Torah when it serves a higher divine purpose, we must work and work to that end. We must begin to sow the seed of the new sabbath today so that coming generations will enjoy the spiritual fruits thereof.

"Instead of a children's service on Saturday morning, we should have for them impressive divine services on Sunday morning. We should stress in the Sunday school the importance, not of the Sabbath but of a day of rest, making plain to them the need of the change from Saturday to Sunday. By all possible means we must seek to instil in their pliant and receptive hearts a sentiment of reverence for the day, weaving around it by degrees the halo that surrounded the Sabbath, until, in the course of time, it shall have for them all the beauty and majesty of holiness.

"Unless we honestly face the facts and bravely pursue this wiser policy, we may as well resign ourselves to the inevitable sad fate that awaits the ancient faith. Our

Sabbathless Judaism necessarily breeds apathy and encourages desertion from its fold."

Would it not be far better, even at the cost of Saturday trade, for our Jewish friends to turn squarely about and faithfully observe the plain injunction of the Scriptures to keep the seventh day holy to the Lord? How can Jew or Gentile hope to be counted as a child of God if he deliberately refuses to obey the commands of his heavenly Father?

L. L. C.

### SOCIALIZED FINANCE

IN one of our exchanges recently our attention was called to the proposed construction of a mammoth hotel in New York. The peculiar thing about this proposition was the manner in which the hotel was to be owned. It will cost \$15,000,000, and no one but the directors can buy more than one share. Out of consideration of the State law, the directors are each allowed to buy three shares apiece. Those who can buy more than one share will be very few, and it practically means that the hotel will have about 150,000 owners. The peculiar result of so many owners is shown in the following extract from an article telling about the proposed building:

"The words 'my New York Hotel' will have an added significance to the shareholders. No applications for stock are turned down for geographical reasons, but a special appeal is being made for the out-of-town business man.

"John Henry Smith, of Los Angeles, can walk into the marble lobby and consign his suit case to the bell-hop with the fatherly air which is the right of a part owner in the premises. Mr. Smith can patronize the haughty clerk and enjoy deep personal indignation when he sees his waiter drop a plate.

"Mr. White will get a rebate—if you will excuse the use of this rhetorical outlaw—on whatever he spends at the hotel during the year. He is also entitled to the expectation that some of the other dollars spent there will flit home to roost in the form of dividends on his share of stock.

"In addition to all this, the share makes Mr. Smith a life member in the club that is to have quarters on the top floor of the hotel building. The press agent protests that this club is to have the softest chairs, the thickest carpets, and the hardest floors of any institution of a similar kind in the country. Any stockholder can give his friends cards to this club—and get a rebate on what they spend in the place.

"The club will have quarters for women as well as men. There is to be in the hotel a complete hospital with doctors, and nurses in stiffly starched aprons, a nursery to take care of the infant guest, an indoor golf course, a swimming pool, a handball court, etc.

"Only stockholders or friends with cards may enjoy the club privileges, but any one with enough baggage will be able to stop at the Commonwealth."—*The Nation's Business*, February, 1917.

### ENORMOUS WAR DEBTS

ON the first page of *Nation's Business* for February, the official organ of the American Chamber of Commerce, interesting facts concerning

the export trade of the United States, the probable struggle which our export trade will have to wage after the close of the war, and the enormous debts of the European belligerents, are pointed out in the following words:

"Conditions in foreign trade daily become more adverse to American exporters, who have to deal singly with customers in combination. The combinations increase, and even develop into governmental institutions. To be sure, the value of our exports has exceeded all records, of ourselves and everybody else, going to \$5,481,000,000 in 1916. Quantities, too, have risen, but their increase has been enlarged in our statistics of values by a world-wide rise in prices. The variety of our exports likewise has grown; a statement of the 438 different articles exported through New York on January 24, and an enumeration of the countries to which they went, filled seventeen sheets of foolscap paper.

"Such a volume of export business as we have had in 1915 and 1916—business which was not so much sought by us as demanded of us—has affected our whole industrial and commercial position. In three years the part of our exports represented by raw materials for manufacture has decreased from 23 per cent to 12; on the other hand, the portion consisting of completely manufactured articles has risen from 31 per cent to 49. Besides, our international trade has greatly changed our financial position, placing us in a situation which can be readjusted gradually and without detriment to ourselves and our internal commerce only if our exporters can maintain themselves in foreign markets in the months and years that will follow peace in Europe.

"In a number of ways the governments of belligerent countries will have a paramount interest in promoting their export trade after the war has ceased. To this trade they will look in large measure for the wealth out of which taxes will come to pay their war debts—interest and principal. These debts now reach an aggregate close to \$60,000,000,000. With debts that already existed in 1914, the obligations of European belligerents now approximate \$90,000,000,000."

### THE LOSS OF AN IDEAL

MANY there are in the world who have lost their ideals. They are afloat upon the great sea of life, drifting hither and yon, the prey of every wind and wave. Some, perhaps, had low ideals in starting, and have already attained them, so there is nothing to urge them to greater achievements. Like the contented kine, drowsily reposing under the shade of some friendly tree, oblivious to everything that goes on around, they are content to go through life with no concern except to secure enough to eat and drink and wear, and carry but little burden concerning even these temporal things. Others, because of unfortunate circumstances, have lost the high ideals they once possessed. They are compassed about with an environment which they feel has shut them in. Hope has been banished from their lives, and the future looks dark and forbidding. Still others have buried their hopes and ideals in the grave. They repine

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# The Advent REVIEW AND Sabbath HERALD



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

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## EDITORIAL

### THE CALL TO CONSECRATION

IN the design of Heaven every experience of life should give to Christian believers a new revelation of God. The apostle declares that all things work together for good to them that love God. Clouds and sunshine, pain and pleasure, sorrow and joy, even earth's great disasters as manifested in fire, and storm, and earthquake, and war, if rightly regarded, should give to us a growing consciousness of our true relationship to God, of his love for mankind, of our dependence upon him. Our joys should awaken gratitude; our sorrows should lead us to find in him a refuge. Oftentimes God can teach us through sorrow and pain lessons which we seem unable to learn in the more pleasant experiences of life. In this manner he taught Israel of old many valuable lessons. It is for us to learn from their experience. Indeed, the record of these experiences, contained in the Sacred Word, was written for our admonition who live in the closing days of earth's history.

An illustration of this is found in the experience of the tribe of Levi when Israel was encamped before Mt. Sinai. The large majority of Israel had turned back again to the worship of the gods of Egypt. They had made a calf of gold, and with ribald songs and lascivious rites had taken part in its worship. The man of God descended from the mountain. He pointed out the terrible sin which had overtaken his brethren, and called for reformation. Moses stood in the gate of the camp and said, "Who is on the Lord's side? let him come unto me." The sons of Levi responded to this call and arrayed themselves on the side of their leader. Then their loyalty was subjected to a crucial test. Moses commanded every man to gird on his sword, and to go in and out through the camp of Israel and slay those who had been guilty of leading out in this great apostasy. He said, "Consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day."

What was the measure of this consecration on the part of the Levites? It was so great that it required even the sacrifice of the closest family ties and the objects of their love. God requires no less consecration on the part of his people today. And precisely as this spirit of consecration on the part of the Levites brought to their hearts the rich blessing of God, so the same consecration on our part will bring the blessing of God to us.

In the days of King Asa the very existence of Israel was threatened by the conditions surrounding them. They had reached a crisis in their experience. They were sorely distressed, and they lived in days of great perplexity to all the world. "In those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city: for God did vex them with all adversity." 2 Chron. 15:5, 6. To Asa and to Israel there came this word from the prophet of the Lord: "Hear ye me, Asa, and all Judah and Benjamin: The Lord is with you, while ye be with him: and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. . . . Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded." Verses 2-7.

These words gave courage to the king, and the record is that he with his brethren "put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Mount Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord. . . . And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; that whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. And they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. And all Judah rejoiced

at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about." Verses 8-15. This record indicates the measure of Israel's consecration. They took oath "with all their heart," and sought the Lord "with their whole desire."

What, think you, would be the measure of God's blessing to Israel today if this same spirit of consecration possessed the church? A mighty power would attend the proclamation of the gospel, even as it attended Israel of old. We would sense his guidance in our personal experience; and in these times of peril into which we have entered, how greatly we need this personal guidance! We look into the future, and the way seems dark. We know not what an hour may bring forth, but we may have this assurance, that our dearest and truest Friend in all the universe, our Elder Brother, our Saviour, the Son of man and at the same time the mighty Son of God, is our guide. He knows. We may trust to him the marking of our way, the shaping of our destiny; and while he is working out for us the problems of our experience, we may find peace in him because we are at peace with him, and because our hearts and minds are stayed upon him. Isa. 26:4, 3. He will prove to us indeed the Rock of Ages, upon whom we may rely in the storms of life which will threaten our very existence.

We have come to perilous times in the history of the world. The most stable institutions of society are threatened in the terrible storm which is sweeping over the earth. The promise of God to his children in these times of storm and tempest is that we may rest securely in him. His blessed assurance is: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." "Come, behold the works of the Lord, what desola-

tions he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge." Ps. 46:1-3, 8-11.

In the turmoil around us it is for us to be still and know that the Most High ruleth in the kingdoms of men. He has not withdrawn his care from his children, even though the darkness of earth may encompass them. He is keeping watch over his own. And if we will but cast down from our hearts every idol, and enthrone the Lord Christ supreme in our lives, making to him a full and complete consecration, we may be assured of his divine leading in our experience, and may know that he will cause, so far as we are concerned and so far as the message of truth is concerned, even the wrath of man to praise him, and will shape every experience of life so that it will work out to the good of his trusting ones. Let us be still; let us be quiet; let us be faithful in prayer, diligent in carrying forward his work in the earth, knowing that he will never leave us nor forsake us.

F. M. W.

#### SLACKNESS IN KEEPING THE SABBATH

SOMETIMES we are led to question whether the Sabbath is as sacredly regarded and as carefully observed as it ought to be, or as it once was, among us as a people. There is a blessing promised to those who keep the Sabbath; not to those who keep it according to their own ideas, but to those who keep it according to the instruction of the One who made the Sabbath. In these days of progress, and the ever-changing conditions of a complex worldly civilization with which we are forced constantly to come in contact, it is quite easy to depart from former simplicity, not only in Sabbath keeping, but in other things as well.

The Sabbath begins at sundown. But there is a tendency in many homes to allow the regular business of the week to hinder the family from beginning the observance of the Sabbath until after the sun has set and darkness is creeping upon the earth. Is this the way it is in your home? If so, are you keeping the Sabbath? The first hour of the Sabbath is as sacred as its noontide hour, and to work during its first hour is no less a sin than to work at midday.

Nor does the Sabbath close till the sun has set. The last hour is as sacred

and holy as any other of the twenty-four. Yet some are in such a hurry to get to their business that they find it impossible to wait till the holy Sabbath has passed. Is this your experience? If so, are you a Sabbath keeper?

Returning from work after the Sabbath has begun, reaching home from the market with groceries and other merchandise after sundown, is, I fear, far too common. It is time for a reform in the experience of many, and that they learn to keep the Sabbath in spirit and in truth,—to keep it "according to the commandment."

The day before the Sabbath the Lord has named the "preparation day." Luke 23:54; Ex. 16:5.

"He said unto them, This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." Ex. 16:23.

God in his wisdom designated the day preceding the Sabbath as a day of preparation, in order that when the Sabbath came we should have our secular work finished and be ready to enter into its observance. Do you have a preparation day in your home, brother, sister? Or neglecting this, do you use some of the sacred hours of God's holy day to prepare,—to boil and bake, much the same as on other days? If so, are you keeping the Sabbath?

We are far from urging any pharisaical regulations in the observance of the Sabbath. God's day is a day of rest, not of bondage. But doing unnecessary things on the day God has blessed is breaking the Sabbath, and Sabbath breaking is sin. It will greatly help in the observance of the Sabbath to gather the family around the family altar ere the Sabbath begins and before it closes.

Then, too, there is a tendency, I fear, to let our minds dwell too much on business matters,—to think, plan, and discuss worldly affairs on the day of rest. Many talk of the crops, the prices of grain, and various plans to make money, and lay out on the Sabbath the things they expect to do the next week. I fear these things are sometimes discussed even in the church, both before and after services. Is this true Sabbath keeping?

Sabbath keeping is something more than ceasing from work on the seventh day. It is a spiritual work. We serve with the mind. We must have the spirit of Sabbath keeping, as well as the form.

Unless we are on our guard, we shall be led to devote the day to pleasure seeking in some form, rather

than to devotion. The Lord has given very plain instruction regarding this:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

We are here enjoined to turn away from our own pleasure, our own words, and our own ways on the Sabbath, and a most wonderful blessing is promised to those who do this. But those who allow themselves to grow slack and careless in the matter of keeping the Sabbath, can never enjoy to the full the blessing that is here promised.

"A partial observance of the Sabbath law is not accepted by the Lord, and has a worse effect upon the minds of sinners than if you made no profession of being a Sabbath keeper. They perceive that your life contradicts your belief, and lose faith in Christianity. The Lord means what he says, and man cannot set aside his commands with impunity."—"Testimonies for the Church," Vol. IV, p. 248.

We should keep the sacredness of God's holy day ever before us, and consider most prayerfully whether we are in any way departing from the simplicity of Sabbath keeping enjoined in the Word. Let us be observers of the Sabbath, not in form only, but in the very truth, that we may receive the approval of the Spirit, and the fulness of the blessing of the Lord.

G. B. T.

#### ALL SCRIPTURE PROFITABLE

"ALL Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

Recently, while reading the fifth chapter of the book of Genesis, the question arose, What spiritual lesson may one obtain from the genealogies there recorded? A little study showed that this chapter was a connecting link, joining Adam and the creation of the world, with Noah and the destruction of the world by the flood.

Noah is an especially interesting character to God's people at the present time, for our Lord, when telling his disciples of the signs of his second advent, called their attention in a definite way to the experience of Noah. He told them that "as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man." Luke 17:26, R. V.

Not only did the times of Noah resemble the present, but Noah's mes-

sage was similar to the message which we should give in these days. A consideration, therefore, of what this genealogy may show concerning Noah's experience should be of interest to us. A little calculation regarding the ages of the patriarchs mentioned in this fifth chapter, shows that Lamech, Noah's father, was forty-six years old before Adam died, and was one hundred and three before Enoch was translated. The record also shows that Seth died fourteen years before the birth of Noah. With the exception of these three, Noah had the privilege of living contemporaneously with all the patriarchs in his direct line of ancestors. He was eighty-four years old when Enos died, one hundred and seventy-nine years old when Cainan died, two hundred and thirty-four years old when Mahalaleel died, and three hundred and sixty-six years old when Jared died. There then followed a period of almost two hundred and fifty years during which Noah, his father, and his grandfather lived together before the flood. The chapter closes with the remark that Noah was five hundred years old, and that he had three sons — Shem, Ham, and Japheth.

When Noah was four hundred and eighty years old, the conditions of his time had become so bad that God decided that the whole world must be destroyed by a flood. God did not leave the world ignorant, however, of this approaching disaster, but warned them that his Spirit would strive with mankind only one hundred and twenty years longer. Gen. 6:3. Noah, we are told, found favor with God, and was told to build an ark to the saving of his house. In our imagination we can see Noah fulfilling this command, building that great boat on dry land; without doubt his father Lamech and his grandfather Methuselah, righteous men that they were, helped him in the work.

What a great amount of interest the building of the ark must have aroused! and as people gathered round to watch the progress of the work, many would ask why it was being built. This gave Noah an opportunity to tell them of the coming flood, and to warn them that they must repent of their sins and enter with him into the ark to escape the coming destruction. The flood did not come, however, until the full period set by God had expired. Noah was then six hundred years old. Gen. 7:6. The only persons who entered the ark, according to the record in Gen. 7:7, were Noah, his wife, his three sons, and their wives. What had become of Noah's father,

Lamech, and his grandfather, Methuselah? The figures of the genealogy in the fifth chapter answer our question. Noah's father had died five years before the flood, and his grandfather had died the very year of the flood. What a disappointment it must have been to Noah to see his father and grandfather, who had been with him so long in the work, laid aside to rest before the day of deliverance came! How discouraged Noah must have been to find that the only souls ready to enter the ark and be saved were those of his immediate family!

Doubtless in the early years of his preaching many professed faith in Noah's message, but before the end came they all gave up, and taunted the patriarch during those seven days when he was inclosed in the ark before the rain began to descend. Gen. 7:10.

We who live in days which are similar to the days of Noah, should not be surprised if many who have professed faith in the message give up that faith before the end comes. Let us hold fast, as did Noah, and thoroughly ground the young people of this denomination, as that patriarch did his own sons, in the truths of the message for this time; and having done all, let us remember the promise, "He that endureth to the end shall be saved." Matt. 10:22.

L. L. C.

#### EDICTS OF PERSECUTION PROVISIONALLY FRUSTRATED

THE heavy hand of persecution was laid upon the Bohemian believers to silence their testimony to the truth. The great Reformation of the sixteenth century had not yet dawned; and so feeble were the witnesses in Bohemia that it seemed as if the agents of the papal church had only to secure the necessary decrees, and quickly the strong arm of the law would prevail. But the chronicles of the Church of the Brethren tell how this little band repeatedly saw the hand of Providence stretched forth to save. In a history compiled by Bohemian exiles, we are told:

"In a word, so frequent and so manifest were the judgments of God for the protection of this feeble and defenseless flock of believers, that, even among their adversaries, it was in those days a common saying, 'If any one is tired of life, let him assail the Picards: he will not outlive the twelvemonth.'"

Bost, in his "History of the Bohemian and Moravian Brethren," gives some examples of these delivering providences that so impressed both friends and foes of the reformed doctrine. King Ladislaus, of Bo-

hemia, had yielded, against his will, and signed an edict for the suppression of the Brethren. He felt he was being arrayed against people who feared the Lord, and as his wife's death followed immediately, he suspended the execution of the decree. This only drove the papal agents to more earnest effort. Bost says:

"The instances of God's protection of the Brethren followed one another at this period in a more visible manner than at any other period of their history. At the diet of 1508 their enemies used every exertion, that the same edict of persecution that God had just before smitten with inefficiency, might be revived as the law of the empire; but many of the members of the diet opposed it, and it did not pass.

"At length, however, in the following diet (1510), they succeeded, by means of intrigues, in which the grand chancellor was particularly prominent, in obtaining the registry of this edict after the manner that they wished. But the appalling death of this functionary, and of some other enemies of the gospel, once more interposed to save the Brethren.

"This relentless enemy of the work of God, stopped, as he was traveling homeward, at the dwelling of the Baron Koldiz, where he was one day relating with great joy, at a crowded table, what, as he said, they had unanimously decreed against the Brethren. Then, turning to his servant, who was a Brother, he addressed him in these provoking words, 'Well, Simon, what do you say about it?' 'Oh,' replied he, 'not all have agreed, my lord!' The irritated chancellor called on him to name, if he could, the traitors who durst oppose the united states of the empire.

"Simon boldly lifted up his hand, and said, 'There is One on high, and if he has not agreed to your counsel, it will come to naught.'

"The chancellor, more furious than ever before, swore, striking the table with his fist, 'Scoundrel, thou shalt see it with thine own eyes, or may I never reach my home in safety.'

"On the road he was seized with an inflammation of the legs, which at the end of a few days carried him off. His brother persecutor also, Bosek, bishop of Hungary, returning from a journey, hurt himself mortally in alighting from a carriage, and died in a few days."

Thus, for a time, the hand of oppression was stayed, and men feared to be found fighting against these quiet believers in the gospel.

Fifty years later came a similar deliverance. In the interval, the Reformation had been spreading in the neighboring German states. Under Emperor Maximilian exiled believers had been permitted to return to Bohemia, and chapels were opened. Bost says of this time:

"But their inveterate enemies soon sought fresh means for their destruction. With this design, the archchancellor of Bohemia repaired to Vienna, in 1563, where, by his continual importunities, he at length induced the emperor, though unwillingly, to sign a decree for a fresh persecution. The Lord, however, interposed to save his people and to prevent the execution of the cruel edict. As the chancellor was on his way back to Bohemia, rejoicing at his success, at the very moment that he was passing the bridge over the Danube, at the gates of Vienna, that part on which he was, sunk under him, and he fell into the river with all his baggage. The greatest part of his suite were drowned; a young gentleman, who saved himself by swimming his horse

over, saw the chancellor rise to the surface of the water, seized him by his gold chain, and succeeded in supporting him until some fishermen came in a boat to his assistance, but life was entirely extinct. The casket which contained the persecuting decree was carried down the stream and never seen afterward. The gentleman who escaped from death on this occasion, and who lived to an advanced age to attest the fact, was so powerfully affected that he joined the Brethren's church; and the emperor was so little disposed to renew the edict that, on the contrary, he expressed himself in a very favorable way toward the Christians in Bohemia, who enjoyed perfect repose for a long time afterward."

Again and again, not only in Bohemia, but in other lands as well, the watchers through the long night of papal supremacy saw the delivering hand of God revealed in times of crisis. These lessons of history are also among the things left on record for our learning upon whom the ends of the world are come, as we face the controversies of the final crisis. Earthly power can go only so far as God may see fit to allow, in its opposition to God's truth and its warfare against his servants. There is a divine hand guiding still, able to deliver and to restrain. He who walked with his children through the furnace of affliction in olden time, has promised to be with his own even unto the end of the world.

W. A. S.

#### SUMMER READING

THE summer usually suggests to one the idea of vacation time, and if one does any reading it is generally of the lighter sort. In one of our exchanges, however, a very good suggestion has been made to the effect that the epistle to the Hebrews would be especially suitable for reading through during the summer. It often seems that not only do we take vacations from our secular work during the summer, but that there is a tendency to take a vacation attitude toward our spiritual duties. There are some thoughts contained in the book of Hebrews that should help us against any such temptations.

In the twelfth chapter, we are exhorted to look "unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Verses 2, 3.

The danger of absenting oneself from church services during the summer time or any other time, is spoken of in the tenth chapter and twenty-fifth verse: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting

one another: and so much the more, as ye see the day approaching."

Again, in Heb. 3:13 we are told: "Exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin."

There are many other scriptures that should help one to persistent and continued fidelity in all spiritual duties, even though one may feel inclined to relax at times. The work of God suffers much from inconstancy on the part of Christians, and this shows itself in a tendency at times to lay off the spiritual armor for a while. Let us then gird up our loins, and "run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Heb. 12:1, 2.

L. L. C.

#### SAYING OUR PRAYERS

THERE is a very great difference between "saying" our prayers and really "praying." Prayer is talking with God; it is communing with the One who is holy, and who dwells in light unapproachable. So long as there is any known sin cherished in the heart, we cannot pray. We may go through a form, and "say" our prayers; but this is not really communing with God, for the connection is broken because of sin.

How, for instance, can we really pray the Lord's Prayer if in our heart there is envy or hatred, alienation, or hard, bitter feelings against another? We are instructed to ask the Lord to forgive our debts "as we forgive our debtors." If we cherish a wrong spirit toward another, or carry in our heart a grudge against some one for a real or fancied wrong; if we have a hard, unyielding spirit, and refuse to forgive, we cannot then truly "pray," "Forgive us our debts, as we forgive our debtors." We may go through a form, we may "say" the words of a prayer, but nothing more. Notice the words of the Saviour:

"When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11:25, 26.

This is well illustrated by a personal incident which was once related by D. L. Moody:

"My wife came down one evening, and said she had had some trouble with one of the children. He was not willing to obey, and he had gone off to bed without asking her forgiveness. I went up and sat down by the side of the little child, and said, 'Did you pray tonight?'—'I said my prayers.' 'Did you pray?'—'I said my prayers.' 'Did you pray?'—'Well, papa, I told you that I said my prayers.' 'Yes, I heard you; but did you pray?'

"The little fellow was struck; he knew he hadn't prayed. How was he going to pray when there was something wrong in his heart? He could not do it.

"Well, now," said I, "are you going off to sleep without praying?" After a struggle, he said, "I wish you would call mamma." She came up, and was glad to forgive him; and then he wanted to get out of bed and pray. He had "said his prayers," but now he wanted to "pray."

"Many people say their prayers, just as a salve to their conscience, and go out and do some mean, contemptible thing after they have said their prayers. But they hadn't prayed, and that's the difference."

Let us see to it that the heart is kept clean by faith in Christ, and that the channel between the soul and God is open, so that we can in very truth *pray* to our Father in heaven.

G. B. T.

#### THE LOSS OF AN IDEAL

(Concluded from page 2)

constantly over what might have been. They live under the pall of some great sorrow which has come into their lives.

It is the design of the gospel of Christ to place before every life as an ideal the character and life of Jesus. Living as Christ would live, considering in every relationship what he would do, placing him before the heart as the one perfect example to be copied in the life, seeking the aid and inspiration of the Holy Spirit in the attainment of life's purposes,—in this experience there is joy, and there is hope, and there is inspiration. The loftiest ambitions, the brightest hopes, may be cherished, and one may work toward this ideal, regardless of what one's experience has been in the past and what his environment may be today. In fact, the more unpleasant our conditions, the darker our surroundings, the greater opportunity is afforded for the cultivation of the ideal.

Heaven would not have us live under the pall of the past. On every side there is work to be done for God,—grieving hearts to comfort, drooping lives to lift up and strengthen; and we may do this work as disciples of the Master. It is enjoined upon us. As God gives us joy in our own souls, we are to impart it to others. Has he spoken to us courage? This we are to pass on to those who possess it not. We may be, even in the common walks and affairs of life, God's noblemen and noblewomen, coworkers with him in the greatest work ever committed to the human family. What an appeal the situation should make to us, and recognizing our opportunities, how earnestly we should throw ourselves into the work for God and for lost humanity!

"WHOEVER prays 'Our Father' is bound to practice 'our brother.'"

# Bible Studies

## IS THE FOURTH COMMANDMENT STILL IN FORCE?

W. H. BRANSON

AMONG the commandments contained in the moral law is this one:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the Sabbath day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

Notwithstanding the desire of thousands to eliminate this commandment, it still remains in the very bosom of the law of God, and it reads exactly as it was spoken from the summit of Sinai. All Christendom agrees that the other nine commandments are still in full force, but many insist that this one is obsolete,—that it is not a necessity in this generation, and that it was annulled at the cross. But nothing could be farther from the truth. This is the one commandment which reveals that the "true God," the "Creator God," is the Author of all the law. It is the one thing in the law which distinguishes the true God from the false gods of the heathen. It is God's memorial of himself and of his great power.

### A Memorial of the True God

Note the reason God gives his people for Sabbath observance:

"Remember the Sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

God blessed and hallowed the Sabbath day, and bade man observe it because that in six days he had created the earth, and all that was in it, and had rested on the seventh day from all his work. The great Creator had manifested his wonderful power, and he desired to devise a plan whereby man would have a constant reminder of that power, and thus be protected from the claims of false gods. Therefore, in order to keep this great revelation of his power ever fresh in the minds of his people, he asked that men follow the plan of working six days, beginning with the first day of the week, and resting on the seventh day. This custom would constantly remind them of the first week of the world's history, when God wrought six days in creating the world, and rested on the seventh.

And it is to the fact that he is the Creator that God appeals to prove his superiority over the gods of the heathen. Note the language of Jeremiah:

"The Lord is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. . . . He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10: 10-12.

And again we read:

"Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name." Amos 5: 8.

David also bears testimony:

"Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: . . . who laid the foundations of the earth, that it should not be removed forever. . . . He appointed the moon for seasons: the sun knoweth his going down." Ps. 104: 1-19. "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands." Ps. 102: 25.

There are "gods many and lords many," but there is only one Creator. God saw that his creative power was the thing that would distinguish him from false gods, and therefore he gave the Sabbath to be a constant weekly reminder to his people of this power. If men had always faithfully observed the true Sabbath, it would have proved a great safeguard against idolatry, as it would have kept the true God in their minds. In proportion as men have failed to keep the true Sabbath, they have forgotten God and have gone into idolatry.

### Sign of God's Power to Save

Nor is the Sabbath merely a sign of God's power to create worlds and planets, to robe them with the beautiful garments of nature, and to place upon them intelligent living beings to enjoy the works of his hands; it is also a sign of his power to save men from sin by creating the hearts of wicked men all over again after sin has defiled them.

The new birth requires the same power that was employed in giving man his original physical existence. Nothing short of creative power can make a saint out of a sinner. David, recognizing this fact, prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51: 10.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5: 17. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

But what evidence is given by the God of heaven that he is in possession of this creative power which is required to save men? Let us note carefully his answer: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20: 12. The Sabbath is, therefore, his sign that he created the world and that he alone has power to create new hearts in sinful men. It is a sign that he has creative power; and since creative power is necessary to man's salvation, the Sabbath becomes his sign that he alone is able to accomplish it.

"To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. . . . Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength." Isa. 40: 25-29. "I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20: 19, 20.

### Sign of Our Loyalty to God

The Sabbath becomes, therefore, not only a sign that its Author is the only true God, and the one vested with the power to save men, but it becomes also a sign of our loyalty to him. In respecting the memorial of his greatness we respect and honor him. By refusing or failing to respect this memorial we virtually say that he is no greater than the false gods of the heathen, and deserves no special recognition on the part of his creatures. A man, therefore, who observes faithfully the true and original Sabbath of Jehovah shows by that act that he is loyal to God, and that he desires to magnify his power; while the individual who does not keep the Sabbath dishonors God and brings reproach upon his name and cause.

### The Seventh Day

And let it be noted carefully that God's memorial was made out of one specific day. The fourth commandment declares that "the seventh day [now called Saturday] is the Sabbath of the Lord thy God." Ex. 20: 10. The Lord does not say that one day out of each seven shall be kept as a memorial of his power, but that the seventh day shall be thus kept. His reasons for this are clearly stated:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 11. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from

all his work which God created and made." Gen. 2: 1-3.

The reason, therefore, that God chose the seventh day in preference to any of the others was the fact that it was the day upon which he had rested. The Sabbath is God's rest day. The seventh day is the only day upon which God rested, and therefore is the only day that can be the Sabbath. As long as it remains a fact that God rested on the seventh day, so long will it remain a fact that the seventh day is his rest day, or Sabbath. One fact is as immortal as the other. The first must be changed before the latter can be. Men may rest upon other days of the week, and say that the day of their choice is "just as good," but the fact still remains that they are not resting upon God's rest day, and therefore not upon his Sabbath. In the very nature of the Sabbath institution, it is evident that no day can be substituted for the one chosen by the Lord.

Nor has any real change ever been made. Note carefully the reading of the commandment: "The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10. It still reads in the present tense. The Word is a living Word. It does not say that the seventh day *was* the Sabbath once upon a time in the remote ages of the past, and that now another Sabbath has been instituted to take its place, but it declares that the seventh day *is* the Sabbath. No mention is made of a change; nothing is said that would limit the original Sabbath to a certain dispensation; but the commandment simply declares, without any qualifications whatever, that the seventh day *is* the Sabbath. When we recall some of the texts used in our studies on the law of God, we find that God could not permit a change to come in the requirement of this commandment. Let us read them again:

"The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111: 7, 8. "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17.

If God had ever had any intention of changing the fourth commandment, surely he would not have talked this way about the law. How could the Sabbath be shifted from the seventh, or last day of the week, to the first day of the week, and yet not a jot or tittle of the law be altered? It would be utterly impossible. Therefore the only possible conclusion to be drawn is that God's memorial, or Sabbath, is to abide as long as the heavens and earth stand.

#### The Sabbath of the Lord

Many people find a great deal of pleasure in styling Saturday, the seventh day of the week, "the old Jew-

ish Sabbath;" but notice how God speaks of it in the commandment: "The seventh day is the Sabbath of the Lord thy God." There is nothing said about its being "Jewish," but it is clearly stated that it belongs to God. It is his Sabbath, a memorial of his creative power. True, the Jews were bidden to keep it; but were they not commanded to keep all the other commandments as well? Is the command which says, "Thou shalt not steal," Jewish simply because the Jews were bidden to observe it? Is it not still a crime against man and a sin against God to steal, notwithstanding the fact that God at one time did give this command to the Jews?

Those who contend that the Sabbath is "Jewish," and therefore obsolete in this Christian dispensation, are guilty of great inconsistency. Will they reject Christ also because he is Jewish? Do they not overlook the fact that this position, if carried to its logical conclusion, would lead them to reject not only Christ and his twelve apostles, but also the entire Bible? Christ was a Jew; he was King of the Jews. He was born of a Jewish woman, he carried out the Jewish customs. He was so thoroughly Jewish that the Jews objected to his having anything whatever to do with Gentiles and strangers. But is he, because of this fact, to be rejected by us today? The entire Bible was written by Jewish men, with the exception of the ten commandments. They were written by the finger of God. Yet men will contend that this law which God wrote, and with the giving of which the Jewish patriarchs had nothing to do, is Jewish, and that the rest of the Bible, which was given by inspiration through Jewish prophets, is not in any way Jewish. This is surely unreasonable and inconsistent.

#### The Sabbath Made for Man

When explaining for whom the Sabbath was intended, the Lord simply states, "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2: 27, 28. The Sabbath was made for man, not for the Jewish nation. God has never said that it was for the Jews alone. He has never said that any man of any nationality is free from the obligation to keep it.

A parallel text to the one above is found in 1 Cor. 11: 9: "Neither was the man created for the woman; but the woman for the man." Now if, when the Lord declares that "the Sabbath was made for man," he meant that it belonged exclusively to the Jewish people, then, to be consistent, we must conclude that when he says the woman was made for man, he meant to convey the thought that no one but Jews had a right to marry. The inconsistency of this argument is apparent.

#### QUESTIONS

1. Which commandment demands the keeping of the seventh day?
2. How do all Christians feel about the binding obligation of the other nine?
3. Of what is the Sabbath a memorial?
4. To what does God appeal to prove his superiority over the gods of the heathen?
5. What kind of power is needed to save men?
6. Of what, then, is the Sabbath a sign?
7. How does the Sabbath become a sign of our loyalty to God?
8. How may we know that the fourth commandment means the seventh day?
9. Is the seventh-day Sabbath Jewish?

#### IMMANUEL, THE UNSPEAKABLE GIFT

CLAUDE E. ELDRIDGE

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

The Lord Jesus Christ relinquished the glory he had with the Father "before the world was," and became partaker of the human nature, in order that we might become "partakers of the divine nature, having escaped the corruption that is in the world through lust." The Son of God became the Son of man, so that we, the sons of men, might become the sons of God.

When the First-begotten was brought "into the world," "in all things . . . made like unto his brethren," he was "found in fashion as a man;" and now, although he "is set down at the right hand of the throne of God," "the Mediator of the new testament," he is still "the man Christ Jesus," "that man whom he [the Father] hath ordained" to judge the world. In Jesus are linked the divine and the human — a permanent arrangement. In us may be linked the human and the divine. The Lord Jesus Christ linked himself forever with humanity that we might become forever linked with divinity.

If any man hear his voice and open the heart's door, the Lord will come in to him and make his abode with him. The prophet declared his name, "Immanuel, . . . God with us." Just as he was "God . . . manifest in the flesh," so "Jesus Christ is in you, except ye be reprobates." "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Not only did Christ give himself once to die for our sins, but he gives himself now to live for our righteousness.

"Thanks be unto God for his unspeakable gift," whereby "the high and lofty One that inhabiteth eternity, whose name is Holy," dwelleth "with him also that is of a contrite and humble spirit." If he dwell with us here in this present world, we shall dwell with him there, "world without end."





## GENERAL ARTICLES

### THE USE OF TALENTS

MRS. E. G. WHITE

(From the REVIEW of May 1, 1888)

THE parable of the talents should be a matter of the most careful and prayerful study; for it has a personal and an individual application to every man, woman, and child possessed of the powers of reason. Your obligation and responsibility are in proportion to the talents God has bestowed upon you. There is not a follower of Christ but has some peculiar gift for the use of which he is accountable to God.

Many have excused themselves from rendering their gift to the service of Christ, because others were possessed of superior endowments and advantages. The opinion has prevailed that only those who are especially talented are required to sanctify their abilities to the service of God. It has come to be understood that talents are given only to a certain favored class, to the exclusion of others who, of course, are not called upon to share in the toils or rewards. But it is not so represented in the parable. When the master of the house called his servants, he gave to every man *his* work.

The whole family of God are included in the responsibility of using their Lord's goods. Every individual, from the lowliest and most obscure to the greatest and most exalted, is a moral agent endowed with abilities for which he is accountable to God. To a greater or less degree, all are placed in charge of the talents of their Lord. The spiritual, mental, and physical ability, the influence, station, possessions, affections, sympathies, all are precious talents to be used in the cause of the Master for the salvation of souls for whom Christ died.

How few appreciate these blessings! How few seek to improve their talent, and increase their usefulness in the world! The Master has given to every man his work. He has given to every man according to his ability, and his trust is in proportion to his capacity. God requires every one to be a worker in his vineyard. You are to take up the work that has been placed in your charge, and to do it faithfully. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

Let the business man do his business in a way that will glorify his Master because of his fidelity. Let him carry his religion into everything

that is done, and reveal to men the Spirit of Christ. Let the mechanic be a diligent and faithful representative of Him who toiled in the lowly walks of life in the cities of Judea. Let every one who names the name of Christ so work, that man by seeing his good works may be led to glorify his Creator and Redeemer. "Whatsoever ye do, do it heartily, as to the Lord." Let the upbuilding of the kingdom of Christ be your constant thought, and let every effort be directed toward this one end.

Those who have been blessed with superior talents should not depreciate the value of the services of those who are less gifted than themselves. The smallest trust is a trust from God. The one talent, through diligent use with the blessing of God, will be doubled, and the two used in the service of Christ will be increased to four; and thus the humblest instrument may grow in power and usefulness. The earnest purpose, the self-denying efforts, are all seen, appreciated, and accepted by the God of heaven. "Take heed that ye despise not one of these little ones." God alone can estimate the worth of their service, and see the far-reaching influence of him who works for the glory of his Maker.

We are to make the very best use of our opportunities, and to study to show ourselves approved unto God. God will accept our best efforts; but let no one imagine he will be pleased with ignorance and inability when, with proper improvement of privileges bestowed, a better service might be supplied. We are not to despise the day of small things; but by a diligent care and perseverance, we are to make the small opportunities and talents minister to our advancement in divine life, and hasten us on to a more intelligent and better service. But when we have done all that we can do, we are to count ourselves unprofitable servants. There is no room for pride in our efforts; for we are dependent every moment upon the grace of God, and we have nothing that we did not receive. Says Jesus, "Without me ye can do nothing."

We are responsible only for the talents which God has bestowed upon us. The Lord does not reprove the servant who has doubled his talent, who has done according to his ability. He who thus proves his fidelity can be commended and rewarded; but he who loiters in the vineyard, he who does nothing, or does negligently the work of the Lord, makes manifest his real interest in the work to which he has been called, by his works. He

shows that his heart is not in the service for which he has been engaged. He has digged in the earth, and has hidden his Lord's money. The talent given to him for the glory of God and the salvation of souls, has been unappreciated and abused. The good it might have done is left unaccomplished, and the Lord cannot receive his own with usury.

Let none mourn that they have not larger talents to use for the Master. While you are dissatisfied and complaining, you are losing precious time and wasting valuable opportunities. Thank God for the ability you have, and pray that you may be enabled to meet the responsibilities that have been placed upon you. If you desire greater usefulness, go to work and acquire what you mourn for. Go to work with steady patience, and do your very best, irrespective of what others are doing. "Every one of us shall give account of himself to God." Let not your thought or your words be, "O that I had a larger work! O that I were in this or that position!" Do your duty where you are. Make the best investments possible with your intrusted gift in the very place where your work will count the most before God. Put away all murmuring and strife. Labor not for the supremacy. Be not envious of the talents of others; for that will not increase your ability to do a good or a great work. Use your gift in meekness, in humility, in trusting faith, and wait till the day of reckoning, and you will have no cause for grief or shame.

It is easy for us to entertain ideas that we know more than we really do, and when tried we stumble over little matters as though they were great difficulties. Do not aspire to do some great service, when the duty of today has not been done with fidelity. Take up the commonplace care, trade on the humble talent with a solemn sense of your responsibility for the right use of every power, every thought, that God has given you. God asks no less of the lowliest than of the most exalted; each must do his appointed work with cheerful alacrity, according to the measure of the gift of Christ.

The first thing to gain is a humble sense of your own weakness. Begin to see that you do not possess one tithe of the knowledge that you should possess. Begin to see how you have wasted your privileges, and how much you owe to the mercy of God. Draw near to the divine Model until you can appreciate your deficiency, and you will be thankful for any place in the service of the Lord. Do not be discouraged when you realize how far short you come. "Draw nigh to God, and he will draw nigh to you." The promise of God is, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to

our God, for he will abundantly pardon."

The church of God is made up of persons of different abilities. Like vessels of various dimensions, we are placed in the house of the Lord; but it is not expected that the smaller vessels will contain all that the larger ones will hold. All that is required, is that the vessel shall be full and hold according to its ability. If you perform faithfully the duties in your path, you will be an acceptable servant, an honored vessel. You should feel that Christ has set a high value upon your soul. He has, at an infinite cost, provided a way by which you may escape the corruption that is in the world through lust, and become a partaker of the divine nature.

There is a great and important work that each one can do, through the grace of Christ; that is, to "cease to do evil" and "learn to do well." Do not fail to appreciate the daily blessings that God bestows upon you. Resolve that you will not utter one word of complaint against God or against your brethren. To speak evil of your brethren, is to speak against Christ. Christ identifies his interests with the interests of suffering humanity. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let us make a covenant with God that we will not speak one word of envy or unkindness. Let not your lips dishonor God by fretful words of complaint or dissatisfaction. Educate your lips to praise him from whom all blessings flow.

Jesus declared of his people, "Ye are the light of the world." And he said again, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Those who will not become connected with Jesus Christ, the Sun of Righteousness, will not become channels of light, but they will be held responsible for what they might have been through his grace. God has endowed us with talents for his service and glory, and we should seek to put our gifts out to the exchangers, that interest may be returned to our heavenly Father.

In order that we may become instruments fit for a valuable service, we must be prepared for our labor. We are as rough stones from the quarry, and we must be chiseled and hewn, until God sees that the unsightly edges are all taken off, and we are fitted and polished for a place in the heavenly temple. Do not entertain the idea that because you have accepted the truth, you have attained perfection. The work of character building is a lifelong work.

The Bible must be studied in order that you may properly estimate your progress, and understand your obligations. It is necessary for you to look constantly into the great moral mirror, to measure your attainments

by the great standard of holiness. The principles of God's law must become the principles of your life and the motive power of all your actions. The impulses of your heart must be regulated by the gospel of the Son of God, and your character must be fashioned after the divine Pattern. The truth you profess must be established in reverent and holy purposes to honor God and benefit mankind. This is the only successful method of controlling the life.

There should be steady, persevering, persistent advancement in the Christian pathway. A fitful experience is of little value. The impulsive effort to overcome is often as impulsively discontinued as begun. There should be a determined resistance of evil in the strength of Christ. Forgetting what is behind, we should press toward the mark with all diligence. The truth must be stamped upon the soul, woven into the character, until the life is sanctified through the power of God.

While God works in you, to will and to do of his own good pleasure, you are to work out your own salvation with fear and trembling. You have something more to do than simply to believe. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Use your talents for God in humble faith and love, and he who has been faithful over the "few things" of earth, will be made ruler over "many things" in the eternal world of glory.



### HALF A MILLION — A DREAM

H. A. ST. JOHN

IN my dream I was attending a missionary meeting of the Seventh-day Adventists. It was set before us that the great failure of our people was in not contributing to the cause. We were told that the mission treasury was empty, and there was an urgent call for means to send missionaries to countries calling loudly for help. "How shall we raise the money?" was the stirring question. Various plans and schemes were suggested, and finally it was decided that we should each be appointed to a certain district of the city, and go to everybody and solicit donations.

In the district assigned to me there lived a very wealthy man, a millionaire, but I had never seen him. I hesitated about calling on him; but finally concluded that I could only fail, as I did with many others, and I would venture. His home contained acres of beautiful gardens, lawns, and trees. He lived in a palace, the like of which I had never entered. Shrinkingly I called, and was directed to his magnificent office. He received me quite coolly, and gave me a seat. I hastily told him I would ask but

little of his time; that I was seeking contributions to send missionaries with the glorious gospel to heathen lands; that I thought he would be interested, and would give me a donation for the good work. He made no answer, but turned to his desk, took a slip of paper from a drawer, did a little writing on it, and handed it to me. I at once saw that it was a check, but did not then delay to examine it further, but folded it, and put it in my pocket, and then most cordially thanked him, and hastily left the room. After going some distance on the street, I took the check from my pocket, hoping it might be for five or ten dollars at least. And to my unbounded surprise it was for half a million dollars.

I hastened to the meeting in the evening, when those who were appointed to seek donations from outsiders would be called upon to report. I was first on my feet, and reported my success. You can hardly imagine the joy and enthusiasm that seized the congregation. Some exclaimed one thing, others another, but one expression prevailed above all others, which I will here note: "We can now pay every dollar of the sum needed to be raised by this whole people, and have thousands of dollars left to meet all other demands or needs for a long time to come; and we are all free. Praise the Lord!"

Then they asked to look at the check with their own eyes. I immediately put my hand into the pocket where I thought I had deposited it, but it was not there. I searched every pocket on my person again and again, and was obliged to say, "It is lost." My chagrin was so great that I awoke from my dream.

The query at once came to me with emphasis, What could my dream teach? Then the meaning came to me as clear as a flash of light. This people are spending much time and thought in devising schemes and ways to raise money, when that is not the thing needed most of all. God calls for his people zealously to repent of their lukewarmness, and to consecrate themselves to him, body, soul, and spirit, and receive the endowment of power from on high. This great blessing will surely prepare the way for all other needs to be quickly supplied. Then will the remnant church have come to the help of the Lord, and his glorious work will be cut short, and finished.

When Jesus left his disciples to ascend to his Father, he had committed to them a gospel message to carry to all the world. He told them to tarry in Jerusalem. For what? Until they had raised the money needful to go on? — Oh, no, but tarry until they were endued with power from on high, until the Holy Ghost should come upon them, then go. If the money question came in at all, it was quickly solved. When filled with

the Holy Spirit, there was selling, and such liberal giving that for the time the disciples knew not what to do with the money. But the way opened quickly for the surplus to be used for the salvation of souls, and God's glory. Why may not this experience come to God's people in these last days? Are they not promised a refreshing from on high? And it is due now. O that we may soon see and know for ourselves that it has come!

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**THE EXPANDING NAME OF OUR COVENANT GOD**

**4. JEHOVAH-SHALOM**

MILTON C. WILCOX

THE story of the backslidings of Israel in the days of the judges is left on record for us, not that we may know of the evils, but to set forth in stronger relief some phases of God's character.

The events of an especially evil day in Israel are recorded in Judges 6 and 7. The people were in idolatry. The altars of Baal were found throughout Israel, with the libidinous asherah beside them. God had left his people to eat of the fruit of their deeds. They were no longer protected by the mighty outstretched divine arm. Midian had come down upon them like devouring locusts. Israel builded; Midian destroyed. Israel sowed; Midian and Amalek reaped. Israel pressed wine; the hordes of their enemies gathered the filled wine bottles. The people in whom should have dwelt the fear and courage of God now cringed before men, and dug themselves dens and caves in the hills and mountains.

Seven long years did they suffer, till heart and soul became sick and discouraged. Not experiencing in themselves the power and goodness of God to save, they knew of his dealings and power in the past only as a story told them by their fathers. They had yielded their hearts to false gods; they fell under the power of those who trusted in idols.

**A Timid Strong One of Faith**

North of Jerusalem, in Ophrah, lived a man named Joash, who had a son named Gideon. While threshing wheat in an obscure wine press to save it from the ever-covetous eyes and greedy, grasping hands of the marauding enemies, God's Angel came as a man and hailed Gideon with a message of cheer: "Jehovah is with thee, thou mighty man of valor."

The young man is not flattered. He counts himself with his oppressed people, and answers, "Why then is all this befallen us?" What of all the stories of God's deliverances of old? There is always hope for the man who thinks of God. The divine Messenger ignores the complaint with the command, "Go in this thy might, and save Israel from the hand of Midian; have not I sent thee?"

Gideon pleads his poverty and littleness, and the assurance comes, "Surely I will be with thee." The man is fearful and asks a sign, and it is given in an open manifestation of power that reveals the divinity of his visitor. The troubled Gideon, whose idolatry has placed God far away, believes he will die from the Lord's presence. He has not learned the lesson our covenant God would have all his children learn, that God comes to bless the trusting heart and to bring cheer to the hopeless soul. Again God speaks to the timid laborer, the life-giving words: "Peace be unto thee; fear not: thou shalt not die." The humble, grateful man erects an altar to God and names it Jehovah-Shalom—"Jehovah is peace."

He repents of his idolatry, tears down the altar of Baal, and cuts down licentious asherah. "The Spirit of Jehovah clothed itself with Gideon" (Judges 6:34, margin, A. R. V.); he gathers the hosts of Israel, yet God delivers them from their oppressors by a little band of three hundred.

**Our Covenant God is a God of Peace**

His thoughts toward us, though we are sinful, are "thoughts of peace, and not of evil, to give . . . hope in . . . [the] latter end."

He proclaims, "Peace, peace, to him that is far off, and to him that is near, saith Jehovah; and I will heal him." He giveth "peace at all times." He would have us "seek peace" without compromise of righteousness. He would have us as much as possible "live peaceably with all men."

**Peace in Him**

But the peace is not in us; "He is our peace." He is our peace because he is our righteousness. His name is Jehovah-Shalom, because it is Jehovah-Tsidkenu.

If we would have his peace, we must have his righteousness; and if we have his righteousness, we must surrender our sins, ourselves. We are the offenders against his all-goodness; we must surrender all, yield all, count all but loss, and receive him, our Righteousness, our Peace.

Then there comes peace, the peace of God. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." He is our Jehovah-Shalom, the same One who spoke peace to Gideon by the wine press of Abiezer.

We may be among the wicked, who are "like the troubled sea; for it cannot rest, and its waters cast up mire and dirt," but he who spoke peace to the raging, tempest-tossed waves of blue Galilee, will say to our troubled hearts, "Peace, be still."

The world is at strife; in it there is no hope of settled peace. Nay, we shall not find it in contemplation of ourselves. "In me ye may have peace. In the world ye have tribulation." He gives not as the world gives. It is no surface peace. It is

no lava crust over a slumbering, burning volcano; no ashes of a burned-out fire. His "righteousness is like the great mountains;" his peace is like the great deep. The whole world may be at war; hatred may be eating out the hearts of men; there is peace in him,—peace "which passeth all understanding" in its greatness and preciousness; peace that flows on "as a river" of life through eternity; "perfect peace," which God gives to the trusting soul; the peace of Christ, to rule the heart and keep the life.

Do we know him, fellow pilgrims, as Jehovah Our Righteousness? Then he is to us Jehovah Our Peace.

Thank God for the righteousness and peace not dependent on humanity! In a little while our eyes shall see "the King [of Peace] in his beauty;" "the land of far distances" will be ours eternally; and then "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever;" for Jehovah-Shalom is king.

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**A GOOD NAME RATHER THAN RICHES**

J. M. HOPKINS

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Prov. 22:1. To illustrate and, if possible, enforce this truth, we will narrate a little incident, as reported and used by Elder Jones, State evangelist of the Baptist Church, of Oregon. His topic was "The Power of a Name." I tell it in my own words, as I recall it:

At the close of the Civil War there was organized what was known as the Louisiana State Lottery Association. To lend influence and prestige to this enterprise, the promoters desired the name of some truly worthy man of influence to head their organization as its president. Accordingly they approached Gen. Robert E. Lee, offering him the sum of \$10,000 for the use of his name. But knowing that the lottery business was not honorable, he would not consent, much as he needed money. So, removing his worn and faded army hat, he said: "Gentlemen, this old faded hat, and this worn and soiled military suit, and my character are all I possess since the war; but they are not for sale."

Roseburg, Ore.

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 HE who, from zone to zone,  
 Guides through the boundless sky thy certain flight,  
 In the long way that I must tread alone,  
 Will lead my steps aright.

—William Cullen Bryant.

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 PHILOSOPHY of life is like a bicycle: it goes well on the level and downhill and over good roads, but with the uphill and the mud, one must needs get off and push.—Marian Lee.



# THE WORLD-WIDE FIELD



## THE KOREAN CONFERENCE

A. G. DANIELLS

ON our departure from Japan for Korea, we were obliged to leave Elder J. E. Fulton at Tokio, suffering from a serious attack of influenza. Later, he returned to his home in Shanghai for rest and treatment. We are hoping, however, that he will be able to join us again in Hankow, for the Central China Union meeting. The friendly sympathy and hearty co-operation of our general men in these important meetings is a great help, and their absence is a serious loss.

We reached Seoul, the headquarters of our work in Korea, Thursday morning, February 8, and were met at the station by Elder C. L. Butterfield, superintendent of the mission, and also by a number of our foreign and native brethren associated with him. We were hurried out to our compound, where the meeting had convened the previous evening. Thus we were thrown at once into the activities that attend such meetings.

With little delay, we were taken to the large tent, where our Korean brethren and sisters had arranged to give the visitors from abroad—Brethren Weaks and Crisler, Mrs. Daniells, and myself—a hearty welcome. We were glad to respond by conveying to these happy believers the Christian greetings and brotherly love so many of our people in America had asked us to express to our brethren and sisters in the Far East. The people who have been brought from the darkness of heathenism into the glorious light of present truth, appreciate very greatly what our American brethren and sisters are doing for them from year to year.

And how glad our church members in the homeland would have been made to see the sight that greeted

our eyes during that hour of welcome from our Korean fellow believers. Here were two hundred and fifty earnest, consecrated Sabbath keepers, whose very faces revealed the change that has been taking place in mind and heart and body. Not one was using tobacco, which is regarded as a household necessity throughout the land; not one was using spirituous liquors; all had discarded the use of swine's flesh as food, and all were striving to follow in the footsteps of the blessed Saviour. From the village, on the edge of which our meeting tent was pitched,

The mission committee had arranged to have all the workers in Korea, including the colporteurs, attend this general meeting. In addition, nearly all the elders of the churches and leaders of unorganized companies were present; and besides these, there had come in a large number of brethren and sisters from various parts of the field. One or two sisters were present who had walked for seven days over the mountains and through the valleys to attend the meeting.

It was a great pleasure to meet these believers, and especially to form the acquaintance of the native ministers, Bible workers, and colporteurs.

We were glad to find all our foreign workers enjoying good health. Living at Seoul are Brother C. L. Butterfield and family, Brother B. R. Owen and family, and Sister Mimi Scharffenberg. Brethren W. R. Smith and E. J. Urquhart, with their fam-



KOREAN COLPORTEURS, 1917

had come in a few onlookers—raw heathen not yet touched by the transforming power of divine grace. How sharp the contrast! In dress, in features, in manners, they proclaimed their ignorance of the gospel. One who sees these marked contrasts between Christian and heathen cannot fail to be impressed with the purifying, ennobling power of the third angel's message on sinners saved by grace.

ilies, are living at Keizan, in the southern part of the field; while Brethren H. A. Oberg and H. M. Lee, with their families, and Sister May Scott, are living at Soonan, where our training school is. These foreign workers are hard pressed with the demands made upon them; but they are content with their field, and happy in their work.

Unfortunately, just before the meeting convened, Brother Butterfield's nine-year-old boy, Leslie, was taken with diphtheria, and during the meeting Sister Butterfield, with her two children, was quarantined. Brother Butterfield left the house as soon as the nature of the disease was ascertained, and was thus permitted to take charge of the meeting. We all felt very sorry that Sister Butterfield and the children were deprived of the privileges of the conference. They had looked forward to the meeting with great anticipations.

The past two years in the Korean Mission have been marked by progress. In 1915 there were 189 baptisms; in 1916 there were 172. The reports showed a net increase of 154 for the year 1916, making the total



KOREAN LABORERS, 1917



Native Korean Ordained Ministers, 1917

The conference has been officered as follows: President, C. L. Butterfield; vice-president, H. A. Oberg; secretary - treasurer - auditor, B. R. Owen; additional members of the conference committee, W. R. Smith, H. M. Lee, Dr. Riley Russell, Chyong Mun Cook, Ne Keun Ok, Kim Ku Hyok; secretary of the Sabbath School Department, Mrs. H. A. Oberg; secretary of the home missionary department, H. M. Lee; secretary of the medical department, Dr. Riley Russell; publishing board, C. L. Butterfield, B. R. Owen, Miss M. Scharffenberg, Kim Ku Hyok, and the field missionary secretary; educational board, H. A. Oberg, H. M. Lee, Kim Pyong Young, Kim Pong Kul, Chyong Mun Cook.

The Chosen Conference is the second local organization of this kind to be formed in the Asiatic Division. Its constituency gave careful study to the needs of the field, and adopted resolutions for the guidance of those in responsibility, and for all the church members, which should secure to them the following results:

1. An increase in the church membership by a united effort on the part of all believers.
2. A decided increase in the per-capita tithe, which in 1916 amounted to only \$1.67 gold.
3. An increase in the per-capita offerings for missions. Four cents (gold) a week per member is the goal agreed upon.
4. A large increase in the sale of our literature.
5. An increase of revenue for the training school as the result of work done by the students, and from proper tuition and other charges.

One of the most serious problems confronting us in the administration of these Far Eastern lands, is that of educating the native believers to sys-



Dr. Chancy Kim and Family, of Soonan, Korea

membership of the mission 860. There are 18 organized churches and 32 companies. The membership is distributed as follows: In the northern district, where our Korean work first gained a foothold, 430; in the central district, 263; in the southern, 167. Aside from these, it is estimated that the total number of Sabbath-keeping Koreans who have not been fully instructed in our faith, yet who are looking forward to baptism after a period of further instruction and proving, is about 400.

Before our arrival, the brethren had been considering the question of organizing a Korean Conference. All were agreed that the time had come to take this advance step. The membership is sufficiently large to make a good constituency; the field is a compact one, the total area being only about 90,000 miles,—a little less than the two States of New York and Pennsylvania,—whereas the population is officially estimated at 15,169,923 (Dec. 31, 1913), an average of 168 to the square mile. The density of population seems all the more marked when it is remembered that three fourths of the country is made up of mountain ranges that are practically uninhabitable, the people being crowded into the valleys and foothills. At comparatively small expense the entire field can be worked.

When the proposal to organize a conference was presented to the full delegation, and the new responsibilities this would place upon them were fully explained, they unanimously voted to take the step. They adopted a constitution which in all essentials is the same as that adopted by our local conferences throughout the world. The name given the new organization is The Chosen Conference of Seventh-day Adventists. Chosen is the name by which Korea is known today in the Far East.

tematic self-support, so far as their ability may permit. Only a few years ago the poverty of the peoples in these lands was pitiful in the extreme. But a great change has been taking place in the economic condition of entire nations.

The awakening of the Far East is bringing with it at least some degree of prosperity. Wages are increasing; thrift is being fostered by governments and by private banking corporations; commerce with the nations is opening new and profitable markets; and all these changes are bringing increased ability on the part of many to support our cause in the payment of tithes and offerings. This is especially true of Japan, of portions of Malaysia, of the Philippines, of portions of China, and, to some extent, of Korea, where Japanese thrift is



SEVENTH-DAY ADVENTIST PUBLISHING HOUSE AND CHAPEL IN SEOUL, KOREA

having its influence in the social betterment of the Korean people.

It has taken years of experience for our brethren and sisters in the States to learn as fully as they have learned how to support the cause of God systematically and liberally. We cannot expect those who have just emerged from heathenism, and who at best are comparatively poor in this world's goods, to give as largely as do those in more favored lands; but it is my conviction that in all these lands partial self-support should be aimed at; and this is the policy our brethren in responsibility in the Asiatic Division are following. Already, in the aggregate, some tens of thousands of dollars are contributed by our native believers to the support of our work; and if we do our part faithfully in teaching them, line upon line and precept upon precept, to bear responsibilities, we may confidently expect to see these tens of thou-

enrolment has been 135. At present, 113 are in attendance. The main school building is a long brick structure, with suites of rooms at each end, used for the boys' school and the girls' school; and in the center of the building there is an assembly-room, or chapel, capable of accommodating about 300. A boys' dormitory, a girls' dormitory with a special suite of rooms for the preceptress, a principal's cottage, a dispensary, and stables and other outbuildings are on the school property. A part of the industrial equipment is a forty-five-acre farm, about three acres of which are in an orchard of choice fruit trees and vines, chiefly peaches, pears, apples, and grapes. There is on the farm a tract containing 3,000 mulberry trees, for sericulture. The total investment in the plant is \$10,489.22, with no liabilities.

For several years Dr. Riley Russell has made Soonan his headquarters,

to be at the front with her children.

One of the greatest needs of our Soonan industrial training school is a small factory in which students can be profitably employed during the long winter months when work on the farm is light. Thus the school could be made very largely self-supporting, and the discipline this would give the students would add to their self-respect and to their ability to make their way unaided after leaving school. We were very favorably impressed by what we saw at Soonan. We believe that there are possibilities wrapped up in this plant which should be developed soon, thus enabling our teachers there to do a very strong work in training self-reliant and courageous burden bearers for the carrying forward of the work throughout the Chosen Conference.

### INDIA FAMINE CONDITIONS

HOW CHARLIE FOUND THE THIRD ANGEL'S MESSAGE

M. D. WOOD

It is said that thousands of people in India always live on the very verge of starvation. From my personal observation for several years past, I am certain that the word "thousands" does not express it. I should say that millions of people in India never have enough to eat. Many of those who labor hard in the fields, or break stone by hand for the public roads, are paid but a pittance for their toil, and are never able to clothe themselves properly, but live like the wild men of the forest.

India has a very warm climate, and the people do not need so much clothing as those of colder climes, yet men and women who labor hard in a warm climate have as keen an appetite for good, wholesome food as those who labor in a colder country. Their hunger cravings are just like those of all other people in the world; and well-baked bread, good vegetables, fruits, and all that goes to satisfy the appetites of men the world over, find as great a relish in the mouth of an unlettered native in the dense jungles of India as in the mouth of the most refined and cultured white man in Europe or America.

When the rain fails to fall at the proper time of year over a certain area of country, then we have what we call "famine conditions." But when there is no rain for several years in succession, then circumstances for these partially fed people are desperately hard, to say the least. Not only do they themselves suffer for water, green stuffs, and grain, but their cattle suffer too, and often they perish. A famine district in any land is a sad sight. The poor skeleton-like cattle, with ghastly looks, stand in the parched and barren fields. The trees look as if every green leaf had been stripped from them. Nothing is fresh and lifelike, and the ground is baked and cracked open in seams.



FACULTY AND GRADUATING CLASS, SOONAN, KOREA

sands swelled into hundreds of thousands. Thus funds will be released to our Mission Board for the prosecution of the work in fields as yet unentered.

During the Korean conference, one of the native preachers, Brother Kim Ku Hyok, was ordained to the gospel ministry. This is the third Korean we have had the privilege of seeing ordained; two others were thus set apart at our general meeting in 1915. Those who were ordained at that time have developed splendidly. They have become strong, thoughtful burden bearers in the cause. All three of these ordained ministers are now members of the executive committee of the newly formed conference. We rejoice that they can have to do with the administrative affairs in the Korean field.

Following the Seoul meeting, we journeyed on to Soonan, about 175 miles north, where are our training school and our medical dispensary. Brother Lee, in charge of the school, is assisted by Sister May Scott and nine native teachers and other helpers. During the current year the

and here we found his new dispensary, a great improvement over the little shed in which he labored so self-sacrificingly for the first few years. During the past year 4,750 patients were treated at the dispensary, 100 outcalls were made, and 50 operations were performed. The investment represented by this dispensary is \$1,837.50. In the absence of Dr. Russell, on furlough, the work is carried on by Dr. Kang Pyung Chan, assisted by Dr. Chaney Kim and two native nurses.

The new homes provided by the Mission Board for the principal of our Soonan school and for the director of the northern district, have been erected on an elevation overlooking many miles of the surrounding country. Immediately below lie the school buildings and the dispensary; and at the foot of the hill is the village of Soonan; beyond are many valleys, with scores of villages. We were pleased to meet Sister W. M. Lee in the home of her son, Howard Lee. Sister Lee has been out in these parts with her children for about a year. She is in excellent health, and is glad

Men in these pitiful straits first dispose of their most unnecessary belongings, until finally they are compelled to part with their most valuable and useful goods, seldom, if ever, receiving half their value in return. "A man will give all that he hath for his life;" and life is just as dear to the poor of India as to any man in the world. But when men see death staring them in the face, they often do the most unnatural things. They will drive away their wives and children. I do not think any Christian would do that, but under these sad conditions the heathen frequently do.

In the year 1896, there was in central India just such a condition of things as I have described. This affected many thousands of people. The man with money can always send to the outside world for supplies. When this famine came, I was glad I was a missionary in this land, I was glad I knew many good and generous-hearted people in America, and I was glad I could write letters and articles for papers, and appeal to their charity for assistance. At that time, in different ways, I collected quite a sum of money to help these needy people. My heart prompted me to do all I possibly could for them, and thus show them that we loved them and wanted to help them. We gave them blankets, clothing, and grain, as well as water, medicine, and whatever we could get that they required. Many of their children were driven out of their homes to beg for themselves and shift as best they could.

I recall one youth whose elder brother beat him with a stick, and said there was not enough for two, and so the younger child had to leave home, never to return.

Many of them soon became so despondent that they lay down beside the road and died. They could find no water to quench their thirst. Their tongues were swollen and sore. Their blood was so impoverished for lack of nourishment that sores broke out all over them. Their nails grew long, and they were verily walking skeletons.

One's heart was filled with the deepest pity as he beheld them. The great, fat grain merchants and money lenders sat in their places of business as heartless and unconcerned as if everything was all right. "God is love," and those who do not know the true God cannot love their fellow beings unless influenced by his tender mercy.

Missionaries collected thousands of these poor people, and did all they could for them. They bathed their emaciated bodies, cut their hair, and trimmed their nails. They rubbed them with coconut oil, and fed them with warm gruel and other simple articles of diet. We, among the others, took care of as many as we could, especially of the children.

It is my purpose to tell you about

one boy whom I took from just such conditions as I have described. He was with many other boys when I found him in central India. I do not remember what his Hindu name was; we always called him Charlie. He was a very small boy. I do not know his age. He did not know it himself, and as he had wandered many, many miles from home, he did not even know where he started from. I could never ascertain what his surroundings had been, or much of his early history. Strange conditions for human beings, are they not? What if our lot had been like his? I only knew that Charlie was a poor little Hindu boy with an old ragged shirt on his body, and nothing else. He was but a living skeleton, with a hacking cough, hollow chest, and sunken eyes. He could not stand long nor walk much. I was very doubtful if I could help him back to a normal state of health again. But I determined to try my best. He was unable to eat what the other boys ate, and as I had many boys to provide for, they could not be too particular.

Well, I decided to keep Charlie on my veranda for a while, and give him my personal attention. I rolled him up in a large brown goat's-hair blanket, and gently laid him down in a quiet corner. Several times a day I fed him raw eggs and milk. This I had to give him with a teaspoon. He soon became very tired of it, and said he was not hungry. I did not think there was much hope for him. But with this diet, warm baths, and coconut oil rubs, he pulled through, and ere long was able to join the other lads in their play. How glad we were that the Lord had answered prayer and blessed the efforts put forth!

Charlie was always bright and cheerful, always obedient, and respectful also. In his studies he stood a little ahead of many of the rest, although he was hampered by his frail body. We observed that Charlie was a lad that gained the confidence and respect of those older in years; also that he was always careful of his books and clothing.

Several times we were fearful he would have consumption of the lungs; so we fed him on cod-liver oil and those things which we thought would build him up and make him a strong man. Thus time rolled on until Charlie was a young man.

(Concluded next week)

#### WORSHIPERS OF ALLAH

J. W. ROWLAND

SCATTERED all through the Malay Archipelago are the followers of Islam. They wear a small cap characteristic of their faith, which is made in such a way that the wearer may touch his forehead to the ground in worship and not be hindered by his headgear.

In a recent conversation with a Mohammedan at the gate of one of their temples, I had the opportunity of asking many questions concerning their faith. He was glad to answer.

In or near the temple court will be seen a dovecot. The dove is a sacred bird to these people, and any one killing this bird is thought to have committed a sin against God, whether he be a Mohammedan or an unbeliever.

They believe that if, upon making a request of God, a dove is liberated, this will aid in receiving an answer to their request. They further believe that when a request is made of God, if the one making it feeds these sacred doves, this also assures an answer to his prayer.

They worship the one God, Allah, and believe that Nabi Isa, or Jesus Christ, was a great prophet, but not the Son of God. How much these thousands of souls need the gospel's saving power!

Singapore.

#### MISSION NOTES

FROM minutes of a recent Asiatic Division Committee meeting held at Shanghai, is taken the following items, which will be of interest to believers in the homeland, because they speak of progress for the message in the Far East:

As the dormitories of the China Missions Training School at Shanghai are inadequate to house all the students wishing to attend, and many are turned away because of this, it was voted that a building of sixteen rooms be built for the boys, and an addition of four rooms and a dining-room be made to the girls' dormitory.

As our schools, which are springing up all over China, are crippled in their work for lack of suitable schoolbooks, it was arranged that Dr. Selmon undertake the preparation of readers suitable for the first five years of school work, Brother H. O. Swartout and Sisters Brines and Kuhn, with two native workers, assisting Dr. Selmon in this work.

A medical book suitable for distribution by the colporteurs being needed in the Philippines, a committee consisting of Dr. A. C. Selmon, Carl Weeks, and C. C. Crisler, was appointed to prepare manuscript, abridging the matter in "Practical Guide," adding two or three chapters, so that a practical book might be brought out soon for use in the Philippine Island field.

"EVERY man is most vulnerable just where he thinks he is the strongest; as it is the best swimmers that get drowned and the empty guns that shoot people."

"HE who is untrue to the least sense of duty, is false to himself and God."



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.

### MOTHER

I WISH I had said more. So long, so long  
About your simple tasks I watched you,  
dear;  
I knew you craved the words you did not  
hear;  
I knew your spirit, brave and chaste and  
strong,  
Was wistful that it might not do the wrong;  
And all its wistfulness and all its fear  
Were in your eyes whenever I was near,  
And yet you always went your way with  
song.

O, prodigal of smiles for other eyes,  
I led my life. At last there came a day  
When with some careless praise I turned  
away  
From what you fashioned for a sweet sur-  
prise.  
Ah, it is too late now for me to pour  
My vase of myrrh—would God I had said  
more!

—Zona Gale.

### YOUR MOTHER

AGNES LEWIS CAVINESS

WHAT was she like? Who was she  
like? How can you tell?

The little wooden rocker in the kitchen. Your Mother with a bowl of bread and milk and blackberries, feeding her brood. One bite apiece around the circle; then back again, to begin over.

"Me next, Mother!"

"No; me! me! It's my turn!"

"Children! children! This bite goes to neither of you. It is Tom's turn. Here, Tommie lad. Now you, Sue."

Your Mother was like that—fair, perfectly fair, always.

"Quarter to nine, boys and girls!"

"Yes, Mother. Where's my lunch box?"

"Under the shelf, just where you left it."

"O, help me find my cap!"

"Here, my boy. Be good, dear."

"Yes, Mother, I'll try."

"Take your mittens, Little Ann. Good-by, dear! Good-by!"

There, you're off to school. Everybody has had his breakfast; and everybody—somehow—has his books and lunch box. She waves good-by as you pass the window, then with a queer little three-cornered smile turns round—breakfast table full of unwashed dishes; cluttered kitchen; baby kicking and shouting in his crib, waiting to be bathed and

dressed. And she must knead the bread, too. Enough work for two women?—Of course. There is a line of perplexity between her eyes, but in a moment she is humming, and the work begins to fly. Your Mother was like that.

Home again. She is at the door. You kiss her thoughtlessly,—for Mother is always there,—and hurry on to the dining-room. You're famished! And the table not set?

"No,"—and her face clouds a moment,— "I'm sorry; but dinner is all ready. We'll sit down in no time. I had a good bit to do today."

O girls, take the cloth from her, quick! Mother is overtired. That was a fearful basket of clothes she ironed. There now, you see it really took only a minute. Now we are ready. What a table!—mashed potatoes, with the little well of butter in the center; Mother's delicious bread!

"Fold your hands, dears. Bow the headie, Baby Boy. Now—'Our Father, we thank thee today for this food—"

What would you give to hear her say it now? What would you not give? Your Mother was like that.

Then when Sue was away at school. In the spring all the girls got boxes from home, she wrote. Your Mother sewed a good bit, pushing back her hair with that quick, birdlike movement.

At last the box was ready. You all looked it over, while your Mother asked if it would do. If it would *do!* Of course it would do, you cried, indignantly. Every girl would declare that that pretty hat was bought yesterday, and no one would ever know the dress had been turned.

When Sue opened the box, she caught her breath. That dainty shimmering her old silk dress? Impossible! O yes, it was, too. Well, nobody would dream it. And the hat—so simple, but so cleverly caught up at the side! And gloves! Sue wondered—for just a second—if Mother had any new ones.

But what was in the corner, this tissue-wrapped parcel? There was a slip of paper—"Just for love." Open it carefully, Sue! it is very precious, thus labeled. Now you'll see. Here it is!—O your girl-heart's

foolish desire! How did she know? How did she ever guess it?—silk stockings to match the dress! "Just for love"! Could she afford them?—No! No! No! But "just for love"! Ah, your Mother was like that.

Then the day Tom went away. Tom was always a little wild; and he just would go. Everybody cried that day—everybody except Mother. She joked with him, and laughed at his clumsiness in fastening his grip. She stood at the end of the porch, and waved till the team passed behind the plum thicket at the foot of the lane; then she went into the house, humming to herself.

By and by, when you looked for her, you could not find her. On the library table was her Bible, opened to a flyleaf. On it was written a date, and following, "Tom went away from home today."

A sound upstairs held you. You tiptoed up. Mother's door was ajar. You peeped in. Your Mother was kneeling by the bed. This was not the Mother you knew. The hands were tightly clenched. The face—no face but One was ever like this. "O my God! He will come back! He *must!* My dearest, my hardest! You will send him back!" Yes, *your* Mother was like this, too.

And Tom did come back, after a long while. You will never forget that day. Mother was at the end of the porch, waiting. As Father turned the big bays into the lane, your Mother's cheeks began to flush. She ran down the walk, and was at the gate when they reached it. Tom caught her to him,—Tom, clear-eyed, broad-shouldered, successful. Mother looked him over keenly. The head was still a trifle high; but his face was honest and fine spirited. And then, without warning, came the tears,—streaming down her face. Why?

"O my laddie! I cannot help it; I am so happy!" Your Mother was just like that.

You will never forget your Mother's face on your graduation night. Pride?—Yes; but high, fine humility also, in every line. You knew and she knew the struggle of the years that led up to that night. You knew a part of that struggle; but your Mother knew it all. It was a thing wrought of love and self-denial. And your Mother was like that.

You will never forget what your Mother was like the night you were married. The house was full of guests, flowers, music, and laughter. Happiness poured over you in a cata-ract. And your Mother seemed the source of it all. Just in the last radiant moment, while your Mother held



you close in a shower of rose leaves, you thought you heard a groan. But you must have been mistaken; for when you looked up, your Mother was smiling into your eyes. Then the carriage whirled you away, and as you looked back, your Mother was biting her lips, but still smiling. Your Mother was like that.

The years run very swiftly, and it seems only a moment till the day she went away from you. Then it seemed you could go on no farther. Your feet only marked time; for the music had ceased. Then you knew what your Mother was like. She was the music by which you had caught step with life. And after a while you heard the music again, faintly, so faintly; and you knew that God had sent you his music through your Mother, and that he would still send it through her memory; and you caught up your staff and went on.

What was your Mother like? How can you tell it? Give God the pen. He made her. He knows.

◆ ◆ ◆  
**HONOR THY MOTHER**

TIME has scattered the snowy flakes on her brow, plowed furrows in her cheeks; but is she not sweet and beautiful now? The lips which have kissed many tears from the childish cheeks are the sweetest lips in all the world. The eyes are dim, yet they glow with rapt radiance of a holy love which can never fade. Oh, yes, she is a dear old mother. Her sands of time are nearly run out, but feeble as she is, will she not go farther and reach down lower for you than will any other on earth? You cannot walk into midnight where she cannot see you; you cannot mount a scaffold too high for her to reach and bless you. One evidence of her deathless love when the world shall despise and forsake you,—when it leaves you by the wayside to die unnoticed,—the dear old mother will gather you in her feeble arms, carry you home, and tell you of your virtues until you almost forget that your soul is disfigured. Love her tenderly, and cheer her declining years with holy devotion.—*Selected.*

◆ ◆ ◆  
**MOTHER**

"MOTHER passed away this morning." The type was cold and firm. The message had come from the old home, and I was far away, too far to go to it. My eyes could read the formal words, but brain and heart were still untouched. Who can instantly rebuild his world with his mother left out?

Instinctively, automatically, I understand the duty of the moment: an answering message. There is father, white and bowed and utterly desolate. For half a century he and mother have been comrades. The residue of

the road before him must be brief, but it will be unutterably lonely. He will be serene and brave, for he is a man of indomitable courage and faith. He will be silent, for he is a man of hope and love. But his heart will bleed itself dry in the hallowed seclusion of the night.

Yet it is well. Perhaps her work was done. Perhaps she needed the rest.

Now memory awakes. Her cheek is against mine. Her arm is around my shoulder. My surly protest she answers with a caress. Her fingers move slowly through my hair. The music of the morning stars peals in her voice. Once, twice, thrice—a hundred times—she smothers the insurgency of youth with love. Every one else misjudges, misinterprets; she knows. Oh, she knows!

Her faith saved me from pessimism.

Her purity saved me from animalism.

Her love saved me from atheism.

A world without mother! Why, the world is full of mother! Everything in my life that has trace or tinge of nobility came from her. What do I know that is worth knowing that did not flow from her? What have I done that is worth doing that did not have its motive-spring in her?

I feel her cheek against mine, and the fountains of the heart are broken up. In the holy flood of tears my poor stained life is washed clean again, as clean as when she gave me to the world in the sacred travail of long ago.

Mother!  
Because of thee—  
I know the meaning of the song of the birds.

I know the splendors of unmeasured sacrifice.

I know the rich glories of patient faith.

I know the uncalculated sublimities of stainless love.

Yes, because of thee I know—  
God.—*The Ladies' Home Journal.*

◆ ◆ ◆  
"SHE was as good as goodness is,  
Her acts and all her words were kind,  
And high above all memories  
I hold the beauty of her mind."

◆ ◆ ◆  
"WHAT are the homes where children love to visit? The grand ones, full of servants and idleness, and exquisite breakable bric-a-brac, and elaborate toys, where every one is dressed finely from morning to night, and where no one must be boisterous and nothing can be touched? Any healthy child would, if the chance were given him, run with all his might from a home of that sort to a low-ceilinged farmhouse, full of plain, hard-working, good-natured people, busy with interesting undertakings, but not too busy to allow a child to 'look on' or even help."

**EXCEPT HIS MOTHER**

FOLKS all called him no account,  
Stamped him as a worthless loafer;  
Said he never would amount  
To a common striped gopher;  
And whate'er he might commit,  
So they vowed to one another,  
They'd not be surprised a bit,—  
That is, all except his mother.

Till a sudden crisis came,  
Sacrifice and courage testing,  
Leaped to lips a hero's name,  
Land from e'en the coldest wrestling.  
And the chap thus signalized  
Was "that loafer," and no other;  
Then the folks all were surprised,—  
That is, all except his mother.  
—*Edwin L. Sabin, in Good Housekeeping.*

◆ ◆ ◆  
**THE MOTHER-HEART**

ABOUT the weary mother-feet  
Played ruddy children blossom-sweet.  
Anon their grimed hands plucked her skirts,  
Begging her kisses for their hurts;  
And oft, as wailing bade her halt,  
She found the selfsame lad at fault,  
A ceaseless worry to the rest;  
Yet still she loved her Bad Boy best.

In riper years, when at her feet  
No children clustered blossom-sweet,  
When far and near her broken brood  
Had broadcast borne the bond of blood,  
Came, 'mid the others' cheering news,  
Tidings that set her heart a-bruise—  
Despoiling her of peace and rest;  
Yet still she loved that Bad Boy best.

O mother-heart, thy mystery  
Unsolved to end of time shall be!  
But some day, when life's sands shall flow  
To their conclusion, we shall know.  
God, on his love-built throne above,  
From whom comes all the mother-love  
With which this grateful world is blest—  
He willed she love her Bad Boy best.  
—*Strickland W. Gillilan.*

◆ ◆ ◆  
**WAITING**

YOUR little room beneath the eaves  
Is sweet and cool and white.  
The window's dim with lilac leaves  
That break the hot noon light.

The muslin curtains sweep the sill;  
I made them fresh for you,  
And gathered daisies up the hill,  
Sweet fern and meadow rue.

A thin white gown for you to wear  
Hangs on the closet hooks,  
And on the little table there  
Stand all your poetry books.

O little girl who grew so tall,  
And went away so soon,  
Are you not coming back at all  
By nightfall or by noon?

Are you not coming back to see  
Your garden, running wild?  
Are you not coming back to me,  
Who am your mother, child?

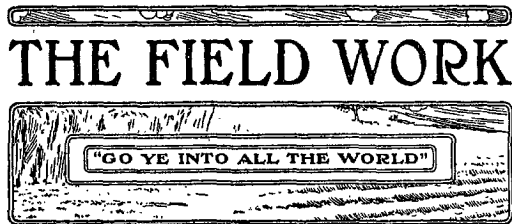
Your little room can wait for you.  
A score of Junes, maybe,  
Can bring you ferns and meadow rue  
And curtains quaint to see.

Your poetry books can wait; but I,  
I cannot always wait.  
O child, I would not have you cry  
At coming back too late!

—*Fannie Stearns Davis.*

◆ ◆ ◆  
**ONLY ONE MOTHER**

HUNDREDS of stars in the beautiful sky,  
Hundreds of shells on the shore together;  
Hundreds of birds that go singing by,  
Hundreds of bees in the sunny weather;  
Hundreds of dewdrops to greet the dawn,  
Hundreds of lambs in the purple clover;  
Hundreds of butterflies on the lawn,  
But only one mother the wide world over.  
—*Selected.*



### INTERVIEWED BY A MORMON LEGISLATOR

ONE day last fall, after having exhibited my prospectus for "The United States in Prophecy" and shown some smaller books to a Mormon lady, I was requested to wait and see her husband, who is the president of that "stake of Zion," a prominent lawyer, and a member of the Utah Legislature. He readily gave an order, and then requested me to take dinner with them. He manifested interest in the Seventh-day Adventist doctrines, and said if I could furnish a book that would more fully represent the denomination, he would prefer that. So the order was changed to one for "Bible Readings." Occasion was taken, as was customary, to state that the object of my work was not simply to show the Mormon people that they were in error, but rather to encourage all to be better citizens and better Christians, whether they ever agree with us religiously or not; and that while aiming to hold myself in readiness to give reasons for positions held, I sought to avoid, rather than to precipitate, argument. The gentleman was pleased, and kindly invited me to spend some evening with him, that we might quietly exchange views. We had this interview several weeks later. The essence of our conversation concerning Sunday laws follows:

**BISHOP:** As a member of the legislature, I have for some time felt concerned as to what should be our attitude toward the enforcement of Sunday observance. We [referring to the Mormon people] have thought Utah should have been the first State to prohibit the liquor traffic, but being reluctant to deprive some of what they styled liberty, we allowed other States to get ahead; and now, with the great majority of Utah's people believing our State should stand in the forefront in the observance of Sunday, the question arises whether we should not enact Sunday laws notwithstanding the claims of your people that your liberties would thus be curtailed.

**COLPORTEUR:** Is it not obvious, Mr. —, that these are not parallel cases? The liquor traffic is recognized as a menace to human safety; but Sabbath desecration is not.

**BISHOP:** That is true. Now, in this State physicians are not allowed to practice without passing a State medical examination. The chiropractors, claiming to treat all diseases successfully, but admitting their inability to diagnose cases, asked the legislature to exempt them from this examination. We could not grant this, and they said they were imposed upon by class legislation. And this is what you people would say of Sunday laws.

**COLPORTEUR:** Again you submit cases that are wholly unlike in character. You have virtually said that chiropractors endanger life, and you admit that Sunday work does not.

**BISHOP:** You are correct. The Sunday question also comes up in our little town in various ways. Here is one: The council advertises for bids on public work. A man without religious scruples secures the contract. He decides to push the work every day in the week. This influences some, particularly our young people, to have less regard for Sunday. Should not the town authorities pass ordinances to prevent things of this kind?

**COLPORTEUR:** The purpose of civil government is to maintain civil conditions on all days alike. It prohibits disturbance of the peace every day, but cannot, while in its proper sphere, require religious observance

of a day, or enforce any other religious dogma. All citizens, both young and old, should understand that to guarantee the exercise of freedom of conscience is the whole duty of the State or municipality so far as religion is concerned, and that the Sabbath question is purely a religious one.

**BISHOP:** I must agree with this also. But here is another perplexity: A contractor here is just now rushing work on a large building. Some of the employees are among our best Sunday school teachers and workers. They, with the rest, have been told that they must work Sundays or be discharged. Should not these men be protected by law?

**COLPORTEUR:** A little personal experience may perhaps be offered on this point. While I was serving the C. F. & I. Co. in Pueblo, a number of years ago, in the capacity of water carrier for a gang of trackmen, the foreman announced to me that it was planned to run an extra shift one Friday night, stating that I should come prepared. My reply was that as Sabbath began with the going down of the sun on Friday, I could not be there. Using an emphatic oath, he gave me to understand that if I could not work when wanted, he would have to employ some one else. I



Workers in the Tent Effort in Cuba

responded that we need have no controversy; that it was a matter of conscience with me, and if my service was unsatisfactory, I would simply drop out. In due time he asked me to be on hand Sunday as usual. We believe in obeying God's Sabbath command faithfully, and leaving the consequences with him. Our organization accepts Sabbath observance as a test of fellowship, and therefore our membership is made up of people who determine by faith to keep the day holy, regardless of threatened inconvenience, and God does not forsake us.

**BISHOP:** Your position is certainly commendable. I am surprised to hear that you make Sabbath keeping a test. But here is another problem: In this place, not only the Mormons, but also the Congregationalists and the Episcopalians, hold services Sunday nights; but the motion pictures draw our young people from meetings intended to be of special spiritual benefit to them. Our council has asked that the show house be closed Sunday nights, but the proprietor claims the right to exhibit every night. Should there be no law to protect our young against such influence?

**COLPORTEUR:** An experience reported by one of our ministers seems apropos on this point: The brother and his wife went to a certain town in Missouri to conduct gospel meetings. A few days after they began preaching, a moving picture show opened across the street. They resolved to pray and preach, and not to mention the show.

The movie man visited the homes, secured pictures of children, and promised to throw them upon the screen at the close of his entertainments. The minister and his wife devoted fifteen minutes at the opening of their services to Bible study for children. In a short time they had the crowds, and the competitor sold out and left town. It was found necessary to secure a larger hall for the religious meetings, and seats were moved from the picture establishment to that hall. The Seventh-day Adventists seek to teach their children to become so loyal to God that they will not yield to the temptations and luring influences which abound and will continue to prevail. We deplore the existence of evil environments, but, after all, we know that tested Christians are the only true Christians, and nothing can turn such from the heavenly way. The Bible teaches men to honor God by keeping his Sabbath. To enforce the observance of a day makes it impossible for men to prove to others that they honor God when they keep it.

The last position was also conceded without hesitation, and then our conversation passed to other important questions, such as the history of our denomination, our authority, etc. It seemed to the writer that this man wanted to take a consistent and honorable Christian course, and yet would have been glad to find some real reason for the passage of Sunday laws. His readiness to accept the views submitted was doubtless explained when, later on, I asked if he had ever seen the *Liberty* magazine, and found that he had been reading the journal.

J. L. HUMBERT.

### FIRST TENT EFFORT IN CUBA

THE Cuban Mission is now conducting its first tent effort, and all are encouraged with the success it has thus far met. The tent is situated near the center of the city, on a lot surrounded by a high board fence, and is so pitched that none can enter the lot without entering the tent. This prevents the boys from gathering about the outside and causing a disturbance. The lot belongs to a banker, who very kindly gave us the use of it free of charge. The mayor of the city granted us a written privilege to conduct the effort, and a little more than a week after it was begun, he expressed himself as well pleased with our work.

The tent is in the city of Sagua La Grande, near the center of the island. Brethren E. R. Johnson and E. W. Thurber are in charge, assisted by Brother R. N. Studt. One of our native workers, Brother Epestaguia, is acting as tent master. With these workers and their faithful companions, we feel that we have a good tent company, and we are expecting that the Lord will bless the effort with a number of precious souls. From the first the attendance has been good, and a good interest has been manifested. It was a little noisy for the first few nights, but the presence of an officer for two evenings has brought as good order as could be expected.

In the past, all public efforts have been attempted in the homes of the missionaries, and it has been very difficult to secure an attendance. We feel now that we have found the solution to the problem, and we are sure that Cuba will soon want another tent. There should be one operating in the city of Havana right now, and we shall not rest satisfied until we have one here at San Marcos. We are sure that when Cuba can have two or three tent efforts running, we shall see our membership doubling and trebling in a very short time.

Cuba at the present time, like all the rest of the world, is having its troubles. Revolution is producing its evil results, and our island is feeling the effect. We ask an interest in the prayers of our brethren everywhere, that the Lord may overrule all to his own glory and the salvation of many souls.

F. G. LANE.

## Missionary Volunteer Department

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### THE SENIOR BIBLE YEAR

#### ASSIGNMENT

- May 6. 1 Chron. 17-20: David desires to build God's house.  
 May 7. 1 Chron. 21-24: Gathering material for the temple.  
 May 8. 1 Chron. 25-27: Various matters of order.  
 May 9. 1 Chron. 28-29: David's charge to Solomon; prayer; death.  
 May 10. 2 Chron. 1-4: Preparation and building.  
 May 11. 2 Chron. 5-7: Dedication and acceptance.  
 May 12. 2 Chron. 8-9: Splendor of Solomon's reign.

#### The Books of First and Second Chronicles

"The books of the Chronicles, Ezra, and Nehemiah are evidently the work of a single author. The Chronicles cover the period from Adam to the edict of Cyrus permitting the exiles to return to Judah, 537 B. C. They thus cover the same period covered by the historical books from Genesis to Second Kings, but their point of view is very different. The author got his materials from these historical books and from a number of other books named in the narrative, but not now in existence. The first ten chapters of First Chronicles are introductory, and devoted principally to genealogies from Adam to David and after. The last nineteen chapters go over again the history of the reign of David. The first nine chapters of Second Chronicles are devoted to the history of Solomon, and the remaining twenty-seven chapters to the rest of the kings. As far as possible, everything creditable to David, Solomon, and the other righteous kings of Judah is omitted from these books; and since the northern kingdom was not regarded as a part of the true Israel, it is almost entirely ignored, even Elijah and Elisha being scarcely mentioned. The point of view in these books is that God has for this people a particular mission, and that all the happenings of their long and varied history were intended to work out that one purpose."—*Armstrong.*

#### Thoughts on the Life of David

"His is the widest character on record," says Charles Reade. "In Holy Writ, Moses, Elijah, and Paul; in profane history, Solon, Alexander, Caesar, Charlemagne, Napoleon, and others, excelled David in one quality or another. But David presents a greater number of distinct and striking features than any one of those great men; and that is why I style him the widest character on record,—a shepherd, a soldier, a courtier, a famous friend, a fugitive, an actor, a marauder, a general, a king, a statesman, an exile, a priest, a prophet, a saint, a criminal, a penitent,—and nothing by halves."

The character of David, "the sweet psalmist of Israel," has been called "a harp of many strings." Its foundation was laid in a "peculiarly firm and unshaken trust in Jehovah, and the brightest and most spiritual views of the creation and government of the world, together with a constant, tender, and sensitive awe of the Holy One in Israel; a simple, pure striving never to be untrue to him; and the strongest efforts to return to him all the more loyally after errors and transgressions."

"It was David's supreme peculiarity that he was sensitive to the presence of God, to the thought of God, to the working of God. . . . David learned in early life heart-true in God. And this was the dominating force of his life. This gave him his uniqueness, his individuality. Here was a man to whom

God was a living reality. Wherever he was, he was with God. Into whatever company he went, he carried the suggestion of God. Back of David men could always find God. . . . So it may be said that David's life-power lay in his personal piety. His character, his religious character, his strong sense of God and of God's direct relations to everything that concerned him, these give the revelation which was carried in the person of David to all generations. It is plain that early piety may be expected to unfold into a life of steadfast good. This man was a man after God's own heart because he was a child after God's own heart, an open-souled child, to whom the sense of God would come, could enter in, could do its transforming work."—*Tuck.*

"Perhaps the most striking characteristic of the life of David is its variety of circumstances. None of the great men of Scripture touched human life at so many points. His character also was singularly full and versatile. David is like his own harp of many chords, through which the breath of God murmured, drawing forth wailing and rejoicing, the clear ring of triumphant trust, the low plaint of penitence, the blended harmonies of all devout emotions. The man had faults—grave enough. Let it be remembered that no one has judged them more rigorously than himself. . . . We see the true poetic temperament, with all its capacities for keenest delight and sharpest agony, with its tremulous mobility, its openness to every impression, its gaze of childlike wonder, and eager welcome to whatsoever things are lovely, its simplicity and self-forgetfulness, its yearnings 'after worlds half realized,' its hunger for love, its pity, and its tears. He was made to be the inspired poet of the religious affections.

"And on the other side, we see the greatest qualities of a military leader of the antique type. . . . Sagacious, full of resource, prudent in counsel, and swift as lightning in act; frank and generous, bold and gentle, cheery in defeat, calm in peril, patient in privations and ready to share them with his men, modest and self-restrained in victory, chivalrous to his foes, ever watchful, ever hopeful—a born leader and king of men.

"The basis of all was a profound, joyous trust in his Shepherd God, an ardor of personal love to him, such as had never before been expressed, if it had ever found place in Israel. That trust 'opened his mouth to show forth' God's praise, and strengthened his 'fingers to fight.' He has told us himself what was his habitual temper, and how it was sustained: 'I have set the Lord always before me. Because he is at my right hand, I shall not be moved. Therefore my heart is glad and my glory rejoiceth.'"—*Maclaren.*

### HOW MISSIONARY VOLUNTEER PLANS AND METHODS ARE PROMOTED

THE Missionary Volunteer movement, born of the Spirit, is bearing abundant fruit in the conservation of energy bound up in our splendid army of children and youth. To enlist, arm, drill, and mobilize this army is the work of the Missionary Volunteer and Educational Departments of our great cause.

The following suggestions for effectively promoting the plans and aims of the Missionary Volunteer movement have been tested and found valuable:

#### Conventions

Missionary Volunteer conventions have proved a successful means of placing the importance of the work as well as its definite plans before both old and young. The success of the work in any church depends largely upon the sympathetic coöperation of the church officers and other older members of the church.

The best time to conduct a convention seems to be from Friday night to Sunday

night. Do not try to unite other departmental interests. It is a mistake to seek to cover too much ground—it will be surface work. On Friday night and Sabbath, seek to lay a deep spiritual foundation. Sabbath afternoon, consider such devotional features of our work as the Morning Watch and the Bible Year. On Sunday, take up the Reading Courses and Standard of Attainment, having the needed books ready to place in the hands of the people. The mission Goal should be presented, and pledges taken. See that proper enrolment slips are filled out in all this work. The secretary must follow up this work through persistent correspondence. As a means of encouraging home missionary work, present the King's Pocket League. A supply of King's Pocket League leaflets, put up in ten-cent packages, should be on hand to be sold on the spot. The sessions should be enlivened with suitable special music, and not a dry, unattractive moment should be permitted to creep in.

#### Institutes

A Union Conference institute will prove a great inspiration and of wonderful educational value wherever such a plan can be carried out. It should continue several days, and the instruction should be given largely by specialists in Missionary Volunteer work, representatives from the North American Division Conference leading out. Each society in the Union should be invited to send a delegate at its own expense. Where possible, such an institute should be held at the Union Conference training school, that the student body may profit by the instruction, and catch the inspiration of the occasion.

#### Camp Meetings

The camp meeting is harvest time. Much careful planning and earnest praying should precede it. Through personal visits and continued correspondence, seek to awaken in every young person in the conference an interest to attend. Arrange for prayer band leaders before the meeting convenes, and in some way see that every young person is brought under the influence of one of these bands. Permit no one who comes upon the grounds to go away without the personal touch of some devoted Christian worker. The prayer bands should meet at least once each day; and the band leaders should also have a daily meeting for prayer and counsel. This definite organization of the work is imperative, and should be accomplished at the very beginning of the meeting. Conversions are often reported as the result of these band meetings.

The various features of our organized work should be taken up much the same as at conventions. It is not best to introduce more than one feature at one meeting. These should be brought into the afternoon meetings largely, that the morning hour may be reserved for devotional services. Seek to get a response from the young people themselves. Several revival meetings should be conducted, as the Spirit directs, and the invitation should be frequently extended. The work, thus outlined, together with studies on Christian living and soul-winning, would consume the time for general meetings.

One or more services, in which the principles of our organization, its aims and purposes, and the general plans of operation are explained, should be conducted in the large pavilion, where all may be present. The special features of our work should be briefly outlined at this time.

Charts illustrating the growth of the different departments of our work, and large banners stating the motto, the aim, and such other striking suggestions as would arrest attention, may be displayed in the Missionary Volunteer tent and in other conspicuous places about the grounds. For example: *Be a Missionary Volunteer; He Who Saves the Children Saves the Church.*

Reception tents should be provided, one for the young men and one for the young women. Make these as convenient and homelike as possible, with writing materials, Reading Course books, and other suitable

books and journals for young people. These tents should be closed during the regular services. They should be in charge of some responsible young person at all times when open.

#### Schools

All our schools should be training centers for Missionary Volunteer activities. Junior work has been taken up in practically all our church schools. Its influence is being felt in a great spiritual uplift among the pupils. Our teachers can do much to encourage the Junior Reading Course by planning with the children for the purchase of the books, to be added to the school library, and by reading from them at suitable times. They should also encourage the Junior Bible Year and the Junior Standard of Attainment. By uniting the school garden or the supervised home garden idea with the mission goal, this splendid source of training and income may be turned into a channel that will greatly aid in reaching the mission goal, and thus inspire in the hearts of the children a desire to become missionaries.

In our academies and colleges, all the spiritual activities of the school should center in the Missionary Volunteer Society. Prayer bands, personal workers' bands, etc., should all be simply departments of the Missionary Volunteer Society, and all missionary work done through these agencies should be reported to the secretary of the society. This has not always been done, with the result that school societies have sometimes come to be regarded as the least productive of any in the conference, when as a matter of fact such societies should be the nearest ideal. They should always follow most closely along the lines of the regular organization, since from them must come our future young people's leaders, secretaries, and field workers.

#### Missionary Volunteer Leaflets

Every society should have a supply of Missionary Volunteer leaflets. Let every one, young or old, who reads this, drop a card at once to his tract society, asking for a Missionary Volunteer price list. Many of our people are unacquainted with this series. For example, they are asking, "What can I get for my children to read? They have read the Reading Course books already." Probably these parents have never seen No. 2, "From Which Fountain," giving its list of a hundred choice books for the young. Nos. 13, 17, 19, 23, 33, 35, 40, 44, 47, and 49 are some of those especially important for our young people to read. Nos. 3, 4, and 48 are indispensable to those who are looking forward to Missionary Volunteer work as a life work, or who are already in the harness.

#### Our Periodicals

The *Youth's Instructor*, the official organ of the Missionary Volunteer Department, furnishes a splendid means for promoting Missionary Volunteer work. For sixty-five years it has brought good cheer and inspiration to the youth of this denomination. I made the acquaintance of the *Instructor* in my early childhood, and now the second generation just as warmly greets its weekly visit to our home.

The Missionary Volunteer Department of the REVIEW AND HERALD serves to bring a knowledge of our work to the many homes where it is a weekly visitor.

The conference paper, also, should be utilized to keep constantly before the people our work, its aims, plans, purposes, and progress. The conference and Union secretaries have here an avenue for reaching the people which should be often traveled.

#### Prayer

All these means for promoting the work will prove barren and unfruitful unless watered with tears as the burden is pressed home while wrestling with God in the secret chamber. Prayer changes things. Through this means the human machine connects with the mighty dynamo of power in heaven. Through prayer comes divine enlightenment.

Without it, all would soon degenerate into a mere formal routine. Prayer brings life, light, activity. The greatest contributing factor to the promotion of the Missionary Volunteer work is prayer.

C. A. RUSSELL.

## Educational Department

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

### AMONG THE SCHOOLS AGAIN

WALLA WALLA COLLEGE is now in its twenty-sixth year of service to the denomination. It was founded the next year after Union College, being the third school in our history to be established as a college. Like Union, it was located several miles in the country, out in the open fields, with an environment that was very promising for the development of a Christian school.

As in the case of Union, a community has built up to its very campus, so that the college now stands as the center of a village, with nearly half its enrolment residents of the place. It is a blessing to the community to have access to this institution of God's planting. If it maintains an attitude of coöperation and support, recognizing that the school serves two entire Union Conferences and contributes laborers to a work that is world-wide, there is no reason why the community may not be a great blessing to the college.

This school has been making a steady growth, especially in three important respects: discipline, enrolment, and output of graduates. In good order, promptness, and general deportment, I have seen none better among the twenty-eight schools visited this winter. In enrolment, the register shows two hundred and ninety students in the academic and college grades. Together with the elementary department, there are more than four hundred in attendance. In graduates from the college course, the record shows twelve the current year, against six last year, three the year before, two each of two years before that, and one each of the three preceding years. An index to the spiritual life of the school is seen in the fact that in the Friday evening social meeting almost every student bore testimony to Christian growth, and to a purpose to share in God's work when his school days are over.

The business management also has been prosperous. Though no concerted effort is being made to remove the indebtedness of the institution, yet in operating expenses the school has made good for a number of years, with a margin of gain as a rule. Valuable additions have been made to the physical and chemical laboratories, the latter now being housed in a separate building and affording ample room for a large class.

Very noticeable improvements have been made in accessory buildings. A fine new dairy barn has been built for the growing herd of registered Holsteins. The money has been practically all raised for a swimming pool and gymnasium in the same building, to be ready for use before the close of the current school year. Plans are drawn also for a new carpentry building, of proportions that will place this trade on a basis worthy of a college. When this work is completed, there will not be left on the premises a single one of the older accessory buildings, and the place will take on the pleasing aspect of newness and enterprise. A prosperous store and bakery are conducted. The science of agriculture is represented in the cultivation of some sixty-five acres of as fine land as can be found in the Northwest.

The Normal department is thriving under the devoted leadership of Professor Davis,

the grades now numbering about one hundred and thirty in enrolment. If its work continues on the present basis of college management and of loyalty to the plans adopted in our General and North American Division Educational Council at St. Helena, Cal., nearly two years ago, this department has a promising future.

One notable feature of its work is the enlisting of several young men for teacher training, as also the amount of active missionary work the pupils are interested in doing. If I remember correctly, Walla Walla College was the first to provide a separate building for the Normal work, back under the administration of Prof. M. E. Cady, with Miss Katherine B. Hale as Normal director. In doing so, it established the policy, now pursued by practically all our schools that train teachers and by State Normal schools and colleges everywhere, of having the work of the elementary grades directed by the college. This assures better teaching than the average for the pupils, and provides effective training for teachers.

The growth in strength of this institution is doubtless owing in part to the continuity of its management. Prof. E. C. Kellogg has been at its head for six years, and P. W. Peterson has conducted its business for five. Several of the teachers have been there as long, and some longer, such as Miss Winifred Holmden, Elder O. A. Johnson, Profs. C. W. Flaiz and W. I. Smith, and Miss Clara Rogers. Some changes, however, have been made for next year. Professor Kellogg has responded to a call to take the science department of Union College, and is succeeded by Professor Smith. Prof. D. D. Rees has accepted the principalship of Campion Academy, and is succeeded by Prof. G. W. Rine of Pacific Union College, Mrs. Rine to join the normal staff.

Our interest and our prayers will surely follow the work of Walla Walla College.

#### Laurelwood Academy

Nestled at the head of a fertile valley, with wooded mountain scenery on all the horizon round, and four miles in the country, Laurelwood Academy is conducting twelve grades of efficient work for the Western Oregon Conference. Since I visited there three years ago, it has made steady improvement in facilities, equipment, and enrolment, about one hundred and twenty-five students now enjoying its benefits. Here again Prof. J. L. Kay has been conducting the work for seven or eight years, with the same business manager for the past three years.

Other things being equal, there is much advantage in continuity of service in an institution like a school. There is so much constructive detail work to be done that one needs definite policies to work on and sufficient time to work them out in a substantial way. General policies are determined upon in our representative councils, but our men require time to embody them in a working curriculum.

#### Portland

Portland is the largest city in Oregon and the Northwest. A large proportion of the membership of the Western Oregon Conference resides here, distributed among seven or eight churches. Three of these have united in the conduct of a school called the Doremus School. It has usually carried ten grades, and is planning to do so next year.

Those churches are fortunate which are strong enough individually, or are so situated that they can unite with neighboring churches, to maintain a day school of ten grades. This provides Christian instruction for boys and girls who are of too tender age to be sent away to a boarding school, and avoids the regrettable necessity of placing them in a secular school. Great care needs to be exercised, however, to equip and conduct these schools up to the standards adopted by the denomination, so that efficient instruction may be provided

and pupils not be disappointed when they present their credits for acceptance in advanced schools.

It was my privilege to spend the Sabbath in Portland, and to meet friends and believers in spiritual services at one of the churches, at the Portland Sanitarium, and in a union young people's meeting. It was a pleasure to meet and enjoy the hospitality of my old schoolmates, Dr. and Mrs. W. B. Holden. Though enjoying unusual success in his profession, Dr. Holden, with his faithful wife, keeps in close and actual touch with church work in all its phases. While acting as the devoted superintendent of the Portland Sanitarium, he makes frequent trips to Walla Walla Sanitarium to assist in surgery. I was pleased also to meet Elder and Mrs. H. W. Cottrell in both church and home, and renew acquaintance with these veteran workers and former laborers in my home State, Ohio.

"Blest be the tie that binds  
Our hearts in Christian love!"

W. E. HOWELL.

## Religious Liberty Department

C. S. LONGACRE - N. Am. Div. Secretary

### THE GENESIS OF RELIGIOUS LIBERTY IN AMERICA

We in the United States are prone to regard religious liberty as a peculiarly American product; but this is not so. It is true, however, that religious liberty has had its largest and most perfect development in this country, but its principles are as old as the gospel, and its greatest apostle was our Lord himself; while a broad and deep foundation was laid for its later development in the great charter of Anglican liberty wrung from the unwilling King John at Runnymede, June 15, 1215, and in the protest of the German princes, April 19, 1529.

It is true that Magna Charta contained no guaranty for personal religious liberty, but only for "the English church," and also that from our standpoint it was a purely political document; but the securing of that charter was nevertheless a blow against arbitrary power, and as such has had a very direct and decided bearing upon the development of English liberty, not only in purely civil, but also in religious things.

Overlooking, apparently at least, the importance and influence of the Great Charter, Sir James Mackintosh says, in his "History of the Revolution in England," that "the Reformation was the first successful resistance to human authority." Had he added, "in matters of religious faith," he would not have been far away from the truth as a semipolitical proposition. We say semipolitical, because there was a decided political phase to the Reformation, as well as a religious phase to Magna Charta. By far the most successful nonpolitical resistance to human authority was the Christian propaganda of the first three centuries. Of the nature of the work accomplished by the Reformers of the sixteenth century, Sir James Mackintosh says: "The Reformers discovered the free use of reason. The principle came forth with the Lutheran revolution; but it was at first so confused and obscured by prejudice, by habit, by sophistry, by inhuman hatred, and by slavish prostration of mind . . . that its chiefs were long unconscious of the potent spirit which they had set free."

As George Douglas Campbell truly remarks of the first part, at least, of the sixteenth century, "At that time no one—except the members of the poor, despised sect of Dutch Anabaptists—thought of such a thing as a separation of church and state."

—"The Puritans in Holland, England, and America," Vol. II, p. 9.

Speaking of the Scottish Kirk as founded by John Knox, the same writer remarks that "the new theocracy was, in some respects, almost as tyrannical as the system which had been overthrown; but like the New England theocracy of the next century, also the product of an immature civilization, it contained within itself the germs of freedom."

Again Campbell observes that "the free use of reason, by those subject to authority, is, in the very nature of things, abhorrent to those clothed with authority; for the spirit of inquiry leads onward, in the hope of changes for the better, while the soul of authority craves iron-bound organization, implicit obedience, and unchangeable fixedness of creed and caste."

It was against all these as they exist in the realm of so-called Christianity that the Reformers directed the thunderbolts of God's truth, winged by a fervor not possible under priestcraft, and reinforced by the invincible logic of the facts of then current history. The floodgates of freedom to think had been opened, nevermore to be effectively closed, and the men of our day have, without toil, entered upon the fruits of others' labors.

The real foundation of religious liberty was laid in the moral nature of man. It is self-evident that in making each man responsible to God, the Creator made the individual free, in the spiritual realm, from the domination of his fellow men. Anything short of this would be the abdication by the Creator of the moral throne of the universe.

This is the thought of our Saviour expressed in the words recorded in Matt. 22:21: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

Men have obligations that they owe to their fellow men, and these they must discharge. It is as true socially, commercially, and politically, that no man liveth to himself, as it is spiritually. The man who travels the road is under obligation to help to make it and to help keep it in repair. The man who crosses the stream must bear his share in building the bridge. He who is the beneficiary of civil government—and who is not?—must help to support that government. All this is only reasonable. But there are still higher obligations,—obligations which antedate all others, the obligations which we owe to the Author of our being, and for these every man shall give account of himself to God.

This truth is fundamental, and is the true basis of religious liberty and the rights of conscience; it is not so much the right of the individual to do as he will, as it is the right of the divine Being to the untrammelled service of his creatures.

This right—first, the right of the Creator to the unhampered service of his creatures; and, second, the right of the individual to render such service—was not consciously recognized at all at Runnymede as pertaining to the individual; nor was it fully recognized by the German princes in 1529; but each was a step, and the latter especially was a long one, toward the more perfect recognition of the rights of God and of man as later embodied in American constitutional law.

With these preliminary remarks we are prepared in a sense to enter upon a more detailed study of the development of these principles as we find them recognized in American charters and constitutions.

C. P. BOLLMAN.

THE dawn is not distant,  
Nor is the night starless—  
Love is eternal!  
God is still God, and  
His faith shall not fail us!  
Christ is eternal.

—Longfellow.

## Home Missionary Department

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

### HOME MISSIONARY SECRETARY'S REPORT

(Read at the Queensland Camp Meeting.)

WE are deeply grateful to the Lord for the privilege of presenting our report of labor for another year.

Your tract society and Missionary Volunteer secretaries have made you intelligent in regard to the circulation of our periodicals and the distribution of tracts, in all of which I have taken an active interest. I will tell you some of the results of this seed sowing.

In the Widgee District, ten miles from the nearest railway station, a family of nine, consisting of father, mother, young people, and children, have been added to the Woolooga company of active workers. This company has reached another family, a distance of eight miles from Woolooga, by means of tracts and books, with the result that another Christian father and mother are obeying the Lord and training their little one in the way of righteousness. Yet another family has been searched out by this same company, in the Glastonbury pine country, about thirteen miles from Woolooga, with the result that a good Christian woman, her daughter, and the daughter's husband have begun to obey the Lord by honoring his Sabbath, and are teaching their children by example to do likewise. Every family for many miles around has been warned by this little company by means of the *Signs*, tracts, and books; and some manifest interest.

About eight miles from the Sexton railway station we have two faithful witnesses—a good brother and his wife. This brother has been using the printed page, and also the columns of the local newspaper when opportunity has offered, to call attention to the solemn truths of our message. I visited several families with this brother, and studied with them, and found them willing to listen. We spent several hours studying with a foreigner and his Australian wife, very estimable people. They have been reading the literature sent them, and have become somewhat interested. Mr. R— was particularly pleased to learn that so many of his countrymen have accepted the truth, and when I mentioned the names of those who were connected with us here in Brisbane, Gatton, Toowoomba, and Rockhampton, some of whom I had had the privilege of baptizing into the church, he seemed to give me his full confidence; and although he tried to combat some of the testing points, I could see he was under conviction. I have a burden for this family, more especially since he has expressed a wish to our brother that I should come and study further with them.

A lady and a gentleman living about ten miles from our brother's home listened very eagerly to a study on the second coming of Christ. They invited me to come again and study other points with them of which they had read in the *Signs*. I gladly returned later, and spent a part of two days and a night, with the result that the Lord led them to a decision to obey. They extended a further invitation to me to come and spend a week or more with them in study. I sold them a copy of "Bible Readings," promising to return at the first opportunity and spend a week with them. Brother M— has written me that they are coming on well and are still awaiting my visit, and adds that other families have also expressed a wish to hear on these subjects.

I have made several visits to Rockhampton to give further instruction to those who took their stand the previous year. On these visits I have studied with a young man, a state school teacher, who became interested through the efforts of the present elder of the church. This fine young man has accepted the message, and is walking in willing obedience to it. He has become interested in missionary work, and will, I trust, be a great help in the church.

A young lady who had been studying the message for some time, but was hindered by her parents, in whose store she acted as assistant, took her stand for the truth about the same time, and has become the wife of one of our young church members. I am hoping to have the privilege very soon of baptizing these interested young people, with some others, at Rockhampton.

A brother of the Coolabunia company interested in the message a young man who has been helping on his farm and living in the home with his family for some time; the consistent life of the brother and the instruction imparted led this young man to accept the truth for the love of it. He is present at this camp meeting, and is planning to go to the college the coming year that he may better learn how to impart the knowledge he has gained of a Saviour and his soon-coming kingdom.

At Calliope there are some consistent workers. As the result of the efforts of one family, a young man who is present on this camp ground is walking in obedience to the Sabbath commandment. He has traveled from Bajool, four hundred miles, to this meeting to receive further help and blessing.

One of our faithful colporteurs interested two families on the Cleveland line, and asked me at the last camp meeting to visit them. I have been doing so at every opportunity. One man and his wife have been keeping the Sabbath for some time. The other family will, I trust, take their stand later.

Away out in the sawmilling district, in the mountains beyond Beaudesert, an honest soul has been reading our literature for some time, in search of truth. Becoming convinced in regard to the Sabbath and other points of our message, he has been purchasing quantities of tracts and booklets and sending them to his friends in England and Wales, and also distributing them freely in the district in which he works. At the request of the Signs Publishing Company, I visited him. He has since given up his work at the mills, and good wages, in order to obey the Lord.

This, I think, makes sixteen adults, besides young people and children, who have begun to walk in the way of righteousness as the result of home missionary work. They are not by any means fully instructed in all points of truth, and need much further help to enable them to stand firmly.

I am convinced that the results of last year's seed sowing by these faithful brethren and sisters will not be limited to sixteen souls. Interests have been awakened, which I have been following up, and I am hoping that fruit will be seen later. An aged sister at Gladstone, who was herself led to the knowledge of the truth through reading the *Signs of the Times* and studying the "Bible Readings" purchased from one of our bookmen, has by lending the *Signs* and tracts, opened the way for me to give Bible studies in the home of one of her neighbors. I always stop at Gladstone to study with this aged lady and gentleman. I hold studies with another lady and her two daughters on these visits, and am trusting for results.

A good brother on the Cleveland line gave me an introduction to a lady and gentleman on the Rockleigh line, whom he had interested by our literature. I have had several studies with them on my rest days at home. Not being able to visit them as often as I think necessary, I have supplied them with a copy of "Daniel and the Revelation." I trust that the Lord will bless the reading of this book to his own glory.

There are many such interests to which I have been giving attention. I am trying to make it plain in this report that the Lord has used our literature in the hands of our faithful people to create these interests which have led these precious souls to love and serve him.

We have two faithful witnesses and zealous workers at Petrie Creek, Nambour, who have but recently heard the message. This brother and his wife became interested in the Sabbath question through reading Pastor Russell's "No Sabbath" theory. The husband soon began to devote seven days each week to the cultivation of his pines and bananas. The wife, who had had a longer Christian experience, bewailed his desecration of the "Lord's Day." Our brother challenged his wife to prove from the Bible that a Sabbath should be observed, telling her that he would cease work on Sunday if the Bible forbade it. Within a week both of them were convinced from the Word that there is a Sabbath, but that it is the seventh day, not the first. They immediately began to obey the Lord. When two of our faithful bookmen called a few days later with further light in the book, "Heralds of the Morning," our new brother sought to enlighten them on the Sabbath question. These brethren spent several profitable evenings at his house. I have also spent some time in this home, and have studied every point of truth with its inmates. This good brother and sister have placed literature in every home for miles around, and many are convinced of the truth. They are present at this camp meeting, and desire baptism. Brother W— is hastening preparations to take up colportage work.

In preparing this report it has not been my chief object to tell you of my own efforts and experiences, but rather to speak of what has been accomplished by our dear people in Queensland, with whom it has been my great privilege and pleasure to labor. Your home missionary secretary's report is the report of many faithful workers, who not only devote a portion of their time to the service of the Master in heralding this last warning message, but also sacrifice in many ways for the support of the work and workers in this conference and in the island field. J. ALLEN.

## Appointments and Notices

### CAMP MEETINGS FOR 1917

CENTRAL UNION CONFERENCE	
Nebraska, Fairbury.....	May 31 to June 10
Colorado .....	June 14-24
Wyoming .....	June 28 to July 8
Missouri .....	Aug. 9-19
Kansas .....	Aug. 23 to Sept. 2

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

NORTH PACIFIC UNION CONFERENCE	
Western Oregon, Portland.....	.....
.....	May 29 to June 10
Southern Oregon, Eugene.....	May 31 to June 10

PACIFIC UNION CONFERENCE	
Central California, Recreation Park, Fresno .....	May 24 to June 3
Northwestern California, Healdsburg .....	June 7-17
Nevada, Reno .....	June 13-17
Northern California .....	June 21 to July 1
California .....	July 5-15
Arizona, Prescott .....	July 12-22
Inter-Mountain .....	July 12-22
Southern California .....	Aug. 2-12
Southeastern California .....	Aug. 16-26
Arizona, Safford .....	Aug. 16-26

### THE NEBRASKA CONFERENCE

THE fortieth annual session of the Nebraska Conference of the Seventh-day Adventists will be held in connection with the camp meeting at Fairbury, Nebr., May 31 to June 10, 1917. The object of the meeting is to elect officers, and to transact such other business as may properly come before the conference session. The first meeting of the conference will be called to convene at 9 A. M. Friday, June 1. Each church is entitled to one delegate for the organization, and to one additional delegate for each fifteen members.

J. S. ROUSE, Pres.  
ANNA M. PETERSON, Sec.

### NEBRASKA CONFERENCE ASSOCIATION

NOTICE is hereby given that the annual meeting of the Nebraska Conference Association of the Seventh-day Adventists will be held in connection with the camp meeting and conference at Fairbury, Nebr., May 31 to June 10, 1917, for the purpose of electing officers and appointing a board of trustees, and for transacting such other business as may properly come before the association. The first meeting will be held at 10 A. M., Monday, June 4.

J. S. ROUSE, Pres.  
ANNA M. PETERSON, Sec.

### SOUTHERN OREGON CONFERENCE ASSOCIATION

NOTICE is hereby given that the annual meeting of the Southern Oregon Conference Association of Seventh-day Adventists will be held in connection with the annual camp meeting and conference, at Eugene, Ore., May 31 to June 10, 1917. The first meeting of the association will be held at 9:30 A. M., Monday, June 4.

J. A. RIPPEY, Pres.  
E. C. STILES, Sec.

### SOUTHERN OREGON CONFERENCE

THE seventh annual session of the Southern Oregon Conference of Seventh-day Adventists will be held in connection with the camp meeting, at Eugene, Ore., May 31 to June 10, 1917, for the election of officers, and for the transaction of such other business as may come before the conference at that time. The first business meeting of the session will be held at 9:30 A. M., Friday, June 1. Each church is entitled to one delegate for the church, without regard to membership, and to one additional delegate for every ten members.

J. A. RIPPEY, Pres.  
E. C. STILES, Sec.

### VIRGINIA CONFERENCE

A SPECIAL session of the Virginia Conference will be held in Gordonsville, Va., May 28, 1917, in connection with the annual camp meeting, to provide a constituency for the meeting of the Virginia Conference Agency. Each church is entitled to one delegate for its organization, and to one additional delegate for each ten members. Delegates should be elected promptly by churches, and credentials sent to F. N. Johnson, 2705 West Main St., Richmond, Va. A full delegation is desired from all our churches.

W. C. MOFFETT, Pres.  
F. N. JOHNSON, Sec.

### VIRGINIA CONFERENCE AGENCY

THE Virginia Conference Agency of Seventh-day Adventists, Inc., will hold its next annual session in connection with the Virginia Conference of Seventh-day Adventists, at Gordonsville, Va. The first meeting of the session will be held at 10 A. M., Monday, May 28, 1917. The delegates of the Virginia Conference in session constitute the constituency.

W. C. MOFFETT, Pres.  
F. N. JOHNSON, Sec.

### SOUTHERN NEW ENGLAND CONFERENCE ASSOCIATION

THE eighth session of the Southern New England Conference Association of Seventh-day Adventists, Inc., will be held in connection with the Southern New England Conference, at Hartford, Conn., May 11-14, 1917, for the purpose of electing officers and a board of trustees, and of considering such other business as may properly come before the meeting. All accredited delegates to the Southern New England Conference are constituent members of the association. The first meeting will be at 9 A. M., Monday, May 14.

FREDERICK W. STRAY, *Pres.*  
WILLIAM E. FORTUNE, *Pres.*

### BRITISH COLUMBIA CONFERENCE ASSOCIATION

THE annual meeting of the British Columbia Association of Seventh-day Adventists will convene at Penticton, British Columbia, in conjunction with the conference meeting, June 14-24, 1917. The first meeting of the association will be held at 10 A. M., Monday, June 18. The session is called for the purpose of appointing a board of trustees for the ensuing term, and of transacting such other business as properly belongs to the association. All delegates appointed by the churches to attend the conference meeting are members of the association.

JOHN G. WALKER, *Pres.*  
T. S. BOWETT, *Sec.-Treas.*

### WESTERN OREGON CONFERENCE ASSOCIATION

THE Western Oregon Conference Association of Seventh-day Adventists, a legal organization, will hold its fifteenth annual session, the Lord willing, in Portland, in connection with the conference and camp meeting, May 29 to June 10, 1917, to elect a board of trustees, and to transact such other business as the constituency may desire. The first meeting will be at 10 A. M., Thursday, May 31.

By order of the board.

H. W. COTTRELL, *Pres.*  
C. E. OLCOTT, *Sec.*

### NURSES' COURSE AT LOMA LINDA

THE nurses' course of the Loma Linda College of Medical Evangelists for 1917-18 will begin Aug. 12, 1917. Unusual advantages are to be had at Loma Linda, as we have a large medical faculty, and opportunity for securing various experiences in field, sanitarium, and hospital work. Students should be over nineteen years of age, and have had ten grades of regular school work. Applications are now coming in. Any who are planning to take this course, should write early for calendar and application blank to Superintendent of Nurses, Loma Linda Sanitarium, Loma Linda, Cal.

### NURSES' COURSE AT MADISON, TENN.

THE Nashville Agricultural and Normal Institute, and the Rural Sanitarium, at Madison, Tenn., will give fifteen women and ten men an opportunity to enter the medical missionary training class next October.

Applicants should be men and women possessed of a firm determination to become medical evangelists, not those who want the nurses' training in order to increase their earning capacity. This course, requiring two years' training, prepares missionaries for soul-saving work in needy sections of the South. Three months' work in the institution is required before admittance to the nurses' course. Enter the summer term, June 20. It is possible for students to make their school expenses by work. For details, address E. A. Sutherland, M. D., Madison, Tenn.

### CHANGE OF ADDRESS

ELDER C. A. HANSEN has changed his place of residence in Winnipeg, Manitoba, Canada, from 227 Donald St., to 433 Ma-chray Ave. Mail intended for him should be addressed to this last-named location.

### PRINTER WANTED

AN all-round printer capable of figuring on and planning a job and carrying it through to completion, is wanted. It will be necessary for him to understand press-work as well as composition, and to have a little knowledge of binding. A good opening for the right man. Address Canadian Publishing Association, Oshawa, Ontario.

### 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.

Mrs. T. B. Scott, 215 W. South St., Clinton, Ill.

Mrs. R. H. Gilman, Iotla, N. C. *Little Friend and Instructor.*

Mrs. W. E. Monds, care of C. L. Simpson, Haviland, Kans. *Signs, Life and Health, and Instructor.*

W. H. Hayes, Gainesville, Fla. Especially *Signs, Instructor, and Life and Health.* Continuous supply.

Mrs. E. J. Poppenell, Darlington, Mo. Continuous supply of *Signs Magazine, Watchman, Liberty, and tracts.*

J. F. Stenberg, Box 11, Newcastle, Wyo. Continuous supply of *Review Extras, Present Truth, Signs* (weekly and monthly), *Liberty, Watchman, and Life and Health.*

### REQUESTS FOR PRAYER

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

A Wisconsin sister desires prayer in behalf of relatives.

"Please pray for the healing of my brother, who has lost his mind," writes a sister from Arkansas.

Writing from England, an isolated brother who is an invalid, desires that we unite with him in praying for freedom from certain besetting sins.

An isolated sister in Ohio asks prayer for the conversion of her husband, who is very bitter against her since she accepted the third angel's message.

Writing from Oklahoma, a mother tells of the mental breakdown of her daughter, who was formerly a successful canvasser, and begs us to unite in prayer for her recovery.

The following request comes from a mother and wife in Kansas: "Please pray that I may be restored to health and my life spared for the sake of my children; also for the conversion of my husband."

Writing from Minnesota, a sister asks prayer for an unconverted husband and her brother and his family; that she may have courage to live the truth; and also for the restoration of the eyesight of her aged mother.

### "CHRISTIAN EDUCATOR"

THE second number of the School Hygiene and Sanitation specials of *Christian Educator* will appear shortly. This number will be of great value to all our teachers. The leading article for the month will be an important one by Dr. Lauretta E. Kress, entitled "Practical Medical Instruction for Teachers." Every teacher should thoroughly acquaint himself with the facts brought forth. Parents also will be benefited in giving special study to this topic for the mutual protection of both home and school.

Among other articles of interest we call attention to the one by Prof. Otto J. Graf, entitled "Keeping the Balance in Christian Education."

### "BIG WITH PRESENT-DAY FACTS"

THE following statements received in one mail from persons who have read copies of *Present Truth*, will reveal the impression the paper is making upon the minds of many among the millions who are reading it at the present time:

"EDITOR of *Present Truth*: Having just read your little paper, big with present-day facts, I am deeply interested, and inclose 25 cents for a subscription."

"GENTLEMEN: I have been informed that literature in pamphlet or magazine form is being issued from Washington, entitled *Present Truth*. If you are the publishers of the same, will you please send me sample copy, or direct me to where I can secure it?"

"GENTLEMEN: Inclosed please find 25 cents for *Present Truth* for one year. I have become interested in your doctrine, and wish to ask if you can send me a brief chart or outline of your belief. I also wish to ask in regard to two statements in the *Present Truth* for March 1. You state that Pope Benedict will sit at the head of a peace council yet to come; and also that the battle of Armageddon will end everything and usher in the Lord. I do not understand how there will be a peace council and the awful battle at the end of time, and both take place at the same time. Please answer these questions, and send me *Present Truth* the coming year."

"GENTLEMEN: Will you kindly send your *Present Truth* Series which began in February, this year, to the following addresses, beginning with the first number, and continuing throughout the series?" Then follows a long list of names.

"DEAR SIR: I received a copy of the Eastern Question Extra, No. 22, from a friend, and liked it so well that I thought I would send for some more copies. I inclose 50 cents for 100 copies."

"DEAR EDITOR: You have been sending me your good paper for a long time, for which I am very thankful. I have enjoyed reading it, and I read it all. The interpretation of the Scriptures is fine, but I lost one copy, and it was one that I was very anxious to keep. After it had been lost about a month, my wife found it where I had dropped it in the horse lot, but it was almost ruined, so I want another copy of the same number, entitled 'Who Changed the Sabbath?' I notice you send fifteen for ten cents. Please find stamps to pay for fifteen copies if you have them. I want others to have some of them. I am very thankful for what I have already received."

The following is an expression of the appreciation of our ministers:

"Indeed, I do recognize the value of *Present Truth* in evangelistic work, and in an effort I plan to begin in about six weeks, we will make use of the series. In fact, at present the church at the place of the effort, upon my request, are now using them in house-to-house work to prepare for the coming meetings. We are planning to use about two thousand a month for some months."



WASHINGTON, D. C., MAY 3, 1917

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

A RECENT report from S. A. Nagel, of south China, says: "We have just closed a very successful meeting. I baptized thirty-three. About one hundred were present."

ELDER B. A. MEEKER sends this word from China: "I spent a few hours in Harvest Ingathering work today. I gave away eighteen papers, and received \$54. Altogether, I have collected more than \$500, using about two hundred and sixty papers."

BROTHER GUY DAIL, secretary of the European Division Conference, writing from Bern, Switzerland, says of the work there: "I came here at the request of the European Division Conference Committee, because this is the best place for the secretary's work. It is quite likely I shall be here for some time. Brother W. A. Spicer remained in Denmark four weeks, and then started on a tour of Sweden and Norway."

### THE SPRING COUNCIL

It was the editor's good privilege to spend several days in the Southland attending the spring council at Huntsville, Ala., and visiting the training school in that place; he also visited our publishing house at Nashville, Tenn., and the Nashville Agricultural and Normal Institute at Madison. Of the work in these institutions we shall have more to say later.

The council at Huntsville was characterized throughout by the good Spirit of the Lord. The hearts of the brethren were drawn close together, and many expressed their great satisfaction with the spiritual communion they enjoyed throughout the meeting. One thing which contributed to this good spirit was the Bible studies and devotional services which were held every morning from nine to ten. Each service was in charge of a different leader.

Many weighty problems were considered at the meetings of the General and the North American Division Conference Committees. Of these the secretaries of the two committees will speak more particularly.

The characteristic hospitality of the South was evidenced in the very generous provision made by the Huntsville school for the entertainment of the delegates during the council.

It was with feelings of sadness that the meeting broke up and the workers returned to their respective fields, each to his own particular responsibilities—responsibilities in every instance too heavy to be borne, except as the Lord shall give grace and wisdom for the future.

### GENERAL CONFERENCE COMMITTEE MEETING

IN connection with the North American Division Council, recently held at Huntsville, Ala., several meetings of the General Conference Committee were held.

#### Time and Place of General and Division Conferences

In joint session with the North American Division Committee, consideration was given to the time and place of holding the next session of the General and Division Conferences, and the following recommendation was passed:

"WHEREAS, The San Francisco Convention League has, through its secretary, Mr. Robert L. Webb, kindly placed at our disposal the Exposition Auditorium in San Francisco, lighted and heated, and the use of its numerous committee rooms and pipe organ, free of charge, and has extended to our denomination a most cordial invitation to hold the quadrennial sessions of our General and North American Division Conferences in the city of San Francisco; therefore,

"We recommend, 1. That we accept this kind offer, and hold the quadrennial sessions of the General and North American Division Conferences in the city of San Francisco, Cal.

"2. That the date of these sessions be March 29 to April 21, 1918."

#### Calls from the Fields

One meeting was given to outlining the needs of the different mission fields, stating the definite calls and the necessary qualifications of those appointed, together with a statement of conditions, climatic and otherwise, to be met on the field. The following is a list of the calls:

President for the Central-Southern Luzon Conference, Philippine Islands.

Superintendent for Bengal, India.

Two young evangelists for India.

Bookman for Korea.

Bookman for Minas Geraes, Brazil.

Home missionary secretary for Austral Union.

Principal for Brazil school.

Superintendent for Peru.

Superintendent for Bolivia.

Evangelist for Austral Union.

Secretary and treasurer for Brazil Union.

Superintendent for Guatemala.

Secretary and treasurer for North Honduras.

Notwithstanding the scarcity of workers, a willing spirit was manifested in selecting workers to fill the above-mentioned calls. The committee on distribution of labor spent an hour each day, planning to meet needs in the homeland, making changes in fields of labor, and selecting workers for the mission fields.

For the thirteen outstanding unfilled calls, invitations were extended by the committee, answering eleven. While it is not probable that all of those invited will be able to accept, yet another lift has been given to our foreign mission fields in supplying workers and hastening on the message in other lands.

#### Sabbath School Department

Mrs. L. Flora Plummer, for the Sabbath School Department, spoke of the need of special instruction suitable for superintendents, secretaries, teachers, and others connected with Sabbath school work. The following action was taken:

"Voted, That the Sabbath School Department provide a series of small leaflets, giving instruction on various phases of Sabbath school work, these leaflets to be furnished in reasonable quantities to the officers and teachers in our schools free of charge."

In these war times, owing to the sinking of boats and the possibility that the mails will not reach their destination, it seemed wise to make some provision so that all our Sabbath schools, the world around, will have their quarterlies without fail. For this reason the following action was taken:

"We recommend, That the Sabbath School Department provide a series of emergency lessons for at least one quarter, to be sent to each of the foreign fields, to be used by any field at any time when the irregularities of mail service prevent them from receiving the regular lesson manuscripts."

It is necessary to arrange some time ahead for the Sabbath school Thirteenth Sabbath Offering. Concerning the offering for the first quarter of 1918 the following action was taken:

"WHEREAS, The Thirteenth Sabbath Offering plan has been a great blessing in acquainting our people with the needy mission fields and provoking in them a spirit of liberality toward these fields; therefore,

"We recommend, That we ask our Sabbath schools to rally again to the aid of this cause by giving their offering on March 30, 1918, to our needy and growing work in Bengal and Burma."

#### Week of Prayer

The date set for the next week of prayer was December 8-15. Subjects were assigned and writers appointed for the readings. The Sabbath School Department was asked to arrange readings for the children during the week of prayer.

A Bible study each morning at nine o'clock was the order of the program during the week of the council. Earnest exhortations were given, bearing upon the present conditions in the world, the work before us, and the need of living by faith in God. Many heartfelt petitions were raised to God, asking that he would visit his people with power and wisdom in the serious times into which we are entering. Every man must know what it is to stand alone with God, trusting in his Word, and believing his promises. Many fervent testimonies striking a similar note, brought courage to all as the meeting closed.

J. L. SHAW, Sec.

## The Advent Review and Sabbath Herald

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