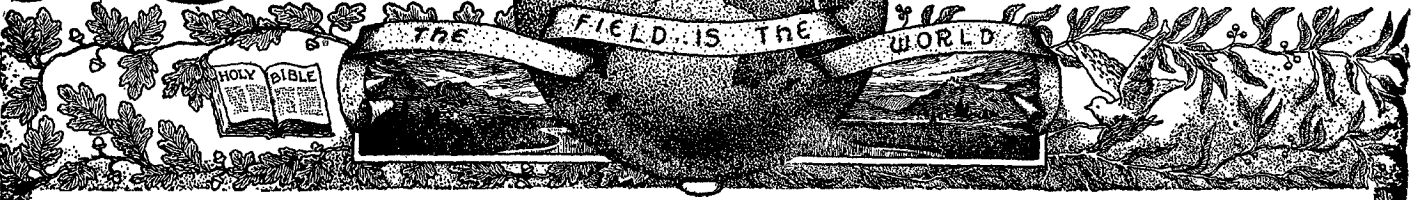


The Advent Review and Sabbath Herald

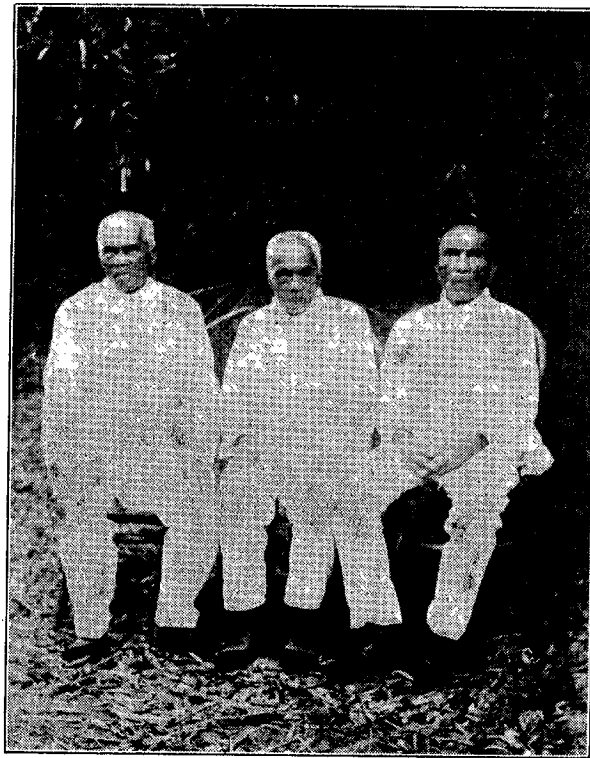


Vol. 94

Takoma Park Station, Washington, D. C., Thursday, March 8, 1917

No. 10

THE GOSPEL TO ALL NATIONS



A TRIO OF AGED MEN

Left to right: Valentine Nabong, 90 years old; Carlos Nabong, 110 years old; Hilario Tolentino, 105 years old. See article by A. G. Daniells in World-Wide Field department.

THE CRY FOR BREAD

The Ominous Mutterings of Social Discontent

A Significant Fulfilment of Prophetic Prediction

THE cry for bread arises from thousands of honest, industrious American citizens. That this should occur in an era of financial prosperity such as the United States has never known before, is most remarkable. What does it mean? What does it portend for the future? These questions force themselves upon every thoughtful mind; they are well worthy of serious consideration.

From its program of national preparedness and its eager expectancy regarding developments in the international situation, the attention of the nation during the last few days has been sharply called to conditions existing in the country itself demanding careful thought and prompt readjustment. We referred last week to the food riots in the city of New York. These have since extended to Philadelphia and other large centers of population. Their occasion has been the high prices of ordinary food staples. They appear the more significant from the fact that they have not come as a result of organized agitation, but as a spontaneous uprising on the part of the poorer classes. This has been indicated particularly in the riots which have occurred in New York City.

With the cry, "We want bread for our starving children," nearly four hundred women stormed up the steps of New York city hall February 20, demanding of the city officials relief from the high cost of food. With the assurance from some of the officials that the mayor would receive a delegation, the

mob dispersed. Later in the day, however, larger gatherings were held, and formal representations of the conditions were made in an appeal to the President of the United States. Reporting this gathering, the *New York Times* of February 21 says:—

Denunciation of "Capitalism"

"Five thousand women of the East Side—some estimates ran as high as 10,000—fought like mad people to get into Forward Hall, down on East Broadway, last night, where a meeting had been called to protest against the high prices of food. The thousand that got into the hall fought for elbow room to shout denunciations of 'capitalism,' which they blamed for their having so little to eat in the greatest, the richest city in the world. There were a few men in the shrieking, yelling crowd.

"It was not a reasoning crowd. The hall was packed soon after seven o'clock, and it was after nine o'clock before a speaker could make himself heard. With the hall already filled almost to suffocation, there was another rush of women, many of them mothers with children, as the iron gates, which had been closed, went down under the human weight against them. For two hours more it was bedlam let loose. Speaker after speaker tried to soothe the throng, but it was only after voices were gone or lungs were weary, that there was a semblance of order."

Appeal to President Wilson

Finally, after much effort, the audience was quieted by Jacob Panken, an attorney, who prepared the following appeal to President Wilson, which was carried with a shout:—

"We, housewives of the city of New York, mothers and wives of workmen, desire to call your attention, Mr. President, to the fact that in the midst of plenty, we and our families are facing starvation.

"The rise in the cost of living has been so great and uncalled for that even now we are compelled to deny ourselves and our children the necessities of life.

"We pay for our needs out of the wages of our husbands, and the American standard of living cannot be maintained when potatoes are seven cents a pound, bread six cents, cabbage twenty cents, onions eighteen cents, and so forth.

"We call to you, Mr. President, in this crisis that we are facing, to recommend to Congress or other authority measures for relief."

The meeting ended with plans for a monster demonstration of women and children to be held later.

A Boy of Thirteen Spokesman

This demonstration was participated in by over five thousand women and children who assembled in Madison Square Garden February 24. Some women had walked several miles, leading or carrying children. Various banners were carried by the marchers. Some of these expressed the following sentiments:—

"OPEN THE WAREHOUSES; WE DEMAND FOOD."

"UNCLE SAM, WHY FEED MURDERERS? FEED YOUR OWN CHILDREN."

"GREEDY SPECULATORS, BEWARE; THE STRINGS ARE BREAKING."

"WE WANT CHEAPER HIGH COST OF FOOD."

(Continued on page 4)



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EAST SIDE FOOD RIOTERS STORM NEW YORK CITY HALL

Scene at New York city hall, showing food rioters, nearly all women, mounting the steps in their effort to see Mayor Mitchel. The first of the police reserves have arrived, and are stopping the first rush. Thousands of women from the East Side and other sections of the city opened a crusade against the high cost of living on their own account, and started by raiding push-cart peddlers who had raised their prices. Then they marched in a disorderly body to the city hall in an effort to enlist the mayor's aid in their fight against the rising cost of necessities.

The Advent HOLY BIBLE **REVIEW** **AND SABBATH** **HERALD**

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

VOL. 94 TAKOMA PARK STATION, WASHINGTON, D. C., MARCH 8, 1917 No. 10

EDITORIAL

Does Prohibition Prohibit?

IN their efforts to meet the telling arguments of the friends of temperance, and stay the tide which has set in against the manufacture and sale of intoxicating drinks, brewers and saloon keepers put forth the claim that prohibition laws do not prohibit.

On Nov. 1, 1916, the State of Virginia went dry. As an outward and visible evidence of what this meant to the liquor business in the State, the following advertisement, which according to *Collier's* appeared recently in a Roanoke, Va., paper, is striking:—

"FOR SALE

Caspar's Distillery or Any Part.

Contains boilers, engines, pipes, filter, pumps, etc. See the Reliable Junk Co., Bullitt Ave., at N. & W. crossing."

The further statement is made that this distillery, before the State went dry, paid about \$10,000 internal revenue annually. Why should this distillery, which was so prosperous when the State was wet, now be simply old junk, if prohibition does not prohibit?

While it is doubtless true that some intoxicating drink will find its way into dry territory through illegal means, its open manufacture within the State is suspended, and the amount brought in from wet territory is comparatively small. Laws against stealing do not entirely prevent theft, yet no one would argue from this that there should be no such laws.

Let the good work against the rum evil go on till our nation is dry from ocean to ocean.

G. B. T.

Roger Williams's Testimony to Providential Deliverance

It was in the dead of winter, in the year 1635, that Roger Williams fled from Salem, having been banished from the Massachusetts Bay Colony for his defense of liberty of conscience. He was alone in the New England wilds. "I was sorely tossed for one fourteen weeks," he wrote, "in a bitter winter

season, not knowing what bread or bed did mean."

All his life long he carried the lively remembrance that God indeed helped him and delivered him. He saw the intervening providence of God in turning the governor of the Massachusetts Bay Colony to help him privately in getting away, and the hand of God also in turning the hearts of the wild Indians toward him. Thirty-five years after his flight, he wrote to his friend Mason:—

"Governor, Mr. Winthrop, privately wrote to me to steer my course to Narragansett Bay and Indians, for many high and heavenly and public ends encouraging me, from the freeness of the place from any English claims or patents. I took his prudent motion as a hint and voice from God, and waiving all other thoughts and motions, I steered my course from Salem (though in winter snow, which I feel yet) unto those parts, wherein I may say 'Peniel,' that is, I have seen the face of God."—*Letters, Vol. VI, p. 335.*

He felt that as truly as God sent food to Elijah by the ravens, so he sent succor to him by the Indians of the forest wilds. Dropping into verse, he wrote:—

"God's providence is rich to his;
 Let none distrustful be;
 In wilderness, in great distress,
 These ravens have fed me."

And continuing in song his story of delivering providence, he bore testimony:—

"God makes a path, provides a guide,
 And feeds in wilderness!
 His glorious name while breath remains,
 O that I may confess!

"Lost many a time, I have had no guide,
 No house but hollow tree!
 In stormy winter night no fire,
 No food, no company.

"In him I found a house, a bed,
 A table, company!
 No cup so bitter, but's made sweet,
 When God shall sweet'ning be."

— Roger Williams,
 "Key into the Language of America."

Well may we know that angels of God went with him; for Roger Williams was the agent in God's providence for the first planting of the standard of full religious liberty in the New World.

W. A. S.

Christian Science Sin and the Atonement

LET us consider the teaching of Christian Science as to sin and the atonement. The Scriptures say, "The soul that sinneth, it shall die." Eze. 18: 4. What does Mrs. Eddy say? She tells us, "Man is incapable of sin, sickness, and death."—*"Science and Health," edition 1906, p. 475.* We are told, further: "The term 'souls,' or 'spirits,' is as improper as the term 'gods.' Soul, or Spirit, signifies Deity, and nothing else. There is no finite soul or spirit."—*Id., p. 466.* Man, then, according to Christian Science, has no soul other than the divine "Soul," and therefore cannot sin or die. Surely this is out of harmony not only with all human experience, but with the scripture quoted above, and with the whole teaching of the Bible from cover to cover. If men have neither souls nor minds, and can neither sin nor die, a divine Saviour to bring about an atonement is unnecessary, since there is but one "Soul" and "Mind." Surely even a Christian Scientist would not maintain that the divine "Soul" and "Mind" needs to be reconciled with itself.

We are not, therefore, surprised to find that Mrs. Eddy gives a very different definition to the word "atonement" from what that word is usually understood to mean. Webster defines the word: "Reconciliation, as between God and sinful man." On the other hand, Mrs. Eddy says:—

"Atonement is the exemplification of man's unity with God, whereby he reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated this oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did Life's work aright, not only in justice to himself, but in mercy to mortals,—to show them how to do theirs, but not to do it for them or relieve them of a single responsibility."—*Id., p. 18.*

But again we find that the Christian Science logic is hopelessly inconsistent with itself. How can man be held to have any responsibility for his actions, if he has no mind or soul of his own other than the divine "Mind" and "Soul"? Lest the frequent use of the expression "mortal mind" in Christian Science literature should lead one to

suppose that Mrs. Eddy taught the existence of any other than the one "Mind," we quote her own words on the subject:—

"In Science, Mind is *one*,—including noumenon and phenomena, God and His thoughts.

"Mortal mind is a solecism in language, and involves an improper use of the word *mind*. As Mind is immortal, the phrase *mortal mind* implies something untrue and therefore unreal; and as the phrase is used in teaching Christian Science, it is meant to designate something which has no real existence."—*Id.*, p. 114.

We continue to quote from the Christian Science textbook concerning the atonement:—

"The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate himself? How can the Christ-heart reach higher than itself? The fountain can rise no higher than its source. Christ could conciliate no nature above his own, derived from the eternal Love. It was therefore Christ's purpose to reconcile man to God, not God to man."—*Id.*, pp. 18, 19.

Again we find a glaring inconsistency. Unless an alienation had come between God and man, how could a reconciliation take place? There is an alienation. All human experience testifies to the fact, and Christian Science receives its testimony. As a Christian Scientist would express it, "mortal error" may be received by "mortal mind," producing therein a belief in "sin, sickness, and death." While logically, according to Christian Science, one could claim that inasmuch as "man is incapable of sin," the supposed sin he was committing was not sin at all, and thereby justify himself in continuing the practice, Mrs. Eddy recognizes that one must cease the practice of sin. She says:—

"Who will stop the practice of sin, so long as he believes in the pleasures of sin? When mortals once admit that evil confers no pleasure, they turn from it. Remove error from thought, and it will not appear in effect. The advanced thinker and devout Christian, perceiving its scope and tendency, will support Christian healing and its Science."—*Id.*, pp. 39, 40.

She recognizes that through practice of sin, a penalty is incurred. As to the method of securing freedom from this penalty, she says:—

"Divine Science adjusts the balance as Jesus adjusted it. Science removes the penalty, only, by first removing the sin which incurs the penalty. This is my sense of divine pardon, which I understand to mean God's method of destroying sin."—*Id.*, p. 40.

Again we quote her words:—

"One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon his beloved Son is divinely unnatural. Such a theory is man-made. The atonement is a hard

problem in theology; but its scientific explanation is that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love."—*Id.*, pp. 22, 23.

Contrast with this the Biblical presentation of the atonement:—

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: . . . therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:8-19.

In the matter of sin and the atonement, as in many other questions, Christian Scientists are forced to be inconsistent with their own fundamental doctrine of the allness of God (good), and the consequent nonexistence of evil.

Why should it be thought by the Christian Scientist impossible for an all-powerful God to bring into existence beings with minds independent of his own? That he did so is a fact, as the divine revelation in the Bible makes manifest. Thus in giving man free moral agency, God made possible an alienation, though not himself causing it. Then in God's wonderful mercy to the man who by his own choice has alienated himself from his Creator, a plan for reconciliation, for at-one-ment, was formed; and this it is our privilege to experience in Christ Jesus our Lord.

L. L. C.

The Cry for Bread

(Continued from page 2)

"MR. MAYOR, NEVER MIND RIVERSIDE DRIVE; WE WANT POTATOES, ONIONS, AND CHICKEN."

One of the first speakers was a boy of thirteen, who voiced the sentiments of the crowd as follows:—

"We want the high cost of living to go down. You can't support a family of five or six children on \$17 a week, with potatoes at eight cents and onions at fifteen cents a pound. Some people want preparedness, military training in the schools, too. But I ask you, What is the use of this if we have nothing to eat to train on? We want food, not charity."

A Warning to the Capitalist Class

Another speaker, Michael Brown, said the crowd was there "to warn the capitalist class that unless it grants our de-

mands, there is going to be a revolution in this city. They tell you to be law-abiding, but when you are starving there are only two things to do—to beg or to steal—and I say, Don't beg."

Crazed Women and Children

Later many in the crowd started for the Waldorf-Astoria Hotel to seek aid of Governor Whitman. Of the scene enacted before the hotel and the spirit possessing the throng, the *Washington Post* of February 25 says:—

"Five thousand participants in the food demonstration at Madison Square today, stormed the Waldorf-Astoria Hotel at sunset, crying for food and demanding to see Governor Whitman. When informed that the governor was not there, but at another hotel, they refused to believe it. A real bread riot ensued. Ninety per cent of the crazed throng were women and children. Six arrests were made, and half a dozen persons were injured in the clash between the mob and the one hundred policemen who were called to fight it back.

"Motor cars were turned back, and their occupants threatened with death. Traffic was blocked in every direction. . . .

"Meanwhile the frantic women, leaving screaming children to struggle for themselves in the furor, beat upon the revolving doors of the hotel.

"Give us bread," they cried.

"Others screamed, 'We are starving at the doors.'

"You have more food than you want; feed us."

The police confessed themselves unable to deal with such an unusual situation. The crowd of women resisted every effort of the officers. "They screamed their curses at the police, and prayers for food and help; and curses and prayers arose in half a dozen tongues."

"An Extremely Perilous Situation"

The *Washington Herald* of February 22 summarizes the situation in these words:—

"Food riots and car shortage smashed their way to the center of the stage yesterday in a way to make officials gasp and Congress demand action. An extremely perilous situation came with reports of semi-starvation from many cities; reports showing actual lack of food in some places, and prices so enormously high in others as to make privation, hunger, and rioting no longer a threat, but a fact.

"Cries for bread came from the poor of New York, Chicago, Boston, and other cities as prices mounted, and the Interstate Commerce Commission, desperately trying to cope with an unprecedented situation, assumed drastic authority, and directed railroad managers in a score of sections to rush food trains at once—disregarding all other traffic demands—to communities in straits."

Significant Characteristics

There are several significant characteristics of these uprisings which place them in a class by themselves and give cause for most serious concern. One feature, as we have already stated, is

that of their spontaneity. It is not the result of the efforts of labor agitators or socialistic influences, although we doubt not that these elements will take advantage of the situation to advance the interests of their orders, but it is a cry prompted by the pangs of general hunger and destitution. And it is this feature that makes the situation so pathetic. We have little interest in many of the labor strikes which are part of a definite program to advance the interests of the labor unions. But in such uprisings as these, where hungry mothers lacking food to supply the famished children they are carrying in their arms, rise up and with one voice cry for bread, no heart could be unmoved by such appeal unless it were robbed of every generous impulse and every vestige of love for its fellow men.

Another significant feature of this uprising is the fact that it is composed for the most part of women, wives and mothers, a most unusual spectacle in this country. Declares Mrs. Harris, who took a prominent part in the demonstrations in New York:—

"We Want Food for Our Children"

"We do not want to make trouble. We are good Americans, and we simply want the mayor to make the prices go down. If there is a law fixing prices, we want him to enforce it; and if there isn't, we appeal to him to get one. We are starving—our children are starving. But we don't want any riot. We want to soften the hearts of the millionaires who are getting richer because of the high prices. We are not an organization. We haven't got any politics. We are just mothers, and we want food for our children. Won't you give us food?"

The Cry of the Industrious and Frugal

And these rioters are not anarchists or trouble makers. Declared Representative Fitzgerald, speaking in the House on February 24:—

"The riots that have taken place are not the riots of the thriftless and the worthless. It is the outraged and indignant protest of the thrifty, the industrious, and the frugal who cannot meet the demands for prices of food that now exist."

What a mockery of the far-heralded era of American prosperity are such conditions as these in the great, wealthy metropolis of American civilization! Here in this city, as in thousands of others throughout the world, are represented the extremes of society. The rich are rolling in wealth, spending it in the pursuit of pleasure and in the gratification of every desire, and the poor are eking out a bare existence, feeling continually the pinch of want and the pangs of hunger. The great European war has brought millions and millions of gold to American banks. Deposits have been increased in greater proportions than ever before. Fabulous fortunes have been realized from the manufacture

of munitions. But the money thus earned has increased the holdings of the classes, while the masses have been left to struggle on with the increasing cost of living which the great European conflict, with all its opportunities for speculation, has created. In this increasing divergence of the two classes, in this widening gulf of separation, lies the danger of the future.

A Striking Forecast

And the present mutterings of social discontent are but omens of the coming storm which will some day break upon this country, and not alone upon this country, but upon the world at large. This was the fear for the American people expressed by Lord Macaulay in 1857. Writing to an American friend in that year, the great English historian predicted the situation which we see slowly developing. He said:—

"It is clear as daylight that your government will never be able to hold under control a suffering and angry majority, because in your country the government is in the hands of the masses, and the rich, who are in the minority, are absolutely at their mercy. A day will come, in the State of New York, when the multitude, between half a breakfast and the hope of half a dinner, will elect your legislators. Is it possible to have any doubt as to the kind of legislators that will be elected? You will be obliged to do those things which render prosperity impossible. Then some Cæsar or Napoleon will take the reins of government in hand. Your republic will be pillaged and ravaged in the twentieth century just as the Roman Empire was by the barbarians of the fifth century, with this difference, that the devastators of the Roman Empire, the Huns and Vandals, came from abroad, while your barbarians will be the natives of your own country, and the product of your own institutions."—*Capital and Labor*, p. 134.

Likened to the Days of the French Revolution

The marked contrast between America's rich and poor was a matter of comment even in the Congress of the nation. In a speech in the Senate February 21, Senator Norris, after reading from a newspaper account of the bread riots in New York to which we have referred, declared, as quoted in the *Congressional Record* of that date:—

"I have read only a portion of the article. (These women, moved by hunger and the love of their children,—their babies,—were crying for bread in the great city of New York, the great metropolis of the country, at a time when we are told we are enjoying the greatest prosperity in the history of the nation. . . .

"The same newspaper devoted a whole page to accounts of great society events in this capital city. . . .

"In this paper there are noted in flaming headlines dinners given in honor of high officials of the government, accounts of large numbers of society people assembled at various dinners. There are four or five columns of such matter. . . .

"This is high society, high life, while thousands of God's poor women, scantily clad,—in that respect they are similar to their sisters in polite society,—with hungry babies at their breasts, are storming the city hall in our great metropolis, demanding bread. The remnants that are carried out in the garbage buckets from these dinners and from the tables of the overrich would feed the hungry, starving millions who in the midst of luxury are crying for food. . . .

"There must be sometime a realization that this increase in the cost of living cannot continue without in the end bringing ruin, even to those who are the most prosperous and not directly affected by it. But we have been making more millionaires during the last three years than during any fifty years of our history. This operation has increased the cost of living many fold, and thereby made many people destitute who were prosperous before. . . .

"If we are to go on in the way we are going, ultimately we will come to revolution. Those who are hungry and cannot make a living are increasing in numbers by thousands as the cost of living ascends the scale. Cold and hunger know no reason. Such conditions brought on the French Revolution."

The Voice of the People

The cry for bread is the voice of the suffering people. It is the cry of the great unorganized masses who demand, in return for their toil, subsistence for themselves and families. And in its universality, in its intensity, together with the soaring prices and scarcity of food products, is found the menace of the future. Speaking of this, the editor of the *Washington Herald*, in its issue of February 22, declares:—

"That in the high cost of living the country is facing a crisis which may surpass even the seriousness of the war situation, is becoming more apparent daily. Food prices have advanced far beyond that stage where they are material for paragraphs, and in a number of cities actual food riots are occurring.

"A food riot in any community is a national problem. It is the voice of the people, and unless the lawmakers of this country awake and enact legislation that will remedy the condition and punish those responsible, these United States may find themselves facing a civil or socialistic war of far greater proportions than any international conflict. . . .

"It is a problem of unbounded proportions for the President, Congress, and every branch of our legislative, executive, and judicial government, and delay may mean national suicide."

How long, we may ask, will the hungry masses content themselves with adopting resolutions or appealing to the government? How long before, trampling underfoot all restraint, they turn upon those whom they count their oppressors, and we see enacted in the twentieth century scenes of violence like those witnessed in the eighteenth? These uprisings are but the beginnings of more serious disorders in the future. The days before us are days of crisis, crisis to the state, to society, to the church of God, in individual experience.

Signs of the Day of the Lord

Politicians and legislators may philosophize on these conditions. They may explain them on the basis of unprecedented foreign demand, shortage of food products, shortage of cars, and slow-moving freights. But whatever the predisposing causes, the fact remains that they are conditions which the prophet of God long years ago pointed out would exist in the closing days of earth's history. He declares that while the vaults of the rich would be filled with gold and silver corroding in its inactivity, the cry of the famished would ascend to Heaven for help and redress. Read in the following prophetic words the picture of the conditions which we see today, and of the conditions which the future is bound to portray even more fully:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

The Appeal to Us

The situation in the world today must make to every Seventh-day Adventist most sensible appeal. We see in the situation a fulfilment of the prophetic word. We see developing a great social revolution. The rich and the poor are coming to be arrayed against each other in deadly conflict. While our natural sympathies may be drawn out in behalf of the poor and destitute, we are not to become partisans in the controversy. We are to extend the helping hand as far as lies within our power wherever help can be afforded. We are to give of what God gives us in supplying the poor and needy. And above all else, we are to carry to our fellow men of all classes a knowledge of the Lord Jesus.

If we can only show to the possessors of wealth that the very controversy in which they are engaged is a sign of the times, that they themselves are helping to fulfil the prophetic word, it may lead them to dedicate their millions to the cause of suffering humanity and to the extension of the gospel of Christ. If we can carry to the poor and suffering a

knowledge of the meaning of these conditions, it will implant within their souls hope of a life beyond,—a hope which will sweeten their toil, which will give them joy even in penury, and which will make their suffering, if borne patiently, suffering for the Master. This is the time to circulate our literature as never before. Let us use in a crisis like this the spiritual weapons which have been made ready to our hand.

A Famine for God's Word

Let us see in these conditions around us, not cause for idle gossip and speculation, but opportunity for Christian labor. The night of darkness hastens on apace. Now is our opportunity for soul-saving. Soon the judgments of God will fall upon the earth. The close of probation will be reached, and there will occur a famine such as this world has never known. It will be broader in its scope

and greater in its suffering than the famine for bread, as the things of eternal interest are greater than the things of this life. This famine is described by the prophet in these words:—

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8: 11, 12.

In that terrible time we shall be powerless to afford the relief desired. Christ will have closed his work of intercession. Today the door of mercy stands ajar, and there is before us the blessed privilege of inviting those who know not the Lord, to enter that open door. Let us be faithful in the improvement of the opportunity. F. M. W.

Bible Studies

The Course of Empire

S. M. BUTLER

The Wise Men Baffled

THE scene of the second chapter of Daniel is laid in the palace of Babylon, in the year 603 B. C., the second year of Nebuchadnezzar's sole reign over that empire. The occasion was a dream which the king had had, and which the reputed wise men of the realm were called upon to reveal and to explain. Upon their confessing inability to make known the dream, the king pronounced upon them a summary sentence of death. It appears that Daniel and his companions, who had been taken captive from Jerusalem some four years before, and who were counted among the Babylonian wise men, were included in the sentence. Dan. 2: 13.

On its face this seems like a hasty and ill-considered move on the part of the king. But perhaps it is not so much so as it appears. These men claimed to be in touch with supernatural powers. If their profession were genuine, it should have been possible for them to do what the king demanded. The falsity of their claims seems to be admitted by their confession: "It is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh." Verse 11. It is probable that this confession was only a confirmation of what the king had already suspected. This aroused his anger, and he issued an immediate decree for their execution.

The Secret Revealed to Daniel

Daniel inquired of the captain of the guard the reason for the hasty action, and upon being informed, persuaded that officer to give him an opportunity to interview the king. He requested the king to give him time, and promised

that he would make known the dream and its meaning. It is a testimony to the judicial fairness of Nebuchadnezzar that he so readily granted an audience to a man under condemnation of death. It also shows that Daniel must have been a person of considerable influence in Babylon at that time.

Daniel's request for a stay of execution being granted, he at once took the matter to his three companions in captivity, and unitedly they asked "mercies of the God of heaven concerning this secret." God heard the prayer of his servants, as he always does, and "then was the secret revealed unto Daniel in a night vision." After offering appropriate thanksgiving to God for his mercies, Daniel informed the captain of the guard that he was ready to interpret the king's dream. In the king's presence he disclaimed any superior knowledge, but declared that "there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days." Verse 28.

Daniel Relates the King's Dream

"Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 31-35.

Four Successive Monarchies

"This is the dream; and we will tell the interpretation thereof before the king." He began by saying, "Thou art this head of gold;" by which he meant Nebuchadnezzar's kingdom, as is evident from verses 39, 40, where he speaks of three kingdoms that shall follow in succession. Nebuchadnezzar's kingdom was Babylon. Dan. 1:1. Hence the head of gold on the image represented that kingdom. This was the new Babylonian Empire, established in 606 B. C., by Nabopolassar, father of Nebuchadnezzar. At first only a vassal state of Assyria, Babylon united in the general uprising against this hated oppressor of the nations in the closing years of the sixth century before Christ. In alliance with the Medes, siege was laid to Nineveh, the proud capital of the Assyrian Empire. The city fell into the hands of the besiegers 606 B. C. Here began the Babylonian Empire. Some date it from 625 B. C., at the accession of Nabopolassar. The next few years were destined to witness a brilliant career for this new state. It reached its climax under Nebuchadnezzar, the renowned son of Nabopolassar. Nebuchadnezzar ruled for forty-four years. Under his administration the authority of the empire was pushed westward over Syria and Palestine. In 606 B. C. he laid siege to Jerusalem, which, after a short resistance, fell before his arms. Part of the people and a portion of the vessels of the house of God were carried away to Babylon, the former to become slaves, the latter to do honor to the Chaldean gods. 2 Chron. 36:5-7; Dan. 1:1, 2. This was the beginning of the seventy years' captivity predicted by Jeremiah. Jer. 25:1-11.

It was not in Nebuchadnezzar's military prowess that his chief glory lay. He excelled in the arts of peace more than in those of war. The great public works of Babylon were mainly due to his enterprise. Among these were the royal palaces, the hanging gardens, the quays along the Euphrates, and the justly famous walls surrounding the city. Long-continued wars had destroyed the cities and wasted the lands of Babylonia. To the restoration of these Nebuchadnezzar directed his activities. He appears also to have possessed an ardent religious nature, and much of his efforts was devoted to building and restoring the temples of the gods. In this work he evidently took keen delight. "Like dear life I love the building of their lodging places," he says in one of his inscriptions. Neither pains nor expense was spared in the adornment of these sacred places. Each day, he declares, he sought the "lord of lords" for assistance.

"The glory of the new Babylonian Empire passed away with Nebuchadnezzar." Four kings succeeded him, and then, in 538 B. C., the kingdom went down with a crash, having existed as a universal power only sixty-eight years.

"After thee shall arise another kingdom inferior to thee." Babylon was succeeded by the Medo-Persian Empire, an Aryan state that had risen to the east of

the Tigris-Euphrates valley. Cyrus the Great was the leader of this new imperial power. The Persians first came into conflict with the Babylonians in 547 B. C. In that year Lydia, the Greek cities of Asia Minor, and Egypt formed an alliance to resist this new colossus of the East. Babylon, through the influence of the war party, joined this alliance. Cyrus accepted the challenge, and attacked Lydia, the leader of the alliance. Little is known of the detailed relations of Babylon and Medo-Persia for the next few years; but in 539 B. C. we find the troops of Cyrus upon Babylonian soil. Resistance proved futile, and the next year, 538 B. C., the city fell before the armies of the Medes and Persians. The history of Babylon was ended. From Media and Persia on the east to Asia Minor on the west, from Armenia to the borders of Egypt, the world was now Persian. A few years later Egypt surrendered to Cambyses, the son and successor of Cyrus.

"Another third kingdom of brass." Medo-Persia was followed by Greece, under the leadership of Alexander the Great, whose meteoric career is more fully described in Dan. 8:7, 8. Starting from Macedonia with an army ridiculously small for the task which he had undertaken, he crossed the Hellespont in the spring of 334 B. C., and began the conquest of the Persian Empire. In the course of a few years he laid the world prostrate at his feet. The decisive battle was fought on the plains of Arbela, not far from the ancient city of Nineveh, 331 B. C.

The chief characteristic of the fourth kingdom was its strength. Verse 40. Strong as iron, it should "break in pieces and bruise." No better description could be given of the Roman Empire. Beginning as a city-state, Rome slowly but effectively brought into submission the peoples of the Italian peninsula. Then followed that unparalleled foreign conquest, which ended with the Romans the undisputed masters of the civilized world. Gibbon, in describing the conquests of the Roman armies, makes direct reference to Daniel's words, and uses the imagery of the prophecy:—

"The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome."—"Decline and Fall of the Roman Empire," chap. 38, "General Observations." In an editorial note to this paragraph, at the bottom of the page, Milman says, "See Dan. 2:31-40," and quotes the major part of verse 40. It is a remarkable tribute to the accuracy of Daniel's forecast of events that when the great historian of the events records their fulfilment more than two thousand years after the prediction, he can find no figure so appropriate as that of the prophecy itself.

The Roman military campaigns were

only a part of the "breaking" process; this was accomplished as much by her political organization. From the Euphrates to Britain, from the Rhine and the Danube to the African desert, there was but one recognized authority—Rome. In this wide-flung sovereignty were included many nationalities, with a great diversity of customs, ideals, languages, and institutions. Over it all presided the sovereign genius of Rome, welding all diverse elements into one homogeneous whole. "While the cities were permitted some freedom in the regulation of their purely local affairs, the emperor and his innumerable and marvelously organized officials kept an eye upon even the humblest citizen. The Roman government, besides maintaining order, administering justice, and defending the boundaries, assumed many other responsibilities. It watched the grain dealers, butchers, and bakers; saw that they properly supplied the public and never deserted their occupation. . . .

"As there was one government, so there was one law for all the civilized world. Local differences were not considered; the same principles of reason, justice, and humanity were believed to hold whether the Roman citizen lived upon the Euphrates or the Thames. It conceived humanity, not a group of nations and tribes, each with its peculiar institutions and legal customs, but as one people included in one great empire and subject to a single system of law based upon reason and equity."—Robinson, "History of Western Europe," pp. 10, 11.

"Magnificent roads were constructed, which enabled the messengers of the government and its armies to reach every part of the empire with incredible speed. These highways made commerce easy, and encouraged merchants and travelers to visit the most distant portions of the realm. Everywhere they found the same coins, and the same system of weights and measures. . . .

"Everywhere men felt themselves to be not mere natives of this or that land, but citizens of the world.

"During the four centuries from the first emperor, Augustus, to the barbarian invasions, we hear of no attempt on the part of its subjects to overthrow the empire or to secede from it. The Roman state, it was universally believed, was to endure forever. Had a rebellious nation succeeded in throwing off the rule of the emperor and establishing its independence, it would only have found itself outside the civilized world."—*Id.*, p. 12.

And so Gibbon says:—

"The obedience of the Roman world was uniform, voluntary, and permanent. The vanquished nations, blended into one great people, resigned the hope, nay, even the wish, of resuming their independence, and scarcely considered their own existence as distinct from the existence of Rome."—"Decline and Fall of the Roman Empire," chap. 2, par. 18.

The old order had vanished; Rome had shivered it into fragments, and of the pieces had constructed a new order.

But this in turn was to be shattered. "The kingdom shall be divided." Verse 41. The immediate cause of the division was the coming of the terrible barbarians out of the forests of the north. The Romans had never been able to conquer the warlike tribes north of the Rhine and the Danube. In the vigorous days of the republic, the garrisons that lined the frontiers had held within its boundaries this flood of barbarism. But in the last quarter of the fourth century of the Christian era the task became too great. At the Battle of Adrianople, 378 A. D., the Goths defeated the Roman army. This victory sent a thrill through the barbarian world. It showed that the Roman soldiers were not invincible; that the barbarians could defeat them. During the next century they trooped about the Western Empire pretty much at will, dividing the territory among themselves.

But we must look back of this German flood for the real cause of the fall of Rome. In the feet and toes of the image there was a mixture of iron and clay. This indicates an element of weakness. What that weakness was is well stated by the historian Myers in his admirable little book, "Rome: Its Rise and Fall," edition of 1901; Ginn & Co., Boston. The following is a summary of chapter 22:—

1. Slavery, which tended to prevent the normal increase of population; degraded labor, and so made impossible a healthy development of industrial life; hardened the master and destroyed the manhood of the slave.

2. Monopolization of the land by comparatively few persons.

3. Excessive taxation. "Thousands of the oppressed provincials fled across the frontiers and sought an asylum among the barbarians. Life outside the pale of civilization had become preferable to life within."

4. Aversion of the better class of Romans to marriage.

5. Domestic and foreign wars, which further reduced the population.

6. Decline of the military spirit, which made necessary the recruiting of the legions from the barbarians. This was true even of the officers of the army.

7. The spirit of unity and attachment to the empire of the diverse elements of which it was composed had largely died out. This line of cleavage followed, in the main, the old boundaries of the tribes or nations that Rome had subjugated.

8. Lack of hereditary succession of the emperors, which led to dynastic wars and insecurity of the throne.

9. Decay of religion. Men lost faith in the heathen divinities, but Christianity did not take its place with the masses.

10. Decline in the standard of morality. "The universal moral decadence formed a sort of quicksand that refused support to social institutions of every kind, and rendered futile all efforts to stay the downward tendency of things."

In spite, however, of these things, which strongly tended to disintegrate the empire, and made it an easy prey for the morally and physically vigorous

Germans, the prophecy declares that "there shall be in it of the strength of the iron." This prediction is abundantly verified by events following the break-up of Western Rome. When Rome first cast ambitious glances beyond the narrow confines of her native soil, she saw but two opponents who could hope to contend with her on anything like equal conditions. These were the Carthaginians in Africa, who had made themselves masters of the western Mediterranean world; the other was the collapsed empire of Alexander at the eastern end of the Mediterranean. The Punic Wars, ending in 146 B. C., left Rome master of the West. The Macedonians went down under the blow of this new giant at the Battle of Pydna, 168 B. C. From this point is reckoned the beginning of Rome as a world power. From 168 B. C. to 476 A. D., when Rome fell, is almost six and one-half centuries. During this long period the Romans were not only conquering the world, but were just as surely Romanizing it. "The Latin language replaced all the local languages except the Greek. Roman life, with all its refinements and elegancies, was carried into all the provinces."

Such a stupendous fabric could not perish quickly. Nations, like trees, that are slow of growth, do not easily die. The Germans conquered the Romans politically, but in most other respects the Romans conquered them. The Germans were a rude people, whose modes of life were somewhat better than our North American Indians when the white man first came to this country. Yet, unlike the Indians, they were capable of improvement. Imagine now the effect upon this vigorous people of the civilization into which they had thrust themselves. We must bear in mind also that the Romans were probably much more numerous than the Germans. The German began to go to school to his Roman neighbor. Even his language was greatly modified by the Latin tongue which was spoken around him. He was learning to read and write, to live in cities, to wear better clothes, to use money as a means of barter, to love the refinements of civilization, and to live a more orderly life. (See Emerson, "Introduction to the Middle Ages," chap. 2.)

"They shall mingle themselves with the seed of men." If this means that the royal houses of Europe shall intermarry, the prophecy has been abundantly justified. A European war is much like a family quarrel, so closely are the ruling dynasties related. Yet this does not prevent a conflict whenever selfish interests seriously clash.

"But they shall not cleave one to another." Various efforts have been put forth to bind these nations together. Twice at least the attempt has been made to weld them into one nation. Charlemagne was the first to make the trial, and he did succeed in practically restoring the old Western Empire. But the structure that he had reared soon went to pieces under his successors. The first Napoleon was the next to match his genius with the prophecy. His dream

is thus set forth by himself: "There will be no rest in Europe until it is under a single chief—an emperor who shall have kings for officers, who shall distribute kingdoms to his lieutenants, and shall make this one king of Italy, that one of Bavaria; this one ruler of Switzerland, that one governor of Holland, each having an office of honor in the imperial household."—Quoted by Robinson and Beard in "The Development of Modern Europe," Vol. II., p. 315. This dream was well-nigh realized. All of continental Europe that was within the limits of Western Rome came under Napoleon's direct or indirect control. His influence extended much beyond these limits, but we are concerned here only with his operations in what was once Roman territory. But at Waterloo his hopes were shattered, and shortly afterward the Congress of Vienna reorganized the territory which he had so ruthlessly appropriated. Thus both attempts to weld the broken empire signally failed.

Diplomacy and alliances have also been tried. Beginning with the Dual Alliance between Germany and Austria-Hungary in 1879, alliances and counter-alliances have been formed in rapid succession. At the outbreak of the present European war the powers were arranged in two hostile camps, known as the Triple Alliance and the Triple Entente. These alliances embraced all of the great powers. There was also the Balkan Alliance, consisting of Serbia, Montenegro, Greece, and Bulgaria. This alliance was formed for the purpose of fighting Turkey. The campaign against the Porte was successful, but the victors fell out over the division of the territory, and a second Balkan war followed, in which Bulgaria was pitted against her former allies. The division of territory at the close of this war was highly unacceptable to Germany and Austria-Hungary, and was one of the immediate causes of the present terrible conflict in Europe. The powers outside of these alliances have related themselves to the war as their individual interests seemed to dictate, some, as Turkey, Bulgaria, and Rumania, joining one or the other of the great combinations, while others have remained as neutral as possible.

Diplomacy has also played its part in attempts to unify the diverse interests of these states; but, like all other efforts, it, too, has proved unsuccessful. In this field suspicion and intrigue have marked the course of rulers and statesmen. Alliances have been formed and solemn treaties negotiated only to be broken at the convenience of the signatories. A treaty becomes "a scrap of paper" when "necessity" demands a course contrary to its stipulations.

Here, then, are the methods which have actually been tried for doing what the prophecy declared never should be done,—uniting the royal houses by the marriage bond; conquest of the states and their union under one ruler; alliances of the powers for mutual protection and the preservation of the general peace; diplomacy, or the battle of wits.

Each of these has had its turn, and each in turn has failed. "They shall not cleave one to another."

The Fifth Kingdom

The prophecy closes with a description of a fifth kingdom that is universal in fact. The others that preceded it were universal only in a relative sense; they controlled the civilized world of their time. But the fifth kingdom is to embrace the whole earth. In the dream of Nebuchadnezzar this is represented by the stone which smote the image on the feet, and then itself filled the world. Verse 44. This is explained by the angel to be the kingdom of God, which is to be set up in the days of these kings. So far as this line of prophecy is concerned, then, we have reached the time when we may look for God to destroy the kingdoms of this world and establish his own in their place. Every Christian will devoutly pray, "Even so, come, Lord Jesus."

Questions

1. Where and in what year did the scenes recorded in Daniel 2 take place?
2. What demand did King Nebuchadnezzar make of the wise men in his realm? What threat accompanied this demand?
3. In the face of death, what did they reply?
4. Who offered to interpret the dream, and to whom did he turn for help? With what result?
5. With what words did Daniel preface the interpretation of the dream?
6. Relate the dream, and tell how the image was finally destroyed.
7. What did the head of gold represent? Describe Nebuchadnezzar's reign.
8. What kingdom was symbolized by the breast and arms of the image? Who was the ruler?
9. Name the following kingdom. How extensive was its power?
10. Name and characterize the kingdom represented by the legs of the image.
11. When did the Roman Empire come to an end? Give several reasons for its fall.
12. What was indicated by the mixture of clay and iron in the feet of the image?
13. What can you say of subsequent efforts to reunite the divided empire of Rome? Why have they not been successful?
14. Describe the fifth kingdom, with which the dream closes.
15. Who is the Ruler of this kingdom? When will his reign begin?

THE first great rule is that we must do something,—that life must have a purpose and an aim,—that work should be not merely occasional and spasmodic, but steady and continuous. Pleasure is a jewel which will only retain its luster when it is in a setting of work; and a vacant life is one of the worst of pains, though the islands of leisure that stud a crowded, well-occupied life may be among the things to which we look back with the greatest delight.—*Lecky*.

THE publican was in trouble. He had a good look into his own heart, and had evidently caught a vision of God. He saw himself in the contrast a sinner. The reason that more men do not see themselves in their true light as sinners is that they have looked so long only at themselves and have had no vision of God.—*Wesleyan Christian Advocate*.



Humility Before Honor

MRS. E. G. WHITE

(From the REVIEW of Nov. 8, 1887)

"WHEN thou wast little in thine own sight, wast thou not made the head of the tribes of Israel?" Here Samuel points out the reason for Saul's appointment to the throne of Israel. He had a humble opinion of his own capabilities, and was willing to be instructed. When the divine choice fell upon him, he was deficient in knowledge and experience, and had, with many good qualities, serious defects of character. But the Lord granted him the Holy Spirit as a guide and helper, and placed him in a position where he could develop the qualities requisite for a ruler of Israel.

Should he trust to his own strength and judgment, Saul would move impulsively, and would commit grave errors. But if he would remain humble, seeking constantly to be guided by divine wisdom, and advancing as the providence of God opened the way, he would be enabled to discharge the duties of his high position with success and honor. Under the influence of divine grace, every good quality would be gaining strength, while evil traits would as steadily lose their power.

This is the work which the Lord proposes to do for all who consecrate themselves to him. There are many whom he has called to positions in his work for the same reason that he called Saul,—because they are little in their own sight, because they have a humble and teachable spirit. In his providence he places them where they may learn of him. To all who will receive instruction he will impart grace and wisdom. It is his purpose to bring them into so close connection with himself that Satan shall have no opportunity to pervert their judgment or overpower their conscience. He will reveal to them their defects of character, and bestow upon all who seek his aid, strength to correct their errors. Whatever may be man's besetting sin, whatever bitter or baleful passions struggle for the mastery, he may conquer, if he will watch and war against them in the name and strength of Israel's Helper.

The children of God should cultivate a keen sensitiveness to sin. Here, as well as elsewhere, we should not despise the day of small things. It is one of Satan's most successful devices, to lead men to the commission of little sins, to blind the mind to the danger of little indulgences, little digressions from the plainly stated requirements of God. Many who would shrink with horror from some great transgression, are led to look upon sin in little matters as of trifling consequence. But these little sins eat out the life of godliness in the

soul. The feet which enter upon a path diverging from the right way are tending toward the broad road that ends in death. When once a retrograde movement begins, no one can tell where it may end.

In sparing Agag, the king of Amalek, Saul led his people to feel that they might follow their own judgment instead of God's explicit command. They did not see that their own prosperity as individuals and as a nation depended upon their strict adherence to the command of Him who sees the end from the beginning. God requires us to prove our loyalty to him by unquestioning obedience. In deciding upon any course, we should not ask merely whether we can see harm to result from it, but whether it is contrary to the will of God.

We must learn to distrust self, and to rely wholly upon God for guidance and support, for a knowledge of his will, and for strength to perform it. We must be much in communion with God. Prayer in secret, prayer while the hands are engaged in labor, prayer while walking by the way, prayer in the night season, the heart's desires ever ascending to God,—this is our only safety. In this manner Enoch walked with God. In this manner our Exemplar obtained strength to tread the thorny path from Nazareth to Calvary.

Christ, the sinless One, upon whom the Holy Spirit was bestowed without measure, constantly acknowledged his dependence upon God, and sought fresh supplies from the Source of strength and wisdom. How much more should finite, erring man feel his need of help from God every hour and every moment! How carefully should he follow the Leading Hand! how carefully treasure every word that has been given for his guidance and instruction! "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress," so should our eyes be upon the Lord our God. His commands should be received with implicit faith, and obeyed with cheerful exactness.

Self-confidence is the rock upon which many have been wrecked. The secret of the Christian's strength and safety is revealed in the words of the apostle, "Kept by the power of God." In all the undertakings of life, the language of the heart should be, "If the Lord will." We should humbly wait for divine instruction, never going before, or contrary to, our heavenly Guide.

Would that we could comprehend the significance of the words, Christ "suffered being tempted." While he was free from the taint of sin, the refined sensibilities of his holy nature rendered contact with evil unspeakably painful to him. Yet with human nature upon him,

he met the arch-apostate face to face, and single-handed withstood the foe of his throne. Not even by a thought could Christ be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of himself, "The prince of this world cometh, and hath nothing in me." The storms of temptation burst upon him, but they could not cause him to swerve from his allegiance to God.

All the followers of Christ have to meet the same malignant foe that assailed their Master. With marvelous skill he adapts his temptations to their circumstances, their temperament, their mental and moral bias, their strong passions. He is ever whispering in the ears of the children of men, as he points to worldly pleasures, gains, or honors, "All this will I give you, if you will do my bidding." We must look to Christ; we must resist as he resisted; we must pray as he prayed; we must agonize as he agonized, if we would conquer as he conquered.

Whatever the position in which God has placed us, whatever our responsibilities or our dangers, we should remember that he has pledged himself to impart needed grace to the earnest seeker. Those who feel insufficient for their position, and yet accept it because God bids them, relying upon his power and wisdom, will go on from strength to strength. When they enter upon their work, they may have almost everything to learn; but with Christ as a teacher they will become efficient laborers. God does not intrust his work to the worldly wise; for they are too proud to learn. He chooses those who, feeling their deficiencies, seek to be guided by unerring wisdom.

Those who have learned of Christ will manifest in all their intercourse a humble, teachable spirit, ever willing to receive counsel or correction. The Lord confers upon his servants varied gifts. No one person possesses all the qualifications essential in carrying forward the work of God. Hence no one is qualified to act independently in all matters pertaining to the Lord's cause. In the body of Christ there is the same law of dependence and the same necessity for harmony of action that exists in the human body. While no one member of the church is complete in himself, all combined form a perfect whole.

The meekness and humility of Christ will be seen in his followers. The grain ready for harvest, bending under the burden of its full, ripe ears, is a fitting emblem of the Christian ripening for the heavenly garner. The more closely he resembles Jesus, and the richer and more perfect his character in the development of the Christian graces, the less disposition will he have to honor or exalt self. With the sweet singer of Israel, the language of his heart will be, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Another Thought or Two—No. 8

J. G. LAMSON

"WALK about Zion, and go round about her: tell the towers thereof." Ps. 48: 12. Come, let us go for a walk about Zion. Let us compare her with some of the other cities of which we have heard. "Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." Verse 13. Let us look at her drawbridge, the moat, the citadel, the keep, the market place, the temple, the street. What a magnificent city! Could you improve it if you tried? Think hard. Is there something lacking?—Not one thing. Is there too much, or something not needed?—No, indeed.

Look, my brother and companion in this walk about the good old city, do you see that fine old tower over there toward the east, with lookout windows so high that nothing obscures the view of the rising sun? That tower of old Zion is the great Second Advent Tower. Is it not grand? My aged and travel-worn reader, how would you like to have that tower pulled down? Is it any too high, or too broad, or does it take up too much room in old Zion? You who have been going to camp meetings ever since the first one, and every year hoping that the next one would bring "the loud cry," how would you like to see the second-coming-of-Christ truth torn from its setting in the message of Zion?

No, indeed; it must stay.

Let us walk a little farther; and will you join us this morning, aged pilgrim? Look at that tower right in the center of that western wall. That is the great Tower of the Prophets. Do you remember the steps leading to the top? There was the image of Daniel 2; the lion, the bear, the leopard, the terrible beast,—all charted out on the wall over there; then the ram, the goat, the twenty-three hundred days, and the kings of the north and of the south; then there were the seven churches, the seven seals, and the seven trumpets. Say, pilgrim, shall we demolish that Tower of the Prophets? Never! you say.

Well, let's go over there to the north side and consider the undermining of that tower which belongs to the Great King. Many have desired to sit in the place of God in the sides of the north, and the battle to hold that tower to its supreme work has been terrible. Shall we not let it fall now, and let every man erect a little god tower all his own in his own heart?—Never!

Here on the south is a dear old vine-covered tower. Its gentle watchcare over the whole city to keep it from trouble has long been recognized. From its clear-cut windows has often come the warning of "danger ahead," and many, many times the city has been kept from great distress by the ministrations of the faithful messenger who warned in time. Written on every stone and step and lintel and doorpost of that fine tower are messages that cover the trials of Zion till the King comes home. Pilgrim, sorely tried veteran, newcomer, whoever

you are, what do you say? Shall we tear the Tower of the Testimony of Jesus from our city, or dig up its foundations and destroy its usefulness?—No, never.

Now suppose we approach the very center and citadel of Zion. Over there is the Sanctuary. Its types and shadows past, it now rests effulgent in the reflection of a glory direct from the throne of God's universe. Its lessons of Christ the Lamb, the vicarious atonement, regeneration, justification, sanctification, and life eternal, are all revealed. Shall we blot it out? How can we?

And so we walk about Zion: its foundation the unalterable law of God; its bulwarks the faith of apostles and seers of all time; its temple the worship place of the holy of all ages; its streets the happy meeting place of the child and the ancient. What will you abandon or abolish or give up?

Not one stone or post or pin,
Not one tree or branch or flower,
Not one soul who dwells within,
Not one month or day or hour.

And is it not strange that people cannot see that everything really worth having is in Zion? No man needs to go to guild or clan or lodge or union to get any good thing. If these other associations are so tremendously necessary, why is it that so many of them tear pages out of Zion's Bible to make up their ritual?

Where does Masonry get its temple of Solomon, much of its ritual, and its phraseology?—From the Bible. Is the story of the love of Damon and Pythias any sweeter than that of David and Jonathan? Is the beautiful story of the good Samaritan any dearer or clearer from the lips of some Odd Fellow than from the heart of a true inhabitant of Zion? These associations may do a large amount of good in a way, but not in one thing really good is it ever necessary to leave Zion in order to find outlet for God-given activities.

I have seen the inner workings of many societies and associations; I have been thrilled by the sublime and instructed by the sensible: but in none have I come in contact with so sweet a ritual or so deep a meaning as in the tender ordinances of the Lord's house. I have tasted the joys of the world and have partaken of some of its so-called pleasures; but not in all the journey of life thus far trod, have I found a joy so deep or a pleasure so entrancing as the sinking into the forgiving arms of my blessed Lord, or the leading of some other soul down to the foot of the cross and through the watery grave.

O Zion, I embrace thee!
Thy walls, thy towers, reaching high,
Thy happy streets and songs of joy!
I cannot dwell without thy gate,
Where naught but sin and ill await;
I will not leave thy glorious state,
But, loyal, e'er adore thee.

O Zion, I extol thee!
Thy mansions grand on every side
Are homes where never woes betide.
Thy living river, glorious sheen,
The tree of life it flows between,
And Jesus there to bless the scene;
Dear Saviour, draw me to thee.

Covetousness

(Concluded)

GEO. I. BUTLER

WE conclude that the foolish rich man of Luke 12:16-20 was a covetous man. The parable in which this man is introduced was certainly spoken with the purpose of illustrating covetousness. Our Saviour often reproved this sin, and evidently regarded it a heinous one. In this parable he demonstrates the folly of covetousness. He calls those who trust in riches fools. Fools of that kind are very plentiful in this world.

Let the reader notice that not one word spoken implies that this man stole from anybody or defrauded any one. The riches he possessed came from the growth of his crops. He had a bountiful harvest. This wealthy man might have felt that God had greatly blessed his labors,—that is, if he was piously inclined,—and that he was a much-favored man. Evidently his sin consisted in wishing to use for selfish purposes all the riches that had come into his possession. He failed to consider that God had claims upon his possessions. He regarded not the poor, nor the suffering, nor the cause of God. He wished to devote what he had solely to his own enjoyment, to “eat, drink, and be merry.” So God suddenly cut short his existence.

God says that laboring for selfish interests alone is covetousness, and that it is supreme folly: “So is he that layeth up treasure for himself, and is not rich toward God.” The aim and end of life, then, is not for self. Those who act as if it were, are very unwise. They are fools, says Christ our Lord; and the conclusion must be that covetousness is the height of folly.

How many in this world are imitating this foolish man! They are piling up treasures for the last days. Eternal life is despised. Many church members, very zealous men, are seeking riches for their own pleasure; yea, are living covetous lives exactly as the man in the parable did. Such are thought to be very wise men. They are considered proper examples to follow. Thus we see that covetousness in our world today is considered great wisdom. But “the Lord seeth not as man seeth.” Even in our own church are men who delight in piling up treasures in these last days, and are not rich toward God. Not one of such will be saved if he continues to follow the example of the covetous man in the parable.

Let us notice carefully those who pursue a different policy. In connection with the parable of the foolish rich man, our Saviour thus addresses such: “But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be

girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching.” Luke 12:31-37.

It cannot be questioned that this “little flock” are believers in the near coming of the Lord. They are looking for the coming One, watching the signs of his coming closely. We cannot watch for something we do not expect. The true believers will say when he comes, “Lo, this is our God; we have waited for him, and he will save us.” Isa. 25:9. What will be the attitude of this “little flock” of waiting ones in reference to their property matters? Will they be like that foolish man in the parable, building larger storehouses to receive their earthly treasures, that they may “eat, drink, and be merry”? or will they be selling off their possessions and doing good with the proceeds, thus putting their earthly treasures into bags which never wax old, eternal in the heavens, “where no thief approacheth, nor moth corrupteth”?

There will be two classes among the professed believers in Christ’s soon coming. One class will say by words and actions, “My Lord delayeth his coming.” Such will cling to their earthly riches, and be as much engaged in enjoying the good things of life as the foolish man of the parable was in having a good time in his life. The other class will be sending over to the better world their earthly treasures by doing good with them. Their good things will be used in God’s cause, in seeking the salvation of the lost and perishing. Such will show by their lives that they are not covetous, but lovers of godliness, and that they love God with all their heart, might, mind, and strength. Brethren and sisters, we shall certainly belong to one or the other of these classes. It will be well for us to study this question to see to which class we belong.

Our Saviour presents another very important consideration: “Where your treasure is, there will your heart be also.” And where our hearts are, there we shall certainly go. What is our treasure? It is that which we think the most about, the thing we are most interested in. It would be profitable for us to sit down immediately and carefully consider this question. Indeed, our eternal destiny will depend on this matter. Where our treasure is, there will our hearts be also, our Lord says: and where our hearts are, will decide our eternal destiny.

The world has gone crazy after worldly goods, riches, honors, pleasures, things of mere time and sense. It is no wonder that Christ, in speaking of the age just before his coming, called his people “the little flock.” And the worst of it is that so many who claim to be believers in this truth are really unconverted, actually loving this world more than God and heaven. And yet we are in the very last of the last days. The apostle Paul gave Timothy some excel-

lent instruction on this subject. He said: “Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”

The American Revised Version says a root instead of *the* root of all evil. “A root of all kinds of evil” is doubtless the real meaning in this passage. Paul does not say that money is the root of all kinds of evil; but he does say that the *love* of it is a root of all kinds of evil; and surely that is the truth. Paul says some “coveted” after it, and because of this they “erred from the faith, and pierced themselves through with many sorrows.” The love of money, the coveting of it, will be the cause of the eternal ruin of multitudes of deceived souls.



Read to Build Character

O. MONTGOMERY

“As he thinketh in his heart, so is he.” “What a man’s thoughts are, his character is.” Character is the only enduring thing; all else of this life will perish. “We must develop characters that will stand the searching tests of the judgment.” While this is a work of divine grace upon the heart, yet in our salvation from sin and in our preparation for heaven we are to cooperate with our heavenly Father by turning away from that which is evil and by working the works of righteousness. In this sense we are to “work out” our “own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.” Phil. 2:12, 13. We are told: “Keep thy heart [the seat of the affections, the mind] with all diligence; for out of it are the issues of life.” Prov. 4:23. Therefore great care should be exercised as to what we feed our minds upon. The mind should be kept busy, for “an idle mind is the devil’s workshop.”

To think upon the pure, the noble, the good, is to develop an upright character. One of the best means by which this may be accomplished is good reading. Our children and youth should be encouraged to form the habit of reading. No other factor has so great an influence upon the destinies of men and nations as has the literature of the day. It has been well said, “Show me what a man reads, and I will tell you what sort of man he is.”

Much that is written is vile and pernicious, and leads only to evil. We should warn our young people against such reading. We should also warn them against the reading of popular fiction. It arouses the passions, cultivates wrong tastes and desires, and leads all who feed the mind upon it to the lower levels of life. It stimulates the imagination so that one lives in an unreal and

imaginary world. The mind is thus unfitted to make clear decisions and grapple with the stern realities of life. All that liquor is to the stomach, fiction is to the mind. Dear young people, do not intoxicate your minds by reading such literature.

There is an abundance of good reading matter, such as will lead one to the higher levels of life and will cultivate and stimulate correct habits of thought and fill the mind with useful information. To these still waters and beautiful gardens of mental pleasures we would lead the children and youth. Here are found the elements that will make noble men and beautiful women in whom Christ is formed the hope of glory.

First in the list is the Book of all books, the blessed Bible. It is God's word to man, the chart and compass of the soul, our counselor and guide. It teaches the way of life, and leads us on to heaven. Study its sacred truths and search for its hidden treasure, for here are found jewels and wealth such as no mine of earth can yield, treasures that are eternal.

Then there are books of biography of great and good men, which will inspire to devotion, self-sacrifice, and earnest endeavor; histories of missions and of missionary achievements of noble, God-fearing men and women who have gone into the dark corners of earth to carry the light of truth to the perishing. Some of the greatest explorers have been the missionary pioneers, the story of whose lives makes the most fascinating and inspiring reading for the young as well as the old.

Books of travel also have a place in the list of profitable reading. These will acquaint us with other nations and peoples, their habits and customs, as well as with the beautiful and interesting features of other lands. With these may be classed books of nature, which will reveal to us the wonderful works of God and teach us to love the beautiful and pure.

The reading of history, both religious and secular, gives one a clear, comprehensive view of the leading events of the world, the progress of mankind, and the achievements that have been attained. It enables us to see the hand of God in the rise and fall of nations, for upon the pages of history are very clearly written the fulfilment of the prophecies of the Bible, and these we all need to understand.

These are only a few suggestions as to the kinds of reading that are wholesome, educational, and uplifting. There are also many books on other subjects that can be read with profit. Search for the good, and shun the light, the fictitious, the evil.

Read; read much; but read only that which will make you a better man or a better woman. "Mental culture is what we as a people need." "Higher than the highest human thought can reach is God's ideal for his children. Godliness—godlikeness—is the goal to be reached."—*Gospel Workers*, pp. 280, 95.

Buenos Aires, Argentina.

How I Became a Seventh-day Adventist

W. A. MCLEPHATRICK

I WAS converted and united with the Methodist Episcopal Church at the age of nineteen. Three years later, I felt a definite impression that I ought to give up school-teaching, in which I was then engaged, and enter the ministry; but being exceedingly diffident, I refused to heed the call. A period of great spiritual darkness followed, from which I did not emerge until I had decided to obey the voice of the Lord. After taking a collegiate course, I began preaching in Colorado.

Up to this time I had never given the Sabbath question any very earnest thought. I had accepted the common explanation that the day was changed in commemoration of the resurrection of Christ on the first day of the week, without stopping to inquire whether there was any Scriptural authority for that change. But soon after going to Colorado, a tract on the Sabbath question fell into my hands. As this tract argued that there is no Scriptural authority for Sunday keeping, I felt that it was incumbent on me to investigate the question. But like many another, instead of going directly to the Word, I began to look around for something that would justify me in Sunday keeping. Just then there was issuing from the press a book entitled, "The True Sabbath," written by a minister with whom I was well acquainted, and I secured it at once. While it contained nothing that was really conclusive or satisfactory, the author quoted a great deal of Greek that had little or no relation to the real question at issue, and I managed to satisfy myself with it. "Why should I be concerned about the question when such an able and earnest minister as Brother B. is satisfied with Sunday keeping?" I resolved to give up the consideration of the subject, and I did so for many years.

Meanwhile, I learned more about what Seventh-day Adventists believe and teach. I found that they believe not only in the seventh-day Sabbath and in the soon coming of Christ, but also in the unconscious state of the dead and the final destruction of the wicked,—doctrines which seemed to me radically erroneous, the latter dangerously so. When God began to teach me the real truth of his Word, he began with these doctrines.

One day in considering the text, "This is the record, that God hath given to us eternal life, and this life is in his Son" (1 John 5:11), then thoughts came to me: "Is not eternal conscious existence eternal life? If the soul is inherently immortal, as I have always believed, do not all persons have eternal life independently of the gift of God? But this text, and others, state explicitly that eternal life is the gift of God. How can I reconcile them with the doctrine of inherent immortality? Can it be possible that I have all these years been in error upon this subject?" I resolved to search the Word and find out. With

this resolution came the suggestion, as I believe from the Spirit of God, "If you want to find the truth, you must give up all your own ideas and preconceived opinions, and take the Word alone as your guide." This I tried to do.

In my study I soon found that only God is immortal (1 Tim. 6:16; 1:17); that immortality is something to be sought after (Rom. 2:7), something to be put on (1 Cor. 15:53), and not an inherent quality of the soul. I found also in my study, that death, and not eternal torment, is set forth everywhere in the Scriptures, from Genesis to Revelation, as the penalty of sin. "In the day that thou eatest thereof, thou shalt surely die." Gen. 2:17. "The soul that sinneth, it shall die." Eze. 18:4. "The wages of sin is death." Rom. 6:23. "Death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:14, 15. These, and many other texts of like import that might be given, prove conclusively that eternal death, and not eternal torment, is the final doom of the wicked; and I could but accept that proof.

But no sooner was that question settled than another was presented: "The people who believe in the destruction of the wicked, also believe in the unconscious state of the dead. Are you willing to consider that subject?" Here I hesitated; but having started out to find the truth, I did not feel like turning back at this place, so I prayed earnestly that God would make clear by the Word the truth concerning this doctrine. Immediately, without any attempt to recall Scripture, this text was flashed into my mind: "The dead know not anything." Eccl. 9:5.

Upon searching the Word, I found many other texts of like import. (See Ps. 6:5; 115:17; 146:4; Job 14:21; Isa. 26:19; and other texts easily found with a reference Bible.) I found also that throughout the Scriptures death is represented as a sleep, and sleep is a state of unconsciousness. (See 1 Kings 2:10; Job 14:12; Dan. 12:2; 1 Cor. 15:6, 18, 20, 51; 1 Thess. 4:13; 5:10; and many other scriptures.) I found that the dead are represented as coming from the ground, or grave, and not from the abode of good or evil spirits, at the resurrection. (See Matt. 27:52; Dan. 12:2; John 5:28, 29; Rev. 20:13.) When I closely considered the subject, I saw that the doctrine of the conscious state of the dead in complete happiness or misery, makes the resurrection a superfluity, if not an absurdity.

Following the settlement of that subject, the Sabbath question came quickly to mind. Here I stopped. I did not feel that I was ready to investigate the claims of the seventh-day Sabbath. I did not at that time feel willing to share the reproach of those who keep that day, and I refused to consider it. Two years later, however, after I had gone through two periods of severe affliction, I did begin to consider it. Just prior to this I had heard a noted Bible teacher make this statement: "If we admit that we

are still under the law, we must admit that we are under obligation to keep the seventh-day Sabbath." That sounded strange to me. It seemed like admitting the whole question; for in my reading of the Word, I could not find that the law had ever been repealed, or any of its precepts abrogated. In my thought, the Christian still keeps the law, not from constraint but from love; and if he does not keep the law, it is *prima-facie* evidence that he does not love God; "for this is the love of God, that we keep his commandments." 1 John 5:3. I hoped, therefore, to find that that Bible teacher was mistaken upon this point. I had been taught that the day had been changed in commemoration of the day upon which Christ arose from the dead; and without any careful investigation, I had accepted that statement. But when I began to search for Scriptural authority for a change in the day, I could not find it. Christ himself kept the seventh day. (See Luke 4:16.) There is not the slightest evidence that he ever made any change in the day, or that he gave his disciples authority to make a change; and he was the only one who could authorize such a change. Neither is there any evidence that the disciples made such a change without authority. They continued to keep the seventh-day Sabbath. Since I could find no Scriptural authority for the change, I had to decide that the Sunday sabbath is a man-made institution, and that the seventh day is still the true Sabbath.

With this decision, I began keeping the seventh day, but after several weeks I became discouraged. I thought that surely all the good people who keep Sunday cannot be mistaken. I persuaded myself that I had made a mistake, and I turned back to my old way. I resolved to give the subject no further consideration, and I succeeded in shutting it out of my mind for several years. But one night as I lay upon my bed, reflecting as to what I did really believe, the question of the seventh-day Sabbath was presented to my mind, and I had to confess that I really did believe in it; and again I decided to begin keeping it. This decision was carried out for only a brief time, when I turned back to the old way. The Lord did not leave me entirely alone, however.

Though I studiously avoided coming in contact with Seventh-day Adventists or reading their literature, yet the question as to what I really did believe was brought very vividly to my mind one night as I lay reflecting upon the experiences of the previous day. The questions of man's mortality, the unconscious state of the dead, and the seventh-day Sabbath came in order before me, and I had to decide every one of them. Concerning the last, I felt that there could not be a shadow of doubt, and I was not long in coming to a decision to begin at once the observance of the seventh day. This involved a complete reversal of all my plans for the future, but I did not hesitate on that account. I immediately gave up the work in which I was then engaged, and turned my face in the opposite direction.

Feeling that I needed instruction to establish me in the truth, I at once started for McMechen, W. Va., where a Seventh-day Adventist camp meeting was in session. There I received great encouragement from association with the brethren, and much instruction from the sermons, Bible readings, and addresses. After the camp meeting, I attended a canvassers' institute, and since that time have been distributing Seventh-day Adventist literature. I ask the earnest prayers of all God's covenant people that I may be kept faithful, and that I may be an active and efficient agent in propagating present truth.

Glenville, W. Va.

"The Deity of Jesus"

ALLEN WALKER

"All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." John 5:23.

THERE were those in the days of Christ who would not bestow upon him the same degree of honor that they bestowed upon the Father. They refused to acknowledge that he was divine. When he pressed his claims of divinity upon them, they would stoutly deny it. They said, "Is not this the carpenter's son?" Because he often assumed the prerogatives of Deity, the scribes and Pharisees charged him with blasphemy, and were anxious to stone him. They said, "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." John 10:33. Their determination to kill him was because he insisted on "making himself equal with God." John 5:18.

On one occasion a sick man was brought to Jesus to be healed. As the man came into Jesus' presence, he felt burdened with a load of guilt. Jesus looked on him and said, "Son, thy sins be forgiven thee." Now the scribes and Pharisees knew that according to the sacred writings no mere man had the authority to forgive sins. Thinking that Jesus was only human, they said, "Why doth this man speak blasphemies? who can forgive sins but God only?" Mark 2:7. Jesus answered them with the claim, "The Son of man hath power on earth to forgive sins." Thus Jesus claimed Deityship by pardoning the man's sins, for no mere man has power on earth to forgive sins.

No man is allowed to accept worship or adoration. No man is allowed to render worship to another than God. "Thou shalt worship the Lord thy God, and him only shalt thou serve." To prove that Jesus accepted worship, and that this was pleasing to God, would be to prove in the clearest terms that Jesus was more than man. It would prove that he was divine. First, we will read Heb. 1:6. Speaking of the degree of honor that was to be conferred upon the Saviour when he should be introduced into the world, this text says: "When he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him." Here we have

the command of God to worship the "First-begotten" when he should be brought into the world. But who is allowed this honor? "Thou shalt worship the Lord thy God." The only conclusion is that Jesus was "God . . . manifest in the flesh." He was divine. Let us see if he was worshiped while he was here on the earth. "Behold, a woman of Canaan came out of the same coasts. . . . Then came she and worshiped him." Matt. 15:22-25. "They that were in the ship came and worshiped him." Matt. 14:33. The very fact that no man is to be worshiped proves that Jesus claimed to be more than man; for he accepted worship.

God alone can read the thoughts and secret counsels of the heart. David said, "O Lord, thou hast searched me, and known me. . . . Thou understandest my thought afar off." Ps. 139:1, 2. Again we read, "Thou only knowest the hearts of the children of men." 2 Chron. 6:30. Now if no human being can read the thoughts of men, and if we prove that Jesus did read the thoughts of men, we shall prove that he was more than a human being. Let us notice two statements: "Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?" Matt. 9:4. "Jesus knew their thoughts, and said unto them," etc. Matt. 12:25. From these and many other statements we are assured that Jesus could read the thoughts of men. This is something that is not in the power of man to do. Therefore Jesus was more than man. He was Deity.

There are some statements in the first chapter of John to which we wish to refer. The first verse reads, "In the beginning was the Word, and the Word was with God, and the Word was God." Here we are informed that the Word was God. Now what experience did the Word pass through? "The Word was made flesh, and dwelt among us." Verse 14. If the Word was God, and the Word was made flesh and dwelt among us, by what manner of reasoning can we evade the conclusion that God was made flesh and dwelt among us?

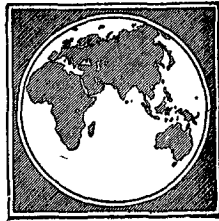
In the most beautiful language the prophet Isaiah foretells the birth of Jesus, and his nature while he was to dwell among men: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. The prophet, speaking under inspiration, tells us that the Child that should be born to the human family would be called "The mighty God." And when at last this Child was born, it was said of him, "They shall call his name Emmanuel, which being interpreted is, God with us." If he was not divine, he was wrongly named. Heaven calls him "God with us."

"Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. 3:16.

Palmetto, Fla.



THE WORLD-WIDE FIELD



Among Our Filipino Churches

A. G. DANIELLS

It is a great privilege—one to be coveted by any gospel worker—to be back in our Philippine Mission field. The pleasure is not to be found in the physical conditions, such as the climate, the foliage, and the peoples, but in the association with our devoted missionaries and our native believers, and in the whirl of our work in its various phases. Despite broken family ties, heat, ignorance, superstition, and filth, there is real joy and inspiration in service here.

I had but one short week in the Philippines at the time of my previous visit, but it was a week never to be forgotten. On my arrival this time, I found that the program provided for a stay of four weeks; and without loss of time we entered upon the work to be done.

Our first effort was to visit as many of our churches and companies of believers as possible. I wanted to visit every one, but we found that the sailing dates to some of the islands were such that we could not get to them before the conference was to convene.

We have eleven organized churches in the Philippines. The total membership of these churches is eight hundred and forty-six. I was able to visit seven of the churches and a number of companies. In three places, Manila, Calumpit, and Baliwag, we have chapels. In the other places our services are held in rented rooms or private houses.

The first Sabbath was spent with the Manila church, which has a membership of three hundred and eighteen. The program of the day was just about what it is in any of our large churches or important centers on the Sabbath, in the States. The Sabbath school convened at 9:30 A. M., the preaching service began at 11, and the young people's meeting was held in the afternoon.

That Filipino Sabbath school of three hundred members was a truly inspiring sight. The adults, the young people, and the children were separated into the senior, intermediate, and primary divisions. These, in turn, were divided into classes of from six to ten. The teachers were earnest in leading the classes in the study of a lesson in the regular series of Sabbath school lessons. The usual review was given, and when all was finished, the records were taken, and the little envelopes were passed for the Sabbath school offering.

And this is the Sabbath school program in every church in the Philippine Islands. It is truly wonderful to travel the wide world over, and find one orderly, efficient program being carried out, one great objective in the thoughts of all, one glorious truth being studied,

and one earnest purpose in the offering that is made, namely, to support and advance the cause of foreign missions.

On the second Sabbath we visited two churches and one company of believers. The first was the company of fifteen at Bocaue, about twenty miles north of Manila. The Sabbath keepers in this place have been brought in mainly through the labors of Brother Rojas, a school-teacher in Manila. After embracing the message, he had a great desire to make it known to others. To do this most effectually, he settled his family in this small place. At the close of the school week, he leaves Manila and joins his family Friday evening, remaining with them until Monday morning. This enables him to spend Sabbath and Sunday in home missionary work among his neighbors. He distributes reading matter, and conducts Bible studies with those whom he can interest.

For two years or more Brother Rojas has been carrying on this kind of work. It is a blessing to himself and family, as well as to those for whom he labors. This is surely a good example of home missionary zeal for all our school-teachers and the professional class throughout the world. Brother Rojas has translated many of our hymns from English into Tagalog.

Leaving Bocaue, we went to Malolos, ten miles farther north. This is one of our earliest, and for a time was one of our largest, churches in this field; but during the past year or so larger churches have been raised up. While the workers have been in new places giving the message, the church at Malolos has been left alone much of the time. As a result, it has lost some of its first love and zeal. Our Filipino churches need more good leadership, for a time at least, than we find it necessary to bestow on our new churches in the States; but owing to our small staff of workers, and the aggressive work to be done, some of them get less. The Filipino people have never known anything about religious life and church affairs except what they have seen in the Roman Catholic Church. Everything in our work is new to them. They need careful shepherding until they become strong and efficient.

We spent a pleasant afternoon with the brethren and sisters of Malolos. The meetings here are held in the home of Brother Manalaysay, the father of our young minister by that name, who accompanied us as translator. The brethren here built a nice nipa chapel when they first embraced the truth, but it was soon destroyed by a great fire that swept over the part of the town in which it was located. It is possible that a tent effort may be made in Malolos the com-

ing summer, for the purpose of encouraging and strengthening the church, and of proclaiming the message more fully in this large and important center.

Thirty miles northwest of Manila, on a beautiful stream of water, is the village of Calumpit. This place is in a rich farming section, and is four or five miles distant from the nearest railway station. The people of the community are all agriculturists, and the main products are rice, potatoes, beans, and various fruits, including bananas, oranges, and mandarins. The land is unusually productive, and the landscape very attractive.

During the year 1916 Brother Guillermo Dionisio, assisted by Sister Victoria Javier, raised up a church of eighteen members at Calumpit. Nearly as many more are keeping the Sabbath and awaiting baptism. These believers are rejoicing in their new-found faith, and are very zealous. They have already erected a neat nipa chapel for their services.

In this church we found three remarkable old men. One of these, Brother Carlos Nabong, is one hundred and ten years of age, and received the message with an open and glad heart. He was baptized by Brother L. V. Finster. Although at such an advanced age, he is quite active, and is able to walk nearly a mile to church services. During his lifetime he has been a great reader, and is still able to read considerable without the aid of glasses. He remembers poems that he learned in younger days, and is very fond of repeating them. I think I never saw a Seventh-day Adventist manifest more joy in the message than does old Brother Nabong. He has a brother, Valentine Nabong, ninety years of age, who also is rejoicing in the message. This brother is robust, and in the best of health, and is very spry. According to Filipino custom, he waited on us at table, and moved about as briskly as a young man of twenty.

There is still another old brother in this church, Hilario Tolentino by name, one hundred and five years of age. The change of views and conversion and consistent Christian lives of these very old men, are a wonderful testimony to the transforming power of the message we are proclaiming.

The query naturally arises, What is the probable cause of the longevity of these men? I have studied their habits and their environment, and I am led to conclude that these have had much to do with their longevity. They have always lived a quiet country life, and have subsisted on a simple diet. They have been free from the busy whirl and the pressure to which so many are constantly subjected by modern conditions, in these days of stress and sharp competition. They know nothing of telephones and telegraph lines, of elevators and street railways and speeding automobiles. Theirs has been a tranquil, unruffled, care-free life. Their physical powers have not been drawn upon heavily and exhaustively, and they have given nature abundant opportunity to recuper-

ate, energy day by day, through simple, regular, temperate habits of eating and sleeping and working and resting. And nature is kind to those who live in harmony with her laws.

These new believers at Calumpit are bright, earnest, active Christians. Everything seems favorable for the development of a strong church in this place.

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Ecuador

MRS. C. E. KNIGHT

It being necessary for me to have a change of climate, in October I left Quito to pass a few weeks in and near Guayaquil. Although the distance is only three hundred and eighty-seven miles, two days are occupied in making the journey, passengers being obliged to stop overnight at Riobamba, which is midway between Quito and Guayaquil. A diversity of scenery makes the journey interesting, passing from the highlands and beautiful agricultural valleys, the high mountains and volcanoes covered with perpetual snow, to the silvas or jungle in the lowlands as one nears the coast, where are the banana, rice, and pineapple plantations. At the end of the railroad across the river from Guayaquil, a ferryboat and steam launches are waiting to carry the passengers to the other side, the river being about a mile wide at that point.

During the short time that I was at Guayaquil and Duran (the latter place being the railroad terminal), I found a number of families that manifested a deep interest in the truth. Our field missionary was working in the vicinity at that time, and together we held several meetings in Duran, which were greatly appreciated. The people who attended requested that whenever any one of our workers should pass through their city, meetings might be held with them. In Guayaquil there is one lone Sabbath keeper, but a good interest exists among many families. We hope to return there next July and work during the dry season, when there is less danger from the yellow fever and bubonic plague. Since my return to Quito, a club of subscriptions for *El Atalaya* has been received, which shows that some are desiring the light.

I am convinced that if one of our doctors and a nurse were located in Guayaquil, they would do well financially, and be of great assistance in establishing our evangelical work. The one American doctor practicing there has an enormous amount of work, his waiting-rooms being filled daily from seven o'clock in the morning.

From the brief experiences in Duran and Guayaquil, it seems to me that there are omens of greater progress for the work in this republic, and we hope to be able to take advantage of the opportunities that are becoming more favorable.

◆ ◆ ◆
KEEP yourself cool and equal for anything that may happen, and it will be the better for you.—*Bleak House*.



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

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

◆ ◆ ◆
"Is This Naomi?"

MRS. J. C. BROWER

CALL me no more Naomi, whose feet trod
in pleasant ways,
Where children's sunny voices tuned with
gladness all my days,
Where were storybooks, and dollies with
wardrobes to repair,
And blocks and spools and cherished toys,
and gayety everywhere.
Call me no more Naomi; my heart is aching
sore
For the golden-haired, happy girlie whose
laughter I hear no more.
Yea, if you will, call me Mara,—she of the
saddened soul;
My heart is humbled within me, since I
quaffed from sorrow's bowl.

I was full, but now I am emptied of much
that life held dear.
The days lack their inspiration of childish
songs of cheer,
Baby prayers, and baby questions of our home
beyond the blue:
"Are the stars but glimpses given of the
glory shining through?"
"Mother, when is Jesus coming? It seems
so long to wait."
"Shall we all go through together, the pearly,
shining gate?"
Ah, the eager voice is silent, the earnest eyes
are closed;
The busy hands and tripping feet are in the
tomb composed.

The rooms seem empty and silent with a
silence that is pain,
And I long for the voice to call me that can
never call again,
"Mother, I'm lonely for you, I want you to
come to me."
Ah, the heart within me is aching to answer
that longing plea.
The hours are often sad hours since ever my
darling went.
"Bereaved of my children I am bereaved,"
and I cannot be content.
But "the blessed hope," it cheers me along
the upward way,
As I wait for the Master's coming and the
"breaking of the day."

◆ ◆ ◆
"I Don't Want to be First"

MRS. J. C. BROWER

WHENEVER I open my Bible to the first five chapters of Matthew, there comes to my mind a vision of my little golden-haired girlie of four, and how she learned her first real lesson in overcoming self.

It was when the Sabbath school lessons were beginning the book of Matthew. My husband was away from home most of the time except week ends, and my "Little Two" (daughter aged four, and Sonny Boy aged two) and I were alone much of the time at home. By way of trying to keep cheerful, I had formed the habit of repeating verses of

poetry or Scripture aloud as I went about my daily work, or sat sewing or mending. In my daily study of the Sabbath school lesson it was a simple matter to memorize the verses in the lesson, and repeat them as if I were relating the Bible story in the rôle of an eyewitness.

One day as I began to say in a conversational tone of voice, "Now, the birth of Jesus was on this wise," daughter looked up from her well-cared-for family of dollies, and said, "Now, mother, let me say it."

"Very well," I answered, "let me see if my girlie can." To my surprise she repeated not only that verse, but, with very little help, the remainder of the chapter.

And so it came about that, day after day, at work or play, if I so much as repeated a word or two from a chapter, she would complete the verse, and sometimes quote several of the following verses. Often at table she would say, "Mother, let us say the chapter about the wise men." Or, again, "Let us say the one about John the Baptist." And always when I repeated the beginning of the verses, she would finish them.

It came to mean to her one of the most interesting of games, as well as a never-ending fountain for thought while at her play. Dozens of times she gave me her childish version of things as they appeared to her in the Bible stories, or asked me for an explanation of puzzling points.

In my own childhood, visions of never-ending punishment for small offenses had produced a very warped mental picture of the Father above. My small world was often peopled with imaginary evil agencies that delighted to cause fear and wrong, and mental or physical torment. A knowledge of this advent message and its wonderful story of deathless love and divine protection revolutionized my entire life. So when I received the crown of motherhood, my first thought was to shield my little daughter from any knowledge of the evil one as long as it was possible, and to keep ever before her the story of Jesus, and his tender love for children, and the ministry of heavenly angels in their behalf.

We had memorized, and several times repeated, the verses about Jesus' birth, the wise men, the flight into Egypt, the sad story of the Bethlehem babies (just Sonny Boy's age), John the Baptist, and the baptism, when, in its natural order,

the temptation followed. I think we had repeated portions of chapter four for nearly a week when suddenly one day (she had been busily preparing her dollies for a long train journey) she came to me and said, "Mother, who is the devil?" I had rather expected the question, and was not wholly unprepared to answer.

Now, my first-born was quite a self-willed, want-to-have-first-place-in-everything little body, and I had several times been obliged to chasten her for her imperious, wilful ways with little brother. So, taking her on my lap, I said: "It is a sad story, daughter, and mother is sorry to have to tell it. But, once upon a time the devil, or Satan, was a beautiful angel up in heaven, whose name was Day-star. You know papa calls you his Starbeam because he loves you so much.

"Well, Lucifer, or Day-star, was the name his heavenly Father gave this beautiful angel. He could sing wondrous hymns of praise, and make heavenly music on a golden harp. Really, he was one of the Lord's well-loved helpers, but — and this is the sad part — he wanted to have his own way and be first in everything. He even wanted to have a higher place than Jesus. The heavenly Father tried to help him see that he would be happier if he were unselfish, and would not always want to be *first*. But he would not take heed to this wise counsel. He kept on in his evil, selfish ways until he could no longer be permitted to live in that beautiful home. The heavenly Father sent him away, and he could never live there again."

I got no farther; for, looking up into my face with wide, earnest eyes, she said, "I'm not going to be first any more, mother. I'm not going to be like Lucifer."

"Well, darling," I said, "of course we do not want to encourage Sonny Boy to be first all the time, but you may be first some of the time, and Sonny Boy may be first some of the time."

Ever afterward she fought her little battle with self; and while she often failed or forgot temporarily, the moment she remembered, she would say, "I don't want to be first, mother," and would generously try to give place to others.

Where Did You Get That Cold?

FUEL burned rapidly in a stove, with a view to making a room "comfortable," nearly always raises the temperature higher than is wholesome; especially when the stove is of unlined cast iron; for iron conducts and radiates heat into the surrounding air almost as rapidly as it itself is heated. The result is that the temperature of the room is not uniform, but rises or falls as the casing of the stove becomes hot or cold. If the fuel is constantly replenished, the room is too hot for bodily health; if the stove is neglected, the air of the room is quickly chilled.

And what is the result? Constant colds and sore throats testify to the ef-

fects on the skin and mucous membrane of too high a temperature and too dry an air. Anemia, debility, and irritability bear witness to the ill effects of this form of heat on the blood and nerves; yet the occupants of overheated houses think this the way to be comfortable.

The prime cause of colds or chills is not exposure to cold, but to the overheated, confined air of rooms, factories, and public meeting places. When will people learn that colds and sore throats are the results, not of cold air, but of infection,—an infection powerless to harm if the mucous membrane and the skin are healthy?

A healthy mucous membrane (the lining of the nose and throat) is pale pink, and stretches taut over the surface it covers and protects.

What, then, is the correct temperature for healthful dwelling- and sleeping-rooms in wintry weather? Sitting-rooms should not reach a higher temperature than seventy degrees Fahrenheit; in offices, factories, shops, and schools, if their occupants are to be capable of their best work, the temperature should be a few degrees lower. Careful experiments have shown that for each degree above sixty-five degrees Fahrenheit mental activity and power to concentrate diminish. In bedrooms sixty degrees Fahrenheit is quite high enough. Contact with fresh cold air does not cause chills or colds; rather, it gives power to resist their attacks. It stimulates activity of both mind and body.

What is the cause of the flushed cheeks and dull skins so constantly seen on the occupants of overheated rooms? Nature has provided us with a beautifully balanced regulator to control the body for its welfare, a regulator known to us as the nervous system. By this regulator, as the body becomes overheated, more blood is brought up to the skin, in order that the extra heat may pass off into the outside air. When the body feels cold, this regulator causes the little channels in which the blood circulates to contract, so that much less warm fluid can stream through them. The blood is then driven to the deeper parts of the body, where the heat necessary for life can be maintained.

This same regulator causes the pores of the skin to pour out perspiration on its surface when the body becomes very hot. This sweat cools the body by evaporation, on the same principle that we wring out a cloth in ice cold water and lay it over our butter jar in summer weather. In both cases the hot air is greedy for moisture, and absorbs or sucks it up quickly, whether from the skin or from the cloth. As it withdraws the moisture, the heat is also withdrawn, and thus body or butter is cooled.

On leaving the house, and passing into cool air, the regulator is so out of order from impurities retained in the blood that it cannot exercise its usual protective activities; the blood remains near the surface of the skin instead of retreating to the deeper parts of the body, and a chill or a cold follows. Blame is

laid on the cold air, whereas it should be laid on the hot room.

Another sign of an unhealthful atmosphere is the streaming of moisture down the panes of the windows. This moisture contains impurities given off through the skin and the lungs. The air should be reasonably dry, cool, and in constant movement.

Three inexpensive means of ventilation are:—

1. Admit a steady supply of pure air at all times to every occupied room.

2. Provide a wide pan of water on each stove, which will furnish to the heated air the moisture it is bound to secure from some source. This will prevent some of the ill effects on the skin.

3. Keep a thermometer in every room.

Take a piece of lumber six to eight inches wide and two inches thick, cut it to fit the bottom sash of a window in each room. Raise the sash, fix in the piece of wood, close down the sash, and you have provided a means of ventilation as effective as it is cheap. Air enters through the opening between the sashes and is driven up toward the ceiling, where it mixes with the hot air of the room and gradually descends on the occupants, who feel no draft, as they would if the window were opened at the top or the bottom in the usual way.—*Alice Ravenhill, F. R. S. I., in the Ladies' Home Journal.*

The Woman and Her Housework

HOUSEWORK has one of two effects upon women: either it demoralizes them or it uplifts them. Of course the effect depends on the woman. A large number of women, looking upon housework as a form of drudgery, allow the details of their work to engulf and enslave them. Curiously enough, a man rarely does this. Generally speaking, he either makes the best or most of his work, or he regards it, as great men have always regarded their work, as so much play. They make a game of it, and the fascination of it holds them long after they have ceased to need the money that it brings them. But the woman is rare who keeps hold of her household work, once she is convinced it is no longer necessary for her to hold on to the strings. And the secret of it is that she does not look upon it as a game or as an art. And yet housework is an art, and all art is a joyous rendering of one's personality to a particular end.—*Selected.*

Divided Service

MRS. D. A. FITCH

OF a mother who was very desirous that her several daughters give their hearts to the Lord, it was said, by her husband, that while his wife wished their children to become good Seventh-day Adventists, yet she wanted them to shine in the *world*. One of the number, and only one, has withstood this influence, and is in the message.



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Father's Experience

My father, William L. Saxby, was born in Vermont, in September, 1827, and was brought up in the Wesleyan Methodist Church. My mother was a strict Baptist from western New York. Father was seventeen years old, and mother fifteen, at the passing of the time in 1844. About 1847 or 48 they embraced the advent doctrine and the belief in life only through Christ. After the passing of the time in 1844, there was much light and power among those who did not reject the first angel's message. I have often heard mother tell of the spirit and power that attended the singing of the advent songs.

In the fall of 1852 Elder Joseph Bates came to Springfield, Mass., preaching the Sabbath truth. Only a few attended the meetings, among them my parents, who had made their home in Springfield. My father invited Elder Bates to our home, and as Brother Bates saw the interest his lectures had awakened in the minds of my parents, he would each evening, on returning from his public service, hang up his chart, and give a second sermon or Bible study. Soon the testing truth of the fourth commandment came home with telling force, and the questions, How can I keep the Sabbath? How can I afford to lose my job? What can I do? revolved in my father's mind. I have often heard him say that at that time he could see the poorhouse "just over the hill, right close by." It was a time of much prayer and Bible study.

At that time, Springfield, Mass., was the headquarters of the Boston & Albany R. R. Father was tinsmith, and roofer for bridges, depots, etc., for this company. The first Friday afternoon after his decision was made to keep the Sabbath of the fourth commandment, he quit work early, in order to reach home for the Sabbath, not telling the superintendent of his intention, as his heart failed him. The next Friday he was fully resolved to have a private talk with the superintendent; but again his courage failed. As before, he went home on Friday afternoon, and returned Monday morning. This time the men began to question him, "Where were you, Saxby, last Saturday and the week before?" He told them frankly, and some one carried the news to the superintendent.

Father was now fully resolved to see the superintendent. But about the middle of the afternoon of the next Friday, the superintendent came to see him. He said, "Saxby, I understand you keep Saturday for the Sabbath. How is that?"

The answer was, "Mr. Chase, I conscientiously believe that Saturday is the true Sabbath of the fourth commandment, and I must keep it." "Well," Mr. Chase said, "I shall have to turn you off." Father replied, "Mr. Chase, I expected you would." "Did you?" was the quick reply. "Yes, sir," father re-

sponded. "Well, I won't!" exclaimed Mr. Chase.

The next pay day, to his surprise, his wage was the same as heretofore. He was sure there was some mistake, and that it would surely be corrected the next pay day. But to his surprise, he continued to receive six days' pay for five days' work.

Frequently the workmen would be called out to work on Sunday, or seven days a week, against which some of them protested strongly. Finally father told the superintendent that he would be glad to work on Sundays, if the work was anything he could do. From this time on, he was often called to work on Sunday, and he would receive a day and a half's wages for such work. Thus he would often draw seven and one-half days' wages for six days' work.

Father remained in the employ of the Boston & Albany R. R. for nearly four years after beginning the observance of the Sabbath, and then quit his job of his own accord, as he then had money to go into business for himself.

God's Word declares:—

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33.

"The Lord is my shepherd; I shall not want." Ps. 23:1.

"As thy days, so shall thy strength be." Deut. 33:25.

"Lo, I am with you always, even unto the end of the world." Matt. 28:20.

"I will never leave thee, nor forsake thee." Heb. 13:5.

"Casting all your care upon him; for he careth for you." 1 Peter 5:7.

"Them that honor me I will honor." 1 Sam. 2:30. WILLARD H. SAXBY.



A Trip to Southern Illinois

No matter how much one may travel, and be charmed by the things he may see, the home of his childhood is never forgotten. It possesses a charm such as no other place on earth has.

For this reason the recent visit to the Southern Illinois Conference was especially interesting. February 8-11 I attended a meeting in Decatur, where a number of church officers and conference workers were gathered to study how best to advance the message in this conference. In addition to the conference workers, Elder L. H. Christian, president of the Lake Union, and J. W. Mace, were present, and gave valuable counsel and instruction. The Lord blessed, and we feel sure that all returned to their homes with a clearer vision of the needs of the hour, and the responsibility which rests upon those chosen to lead in the work of God. When all the leaders in our churches advance, and the entire church is aroused to action, the work will be finished speedily. The key to progress is in a large degree in the hands of church officers, and surely the times demand that we awake from sleep

and labor for the salvation of our neighbors and friends.

The church in Decatur has been able to secure a good church building, well located. If they unitedly push the work, a strong church will be developed in this city.

From Decatur I went to Springfield and spoke two evenings to the church in this city. This was the first time I had met with this church since my wife and I left here, twenty-four years ago, in response to a call to connect with the work in South Africa. Some of the older members still remain faithful, and others have been gathered out. The conference headquarters are located here, in a neat, commodious building, and a very aggressive work is carried forward from the office. This is as it should be. The last evening of the meeting here, in response to some advertising, the church was filled with those who were interested to hear the meaning of the present condition of things in the world. A strong effort put forth in this capital city would doubtless be attended with encouraging results in souls won to the truth.

On my way farther south in the State I visited my old home at Willow Hill. Many memories were awakened by this visit. My parents are sleeping in a near-by cemetery. Death and removals have broken up the church once organized in this place. While in Willow Hill I was invited to preach in the Methodist church, and the pastor and other members of the church did everything possible to make me feel at home, and to make the service a success. The church was filled, and the Spirit of the Lord helped me to speak to the congregation. An invitation was extended to return and hold further meetings.

Sabbath and Sunday, February 17 and 18, in company with Elders E. F. Peterson, president of the conference, and C. W. Curtis, I met with the church at Duquoin. Five meetings were held, all of which were well attended by the church members, and the blessing of the Lord was with us as we studied the close, practical teachings of the Word. The church greatly enjoyed these meetings, and did all they could to make our stay pleasant and profitable.

The message is onward in this conference. In this part of the State there are yet many counties in which no meetings have been held. Workers are needed to pioneer the way in this unentered territory. The conference committee, is doing all possible in planning to this end. They hope to make 1917 the best year the conference has ever seen in soul-winning.

G. B. THOMPSON.



The Chesapeake Industrial Institute

LARGE numbers of intelligent young people are yearly being added to the various churches in the northern conferences, and in the early summer of 1916 the North American Division Conference Committee spent a day in hearing the pleas of some of the colored ministers of the Columbia and Atlantic Unions in behalf of the colored youth. It was thought best at that time to encourage the establishment of a school in Baltimore for the education of these young people. This school was started with but eight grades, yet with an enrolment of

seventy-three students. Most of these had, of course, been attending the public schools, and their parents hailed with delight a denominational school for colored youth.

We have been more than repaid for our efforts to make this school the very best we could under existing conditions. We have some students from Delaware, and one from Atlantic City, N. J., also one from the eastern Maryland shore. We have received applications from States as far north as Massachusetts, and these applications have come without solicitation, as this is the first report of the school that has been printed with the view of soliciting students.

This year we have been teaching as far as the eighth grade, but beginning next fall, we hope to add two more grades. At present six teachers take charge of the classes, three teaching full time and three part time. These last three teach cooking, sewing, art needlework, etc. During the cooking-class period, the boys are given carpentry.

Our conference brethren have visited the school, and are pleased with the progress already made, and see still greater possibilities before us. All our teachers are experienced instructors, having taught in the public schools before coming into the truth. Their whole heart is in the school, and their aim is to make the school the very best possible. With the instruction in the public schools tending toward evolution and infidelity, and with the evil one snatching our youth from heart-burdened parents through evil associates and through teachers with no deep spiritual experience, all the colored families of believers in the soon return of the Lord, should hail with joy a strong school of this order.

Another year we are planning for a dormitory to house all students whose homes are outside of Baltimore. That this needed addition to our facilities can be made possible, we hope to hear early from those who will plan to send their children for the fall term. It is not too early now to write for any desired information. This school solicits only those who have a desire to train for some branch of the Lord's work. Each applicant should be recommended by his church elder as one who can be trusted to put every minute of his time to the best advantage. All letters should be addressed to the writer, at 1714 Druid Hill Ave., Baltimore, Md.

GUSTAVUS P. RODGERS.



A Visit to Mexico — No. 2

San Luis Potosi

AFTER spending three weeks with our brethren in Mexico City, we turned our face northward, stopping at San Luis Potosi. Here we found Brother S. Marchisio, who had returned to that city after several months' stay in Cuba.

Though the work here has suffered more than in Mexico City because of the absence of our workers, there are still a small number who are faithfully holding on, and there are some influential people who are deeply interested in the truth. A doctor and his wife whom I visited were very anxious that work in San Luis Potosi should be carried forward, saying that now is the time for us to work. The other denominations are getting ready to take advantage of

the situation, for the present government seems to be rather favorable to Protestants. Quite a number of the native ministers of the other denominations have joined the army, and now have a part in the councils of the government. They are working in the interests of their several denominations. It seems that with them it is more a matter of politics than of any real religious experience or change of heart.

As an illustration of what they are endeavoring to do, we will state a few things that were brought to our attention during our visit. In 1857 there was promulgated a new constitution, and under this all church property was taken over by the government. Since that time the Roman Catholic Church has had the privilege of using the churches for religious services, but they have remained government property. The old monasteries and nunneries were taken over and used as offices for the government officials. Now when the *de facto* government gains control in any city, it reasons that the churches are government property, and that the Roman Catholic Church does not need all of them. As there are usually quite a number in every city, the government takes some of them for barracks for the soldiers; and lately the idea has prevailed that the government ought not to show partiality by giving the use of all these churches to the Catholic Church, but that some of them should be given to the Protestant churches. So the different denominations are putting in their plea for a share in the division of the old churches.

In the country around San Luis Potosi, we have had quite a number of small companies. Near Matehuala there was a company of thirty baptized believers, most of them small farmers. They were among the most earnest of our membership. They have suffered very much because of the difficulties of the country, having been robbed several times, and general conditions were so unsafe that practically all of them have been forced to leave their homes and seek safety in the city nearest to them. We are expecting to have to help these poor people some with clothing, which is now being collected in the southern part of the United States. A few of the older members of the company have died. It was inspiring to hear of how triumphantly they met death, calling their friends and relatives around them, and bidding them to be faithful.

Brother Marchisio does what he can to carry forward the work in this part of the field, but he has much to do, and great difficulties are before him. We are sure our brethren will all be glad to remember especially this part of the field and the work here in their prayers.

G. W. CAVINESS.



Field Notes

A CHURCH of twelve members, with a full corps of officers, was organized at Centralia, in the Southern Illinois Conference, a short time ago.

ELDER O. J. CORWIN writes from Ft. Worth, Tex.: "In this large city we find many who are deeply interested in the things of God. Fourteen have been added to our church by profession of faith during the last few months."

THIRTEEN new believers have been received into the Cowee Mountains church, in North Carolina.

A NEW church, with a charter membership of twenty-seven, was recently organized at Bremerton, Wash.

ELDER F. H. HOXIE writes: "Since our camp meeting I have been working in Mansfield, Mo., and have organized a company of nineteen members."

DR. H. C. MENKEL, of India, reports: "Sabbath, November 4, witnessed our second baptismal service of this season, four adults being baptized. Thus nine persons have been added to the church in Simla by baptism the present season."

THE new Seventh-day Adventist church at Guilford, Conn., was dedicated December 17. Elder A. E. Sanderson preached the dedicatory sermon, and Elder H. C. Walleker offered prayer. Recently the workers in the Southern New England Conference have baptized twenty-three new believers.

OUR people in the West Indies look forward to the camp meeting as a time of spiritual help and refreshing. The dates for camp meetings the coming season are as follows: Jamaica Conference, March 30 to April 8; West Caribbean Conference, April 20-29; South Caribbean Conference, June 1-10.

WE learn from the *Eastern Tidings* that during a city mission effort in Bombay, India, the sermons delivered at the meetings were published in two leading daily papers of the city, which have a circulation of over thirty thousand. Through reading these printed sermons, at least two are keeping the Sabbath of the Lord, one of whom, an English woman of good birth, is very active in missionary effort. As a result of these printed sermons, inquiries in regard to the message were received from different parts of India.

WE quote the following, written by L. G. Mookerjee, of the Bengal Mission, India: "Only those who come out from Hinduism and those who are instrumental in bringing converts from Hinduism, know what severe trials and persecutions a convert has to endure. A Brahman boy heard of the truth under rather peculiar circumstances. One of our canvassers was stationed in a town not far from Dacca. He stayed with a friend, in whose house the Brahman boy was receiving Christian instruction. It so happened that our canvasser was asked to share the sleeping-room with this Brahman lad, and he took this opportunity to unfold to the boy the truths about Christ's advent and the necessity of a preparation to meet him. Erelong the canvasser rented a house and was joined by Brother P. C. Dey, from Gopalgunj. Night after night the Brahman boy visited them. He studied faithfully and regularly, and as a result has determined to identify himself with the people who have told him that the same Saviour whom he has newly accepted will soon come in the clouds of heaven to gather his children home. The boy has parents living, who have a home and landed property. When he attains to the age of majority, he is eligible to become a priest, like his father and eldest brother. He leaves all to accept Christ."

Missionary Volunteer Department

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 MRS. I. H. EVANS
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Secretary
 Assistant Secretary
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Bible Year Assignment Leaflets

THE Missionary Volunteer Department has published outlines of the Bible Year assignments for the entire year on the inside pages of a four-page leaflet. This leaflet can be pasted or otherwise inserted in your Bible, and the assignments checked day by day as you read, whether you read in consecutive order or not, so that you will know when you have read the entire Bible. The leaflets can be secured free of charge from the Conference Missionary Volunteer secretary by all whose purpose it is to read the Bible through during 1917. State whether you wish the Senior or Junior assignments.

Responsibility of Parents

John Ruskin, "who was doubtless the greatest master of pure, idiomatic, vigorous, and eloquent English prose that the last century produced," attributes much of his ability as a writer to the fact that his mother required him in childhood to commit to memory and repeat to her over and over again many passages from the Bible. If such literary results come from a child's learning the English Bible, what shall we say of the spiritual results if children are patiently and persistently taught to read and to love the Word of God? Has it occurred to all our parents that they have a duty in helping their children to follow the Junior Bible Year? Have you thought of the results in after-years of your faithfulness or neglect in this matter now? Do you realize that your attitude on this question may make a difference through all eternity?

M. E. KERN.

The Senior Bible Year Assignment

- March 11. Joshua 14-17: The choice of Caleb.
- March 12. Joshua 18-21: The tabernacle set up; cities of refuge.
- March 13. Joshua 22-24: Joshua's farewell; the covenant renewed.
- March 14. Judges 1-3: Othniel; Ehud; Shamgar.
- March 15. Judges 4-5: Deborah and Barak; a song of victory.
- March 16. Judges 6-8: Gideon.
- March 17. Judges 9-10: Abimelech; Tola; Jair.

The Book of Joshua

The book of Joshua is the first of the twelve historical books of the Old Testament, which contain the history of Israel from the entrance into Canaan to the return of the Jews from the captivity, and their reestablishment in Palestine. These historical books are thus divided:—

1. The Confederation of Independent Tribes. Books: Joshua, Judges, Ruth.
2. The Monarchy. Rise and Fall of the Israelitish Kingdom. Books: 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles.
3. The Return from Captivity. Books: Ezra, Nehemiah, Esther.

It is a good plan, on finishing the reading of any book, to review it briefly.

The book of Joshua may be outlined under three heads,—

1. Conquest of Canaan.
2. Division of Lands.
3. Joshua's Farewell.

Under the first, such subtopics as Preparation for Conquest, Obedience and Success, Defeat and Its Lesson, the Central Campaign, the Southern Campaign, the Northern Campaign, are appropriate. The second division suggests: (1) How the Land was Apportioned; (2) The Tabernacle Set Up at Shiloh; and (3) The Cities of Refuge. Under the third division may be noted: (1) Tribal Meeting Called; (2) Historical Survey; (3) Warning and Exhortation; (4) The Covenant Renewed; (5) Death of Joshua.

The narrative of the book of Joshua tells of the crossing of the Jordan and the conquest and division of the land. In six years and in two great battles and many minor engagements they conquered thirty-one kings and took their territory. These nations were vile beyond description. Sodom was a specimen of the whole land, so God doomed them to destruction, as by natural laws he still dooms the unchaste. The welfare, not only of the chosen and evangelizing nation, but of the world, depended on the cleansing of the land."

Character of Joshua

As you spend a few minutes in meditating on the life of this fearless man, make a list of some of his qualities that impress you. "Throughout, he is the fearless soldier, the straightforward leader, the simple, unquestioning executor of the divine will." He "sets before us the energy of faith, which, grounding itself on the promise of God, and trusting him, loyally addresses itself to the appointed task."

Joshua was courageous, faithful, enthusiastic. What else?

The Bible and the Early Believers

The Bible was the book of the people, the book of the home, in the early centuries of the Christian faith. "Children were introduced to the Bible from the tenderest age. They learned their letters by picking them out from its pages. They were practiced in putting syllables together on the Bible names, the genealogies in the opening chapters of Matthew and Luke supplying material for this exercise. They formed their first sentences by combining words into Bible phrases. As they clung about their mothers' necks, we are told, amid the kisses they snatched; they snatched also the music of the psalms from their lips. Every little girl of seven was expected to have already made a beginning of learning the psalms by heart; and, as she grew to maturity, she should lay up progressively in her heart the words of the books of Solomon, the Gospels, the apostles, and the prophets. Little boys, too, traveling through the years, should travel equally through the sacred books.

"We hear again and again of men who knew the whole Bible by heart. There were, for example, the deacon Valens of Jerusalem, and the blind Egyptian, John, of whom Eusebius tells us. 'He possessed,' says the historian of the latter, 'whole books of the Holy Scripture, not on tables of stone, as the divine apostle says, nor on skins of beasts, nor on paper which moth and time can devour. But in his heart; so that, as from a rich literary treasure, he could, even

as he would, repeat now passages from the law and the prophets, now from the historical books, now from the Gospels and apostolical epistles.' Memory, however, was not to be solely depended upon; the Bible was not to be studied once for all, and then neglected. It must be the Christian man's constant companion through life. It was to be read continually, read day by day, and year after year; visited unceasingly as a fresh fountain from which to quaff living water. To this extent Christians were the people of a Book; and to this extent the Book was the people's Book."

MRS. I. H. EVANS.

Missionary Volunteer Society at the China Missions Training School

PROF. S. L. FROST, Missionary Volunteer and educational secretary of the Asiatic Division, writing concerning the work of the China Missions Training School, at Shanghai, says:—

"Already a colporteur class has been organized, and after two weeks' study and instruction conducted by Gao Wenli, a company of ten go to Shanghai every afternoon and engage in canvassing work.

"The students have a very live young people's society, of which the whole school are members. After a short service on Sabbath afternoon, they separate into six bands of sixteen to eighteen each, and go to the small villages close by to preach and give out tracts. It was my privilege to go with one band last Sabbath afternoon. The company included about eighteen.

"Arriving at a little village just a short distance from the school, a hymn is sung, and the people gather round, curious to see the singers. After the song, one of the young men steps forward and gives a talk of about ten minutes. If he can speak in the Shanghai dialect, he needs no interpreter; but most of our students are Mandarin, and so one young man translates into Shanghai from the Mandarin. This is repeated in four or five places, so that during the afternoon five short sermons are preached by one band, and the attention of more than one hundred people is called to the message. Then to those who can read, literature is passed out explaining the truth.

"All the bands carry out about the same program. In this way in one afternoon from twenty-five to thirty short sermons are preached by members of the general society, and many pages of the silent messengers are left for study afterward. Who can estimate the good thus being done, or the results that will come from sowing the seed by the way-side? 'Cast thy bread upon the waters.'

"There are a large number of Mandarin-speaking people in Shanghai. In order to reach these people, every Sunday evening the pastoral training class will hold a meeting. These meetings will be conducted in part by the students, and in part by Elder F. A. Allum and others who may assist. The afternoon preceding the meetings will be spent by the students in giving out literature and inviting the people to attend the services. We believe that this will bring the knowledge of the Word to many souls."

Thus our young people throughout the world are pressing forward into the service.

M. E. KERN.

Medical Missionary Department

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

India — Satan's Gibraltar

It is one thing to know the needs of a mission field, and another to describe those details which are at once the incentive to action and the despair of the missionary.

India, with its three hundred and twenty million, is often brought to the attention of the people of so-called Christian lands, but of its misery and degradation, its filth and disease and suffering, the half has not yet been told. These conditions, which carry away millions each year into the great abyss of eternity, must be seen to be realized. Ignorant, wretched, poor, and afflicted, these people pass on day by day to the burning ghat, the tomb, and the tower of silence, without God and without hope in this world or the next, while we stand looking on, powerless to help one in a thousand. Sin and vice in the most horrible forms which can be conjured up in the mind, stalk abroad in the light of day, licensed by the religion of the country; and what can we do? This is the picture as it is, and this is the question which the missionary seeks to answer, especially the medical missionary, who comes in closer contact with the people than the evangelist.

The government of India has done what it could in providing civil dispensaries in all the large cities of India and in many of the towns, but government cannot provide men whose hearts are warm with the love of God for the lost, or who have that sympathetic touch which heals the soul as well as the body. As a consequence, the average Indian will go to a fakir or holy man or to some Indian quack rather than patronize Western methods and medicine. But where the sick of soul and body can find sympathy, and healing of their diseases, and peace of mind, to that place they will go in crowds when their confidence has been won. Still, the call, "Go out into the highways and hedges, and *compel* them to come in," sounds with even more clearness here than perhaps in many other parts of the world. And where that compelling force is love, wonderful results follow.

This is the reason why the government cannot cope with the problem. Only the medical missionaries can, and that is the reason why only they can heal the great plague spot of India. At one of our dispensaries last year, 21,270 patients were treated. The civil dispensary had to close its doors. That is a demonstration of what can be done in every place with the right methods.

But you ask, "Are there not many other medical societies and medical missionaries in India besides our own? Are they not accomplishing this work even better than we can?" There are indeed many noble men and women, Christians of the highest motives, among both missionaries and government officials, who are giving their very lives for the people of India, and who, like Aaron of old, standing between the living and the dead at the time of fearful scourges, have

stayed the plague. Their numbers are increasing year by year; but are they giving the message which has been committed to us? That is the question which faces us with terrible clearness whenever we think of the task still to be accomplished. And even were every one of them giving that message, the ghastly procession of dead passes before us at the rate of fifteen a minute, day and night, year in and year out. More than a third of the people are dying of fevers, nearly two a minute of plague and cholera, and one every six minutes of small-pox.

"I only wish some of our people at home could see things as we see them here," was written to me in a letter a few weeks ago from one of the nurses in charge of a dispensary away out in the jungles of one of our outposts. Perhaps she was thinking of the seventeen babies a minute which come to swell the already overcrowded population of India. But Death, the mighty leveler, through the underfeeding and overfeeding and other ignorant methods of their parents, takes a heavy toll, so that "in some parts as many as a *third* of the children born die during the first year of life, and it is believed that the majority of these die during the first month on account of septic poisoning. If so, the deaths of the mothers must be very numerous."—*Government Census Report of 1911, p. 219*. In the most of these cases, the village barber's wife is the only attendant, whose methods cannot be properly described in print.

Perhaps she was thinking of the thirty million Mohammedan women waiting for her in the zenanas of their masters, with no medical attention during the most critical periods of their lives, and to whom none save women can minister. Ah, sisters living in ease and comfort in the homeland, can you imagine what all this means?

Or perhaps she was thinking of the 153,817,461 women and girls of India, according to the 1911 census, of whom 2,153,438 were married before *five years of age*, and 16,150,785 between the ages of five and ten, and forty-three per cent of the total at from ten to fifteen years of age. The census superintendent of Baroda, himself an Indian, speaking of the hard lot of child wives, says that numbers of them march from their marriage to the funeral pile. Nervous debility, consumption, and uterine diseases create havoc among them.

What if these conditions existed near your homes? How long would it be before hundreds of women were working to bring about a reform, or to secure legislation to prevent such conditions? And yet, because it is on the other side of the world, shall we fold our hands and say we can do nothing? Picture a child, a beloved daughter of yours, in the place of these little tots, who, before they can talk plainly, are thrust under the bondage of a mother-in-law and into the worse bondage of early maternity. Are their souls less precious because they are heathen or because their skin is dark?

But can we send physicians and nurses enough to fulfil our duty toward these people?—Yes; it can be done. But enough men and women cannot be sent to go to all parts of India to do the work. According to the Spirit of prophecy we are to go to these places and train the people to minister to their own country-

men. This is the plan; but where are those who will forsake home and friends to train these people for lives of usefulness?

Have we no dispensaries in India?—Four treatment-rooms and *six* dispensaries among nearly three hundred and twenty million people speaking two hundred and twenty different dialects.

But how can we ever reach so many people? "Were every one of you a living missionary, the message for this time would speedily be proclaimed in *all* countries, to *every* people and nation and tongue."—*Testimonies for the Church, Vol. VI, p. 438*.

Let us, then, get the vision in the way, as did Paul, and see the marks of the cross, and the resurrected body of our Saviour, and say with Carey: "Let us give ourselves up unreservedly to this glorious cause. Let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and his cause. Oh that he may sanctify us for this work! Let us forever shut out the idea of laying up a cowry [one one-hundred-and-twenty-eighth of a cent] for ourselves or our children. If we are enabled to glorify God with our bodies and spirits, which are his, our wants will be his care."

Shall not each one place his heart as well as his gift on the altar, for either "sacrifice or service"? The Macedonian cry is still sounding; the need is as great as in the days of Carey; for great districts still lie untouched and unknown to the missionary. Your brethren and sisters, many of them working beyond their strength, are still calling for your help,—the help of your hearts and hands,—and are wondering why you do not come. Will you not come soon? Will you not consecrate your all today?

And the reward? It is still offered: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark 10: 29, 30.

Is it not enough? Are you not coming?
R. D. BRISBIN.



THE friendship that keeps a ledger and is always balancing accounts is not friendship at all. The fear that one may give more to his brother than he receives from him, that must have every favor returned as if it were a loan, every gift, visit, invitation, every expression of affection, paid back in kind,—that may be a pleasant business proposition, but it has no claim to be called friendship.—*"Good Thoughts."*



THE true, plain path is well-doing. Not brilliant doing, but well-doing. Doing the work of life with a willing mind, a loving heart, with both hands, earnestly—diligence in getting good, being good, doing good. In this world all the grand prizes go to a few brilliant people. But what a blessing it is to us, the dim million, to know that God recognizes patient merit, and that the grandest prizes of all are not kept for the brilliant, but for the faithful!—*Dr. W. L. Watkinson.*

Home Missionary Department

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

Asking and Answering Questions

"SANCTIFY the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3: 15.

Some questions are easily answered, and one needs but little thought and previous study to give perfect satisfaction to the person needing instruction or information; but not all are so readily disposed of. A child can ask many questions that wise people often find it perplexing to answer. The representative of heaven, however, should "be ready always to give an answer" to certain questions, and then he need not fear to meet them. The pupil in school who knows his lesson does not fear the teacher's questions, for he is prepared to answer them. After spending several successful years in training, he becomes accustomed to being questioned, and he learns "to give an answer to every man that asketh."

But what is the important theme that Seventh-day Adventists should be ever ready to discuss?—"A reason of the hope that is in you." Every loyal Christian has a real hope, and that hope is a reasonable one, and the ones who possess it may learn to give a reason "with meekness and fear." This can be done only as we "sanctify the Lord God in our hearts." To have Christ enthroned within is to be in communion with him who was found, when he was a child twelve years of age, "sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers." Luke 2: 46, 47.

Sometimes we have to resort to peculiar methods to get people to ask questions so that we may give them a Bible answer that will be food for their souls. Christ asked the woman at the well of Samaria for a drink, that he might draw her into conversation and get her to ask some question that would open the way for him to give her instruction that would lead her to a purer life on earth and fit her to live with holy beings in eternity. One Christian hangs a picture of food on the looking-glass so that people will ask, "What do you hang that there for?" and this opens the way for him to tell them that it is to make him remember his dependence upon God for daily food. He calls it his question mark.

A loyal native Sabbath keeper in Java has a unique way of getting into conversation with people about the prophecies of Daniel and Revelation. He sold a good tea and coffee plantation because he would no longer use such beverages himself, and for a time he was without a definite means of livelihood. He finally decided to start a shoe shop, and now he employs a number of men, and has a good trade. For a trade-mark he has a lion with two wings, and has this pressed into the sole of every shoe he sells. As people look at it, they inquire, "Why do you have such a picture on

your shoes?" and this is just the question he wants them to ask, for it opens the way for him to give a Bible study on the prophecy that uses the great beasts to represent the kingdoms of the earth. I wish all could have seen the joy on this man's face as he told some of his experiences.

Probably others can use other devices to lead people into conversation on spiritual themes, and thus they may become missionaries indeed.

F. A. DETAMORE.

Publishing Department

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

Colporteur Work in Argentina

WE have recently held two colporteurs' institutes to give our colporteurs a better training for their work. The first institute was held at Paraná just before our annual conference last October, and the other was held at Puiggari, where our school and sanitarium are located. Daily programs were carried out at both places, in order that no time should be



COLPORTEURS' INSTITUTE IN ARGENTINA

lost. We had at both institutes a total of twenty-five colporteurs. The majority had been in the work before. All these gave promise of making good workers, and their reports show already that they have gone into the work to make good.

It is encouraging to note the progress that has been made in the sale of literature during these days of excitement and of fear and trembling since the great war broke out. It seems that neither wars, floods, strikes, nor revolutions can hinder the work of distributing our truth-filled literature. Argentina is largely Roman Catholic, and yet we sold during the year 1915 over \$15,000 worth of books. These included such works as "The Great Controversy," "Daniel and the Revelation," "The Practical Guide to Health," "The Coming King," "The World's Crisis," and "Armageddon." We also have agents selling our missionary paper *El Atalaya*. So our literature is being distributed here in Catholic South America. We should like "Bible Readings" in Spanish, to put in some parts of the field where our other truth-filled books have been sold.

Our records for 1916 are yet incomplete, but we have every reason to believe that we shall exceed the records of 1915 by a liberal increase. We are operating on the cash plan, and find it more satisfactory in every way, to both the tract society and the colporteur. We start out for 1917 with the largest number of colporteurs in the field that Argentina has had for some time. Though times are hard and money is slow, our men are sending in good orders, and recent deliveries have been very good. We thank the Lord for his willingness to help in the work, for we know we could have done nothing without him. We praise his name and take courage.

ROScoe T. BAER.

News and Miscellany

Notes and clippings from the daily and weekly press

— A monument to Jefferson Davis is to be erected at Fairview, Ky., his birthplace, by the United Daughters of the Confederacy and by the United Confederate Veterans. This monument is to cost \$150,000, and will be in the form of an obelisk three hundred and fifty feet in height.

— A recent dinner served in Philadelphia in honor of the birthday of Benjamin Franklin, cost eight dollars a guest. This seems strongly out of proportion to Franklin's ideas of thrift and simplicity.

— There is a body of American citizens in the State of Oklahoma who are the richest per capita in the world. This is the Osage tribe of Indians, composed of about 2,200 persons, each one of whom is estimated to be worth between \$20,000 and \$25,000, their wealth increasing annually. At present they have in the United States Treasury between \$5,000,000 and \$6,000,000 to their credit.

— The school children of Washington, D. C., following the advice of one of the newspapers there, have saved since the autumn term began over 150 tons of old newspapers, for which more than \$2,000 has been received. This sum will be devoted to children's playgrounds. In view of the present shortage of paper, children in other cities are urged by Secretary of Commerce and Labor Redfield to effect a like saving.

— The bill to provide a great national leprosarium for lepers in the United States, and to prevent the further spread of the disease, as passed by the House of Representatives some weeks ago, was unanimously passed by the United States Senate, Jan. 25, 1917. Our government has been appropriating about \$140,000 annually for the care of lepers. There are leper colonies at Carville, La.; Penikese, Mass.; and San Francisco, Cal.

— Wonders will never cease. News comes to us now that volcanic steam is used in Italy to operate power plants. According to Prof. Luigi Luiggi, of the University of Rome, Italy, volcanic steam now operates three 3,000 kilowatt steam plants at Lardarello, in central Tuscany. Numerous cracks in the ground there permit powerful jets of superheated steam to escape into the air. Boric acid and other mineral substances also escape.

— For the first time, it is believed, since the Battle of the Boyne in 1690, when the ascendancy of Protestantism in Great Britain and Ireland was pledged by William III, Prince of Orange, the yellow orange-colored emblems of the Orangemen were blended with the green of the Catholics recently at Armagh, Ireland, in festivities in honor of a body of Canadian rangers. The visiting soldiers in parties attended respectively the Catholic cathedral and the Protestant cathedral.

— Prompted by the report that several foreign countries are making boots and shoes out of shark skins, the United States government recently asked light-house employees along the coast to include the catching of sharks with their regular duties. This is done in order that leather concerns in this country may be provided with material to experiment along this line. If it is found that shark skins can be made into serviceable leather, the present shortage of raw material for shoes and boots will be relieved to some extent.

— President Wilson when he was inaugurated this year was the oldest President to take the oath of office in sixty years, or since Buchanan was inaugurated in 1857. Buchanan was in his sixty-sixth year, five years older than Wilson is now. Except five, all the chief executives were younger than Wilson. Those older were John Adams, Andrew Jackson, Zachary Taylor, James Buchanan, and Benjamin Harrison. Theodore Roosevelt, inaugurated when he was forty-two, was the youngest President this country ever had.

— Billy Sunday's series of revival meetings in Boston, recently concluded, broke all previous records with respect to the number of converts, over 63,000 people, including Roman Catholics, Jews, and Christian Scientists, claiming to have experienced a change of heart. During the meetings over 1,300,000 persons heard him speak; 70,000 of this number listened to him the last day. Boston's freewill offering to Sunday amounted to nearly \$55,000. This brings the total of contributions given him since he began conducting revivals to about \$600,000. Most of this money is clear profit, as all his expenses and the expenses of his party are paid out of money collected at the meetings.

— The Senate military committee has reported favorably a bill framed by a subcommittee creating a military and naval citizen reserve force based on universal military training and service. The bill brings to a definite head the universal service discussion of the last few months, and offers a specific plan on which public sentiment can crystallize. It requires six months' training without pay for all youths during their nineteenth year. Exemptions are confined to the members of the regular army and navy, those physically unfit, those who are the sole support of dependent relatives, and those affiliated with religious creeds which prohibit them to bear arms. The latter class are liable, however, for training in the noncombatant branches of the army. No substitute may be accepted, and no one would be permitted to escape training by the payment of money or by other inducement. While undergoing training all would receive expenses and clothing and medical attendance.

— Experts connected with the government printing business are urging Congress to take steps toward building a government paper mill. Since Uncle Sam is carrying on in his own plant the largest printing business in the world, there is no reason why he should have to depend on private concerns for paper, they say. The bill for paper this year will be over \$2,300,000, according to bids submitted. This is nearly a million dollars over the bill last year, and there is still no surety that enough paper will be supplied. Many private publishing companies are guaranteeing their supplies by buying paper mills of their own, it is pointed out; the amount of paper used by the government—about 30,000,000 pounds annually—would warrant it in taking similar steps to insure its supply. It is believed that with timber reserves and water power available, a government paper mill could be run cheaply, and would so increase the output of print paper in this country that the shortage everywhere would be greatly relieved.

OBITUARIES

BILBREY.—Louisa Bennie Deck was born Sept. 9, 1873, in Overton County, Tennessee, and died at Fayetteville, Ark., Jan. 19, 1917. Soon after her marriage to T. F. Bilbrey, the family moved to Arkansas, where she was baptized and united with the Springdale Seventh-day Adventist church. She sleeps in Jesus. J. H. SMITH.

LOBDILL.—Mrs. Nellie Lobdill was born in Batesville, Ark., Oct. 22, 1882, and died in Van Buren, Ark., Feb. 8, 1917. Sister Lobdill united with the Seventh-day Adventist church at Ft. Smith about three years ago. Although an invalid for some time before her death, her life was one of patience and loyalty to present truth. Her husband, three children, and a host of friends are left to mourn. N. R. HICKMAN.

LARSON.—Hans Larson was born in Christiania, Norway, July 16, 1828. He came to America at the age of twenty-two years, and in 1857 was united in marriage to Sira Drov-dahl, and to them were born eight children. In 1880 he united with the Seventh-day Adventist church, and to the end of his life remained faithful to the truth he had espoused. He died at his home, in Milford, Iowa, Jan. 11, 1917. Four children survive. MRS. S. M. OLESEN.

MARLOW.—Esther Marlow was born in Fairmount, Ind., July 3, 1894. In early youth she accepted Christ as her Saviour, and ten years ago became a member of the Seventh-day Adventist church. The last three years of her life she taught church school. Her death occurred at Fayetteville, Ark., Dec. 26, 1916. Her parents and her brothers and sisters find comfort in the blessed hope of a resurrection morning soon to come.

N. R. HICKMAN.

WOODARD.—Died in Oakland, Cal., Dec. 15, 1916, Mrs. Parthenia Ogan Woodard, aged 69 years. She was born near Windsor, Mo. In 1867 she was married to James F. Woodard. For more than thirty years she was a firm believer in the truths taught by Seventh-day Adventists, and died rejoicing in the hope of a part in the first resurrection. She is survived by her husband, four daughters, and one son. She was patient during her months of suffering, and her consistent Christian life won the esteem of all who knew her.

J. L. McELHANY.

STONE.—Joel Rasmus Stone was born near Hillsdale, Mich., May 27, 1846, and fell asleep Feb. 8, 1917, in his seventy-first year. His companion and six children, one brother, and two sisters are left to mourn. Many years ago he accepted the third angel's message, and at the age of sixteen became a member of the Hillsdale church, continuing in fellowship until his death. He held every office to which his brethren in the church could elect him, and always found pleasure in the performance of the duties thus laid upon him. He sleeps in Jesus. J. G. LAMSON.

FRANCIS.—B. B. Francis was born in Licking County, Ohio, Nov. 27, 1832. In 1855 he was united in marriage to Mary Iden, and to them were born four children. Following the death of his companion, he was married to Adeline Gregory. For twenty-five years he lived in Newark, Ohio, and the last fifteen years of his life resided in Bowling Green. His death occurred at Toledo, Jan. 27, 1917. He is survived by his wife, two sons, and one daughter. He was a regular subscriber to, and a faithful reader of, the *Review* from the time of its beginning in the form of *Present Truth*. For fifty-eight years he was a believer in the second coming of Christ, and for many years he served as elder in the Newark church. H. A. WEAVER.

WADE.—Orrilla Claribel Maples was born in Shelby, Mich., Aug. 3, 1870. In early life she heard and accepted the third angel's message. After her marriage to Elmer Duffey, she lived for several years in South Dakota. About the time of the Chicago Exposition her husband was killed in a gold mill. Subsequently she was united in marriage with P. T. Wade. Several years ago the family moved South, and there Sister Wade renewed her covenant with God, and united with the Glen Alpine church. Two years ago she went to Ohio, and joined a nurses' training class at Mount Vernon, and while there the disease developed which caused her death on Jan. 27, 1917. Her husband and two children survive. NELLIE MAPLES SHIREMAN.

BOOTH.—Samuel Booth was born in Connecticut, Oct. 12, 1831, and died at Quincy, Ill., Jan. 28, 1917. Father spent his early life in the New England States. At the breaking out of the Civil War he enlisted, and served three years. After the war he moved West, and was one of the early settlers in Minnesota. From the time he accepted present truth, in 1887, he remained faithful. The last ten years of his life were spent in scattering the printed page. He worked in twenty-four cities of the East and West, being content only when he could minister to others. He always gave reading matter to those who were too poor to buy of him. His last hours were free from pain, and his last words to us were, "I have kept the faith, and will await you." He peacefully sleeps in Jesus. Five children, all in the truth, are left to mourn. The words of Isa. 57:1 have been of great comfort. A. S. BOOTH.

Appointments and Notices

College of Medical Evangelists' Annual Meeting

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

E. E. ANDROSS, *President.*
S. S. MERRILL, *Secretary.*

Glendale Sanitarium Nurses' Training School

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

California Medical Missionary and Benevolent Association

NOTICE is hereby given that the twentieth annual constituency meeting of the California Medical Missionary and Benevolent Association will be held at Sanitarium, Napa Co., Cal., Wednesday, March 14, 1917, at twelve o'clock, noon, for electing directors, amending by-laws, and transacting such other business as may properly come before the meeting.

E. E. ANDROSS, *President.*
L. V. ROBERSON, *Secretary.*

Publications Wanted

THE persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publica-

tions care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.

Mrs. Henry Malone, Tulsa, Okla.

Wade Young, Care Dennison Hotel, Columbus, Ohio.

Names of interested persons desired for use in correspondence band work. Edward Quinn, 7 Denwood Ave., Takoma Park, D. C.

"If War Comes"

UNDER the above caption the *New York Medical Journal* of February 10 says editorially: "Modern warfare demands the complete mobilization of every resource of the countries involved. Defeat is the price paid for unpreparedness, and the conquered pays the bills of both sides. Therefore it pays to be prepared."

If this is true in warfare between nations, it is true in the daily life, which is a struggle for existence,—a struggle in which the unprepared are too often ruthlessly shoved to the wall. In our marvelously wealthy country, there has been such a surplus of production that the unprepared as well as the prepared have managed to get along fairly well; but if the worst comes, if this country enters the great war and its products are

mobilized for the use of its army as well as for the armies of the Allies, it will then be necessary, in a sense never true before in this country, that each one know how to invest his money so as to get the greatest food value.

The time to prepare for an emergency is *beforehand*. In time of fire, firemen are of more service than other men, because they have been prepared with knowledge of what to do and how to do it in each emergency that may arise, and have been furnished with adequate equipment for their special work. They are *prepared* for fires. Those who are prepared beforehand for the troublous times coming upon us, will be better able to meet the issue than those who are not.

It is the function of *Life and Health* to give such an education from month to month as will effect this personal preparedness. Education in hygiene is best taught precept upon precept; line upon line, here a little, and there a little. Those who from month to month read *Life and Health* carefully and follow its precepts, *will be prepared*. Each issue contains a symposium on some particular subject.

April, Home Treatment Number.

May, Rational Diet Number.

June, Prevention Number.

The April number will be preserved for reference; and so will also the others. They all contain matter that does not grow old.

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WASHINGTON, D. C., MARCH 8, 1917

IN response to the invitation of the Mission Board, H. H. Hall, of the Pacific Press, Mountain View, Cal., sails from San Francisco March 12, to attend the Asiatic Division conference in Shanghai, to be held in April.

A LETTER from Brother E. A. Curdy tells of a successful tent effort which has been in progress at Port au Prince, on the island of Haiti, since the latter part of November. The attendance has been exceptionally good, and some have accepted the truth.

WORD comes that the Asiatic Division, instead of sending the new workers for China to the Nanking University language school, is conducting a language school for our workers in Shanghai. Dr. A. C. Selmon is in charge of the school, and excellent progress is reported.

THE following cable through the State Department in Washington has been received: "Guy Dail, European secretary of Mission Society of Seventh-day Adventists, arrived today in Bern [Switzerland], from Germany." This would indicate that our American brethren are getting out of Germany.

RESPONDING to the invitation of the General Conference Council last autumn to establish a branch office in the Canal Zone, the Pacific Press is entering heartily into the undertaking. C. H. Jones, the general manager of the Pacific Press Publishing Association, writes: "The Pacific Press Board feels that the field should be entered at once in a strong, aggressive way. We have secured an option on a lot at Cristobal, and propose to erect a building this year at a cost of \$15,000, and about \$15,000 more for equipment. This will be only the beginning. We expect the work to grow."

UNDER the auspices of the Columbia Union Conference and the Eastern Pennsylvania Conference, an important series of lectures began in Garrick Theater, Philadelphia, February 26. It is planned to make these meetings a duplication of the efforts carried on in Pittsburgh and other large cities. We have received copies of Philadelphia papers containing good reports of the first lecture, which was given by Elder B. G. Wilkinson. His subject was "The World War and Prophecy." The theater was filled with an appreciative audience of over two thousand. Fully as many more were unable to gain admittance. We understand that there is a strong corps of workers associated with Brother Wilkinson in this work, the full personnel of which we have not yet learned. We earnestly hope that the Lord will bless in this effort to bring the message for this day before the people of this great country. We shall hope to have reports of the meetings as they progress.

WRITING of the conference in the Philippines, Elder J. E. Fulton tells of the keen interest which our Filipino brethren took in all that pertained to the advancement of the work in that field. Speaking of the outlook, he says: "We have a fine band of young people who are training for the work, and a few fine young men already trained as evangelists and canvassers. With a good school and printing office already established, and with the trained band of canvassers, and some evangelists in the field, we should see good progress in the Philippines."

Constrained by Love, Not by Sensation

THE apostle Paul declared that in his religious work he was constrained by the love of Christ. That should be the impelling motive prompting our service today. It is proper that we recognize the times in which we live, that we see in the conditions around us a fulfilment of the prophetic word and signs of the coming of the Lord. But seeing these should not prompt us to erratic and impulsive moves.

We cannot carry forward this movement as a result of sensation. The message of the coming of the Lord must be carried to the world as the result of earnest, definite purpose, high and mighty resolve, devoted, sacrificing labor. We must be instant in season and out of season, God's minute men and women, ready to do his bidding at all times. The crises which come in human affairs may quicken, at times, our efforts, but only because we see in them great opportunities for labor.

We should recognize these opportunities as existing today. Never before were the minds of all classes so stirred by the things taking place as at the present time. The international situation threatening to involve the last great neutral power, the domestic situation in the United States as represented in the growing class distinctions,—hunger strikes on one hand and an excessive accumulation of wealth on the other,—should be recognized as opportunities for bringing before our neighbors a knowledge of the times in which we live. Heaven holds us responsible for doing this.

Earthquake and Fire

THE public press continually points out signs of the last days in the calamities it reports. Well may men's hearts fail them for fear because of the things coming on the earth. Only he who looks beyond present trouble to the soon coming of our Lord, can rest in quietness amid earth's confusion, knowing that the day of his redemption draweth nigh.

By recent dispatch, news is brought of an earthquake on the island of Bali, in the Malay Archipelago. Fifty persons were killed, two hundred others were injured, and more than one thousand houses and factories and native temples were destroyed. The governor's palace was also seriously damaged.

Later, we read of a fire in Pittsburgh which swept through a section of the retail business blocks with a loss estimated at \$2,500,000. Other fires of less proportions have occurred in recent days in several places.

Both Germany and England have suffered from the blowing up of munition plants. The explosion at Spandau, Prussia, is reported to have killed ten and injured twenty persons. Concerning the explosion in the English munition factory, the *Washington Post* says:—

"The death roll of Friday night's explosion is now between 50 and 60, according to *Lloyds Weekly News*. In ten hospitals on Saturday 21 persons died, and there were 112 patients receiving treatment, the *Weekly* adds. In addition, 265 persons suffering from lighter injuries were treated." L. L. C.

PRESIDENT WILSON addressed Congress February 26, presenting the dangers threatening American shipping on the high seas, and asking for authority from that body "to supply our merchant ships with defensive arms, should that become necessary, and with the means of using them, and to employ any other instrumentalities or methods that may be necessary and adequate to protect our ships and our people in their legitimate and peaceful pursuits on the seas." President Wilson disclaimed that his request contemplated war, but felt that he ought to receive authority from Congress which would authorize him to deal with any eventualities growing out of the present situation. It remains for Congress to determine with what powers and authority the President shall be invested. It is to be sincerely hoped that the situation may clear so that war may be averted, and every disciple of the Master should pray that God will give wisdom to President Wilson and his advisers, that this country may be saved the horrors of active warfare.

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