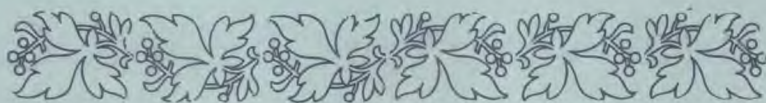


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APRIL, 1916.

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# Signs of the Times

Formerly "Oriental Watchman."

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OUR GREAT HIGH PRIEST



# GENERAL ARTICLES

## The Mighty and Inspiring Conflict

To Save Man He Took the Eternal Risk—The Universe Looked On—  
Unfallen Angels Admired and Adored the Depths of Infinite Love  
Revealed—Abundant Provision for Every One

THE LATE MRS. E. G. WHITE

*This article is a powerful presentation of the conflict through which Christ passed in His work for the redemption of man. If you are an unbeliever, it will be worth your while to read it for the graphic and heroic story. If you are already a believer, your soul will feast upon the presentation of the riches of what your Lord has done for you.*

THE coming of Christ to our world was a great event, not only to this world, but to all the worlds in the universe of God. Before the heavenly intelligences He was to take upon Himself our nature, to be tempted in all points like as we are, and yet to leave an example of perfect purity and unblemished character.

Satan and his angels exulted as they discovered that the Son of God had taken upon Himself the nature of man, and had come to be man's substitute, to engage in the conflict in our behalf. The human family had been overpowered by the deception of the enemy; for all have sinned, and come short of the glory of God, and the enemy hoped that Christ also would become a victim to his seductive wiles.

### Whole Confederacy Attacked Him

Satan gloried in the opportunity of besieging the Son of God with fierce temptations. Because He had taken upon Himself the nature of man Satan deemed that his victory was certain, and with every malignant device in his power he strove to overcome Christ. The steadfast resistance to the temptations of the enemy brought the whole confederacy of evil to war against Him. Evil men and evil angels united their forces against the Prince of peace.

### He Took the Infinite Risk

The issues at stake were beyond the comprehension of man, and the temptations that assailed Christ were as much more intense

and subtle than those which assail man as His character was purer and more exalted than is the character of man in his moral and physical defilement. In His conflict with the prince of darkness in this atom of a world Christ had to meet the whole confederacy of evil, the united forces of the adversary of God and man; but at every point He met the tempter, and put him to flight. Christ was conqueror over the powers of darkness, and took the infinite risk of consenting to war with the enemy, that He might conquer him in our behalf.

The Redeemer of the world clothed His divinity with humanity that He might reach humanity; for, in order to bring to the world salvation, it was necessary that humanity and divinity should be united. Divinity needed humanity, that humanity might afford a channel of communication between God and man, and humanity needed divinity, that a power from above might restore man to the likeness of God.

Christ was God, but He did not appear as God. He veiled the tokens of divinity, which had commanded the homage of angels and called forth the adoration of the universe of God. He made Himself of no reputation, took upon Himself the form of a servant, and was made in the likeness of sinful flesh. For our sakes He became poor, that we through His poverty might be made rich.

### Descended to the Depths of Woe

He humbled Himself to pass through man's experiences, and He would not turn aside from the plan by which salvation could come to man. Knowing all the steps in the path of His humiliation, He refused not to descend step by step to the depths of man's woe, that He might make expiation for the sins of the condemned, perishing world. What humility was this! It amazed the



angels. Tongue can never describe it. Pen can never portray it. The imagination cannot take it in. Sinless and exalted by nature, the Son of God consented to take the habiliments of humanity, to become one with the fallen race. The eternal Word consented to be made flesh. God became man.

But He stepped still lower; He humbled Himself to bear insult, reproach, accusation, and shameful abuse. In the world which He had made, which was sustained by the word of His power, there seemed to be no room for Him. He had to flee from one place to another until His life work was accomplished. He was betrayed by one of His followers, and denied by another. He was mocked and taunted. He was crowned with thorns, and forced to bear the burden of the cross.

#### The Cry Resounded in All the Universe

He expired on the cross exclaiming, "It is finished," and that cry rang through every world, and through heaven itself. The great contest between Christ, the Prince of life, and Satan, the prince of darkness, was practically over, and Christ was conqueror. His death answered the question as to whether there was self-denial with the Father and the Son.

Through the death of Christ a door of hope was opened for fallen man. Man was under sentence of death for the transgression of the law of God. He was under condemnation as a traitor, as a rebel; but Christ came to be his substitute, to die as a malefactor, to suffer the penalty of the traitors, bearing the weight of their sins upon His divine soul. He descended lower and lower till there were no lower depths of humiliation to sound, in order that He might lift up those who would believe in Him, and cleanse the guilty from moral defilement, and impart to them His own righteousness. He died to make an atonement, to redeem, cleanse, restore, and exalt man to a place at His right hand.

#### He Walked the Earth Unhonoured

Through His life upon earth, He scattered blessings wherever He went. Though at His word legions of angels would render Him homage, yet He walked the earth unhonoured, unconfessed. In place of praise He met reproach. He walked among men

as one of the poor and lowly. Though He healed the sick, relieved the oppressed, bound up the broken-hearted, yet few called Him blessed, and the great of the earth passed Him by with disdain.

#### His Depths of Love for Man

As a member of the human family He was mortal, but as God He was a fountain of life to the world. He could have withstood the advances of death and refused to come under its dominion, but voluntarily He laid down His life that He might bring life and immortality to light. He bore the sin of the world, endured the penalty, yielded up His life as a sacrifice, that man should not eternally die. Contrast His suffering and humiliation with the riches of His glory, with the wealth of praise pouring forth from immortal tongues, with the anthems of adoration, with the homage of millions of holy angels in the heights of the sanctuary, and seek to comprehend what manner of love inspired the heart of Jesus.

How much has God loved the race of men?—Look to Calvary. As you behold Jesus upon the cross, does not the heinous character of sin appear? It was sin that caused the death of God's dear Son, and sin is the transgression of the law. Says the prophet: "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. . . . It pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities."

When the sinner realizes that Christ died for him, that He might impute His righteousness unto him, he magnifies the love of God in providing the plan of salvation.

#### They Will Not Perish

The plans of God cannot fail. Men make great plans, but fail to accomplish the object



that they design. They begin to build and are not able to finish. They do not count the cost. But Jesus counted the cost of the salvation of every son and daughter of Adam. He provided abundant means whereby all might be saved, if they would but comply with the conditions and lay hold upon eternal life. Unfailing resources are at His command to complete the work which He has begun. Those who respond to His love, yielding their wills to Him, will not perish, but have everlasting life.

How the wondrous provision of the plan of God for the salvation of men widens and exalts our ideas of the love of God! How it binds our hearts to the great heart of infinite love! How it makes us delight in His service, as our hearts respond to the drawing of His loving kindness and loving mercy!

Those who are true, who are pure, who love and obey the words of God, will be counted children of the Heavenly King, members of the royal family, heirs of God, joint heirs with Christ.

## Divine Healing and Hypnotic Suggestion

Deceptions Through Following the Wrong Guide—It Takes More than Suggestion to Cure—The True Source of Life

BY DANIEL H. KRESS, M. D.

TRUE science, and science falsely so called, have for ages stood arrayed one against the other. This controversy began in the Garden of Eden. God had said to Adam and Eve, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." When man sinned, death entered the world, although its presence was not discerned. Man became a dying creature.

### The One Safe Guide

The word of God was then, and is ever to be, man's guide. With it, men are safe in their scientific investigations. Without it, they are in danger of arriving at wrong conclusions. "Ye shall not surely die. . . . Ye shall be as gods, knowing good and evil."

Satan claimed that the food which God withheld would not only prolong life, but would impart a feeling of well-being to which they were strangers. There now existed a temptation to arrive at truth by experimentation instead of by a "Thus saith the Lord." The woman "took of the fruit thereof, and did eat."

Judging by the sensation she felt from its stimulating properties, she concluded that "the tree was good for food, and . . . to be desired to make one wise." Fully convinced of the truthfulness of Satan's words, she related her experience to her husband. It appealed to him, and she "gave also unto her husband with her; and he did eat." Ever since then, so called remedies that are value-

less and even harmful, have had attached to them testimonials from deceived mortals, recommending their use to others. Drugs may be deceptive. Stimulation is not strength.

Eve's experience and conclusions were not reliable, because they stood arrayed against the positive command of Jehovah. Man cannot rely upon his senses to guide him in the selection of his food and drink. The word of God is his only infallible guide. The claim made by Satan, "Ye shall be as gods, knowing good and evil," leads men to forsake the word of God: but the results have demonstrated that it is unsafe to do this.

### The Subversive Argument of the Serpent

The argument used by the serpent is used in encouraging the use of alcohol and other narcotics. True science and the voice of Jehovah say, In the day you partake of these, you shall surely die. The claim made by Satan through science falsely so called is, Alcohol is a valuable food in health, and a medicine in disease. "The promise is, Ye shall not surely die," but shall experience added strength and mental vigour by partaking of it. The immediate feeling experienced after using these narcotics would lead any one unacquainted with their deceptive nature, to believe that they actually impart new strength to body and mind.

Many a one, after having read the wonderful claims made in behalf of some drug or patent medicine, has been persuaded to try it, and after having experienced the apparent feeling of well being, has been satisfied him-



self, and has recommended it to friends and relatives. Thus every drug has its advocates. Testimonials given by deceived people lead others to experiment, and these evils are perpetuated.

It is just as true to-day as it was at the beginning, that every one who partakes of the poisons that are forbidden in God's word even though feeling better for the moment, is sustaining an injury, which he will sooner or later discover.

"Wine is a mocker," because it contains a narcotic poison known as alcohol. The same in principle is true of cocaine, morphine, nicotine, caffeine, and other narcotics, no matter by what name they may be known. The admonition is, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." All these drugs appear to make men wiser and stronger. Under their influence, the poor man forgets his poverty, and remembers his misery no more. It makes the one under its influence unconscious of his real condition. Man needs a clear mind to discern his faults and defects of character, in order to feel his need of divine help and a change of heart. Satan is aware of this; hence he blinds the minds of men by the use of narcotic poisons. The mental paralysis they produce makes it impossible for man to distinguish between the sacred and the common, and between right and wrong. They destroy the judgment, and cause men to "err in vision." Their use results in degeneracy of the entire man,—body, soul, and spirit.

#### Result of Impairing the Brain

By marring the brain, the only medium through which God can communicate with man and transform his inner life, the use of narcotics makes faith in God impossible, and faith carries healing with it.

Some have asserted that it does not matter in what a person exercises faith—that the virtue lies in faith itself. Time fully demonstrated that it did matter whether Eve believed God or believed Satan's suggestions. No permanent good ever results from believing a lie. Faith in a lie may act as an artificial mental stimulus for a time, as did the eating of the forbidden fruit in the Garden of Eden. It may appear to benefit the possessor for a time; but sooner or later, it will be found to be a deception. The only thing that can really benefit is a belief of the truth. The virtue lies in faith in *truth*.

"Ye shall know the truth, and the truth shall make you free."

#### It Has Power to Save

Such a faith can come only by receiving the word of God; for "faith cometh by hearing, and hearing by the word of God." The word of God, received as the word of God, has in it the power to save and to keep. "As many as received Him [the Word], to them gave He power to become the sons of God." Christ lived and imparted God's word, and thus kept men from evil. He said, "I have given them Thy word."

The one who turns from the word of God is in danger of receiving the voice of science falsely so-called. Experimentation without the word of God as a guide is unsafe, and may confirm men, as it did Adam and Eve, in the belief of a lie. The Bible does not deal in the details of science. These are to be studied. But the great underlying principles pertaining to scientific facts are all found in this Book.

#### Hypnotic Suggestion in Medicine

Hypnotic suggestion is classed as one of the important sciences of to-day. It is receiving attention in some of our leading medical universities. There has been forced upon the medical profession, through Christian Science, etc., a recognition of the fact that mental influences exert a power over the body either for good or for evil, according to the nature of the impulses sent forth from the mind.

The treatment by hypnotic suggestion is as follows: By various means, the individual to be treated by suggestion is put into what is known as a hypnotic state. While he is in this condition, ideas are communicated to his mind which are supposed to remain afterwards the controlling factor in his conduct.

Thus the sick one awakes from his hypnotic sleep asserting that he is well and cannot become sick again. He repeats this over and over. To the inebriate, while in the hypnotic state, the words are repeated. "You must not drink any more, you cannot drink any more."

There are a class of subjects who appear to be cured in this way. That does not prove this to be a true science. When the Son of God said to a man sick of palsy, "Take up thy bed, and go into thine house," and to the man with the withered hand, "Stretch



forth thine hand," His word imparted to them the power to do what He commanded. Nowhere do we read of the Saviour's first putting into a hypnotic state those who came to Him.

#### Christ Did Not Teach It

Christ did not teach that man is divine by nature. To the Jews He said, "Ye are of your father the devil, and the lusts of your father the devil, ye will do." Paul said, "I know that in me (that is, in my flesh), dwelleth no good thing. It is the impartation of the divine nature that gives power to do. As many as received Him [Christ], to them gave He power to become the sons of God,"—the power to do right. This power is never communicated to a person in a hypnotic state, or a state of unconsciousness, neither is it forced upon man contrary to his will.

This new philosophy teaches man to look within for help. It teaches that man is by nature a part of God, possessing all His attributes. In other words, the claim is that man is divine. This is merely a preparation of the science which was urged on Eve in the Garden of Eden, "Ye shall be as gods, knowing good and evil."

#### Directed to the True Healer

Christ directed the minds of men to God as the Healer. He said, "I can of Mine own self do nothing." He called upon all to "search the Scripture." He said, "I have given them Thy word," then added, "Sanctify them through Thy truth: Thy word is truth." He urged upon all the need of being "born again," and becoming "new creatures." Through receiving the word of God, all this was to be accomplished. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

This new philosophy is not all bad. If it were, no honest man would be deceived by it. The good and the evil are combined. This is what makes it dangerous. The fruit that appears good, conceals evil. It is supposed to impart life, but death is concealed within it.

#### Diseases in the Mind

It is true that many diseases have their origin in the mind, and are wholly due to a wrong mental state. Some also that are brought on by wrong habits of eating, drink-

ing, etc., are aggravated by a wrong mental state. All are benefited by a change of mind. This change of mind the gospel imparts. Christ's mission is "to bind up the broken-hearted, to proclaim liberty to the captives, and . . . to comfort all that mourn; . . . to give . . . the oil of joy for mourning, the garment of praise for the spirit of heaviness." Such a mental state as the gospel brings to man carries with it health. It removes worry and fear, and imparts an abiding confidence and trust in the Creator. It brings to men a knowledge of God, and confidence in His all-wise providences. It carries impulses of health to every organ and cell of the body.

#### "Be of Good Cheer"

To the mentally diseased, the words are still spoken, "Be of good cheer; thy sins be forgiven thee." The cheer that comes as a result of the knowledge of sins pardoned, brings about a mental state that leads away from sin and transgression of law. The mind that before was at enmity with God, and not subject to His law, neither indeed could be, now delights to do God's will, because His law has been written in the heart, and has become a delight. Such a change of mind alone can bring lasting happiness, peace, and health.

#### Not as a Cloven-Footed Monster

The Bible is not to be regarded as a book among books, but as *the* book among books. By it, every theory is to be tested. "All Scripture is given by inspiration of God." There are many books and many pleasing theories that are inspired not by God, but by the prince of darkness. Some one has said, "If I have to face the devil, I like to have him look like the devil, lie like the devil, and smell like the devil, so I can recognize him." But Satan comes to man not as a cloven-footed and hideous monster. He comes as "an angel of light," and his ministers appear as ministers of righteousness. For this reason, many persons are deceived by his misrepresentations, and being unacquainted with the Bible, are in danger of calling darkness light, and light darkness.

To those who turn away their ears from the truth as revealed in God's word, and will not receive the love of it, that they might be saved, strong delusions will surely come, and lead them to believe and receive a lie as the truth. Satan's delusions can be detected



only by those who believe in and have received the word of God. "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them."

#### Stimulation Mistaken for Healing

Science falsely so called can only claim and appear to do that which true science does. It can bring to the mind artificial stimulation, which its receiver may interpret as a new lease of life and added strength; but disappointment will surely follow, even though sentence is not executed speedily.

The wrong food and drink may likewise produce exhilaration and a feeling of added vigour, but he that is deceived thereby is not wise. "Be ye not unwise, but understanding what the will of the Lord is." The whole aim of the gospel is to bring man into harmony with God by writing in his heart God's law. A faith that claims health or life, but ignores the laws of health, must be spurious. True faith claims God's promises in His appointed way. It heeds the conditions upon which the promises are based.

The blessings of life and health come only to the doer of God's law. "Blessed are they that do His commandments, that they may have right to the tree of life." No promise

of life is held out, in the word of God, to the persistent transgressor, no matter how sincere he may be in his deception.

#### The Statutes of Life

The words addressed anciently to God's people apply to His people for all time. After making known the statutes of life, and the conditions that would assure life, Moses said: "I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God; . . . and a curse, if ye do not obey the commandments of the Lord your God." God's laws, physical and spiritual, are "life unto those that find them, and health to all their flesh." The spirit of life is the spirit of obedience; and to the one in whom this spirit dwells, the promise is given, "He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Christ enters our body temples, defiled by sin, to cleanse them, and thus bring to man that which Heaven wishes him to enjoy, peace, contentment, and health, in the life that now is, and the fullness of these blessings in the life that is to come.

No one need be "ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

## The Better Way

Susan Coolidge

Who serves his country best?

Not he who, for a brief and stormy space,  
Leads forth her armies to the fierce affray.  
Short is the time of turmoil and unrest,

Long years of peace succeed it and replace:  
There is a better way.

Who serves his country best?

Not he who guides her senates in debate,  
And makes the laws which are her prop and stay;  
Not he who wears the poet's purple vest,

And sings her songs of love and grief and fate:  
There is a better way.

He serves his country best

Who joins the tide that lifts her nobly on;  
For speech has myriad tongues for every day,  
And song but one; and law within her breast

Is stronger than the graven law on stone;  
There is a better way.

He serves his country best

Who lives pure life, and doeth righteous deed,  
And walks straight paths, however others stray,  
And leaves his sons, as uttermost bequest,

A stainless record which all men may read:  
This is the better way.





# Embraced in Redemption

BY J. N. LOUGHBOROUGH

WEBSTER defines "redemption" as "deliverance of sinners from the bondage of sin and from the penalties of God's violated law"; and "redeem," "to purchase back; to regain possession at a stipulated price; to repurchase; to rescue and deliver from the bondage of sin and the penalties of God's law.—'Christ hath redeemed us from the curse of the law, being made a curse for us.'" Gal. 3: 13.

## Sold to Do Evil

The Scriptures represent mankind as "under sin," sold to do evil to no profit. Of idolatrous Israel we read that they "sold themselves to do evil in the sight of the Lord, to provoke Him to anger." 2 Kings 17: 17. Isaiah said to them, "Ye have sold yourselves for naught; and ye shall be redeemed without money." Isa. 52: 3. Of his own experience Paul said, "I am carnal, sold under sin." Rom. 7: 14.

The work of grace Paul said was to "redeem us from all iniquity" (Titus 2: 14), "to redeem them that were under the law" (Gal. 4: 5). Of such the psalmist said; "None of them can by any means redeem his brother, nor give to God a ransom for him." Ps. 49: 7.

## Redemption from Death

Mortality to the whole race was the result of Adam's transgression, and death is the future penalty for the personal sins of men; but the Lord said, "I will ransom them from the power of the grave; I will redeem them from death." Hosea 13: 14. As mankind are "sold under sin," they must be bought—the ransom price paid—before they can be redeemed. No man can give to God the ransom price for his fellow man, so the price must be paid by some one superior to man, and not in the same condition as man. The apostle said: "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6: 19, 20. "He that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men." 1 Cor. 7: 22, 23.

This is how it was accomplished: "Christ . . . gave Himself for our sins, that He might deliver us from this present evil

world." Gal. 1: 3, 4. He "loved me, and gave Himself for me." Gal. 2: 20. Christ shed His blood—which is the life—gave His life, for our forfeited life, that He might redeem us. So our redemption is "the redemption that is in Christ Jesus." Rom. 3: 24. "Ye know that ye were not redeemed with corruptible things, as silver and gold; . . . but with the precious blood of Christ as of a Lamb without blemish and without spot." 1 Peter 1: 18, 19.

So "we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1: 7. See also Gal. 1: 4. The praise ascribed in heaven, by the representatives of all the finally saved, is "Thou . . . hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." Rev. 5: 9.

## A New Earth Involved

In this redemption work, not only recovery from sin and death, but also the restoration of Eden, and a new—renewed—earth, are involved. To the believers it is said, "After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest [pledge] of our inheritance until the redemption of the purchased possession, unto the praise of His glory." Eph. 1: 13, 14.

On this we note the statement made to the Romans: "We know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8: 22, 23. When all promised in the redemption is accomplished, it can indeed be said of Christ that He has "obtained eternal redemption for us." Heb. 9: 12.

How sad that, in this very time when Christ is about to complete this glorious restoration for His people, "higher critics" should be "denying the Lord that bought them"! 2 Peter 2: 1.

ALL the doors that lead inward in the secret places of the Most High are the doors outward—out of self, out of smallness, out of wrong.—George MacDonald.



# EDITORIAL

## Faith that Endures

Faith has as many definitions or degrees in the mind of the multitude as there are individuals who have heard it defined or learned in whole or in part its meaning. One says he has faith when he hears and accepts as true certain teachings. Another, when he merely believes in a casual way that certain things are truth, considers himself to have faith. Some regard faith as a mere condition of mind, while still others feel that demonstration by certain set forms is an evidence that they have faith. Yet what concerns us as Christians is not what men may think or feel, but what God in His sacred Word has revealed to be the evidence of faith in its fullest and truest sense, a faith that works not in human ways and ideals but according to the direction and power of the purposes of God.

Of Abraham and others it is said in Hebrews the eleventh chapter that they "all died in faith," margin, "according to faith." The meaning of the expression is explained as that not having received the promises, the promises that God had made to give them an eternal inheritance among His people, yet "having seen them afar off, were persuaded of them, and embraced them," they "confess that they were pilgrims and strangers on the earth. For they that say such things declare plainly that they seek a country."

Let us analyze the situation for just a little. God had made to them certain promises. They did not see them fulfilled. Their hearts were not even made glad by a physical sight of that distant land. By faith their eyes did, however, look down the vista of the years, the centuries, and see those promises upon which their hopes centred, fulfilled; and seeing this much, their lives declared by their constancy to the promise, that they did indeed believe, that their's was not to be a citizenship of this world, "they confessed that they were "pilgrims and strangers on the earth." As we look at the situation from this side of their lives, we see them faithful witnesses in the world to their belief in the promises of God, they were ready to bear any thing in this transient life, "for

they endured as seeing Him who is invisible."

"Their faith led them, according to the record given, to endure trial of "cruel mockings and scourgings," "of bonds and imprisonments." "They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goatskins: being destitute, afflicted, tormented; they wandered in deserts, and in the mountains, and in dens and caves of the earth." These all endured such trying of their faith because they "believed,"—had faith and confidence in God's promise that beyond this period of wandering He had provided something better for them. Their faith grasped those promises of God, not as some vague desire of their hearts, but as a definite reality, something worth any sacrifice, and deprivation, if they might obtain it, and because they so believed, they confessed that in the world they had no abiding city, but sought one to come. They lived righteous lives, were witnesses to the world about them of the true God, obeyed the law that He ordained, and died according to that which they had lived, "according to faith."

Because of their faith, faith which kept them separate from the world and centred their hopes irrevocably on the land of promise, the record tells us "God is not ashamed to be called their God: for He hath prepared for them a city." God rejoices to have His name associated with those who have true faith, a faith which answers His call, when he says, "come out from among them and be ye separate. . . and touch not the unclean; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18.

Faith which is separated from righteousness, obedience to God's law, entire submission to Him, is not faith. Faith brings the believer into the eternal city, into the kingdom of God; making them even now a reality to him, and leaving him unshaken even in the valley of the shadow. It is to the overcomer also that these things are promised (See Rev.



2: 7, 11, 17, 26; 3: 5, 12, 21), and it is just as impossible for an individual who overcomes to do so without faith as for the man of faith (true faith) not to overcome, not to triumph over sin. The two are inseparable, as expressed by the apostle James when he exclaims, "For as the body without the spirit (margin, breath) is dead, so faith without works (righteous works) is dead also." Jas. 2: 26.

But then, exclaims one, to overcome is impossible. Nay verily. Abraham, a man of like passions with us, frail, sinful, overcame, and it could be written of him by the apostle that he "died in faith," in other words an overcomer. And in like manner it is written of a multitude of the faithful. God has not left the way hedged up which He asks mankind to tread. But One in whom Abraham, Isaac, and Jacob, and all the worthies had faith and confidence has trod the way before us, and to day stands by the right hand of God in our behalf. Abraham and all the faithful saw His day and were glad, for in Him was centred their hope, even as is ours. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need."

Paul, in writing the record from which we quoted in the beginning, held ever before him the fact that Christ was indeed the centre of their hopes, the bridge that joined heaven and earth, even as the ladder of Jacob's vision, for he closes that earnest exhortation concerning the faithful with the words, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside ever weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, *looking unto Jesus the author and finisher of our faith.*" Heb. 12: 1, 2. In these words Paul points us back to the worthy deeds of the faithful of the past, their victory over the world, their faith in the Redeemer, and redemption, and then sums it all up by putting Christ before our eyes as being likewise the one who alone can bring faith into our hearts, and finish the work in our lives by making us overcomers. He is both *author* and *finisher* in the work of faith. "For there is none other name under heaven given among men, whereby we must be saved."

Paul's confidence for the faithful of the past was reflected in his own life, and as we write of him to day we can but let re-echo in our heart his words to Timothy; words of trust and confidence, of faith; the triumphant song of victory on the lips of the overcomer;—"The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2. Tim. 4: 6 8.

This is the record. Glorious indeed is it for the past, but reader, there is a living present. It is not enough that our hearts are stirred as we see what God has done. It is the closing hour of earth's long day. Not far hence the end will come. Is it not high time that we, with hearts burning with a living fire, stirred by a faith which sees the better land just beyond, lay hold of the promises and by our deeds, and by the message inspired in our hearts by our confidence in God, witness to the world the power of his saving grace, and the nearness of the Master's appearing.

"These all died in faith." It is for us, with them, to live by faith. Their record inspires our hearts. Shall not our record tell as truly where our hope is centred. They led men to Christ, their zeal was unflinching, their lives were given fully to their Lord; Shall not we likewise seek to let our light so shine before men that they may see Him in whom our confidence is placed, surrender their lives to His undying love, and be fired with a like zeal for others? As our hearts and lives are moved, so will we move other hearts. As we endure and are faithful, so will other souls. As we overcome, so we will set a light in other lives. As we may sing the song of victory, so may many stand by our side in that hour of glorious triumph. But the key to that hour of happiness is a *faith that endures*. "They that say such things declare plainly that they seek a country." What does your life say? If not what God wants, will you wait longer? Must it be, "Oh ye of little faith," or shall it be, "I have kept the faith."

PARENTS and guardians should ever remember that many young minds have been wrecked on the shores of an impure print!—*W. Stewart Royston.*



# Health and Temperance

## Alcohol and the War

BY MARK MURRAY

THERE are a number of well-meaning people who assert that the war against Germany is the one supremely important thing in the world of to day, and that all other matters and questions are in comparison of such minor significance that they can be indefinitely postponed until after the war. This is a quite natural point of view, but it is a most deplorably restricted one. To the persons involved, a life-and-death struggle is naturally a matter of supreme importance, but to the world at large it is not necessarily of such moment. Dismissing the purely personal point of view, and regarding the war from that of the world at large, it is obvious that the struggle is important only in so far as it will affect the future progress and happiness of the human race. Will the war, no matter what its result may be, confer benefits on the human race in any way commensurate with the vast expenditure of life and wealth involved? This is not the place to discuss that question, but merely to point out that it is more than doubtful whether the war against Germany, regarded from the viewpoint of humanity, is in any way so important as the war against alcohol. Broadly speaking, the result of the war against Germany affects only those peoples immediately involved. The result of the war against alcohol is a matter which affects the happiness and progress not merely of every inhabitant of the globe to day, but of generations yet to be. The man who realizes that alcohol is as deadly an enemy of the human race as Germany is of the British is not merely justified in continuing his warfare against it; he brands himself a traitor to the human race if he calls a truce now, when health, efficiency, and happiness are needed more than at any time previously. He serves his country best who serves humanity as well.

The most gratifying effect of the war has been the way in which the peoples of Europe have been brought to realize that alcohol constitutes a peril as pressing as any foreign army. Public opinion on the subject of al-

cohol has leaped forward during these past few months. An advance has been made which a year ago the most optimistic would not have believed possible without years of patient educative effort. There is nothing of the miraculous in this advance; it was inevitable. War, with its perils and fears, brought with it a spirit of sacrifice, with the result that the people voluntarily submitted to reforms which in times of peace could only have been forced upon them, and then more likely than not at the cost of a revolution.

This has been most strikingly exemplified in Russia, the most interesting country in the world. Before the war the Russian had the unenviable distinction of being the greatest drunkard in Europe. It is only necessary to read the novels of Maxim Gorky, Destoyevsky, Tolstoy, and the other great realists, to understand to what an appalling degree the country was literally soaked in alcohol. . . .

The social position in Russia at the time of the outbreak of the war was indeed desperate. Prohibition was impracticable: first, because the imperial exchequer could not afford to lose the huge revenue from vodka; and, second, because the people were so firmly in the grip of alcohol that they would never have submitted to the loss of what was in millions of cases their only available recreation. Then, as a measure of purely military expediency, prohibition in respect to alcohol was imposed at the outset of the war. Russia remembered that in the struggle with Japan hundreds of thousands of lives had been needlessly sacrificed as a result of the chaos caused by the drunken habits of all ranks, and the country was determined to profit by that lesson. The results attending this drastic step have been remarkable. The troops have fought and endured the rigours of a winter campaign in Poland far better without their beloved vodka than many believed possible. But it is among the people themselves that the greatest results have been achieved. The loss to the revenue has been



amply made up by the increased prosperity of the people. At the end of 1914, five months after the issue of the ukase proclaiming prohibition, the national savings were just double what they were at the end of 1913, and that in spite of the war.

Absinthe was the poison that had become the national drink of France. No less than 53,000,000 gallons were consumed during 1913. The direct result was that whereas lunacy, degeneracy, crime,—especially crimes of violence,—and the number of tuberculous, mentally deficient, and otherwise defective children, were increasing at an alarming rate, the birth rate was fast declining. The problem of checking the evil was rendered well-nigh hopeless by the fact that there were some 1,300,000 people engaged in the distilling industry, forming indeed a guild with great political powers.

But the war has saved France by rendering the prohibition of absinthé practicable. The action of the distillers in accepting the measure, and actually helping it forward, was the most patriotic act that the war has seen. The greatest test of patriots is not that of death in the excitement of battle: it is the deliberate and silent sacrifice of profits without any glamour or glory.

It must be confessed that in Great Britain the drink question has not been tackled with anything like the same sanity or determination as has been the case in Russia and France. . . .

The first blunder of the authorities was to revive the rum ration. This retrograde step was in open defiance of scientific opinion. Alcohol does not "keep the cold out;" in fact, it does just the opposite. Nevertheless some hundreds of thousands of gallons of rum were shipped across the channel. The results were twofold: In the first place, the men were rendered additionally susceptible to frostbite, pneumonia, and all the other consequences of exposure; in the second place, those who were abstainers were officially encouraged to drink. . . .

Another blunder on the part of the military authorities was in the matter of the provision of canteens. The Canadian and other colonial contingents were abstainers to a man, of at least some months' standing,

when they arrived in England. Throughout their training at home and on the voyage to England all alcohol had been rigorously banned. But the first thing the authorities did was to provide them with canteens, and thus encourage them to take up handicapping habits of drinking. Many of the men were unable to resist the temptation thrust upon them, and finally a number of them had to be shipped back, disgraced, to their homes.

The war has forced upon the attention of the military authorities the fact that alcohol is responsible for the spread of the greater portion of venereal disease now prevailing in the army and navy. In this matter, of course, alcohol acts in two ways; In the first place, the average decent-minded man has to be more or less drunk before he will consent to associate with a prostitute; and in the second, a man under the influence of alcohol is probably more susceptible to contagious diseases than the man who is not; at all events, the alcoholic man is robbed of his surest safeguards. . . .

The greatest disappointment of the war was the muddle which the late government made of the question relating to alcohol and the workers. In February it was discovered that the drunken habits of a number of workmen were seriously hindering the progress of the war. The repair of battleships and the manufacture and transport of munitions were shown to be seriously delayed. The speeches of Lord Kitchener and Mr. Lloyd-George on the subject stirred public opinion to such a degree that at the beginning of March there is little doubt that the whole nation was prepared to accept voluntarily the most drastic measures for coping with the evil. But the golden opportunity was allowed to slip by. Mr. Lloyd-George had to rouse not only the nation, but Parliament as well. And Parliament was very much afraid of "the trade." In spite of our show of democracy, the chief power under the present system of government it held by those who contribute to the secret party funds—a fact of which "the trade" has taken the fullest advantage. Parliament dared not rouse the opposition of the brewers and distillers.





# Home and Young Folk

## CECIL'S SCHOLARSHIP

"O CECIL, wait a minute!"

Cecil Sherwood turned quickly and smiled at the girl running to catch up with her.

"Isn't it fun to think there are only four more days of school?" exclaimed the other as they fell into step.

"Ye-es," admitted Cecil slowly. "Still it seems a shame everything is so nearly over."

"You always did like school," her friend allowed, shaking her head at the strange idea.

"Like it?" Cecil cried. "Why, Florence Stewart, I love it! I wish I could go forever."

"Well, guess you will keep on going," laughed Florence. "The scholarships are to be given to-day, aren't they?"

"I think so," granted the other a little diffidently.

"And of course the Lenox one is yours," Florence asserted.

"Mabel French has a very good chance at it," Cecil disclaimed, a trace of worry in her tone.

"You would get one of those to State if you missed the first honour," said Florence.

"O, I couldn't stand State! All the girls up there are horrid. Don't you remember that funny one that spoke in chapel once? She was just exactly like a blinking old owl."

Her companion had to laugh, the comparison was so apt. But Cecil was more troubled than her manner showed; for her whole high school course had centred about the scholarship to Lenox College, which lay in the power of the faculty to bestow. As the last days of school drew nearer, she had begun to realize more than ever just how much it meant to her, and she was uneasily conscious that Mabel French was pressing her more closely every day in the race for first honour.

Mabel had taken much from Cecil already, she told herself bitterly, remembering their rivalry for the senior class presidency, which Mabel had won. If she lost the first prize, she felt that her school career would be a failure.

"There's Esther Moss," Florence interrupted her meditations, hailing a figure just emerging from a side street.

"Why, she only nodded and went on!" exclaimed Cecil in surprise.

"O, I forgot!" and the other bit her lip.

"Forgot what?"

"She—she is angry with you, isn't she?" stammered Florence.

"What about?" Cecil's tone spoke utter ignorance.

"You said she looked like a tree, or something," hastily explained her friend.

"O, yes! I believe I did tell somebody that she was a perfect spreading chestnut tree in that blue dress of hers. I had no idea she would be angry at it. If you have seen her in it, you know I was right."

"Here comes Mildred," announced Florence with relief.

A slender, black-eyed girl joined them.

"This is the big day, isn't it?" she asked lightly.

"A good day for the ones who are trying for consolation prizes," returned Cecil, a trifle sharply.

"That hits me," Mildred chuckled. "I know I'm out of the race."

"There goes Ichabod," put in Florence.

"Poor Professor Scoville!" murmured the new-comer. "I feel so sorry for him, he does so much good on so little."

"But the professor does look exactly like Ichabod," Cecil defended. "Those long arms and those deep eyes are perfect."

"You named him that, didn't you?" queried the other. "I heard he was quite hurt when someone repeated it to him."

Cecil shrugged her shoulders. "I didn't think everybody in high school was going to take it up," she said.

They traversed the short stretch of green before the steps, and hurried into the building among the crowd entering.

In the huge hall gathered dozens of groups of girls, chattering and laughing in the relaxation of the last week of school. "I want to ask Miss King something," Cecil explained as they lingered outside the door of a classroom. "You wait for me; I'll be down soon."

Cecil ran up the wide stairs easily, looking down upon the assemblage below with a little air of superiority. She felt that disappoint-



ment was impossible. She knew her work was better than Mabel's, and the teachers would naturally wish to send a good student to Lenox. All her fears had been groundless. In this frame of mind she entered the big, sunny room where she had studied for four years, and found it empty. She dropped into a chair on the side, feeling sure that Miss King would return presently. The sound of footsteps fell upon her ear, and she started to rise; but they paused outside the door, and she sank back, waiting for Miss King to come in. There was a hum of voices, but in a second she distinguished the words, "Has Professor Scoville decided about the Lenox scholarship yet?"

She recognized the tone of one of the English teachers, and waited breathlessly for the answer, ignoring her equivocal position.

"I am sure he has decided," returned Miss King's even accent, "but he has not told any of us."

"It lay between Mabel French and Cecil Sherwood?"

"Yes," Miss King reluctantly acknowledged. "I was sorry for that; I should have preferred a wider latitude for choice."

"Indeed?" The other spoke in surprise.

It is always hard to decide between two capable girls," the Latin teacher amplified, "especially under the somewhat peculiar conditions."

Cecil looked about uncomfortably, not knowing how she could reveal her presence without awkwardness. It was an unpleasant position, and she was wretched at being in it.

"You mean?" prompted the other.

"Either girl would do us credit as a student," explained Miss King. "They are both very brilliant, so that side of the problem requires no consideration. The question narrows itself down to their personal qualifications."

"Either one is attractive," her listener encouraged.

The unseen hearer wriggled uneasily.

"Ye-es," she admitted slowly. "The trouble is this: Cecil Sherwood has a quick tongue, which she can not control. She would rather lose a friend than lose the opportunity of saying a clever thing about that friend, and I doubt the wisdom of allowing such a girl to represent us at Lenox College."

"Miss King!" called some one from down the hall.

Both teachers walked away, and Cecil

rose to her feet uncertainly. She left the room slowly, feeling that if ever an eaves-dropper had been punished, she had been. Mechanically she found her way to the stairs, at the foot of which Mildred and Florence were waiting for her. Her mind dwelt on one sentence of Miss King's: "She would rather lose a friend than lose the opportunity of saying a clever thing about that friend." Her brain revolved about that, not daring to deny its truth.

"Hurry up" called Mildred. "The chapel bell has rung."

Cecil followed the others blindly, the familiar march into chapel seeming like a dream.

"I wonder who will get the other State scholarship," whispered Florence.

"I have heard that Evelyn Bennett would," Mildred responded.

"Evelyn Bennett!" exclaimed Cecil. "Why, she——"

Cecil stopped, and with a mighty effort swallowed the rest of her sentence. What she had almost said was true, it was undeniably true, and yet it was entirely unnecessary. Mildred looked at her curiously, and she flushed at the realization that it was a surprise to her friends when she refrained from sarcasm and comment. She slipped into her seat nervously, wondering if Mabel were as shaky as she was. Her mind was in a tumult, with but one steady thought—to endure whatever happened. The regular exercises were soon over, and then a deeper silence fell upon the assembly as Professor Scoville came forward on the rostrum. "Ichabod," some one whispered, and Cecil's cheeks burned.

"Young ladies," began the principal simply and earnestly, "I am going to announce the awards of the senior scholarships. Before I do so, however, I want to say one thing. College is not alone a pleasure, but an opportunity. I hope that these scholarships are as pleasant to receive as they are to give, and that their holders will feel that they are a trust of which an account must be given. After a great deal of thought, I have finally decided to award them to the girls to whom I feel they will mean most. I hope my judgment will be proved correct."

Cecil clutched her seat. Her heart was beating loudly, and she could feel the blood pounding at her temples.

"The State university scholarships," the professor went on slowly, "are awarded to



Misses Evelyn Bennett and Mabel French. The Lenox scholarship goes to Miss Cecil Sherwood."

A storm of applause broke forth. But in Cecil's heart was no feeling of glory; rather was she deeply penitent and sincere, for even as the girls showered congratulation on her, she was resolving to justify Professor Scoville's decision, and determined to represent her school so well that no shadow of regret should ever cross his mind.—*Selected.*

### TRAINING IN OBEDIENCE

To ask ourselves, before saying "don't" to a little child, whether or not his own moral health or the state of our own nerves is at the root of the matter, will reduce very much the number and character of the commands that we lay upon our little ones. It isn't morally wrong for a child to be noisy or restless or to interfere with the order of our homes, because it is through this very disordered activity that child muscles develop normally and naturally. But the child should obey immediately when asked to do a kind act or refrain from doing an unkind one.

A small girl of four was taken to visit a relative in whose family there was a beloved old coloured servant, Chloe. The first morning of the visit the little girl's mother said, "Run downstairs, Katherine, and say good morning to Chloe."

The child looked at her mother a second in wonder, and then firmly said, "I won't."

She was, ordinarily, a tractable small maid, and her mother was at a loss to understand the reason for her sudden revolt. She realised that many warring impulses and ideas might have merged, making it difficult for Katherine to obey. She might be afraid of the old coloured woman, or embarrassed, or shy. Still, the mother argued, Katherine must overcome these motives, and this might be a crucial point in the little girl's moral development both in relation to society and to her mother. So she kindly explained to Katherine her reasons for wishing her to greet the old servant, telling of her long service in the family and her kindness through a generation. Still the little girl reiterated,—"I won't say good morning to Chloe."

"I won't; I won't."

The mother then told Katherine that she must; first, because it was right, and next, because she must obey. A torrent of tears followed, and the struggle between mother

and child lasted an hour. At the end of that time the little maid, smiling through her tears, went downstairs, bade Chloe a courteous good morning, the relief to her own mind in gaining this self-control being as great as that to her mother. She never again showed a similar inclination to disobey, and the struggle marked a milestone in her moral journey.

We must lay few commands upon the little child, but must insist upon obedience where it is right, at no matter what cost of time and thought to ourselves.—*Caroline Sherwin Bailey, in American Motherhood.*

### BOB'S WAIT A MINUTE

"IN a minute, mother dear. Just one more spin."

Bob was kneeling on the ground near the open window, all unmindful of the peepholes the plump knee were forcing in his stockings.

The red, white, and blue stripe on the surface of the flat top kept winding themselves in and out of the centre in such a fascinating way that he never tired of looking at them.

In a far away corner of his curly head he was wondering why it was that big folks always called when a boy was having the most fun.

Another vigorous spin and his eyes danced with delight, but he kept one ear open for a second call. He was sure it would come; it always did. His mother's first call was to Bob as the ringing of the first bell at school—only a warning that a second was to follow shortly.

He became so absorbed that he dropped himself to the ground, resting his head in his hand, was soon lost in wonder at the way the stripes in the "Tireless Spinner" kept chasing each other over the edge as the top slackened its speed and began to wobble.

He was so still that a linnet hopped down from a tree-top to see what was going on, but Bob paid no attention to the cheep at his side.

Presently, kerflop came the evening paper against the house. It bounded back and knocked off his hat. Not until he heard the chuckle of the newspaper boy as he passed up the street did he understand what had happened. He looked around startled. Mother was still seated at the window, but the sewing had dropped into her lap. Perhaps she had forgotten about calling him,



just as he had forgotten about going in when she had asked him to.

Something about mother's face told him that she was not happy. He hesitated for just a moment, as he looked at his top, then tiptoed to his room to make himself clean for supper—clean even to ear-corners and finger nails. This gave him a more comfortable feeling. Then he decided to hurry downstairs and help set the table.

He found his mother still by the window. She had not stirred since he last looked at her. At the sound of his footsteps she glanced up and cheerily suggested that there might be time for a story before supper.

Bob's big blue eyes looked his surprise. Yes, she had forgotten about wanting him. His face glowed with pleasure. Mother told such lovely stories, and they were usually his reward for being good.

There was a vacant chair near by, but Bob didn't see it. He cuddled on his mother's lap, as a boy of eight knows how to do when no one is looking. Mother's arms about him gave a cosy feeling. He purred his satisfaction and patted her cheek lovingly, resolving in his tender little heart that any mother who would act in this way when a boy hadn't been very quick to obey deserved better treatment, and she was going to have it, too.

"Once upon a time," she began in a low, musical voice, as she returned his pat, "before our little boy had come to us—"

"Oh, yes, I know!" Bob interrupted excitedly, "that's what I like. When you went with father to Africa on the hunting trip. Whew! but I wish I'd come in time for that! May I go with you next time?"

"Very likely—if ever we go again." She squeezed him close to her and started over.

"One morning your father and I and the men we had with us had been tramping for hours; sometimes over footpaths, but more often through tangles and jungles which made our travel slow.

"We had not seen a ferocious animal for over an hour—"

"No lions?" Bob's voice had in it a note of disappointment.

"Not this time, though father had shot one earlier in the day. Toward noon we halted in a quiet spot. I remember how tired I was when I dropped on a log and took off my hat to rest. I was very hungry, and looked back to see if our men were following with the lunch baskets. I dis-

covered that they had stopped a few feet back and were standing motionless, with scared looks in their faces. Everything was so quiet that I could hear my heart beat. Suddenly your father snapped his fingers and looked steadily at me. I understood the signal. It meant danger, and to mind quickly. I dropped to the ground without a question, and without a moment's delay. I was trembling like an aspen leaf, for I had caught a glimpse of a monstrous serpent a few feet away, with half his length poised in air ready to strike at me with his deadly fangs.

"I shall never forget how frightened I was; but before I had caught my breath I heard the bang of your father's gun, and after that a second shot, right over my head."

"But he didn't shoot you, did he?" Bob clutched his mother's arm in his eagerness to make sure that she was there and unharmed.

"No, dear; but he saved my life, for I dropped so quickly when I heard his fingers snap, that I was out of the way of the shot that had to come instantly to do any good."

Bob drew a deep breath. His face flushed. For a moment he hung his head. Then, with sudden resolution, he looked straight into his mother's eyes and gave her an extra hug. "My, but I'm glad father trained you to act quickly when you were snapped at, or where would my mother be to-day? Guess I'll ask father to train me."—*S. S. Times.*

## A TRUE MISSIONARY STORY

BARNABAS SHAW was a Methodist preacher who lived a hundred years ago. He had a wife and babe. Mr. Shaw decided that England and America had plenty of preachers, and that he would go to Africa; so with his family he boarded a ship, and sailed to the very southern extremity of Africa, the Cape of Good Hope. A sad thing befell them on the way. While the waves of the old ocean were rocking their ship, far away from the comforts of home, the death angel came and took their little one, and they buried its precious body in the depth of the sea. When their ship landed at Cape Town they thought to begin the work for which they had sacrificed so much, but the authorities said, "You can't preach here."

"What shall we do?" said the missionary to his wife. "We could go far into the



jungles and find many of Adam's wretched children, but the missionary society has not furnished us enough money for that."

"We cannot wait to hear from the society," said his wife. (It took long months in those days to get a letter from so far.)

So Mrs. Shaw, having some property at home, pledged it as security, and they bought supplies, and a waggon and a yoke of oxen, and started into the interior of that dark continent. They providentially met a missionary of the London society, who showed them part of the way and told them how to go. They soon passed the limits of civilization, and the thermometer was sometimes a hundred and ten degrees in the shade. For twenty-seven days they pulled onward through the jungles, till they had gone three hundred miles. That night, when they camped, they saw another camp close by. They could see that these campers, though Hottentots, were travelling in the same direction from which they had come. The missionary made signs and learned to talk with them, and discovered that the Hottentots had come two hundred miles, and were going to Cape Town. One of them was the chief of a heathen tribe five hundred miles from Cape Town, and he had heard of the "Great Word." God's Spirit was moving on his heart, and he had started to seek a Christian missionary to teach him and his tribe. But he had yet three hundred miles to go, and there was no one at Cape Town whom he could get. If the missionary or the chief had started half an hour earlier, they would have missed each other; but how wondrously God had made their plans! When the old chief learned that Mr. Shaw was a missionary and would go home with him, he wept aloud for joy as one who had found great spoil.

The chief hastened home to tell his people the good news, and the missionary followed him slowly through the mountains, finding places so steep that it took seven yoke of oxen to pull his waggon. On the last day of their journey, a troop of heathen cavalymen, mounted on oxen, came to meet them and welcome them with demonstrations of joy. When they arrived at their destination, the whole town joined in the greeting. The next day a "city council" was held, opened by a sermon from the missionary.

Mr. Shaw began at once to work every day, setting an example of industry. He preached at night. But it was some time before he began to see the people powerfully

converted. One night, while he was walking in solitude, he heard a voice in prayer, and found it was one of the natives who had attended the evening service, calling upon God for salvation. From this time his work went on until a church was organized and extensive victory came. Other missionaries came to his assistance, and they finally prepared a grammar of the barbarous language, taught the natives to read, and translated the Scriptures into their tongue.—*The Way of Faith.*

## THE BABY'S COLIC

A BABY who is in pain cannot tell in words the nature or the seat of his distress. But although the child cannot speak, the noise he utters and the signs he makes show the kind of pain he suffers, and its situation.

Babies are especially prone to colic during the first three or four months of their existence; the pain is almost always the result of intestinal indigestion. The colicky baby cries, but so does the hungry baby, or the baby who is pricked by a pin. The colicky baby, however, usually screams intermittently; in the intervals between the spasms, he not only ceases to cry, but may even begin to laugh and crow.

During the paroxysm his screams are shrill: he draws down the corners of his mouth—often so far as to make lines run from these round the angles of the mouth; he draws up his legs in an effort to relax the abdominal walls, which are, however, too much distended and too tense to be relieved in that way.

The trouble is almost always due to improper food, and is especially common in bottle-fed babies. Feeding the baby with cereals, giving him cow's milk insufficiently diluted, or feeding him too much and too often, are the most common mistakes of mothers.

But colic is not infrequent even in infants who are nursed. In such cases, the cause is either over feeding, or the ill health or poor digestion of the mother. Indeed, in the case of breast-fed babies with colic the mother is usually the one who requires treatment. The physician must study her food, the state of her digestion, and her habits of life, and correct whatever is wrong with them.

In the case of bottle-fed infants, he must look into the preparation of the food, and he

(Concluded on Page 103)



# The OUTLOOK

## WHO HATH DONE THIS?

REGARDING the persecutions which Jews have suffered at the hands of so-called Christian nations the editor of a great American daily says:—

The history of Jewish persecutions for the past two thousand years isn't anything for Christians to be proud of.

*The Jewish Ledger* adds:—

"No, it is not; and the reason why there have been such abominable persecutions is because there have been too many 'Christian nations' and many 'Christians' drunken with the 'Christian nation' idea. Professed Christians have forgotten the first and most fundamental precepts of the Christian religion, and have gone about attempting to uphold and advance Christianity by means of civil law, not knowing nor caring what manner of spirit they were of. Perhaps it would be hardly fair to say it in this connection, but no Christians have ever persecuted Jews. To persecute is to repudiate Christianity. He, who, in the name of Christianity, persecutes Jews, is a thousand times less a Christian than is an honest-hearted, justice-loving Jew."

And that is true, too. No true Christian ever persecuted anyone, nor ever will. He who lifts the hand of persecution upon any man, woman, or child, Jew or Gentile, lacks the first requisite of Christianity, has denied the first principle of the kingdom which Jesus Christ came to establish. He who loves his neighbour as himself will never attempt to persecute him into the acceptance of any creed, cult, or dogma whatsoever. As soon as he attempts that, he takes himself out from under the control of Him whom he professes to serve. In the light of Christ's own teachings upon this point, it is difficult to see how professed Christians can use the lash of the civil law to whip man to the altar of their creed.

But if the Jews were the only ones who had suffered at the hands of misguided professors of Christianity, the weight of the world's woe and the world's sin would be much lighter than it is. There are not wanting even in this enlightened age men who stand ready to persecute, not the Jew, but the Christian men and woman who choose to obey the plain commands of God. They have done it often; they are doing it to-day; and are crying for laws that will enable them to do it more effectually.

At least one cause of this lies in the "Christian nation" idea, as the *Ledger* suggests. But that idea is a perversion of our Lord's teaching. He never approved it—He distinctly disavowed it. "My kingdom is not of this world" is His own emphatic disavowal of the whole scheme and all that has grown out of it. He who taught non-resistance to the persecution of

others can never justly be accused of inciting or approving or encouraging the practice of persecution on the part of His followers. No, it is not Christianity that persecutes, and the Christian will not do it, and does not do it.—*Signs of the Times, August.*

## A CARDINAL'S ADVICE

SAID James Cardinal Gibbons in a recent sermon on the Word of God:—

"The Word of God is the most fearless preacher you can listen to. Your most intimate friend will hesitate to remind you of your faults from a sense of delicacy or from fear of being considered censorious. Even the ministers of God, though they are commanded by the Holy Ghost to preach the Word, to reprove, entreat, and rebuke with authority, are cautious not to lay bare the diseases of the soul in their naked deformity, from a dread of suggesting thoughts to the innocent or giving personal offence to the guilty or of shocking the sensibilities of their hearers generally. But the inspired Volume is never ashamed to tell us the plain, unvarnished truth, for the people can never suspect its authors of being personal. Moreover, you cannot usually hear the living voice of a preacher more than once or twice a week. His words pass away, but the written Word remains."

With all of this we are in hearty accord. Let us, therefore, hear no more of Bible burning. If the Word of God is so important—and it is—let every hindrance to its perusal and study be removed. Let the people have it with them in their homes, encourage them to feast upon the bread of life which it contains and drink from the fountain of life found therein, and find that spiritual refreshing and uplift which the Word of God alone can give. Put nothing above it, neither tradition nor the word nor mandate of the church, and let no anathema be hurled against and no faggots be lighted for those who take the Cardinal's advice. Surely it would bring light and salvation into thousands of lives that are needing both if the great church for which Cardinal Gibbons speaks would accept his advice for just what his words say. It would also mean a spiritual revolution within that organisation.—*C. M. Snow.*

## THE OUTLOOK FOR TURKEY

THE entry of Turkey into the present war marked a distinct epoch in her history. Having once cast in her lot openly with the Teutonic powers, it necessarily meant to stand or fall with them. Should they succeed in winning the present strife, Turkey would be on the high road to a return to its former power and glory. Leastwise this was the thought of the party in power. Should the Teutonic powers lose in the conflict, it could



but mean getting the best terms possible from the Allies. Turkey crossed the Rubicon, and a fatal day it was for her, for the help that she had hoped to get from the Teutons has proved a broken reed. The course of the war makes evident that Germany and her Allies must eventually lose, and this being the case, Turkey will inevitably be less strong than before.

Some in that unfortunate country recognize the situation, and were it possible, would make terms now with the Allies, knowing that to continue the struggle will mean greater loss. But Germany has so strong a control in Turkey, and the Young Turks through whom



THE PRESENT SULTAN OF TURKEY

the German- obtained power in the country, are still so strong that no steps can be taken by the more moderate party. Yet unrest and internal disagreements are evident, and it is said that there is a movement on foot to make a separate peace. On the other hand recent telegrams state that the Germans think of placing Enver Pasha, leader of the Young Turks, on the throne. Just how the situation in this land will develop is hard to conjecture. Doubtless, if it is possible, a separate peace will be made at as early a date as circumstances will allow. It was a desperate venture that led the Turkish government into a conflict where there was so much uncertainty to itself.

## CHURCH AND SUNDAY-SCHOOL DECLINE

"THE declining figures which Free Churchmen have again to deplore in connection with Sunday-schools and church membership—a decline that has been accentuated during these months of war—compels serious thought," writes the Rev. W. Melville Harris, M.A., in the "Sunday School Chronicle" of February 3rd:—

"The immediate causes operating in Sunday-schools can be tabulated without much difficulty under such headings as:—

"1. The disbanding of many Bible classes owing to the enlistment of the majority of their members.

"2. The loss of a number of most effective teachers, so that when scholars reach the critical age of about thirteen they slip out of the school in increasing numbers.

"3. The commandeering of school-rooms for the use of troops, which results in many cases in the disorganization of the school, and in some to their closing altogether for a period. On reassembling the numbers invariably show great diminution.

"These immediate causes, combined with the general unrest that a state of war creates, are operating to a large extent in neutralizing the efforts of the most earnest workers.

"True, these causes are only temporary, and should not bear the whole weight of what has now, alas! become an expected occurrence as the figures concerning our schools and churches are collated from year to year.

"Other causes of a more permanent character which bear upon the problem are:—

"1. Lack of parental control and religious influence at home.

"2. The increase in counter attractions and amusements.

"3. Changed local conditions brought about by a state of war, many of which will operate long after war has ceased.

"4. Increase of other organizations having objects in view similar to the Sunday-School.

"The causes more immediately within the church's power to correct are:—

"1. Lack of suitable accommodation.

"2. The fact that the strides made in education generally have not been reflected in the church's provision for the spiritual training of the young.

"3. Our teachers, notwithstanding their devotion, are often but poorly equipped for their work.

"The above reasons, however, do not yet probe deeply enough into the causes of the persistent decline which has marked recent years. They touch little more than the external aspect of a problem which gravely menaces the future of the Free Churches, in which no real expansion has been witnessed for decades, notwithstanding the increase in the population of Great Britain. During the present century, moreover, not only have we failed to mark time, but a positive and alarming decline has been almost continually chronicled.

"As a result of prolonged investigation, we find that two root causes, which can no longer be ignored, are again and again revealed.



They are the decline of pastoral visitation and the decline of the birth-rate in the homes from which the Free Churches mainly draw their membership."—*Present Truth*, London.

## NEWS NOTES

DR. BRAZIL, of Sao Paulo, Brazil, is the head of the largest snake farm in the world, and also the greatest authority on snake bites and their cure. Brazil is infested with venomous snakes, which take a heavy toll of life every year, and on his farm, by inoculating mules and making serum, Dr. Brazil works out a cure for the poison of each variety of snakes in the country.

With the beginning of the present year the Peruvians have given liberty to public propagation of other religions than the Roman Catholic throughout their country. Roman Catholicism remains the state religion, but others equally with them can enjoy the free exercise of their faith. The Catholic party did all in its power to oppose the adoption of this liberal measure, but it eventually carried against all opposition.

Among the articles to be prohibited from importation into England owing to the shortage of shipping facilities and to make adequate provision for necessities in these days of war are tobacco, wood-pulp, and some foreign fruits, and at the present writing it is further expected that there will be an extension of the prohibition. Sir Alfred Booth, chairman of the Cunard Company, suggests that the brewing and distilling industry demand a large proportion of space in English shipping and might well be asked to stand back for the public good. "Ere long," he thinks, "the country will have to choose between bread and beer."

We have been favoured with the evolutionary theory dished up in every conceivable form for the past half century, and perhaps no more dangerous development of it was existent than the belief that man was tending upward, getting better with the passing years, the race growing more intelligent, more moral, and more reasonable. But in these days when the hatreds of centuries are centring in one grand conflict, the old theories appear little more than a dream. Dr. George A. Gordon compares it to the illusion produced by opium, and says, "During the last three light-hearted decades we have been smoking the opium pipe of evolution, telling the world how far it has risen, chiefly by its own force, from depths in which it began, describing the speed with which it has mounted under our sage and dreamy eyes, and prophesying of its complete ascension in the near and sweet by and by. Recent events have broken the opium pipe and dispelled the delusion. We face again the nameless eonian shame of our cities, the alcohol curse, the economic hardness of heart, the plague of the idle rich, the shallowness and insincerity of the religious classes, the inhumanity of man to man, and the occasional outbreak, as at present, of the wild beast in our race."

Some of the Australian mothers who have sent their sons to the front have addressed an appeal to the hospitable people of England who have a desire to entertain their sons. They say, "Australia has such a dry climate that thirst has to be quenched. . . . In Australia food is so good and so abundant for every one that alcohol is not needed in the least, and it causes terrible trouble if by any means it finds lodgment in a home. We are impulsive here, so we have to be careful to steer clear of what would overwhelm our young nation." For these reasons the "Mothers" ask that temptation to drink alcoholic beverages may not be placed before their sons who have come to fight and die for the Empire. It would be well if all the Imperial domain had mothers with similar convictions.

THE first effects of the war in France were in favour of religion and the Catholic Church, but a reaction has followed. "M. Yves le Febvre, in a symposium which *La Grande Revue* has instituted concerning the effect of the war on the religious life in France, says that, at first, the people attended mass with great zeal, and interested themselves in pilgrimages, propitiatory services, novenas, and the like. A medieval interest in miracles revived, but the tactlessness of the clergy in other lands, and especially of the Vatican, has checked the movement, if it has not stopped it altogether. French soldiers and their families have not been able to accept the monstrous theory that the war is a chastisement upon France because of her abandonment of the Roman Church." They reason that Catholic countries, Belgium and Austria, have suffered even more than France, and the old suspicion of clericalism revives as it seeks to urge itself once more upon the French people.

IN the *Japan Weekly Mail* is a story of a Korean widow with four children, and they girls—no very desirable asset in Asia,—who supported herself washing and ironing in a mud hut. The mother became a Christian. Twenty years later she retired from her humble laundry business, and was supported in her old age by her four girls, now women. What are they? The oldest is a Christian mother with four children. The second, a woman of exceptional gifts, is the head of the best middle school in Seoul, and a person of great charm. The third daughter has a large medical practice. "How she got across the wide ocean, learned English, reached Philadelphia, and graduated from a school of surgery and medicine, I do not know," says the reporter, "but this she did; and as number three in the train of a submerged family, has brought healing and joy to many thousands." The fourth is head of a training school for nurses,—accomplished, a good English scholar, trained in music, and at the beginning of a career of great promise. What but Christianity can produce such results?—*Record of Christian Work*.

A DESPATCH from London states that Mr. Lloyd George, minister for munitions, is taking over all distilleries in the United Kingdom and transforming them into munition factories. The owners of the factories will receive remuneration.



# Nature and Science

## THE SECRETARY BIRD

THE very remarkable secretary bird derives its name from the curious feathery plumes which project from each side of its head, bearing a fanciful resemblance to pens carried behind the ear by human secretaries.

It is an inhabitant of South Africa, and is most valuable in destroying the serpent race, on the members of which it most exclusively feeds. Undaunted by the deadly teeth of the cobra, the secretary bird comes boldly to the attack, and, in spite of all the efforts of the infuriated and desperate reptile, is sure to come off victorious. Many other creatures fall victims to the ravenous appetite of the secretary bird, and in the stomach of one of these birds which was found by Levailant were discovered eleven rather large lizards, eleven small tortoises, a great number of insects nearly entire, and three snakes as thick as a man's arm.

The ordinary length of the adult secretary bird is about three feet, and its colour is almost wholly a slaty gray. The peculiar feathers which form the crest are black, as are the primaries and the feathers of the thigh. There is a lighter patch toward the abdomen. The tail is black, with the exception of the two central rectrices, which are gray, with a white tip and a broad black bar toward their extremities.

The nest of the secretary bird is built on the summit of a lofty tree, and contains two or three large white eggs.—Wood's *"Natural History,"*

## UP IN A ZEPPELIN

THE building of a Zeppelin is not the work of a day. The construction takes months; and when that is done, still more time must be spent in testing the airship.

To think of a Zeppelin leaving its shed and flying straight into the fight is folly. Each new vessel means a certain amount of experimentation, and until it has been carefully tried and tested it would be unwise to undertake serious work with it.

A Zeppelin is as large as a battleship, and as complicated. Stretched in a framework of girders, there are from seventeen to

twenty-five balloonettes. Over these and over the girders is an outer skin of water-proofed canvas. Slung under the great length of the balloon frame is a line of cabins for the engines and the crew.

Right in front is the station of the lookout man who is in charge of the starting and the landing; the anchors are slung beneath him. In the first cabin, which is entirely covered in, are two petrol engines. Behind this is the gangway, fitted up with sleeping berths for the crew. In the centre is the observation station. It is from here that the bombs are dropped, and here the gun is mounted, if the airship carries one. Here are the marvellous steering and sighting apparatus and the wireless plant.

An experienced aviator went up in a Zeppelin for a nine-hour flight. It was an interesting experience, although the noisy creaking of the great hull whenever the engines back-fired, or a gust of wind caught the huge surface, was disturbing. When the engines jumped, the entire Zeppelin jumped with an awful jar in all its joints; the wind currents took it and made it pitch at a dozen angles at once, and the passenger looked fearfully aloft, fearing every minute that the back of the monster would break and send him and the crew all hurtling to the earth.

When he disembarked, he watched one of the crew open the skin stretched over the framework of the aluminium girders, and go inside. Then he saw the man begin throwing out bolts and nuts by the handful. The strain of the flight had had its effect on the hundreds of aluminium girts that support the balloon inside the outer skin. Aluminium is a soft metal, and under the jarring all those bolts had worked loose and fallen out.

It seemed to the watcher that half the nuts and bolts in the dirigible had worked loose, and he was told that after every voyage of any length, hundreds of nuts have to be replaced.—*Christian Endeavour World.*

Two things are required of a well: it must not freeze in winter, it must not run dry in summer. Two things are required of piety: it must not be chilled by adversity, it must not wither in prosperity."



## QUESTION CORNER

*As the Sabbath, according to your teachings, begins on Friday evening at sun-down, why do you not hold your assemblies on that evening?*  
—G. F. D.

Seventh-day Adventists observe the Sabbath, the 7th day of the week, in the Bible manner. The day begins with them at the going down of the sun Friday evening. It closes on Saturday, Sabbath evening, at sun-down. It is customary for the people of this denomination to meet around the family altar at those hours for private worship, and in some cases for public assembly. No particular hour of the day is commanded in the Bible for public service, hence no fixed time for service is set by this people.

*Why do you hold services on Sunday?*—G.F.D.

For the same reason that we hold service on other days of the week in connection with our evangelistic work, to be able to meet people with the Bible. In our churches, the services particularly held for the observance of the Sabbath are held on the Sabbath. But in common with other denominations we believe that our faith is not for one day only but to be exercised daily, and that the assembly of the saints may be held on any day, so long as the commands of God are observed with regard to the rest and sanctification of the Sabbath. That we should hold a service on Sunday would not indicate that we held the Sunday sacred, more than Wednesday when almost universally we hold our mid-week prayer services.

*Why do Seventh-day Adventists teach that there is no hell?*—G. F. D.

Evidently our questioner is not acquainted with our teachings as fully as he has thought himself to be. We do most surely believe in a hell. We believe in the punishment of the wicked as fully as we believe in the reward of the righteous. The Bible is full of evidences of a time of punishment for those who do wickedly. Evidently our questioner has us confused with the Russellites whom he mentions in his letter, but outside of their belief in the Second Coming of Christ, we have little or nothing in common, and even this belief in Christ's Second Coming on their part is much perverted from the scripture teaching.

With regard to "hell" we teach:

(1) That the wicked will be punished. (Rom. 6: 23; 2 Thess 1: 9; Psa. 37: 20; etc.); (2) That the time of punishment for sin is yet before us, at the time of the end of the millennial period. (Rev. 20: 5, 9, 14); (3) That the punishment meted out to the wicked is to be cast into the lake of fire (hell), together with the instigator of all evil, Satan. (2 Pet. 3: 7; Matt. 13: 41, 42; Matt. 25: 41; Rev. 20: 14). (4) That they will be utterly destroyed and will then cease to exist, God's universe having been purified of sin and sinners. (Mal. 4: 1, 3; Obadiah 16.)

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## THE OPPORTUNITY GONE

FOR a few years before the war Christian thinkers were saying on all sides that the opportunity before missionaries was unprecedentedly vast, but likely to pass away within ten years unless promptly seized. Dr. Torrey fears that the favourable day has gone from us. He says:—

"The past few years have been years of marvellous opportunity in foreign missionary work. God has been calling the church as never before to the evangelization of the world. But the church as a whole has slept on, and not responded to the call; and it almost seems as if the door were at last being closed, and our Lord were saying to us, as He said to the disciples who slept in the Garden of Gethsemane: 'Sleep on now. The opportunity I gave you, and that you despised, is now gone.'"

## THE BABY'S COLIC

(Continued from Page 98)

will usually stop all cereals and baby foods for a time, and confine the youngster to suitably modified cow's milk. You can relieve the baby's pain by applying hot cloths to his abdomen, or by giving him an injection of warm water that contains a little salt. Do not give the baby soothing syrups, ginger, or any other concoction containing drugs or spirits.—Selected.



# Signs of the Times

Formerly "Oriental Watchman."

## FLOWERS FROM A FRIEND

THE woman lay and looked with sombre eyes about her. It was the visitors' hour in the hospital, and every patient in the ward except herself had a visitor. She closed her sad eyes bitterly. There was no one in this great town to come to see her; even in her own little Western village, what did they remember of her who had been away so long? She had been down to the gates of death. The doctors and nurses, with their bright, professional kindness, were always congratulating her on her wonderful recovery; but at times she thought that it would have been better to pass through those grim gates, than to come back to a world of utter loneliness. Suddenly a gentle hand touched her shoulder and a soft voice spoke.

"I have brought you some flowers," the voice said, "from a friend of yours."

The woman's eyes flew open in surprise. "I have no friend who would send me flowers," she said.

"Nevertheless, your friend has sent you these," the stranger answered with a smile. "He thought that you would like forget-me-nots best," she added, holding out the exquisite blue flowers. You are tired now, so I will not stay, but I shall see you again. This card will tell you who sent the flowers," and with another smile the stranger was gone.

Eagerly the woman read the card: "A great poet says that flowers are messengers to us from God. 'From our great Lover,' the poet says, 'the flower comes with a message from the other shore, and whispers in our ears, 'I am come, He has sent me. He has not forgotten thee, and will rescue thee even now. He will draw thee unto Him and make thee His own.'""

The woman looked at the flowers. Forget-me-nots! Had she indeed forgotten that wonderful Friend through all these weeks of bitterness? Tears rushed to her eyes, and with them came the remembrance of Browning's words:

All I could never be,

All men ignored in me,

This I was worth to God.

The next day the nurse said to her, "You look like a different person this morning, you seem so well and bright!"

"Yes," the woman answered simply, "a friend I had forgotten sent me some flowers yesterday, and His remembrance has made all the world seem different."—*Youths' Companion*.

## BELGIAN GRATITUDE

A good many pretty stories have come out of Belgium to show how gratefully the Belgians think of their friends and helpers in the United States. One of the most interesting expressions

of gratitude reached New York lately when a number of empty flour sacks were returned from Brussels to the office of the Commission for the Relief of Belgium. The sacks, all of which had contained flour sent from this country to feed the hungry people of the invaded country, came back painted or embroidered by the thankful women who had received them.

One bag that went from a mill in Anthony, Kansas, was very handsomely embroidered with the coat of arms of Belgium, and below that was embroidered, "Thanks to the Americans." The name of the flour was surrounded by sprays of wheat, and the letters and the wheat were beautifully embroidered in gold silk.

A bag that went from Wichita, Kansas, shows the name of the milling company done in the Belgian colours, black, yellow, and red, and below it, "Hearty Thanks from the Belgians."

From Alton, Kansas, went a bag that comes back with the United States and Belgian flags daintily hand painted, with their staffs crossed, and the name of the flour embroidered below.

One brand of flour was in bags that bore a large deer's head below the name of the brand. On one of these bags some one embroidered the name beautifully in the Belgian colours and outlined the deer's head with embroidery.

A bag from Virginia was elaborately painted with *fleur-de-lis*, the national flower of France, in the Belgian colours. Still another bag has a strip of violets worked in natural colours.

But perhaps the most remarkable of all is a sack that was sent from Canada. A lady in the little town of Marche, in Belgium, painted on the bag a picture of the village where she lived. In the foreground there is a group of peasants; and sailing through the air is a gorgeous aeroplane proudly bearing the American flag. Falling from the aeroplane are bags of sugar, sacks of flour, boxes of tea, and other food-stuffs.

It is reported that several thousands of such bags will be shipped to the commission later; if so, they will probably be sold at auction and the money sent back to the country that has suffered so much.—*Selected*.

## TOBACCO AND ENDURANCE

THOUGH tobacco is less destructive than alcohol, still whether it is smoked or chewed it has an extremely harmful effect upon men who are engaged in severe physical exertion, and not least so when the supply of food is not abundant. Tobacco has not only an injurious influence upon the digestion, but it lessens the strength of the body and reduces nervous power, capacity for endurance, and tenacity of purpose.

With regard to the complete prohibition of tobacco in Arctic work, there is one circumstance to be borne in mind which has not to be considered in connection with spirits, as habitual hard drinkers are scarcely likely to take part in these expeditions; the circumstance that most men are so accustomed to its use that they will keenly feel the want of it. For this reason it would probably be advisable not to make the change too sudden but to limit the use by degrees, and at the same time perhaps not to take immoderate smokers and chewers of tobacco upon such expeditions at all.—*Nansen*.



# The SHADOW OF THE BOTTLE



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