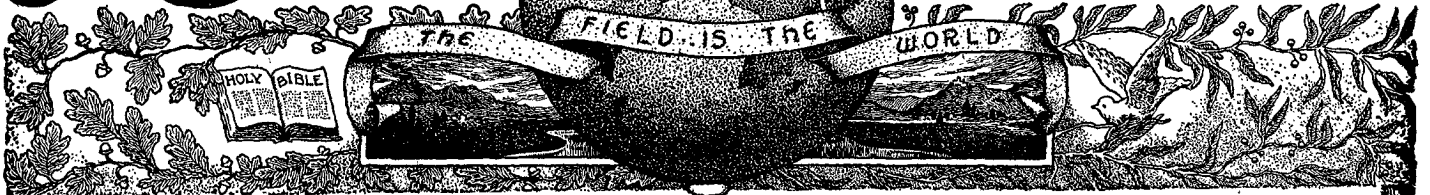


The Advent Review and Sabbath Herald

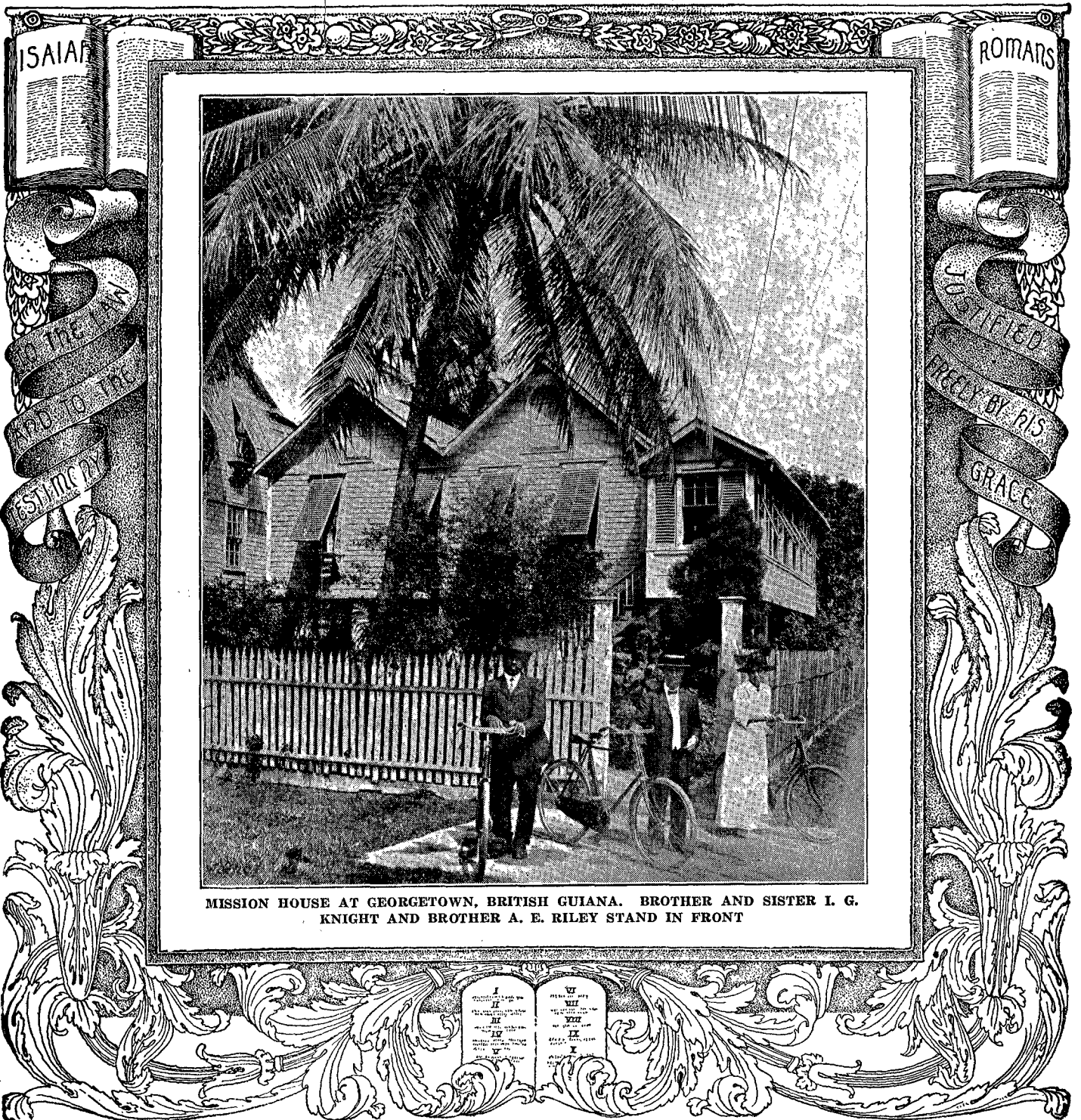


Vol. 94

Takoma Park Station, Washington, D. C., Thursday, February 1, 1917

No. 5

THE GOSPEL TO ALL NATIONS



MISSION HOUSE AT GEORGETOWN, BRITISH GUIANA. BROTHER AND SISTER I. G. KNIGHT AND BROTHER A. E. RILEY STAND IN FRONT

Current Mention

Present World Conditions

WE face in 1917 the prospect of another year of war. With peace desired by all, there seems to be but little hope of regaining it at the present time. Military experts all agree that immediate, decisive victory can come to neither side, and both are planning for greater and more energetic measures.

As the war goes on, the casualty rate is certainly increasing, because of the larger masses of men and better weapons involved. It has been estimated that since the first of last June the losses for all belligerents have been at the rate of one million a month. The total losses during the war up to the close of 1916, are calculated by rough approximation to be over twenty-five million, of whom a quarter are dead. All other wars dwindle into insignificance when compared with the present one. The estimated number of men killed in recent wars is as follows:—

American Civil War.....	1,000,000
Crimean War	485,000
Franco-Prussian War	290,000
Spanish-American War	2910
Boer War	12,000
Russo-Japanese War	555,900

The countries at war are not the only ones to suffer from the troubles which the present war is bringing upon the world. Much neutral shipping has been lost, and the conditions in neutral countries are becoming critical. In spite of a large inflow of gold into the United States, the prices of necessities have so increased that even Congress has thought it necessary to investigate the causes for these high prices. Partly due to the added expense of living and partly to a desire to share in the enormous profits which are coming in many lines of industry in the United States, strikes are increasing. Two of the most recent are the strike of six thousand members of the Flat Janitors' Union of Chicago, and that of twelve thousand shirt makers in New York. The executive committee of the Janitors' Union went into session January 8, to receive an answer to the ultimatum from owners of some twenty thousand flats. The shirt makers are asking for an increase of two dollars a week wages, and a twenty-per-cent increase on piece work.

Spain also is in a difficult position. Labor unions in that country recently called a twenty-four-hour general strike as a protest against the increased price of food. The nations at war are regulating their food supply by methods which are close to socialistic. These methods cannot be used in neutral countries. The trouble in Spain is a real food shortage. In the United States the shortage is due partly to the European demand for American supplies, and partly to a crop shortage, together with a cornering of the markets by speculators and others.

Financially, the United States has enjoyed one of its most prosperous years. According to a statement of Comptroller Williams, published in the *Washington Post* of Dec. 28, 1916, the resources of national banks of the United States "have increased more than \$4,000,000,000 during the past two years, and now

aggregate \$15,520,000,000, exceeding by about \$1,000,000,000 the total resources of the Bank of England, the Bank of France, the Bank of Russia, the German Reichsbank, the Bank of Italy, the Bank of Spain, the Bank of the Netherlands, the Bank of Denmark, the Swiss National Bank, and the Imperial Bank of Japan combined." The rate of increase for the last two years is estimated at eighteen per cent as compared with a six-per-cent increase a year for the ten-year period from 1904 to 1914.

To strengthen the position of the country as a world banker, and to maintain the American dollar as the standard of exchange, "the Federal Reserve Board has authorized the Federal Reserve Bank of New York to appoint as one of its foreign correspondents and agents the Bank of England, of London, England, under the terms of the Federal Reserve Act."

Together with the strange paradox of unprecedented financial prosperity and increased difficulty of meeting the high cost of living, we have the most startling social conditions at a time when the great calamity under which over half the world is laboring would seem such as to sober all mankind.

Robbery is become an organized profession. There is said to be an auto thieves' trust which has stolen 3,500 cars in eighteen months. Chicago is the headquarters of the syndicate, and the Chicago police are, according to a recent press notice, seeking forty-five members of the alleged syndicate.

Dr. William H. Allen has issued a bulletin in which he sets forth cigarette smoking among women and children as one of several evils which demand immediate correction. He says:—

"The whole fabric of the various movements for civic betterment in New York is being undermined by cigarette-smoking women."

Calamities by land and sea continue, and are reported in the public press from time to time. In the latter part of December a tornado swept through portions of Arkansas, occasioning the loss of a number of lives and the destruction of much property. A number of small towns were in the path of the storm, thus causing the damage to be greater than it would have been otherwise. The first week in January another tornado brought ruin to portions of Oklahoma. A number of children were killed in a schoolhouse, and many buildings were destroyed on an Indian mission farm. Only two of the twenty-eight children in the school building escaped entirely uninjured.

One of the most strange weather freaks came to Southern California at the end of December. Such a snow-storm occurred in the southern part of the State that the ground was covered to a depth of four feet in places, and many automobiles were stalled in deep snow. Provisions had to be sent to the stranded motorists to keep them from serious suffering.

Truly only those who recognize in the multiplying troubles all about us signs of Christ's soon coming, can look forward without anxiety to the future and the things which may occur in the year 1917.

L. L. C.

THE gospel is the power of God unto salvation to every one who believes.

Poetry

Divine Friendship

G. S. HONEYWELL

TRUE friendship — 'tis a thrilling word
To those who've known its worth;
It purifies the mind of man,
And points away from earth.

What precious treasure of the mine
Can with this one compare?
What else can bring us happiness,
Or in our sorrows share?

May we its Author still adore,
Who dwells enthroned above,
Who manifests to every one
His friendship and his love.

Punta Gorda, Fla.

"Judge Not"

MRS. MARY H. WILLIAMS

TRY putting yourself in his place, my friend.
When tempted to criticize.
You'd not be so ready the fall to condemn
If you knew all the struggle to rise.

E'en then do not judge him by what you
would do;
But if you'd strict justice find,
Take your brother's place, get his point of
view,
Judge right from wrong with his mind.

"Impossible!" say you? Well, so let it be:
Since your viewpoint would justice fore-
stall,
And his mental processes you cannot see,
Why try to judge him at all?
Charles City, Iowa.

Heaven's Call

WORTHIE HARRIS HOLDEN

WHEN in the heart a vision of the Holy
Stills all the tempest-strife of pride and sin.
Fain would we be like Jesus, meek and lowly,
And follow him the heavenly gates within

Then comes the vision of our waiting brothers
With outstretched arms and tearful, yearning
plea;
And mingled with their service-call for others.
The Saviour speaks, "Ye do it unto me."

Behold the heaven blue above us rending.
And lo! the King of glory calls on high;
The faithful, now immortal, are ascending
While joyful alleluias fill the sky.

God beckons through the soul's intense desire,
He calls to ministry for hearts that bleed.
And when he comes as a devouring fire,
Up to his Paradise his own shall lead.

Jesus Cares

T. A. ZOLLER

No one may know of the toil and care
Or the heavy burden you have to bear,
While it heavier grows.
No one may know of the pain and woe
You carry with you wherever you go;
But Jesus knows.

No one may care though you toil and weep,
As you carry your burdens while he may sleep,
Who no burden bears.
No one may care for the weary pain
You constantly suffer; but O, 'tis plain
That Jesus cares!

Jesus, the dear loving Saviour knows
Of the weary care, of the deepest woes
And the keenest pain;
And his heart is filled with sympathy,
For he hears your cry and will set you free;
Ah! 'tis not in vain.

San Claudio, Cuba.

The Advent REVELATION And Sabbath HERALD

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

VOL. 94

TAKOMA PARK STATION, WASHINGTON, D. C., FEBRUARY 1, 1917

No. 5

EDITORIAL

A Providence of 1844

EVENTS of the years just before and after 1844 are an interesting study from the missionary point of view. In 1844 the longest prophetic period of Daniel's prophecy expired, marking the opening of the judgment hour in heaven, and the full rise of the advent movement of Revelation 14, bearing the judgment-hour message to every nation and tongue and people. And as the time of the prophecy came, the hand of Providence was seen removing barriers and opening ways for the gospel message to go to every people.

One providence of 1844 stands out clearly in the history of missions, as giving a fatal blow to the law of Mohammedanism prohibiting any Moslem to change his religion, thus practically prohibiting missionary work among the Moslems. "The year 1844 is memorable in Turkey," says Barton, in his "Daybreak in Turkey."

Under the law of the Koran, Christianity was to be but tolerated under stigma, while to turn from Islam to Christianity was death. "Whosoever changes his religion, kill him with the sword."—*Hughes's Dictionary of Islam, under "Apostasy."* And this was the rule up to 1844. In that year, in which began the full hour of the last message that was to go to every nation and people, Moslems as well as others, there was a most remarkable reversal of Islamic position.

The facts, most briefly put, are as follows: In the "Memoirs" of Sir Stratford Canning, British ambassador to Turkey, there is this note, under date "August, 1843:" "A painful incident, the execution of an individual on religious grounds, brought on a most important change in the practice, if not in the principles of the sultan's government." An Armenian who had become a Moslem, turned back to Christianity, and was publicly executed in a chief street of Constantinople, and his body exposed for three days, advertising the law of Islam. Canning took it up by order of his government, also the French ambassador, by order of France, joined by others. Rif'at Pasha, the foreign minister, answered for the sultan:—

"The Porte, he said, not only could not alter a divine law, but could not risk her character as a Mussulman power even by a written reply to the remonstrances of the five powers led by the British ambassador."—*Lane-Poole's "Life of Canning," Vol. II, p. 91.*

"Meanwhile another religious execution took place at Brusa, this time of a Greek [December, 1843], followed by similar protests from the five ambassadors."

The Turkish minister still declared:—

"A law prescribed by God himself was not to be set aside by any human power. The sultan, he said, might risk his throne in the attempt."—*Id.*

It was a crisis in the history of the sword of Islam. Council after council was held.

The situation became so tense that France called off its ambassador, and Canning's government was ready to accept the offer of the Porte to settle matters in a confidential, compromising way. But Canning said in his "Memoirs," "Too much was at stake for me to be held back." He wrote Lord Aberdeen, the premier, Feb. 29, 1844:—

"There is in truth no lasting security against the recurrence of the barbarous practice except in a real surrender of the principle."—*Id., p. 94.*

He felt upon him the imperative burden to bring the power of Islam to surrender that age-long principle. He is counted in Turkish diplomatic history as "the Great *Elchi*" (ambassador), and this contest is referred to as marking the great personal power he wielded over Turkey; but he himself always felt that only God could have done the thing accomplished. Lane-Poole says:—

"On the fourteenth of March, 1844, Rif'at Pasha presented a note containing the following promise:—

"As the law does not admit of any change being made in the enactments regarding the punishment of apostates, the Sublime Porte will take efficacious measures, the measures which are possible, in order that the executions of Christians who, having become Mussulmans, return to Christianity, shall not take place."

"This was refused as inadequate, and as reasserting a bad principle; and on the twenty-first, after other essays, which were contested word by word, the pasha dispatched the final assurance referred

to in the preceding extract from the 'Memoirs':—

"The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate."—*Id., p. 96.*

This was to be confirmed orally by the sultan. Then followed the interview, March 23, 1844. Canning gives the account in his "Memoirs:—

"My audience followed, and Abdul Mejid performed his promise to the letter. He added that he was the first sultan who had ever made such a concession, and was glad that the lot of receiving it had fallen on me. I replied that I hoped he would allow me to be the first Christian ambassador to kiss a sultan's hand. 'No! no!' he exclaimed, and at the same time shook me by the hand most cordially. Thus ended this redoubtable negotiation."—*Ib.*

Before this interview, Canning had sent a note to the Turkish minister, putting on record the meaning of the declaration, and clinching its widest application. The note was:—

"The official declaration communicated by his excellency the minister for foreign affairs shall be transmitted to the British government, who will understand with satisfaction that the Sublime Porte, in taking effectual measures to prevent henceforward the execution and putting to death of any Christian, an apostate from Islamism, relinquishes forever a principle inconsistent with its friendly professions; and the further assurances to be given at the ambassador's audience of the sultan, in the sense of the instruction presented in copy to the Porte on the 9th ultimo, will fully satisfy the British government that Christianity is not to be insulted in his highness's empire, nor any one professing it to be treated as a criminal, or persecuted on that account."—*Id., footnote.*

Lane-Poole says:—

"The acceptance, of course, vastly extended the meaning, as the ambassador intended it should, and Rif'at Pasha definitely refused to receive it. But Canning was not to be denied. Before his audience of the sultan on the following day he encountered the foreign minister and presented the note to him once more. Rif'at put his hands behind his back. Then the Great *Elchi* [ambassador], advancing in his wrath, literally thrust the paper upon the pasha. The audience set the seal to the whole, and a revolution in Islam was thus peacefully accomplished."—*Id., p. 97.*

It was indeed a revolution in Islam. Speaking of it, Barton says in his "Daybreak in Turkey," p. 251:—

"Two days later Abdul Mejid, in a conference with Sir Stratford, gave assurance 'that henceforward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion.' The giver of these pledges was not only sultan of Turkey, but he was also the caliph of the Mohammedan world. The year 1844 is memorable in Turkey and among Mohammedans for this record of concessions in the interests of religious liberty in Turkey, and for all races, including Moslems."

Dr. Goodell, American missionary, who was then in Turkey, says that Canning—

"declared that the giving of such a pledge by the sultan seemed to him little less than a miracle, and that God alone could have brought it to pass."—"Forty Years in the Turkish Empire," p. 292.

Canning wrote his brother, on Jan. 1, 1845:—

"Our last result belongs to the deceased year. It was a great one, but little understood beyond the veil. It reads innocently: 'Renegades from Islamism to be no more put to death.' Yet was it the first dagger-thrust into the side of the false prophet and his creed. Such wounds may widen, but they never close. . . . Whenever we meet again, . . . I will tell you how marvelously and providentially the whole affair was carried through."—Lane-Poole's "Life of Canning," Vol. II, p. 135.

While we recognize the providential removal of the barrier to missionary work among the vast populations of the Mohammedan world in 1844, we surely must repent that so little effort has ever been put forth for these peoples. We should certainly pray that the doors of access may be still kept open, and that the events of these times may incline Moslem hearts, more than ever in the past, to give heed to God's last message of salvation.

W. A. S.

A Startling Resolution Introduced in the United States Senate

THE legal right of the Supreme Court of the United States to declare unconstitutional a law passed by Congress, has recently been called in question by some. It is unquestioned that the court has repeatedly annulled as unconstitutional laws which Congress has passed. Senator Owen, of Oklahoma, believes that the framers of the Constitution had no intent to give the Supreme Court any such power. He expressed a conviction that clashes between capital and labor cannot be prevented, unless the power to pass on the constitutionality of any law be taken from the court. He is reported to have said:—

"The present conflict between capital and labor growing out of the Adamson law is but one incident in what will undoubtedly prove to be a continuous source of trouble for the American people.

"In my opinion, the Supreme Court not only does not have the legal right, but it should not have the right, to pass on the constitutionality of any law. The

passage by Congress of any law is not only conclusive, but final evidence of the constitutionality of the act.

"When a majority of the five hundred and thirty-one members of the two houses of Congress, all sworn to uphold the Constitution, pass a law, and the President has given it the executive approval required by the Constitution, I do not see how nine members of the Supreme Court, of whom five constitute a majority, can review or be expected to review that judgment."

In line with these sentiments, the Senator, on January 8, introduced a joint resolution into the Senate, reading as follows:—

"WHEREAS, The Constitution of the United States gives no authority to any judicial officer to declare unconstitutional an act which has been declared constitutional by a majority of the members of the United States Senate and of the House of Representatives and by the President of the United States, who, on their several oaths, have declared the opinion in the passage of such act that it is constitutional; and,—

"WHEREAS, In the Constitutional Convention, in which the Constitution of the United States was framed, the motion was three times made to give the Supreme Court, in some mild form, the right to express an opinion upon the constitutionality of acts of Congress, and was three times overwhelmingly rejected; and,—

"WHEREAS, Such assumption of power by the federal courts interferes with the reasonable exercise of the sovereignty of the people of the United States, and diverts it from the hands of the representatives in Congress assembled to a tribunal appointed for life and subject to no review and to no control by the people of the United States, and is therefore against a wise public policy; and,—

"WHEREAS, The declaration by any federal judge that the acts of Congress are unconstitutional constitutes a usurpation of power; therefore—

"Be it resolved by the Senate and House of Representatives of the United States in Congress assembled, That from and after the passage of this act any federal judge who declares any act passed by the Congress of the United States to be unconstitutional is hereby declared to be guilty of judicial usurpation and guilty of violating the constitutional requirement of good behavior upon which his tenure of office rests, and shall be held by such decision to have vacated his office; and thereafter no officer of the United States shall recognize such judge as an officer of the United States or entitled to any of the emoluments or dignities of such office.

"The President of the United States is hereby authorized to nominate a successor to fill the position vacated by such judicial officer."

Should such a resolution be adopted by Congress, a critical situation would result. Without reference to which side would be right, the thought of any such conflict as would ensue between two of the three branches which form the government, must fill every American with ominous foreboding. The possibilities presented throw a new light upon what revolutions the struggle between capital and labor may bring to pass. L. L. C.

Robbing Others of Character

THE apostle exhorts us to speak only that which will minister grace and help to those who hear. Eph. 4:29.

None are more remiss in this important injunction than those who speak unkindly of others; who peddle gossip, and dare to damage the good name of others. Those who steal money steal trash, steal that which can be restored; but evil-hearted talebearers and backbiters who rob others of their reputation, steal that which they can never restore. Like the low-browed assassin, they move in the dark, they strike from ambush, and expose their victim to the cold, unfeeling sneers of those who have no proper means of judging of the real merits of the one who lies bleeding from a stroke administered to him without warning. And this diabolical work is made all the more dastardly when it is done by one who poses as a friend, and wears perchance the cloak of religion. O the shame!

Those who slander others, who, when their victim is not present, dare to defame his good name, are cowards. Usually they would tremble with terror, and refuse to go with you to the one whom they have defamed by words or wicked insinuations. Church members will sometimes spread reports which they have made no efforts to verify, and which in the courts would furnish sufficient ground for placing these calumniators in the penitentiary for libel. Yet if you asked them to go with you and face the one whom they have traduced, they would offer some subterfuge for not doing so. But before repeating gossip, should we not go to the one spoken against and inquire whether the report we have heard is the truth? It does not help ourselves or any one else to talk of others behind their back.

"Mrs. Chalmers, the wife of the great Dr. Chalmers, took a very effectual way of preventing the spread of any bad story which might be told to herself. 'Is it so?' she would ask. 'I'll put my bonnet on directly, and go and ask them if it is true.' Those to whom she had said that once would scarcely tell her such a story again, and probably it might make them cautious how they told it to anybody else."—"Tools for Teachers," p. 63.

It is related that one of these reputation robbers on a certain occasion received a severe and merited rebuke. "At a dinner, at which no ladies were present, a man, in responding to the toast of 'women,' dwelt almost solely on the frailty of the sex, claiming that the best among them were little better than the worst, the chief difference being their surroundings. At the conclusion of the speech, a gentleman present rose to his feet and said, 'I trust the gentleman, in the application of his remarks, refers to his own mother and sisters, not ours.' The effect of this

most just and timely rebuke was overwhelming."

Instead of being like the vulture that feeds on a carcass, let us speak of the good and the noble in others,—of the good actions they have performed, of helpful traits of character with which they are endowed.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8. It is the pure in heart who will see God. "Blessed are the pure in heart: for they shall see God." Matt. 5:8. If we see God in eternity, we must learn to see the good, the noble, the pure, here, and not the evil.

The wise man says, "He that loveth pureness of heart, for the grace of his lips the king shall be his friend." Prov. 22:11. The talent of speech is of great value. Every word should tend to edify and bless. We can never afford to be a detractor of character, or in any way add to the burdens under which our fellow pilgrims are struggling. We should lift up, not pull down. We should encourage, not discourage. We should refuse at all times to be the sewer through which gossip, tattling, and slanderous reports shall flow. Christian people should close their ears to gossip. They should live the principles expressed in the golden rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12. When we do this, we shall have the approval of God. G. B. T.

Note and Comment

A Significant Declaration

It was more than a coincidence which led ten of the nations of Europe to declare, in answer to President Wilson's peace proposal, that the present conflict in Europe cannot cease till, as one of the objects to be accomplished, Turkey is expelled from Europe.

What a change has come over the nations of Europe with respect to this question during the last few months! For long years Great Britain stood as the guardian of Turkish territorial integrity. Again and again, when other nations have sought to swallow up Turkey, and were apparently in a fair position to do so, England has interposed, demanding the guaranty of Turkish autonomy. And with this decision the concert of powers in Europe has agreed, feeling that it was absolutely necessary

to preserve the *status quo* of Turkey if the equilibrium of Europe was to be maintained. At the beginning of the present conflict, Turkey was warned by a joint note from England, Russia, and France, that her entrance into the conflict on the side of the central powers would meet with firm resistance, and that such an act on her part would sound the death knell of her existence as a European state; but that if she would maintain her neutrality, her integrity would be guaranteed.

In defiance of this warning, Turkey chose to cast her interest with her northern neighbors. In pursuit of this avowed purpose on their part, and in fulfilment of the promise that Russia should have Constantinople, the entente powers now declare that the elimination of Turkey from Europe is one of the prime objects for which they are contending. This has elicited throughout the world much comment—some favorable, some unfavorable. As representative of the favorable comment on the question, is the following statement from the editor of the *Washington Post*:

"In the press of other issues, the position of the Turk has not been much discussed recently. The Allies' note brings the subject sharply to the fore, and gives assurance to the world that the war will not end until Christian Europe is rid of the barbarous power that bestrides the Bosphorus. This feature of the note throws a flash of light into the future, illuminating the present darkness with rays of hope for civilization. It reveals also the gigantic proportions of the struggle that is coming, its vast territorial sweep, and its probable long duration. . . .

"The Allies make a profoundly moving appeal to Christendom when they decree the elimination of Turkey from Europe. In millions of hearts in neutral lands there will be no desire for peace until this object is attained. Millions will rally to the cause of the Allies in this regard, and their influence will be potent against the making of a peace that fails to achieve the end sought. . . . That it will be war to the knife few will doubt who are acquainted with the qualities and resources of the Teuton empires and the Turks. The Teutons will not surrender; the Turks will not quit Europe until cast out."

From the sympathy expressed in this quotation many no doubt would strongly dissent, and it is not the purpose of this article to discuss the merits of the contention. We refer to the question at this time only to point the moral of the present agitation regarding it, and the moral is this: Hundreds of years ago the unerring pen of Inspiration declared that the time would come when the king of the north, evidently a designation of Turkey at the present time, should be driven to plant the tabernacle of his palace between the seas, in the glorious holy mountain, Jerusalem. Gradually, but surely, the events of the centuries

have moved with terrible significance toward this outcome.

As shown in these columns several weeks ago, it will matter little to the future of the Turkish government, whichever way the present conflict turns. In event of the success of the central powers, Turkey will be reduced to that state of vassalage and subordination which will virtually destroy her autonomy and force her back at last to her natural habitat in Asiatic Turkey. And here at Jerusalem, the prophecy declares, she will come to her end. Dan. 11:45. How long after she leaves Europe before this end will be reached we have no means of knowing. It may be one year or several years. Her stand at Jerusalem may be the last of a series to which she will be driven.

The changing kaleidoscopic political events in Europe reveal to us more and more clearly as the days go by that our faith in the prophecy of God's Word is not unfounded. Years ago as a denomination we took the position regarding the king of the north that is taken in this article. Then there was no concerted move in Europe looking to the accomplishment of this end. We have lived to see the day when such a concerted action is in operation. Surely, as never before, are we admonished to watch and pray that we may not be deceived or be found off our guard. And while we are watching and praying, let us labor faithfully for those who know not the meaning of the gospel of Christ, but whose eternal salvation depends upon that knowledge.



Prohibition in the District of Columbia

THERE appears to be good promise at this writing that the persistent efforts to secure prohibition in the District of Columbia, will succeed. The so-called Sheppard Bill, which abolishes saloons and prevents the manufacture and sale of intoxicating liquor within the District, passed the Senate January 9, by vote of 55 to 32. There is great confidence that the House will concur in this action of the Senate, and that the abolition of the liquor traffic in the national capital is assured. The bill becomes effective Nov. 1, 1917. Its prohibition clause is as follows:—

"No person or persons, or any house, company, association, club, or corporation, his, its, or their agents, officers, clerks, or servants, directly or indirectly, shall, in the District of Columbia, manufacture for sale or gift, import for sale, offer for sale, keep for sale, traffic in, barter, export, ship out of the District of Columbia, or exchange for goods or merchandise, or solicit or receive orders for the purchase of any alcoholic liquors for beverage purposes or for any other than scientific, medicinal, pharmaceutical, mechanical, sacramental, or other nonbeverage purposes."

Bible Studies

The Second Coming of Christ — No. 5

Signs in the Political World

JULY 28, 1914, the world awoke from its dream of peace. This dream had been fondly cherished by practically all classes. Many had come to believe that there could be no great outbreak of war; that the world had become too highly civilized to permit of a return to barbarous warfare; that the forces of religion and of education would unite to prevent such a catastrophe; that the commercial interests of the nations would not allow it; and that the very fact that every nation of the Old World was so well prepared for resistance or aggressive combat, was a safeguard against any general hostilities. But the smoldering fires of commercial and racial jealousy and animosity burst forth in uncontrollable fury. Declaration after declaration of war followed in quick succession, and within a few days practically all Europe became a great armed camp or field of combat.

Fifteen nations are engaged in a life-and-death struggle. According to the best obtainable statistics furnished by the *New York Times*, the direct losses of human life during the first two years of the war amounted to more than four million men killed on the battle field and more than eleven million wounded, and of the latter, three million were rendered permanent invalids for life. This does not take into account the sorrow-stricken homes, the wide and increasing area of devastation of city and country, the billions of dollars' worth of property destroyed, and the further billions wrung by excessive taxation from the already oppressed people for the purchase of death-dealing instruments. The Federal Reserve Board estimates that the increased national indebtedness of Great Britain, France, Russia, Germany, and Austria-Hungary, in consequence of the war, has reached the stupendous sum of forty-nine billion dollars.

At the terribleness of the conflict the whole world stands aghast, and from every quarter is arising the inquiry, "What do these things mean?" The Scriptures of truth afford a clear and unmistakable answer. The prophet Joel declares that just such conditions as we are witnessing today shall be seen immediately preceding the coming of the Lord. He states that the industries of peace will be taxed to support the ravages of war; that the nations will awake and arm in preparation for the last great conflict of earth's history. The prophet declares:—

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves

together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:9-16.

We do not conclude that the present conflict is the battle of Armageddon which the prophet points out. Whether it will be finally merged into that, or whether there will be a little time of peace before the final conflict, we cannot say. We do know, however, that the present terrible war constitutes a significant sign of the times in which we live. And this spirit of war is by no means confined to the belligerents of the Old World. The spirit is fast taking hold of the so-called neutral nations. Holland, Denmark, Norway, Sweden, Spain, and Switzerland recognize that they must maintain their armies to the highest standard of preparedness, ready for any exigency or emergency which may suddenly arise in connection with the European conflict. And this spirit of preparation possesses with new ardor the government of the United States, removed though it is so far from the great field of European warfare. Very liberal provision was made by the present Congress at its first session for national preparedness, which strikes a new note in the history of the United States. The new program, according to the *New York Times* of August 16, calls for the following expenditures:—

"The defense program, which approval of the navy bill by the House virtually completes, has been the most important achievement of the session, and has involved appropriations totaling \$661,418,000. In addition to the navy bill, it included reorganization of the regular army and National Guard, bringing the enlisted peace strength of the army to 187,000 men, capable of expansion to 220,000 men in time of stress, and providing a federalized National Guard which at full strength will number 450,000 men."

The wonderful increase in the war spirit throughout the world, and particularly in the United States, is illustrated by the significant remark of Representative Kitchin, the Democratic floor leader, who spoke in opposition to this program of preparedness. According to the *New York Times* he declared:—

"Approval of this building program means that the United States today becomes the most militaristic naval nation on earth. The ultimate expenditures under this bill within a three-year period exceed the naval authorizations of all nations of the earth for ten years prior to the outbreak of the European war."

But the adoption of this program is not enough. The United States cannot rest content with this large initial expenditure, but must continue to increase its naval strength to keep pace with the navies of other nations. Declares Secretary Daniels in his annual report, as quoted in the *Evening Star* (Washington) of December 28:—

"I feel it my duty to warn as solemnly as I may," the secretary says, after reciting the high expenditures for the navy authorized at the last session of Congress, "against the danger that lies in a possible feeling on the part of our people that the navy has now been attended to, has been placed where it belongs, among the great navies of the world, and there is nothing further to be done. Complacent retrospection is the father of dry rot. We have made a magnificent beginning, but it must not be forgotten by the public that the same intelligent appreciation of our needs, the same willingness to provide for these needs, must be shown this year and every succeeding year if we are to finish what we have commenced. . . . I earnestly hope the time is not far distant when this act of Congress will result in such an agreement," he continues, "and that the nations of the earth will have the statesmanship to devise effective means of preserving the world's peace without constantly building ever-increasing dreadnaughts at ever-increasing cost. Until that hour arrives, the United States cannot safely adopt any policy other than that of continuing the policy of steadily increasing its naval strength."

It is further proposed that there be inaugurated in the United States a system of universal military training, the same as has existed in nearly all the European states in the past. This is, in fact, the definite recommendation of Maj.-Gen. Hugh L. Scott, chief-of-staff of the army, in his annual report. According to the *Washington Post* of December 8, he urgently recommends:—

"In my judgment, the country will never be prepared for defense until we do as other great nations do that have large interests to guard, like Germany, Japan, and France, where everybody is ready and does perform military service in time of peace, as he would pay every other tax, and is willing to make sacrifices for the protection he gets and the country gets in return. There is no reason why one woman's son should go out and defend or be trained to defend another woman and her son who refuses to take training or give service. The only democratic method is for every man in his youth to become trained in order that he may render efficient service if called upon in war."

And this spirit is not only moving the leading men of the nation, but is gaining strength in every part of the United States. Declares the New York *Times* of Dec. 14, 1916:—

"The movement for universal military training is taking form and gaining strength in every part of the United States. The prospect is good now for early Congressional legislation to this end. Last year Mr. Chamberlain, of Oregon, introduced in the Senate his bill for general training, but it was treated as an academic subject, and direct debate upon the question was avoided. It cannot be avoided much longer. The temper of the people cannot be ignored. Military authorities have been of one mind on this subject for some years, but the experimental use of the National Guard for strenuous border service has aroused the people of this country, as the advice of technical experts could never arouse them, to the necessity for the establishment of a citizen soldiery on a fair basis.

"The only fair basis is common service. Every able-bodied man in every State should be prepared to do his share in training for the defense of the nation."

In the midst of these great preparations for war by every nation in the world there is also seen going on an active propaganda which has for its aim the securing and maintaining of the peace of the world by arbitration. Many peace leagues having this as their object have existed in the past, both in Europe and in America; and recently this plan of peace arbitration has received the outspoken indorsement of leading statesmen, among whom stands President Wilson. It is proposed to create an international court, similar to The Hague Court, to which all questions of disagreement shall be referred for adjustment and settlement. We must express our admiration for the worthy efforts of some of these peace advocates.

This movement in behalf of peace, which is now assuming such importance in view of the present peace discussion, has likewise been made a subject of prophecy. Many centuries ago the prophet Isaiah, looking down through the ages, saw that just before the coming of the Lord such a movement would come into existence.

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:2-4.

But this same prophecy shows that at the very time when the nations shall be saying peace, and working for it, they will not be seeking it in the Lord's way. They will still cherish those principles and indulge in those sins which inevitably lead to strife and warfare. The prophet declares of the people at this time (verses 6-9):—

"Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: and the mean man boweth down, and the great man humbleth himself: therefore forgive them not."

Hence, in both these conditions which exist today,—in the preparation for war and in the bloody hostilities now going forward, as well as in the peace propaganda,—we see the very signs which the Scripture points out as indicating that we are living in the last days of earth's history. We should be glad indeed if the peace proposition might succeed. Many noble men and women are engaged in the effort to avert strife. Their motives are worthy, but they fail to recognize that before international disarmament can be secured, changes must be wrought in the lives of men; that resolution and treaty will not keep men from warfare today any more than will the promises of the old covenant give to those who live under its provisions the righteousness they seek. It is only as God works in the individual life and transforms the individual factors of society, that society itself can become conformed to the standard of righteousness.

We have indeed reached the time of which the apostle speaks in Rev. 11:18: "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Recognizing the times in which we live by these things which we see around us, we should seek to give to those in darkness a knowledge of the meaning of these things, and of the events which are soon coming upon the earth.

Questions

1. What date marked the beginning of the great European war?
2. For what reasons did many feel that such an outbreak as this would be averted?
3. How many nations are engaged in the conflict?
4. What is the approximate number of men killed, wounded, etc.?
5. What prophecy clearly indicates that the last days would be marked by such warlike activities?
6. Is the spirit of war preparations confined to nations engaged in actual conflict?

7. What liberal provision for war preparations was made by the first session of the present Congress of the United States?

8. According to the statement of Representative Kitchin, how does this expenditure compare with the naval authorizations of the European nations before the war?

9. What does Secretary Daniels say regarding further provisions, for naval armament?

10. What recommendation was made in his annual report by Maj.-Gen. Hugh L. Scott?

11. How universal, according to the New York *Times*, is this demand for general military service?

12. What counterefforts are being made by various leagues and societies?

13. In what prophecy do these peace cries find fulfilment?

14. What is said of the actual conditions of mankind even while seeking to exalt in a national sense the principles of righteousness?

15. What change must be wrought in the characters of men before peace can become an accomplished fact?

16. With what other great events was the anger of the nations to be associated? Rev. 11:18.



The Second Coming of Christ

TEXT: "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Acts 1:11.

In his first coming, Jesus came in obscurity and humiliation; in his second coming, he will come in power and glory, riding upon the clouds of heaven, accompanied by his holy angels and the unnumbered throng of the redeemed out of every nation. This promise is more frequently repeated than any other on the pages of Scripture, and his second advent is more gloriously described by himself and his apostles and prophets than any other event in time.

1. There is no promise that overshadows the promise of our Lord's second coming, but it gives a luster to all the other promises. It is as definite a part of his program as his ministry among men, his death on the cross, his resurrection from the dead, and the ministry of his Holy Spirit in the church. No one can read without prejudice a dozen pages in the New Testament without being impressed by these promises. More than one fifth of the entire New Testament is directly concerned with the return of our Lord. There are fifty direct calls to watch for his coming,—not to gaze into the heavens, as the apostles did on the Mount of Olives when he ascended, for which they were rebuked, but to watch by a faithful life on earth, lest, when he comes, we be not counted among the redeemed.

The four advent parables are those dealing with the fig tree, the ten virgins, the talents, and the separation of the sheep from the goats. The significance these parables have in them is no other lesson than that expressed in those oft-repeated words of Jesus, "Watch therefore, for ye know not the day nor the hour." It is no wonder that the apostles would press upon him the question as to the sign of his return, and answering their question, he delivered one of his most memorable discourses. When he sat in the upper room at the Last Supper, he sought to comfort the hearts of

his grieved and bewildered apostles with the assurance of his return, when he said: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." There are scores of instances in which he emphasized to the apostles the certainty of his return.

The book of Acts opens with the transcendent scene of his ascension. When he had passed behind the cloud-curtain, two angels looked into the faces of the amazed apostles and assured them that "this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." . . .

Paul, in writing his first letter—the first to the Thessalonians—makes frequent mention of this comfort. It is significant that in the five short chapters of that epistle each one closes with the direct reference to the return of our Lord. In 1:10 it is: "To wait for his Son from heaven." In 2:19 it is: "Are not even ye, before our Lord Jesus at his coming?" In 3:13 it is: "To the end he may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints." In 4:15-17 it is: "This we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord; shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." And in 5:23 it is: "May your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." Paul mentions this hope in nearly all his other epistles. The writer of the Hebrew letter says: "Christ . . . having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." And James, John, and Jude make special reference to this promise, while the book of Revelation is full of it from beginning to end. . . .

2. With the departure of the church from the principles and practices of Christ, as announced by him and the apostles, the hope of our Lord's return passed into obscurity, except in the minds of the few scattered here and there. It is sometimes affirmed that Paul misunderstood the return of our Lord, believing that he would come in his day; when, on the other hand, Paul affirms that the Thessalonians misunderstood his return, believing that he would come in their day; and, in consequence of this, Paul, understanding well the promise, writes his second epistle to the Thessalonians, in which he says: "Be not troubled, either by spirit, or by word, or by epistles as from us, as that the day of the Lord is just at hand; let no man beguile you in any wise, for it will not be, except the falling away come

first, and the man of sin be revealed, the son of perdition. . . . Remember ye not, that when I was yet with you, I told you these things?" 2 Thess. 2:2-5. In writing to Titus, Paul called this "the blessed hope" of the church (2:13), and never in the history of the church has such hope been needed as in this day to waken the church to her task of world-wide witnessing for Christ. Throughout his life Paul treasured this hope, and just before his death, in writing his last letter, he wrote: "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing."

The return of our Lord was the general belief of all orthodox Christians in the first three, and purest, centuries of the Christian church. In those days this belief was undisputed among orthodox believers, along with other principles and practices of Christ. Scores of church historians have testified to this. Gibbon, an unprejudiced witness, affirms that "it appears to have been the reigning sentiment of orthodox believers." It became corrupted, along with other promises and principles of Jesus, and then passed almost out of belief; but it received some revival under the witness of Luther, Melancthon, Milton, Isaac Newton, Watts, Charles Wesley, Toplady, and a host of others, and the witnesses for this doctrine are the minority in the church. Some have obscured the promise by associating the return of our Lord with death, but there is not a Scriptural passage that would justify such an interpretation. On the other hand, wherever there is an association of the return of our Lord, it is always with the resurrection from the dead—never a shadow of gloom, but always a sunburst of light.

It has sometimes been carried to ridiculous ends by persons who have abused this hope by taking out of it fidelity and sacrifice, but everything Jesus taught and did has at some time come under the ban of ridicule. For myself, I became interested in this promise about fifteen years ago. Up to that time I had never thought seriously about it. The wicked conditions of the world drove me to search for a better foundation than that upon which I was then standing. I challenged myself to read the Bible absolutely without prejudice or former theories, except that motto which I had revered from boyhood days: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." To my surprise, I found that there were more and clearer promises regarding the second coming of our Lord in the New Testament than regarding the first coming in the Old Testament. Because it is unpopular is no reason that it is not true, for I had come to learn that many things which Jesus taught and said were not very highly esteemed by the church at large. So the one question I had in mind was, Is there such a promise? I found that there was such a promise, and instead

of trying to escape from it, I found in it a source of inexpressible satisfaction and hope. For I saw in him, and in him alone, the mastership of the world. I know they tell us in these days that the world is abounding in righteousness. But they who speak thus have good incomes and live in comfortable homes,—live far away from the pain, the squalor, and the hunger of the multitudes, who know only poverty and pain. Those voices are similar to those that said smooth things to Jerusalem in the days when Isaiah, Micah, and Jeremiah were thundering their denunciations at Jerusalem's sins and calling for repentance. The smooth-voiced prophets prevailed, but Jerusalem fell. Jesus said: "Because iniquity shall be multiplied, the love of many shall wax cold." Matt. 24:12. And Paul said: "Evil men and impostors shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13. . . .

3. The return of our Lord is the most precious of all the promises. In it is included every other promise. With it is the resurrection of the dead, the meeting of our loved ones, the establishing of the kingdom, the inauguration of the reign of the King, the suppression of sin, and the rule of righteousness. Although it is commonly affirmed in poetry, there is not a line of Scripture that affirms that Jesus is king now. Instead, he is in the throne with his Father, and his promise is: "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." Rev. 3:21. The throne of Jesus is to be on this earth, and here he is to establish righteousness. . . . What Christian does not wish for this? Then, should not all Christians pray for the return of our Lord, which means none other than hastening his triumph? For the battle is still hot, and sin covers the face of the earth, and a thousand wrongs are encountered which only the personal presence of Jesus can abolish. The apostle John said: "Every one that hath this hope set on him purifieth himself, even as he is pure." 1 John 3:3. . . .

This hope is designed to sweeten the spirit of the believer, to establish patience, fidelity, purity, and brotherhood. It keeps definitely before us the personality of Jesus, making him just as real to us now and in the future, when he comes, as he was to the apostles and early disciples when he lived among them on earth. The greatest challenge to the human heart is the return of our Lord. So long as the world has not received the witness that Jesus is the Christ, the believer has left unfinished his task. Christ has laid the foundation. He will soon return, and that part of the church that is unfaithful to him will not know him, nor will he know them; hence the call for fidelity to every principle of Jesus, so that when he comes there will be no grief at being unknown by him, but, having sighed for his coming, we shall greet him as we would a friend whom we had long wished to see.

Few will stop to think seriously of the coming of Christ, and still fewer will search the Scriptures to see if these things be so. Most Christians join with Darwin, who said: "All things continue as they were from the beginning of creation, and there is no need for miraculous intervention." The apostle could not have better described this day. Most of the world is looking for a millennium of material achievement in brass and copper, and big houses and great bridges and smooth railroads and electricity as a part of the household furniture. Already thousands have written the name of Christ over these things that men have wrought, as though they brought salvation to a dying race. Instead of giving peace, these things are taking away peace, and the whole human race is rushing now as it never did to get a little bread to eat and a few clothes to wear. Steam and electricity have sharpened competition, and the greed for gain has smitten like a plague the brotherhood of man. But there rolls on and upward to the eternal throne the silvery river that bears upon its bosom that splendid host of the redeemed out of every nation, and whose pathway, the Scriptures assert, "shineth more and more unto the perfect day"—light meeting light until immortality shall gaze upon immortality.

"In an hour that ye think not the Son of man cometh." Matt. 24:44. He himself has so declared, and he said that the world would be eating and drinking, marrying and giving in marriage, just as they were in the days of Noah. Matt. 24:37, 38. The mechanic will be in his shop, the banker in his bank, the merchant in his store, the clerk at his desk, the sailor at the topmast, friend calling on friend, and the world repeating its usual, everyday humdrum, when suddenly Jesus will make his appearance in the sky, riding upon the clouds when they shall be "burned into gold and crimson before his advent feet." Then those who have fallen asleep in him will leap up from their lowly beds, and we who are alive will be caught up in the clouds to meet the Lord in the air. 1 Thess. 4:16, 17. Jesus will reign . . . for a thousand years. Rev. 20:4-6. Then the second resurrection will mark the assemblage of the unrighteous, when the judgment will roll in with its awful doom. Jesus will then deliver up the kingdom to the Father (1 Cor. 15:24), and God will become all and in all. The time is at hand. The doors of the sky will shortly open for the approach of the King of kings. "Watch, lest ye be found sleeping."—*Peter Ainslee, in the Christian Standard of Jan. 6, 1917.*

Go forth into the busy world and love it; interest yourself in its life; mingle kindly with its joys and sorrows; try what you can do for men rather than what you can make them do for you, and you will know what it is to have men yours, better than if you were their king or master.—*Brook Herford.*



"His Second Coming"

PEARL WAGGONER HOWARD

Not a doctrine or a theory
That we've held and cherished long,
Not a tenet is it merely,
Nor a fair and lovely song;
Not a tale it is, grown ancient
By repeating o'er and o'er,
But a fact: our King is coming,
And is even at the door.

'Tis a wondrous, glad assurance,
'Tis a bright reality
Each day drawing nearer, closer:
He will come to set us free,—
Free from sickness and from sorrow,
From the curse of Satan's realm,
From discouragements and temptings
That so oft would overwhelm;

Free where we may better praise him
In a world where sin is not,
In a world untouched, unsaddened,
By the war-scenes' awful blot;
In a world where we with loved ones
Gathered near the great white throne,
Feel no more the pain of partings,—
Fully knowing, fully known.

Nay, thank God, 'tis not a theory,
It is nearing day by day,—
That glad time when earthly shadows
Shall forever pass away;
When our King himself in glory
We shall see in clouds descend.
Dreadful day?—Ah, no; but glorious;
For we'll know him as our friend.

Not a creed it is or doctrine
That we through the Scriptures grope
To sustain; 'tis more and better:
'Tis a living, blessed hope.
Deep within the heart it cheers us,
O'er earth's tumults lifts us high,
Bidding us, "Look up!" "Be patient!"
For redemption draweth nigh.

Divine Comradeship

C. P. BOLLMAN

THERE are two conceptions of God: one that he is a stern judge, exacting, and in a sense pitiless; the other that he is a father, a friend, a companion, infinitely holy, and therefore infinitely just, but nevertheless loving, kind, and sympathetic—a companion first, a judge second, and that only because were he less than just, he would not be righteous.

That the latter is the Scriptural view is beyond question. It is suggested by the account of the creation, the conversations between our first parents and Jehovah in the garden, etc., and again even more pointedly by the statement of Gen. 5:24, "Enoch walked with God."

The first view, namely, that God is a stern judge to whom we must give account in the day of judgment, tends not only logically but necessarily to legalism in his service. The mind that dwells on this view turns instinctively to the law as written and graven on tables of stone, rather than to the law as it exists

in the nature of the divine Being, and as exemplified in the life of the Son of God, the Saviour of men.

But not so with the other view of the divine character. Abraham was called the friend of God, not because of perfect obedience to certain precepts, but because, feeling that God was his friend, he showed himself friendly to his Friend.

This thought of intimate, divine friendship, of close companionship, yea, of real comradeship, is emphasized in many ways and in numerous scriptures. It stands out unmistakably in John 1:14: "The Word was made flesh, and dwelt among us." And we might also wish that the order were reversed, and that this statement might precede or become in some way the foundation for that other truth recorded in verse 12: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

The same blessed truth appears again in the story of the wedding in Cana of Galilee, where the water was made wine; and still more forcibly in Jesus' talk with Nicodemus, especially when our Saviour tells of the necessity of the new birth and of the spiritual nature that comes with that experience.

But it is in John 14:23 and Rev. 3:20 that this truth is made to stand out most clearly. Oh, the wonder of it all, when we realize, because we experience it in our own lives, the truth of the Saviour's statement:—

"If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

And then in the other text, not only is the same blessed assurance given, but the thought of comradeship is made to stand out still more prominently. Notice the words:—

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

The picture is that of a meal, or repast, jointly furnished, and partaken of in common—not a state affair indicating formal or nominal friendship, but an informal meal, partaken of by friends at an unexpected hour. The one who comes in not only partakes of his friend's hospitality, but, feeling free, he adds to it that which he in his journey brings with him. The guest becomes in a sense host, while the host becomes in part the guest, denoting the closest and most easy friendship, a blessed and lasting comradeship.

And what does each party contribute to this informal feast of intimate friend-

ship? First, our Lord partakes of our fare. "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are." And this is only to say that the Lord is touched with the feeling of our infirmities. As the mother feels for, and suffers in sympathy with, her pain-racked child, so he suffers in sympathy with us, "for he knoweth our frame; he remembereth that we are dust." He feels the power of the temptation that tries our souls; the pain and weariness of the conflict with sin he shares with us now, because nothing can touch us without first touching our Shield and Defender.

And so our weaknesses, our trials, our temptations, yea, our failures, are all we have to set before our divine Guest, while he brings to our humble abode, and places upon our board for our sustenance and growth, his own divine grace, his own inimitable perfection. We are not only "heirs of God, and joint heirs with Christ," in prospect, but now, for it is written that by him "are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." 2 Peter 1:4.

Shall we not then enter by faith into this blessed companionship, yea, this wonderful comradeship, wherein we are; not in theory but in fact, workers together with God, to the intent and in such a real and practical way that in the words of the apostle every believer can say: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"?

Behind Time

T. J. BUNCH

TIME, like the onward sweeping tide, waits for no man, and he who begins a task behind time seldom catches up. He is behind when the task is completed.

Being late has sounded the death knell of success in the lives of thousands, spelled failure to scores of business firms, lost connection with golden opportunities, killed Sabbath schools and churches, withered spirituality, and will land millions of souls in perdition.

It is said that "order is heaven's first law," and he who studies and strives to imitate the life of heaven's Prince, will learn punctuality. The glory of the handiwork of God is no more beautifully portrayed in the heavens than in the clocklike precision of the movements of the celestial bodies. Nature is never behind time. Think of the unnumbered millions of heavenly bodies, all continually in motion, some sweeping through space at the rate of more than a million miles an hour, and every one reaching its appointed place exactly on time.

Throughout the untold ages of the past the satellites have continued their noiseless sweep, encircling their planets,

the planets their suns, and the myriads of systems the throne of Jehovah, not one of them ever causing the least confusion in the divine arrangement by being late. What chaos would result in the universe if one world should fail to be on time!

"But planets never lag. A minute of time never drops from their orbits. The seasons come and go on the mark. Night and morning always observe the nick of time. Even the comet that pays us a visit only once in a thousand years, arrives on the very second it is due. And this sublime precision leads the earth, after a circuit of five hundred million miles, back to the solstice at the appointed moment, without the loss of one second,—no, not the millionth part of a second,—for the ages on ages during which it has traveled that empyreal road."—*"Ethics of Success," p. 70.*

In God's dealings with man the same precision is observed. As the clock strikes when the hand points to the hour, so events take place when the hand on God's great clock—the prophecies—points to the hour for their fulfillment. The exodus movement started on time even to the very day. Christ came into the world, was baptized in the Jordan, died on the cross, and arose from the grave exactly at the time appointed.

The Lord caused the third angel's message to be proclaimed when it was due to the world. God has appointed a day in which he will judge the world, and he will meet his appointment.

How it must grieve the Lord to see habits of tardiness among his people! How often confusion is caused in the Sabbath school and in other services by members who come in behind time, or not at all, making it necessary, if teachers, for the superintendent to find some one to take their place! Were we to have an appointment to meet an earthly prince, we would put forth every effort to be on time. Should we be less careful about meeting our appointment with the King of kings?

Being late will seal the doom of millions of earth's inhabitants. "Now is the day of salvation," pleads the Holy Spirit, but men have not time to be saved today. They hope they will have time tomorrow. But tomorrow never comes; tomorrow is always one day late. The Spirit points out besetting sins over which victory must be gained, but, as Felix did, men bid him wait for a more convenient season. If they are still waiting for that convenient season when the work of the investigative judgment closes, they will be forever too late to have their names written in the book of life. The close of probation will find them still almost persuaded, but,—

"Almost" cannot avail,
'Almost' is but to fail!
Sad, sad that bitter wail—
'Almost,—but lost!'

Too late for salvation, and they cry out in their despair, "The harvest is past, the summer is ended, and we are not saved." They are behind time. The first resurrection takes place, but they

are too late to have part in it; they must wait a thousand years for the second. And when they surround the New Jerusalem with that wicked host, and looking through the jasper walls, see Abraham, Isaac, and Jacob, and the people of God inside and they themselves thrust out, they realize that their tardy habits have made it forever too late to enter that blessed abode.

Myrtle Point, Ore.

Another Thought or Two—No. 3

J. G. LAMSON

EVERY man is to watch "over against his house," his own house. If he is faithful, he builds Zion. If his wife is faithful, she builds Zion. They, by building themselves up as "lively stones," become a part of Zion. If God has designed a man for a place in the temple of God, and the man unfits himself or will not become fitted for that place, just to that degree he fails to build up Zion.

When God takes the man in hand, he is probably a very "rough ashlar" indeed. He is so ill-shapen and misshapen that he would hardly be still on a flat foundation, and the idea of putting him in a wall upon which other portions of the building might rest, would be decidedly out of the question. So God has to take the mallet and the chisel and square up the irregular rough piece from the quarry and get it ready for the building.

On one side is a great round bump of "selfishness." The Lord starts to cut that off. Of course it hurts, because the stone is a "lively [living] stone." Maybe this stone can talk, and it says to the Master Mason, "Hold on!" "Quit!" or something similar, because it "hurts" to get rid of those irregularities. And then there is the protuberance called "gossip, backbiting, slander," etc. It will hurt to get that fixed up. And all along one side is a ridge of "covetousness," that makes the man withhold his "tithes and offerings," makes him work on Friday night till the sun touches the tree tops, and then go home and do his chores afterward. Sometimes if he can draw a load of corn to town and get his horses outside the city limits before the sun sets; it seems to satisfy; but that will have to be fixed up somehow. No use trying to put such a stone as that into the building. It would not be satisfied anywhere unless it received a place in where all the treasures are kept.

And then there is that harsh, rough surface, flat enough maybe, but irritating in the extreme, called "temper," and "hasty speech," and "get even." That surely must be planed down smooth, and polished like a mirror. Why, if you should use such a "lively stone" as that, you never could put it in the wall without wrapping it in mineral wool or cotton, and then building all around it, for it would produce so much friction that it would melt itself and fall out. No, that stone for Zion must be hewed

and squared for the building. God can do it, but he can get along much faster if we quit saying "Ouch!" when he begins to relieve us of those faults, and say, instead, "Go ahead, Lord, and fix me up for the place you want me to occupy."

And there is the "lively stone" that will not lie still when the Lord starts to hew and chisel. He jumps. He wriggles around. And he moves at a very bad time too. The Lord puts the chisel right on the line and raises the mallet to strike, and while the blow is descending, the "stone" moves, and the work is marred. Just as like as not the stone now cannot be used where the Master intended; and it must be fixed up for another place. The vessel, you know, was marred in the hands of the potter, and it had to be molded into something else. Is that not too bad? Maybe the Lord wanted you for the lintel over the door, and started to prepare you for that place, and then you "jumped" and "moved," and would not stay "steady," until the Master had to start all over again and fix you up for some other place.

Why can we not trust the All-wise, the Master Builder, the Great Architect, to do as he will with us? Why cannot we learn to bear patiently the necessary fitting for the eternal building?

Courtship and Marriage

MRS. E. G. WHITE

(From REVIEW of Jan. 26, 1886)

In these days of peril and corruption, the young are exposed to many trials and temptations. Many are sailing in a dangerous harbor. They need a pilot; but they scorn to accept the much-needed help, feeling that they are competent to guide their own bark, and not realizing that it is about to strike a hidden rock that may cause them to make shipwreck of faith and happiness. They are infatuated with the subject of courtship and marriage, and their principal burden is to have their own way. In this, the most important period of their lives, they need an unerring counselor, an infallible guide. This they will find in the Word of God. Unless they are diligent students of that Word, they will make grave mistakes, which will mar their happiness and that of others, both for the present and the future life.

There is a disposition with many to be impetuous and headstrong. They have not heeded the wise counsel of the Word of God; they have not battled with self, and obtained precious victories; and their proud, unbending will has driven them from the path of duty and obedience. Look back over your past life, young friends, and faithfully consider your course in the light of God's Word. Have you cherished that conscientious regard for your obligations to your parents that the Bible enjoins? Have you treated with kindness and love the mother who has cared for you from infancy? Have you regarded her wishes, or have you brought pain

and sadness to her heart by carrying out your own desires and plans? Has the truth you profess sanctified your heart, and softened and subdued your will? If not, you have close work to do to make past wrongs right.

The Bible presents a perfect standard of character. This sacred book, inspired by God, and written by holy men, is a perfect guide under all circumstances of life. It sets forth distinctly the duties of both young and old. If made the guide of life, its teachings will lead the soul upward. It will elevate the mind, improve the character, and give peace and joy to the heart. But many of the young have chosen to be their own counselor and guide, and have taken their cases in their own hands. Such need to study more closely the teachings of the Bible. In its pages they will find revealed their duty to their parents and to their brethren in the faith. The fifth commandment reads, "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Again we read, "Children, obey your parents in the Lord: for this is right." One of the signs that we are living in the last days is that children are disobedient to parents, unthankful, unholy. The Word of God abounds in precepts and counsels enjoining respect for parents. It impresses upon the young the sacred duty of loving and cherishing those who have guided them through infancy, childhood, and youth, up to manhood and womanhood, and who are now in a great degree dependent upon them for peace and happiness. The Bible gives no uncertain sound on this subject; nevertheless, its teachings have been greatly disregarded.

The young have many lessons to learn, and the most important one is to learn to know themselves. They should have correct ideas of their obligations and duties to their parents, and should be constantly learning in the school of Christ to be meek and lowly of heart. While they are to love and honor their parents, they are also to respect the judgment of men of experience with whom they are connected in the church. A young man who enjoys the society and wins the friendship of a young lady unbeknown to her parents, does not act a noble Christian part toward her or toward her parents. Through secret communications and meetings he may gain an influence over her mind; but in so doing he fails to manifest that nobility and integrity of soul which every child of God will possess. In order to accomplish their ends, they act a part that is not frank and open and according to the Bible standard, and prove themselves untrue to those who love them and try to be faithful guardians over them. Marriages contracted under such influences are not according to the Word of God. He who would lead a daughter away from duty, who would confuse her ideas of God's plain and positive commands to obey and honor her parents, is not one who would be true to the marriage obligations.

The question is asked, "Wherewithal shall a young man cleanse his way?" and the answer is given, "By taking heed thereto according to thy word." The young man who makes the Bible his guide, need not mistake the path of duty and of safety. That blessed book will teach him to preserve his integrity of character, to be truthful, to practice no deception. "Thou shalt not steal," was written by the finger of God upon the tables of stone; yet how much underhand stealing of affections is practiced and excused. A deceptive courtship is maintained, private communications are kept up, until the affections of one who is inexperienced, and knows not whereunto these things may grow, are in a measure withdrawn from her parents and placed upon him who shows by the very course he pursues that he is unworthy of her love. The Bible condemns every species of dishonesty, and demands right-doing under all circumstances. He who makes the Bible the guide of his youth, the light of his path, will obey its teachings in all things. He will not transgress one jot or tittle of the law in order to accomplish any object, even if he has to make great sacrifices in consequence. If he believes the Bible, he knows that the blessing of God will not rest upon him if he departs from the strict path of rectitude. Although he may appear for a time to prosper, he will surely reap the fruit of his doings.

The curse of God rests upon many of the ill-timed, inappropriate connections that are formed in this age of the world. If the Bible left these questions in a vague, uncertain light, then the course that many youth of today are pursuing in their attachments for one another, would be more excusable. But the requirements of the Bible are not halfway injunctions; they demand perfect purity of thought, of word, and of deed. We are grateful to God that his Word is a light to the feet, and that none need mistake the path of duty. The young should make it a business to consult its pages and heed its counsels; for sad mistakes are always made in departing from its precepts.

If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counselor, it is before taking a step that binds persons together for life. But the prevailing sentiment is that in this matter the feelings are to be the guide; and in too many cases lovesick sentimentalism takes the helm, and guides to certain ruin. It is here that the youth show less intelligence than on any other subject; it is here that they refuse to be reasoned with. The question of marriage seems to have a bewitching power over them. They do not submit themselves to God. Their senses are enchained, and they move forward in secretiveness, as if fearful that their plans would be interfered with by some one.

This underhand way in which courtships and marriages are carried on, is the cause of a great amount of misery, the full extent of which is known only

to God. On this rock thousands have made shipwreck of their souls. Professed Christians, whose lives are marked with integrity, and who seem sensible upon every other subject, make fearful mistakes here. They manifest a set, determined will that reason cannot change. They become so fascinated with human feelings and impulses that they have no desire to search the Bible and come into close relationship with God. Satan knows just what elements he has to deal with, and he displays his infernal wisdom in various devices to entrap souls to their ruin. He watches every step that is taken, and makes many suggestions, and often these suggestions are followed rather than the counsel of God's Word. This finely woven, dangerous net is skilfully prepared to entangle the young and unwary. It may often be disguised under a covering of light; but those who become its victims, pierce themselves through with many sorrows. As the result, we see wrecks of humanity everywhere.

When will our youth be wise? How long will this kind of work go on? Shall children consult only their own desires and inclinations, irrespective of the advice and judgment of their parents? Some seem never to bestow a thought upon their parents' wishes or preferences, nor to regard their matured judgment. Selfishness has closed the door of their hearts to filial affection. The minds of the young need to be aroused in regard to this matter. The fifth commandment is the only commandment to which is annexed a promise; but it is held lightly, and is even positively ignored for the lover's claim. Slighting a mother's love, dishonoring a father's care, are sins that stand registered against many youth.

One of the greatest errors connected with this subject is that the young and inexperienced must not have their affections disturbed, that there must be no interference in their love experience. If there ever was a subject that needed to be viewed from every standpoint, it is this. The aid of the experience of others, and a calm, careful weighing of the matter on both sides, are positively essential. It is a subject that is treated altogether too lightly by the great majority of people. Take God and your God-fearing parents into your counsel, young friends. Pray over the matter. Weigh every sentiment, and watch every development of character in the one with whom you think to link your life destiny. The step you are about to take is one of the most important in your life, and should not be taken hastily. While you may love, do not love blindly.

Examine carefully to see if your married life would be happy, or inharmonious and wretched. Let the questions be raised, Will this union help me heavenward? will it increase my love for God? and will it enlarge my sphere of usefulness in this life? If these reflections present no drawback, then in the fear of God move forward. But even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to

unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do.

True love is a plant that needs culture. Let the woman who desires a peaceful, happy union, who would escape future misery and sorrow, inquire before she yields her affections, Has my lover a mother? What is the stamp of her character? Does he recognize his obligations to her? Is he mindful of her wishes and happiness? If he does not respect and honor his mother, will he manifest respect and love, kindness and attention, toward his wife? When the novelty of marriage is over, will he love me still? Will he be patient with my mistakes, or will he be critical, overbearing, and dictatorial? True affection will overlook many mistakes; love will not discern them.

The youth trust altogether too much to impulse. They should not give themselves away too easily, nor be captivated too readily by the winning exterior of the lover. Courtship, as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter.

If children would be more familiar with their parents, if they would confide in them, and unburden to them their joys and sorrows, they would save themselves many a future heartache. When perplexed to know what course is right, let them lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to point out their dangers as godly parents? Who can understand their peculiar temperaments so well as they? Children who are Christians will esteem above every earthly blessing the love and approbation of their God-fearing parents. The parents can sympathize with the children, and pray for and with them that God will shield and guide them. Above everything else, they will point them to their never-failing Friend and Counselor, who will be touched with the feeling of their infirmities. He who was tempted in all points like as we are, yet without sin, knows how to succor those who are tempted, and who come to him in faith.

◆ ◆ ◆ Quietness

MILDRED GIBBS-HOPKINS

OFTENTIMES, when in perplexity and trouble over some real or fancied wrong, we are tempted to display anger and to speak our mind rather freely, or, in other words, to stand up for ourselves. So often we hear some one say, "If I don't stand up for myself, no one will do it for me."

Now if we are in the wrong, it is quite useless to stand up for ourselves;

and if we are wronged, we can afford to wait till the Lord sees fit to vindicate us. "The Lord is a God of judgment: blessed are all they that wait for him." Isa. 30:18.

Much is said in the Bible concerning quietness. The prophet Isaiah was told to warn the people against putting their confidence in the Egyptians, and to tell them that their strength was to *sit still*. Isa. 30:7. During troublous times the Lord sent Isaiah to King Ahaz to say to him, "Take heed, and *BE QUIET*; fear not, neither be faint-hearted." Isa. 7:4. And again: "Thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in *quietness* and *confidence* shall be your strength." Isa. 30:15.

We lose our spiritual strength through noisy contentions and much talk, for "in the multitude of words there wanteth not sin: but he that refraineth his lips is wise." Prov. 10:19.

The Lord has said that all things work together for good to those who love him. Our trials may therefore become a means of grace to us if we accept them in the right spirit. Noisy rebellion will not help us, for we read in Isa. 30:20, 21: "Though the Lord give you the bread of adversity, and the water of affliction [*"oppression," margin*], yet shall not thy teachers be removed into a corner any more, . . . and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." So even if we are oppressed, misjudged, and wronged, we shall meekly learn our lessons, nor seek to have removed the trials which serve as our teachers.

If our hearts are right with God, we shall have peace and rest from anxiety; and the closer our walk with God, the greater will be our quietness and assurance, for "the effect of righteousness [*is*] quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Isa. 32:17, 18.

The apostle James says, "The fruit of righteousness is sown in peace of them that make peace." James 3:18. Usually the persons who stand up for themselves and make a great deal of noise and stir in doing so, are not peacemakers; they are strifemakers.

The path to true greatness is not in taking our own part, for the Lord says we should adorn ourselves with "a meek and quiet spirit, which is in the sight of God of great price."

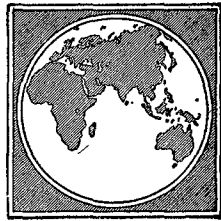
There is only one safe place to take our burdens and wrongs and seek counsel. The Saviour invites us, "Cast thy burden upon the Lord, and he shall sustain thee." Ps. 55:22. The marginal reading is, "Cast thy *gift* upon the Lord." Even our burden he counts as a gift, because of the faith and trust which leads us to take him at his word.

Let us commune with our own hearts, that is, consider carefully to see where we may be at fault, and *be still*. Ps. 4:4.

Hygiene, Colo.



THE WORLD-WIDE FIELD



Reunion Day

HENRY C. SCHLEEF

WHAT a gladsome day it will be
When from every mission band,
From across the distant ocean
And from every clime and land,
Comes the day of glad reunion,
Strikes the hour when work is done,
And with loud Hosannas ringing,
Workers shout, "The victory's won!"

From far India's ancient rivers,
From the land of dark Cathay,
From the land of morning sunrise
At the gateway of the day,
Come the feet of them that published
On the mountains, in the plain —
Published peace, good will, and surcease
From all sorrows, tears, and pain.

From the frozen north of Greenland,
From the torrid Afric sun,
From the busy marts of nations,
From the desert's lonely run,
Come the missionaries homeward,
From afar the reapers come,
Bringing with them sheaves most precious
Which they gathered one by one.

When returning home to Zion,
They shall be like them that dream;
Hills and valleys be rejoicing,
Trees to clap their hands shall seem.
Everlasting peace shall cover,
Never-ending joy shall claim,
Them that are the ransomed treasure
Of the Master's glorious reign.

O ye winds that love to linger
Round the calms of ocean's deep,
Speed ye! Speed ye! Bear the message!
Rouse ye, rouse ye, from your sleep!
Change to gales that stretch the canvas,
Speed the good ship on her way!
Let the lightning flash the message
Of this grand reunion day!

On the eastern sky, now gleaming
With a purple, crimson ray,
Now you see the glowing promise
Of this happy, joyous day
Bursting into fullest glory
To the zenith of its sway.
Soon the faithful will bid welcome
To this all-transcendent day.

Cottage Grove, Ore.

Openings in the Lake Titicaca Region

F. A. STAHL

I WILL give you a list of the places where we ought to open up the work:— Esquinas, twenty miles north of Plateria, on the main road to Puno and to La Paz. Here we could reach five thousand Indians. These people are interested, and one family will be baptized this month. This is the place from which we received a letter signed by more than fifty Indians, asking for help. I have visited these people.

Juli, on the lake shore and on the main road, twenty-eight miles from Plateria. It was from Juli that five Indians came to us, three years ago, pleading for help; and a lawyer there has asked us several times to open work among the Indians. A few weeks ago

several Spanish men came to our mission asking us to come there soon. I have visited these people also. The work would reach ten thousand Indians.

Kinwanni, Chimbo, the place from which three Indians came some months ago, and where our native worker, Luciano Chambi, with Markus Sintino, a helper, went last October. They found these three messengers and their families and two other families keeping the Sabbath of the Lord. These will be baptized this month. They have set aside land for a mission site, a spot where there is running water. This place is situated thirty-nine miles from our mission, near the lake shore, in a sort of basin made by the mountains. The work would reach ten thousand Indians, and would influence the Indians located at Copacabana, in Bolivia.

Asangaro, situated among the Quichua Indians, one hundred miles north of our mission, on the railway to Cuzco. A lawyer made us a second visit to plead with us to come to Asangaro and start work, which would reach ten thousand Indians.

Near the Rio Ramos, where lives the interested chief of the broken-stone pledge. I am not just sure how many Indians would be influenced at this place, as they have their houses among the rocks on the lake shore. It is five days on horseback from our mission.

Santa Rosa, ninety miles due north from Plateria, up in the high Cordilleras, amid perpetual snow. A place of mineral hot springs, where the alpaca and the vicuña dwell. The Indians here are very independent. They are well off in this world's goods, compared with all the others. They are also very determined and fierce, having killed several priests in the past few years. A number of them have come to us for medical help, and have also asked that our work be established among them. It was from this place that two Spanish men, one of them the justice of the peace, came to meet Brother Maxwell and myself, and asked us to come. A strong, kind-hearted, medical missionary, with plenty of tact, is needed; and through his work he would be able to reach ten thousand Indians.

Peachacane, up in the high mountains, twenty-five miles west of our mission, where the governor invited us to start our work among the Aymara Indians. We visited this place a year ago, and the governor and mayor received us very kindly. There are three thousand Indians to be reached. I have met the governor twice since, and each time he has renewed the invitation for us to come.

On the peninsula, at a place called Whatta, the Indians have waited for four years for help. During this time

we have gone now and then and held meetings, and this morning our native worker, Brother Comacho, gave a list of names of people ready for baptism. There are six thousand Indians at this place. Our believers come to us on Friday and return to their homes Sunday, as it is too far to return the same day. They took courage at the arrival of Brethren C. V. Achenbach and J. M. Howell, and renewed their request for help.

The island of Amantana, occupied by the Quichua Indians. They sent two messengers, inviting us to come and teach them. These two men bought hymn books and other books, and remained until they learned some of the hymns, that they might go back and sing to their people.

In Bolivia, at a place near Guiqui, which a leading government official indicated, assuring us that he would do all in his power to help us get the work started. Mrs. Stahl nursed his daughter-in-law for six weeks, in 1915. Having heard of our work at Plateria, he asked Mrs. Stahl many questions about what we believe, our methods of work, etc. We need to fill this opening at once.

Huacho, situated on the border line of Bolivia and Peru. The prefecto asked us to remember the Indians of his province for work among them. They are Aymaras—seven thousand.

Carabaya, at which Señor Encines has invited us to begin our work among the Quichuas. This man was school inspector in Puno, and helped us to get our school started here in Plateria. He now lives in Carabaya, and has asked again recently that we come there and start work. Carabaya is two days by train and three days on horseback from our mission, being located in the extreme southeastern part of the Quichua country. A work here would give us an entrance into the wild country of the Chuncho Indians, of whom there are thousands, and for whom nothing has ever been done. They come to Carabaya to trade.

Caracata, from which a Quichua Indian and his son came to us Sabbath after Sabbath to learn this precious truth, and now, as he expresses it, he wants to know it all. He is expecting us.

Then there are the poor misguided Ichos, a tribe living among the rocks. The priests have worked especially hard to discourage them from allowing us to enter. But from time to time they have come to us for medicine, and to be instructed, and one man is now ready to be baptized. We have not made any aggressive efforts for these people, because we have not had the help to spare. They used to call bad names after us, and throw stones at us; but now they say "Brother," and their little children run after us for bread.

Sepita, situated sixty miles north of our mission, up in the high mountains, where nothing grows but a very tough grass. These Indians have come to us with fine specimens of precious metal, telling us they know where plenty is to be found, and also that there is fine

hunting, trying in this way to tempt us to come. Three times they have come begging for a teacher. We visited them a year ago. As we taught them about God and his wonderful love toward the children of men, one man exclaimed, "O, how can we learn these things without a teacher?" Some one must go there soon.

All these places have been influenced by the work at Plateria, so that many of the Indians have given up the use of alcohol and coca. Many of them are our friends, and we could go to work among them at once; also among those in such places in Bolivia as Suri, Iyacacahc, Cochabamba (a province with its millions of Quichuas), and the region from Potosi to La Paz, with its thousands upon thousands of Aymara Indians. We have visited them, and have wished we might have an industrial school among them, as there are so many natural resources in their country.

Again, in Peru, from Puno to Cuzco there are many thousands of Indians along the railroad, and not a place that is not ready for the message. In the valleys, on the plains, along the rivers, on the shores of the lakes, up on the high, bleak mountains, down in the tropics,—everywhere it is the same story of the great need of Christ in the life, the need of the complete message that the great God of heaven has given us as a people, not to keep for ourselves, but to proclaim with a loud voice to all his children.

It is a wonderful work. God is going before us. There is nothing to fear; he has given the word to go forward, to advance, and in his word there is power for success and victory. Let us then be faithful in praying, giving, and working, and soon the battle will be won. Remember us at the throne of grace, that we may be faithful till the end.

North India

C. C. BELGRAVE

THE Lord has surely been with us here in Rae Bareilly, and has helped us in a wonderful manner, for which we are thankful. We came here as strangers, but now we are no more strangers, but friends. Since our arrival two families have joined us in keeping the Lord's commandments. The members of one family are now ready for baptism, and those of the other will follow in due time. The head of the first family has proved himself a faithful and good helper.

We now have a school about five miles from the city, and this is doing well, with two teachers in charge. We are hoping that many in the village where the school is, will turn to the light of the gospel of our Lord and Saviour Jesus Christ. We are now putting up a house, so that the teachers may live there and be a light in a heathen village.

My wife has found entrance among the women in a high-caste home. The head of this home met me one day on

the road, and invited me to ride home in his automobile. I invited him into the house, and he spent a little time with us, and asked my wife to visit his wife, which she did, and is now welcomed at all times. These are wealthy people, and we hope they will become heirs of the riches of God's grace. I feel sure the Lord will help us to reach some of the better class of the people of India.

Nine Schools in Honan

O. J. GIBSON

WHILE for years a school has been conducted at our central station, yet the school work here is still in its infancy. Over a year ago we opened a boys' school in north Honan, which has developed into a boys' and girls' school, with an attendance of twenty or more.

A girls' school at Hsiang Cheng has been conducted for more than a year, with a competent lady teacher in charge. Last fall, as an experiment we opened six other schools at outstations, all of which have been conducted with more or less satisfaction.

All told, we have an attendance of one hundred and twenty, and employ thirteen teachers, and one industrial teacher for our girls in the central school here. The girls have all learned to knit and crochet, and some very acceptable work has been produced, most of which has found a ready sale.

We have had calls to open other schools, but have deemed it wise to continue for a time with those already in operation. At our central station a charge is made which barely covers student board. Books and supplies are to be paid for as used.

West Indies

M. B. BUTTERFIELD

IT has been a little more than two years since we came to Trinidad. During this time we have been very busy helping to revive and build up the churches.

It has been our privilege to hold four series of meetings,—three in Trinidad, and one in British Guiana. This last effort was in a large tent in Georgetown. Elder and Mrs. I. G. Knight assisted in the work, and Elder Knight will report concerning it. I will say, however, that the interest was very good, and that we have a good harvest of souls as the result. We are now back in Trinidad, resting.

We carry on the work here about the same as in the homeland; that is, through evangelistic efforts and Bible workers, by judicious advertising and canvassing. It takes all these, in coöperation with the Holy Spirit, to do a good work.

I am a strong believer in the theory that the printing presses in all our cities are to assist us materially in giving this last message to the world. And when we as workers fail to use them judiciously in preparing nicely gotten-up in-

vitations to the service, unless we have some other way to invite the people, we have failed in making our soul-saving effort as effective as it might be. We need to use wisdom, that we do not go beyond our means in this matter of advertising, but as far as possible make it self-supporting. Yet while it may be true that some have overreached, it is also true that many have failed in not reaching out far enough. This requires faith as well as experience. Why not expect great things of the Lord? Isn't it time for God's people to go to the cities and stir them as Jonah did? And whatever may be said of the cities in the homeland is equally true of the cities in the foreign fields, at least of those in the British West Indies.

We give herewith a total account of the four evangelistic efforts held in this field. The total expense of the meetings was \$289.18. This does not include the moving of tents, or the salaries of workers, but the bare expense of the efforts. The total collections received amounted to \$273.35, which was only \$15.83 short of meeting the total expense. In advertising we used seventy-three thousand bills. The results were as follows: One hundred and ninety persons embraced the truth, one hundred and fifty-five of whom are now baptized members of our churches. We are safe in saying that from \$500 to \$1,000 have thus far been received from the new Sabbath keepers in tithes and offerings.

We praise God for the work that has been done, for without him we can do nothing. May God help us all to push the work on to its culmination, that he may gather us home. We are of good courage.

"The Nations are Angry"

BURTON CASTLE

WITH measured tread and beating drums of war,

The flower of nations marches swiftly on
To death,—death in eyes of mortal man,
More glorious than an easy life of years.
Meeting the foe upon the battle field,
They rush with eager steps into the fray,
Not heeding call of death that brings them there,

But hoping for a crown of victory.
The nations know not that the time is fixed
To check them in their mad career, but hasten on

With maddening zeal, and deaf to cries of right.

The strong press claims unjust upon the weak:

The weak start up declaring, "We are strong."

And so they madly fight without a fear,
Ignoring every claim of truth and right.

The awful day of judgment draweth on,
Soon Armageddon's call will loudly sound.
The nations then will hasten to respond,
And gather there upon the battle field,
In one last conflict ere the Lord shall come.
Rewards then quickly will be given to all
Who shall have gathered for that last great war.

In consternation they behold the cloud
That bears the Son of God and all his host.
This is the end of Satan and his reign,
And time no longer will be told by hours.
The saints of God, then gathered from this world,

Will live forevermore, secure from harm.

College View, Nebr.



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

Assisted by Miss Lora E. Clement

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

Take Time for Jesus

"So busy, O so busy!"

Is the cry on every side;

"There's much to do, and workers few,

While on the moments glide;"

And weary hearts are fainting oft

Beneath their loads of care,

And willing hands have grown too weak

The burdens' weight to bear.

"No time to rest, no time to wait

For strength to be renewed,

No time to tarry till the soul

With power is endued;

The tasks increasing every day.

This life so near its close;

We cannot rest," the toilers cry,

"Until death brings repose."

O burdened hearts, can it be true

This is the Master's will?

Are you to labor every hour,

And never to be still?

These vessels are so very small,

Our cups will not run o'er

Unless we seek the fountain's brink

For filling more and more.

Take time to sit at Jesus' feet

And hear his blessed word;

Wait there, like Mary, till your soul

To love's best deed is stirred;

Then break the alabaster box,

And let its perfume sweet

Spread with the gospel's joyful sound,

And make the earth replete.

— Selected.

Children and the Movies

MRS. I. H. EVANS

"WHEN I attend moving picture shows again, as we understand the expression," said a young man not long ago, "I shall be doing other things which I gave up when I became a Christian. The reason?—Because it is my experience that they kill spirituality."

There seems to be an allurements, a fascination, about this form of entertainment that dulls appreciation for better things. A few years ago, when I was on a ship entering the beautiful Inland Sea of Japan, and stopping to allow calls at some of her picturesque cities, a young woman on board had apparently only one desire to be gratified, there was only one thing she wished to see. "Was there a cinematograph at Nagasaki?" There was not—at that time; and her disappointment at this lack was her chief topic of conversation till the next port was reached. A panorama of world-famed loveliness was unrolling hourly before her eyes—but her soul hungered for a nickelodeon!

The "perils of the movies" for children lie not only in what they show, but

in killing the desire for other and better things. They feed the taste for excitement that is inborn in most children, and lead to a craving for unwholesome adventures and experiences that have little place in the everyday world where their lives are passed.

The leading article in the *Mother's Magazine* for February was written by Dr. Hugo Münsterberg, well-known scientist and teacher of psychology, and deals especially with this question of "Peril to Childhood in the Movies." Naturally, Dr. Münsterberg does not see in the movies the objections that Seventh-day Adventist parents would see; but his indictment as it stands is surely sufficiently grave to cause fathers and mothers to give serious thought to this question.

It may be objected that Seventh-day Adventist parents do not need this warning, and surely it is to be hoped that this is true. Nevertheless the question is one which many parents must face if they are to shield their children from the influences of evil in the world that are working to draw them down to ruin.

"It would be reckless indeed," says Dr. Münsterberg, "to ignore the dangers which lurk in the gaudy cinematograph shows. The only peril of which the public is usually aware is the immoral, vicious, and criminal character of too many of the exhibitions. The plays poison the innocent minds, and carry the germs of vice and crime into honest homes.

"It was this fear which started the demand for rigid censorship of the films. But here we stand before a very complex and vexing question. It may be rather superficial to throw the immoral plays together with the pictures of crime. . . .

Crime Plays

"With the plays which hinge on crime, the theft, the burglary, the murder, are perfectly clear to the young spectators. They understand them just as well as any adult in the audience. Moreover, the effect of such wrongs on their easily molded minds is much stronger than the impression on grown-up people.

"The adult has sufficient knowledge of the world to resist the suggestiveness of the wicked deed; the child is fascinated by its romantic surface, by its boldness or its cleverness, and from here it is only one step to the impulse to imitate the transgressor. . . .

Not the Result of Chance

"We must not forget that this great rôle which crime plays in the film drama is not a result of chance; it is an organic weakness of the average photoplay. By its lack of words it is inclined to neglect all those subtle shades of feeling and reflection which the story or the drama on the stage allows. Hence it is forced to be satisfied with the coarser emotions and outer actions. And this naturally leads the routine *scenario* writer to the clumsy scheme of giving undue space to all kinds of crime; they furnish dramatic interest without the need of delicate tracing of the inner life.

"Yet we must not think solely of sin and crime if we want to discover the sources of harm and danger. Each single photoplay may be decent and harmless, and yet the mental development of the child may be seriously interfered with by the frequent attendance at those shows which are usually offered. Perhaps the worst feature is the utter triviality and cheapness of most photoplays.

"The cultural level on which they move is that of the gossip. The truly relevant elements of social life are disregarded; the humor is farcical, the conflicts are unnatural, the side lights are those of uncritical reflection. All the well-known regrettable features of the lower type of newspapers are repeated here in exaggerated form.

Vulgar and Trivial

"The mind easily becomes accustomed to such an atmosphere of vulgarity and triviality, just as man becomes adjusted to poor air; but this does not contradict the demand of hygiene for fresh air and good ventilation.

"Too many evils in the life of the community result from a certain flabbiness of the intellect and indifference of the heart. Among people who have been nourished with gossip in their youth, and have not grown up in contact with serious interests, the desire for truth and morality is faint; selfish longings are paramount, graft and corruption flourish, and the voice of reform remains unheard.

"It has been claimed that the men and women of a community fall into two distinct groups,—those who as children grew up in a home with a well-selected little library, and those who never had such a privilege. There is probably a core of truth in it; the boy or girl who has been in steady contact with good books from childhood will feel the blessing of it throughout life.

"But it is still more true that the steady contact with trash gives the stamp of lasting mediocrity. Just as the hearing of much slang ruins the sense for the subtle shades of language, so the seeing of stupid and silly photoplays destroys the sense for the finer and deeper values of existence.

"We may go still farther. The rapid flight of the pictures accustoms the mind to haste and superficiality. . . . We rush from one place to a dozen others; get only glimpses everywhere; never have time to think about a social problem or conflict which the scene sug-

gests; and while the adult may enjoy the lightning-like rapidity of this change, the child acquires from it the habit of mental haste and carelessness. Instead of the fine discipline of the soul which ought to be the noblest product of the years of education, a trend toward loose, shiftless thinking and acting must result.

Spun Out to Ridiculous Length

"Yet in spite of all this haste, most of the moving pictures today do not even tell their story quickly: on the contrary, by introducing an abundance of trivial matter, they are often spun out to ridiculous length. A plot sufficient for a short play is often drawn out into five reels, and as in most houses a new play begins in a tasteless fashion a few seconds after the close of the last, the child is lured into staying for hours. It is too often a waste of time which interferes with better methods of spending leisure hours.

"Finally, while all this is true with regard to the healthy and normal child, much more might be added with regard to the weak and nervous youngster. The flickering which is fatiguing to the eyes of many sound spectators must be a severe strain to the eyes of nervous children, and the long stay in the dark auditorium may produce a dangerous irritation. The unreal, exaggerated emotionalism of most melodramatic photoplays naturally increases this danger for excitable nerves."

Moving Pictures that Educate

In speaking of some of the advantages that may be gained from screen pictures of the right character, Dr. Münsterberg says:—

"Motion pictures are, first of all, great teachers of knowledge. Every feature of the wide world can be brought near to the youthful imaginations. No more patient, no more amiable, no more persuasive teacher could be found.

"Whatever the child may learn about mankind and about nature in the school-room—history and geography, zoölogy and botany, and what not—might be translated into a fascinating lesson for the eye. And in its moving form it impresses the young mind more strongly than any verbal description or any simply printed illustration could do.

"Many moving picture companies have specialized in these educational regions, and have brought to the market an ample supply of beautiful, instructive pictures which any intelligent boy or girl would enjoy. They lead the child far beyond the horizon of the regular school lesson.

"The whole development of the human race from the lowest life of the savages to the thousandfold forms of modern civilization all over the globe is made alive. The child sees the manifoldness of human ways, of foreign customs and life, of forms of art and architecture and works of technique in distant lands, of characteristic landscapes near and far as backgrounds of other peoples.

History and Exploration

"The great events which have given new turns to history are dramatized; Greece and Rome, the medieval days, and the glories of recent centuries appeal to the child in the interesting settings of the past.

"Explorers and adventurers lead him to the remotest corners of the earth, naturalists to the queerest and rarest specimens among plants and animals; the wonders of the deep sea, the secrets of the jungle, are disclosed.

"Yes, the camera makes him see what no human eye can observe in reality, the growth of the flowers and beasts. In a few seconds the orchid grows up and blossoms and unfolds its flowers, or the caterpillar creeps over the twig and spins its cocoon and breaks it as a butterfly. On the film, events are recorded together which fill weeks and months in nature.

"But the educational pictures offer still other avenues to useful knowledge. The children may learn to understand the industries and institutions which surround them. They are brought into the factories and mills, to the fields and ranches and mines, to the centers of commerce and public life, to courtrooms and hospitals and legislatures; they see the current events in all the States. Truly, whoever wants to learn has wonderful chances."

Cleansing the Nostrils

CRIMINAL, certainly execrable, ignorance prevails with regard to the toilet of the nostrils. While it may be true, as some observers claim, that the filthy, vicious, germ-breeding habit of picking the nose is spreading, it must be confessed that mock modesty and prudery, which considers it inelegant to mention this loathsome habit, is responsible to some extent.

People are taught to read, to sing, and to become skilled in commerce, the arts, and trades. They are even haled into public baths, and forbidden to eat with their knives; yet smug "politeness" allows them to blow their noses in a manner at times absolutely injurious to themselves and a menace to their neighbors.

The nose is soft on the external, facial projection. Behind this and inside of the skull it is bony, and extends to the roof of the mouth, where it opens behind the palate. Into the bony area the tears enter from the eyes, and the hollows behind the cheeks open into it.

Recently a patient explained that numerous ulcers of the eyes bothered him from time to time. He was certain they came as the result of eye-strain, but it soon became clear to me that his habit of blowing his nose, with one side firmly closed, forced the mucus and germs back through the tear duct, and thus caused the trouble.

A "ladylike" touch of the ends of the nose without blowing out the fluids is as bad as to blow too vigorously.

The proper way of blowing the nose will expel all the infectious material and fluids from the Eustachian tube or

ear vent, from the tear channels, the cheek bone, the roof of the mouth, and the nooks and crannies of the nostrils. There should be no handkerchief to catch the expelled substances. Instead, bits of sterilized cotton, which can be readily burned up, should be available. In France, these are to be had done up in slips of sterilized waxed paper.

One of these bits of sterilized cotton is held beneath the nostrils. Just as you are about to blow your nose, a long inspiration should be taken in through the mouth. This fills the chest with air. Now, with just one violent expulsion—only one and no more—the surcharged air under chest pressure is shot with great force through both nostrils. The mouth must be kept tightly closed and the tongue on the roof of the mouth. This procedure is effective, cleansing, safe, and simple. If practiced, it would save many physical disasters.—*Leonard Keene Hirshberg, M. D.*



Do Babies Understand?

MARTHA E. WARNER

LITTLE Jane struck Mildred. Mamma talked with her, and told her that she was rude; and that until she could say she was sorry, she must stay by herself.

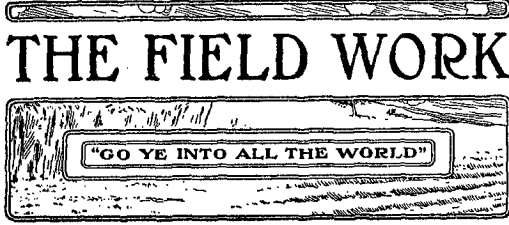
Grandma sniffed, but said nothing until Jane was shut up in the stairway. Then she spoke her mind. It was a burning shame to shut up a baby until she would say she was sorry. She was not old enough to understand what her mother said; she did not even know what the word "sorry" meant, and never would say it.

For ten minutes Jane exercised her lungs, while grandma would say, "Poor baby! poor baby!" Then there was quiet. Did baby come out then?—No, it took her tiny babyship just twenty minutes longer to make up her mind what she would do. Then she came, opened the door, walked directly to her mother, said, "Sorry," and put up her face for a kiss. Then she went to Mildred, kissed her, and said, "Sorry." She was only two years old, but—did she understand?

Clintonville, Conn.



"BEFORE the children come into our lives, we may, at no more cost than the sacrifice of our own characters and happiness, indulge ourselves in pulling and hauling with our husbands over minor differences of opinion, in snappish replies to remarks that seem irritating at the end of a hard day's work, in fits of bilious gloom over poverty, hard work, or, more likely, over nothing at all, in bitter exasperation at the perversity of inanimate objects, in vexation over the annoying personal peculiarities of the adult members of the household, in repining at the necessity for doing useful work. But when children live with us, all this must stop, or we shall be guilty of perhaps the worst crime possible—of poisoning a child's life."



Kansas

DURING the last two years the Lord has greatly blessed his people in Kansas. The ministers and Bible workers have had remarkable success in bringing people into the truth, more than six hundred persons having been added to our membership. This should cause great rejoicing among God's faithful children.

The Lord has greatly blessed the colporteurs, and not only have they been enabled to sell a large number of books, but through their efforts several persons have been brought to Christ.

The believers in Kansas also have been blessed with means and with hearts willing to help forward the Lord's work. For 1914 the tithe was a little over \$44,000, while for 1916 it was over \$54,000, a gain of \$10,000. Our offerings to missions have also kept pace with our rapidly increasing membership. The past year we exceeded our twenty-cent-a-week-per-member goal by \$1,760. Should the entire North American Division reach the twenty cents a week per member, there would be refunded to the Kansas Conference about \$7,000 to apply on institutional indebtedness. When the new president begins his administration, he will have in the treasury over \$7,000 tithe.

W. D. MAC LAY.

The Work in Quebec, Canada

QUEBEC, founded by Samuel de Champlain in 1608, is the seat of the provincial government. It claims the distinction of being the one walled city of the North American continent, and although the march of progress has introduced many innovations, it has been powerless to destroy the impress of the founder. At the time of the death of Champlain, in 1635, the entire population of Quebec was only eighty. But shortly after, as a result of the circulation of the "Relations" of the Jesuits in the mother country, an effort was made to colonize New France. The first fruits of this movement were the establishment of the Ursuline Convent and the Hotel Dieu, in 1639. The Ursuline Convent has continued to be the center of education for the girls of Quebec. In this institution, the Old World and the New run side by side. In the nave of the convent chapel repose the remains of the Marquis de Montcalm; and in the Chapel of the Saints, through all the startling changes of two centuries, the votive lamp, first trimmed in the days of the French régime, is still kept steadfastly burning.

The Seminary of Quebec, founded in 1668, is another institution in which the customs of the Old World are still preserved. From the seminary sprang the famous Laval University, the chief seat of learning in the province for the French population.

Quebec has nine parish churches belonging to the Roman Catholics, four others in the charge of chaplains, and

thirteen chapels attached to religious communities, open to the public. The Protestant Church of England is represented by the English Cathedral and six churches, while the Methodists, the Presbyterians, and the Baptists each have separate places of worship. Everywhere one meets the somber-garbed ecclesiastics. One day I counted two hundred and seventy-two priests walking two by two.

This city is called the New France, but it would be more appropriately named the France of the seventeenth century. Here Romanism has had full sway for centuries, and today the fruits are seen. One's heart aches as he sees the devotion of these poor benighted people to their churches, idols, and shrines.

One can comprehend better what the opening of our work means in a place like this, when he learns that, after several years of labor by different Protestant denominations, among the ninety thousand French-speaking people of the city, there can be found only from eighty to one hundred French Protestants in Quebec City and its vicinity. This includes Baptists, Methodists, and Presbyterians.

As would be natural, the French clergy has exerted, among these religiously inclined people, a molding and controlling influence. Separated as they were from their home and country, it was quite natural for them to turn to an educated clergy for advice in both temporal and spiritual matters. Many now feel that to these priests they owe everything under God. On patriotic days or religious festivals, the houses are especially adorned with the French flags (the tricolor and the *fleur de lis*), to which is added the papal flag (yellow, with the Pope's triple crown and keys).

The difficulty in reaching these people results, in a large degree, from the constant teaching of the clergy, warning them against the danger of all Protestant influence, Protestant neighbors, and Protestant teaching. From the pulpit and in the secret of the confessional, this obsession is doing its deadly work.

One cannot but admire the faithfulness of the good Catholic as he is seen day after day going to his church as early as five o'clock in the morning, seeking divine help and blessing upon the day's work; and one is often reminded of the words of Jeremiah in the seventh chapter and fourth verse: "Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord are these," for on the street cars in passing by a church every man will tip his hat and women will bow. What a pitiful sight to see a man over eighty years old climb the steps to a statue representing the Christ, and kiss three times the feet of that crucifix. A few days ago as I stood waiting for a car on the street corner, I counted seventeen persons who in a few minutes had gone and kissed the feet of that crucifix, and every day hundreds do the

same thing. Is it to be wondered at that Quebec City has six or seven hundred cases of tuberculosis every year?

When we arrived in the city, we called on the mayor, the city attorney, and the chief of police, and told them our purpose in pitching a tent in the best locality of the city. While they promised to give us protection, they advised us not to do it. We were told that others had tried, and that mobs and serious trouble had followed, some having been badly hurt. The Salvation Army had so much trouble that they do not hold any more open-air meetings, and at one time twenty-seven policemen surrounded their hall to protect them.

We pitched our tent, and from time to time stones flew. Threats of all kinds were made; but to the amazement of the people and of the authorities, our tent stood for several weeks, a preaching service being held in it nearly every night. Our attendance throughout was the smallest we ever have had in our tent meetings, but this is to be accounted for by the fact that the people were forbidden to come. This was the first effort to present publicly the third angel's message in this citadel of priesthood.

The weather became cold, so that we had to take our tent down before we had had time to present all the lines of truth usually considered in such an effort. We were unable for some time to secure a hall, and when at last we rented a place, we could keep it only a few weeks, as there was no way of heating it for the winter. About November 20 we secured a comfortable hall for our meetings, and began another effort, but alas! a priest heard of it, and one night at the close of the service we were told that we could not have the use of the hall any longer. The proprietor had been notified by the opposers of the truth that unless he put us out, they would come and take us out by force. However, some new Sabbath keepers were gained. Among them is a sister eighty-two years of age, who is rejoicing that the message has at last reached her.

Notwithstanding all the opposition and the many difficulties in the way, we are glad that some are rejoicing in the truth, and that others are studying the message. We have now a number of French Catholics who are interested, and also some among the English-speaking people. We have received one hundred dollars for the Harvest Ingathering offering in this city. We ask an interest in your prayers. L. F. PASSEBOIS.

Cleveland, Ohio

THROUGH the blessing of the Lord our church has reached our Harvest Ingathering goal of one thousand dollars. Last year we raised only about \$275 on this fund. We praise God for the good financial returns, but we are most thankful for the blessed experiences gained by our individual members in this house-to-house work, and for the soul-winning results of our campaign.

One family who recently accepted the third angel's message at one of our tent efforts used eleven hundred papers, and have turned over to the treasurer \$145 as the result of earnest, faithful work. One sister, who has not been long associated with us, felt at first that she could not approach the people, but at

last determined to take part in the work. She has collected more than \$27.

The church as a whole entered most heartily into the work of the campaign. We now expect to launch a campaign of missionary visiting, confidently expecting God to use us in the saving of souls. Next year we plan to work toward a still higher goal in the Harvest Ingathering campaign, the time of which we eagerly await. R. S. LINDSAY.

Touring in the West Indies — No. 3

AFTER leaving British Guiana, I came back to Trinidad for the week of prayer, and to attend, as planned, the West Indian Union Committee meeting. Our brethren and sisters entered heartily into the plans for the week of prayer. Daily meetings were held in all the churches, the hour in most places being five in the morning. The interest of these believers in God's Word, their love for the message, and their faithfulness in attending meetings, made working among them a pleasure. Many do not have clocks or watches, and not infrequently some would get up in the night and start for the church, arriving two or three hours before time for the service.

The first church to be organized on the island was at Couva. We spent one night here, at the home of Brother and Sister Pierce, who were among the first company to accept the truth, twenty-four years ago. They took us to the hall where Elder A. E. Flowers held the first series of meetings, and then showed us the neat little church built since across the road. There were sixty or more who signed the covenant as the result of the meetings, but a rumor was circulated that these believers had signed against the queen of England, and all but six asked that their names be removed.

These devoted believers told of the bitter persecution which followed the death of Brother Flowers, and of the infuriated effort of the enemy to intimidate them. Their faith in the ultimate triumph of the message is still firm. These are their words to us: "Satan turns all his power on earth to crush out this little flock; but, brethren, we need not be discouraged. Read on the unfurled banner of Prince Emmanuel, 'Victory!' 'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.'"

After waiting two weeks longer for the committee meeting of the West Indian Union, it was found impossible to get the brethren together from other islands to meet in Trinidad. The war has taken off many of the boats, and transportation is tedious and disappointing. We therefore took ship for Jamaica, where all members of the committee finally came together.

The meeting was held at the home of Brother Haysmer, at Riversdale, Jamaica. There were present: A. J. Haysmer, president of the West Indian Union Conference; H. H. Hall, of the Pacific Press, Mountain View, Cal.; N. H. Pool, president of the South Caribbean Conference; W. G. Kneeland, president of the West Caribbean Conference; E. C. Boger, president of the Jamaica Conference; F. H. Raley, secretary and treasurer of the Union; E. C. Widgery, of the island of St. Thomas;

J. W. Shultz, of Costa Rica; and the writer.

The population of the territory covered by the Union is about twelve million, of whom two million speak English and ten million Spanish. The territory is widely scattered. From the eastern boundary of French Guiana it is two thousand two hundred miles to the western boundary of Nicaragua. There are approximately five thousand Sabbath keepers, nearly all of whom speak English. Comparatively little has been done for the Spanish-speaking people. Maps hung before us during the meeting, showing the various countries of Central America, together with Colombia and Venezuela, enabled us to realize more fully the extent of the unentered Spanish fields of Central America and the West Indies; and as we looked farther, there were the Latin fields of Mexico, Cuba, and Porto Rico, bringing the total of Spanish-speaking people at our doors to nearly thirty-two million, a population equaling almost one third that of the United States. While these people are responsive, and many of our books have been sold among them, only a comparatively small number have accepted the truth. We have very few workers who are able to preach the message in Spanish. The West Caribbean Conference, with six million or more Spanish-speaking people, has scarcely any evangelists able to speak Spanish fluently.

It was a source of much encouragement to our brethren that the Pacific Press is to establish a branch office in or near their Union Conference. Brother H. H. Hall studied with the committee some of the important problems involved in such a step. A resolution was passed inviting the Press to establish its branch in the Canal Zone. Arrangements were also made for the transfer of the Watchman Press, including the machinery, fixtures, stock, and outstanding accounts, to the Pacific Press Publishing Association.

Other actions of importance were passed. A uniform goal for mission offerings, of five cents a week per member, was set. This may seem a small goal, but when we consider the low rate of wage of the common laborer, varying as it does from twenty-five to fifty cents a day, or perhaps a little more, this goal is as high as in the United States, or possibly higher. If this can be realized throughout the Union, the mission offerings will be doubled.

There are hundreds of young Sabbath keepers in the West Indies. Many of these would become successful workers if they were only given an opportunity for training. At the present time there is no training school in this territory. There is need of canvassers for both English and Spanish literature, and of Bible workers, church school teachers, and evangelists. Available resources are now in sight for starting a school, and the committee recommended that a school be opened, if possible, next autumn. Plans with that end in view were unanimously adopted.

At the close of the meeting there was an evident note of courage in the hearts of the brethren. God has graciously blessed our workers in winning souls. The outlook for a large ingathering was never more encouraging. We look to see the West Indian Union make a continuous and rapid growth in membership. J. L. SHAW.

South Carolina Conference

THE wise man says, "A good report maketh the bones fat." Prov. 15:30. I am sure that it will bring courage and cheer to the hearts of our people everywhere to hear of the progress that has been made in the South Carolina Conference during 1916.

The year 1915 was a year of great progress for the South Carolina Conference, but still greater progress has been made in 1916. This year which has just closed has been the best and most successful year that this conference has ever had. It has been a real banner year for the work in every line, as will be seen by the following report:—

The net increase in white membership during 1916 was fifty-two, which represents a seventy-five-per-cent gain over the net increase for the year 1915. Two splendid city churches have been added to the conference during the year—at Greenville and Columbia. We are very thankful for the success which the Lord has given the workers in gathering souls into his church.

There has been a good increase also in contributions. The tithe for 1915 amounted to \$4,009.88, which was an increase of \$623.34 over 1914. The tithe for 1916 amounted to \$6,982.55, an increase of \$2,972.67 over 1915, or a gain of over 70 per cent. This means that for every dollar that was paid in during 1915, \$1.70 was paid in during 1916.

The Sabbath school offerings for 1915 amounted to \$1,198.34, an increase of almost 100 per cent over the previous year. Notwithstanding this good gain which was made in 1915, the Sabbath school contributions for 1916 show another tremendous gain. During this last year the offerings amounted to \$2,032.79, an increase of \$834.45, or a gain of nearly 70 per cent.

During the Harvest Ingathering campaign of 1915 we gathered \$277.75, a gain of over 100 per cent over 1914; but in the campaign this year our people all had a mind to work, and we were able, by God's help, to gather \$833.89, an increase of \$556.14 over the splendid report of 1915. This means that for every dollar that was gathered in 1915, three dollars were gathered in the campaign of 1916.

The total offerings for foreign missions during 1915 were \$1,842.08, which represents an increase of almost 50 per cent over 1914. But notwithstanding this splendid gain made in 1915, even a greater gain has been made this last year. The total amount contributed by the South Carolina Conference to foreign missions during 1916 amounted to \$3,058.34, an increase for the year of \$1,216.26, or a gain of about 66-2-3 per cent. We rejoice to know that we were able to send in \$410.60 above our full quota. We are glad that God has put it in the hearts of our people to be so liberal. This means that the South Carolina Conference has the honor of being the second conference in the Southeastern Union ever to make a full twenty-cent-a-week quota to foreign missions. The book-sales in 1916 were \$2,500 more than in 1915.

We praise the Lord for this excellent report, for we realize that it is only by his goodness and mercy that it has been made possible. To his name be all the glory. Pray for the continued blessing on the work in this conference.

J. L. SHULER.

Publishing Department

N. Z. TOWN - - - General Secretary
W. W. EASTMAN - - N. Am. Div. Secretary

Be Weary No More

O. P. WILSON

O, BE weary no more, but arise out of sin!
Hear the tidings of gladness proclaimed to men;
Hear the words of the Saviour, forever our Friend:
"Never fear, I am faithful and true to the end."

We will work for the Lord while there's time left today,
For the ones who in darkness are groping their way;
Give the message of gladness, salvation, and cheer,
And be weary no more in well-doing, nor fear.

Then to work for the lost with a heart full of love,
In the strength of the One who looks down from above,
Let us go where he biddeth, and tell unto men,
Be not weary, rejoice, for he cometh again.

Then be weary no more. O, be weary no more!
For the Saviour is coming, this earth to restore.
He is coming again. O, he's coming again!
What a joy when we meet the dear Saviour of men!

Colporteurs of Union College Reach Their Goal

THE students who go out from Union College into the colporterie field as self-supporting missionaries are efficient, loyal young men and women of high ideals. For several years it has been customary for some of the students to canvass for our books as a means of earning scholarships; but last year, through the influence of Prof. H. A. Morrison, president of the college, a new spirit of enthusiasm for this noble line of work took possession of the school. An advance step was taken by electing a member of the faculty, Brother J. A. Tucker, as leader of the colporteur band. He, with his committee, began to talk larger things than ever had been attempted before. A goal of seventy-five colporteurs and a sale of \$30,000 worth of books for the summer vacation, became the watchword of the band. To the surprise of many, the Lord has helped them not only to reach their goal, but to exceed it in both men and sales. Eighty-two students reported actual deliveries to the amount of \$30,921. This represents one hundred and six full scholarships earned.

The individual sales for the students in the twelve weeks' vacation range, according to time worked, from \$200 to nearly \$2,000. More important, however, than the financial success is the rich spiritual experience each student has gained. Several report souls converted to Jesus and led into obedience to all of God's commandments as a direct result of their visits with the people while selling books to them. This is but the first fruits. The great ingathering will soon follow, when the precious seed, watered by the outpouring of the Holy Spirit, will bring forth fruit, some

thirtyfold, some sixtyfold, and some a hundredfold.

The renowned Henry Ward Beecher once said, "A reading people will soon become a thinking people, and a thinking people must soon become a great people." Elder I. H. Evans, president of the North American Division Conference, in a speech at a Union Conference meeting, said:—

"There is no branch of the work that is doing more, so far as I know, to bring people into the truth than is the distribution of our literature; and we never shall know, until the day of God, how many people have been brought to Christ through reading good books. The col-

tened with interest as I tried to tell them something of what is being accomplished throughout the world with our literature, and of how God is especially working in the Neglected Continent, South America.

Avondale

My next visit was at Avondale. Notwithstanding the war conditions in Australia, the school is prospering. When I was there, one hundred and sixty students were in attendance. Brother F. W. Reekie, who was one of the first canvassers in Australia, is now farm superintendent. He took me with his horse and trap over the farm, and as we zigzagged our way through the oat field



UNION COLLEGE COLPORTEURS WHO REACHED THEIR \$30,000 GOAL

porteurs are an army that knows no defeat. Everywhere I go they tell about the most daring things. They seem not to be afraid of anything. They go on in spite of all difficulties, and under all kinds of weather conditions. They are planting the truth among all classes of people."

Let consecrated men and women from every walk of life, as well as students, respond to the divine call to this work until our truth-filled books shall have been scattered like the leaves of autumn over all the earth.

J. H. McEACHERN.

Notes by the Way — No. 4

ON the afternoon of October 30 our ship entered the beautiful harbor at Sydney, Australia. As I stepped off the boat, I met Brethren J. M. Cole and C. H. Pretzman, who had come to meet me. As the Union Conference Committee was holding a council in Melbourne, Brother C. H. Watson, the president, had left word that I was to start for Melbourne at once. This I did, reaching there about one o'clock the next day, just in time to see Professor and Mrs. Griggs off on their boat for Colombo, Ceylon. They reported having a fine time in Australia.

Sabbath, November 4, I spent in Warburton, the eleventh in Sydney, the eighteenth in Melbourne, and the twenty-fifth in Adelaide. Special meetings were arranged in all these places for Sabbath and Sunday. The people lis-

and among the shocks of grain, he explained to me how only a short time ago that land was a dense forest. He also took me through the woods to "Sunnyside," Sister White's old home. The brethren have one hundred and thirty acres of the school farm cleared and under cultivation.

The Health Food Factory

Here is the health food factory of the Australasian Conference. This factory and the sanitariums and cafés in the Union are run under the auspices of the Sanitarium Health Food Company, whose general manager is Brother G. S. Fisher. Our brethren in this field have succeeded in convincing the Australian public that our health foods are a good thing. At this factory they are making over two tons of granola a day, or about one hundred and ten tons a year. They are also manufacturing about eighty tons of granose biscuits each year. Four years ago their total output of granola was only thirty-five tons a year, and of granose forty-five tons. They are using six thousand bushels of wheat annually. Since the war started, they have furnished fourteen tons of granola to the government for the soldiers.

The Avondale Press

It was in 1899 that instruction came through the Spirit of prophecy that a printing office should be established at Avondale. Notwithstanding the apparent difficulties in the way at the time, our brethren acted on the instruction. This little plant has proved a great bless-

ing to the school, and to many students to whom it has furnished employment. At present this office is publishing five monthly papers, one each in the Fijian, Rarotongan, Samoan, Tahitian, and Tongan languages. It also publishes the *Australasian Record*, besides tracts and other small literature in the various languages. The literature printed and sent out from this press during the last year amounted to \$7,175.95.

At present work is being done on a five-thousand edition of "Christ's Object Lessons" in English, as the Union is carrying on a special campaign with this book. Student help is employed largely, not only in the printing plant but also in the food factory and on the farm. As these lines of work must be conducted throughout the year, it is planned for the school to run forty-five weeks each year.

In view of the splendid results and blessing which have come to our students and schools, as well as to our publishing houses in other fields, through the scholarship plan, the question was raised as to how they could work this plan on such a program in the Australasian field. Brother J. M. Johanson, the president of the school, believes that arrangements can be made for some of the students to go out and earn scholarships while the others remain at the school.

The Cafés

Of the nine cafés listed in the 1916 Year Book, eight are in the Australasian Union, and as I have visited these cafés in the different places in Australia and New Zealand, I have been interested to see the crowds of people who patronize them. The day I landed in Sydney, a new place was opened in that city on one of the principal streets, where at the present time they have about five hundred patrons daily. On the first floor are the offices and food store, on the second and third floors the dining-rooms, and on the third floor is also a small treatment-room. Brother G. S. Fisher, the general manager, reports that all these cafés are doing well financially. In the window of the one in Sydney is a miniature model of the Sydney Sanitarium, lighted up by night with red lights. This is attracting the attention of hundreds of people, and has proved a very successful advertisement for the sanitarium.

Sanitariums

While at Wahroonga, the Union Conference headquarters, I was very hospitably entertained at the Sydney Sanitarium, which is about one block from the Union Conference office. Dr. T. A. Sherwin, the head physician, reports that during the last five months the patronage has been the best in the history of the institution, and that every available accommodation is taxed to the utmost. At the time he gave this report, six persons were waiting for a vacancy. The doctor says that the prospects for the sanitarium work never looked more encouraging.

I also spent several pleasant days at the Warburton Sanitarium. As the weather was very cold and rainy all the time I was there, the patronage was not so large as it otherwise would have been, but Warburton is certainly an ideal place for a sanitarium. It is quiet, and the surrounding scenery is very

beautiful. Brother and Sister Wise made my stay with them very pleasant.

The Publishing Work

The Australasian publishing work was born in a little room in a house called "Summerside," in Richmond, Victoria, in 1885. There the first type was set. Speaking of the small beginning made at that time when the first periodical in the field was issued, Brother W. H. B. Miller, the present manager of the Signs Publishing Company, Limited, says:—

"The first small issue of the *Bible Echo*, as it was called, was sent forth with many prayers. It was no easy matter to accept present truth in those days, when there was no organization, no church, no office of publication, and only a band of unknown workers just arrived from America, with peculiar doctrines and weird-looking charts.

"Who would have believed, in those days, that this new light would develop into such a blaze of glory? These early experiences seem to be inseparably connected with the first issue of our paper. How we talked about it, prayed about it, and longed to see it for weeks before it was issued! And when it at last appeared, how proud we were! and how it was passed from hand to hand, each copy being treasured as a sacred possession! My mother had the privilege of writing the first lines contained in the first issue. The little poem began with the words,

"'Echo of truth, God speed thee well,'

and the last stanza read:—

"'Prosper thy work, we pray thee, Lord,
In this fair land, from shore to shore:
Thy blessing, smile, and strength afford,
Till work and time shall be no more.'

"God has answered this prayer in a wonderful manner. Many millions of copies have been issued since that eventful date, and have been scattered broadcast throughout the length and breadth of our land, and the Lord's work has been blessed and prospered most miraculously. As at the beginning of its career, today our earnest prayer is still the same, 'God speed thee well.'"

God is still answering that prayer in the circulation of the *Signs of the Times*, which has succeeded the old *Bible Echo*. It has a monthly circulation of more than 14,000 copies. Last year they published a special number on "Marshaling of the Nations," of which 100,000 were sold. As the labor problem is a very acute one in Australia just now, another extra, on "The Great Industrial War," is just off the press. The brethren expect to sell 100,000 of this extra.

The Lord has also greatly blessed the subscription book work in Australia. Since the canvassing work started in this field, 390,966 copies of our subscription books have been placed in the homes of the people by our canvassers. In the *Home Missionary* of May, 1890, the following note appeared on the last page:—

"We would call your attention to the monthly report of the canvassers from Australia, which amounts to more than \$3,000. This shows the rapid strides the canvassing work has made in that far-away country."

The work has steadily grown from that small beginning until during the last year the canvassers in Australia

sold \$115,000 worth of books. Australia has also trained several good men for mission fields. During the past two years Brethren H. M. Blunden and Arthur Mountain have gone from this field to China, Brother H. A. Stacey to Japan, and Brethren C. Stafford, W. H. Stevens, H. A. Skinner, R. A. Thrift, and A. W. Knight to India. Brother Knight is now doing good work as general agent for the India Union Mission.

The hearts of the brethren have been cheered in this field as they have seen the good results from the circulation of our literature.

General

The annual report of the Australasian Union for the year ending June 30, which was published just after I reached the field, showed that during the year 385 were baptized in the Union, bringing the total membership up to 5,892. They have in the Union 366 workers. Their tithe amounted to \$123,320. The report from the Sabbath school department shows over 1,700 more members in the Sabbath school than there are church members.

The Island Work

The Australasian Union Conference has given earnest attention to their work in the islands. About two thirds of the income from the Union is spent on these fields. In the past the work has been under the direct supervision of the Union Conference Committee, but at a recent council of the committee the following action was taken:—

"WHEREAS, Our present organization and system of administration are inadequate to deal efficiently with the vast work,—

"We recommend, That our island mission field be organized into three divisions:—

"1. The first to comprise Fiji, Samoa, Tonga, and Niue Missions, which shall be organized into a conference to be known as the Central Polynesian Conference; and that C. H. Parker act as superintendent.

"2. The second to include the Society Islands, Cook Islands, and Pitcairn Island Missions, which shall be an organized mission to be known as the Eastern Polynesian Mission, and that F. E. Lyndon act as superintendent.

"3. The third to embrace our New Guinea, Solomon Islands, New Hebrides, Norfolk Island, and Lord Howe Island Missions, which shall be known as the Melanesian Mission, and that G. F. Jones be the superintendent."

It was also voted that a seagoing boat of thirty-five tons' burden be purchased and fitted out at an approximate cost of \$10,000 for the use of the superintendent of the Melanesian Mission, in order that he may have access to all parts of the field independently of the established trade routes.

The young people's societies of the Union are undertaking to pay for this boat. To help them in this a twenty-thousand edition of the Morning Watch Calendar is being published, which our young people will undertake to sell to the public. They will get them for threepence each, and will sell them for sixpence. The young people in the conference are taking hold of this very enthusiastically.

The Australasian Union is also taking a deep interest in the progress of the work in the great heathen portions of

the Asiatic Division. Aside from giving the canvassers mentioned above, they paid the fares of these men to their fields. They have also given one of their best men to act as superintendent of the Indian Union Mission, and have given about \$30,000 of surplus funds which they had in hand, to the Division. They have given of both men and means until they are having to plan very carefully to keep their own work up with the men and funds they have left. As in some other fields, they are feeling very keenly the need of more experienced men to train their young men for the work.

I am glad for the privilege I have had of visiting Australia and becoming better acquainted with the work and workers. I enjoyed very much meeting again Brother C. M. Snow and his family. Brother Snow is happy in his work, and as editor of the *Signs of the Times* and of *Life and Health*, is giving excellent satisfaction. As I said good-by to the brethren, they assured me that they are ready to give the best they have to the mission fields for the finishing of the work. Tomorrow I take the steamship "Malwa" here in Adelaide for Colombo. N. Z. TOWN.

Missionary Volunteer Department

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

The Senior Bible Year

Assignments

- | | | |
|----------|-------------|--|
| Feb. 4. | Lev. 11-12: | Clean and unclean. |
| Feb. 5. | Lev. 13-14: | Leprosy. |
| Feb. 6. | Lev. 15-16: | Ceremonial purification; day of atonement. |
| Feb. 7. | Lev. 17-19: | Instruction; warnings; laws. |
| Feb. 8. | Lev. 20-22: | Various laws. |
| Feb. 9. | Lev. 23-25: | The Sabbath; blasphemy; year of jubilee. |
| Feb. 10. | Lev. 26-27: | Warnings and promises. |

Reading the Bible Through

A BROTHER takes exceptions to my article in the REVIEW of Dec. 28, 1916, on "Bible Reading by Books." He seems to feel that because of the shortness of time our people should only study the Bible topically. "All evidence agrees," he says, "that a topical study of the Bible is the only proper and effective one." He feels that very few of our people are sufficiently familiar with the Bible teaching to present any doctrinal point of truth acceptably, and that therefore "nonessentials" should be omitted, and the whole effort given to searching out the lines of truth.

I am in hearty accord with the idea of topical study. Jesus used it in his teaching. "Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Luke 24:27. The precious gems of truth all through the Bible should be gathered up and put together, that we may understand all that God has said on the great subjects that pertain to our salvation. And our people should by all means learn to teach the special truths for this time to their neighbors. Over and over we have been admonished to do this.

The Missionary Volunteer Department from the first has recommended the study of the Bible by topics. At the convention in which the department was launched, we set up the Standard of Attainment, and called all our young people to prepare to pass examinations in denominational history and Bible doctrines. We now have in preparation a little book of topical studies for our young people to use in preparing for the Standard of Attainment examinations. We also urge our young people to study the Sabbath school lessons, many of which are topical studies.

While topical study was approved in the article mentioned, the emphasis was placed on reading the whole Bible, book by book, and on the evil results of omitting this kind of study. It would be difficult, it seems to me, to overemphasize the importance of reading God's Word just as he gave it to us. This is the only sure foundation for special research. And such study helps to keep a proper balance in topical study.

I imagine that the early Christians, when they received a letter from the apostle Paul, read it over and over again, and then, with less attention to mere narrative or to personal references, studied those passages minutely that spoke of the atonement, the resurrection, the coming of the Lord, etc., and compared these with the Old Testament Scriptures and other inspired writings. This is what we should do. How can we truly be Bible students unless we read and study it all?

How shall we really study the Bible topically? It is surely proper to take a book like "Bible Readings for the Home Circle" as a basis for such study. But is that enough? I believe the Lord wants every one of us to "search the Scriptures" for its treasures. We have been instructed so to teach the youth that they shall be thinkers and not mere reflectors of other men's thoughts. The Lord is willing to teach the humblest believer.

Then, let us have not less topical study of the Bible, but more reading of the Bible. Let us read it a book at a sitting if possible, and get a comprehensive view of God's messages through each writer. And let us read it all. "That holy book contains nothing that is nonessential; nothing is revealed that has not a bearing upon our actual lives."—"Testimonies for the Church," Vol. V, p. 303. The whole book is the unfolding of God's revelation. "From the first intimation of hope in the sentence pronounced in Eden to that last glorious promise of the Revelation, 'They shall see his face; and his name shall be in their foreheads,' the burden of every book and every passage of the Bible is the unfolding of this wondrous theme,—man's uplifting,—the power of God, 'which giveth us the victory through our Lord Jesus Christ.'"—"Education," pp. 125, 126.

And let us remember, "The Bible should be read every day."—*Testimonies*, Vol. III, p. 194. M. E. KERN.

A COMMANDING love has made a homely face beautiful with aspiration and self-sacrifice. What may we not expect when the Spirit of God, with measure, breaks through a physical nature molded to the perfection of grace and harmony?—S. S. Helper.

News and Miscellany

Notes and clippings from the daily and weekly press

—"Buffalo Bill," the famous old Indian scout known in private life as Col. William F. Cody, died at the home of his daughter, in Denver, Colo., January 10. The only song his friends ever heard him sing, "Tenting on the Old Camp Ground," was one of the two vocal selections rendered at his funeral.

—In a fight for their lives against a heavy sea, more than four hundred United States officers and sailors were brought ashore in breeches buoys from the cruiser "Milwaukee," which ran ashore on the northern California coast, near Eureka, January 13. Naval officers say it is hardly possible that the \$4,000,000 cruiser will float again, as the pounding waves are driving it farther ashore in the sand.

—Women suffragists, representing all parts of the United States, disappointed over the result of their recent appeal to President Wilson, have decided on a new campaign plan. From nine o'clock every morning until six at night pickets known as "silent sentinels," bearing banners of various designs, keep vigil at the White House. Their purpose is to make it impossible for the President to enter or leave his residence without encountering a picket bearing some device pleading the cause of suffrage. This "silent" campaign will last until March 4.

—After two weeks of living on an average cost of thirty-one cents a day, the twelve persons in Chicago who volunteered to go on a special diet to prove that the high cost of living can be overcome if people really try, finished their test period, each one weighing more than when he started. "The American people waste enough each day to feed another nation," Health Commissioner Robertson said, commenting on the results of the experiment. If more economy were exercised in buying and more carefulness and study devoted to cooking, the high cost of living would seldom be mentioned, he believes.

—The unsettled condition as respects our relations with Mexico continues. Carranza refused to sign the protocol which had been agreed upon by the joint commission. In the light of the interpretation put upon it by the American members, it went farther than he is willing to go. He is represented as desiring to have the commission continue in its efforts to establish bases for settlement of points in dispute. First and foremost, however, he persists in his request for the withdrawal of the Pershing expedition from Mexican soil. There are indications that the government is preparing to comply with this request, no matter what may come of other questions in controversy. There is notable unanimity in the expressions of opinion throughout the country in favor of withdrawal. It is not seen on what ground staying can be justified. The object for which the invasion took place—the capture of Villa—has long since been given up.

OBITUARIES

SCOTT.—Mrs. Lucinda Scott died at her home, near Hagersville, Ontario, Dec. 24, 1916, aged 78 years and 9 months. She accepted present truth about eighteen years ago, and was faithful until her death. One daughter and two sons mourn. B. E. MANUEL.

WEILAND.—Wyvern Weiland was born in Oakville, Wash., March 29, 1910, and died in Montesano, Wash., Dec. 31, 1916. Although so young, he had learned to love the Lord and trust in the saving power of Jesus Christ. The sorrowing family is comforted by the blessed hope. J. W. BOYNTON.

GUNDERSON.—Walter, son of Even and Bertha Gunderson, was born in Medaryville, Ind., Aug. 27, 1898, and died at the Wabash Valley Sanitarium, LaFayette, Ind., Dec. 27, 1916. His parents, five sisters, and two brothers mourn. Words of comfort were spoken by the writer. W. A. YOUNG.

OSBORN.—James Osborn was born Jan. 8, 1838. He was married to Margarete Martin in 1862. His death occurred at Dana, Ind., Dec. 10, 1916. For many years he was a staunch believer in the third angel's message. His wife and one brother, with other relatives and many friends, are left to mourn. W. A. YOUNG.

GIBBS.—Pansy Mitchell was born in Dayton, Ohio, Nov. 21, 1884. She was united in marriage with Thomas Gibbs May 29, 1907. She was converted in early childhood, and united with the Seventh-day Adventist church. She fell asleep Dec. 3, 1916. Her husband, parents, one brother, and two sisters are left to mourn. J. J. MARJETTA.

DEVOE.—Don Devoe was born in Michigan, Nov. 22, 1876. He was united in marriage with Mrs. Mattie Sherman at Detroit, Mich., May 29, 1909. Three years later he became a member of the Seventh-day Adventist church in Springfield, Mo. His death occurred Dec. 16, 1916. The sorrowing wife, three sisters, and one brother are comforted by the blessed hope. W. A. YOUNG.

ANDERSON.—Mrs. Mary Anderson was born in Sweden, in 1852. She came to America in 1870, and spent some time in Sioux City, later going to South Dakota, where she was married to Andrew Anderson. Her husband and two of their four children are at rest, a son and a daughter being left to mourn her death, which occurred in Coffee Creek, Mont., Dec. 31, 1916. Sister Anderson was an active member of the Seventh-day Adventist church, taking a special interest in the distribution of our literature. D. F. WEATHERLY.

BERRY.—Evelyn DeGraw was born March 10, 1836, in New York State, and was married Sept. 17, 1854, to Augustus M. DeGraw. To them were born seven children. Being left a widow in 1881, she was united in marriage with Melvin Berry in 1914. She heard the third angel's message as preached by Elders James White and Joseph Bates, and remained a faithful member of the Seventh-day Adventist church until her death, which occurred at her home in Isabella County, Michigan, Dec. 26, 1916. Her husband and five children survive. R. U. GARRETT.

BOOTH.—Hiram Isaiah Booth was born near Lancaster, Ohio, Feb. 1, 1847. His parents moved to a farm near Cedar Rapids, Iowa, when he was four years of age, and there he spent his boyhood. His marriage to Miss Rhoda Nelson took place Nov. 14, 1868, and to them were born eleven children. With the exception of a few years spent in Nebraska and Arkansas, Mr. Booth lived near Palo, Iowa, from his marriage until Jan. 5, 1917, when he was called by death. For years he was a faithful member of the Seventh-day Adventist church. Eight children survive. H. P. GRAY.

CARTER.—Alice Davis was born Sept. 10, 1883, in Denver, Colo., and was married to K. P. Carter May 17, 1907. Mrs. Carter died April 9, 1916, and is survived by her husband, one child, her parents, one brother, and one sister. C. J. CUMMINGS.

SPEAR.—Mrs. Elizabeth Spear, of Brooklyn, N. Y., was born Nov. 27, 1844, and died Jan. 3, 1917, following a surgical operation in the Red Cross Hospital of New York City. She fell asleep trusting in her Saviour. One daughter survives. J. C. STEVENS.

PETTIBONE.—Josephine A. Pettibone was born Sept. 18, 1842, and died in Baltimore, Md., Jan. 1, 1917. She received baptism and united with the Seventh-day Adventist church in April, 1912, and lived an earnest Christian life. Three children are left to mourn. A. S. BOOTH.

EMERICK.—Mamie Zaring was born in Springfield, Ill., June 4, 1893. She was married to Clarence Emerick Feb. 22, 1912. They had lived in Los Angeles, Cal., for more than a year before her sudden death, on Dec. 20, 1916. Her husband, parents, and two brothers are left to mourn, but they sorrow in hope. C. MCREYNOLDS.

GOOLSBY.—William E. Goolsby was born Aug. 1, 1842. He was married in May, 1892, to Miss Mary E. Mynatt, who survives. In the fall of 1906, as the result of a tent effort conducted by Elders J. F. Pogue and W. L. Bird, he accepted the third angel's message, uniting with the Knoxville church. His death occurred Dec. 29, 1916, in Knoxville, Tenn. A. B. RUSSELL.

CHILTON.—George Chilton was born Jan. 18, 1847, in Nashville, Tenn. In 1867 he was married to Louisa Cook, at Mount Vernon, Ill. In 1882 he embraced the third angel's message, and to the time of his death, April 10, 1916, was a faithful member of the Seventh-day Adventist church. He is survived by five of his seven children. C. J. CUMMINGS.

LANCASTER.—Raymond L. Lancaster was born in West Liberty, Ind., March 10, 1887. He was married to Elise DuShane April 13, 1914, in Toledo, Ohio. His death occurred in the National Soldiers' Home, Marion, Ind., Dec. 1, 1916. He served his country seven years in the army and navy. He is survived by a wife, one sister, and two brothers. During his last illness he made his peace with God, and rests in hope. W. A. YOUNG.

CARPENTER.—Fell asleep in Boring, Ore., Aug. 19, 1916, our beloved mother, Sarah A. Carpenter, in her eighty-fourth year. She was born in Potter County, Pennsylvania, May 15, 1833, and at the age of twenty years was married to Edward M. Carpenter. Ten children were born to them, five of whom are left to mourn. For forty years mother was a devoted Seventh-day Adventist, faithful to every known duty. MRS. C. M. LAKE.

HEART.—Rachale Cathran Case was born in Toronto, Canada, March 19, 1858, and died in Eureka, Cal., Dec. 24, 1916. When she was ten years of age, the family moved to Oshkosh, Wis., and six years later she was married to Louis F. Bernier. This union was blessed with three children. About seventeen years ago she was left a widow, and in 1903 she was married to Albert Heart. She was a member of the Seventh-day Adventist church at Eureka, Cal. She is survived by her husband and three children. J. D. ALDER.

SCHMIDT.—Mary Anna Voszloh was born Dec. 25, 1827, in Germany. At the age of twenty-five she came to America, and Aug. 27, 1857, was married to John Peter Schmidt. Fifty-two years of her life were spent on the old home farm, near Bonaparte, Iowa. She was the mother of five children. In 1881 she accepted the third angel's message, and became a faithful member of the Seventh-day Adventist church. Sept. 20, 1916, she peacefully fell asleep. Her death is mourned by a daughter and by other relatives and friends. MRS. LOUIS J. SCHMIDT.

SHIPLEY.—Claudia Marie, infant daughter of Claude R. and Ethel Ora Shipley, died in Fresno, Cal., Dec. 24, 1916, aged nineteen months. Her parents and her brother and sister mourn her untimely death. E. H. ADAMS.

HARVEY.—Mrs. Mary Louisa Harvey was born Aug. 10, 1843, in Zanesville, Ohio. She accepted the third angel's message in 1876, and was an earnest, consistent Christian until the day of her death. She fell asleep in Denver, Colo., Dec. 3, 1916. One son and one daughter, also two sisters, mourn. T. B. WESTBROOK.

COLEMAN.—Martha Ann Hynson was born Aug. 24, 1831, on Cooks Point Farm, Piney Neck, Md. She was united in marriage with W. W. Coleman June 7, 1849. About twenty-five years ago she accepted the third angel's message. During her long illness her faith never wavered, and she fell asleep at her home, in Rock Hall, Md., Jan. 2, 1917. Seven of her ten children survive to mourn. J. O. MILLER.

MCALLEXANDER.—Mary E. Forgey was born Sept. 1, 1861, in Indiana, and fell asleep Dec. 5, 1916, in Fresno, Cal. She was married to P. B. McAlexander in Butler, Mo., in 1883. Later they moved to Oregon, but eleven years ago came to California. At the age of fourteen she united with the Seventh-day Adventist church, and ever afterward loved the truth. She is survived by her husband, four sons, and two daughters. E. H. ADAMS.

FOLKENBERG.—Anna Belle Squires was born in Fond du Lac, Wis., Jan. 14, 1874. In that same year her parents moved to Oregon, where she spent the remainder of her life. In 1893 she was married to T. H. Folkenberg. Her death occurred May 15, 1916. Her husband, one daughter, and three sons are among those who mourn. Sister Folkenberg loved present truth, and fell asleep in assurance of a part in the first resurrection. C. J. CUMMINGS.

JEFFERS.—Sarah E. Shoefelt was born in St. Mary's, Ontario, in 1847. She was married to John F. Jeffers in 1868. Through the labors of Elder R. J. Lawrence, forty years ago, she united with the Seventh-day Adventist church at Memphis, Mich., and later transferred her membership to Detroit. At the age of 69 years, 6 months, and 11 days, she fell asleep trusting fully in her Saviour. Five children are left to mourn. M. SHEPARD.

KAUFMAN.—Miss Margaret Kaufman was born in Middlebranch, Ohio, Nov. 24, 1884, and died at the home of her parents, near the same place, Jan. 6, 1917. Her father, mother, three sisters, and six brothers are left to mourn. She was an earnest Christian, and at the time she was taken ill was attending the Nashville Agricultural and Normal Institute, at Madison, Tenn., preparatory to engaging in Bible work. DR. B. J. FERCIOT.

ANDERSON.—Mrs. Maria Anderson was born April 14, 1883, in Sweden. Later she came to Fargo, N. Dak., and the following year was married to Jacob Anderson. Three children were born to them. Sister Anderson embraced the truths held by Seventh-day Adventists eleven years ago, and became a member of the Scandinavian church in Minneapolis, Minn. She fell asleep trusting in her Saviour, Jan. 1, 1917. Her husband and one daughter, also her aged father and other relatives, are left to mourn. CARL SWENSON.

VAN DORN.—L. Burgess Van Dorn was born in Bellville, Ohio, Aug. 15, 1842, and died in Sheron Station, near Spokane, Wash., Dec. 17, 1916. When he was nineteen years of age, the family moved to Smithland, Iowa. During the Civil War, he served his country, and Aug. 8, 1871, was married to Margaret Jane Mackenzie. In 1887 he moved from Iowa to Spokane, Wash., and more than thirty-five years ago accepted present truth through the efforts of Elder E. W. Farnsworth. He rests in hope. His wife, six sons, and one daughter survive. A. M. DART.

"Back to the Bible"

BY PROF. GEORGE MCCREADY PRICE



N these days when Higher Criticism, Pantheism, Spiritualism, and other isms are occupying the attention of so many in the world, and when through these delusions Satan is deceiving millions of souls and leading them to destruction, it seems very opportune that this book should come from the press just at this time, with a strong message of truth to bring people back to the study of the Bible and to a firm belief in it as the Word of God. This book has been prepared with great care, after thorough research, and has been carefully reviewed by leading students of the denomination. It has also been read by leading educators and writers of other denominations, who are believers in the Bible as the Word of God.

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The book contains 215 pages; price, 50 cents. Ten per cent higher in Canada. Order of your tract society.



WASHINGTON, D. C., FEBRUARY 1, 1917

BROTHER U. M. COOKE, of Texas, has accepted a call as leader of the book work in Salvador, and sailed last week from New Orleans.

THE Harvest Ingathering campaign is being promoted in our Eastern mission fields. The India Union Mission set their goal at \$1,000, and Malaysia at \$1,200.

A CABLE to the Mission Board brings the sad news of the death from peritonitis of Mrs. O. H. Maxson, of the River Plate Sanitarium, of Argentina, South America.

MR. and Mrs. Melvin Munson sailed on the steamship "Empress of Russia," from Vancouver, British Columbia, January 25. They go to Singapore, Straits Settlements, in answer to a call from that field.

THE 1917 *Temperance Instructor Annual* is ready to mail. Last year's prices are maintained. There is a slight reduction in the number of pages, but the contents have been so carefully selected and perfectly condensed that the efficiency of the issue has really been strengthened through the necessity of reducing its size. The illustrations are in keeping with the size of the paper and are, as usual, good. It will be a good-selling number. We hope, therefore, for the full coöperation of all our people in the circulation of the *Instructor* this year.

Two years ago Elder G. G. Roth, who has charge of the French work in North America, sent an appeal to our brethren for the addresses of French-speaking people who might become interested in the truth, so as to send them French literature. Quite a number responded. As it is desired to enter on this missionary list as many persons as possible, we wish to renew this appeal now. All those who know of any French people who would appreciate our publications, are requested to send their addresses to Elder G. G. Roth, South Lancaster, Mass.

As we go to press, January 23, delegates from the Review and Herald territory, comprising the Atlantic, Columbia, Lake, and Eastern Canadian Union Conferences, are gathering for a Publishing and Home Missionary Convention at Takoma Park. About one hundred delegates will be in attendance. The convention is in charge of Elders I. H. Evans, W. W. Eastman, and F. W. Paap. Many interesting questions relating to these two branches of our work will be considered. It affords an inspiration to see so earnest a company of men and women come together to discuss plans and methods for the prosecution of the work.

OUR readers will be pleased to know that *Present Truth* has been accepted by the Post Office Department as second-class matter, which makes this missionary paper independent of any other, and entitles it to the one-cent-a-pound mailing rate.

ELDER and Mrs. W. E. Baxter and their two children sailed from New York for Venezuela, South America, January 25. Brother Baxter has been president of the Arkansas Conference, but gave up that work to answer the call to Venezuela. Brother and Sister Baxter have already had some experience in mission work in Jamaica. Venezuela is a large and almost unentered field. Our few believers there will welcome these more experienced workers.

Two Goals Passed

THERE has been raised during 1916 the average of twenty cents a week for our church members in this country, and the goal was exceeded, with an overflow of \$26,961.58. The full amount received on the Twenty-cent-a-week Fund in 1916 was \$769,807.58. The Harvest Ingathering returns for last year amounted to \$126,158.66. In 1915, \$78,333.25 was raised in the Harvest Ingathering campaign. The 1916 goal was set at \$100,000. We have passed the mark by \$26,158.66, and have an increase over 1915 amounting to \$47,825.41.

It is a source of satisfaction in our foreign missionary endeavors to reach the goals for which we have been working. United efforts bring results. The offerings show work and sacrifice on the part of loyal believers. Workers in Union and local conferences have put forth strenuous and continuous effort, and their labors have met with this measure of success. The goals have been reached and passed. While this is a pleasure, there is a still greater measure of satisfaction as we follow these funds.

New fields will be entered. Homes will be provided for workers living in poor and unsuitable houses. Added workers will be sent to the front. Nearly a score of couples should be sent forward in the next few months. Schools and dispensaries will be opened. And the large number of missionaries already in the field will receive their support while seeking in different tongues in many lands to hurry on the word of truth. These offerings lead us to expect still greater things in the advance of the message in other lands.

J. L. SHAW.

A Word About the Denominational History

READERS of the REVIEW who have helped to gather material for the Denominational History, will be interested to learn that the manuscript of the book was completed early last summer, and is at present in the hands of a special committee appointed by the General Conference to give it a careful reading. The preparation of this history has occupied some years, the writer serving simultaneously as a teacher in Washington Missionary College. It is hoped that the greater fulness in dealing with the early history of the message which has been made possible by taking sufficient time for the necessary investigation and

research, will considerably add to the value of this book.

The writer wishes to express hearty thanks for the help received from many quarters, both in supplying valuable material and in the criticism of chapters sent out in advance. Special thanks are due to a number of devoted pioneer workers and members of some of our oldest churches, who have given freely of their time and strength to clear up difficulties, and to enable some of the most vital experiences of early years to be given with the fulness born of complete knowledge.

If these kind friends will be patient a little longer, the old photographs, autograph letters, diaries, and other interesting materials they have furnished for use in the book, will be duly returned to them.

The purpose of the writer, it may be said in passing, has been not merely to record our achievements as a denomination, but rather to recall the first feeble beginnings of the cause, and its subsequent growth and expansion under the guiding hand of God, with a view to inspiring in every heart a renewed determination to bring the work to a triumphant close. As the Israelites were repeatedly admonished not to forget the Lord who had brought them out of Egypt with a mighty hand, so we do well to remember the way in which the same God has led this people. The more we know about the past history of this work, the more intelligently can we relate ourselves to the present needs; the more we dwell on the divine providences connected with this message, the more our hearts will be encouraged to press on to final victory. M. E. OLSEN.

The Advent Review and Sabbath Herald

General Church Paper of
the Seventh-day Adventists

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

Issued Each Thursday by the

Review and Herald Publishing Association

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ALL COMMUNICATIONS relating to the EDITORIAL DEPARTMENT, and all manuscripts submitted for publication, should be addressed to EDITORIAL DEPARTMENT, Review and Herald, Takoma Park, Washington, D. C., and not to ANY INDIVIDUAL.

TERMS: IN ADVANCE

One Year \$2.25 Six Months \$1.25
Two Years \$4.00

No extra postage is charged to countries within the Universal Postal Union.

Make all Post-Office Money Orders payable at the WASHINGTON, D. C., post-office (not Takoma Park Station) Address all communications and make all Drafts and Express Money Orders payable to

REVIEW AND HERALD

Takoma Park Station - Washington, D. C.

[Entered as second-class matter, August 14, 1903, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.]