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THE GOSPEL TO ALL NATIONS

A Message to the Discouraged



NOT all the days of life are filled with sunlight. Now and again the somber clouds frown upon us, and there are times when chill, dense mists settle down over hill and valley. In such seasons it is difficult to realize that the sun is shining in the heavens, and that above the gloomy shadows is the glorious light.

There are days of discouragement for all serious souls. It appears that circumstances and events have conspired against you, and that hostile forces are determined to compass your defeat. Some of your purposes may have been utterly frustrated, some of your plans wrecked. Disappointment hangs heavily on your soul, and you feel that further effort is in vain. Where is the profit in endeavor that seems doomed to inevitable defeat?

Perhaps you are weary and sad at heart over the problems of your own spiritual welfare and progress. Doubts and fears have assailed your soul. You have yielded to certain temptations. Where you have thought yourself strong there has been suddenly revealed an unexpected weakness. Victories you have been confident of winning are still unrealized. You seem to be at a standstill, with little prospect of spiritual triumph and spiritual growth.

What earnest Christian has not been discouraged over the work of God's kingdom? Vast multitudes seem absolutely indifferent to the gospel of Jesus Christ. You have seen evil rampant, the forces of wickedness intrenched and insolent in places high and low. Many who profess to love the name of Jesus seem strangely unresponsive to the appeals for service. The task of winning the world to God and to the life of righteousness seems one of appalling difficulty and magnitude.

In the hour of discouragement there is just one thing to do: Come near to God. Be daring enough for the close approach; so close that you may look into the face of God and feel the touch of his hand. Tell your Almighty Friend all that is in your heart. Give him the whole story of temptation and sin and weakness and despondency. Cling to the divine Helper and claim his strength. You will be strangely and wondrously comforted. The light will come, and the mists will vanish. The tide of divine power will flow into your life. You will experience the delight of a new vision. You will go forth again in the field of endeavor, joyous in the possession of a sure hope, with a faith and a courage equal to any task that the Master may appoint, strong enough to win any battle that must be fought for Christ's sake.—United Presbyterian.

ISAIAH

ROMANS

JUSTIFIED
FREELY BY HIS
GRACE

Note and Comment

Seventh-day Adventists and Missions

THE *Missionary Review of the World* for March, 1917, draws this comparison between the donations given by Seventh-day Adventists to the cause of foreign missions, and the donations given by the principal denominations:—

"The Seventh-day Adventists report remarkably high per-capita gifts to their missionary work; namely, \$9.08 per member. The principal denominations usually count their people generous if they give an average of \$2 per member to foreign missions and \$5 per member to all benevolences.

"The Seventh-day Adventists show an income of \$706,293 from North America. They have 733 missionaries in foreign fields, and these employ 117 languages and dialects in their work."

"Of the Greatest Dreadfulness"

WITH this expressive term the prime minister of Bavaria is quoted as characterizing the present European conflict. He says: "The war draws nearer its final termination. The final struggle will be of the greatest dreadfulness, but it must be fought to the bitter end." Striking figures and strong adjectives have been exhausted in the portrayal of the horrors of the present great conflict. What a sight for men and angels does the great devastation of the Old World present, and how earnestly should we pray for the time when war shall cease and the glory of God fill the earth as the waters cover the sea. This can never come through any victory, so-called, of politics or diplomacy. It will come only when Christ shall put down all human rule and take unto himself the throne of universal dominion and reign supreme over all the earth.

"The City — What Is the City?"

THE following description of our great cities, given by Charles H. Sears, superintendent of city missions in New York, as published in *Missions*, indicates in brief epigrammatic form the herculean task confronting our city mission workers as they endeavor to give the gospel message in these great centers of population:—

"A city—that is where Dives and Lazarus both live.

"A city—that is where men die of loneliness in a crowd.

"A city—that is the land of plenty where men die of starvation.

"A city is where a thousand people live on an acre of ground that they never see.

"A city is where thousands live in a single block and never know that they have a neighbor.

"A city is a place where may be seen

both the glitter of vice and the glow of virtue.

"A city is a place where vice centers in sunless spots, and where virtue shines in secluded places.

"A city is all desert for some, all oases for others.

"A city is a place which some greet with a cheer, which others endure with tears.

"But a city may not be characterized in epigram."



A Weak Argument from a Strong Man

SUCH is the argument which Robert E. Speer, of missionary fame, makes in behalf of the observance of the first day of the week in place of the Sabbath of the Lord. In an address, excellent in many features, on proportionate giving, Dr. Speer makes this statement regarding the transfer of the Sabbath from the seventh to the first day of the week:—

"The only sure way of securing to the uses of God in the extension of his kingdom what it needs is to set aside carefully for him the first tenth. I wonder sometimes whether that instinct did not account for the change of the Lord's day from the seventh to the first day of the week. We are often hard put to to give our Scriptural grounds for the change. If you rest it on any legalistic grounds, the Old Testament principle is clear—the seventh day. Why did the Christians swing around to the first?—First, the memories of the resurrection; second, there was the feeling, 'Perhaps I may not have the seventh day this week. I will make sure that God has his day before anybody else. The first I will give to him.' And through the years the Christian conscience has insisted that it must be so. The same instinct will govern our hearts, if we allow it, in regard to our wealth, which is only time and strength embodied in a transportable asset."

And the weakness of this statement is recognized even by others than Seventh-day Adventists. An intelligent New York woman, in sending us the printed copy of this address, calls attention to the quotation above, and says: "Although I am not a Sabbath keeper, it does seem to me that when a learned and intelligent man like Robert E. Speer gives such a crude excuse for keeping Sunday, the first day, it should be commented upon."

But what comment is necessary? Dr. Speer gives perhaps as good an argument as can be given. The only Sabbath which the Scriptures of truth recognize is the seventh day. Its sanctity has never been transferred to the first day of the week. Logical conclusions can be drawn only from true premises. Every argument which seeks to fortify Sunday sacredness falls of its own weakness, because it has no foundation in any statement of fact which may be deduced from the sacred history.

The Russian Revolution

CHANGE succeeds change in such rapid succession that it is difficult to keep pace with the procession of events. Already three kings, as a result of the great conflict in Europe, have been driven from their thrones,—Albert of Belgium, Peter of Serbia, and Nicholas of Montenegro,—but even more surprising than these political changes involving three of the smaller states of Europe, is the great revolution which has been effected in the Russian Empire during the last few days. Who would have thought that in a single week Russia could have been transformed from the most autocratic government in the world to one of greatly liberalized policies, with the power vested much more largely than ever before, if not wholly, in the hands of the people? But this is the change which has been wrought.

March 15, Nicholas II, czar of all the Russias, abdicated the throne for himself and his heir as represented in his young son. For a time it was proposed to make the czar's brother Michael regent, but the latest dispatches from Russia state that Michael has declined to accept the rulership unless definitely requested to do so by a plebiscite vote. At the present time a provisional government, with the Duma as the central power, is in force. A new cabinet has been formed. The following document, addressed to citizens, outlines in a general way the policies which are proposed as a basis for the new government:—

"Citizens: the executive committee of the Duma, with the aid and support of the garrison of the capital and its inhabitants, has succeeded in triumphing over the obnoxious forces of the old régime in such a manner that we are able to proceed to a more stable organization of the executive power, with men whose past political activity assures them the country's confidence."

"The names of the members of the new government are then given, and the appeal continues:—

"The new cabinet will base its policy on the following principles:—

"First, an immediate general amnesty for all political and religious offenses, including terrorist acts and military and agrarian offenses.

"Second, liberty of speech and of the press; freedom for alliances, unions, and strikes, with the extension of these liberties to military officials within the limits admitted by military requirements.

"Third, abolition of all social, religious, and national restrictions.

"Fourth, to proceed forthwith to the preparation and convocation of a constitutional assembly, based on universal suffrage, which will establish a governmental régime.

"Fifth, the substitution of the police by a national militia, with chiefs to be elected and responsible to the government.

"Sixth, communal elections to be based on universal suffrage.

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

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EDITORIAL

Spiritual Indifference

A BURDEN for souls, how few have it! Not many of us feel the woe of God upon us impelling us on in the effort to reach those who are not saved. Even in the presence of the most appalling spectacle ever seen in the world, foreshadowing world-wide destruction and the end of human probation, many are still indifferent.

"When Hudson Taylor was on board a junk at Sung-Kiang Fu, a passenger, a Chinaman with whom the missionary had reasoned about salvation, fell overboard. A strong wind was carrying the junk against the current, and the low-lying, shrubless shore offered no landmark to show where the man had entered the water.

"Hudson Taylor dropped the heavy sail and sprang overboard, but he could not find the drowning man. He looked round in agony, and saw a boat furnished with a dragnet just such as he wanted.

"Come," he called to the men in the boat, "and drag over this spot; a man is drowning."

"It is not convenient," was the reply.

"Don't talk of convenience," he shouted, "a man is drowning, I tell you."

"We are busy fishing," they responded.

"Never mind your fishing, I will give you more money than many a day's fishing will bring—only come at once."

"How much will you give us?"

"Oh, don't stay to discuss that now! I will give you five dollars."

"We won't do it for that; give us twenty dollars and we will drag."

"I do not possess so much, but come quickly, and I will give you all I have."

"How much may that be?"

"I don't know exactly, about fourteen dollars."

"At last, slowly enough, the boat was paddled over, and the net was let down. In a minute the unconscious body was recovered, but the life was gone."—*"The Triumphant Life," pp. 90, 91.*

O, you say, this horrifies me! No doubt it does. We are shocked at the hard-heartedness of these pagan Chinese. How could they fish while a human being was drowning by their side, all within their reach! But are we any better? We are mingling daily with those ensnared with many foolish and hurtful lusts which "drown men in destruction and perdition," and we are not greatly exercised about it. We can fish on quite contentedly and watch the efforts of others in the work of rescue.

Until our own indifference is removed, we should maintain a respectful silence concerning the indifference and callous-heartedness of the Chinese. The day of reckoning is drawing near. Ere long we shall be called upon to give an account of our stewardship. The light we have, brings added responsibilities. We are under obligations to make known to others what God has made known to us. We cannot crawl into the ark and sit down alone. We are our brothers' keepers, and must reach out the hand for others.

Did you ever think that perhaps God wants you to get at least one soul for him this year? Is this too great a task, seeing the curtain is soon to drop, and the tragedy of a ruined and lost world come to an end? One soul each this year would *double our membership*. And in doubling our membership we should double our tithe and offerings, enabling us to double our force of workers at home and in the regions beyond. It is indeed time for every believer in the coming of the Lord to labor in tears and with many entreaties for the lost.

"Tis almost time for the Lord to come,
I hear the people say;
The stars of heaven are growing dim,
It must be the breaking of the day.

"Go quickly out in the streets and lanes
And in the broad highway,
And call the maimed, the halt, and blind,
To be ready for the breaking of the day."

G. B. T.

"The War After the War"

The Present Political Conflict the Prelude to Social Revolution

WHAT does the future hold in store for the human race? What conditions may be expected after the great European war is over? That the great conflict will have worked a change in every phase of human experience, goes without saying. There must be an adjustment politically, socially, economically, and religiously, to a different order of things. Leading statesmen recognize this. Declares Prince Lvoff, president of the All-Russian Zemstvo Union: "This war has separated the past from the present by a heavy curtain. Whenever and however it may come to an end, it is clear that we are through with

the old order of things, and a new one will have to take its place."

The same thought was expressed more recently by Chancellor Herr von Bethmann-Hollweg, of Germany. He declared in a recent speech before the Prussian Diet: "After the war we shall be confronted with the most gigantic tasks that have ever confronted a nation. They will be so gigantic that an entire people will have to work to solve them." The chancellor, according to the *Washington Post* of March 16, then declared that the needed patriotism for these tasks could be aroused only by granting the people in general equal co-operation in the administration of the empire, and said: "Woe to the statesman who does not recognize the signs of the times, and who believes that after this war he can take up his work in the same place it was interrupted."

Doubtless many important changes of this character will be brought about before the war closes. The recent revolution in Russia, by which, in consequence of a popular uprising of the people, headed by the Duma, Czar Nicholas abdicated the throne and a more liberal government has been established, indicates that the masses are beginning to appreciate their strength, and that they will not be slow to assert their power when the opportune moment arrives.

The question of future national adjustments is a question causing grave concern to statesmen of Europe at the present time. During the war, internal differences have been laid aside in order to cope with the great general danger threatening the nation. But with the return of the armed millions of Europe to their homelands, questions will at once arise regarding the internal and domestic relations of the state, which must demand more serious consideration.

A New Schooling for Millions of Men

A writer, Mr. James Fuchs, discusses this question in *Pearson's Magazine* for March. He considers first the education which the men engaged in the conflict have been receiving during the last two years, and how this education must inevitably work a change in their characters:—

"Within three years' time, these twenty-two millions are receiving unique education,—a schooling absolutely unparalleled in the annals of any previous generation. Their physique, their minds,

their habits of life, their outlook upon the world, are in process of undergoing a change hitherto thought unattainable within the entire lifetime of a single generation. For an understanding of this marvelous reconstruction a brief survey is required of the militant life they have been leading."

Never before in the history of the world have so many fighting men been given such a schooling. Never has a war of such terrible frightfulness been waged. Face to face with death, viewing continually the most horrible scenes, no living man could come out of this conflict unaffected by the influences.

The Horrors of Warfare

Picturing the horribleness of the great war, the terrible conditions which the participants have to face, and the schooling they have received, the writer just quoted says:—

"They have inflicted violent death upon at least four millions and a half

day-long agonies, crushed beneath corpses piling up upon them. These men, burrowing below the soil like rodents, tell of scurrying myriads of rats, a plague of vermin made overbold by gnawing the bodies of the dead, a horrible danger to sleepers, and a constant drain upon all too slender food stores. They tell of tens of thousands of bodies left unburied for a fortnight, a month, several months, according to the chances of war, poisoning air and water, impregnating the soil with billions of tetanus germs along hundreds of kilometers, and turning the starving dogs of famished countrysides into ferocious beasts of prey, into jackals and hyenas, rather than friends of men."

And at the close of the war these millions of men will return to the pursuits of peace and industry, but to industries burdened and taxed as were never industries in the entire history of the world. The present generation has paid in blood and sweat and heart-breaking anguish its full measure of the great

isted in the past, will earth's toilers be willing to go on living under the burden of enormous taxation and support expensive government establishments? It is too much to hope that this will be done peaceably. In expressing the fear that it will not be done, this writer only voices the sentiments which are being expressed in many quarters.

"Impending Social Revolution"

Mr. Fuchs says in conclusion:—

"Submission to these exactions is impossible, on pain of starvation and complete enslavement. No other choice will be vouchsafed to the millions returned from war save this: they will have to rise simultaneously in all countries in insurrection against privilege, or else be made the abject helots of an oligarchy incapable of holding the reins without murderous collisions. The pressure of extremest need, the momentum of beligerent habits, the just rage of the victimized and the misled, even the brutality of the well-to-do just come home with them from the same school of hardihood,—all these factors are pointing toward a social revolution. Those that have learned how to inflict death and to challenge death without flinching in the most futile contest that ever was, will be likely to do both in the weightiest that ever confronted mankind. The three years' war of the governments is a mere prelude to an impending social revolution."

Even if this great armed conflict comes to an end, if it does not merge finally into the battle of Armageddon,—the last great conflict which this world will ever see,—we know that a bitter warfare carried on between the various elements of society will constitute a "war after the war." Speaking of this before the Wisconsin Commercial Congress, Mr. Schwedtmann recently declared:—

"The war after the war will be internal rather than external: not a bitter commercial competition with European countries, but a struggle within the nation itself against waste, extravagance, obsolete methods, class prejudices, and economic ignorance."

What May We Do?

We cannot believe that these are false notes of alarm, because the writer of Inspiration centuries ago declared that just such conditions as these would be found in the world immediately preceding the coming of the Lord. Read this delineation as given in the fifth chapter of the book of James. Realizing the times before us, the perils which we must encounter, the significance of these conditions with which we have to do, how faithful we should be in giving to our fellow men a knowledge of these things!

A spirit of intense activity should possess our brethren and sisters everywhere. They should take the literature which has been prepared, and circulate it like the leaves of autumn. Such books as "The Great Controversy," "Thoughts on Daniel and the Revelation," "Capital



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FOOD RIOT IN NEW YORK CITY

of their fellow fighters; they are certain to slay a million more before their overlords are done with war. The specter of sudden death has faced them, every day of their militant lives, in a score of hideous shapes. They have drowned tens of thousands in the lakes of east Prussia, in the waters of the Marne, the Pruth, the Dniester. They have hurled tens of thousands into the air and torn them to pieces through discharges of ecrasite and nitroglycerin. They have disemboweled their antagonists by the hundred thousands with shrapnel and hand grenades, speared them on the point of lances and bayonets, mowed them down with machine guns, scattered their brains from behind the shelter of trenches, choked and poisoned them with gases, burned them with squirts of liquid fire, maced them with war clubs, knifed them in the dark windings of mines and countermines, clubbed them to death at close quarters with the butts of their rifles, transfixed them with air darts thrown from on high.

"The autograph records of their struggles, published in three languages, tell of many entombed alive by the falling débris of bombed or cannonaded shelter; of others set aflame from head to foot in petrol-shelled strongholds; of thousands falling wounded midway between hostile trenches, and dying after

conflict, but upon the future must rest through long, coming years the burden of working out the terrible war debts which have been created.

Long Years of Burdensome Taxation

Declares Mr. Fuchs, of the situation which these men will find on their return to their home life:—

"On their return, these millions will find that the cards have been stacked against them in their absence. They will find that they are expected to pay, in their own generation and for centuries to come, the crushing damage done by a collision of their exploiters' fears and greeds. They will find that they are expected to take pay for their toil in irredeemable paper money reduced to near zero in buying power; that they are to pay interest on one hundred thousand millions of dollars in war loans, contracted at an average rate of five per cent per annum—five thousand million dollars over and above the ordinary burdens of taxation, plus pensions for from seven to eight millions of widows, orphans, and cripples."

The question is, Will human nature be able to adapt itself to this new situation? With the maintenance of the same class distinctions which have ex-

and Labor," and other more recent publications dealing with the living issues of the present hour should be sold or lent to those who will read. How can we meet the record at last if we are unfaithful in sounding the warning? God has set us as watchmen on Zion's walls. As we see the enemy approaching, we are to give the signal; and if we do not do this, we shall be counted unfaithful and recreant to our trust. May the Lord help us to work while it is day.

F. M. W.

Christian Science

Interpretation of the Bible

CHRISTIAN SCIENCE claims to be supported by the Bible, but is that claim valid? In what way and to what extent does the author of the system recognize and build upon the Sacred Scriptures? How does Mrs. Eddy find Christian Science in the Bible?—Only by giving a mystical meaning to the words of that book, as we shall see.

Christian Scientists are not alone in misinterpreting the Scriptures by wresting them from their plain, obvious meaning, and applying to them fanciful, or at least allegorical, meanings. Even in the early church there were some who did this, with disastrous results to themselves. The apostle Peter speaks of the epistles of Paul, "in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." 2 Peter 3:16. But Mrs. Eddy often interprets the Scriptures very differently indeed from the meaning which was obviously in the minds of the writers. Realizing that in order to find Christian Science doctrine in the Bible it was necessary to alter the meaning of the words of Scripture, she added to the Christian Science textbook a chapter in which she gives what she calls "the spiritual definition" of Scriptural words. She says:—

"In Christian Science we learn that the substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer. For this cause this chapter is added. It contains the metaphysical interpretation of Bible terms,—giving their spiritual sense, which is also their original meaning."—*Mrs. Mary Baker G. Eddy, "Science and Health," p. 579.*

Let us test this glossary, substituting its definitions in Scripture texts. Adam in the Bible is presented as the first man,—a real man, living with Eve in a garden, from which he is driven out because of disobedience to God, and dying after a life of nine hundred and thirty years, leaving a number of children to live after him. Mrs. Eddy tells us that Adam means—

"error; a falsity; the belief in 'original sin,' sickness, and death; evil; the opposite of good,—God and his creation; a curse; a belief in intelligent matter, finiteness, and mortality; 'dust to dust,' red sandstone; nothingness; the first god of mythology."—*Id., pp. 579, 580.*

How could error be said to have a wife and children, or in what sense could it be said to have died after a life of nine hundred and thirty years? It is equally impossible to substitute "the first god of mythology" instead of "Adam" in the following passage:—

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created." Gen. 5:1, 2.

Again we read in the Bible that Noah was told to build an ark to save himself and his family from the flood of waters which God would bring upon the earth to destroy all men. But Mrs. Eddy defines ark as—

"safety; the idea, or reflection, of Truth, proven to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter."—*Id., p. 581.*

Does "safety" or "the understanding of Spirit" have dimensions, as we are told in Gen. 6:15 that the ark had?

But we must not multiply examples to show how impossible it is to read Mrs. Eddy's definitions into the words of Scripture. We will, however, take one more example. We are told that "Euphrates (a river)" means—

"Divine Science, encompassing the universe and man; the true idea of God; a type of the glory which is to come; metaphysics, taking the place of physics; the reign of righteousness."—*Id., p. 585.*

Can this meaning be substituted in Jer. 46:6, where, speaking of the Egyptian soldiers, we read:—

"They shall stumble, and fall toward the north by the river Euphrates."

Or again, in the sixteenth chapter of Revelation, where the work of the seven angels who pour out the vials of the wrath of God is described, are we to understand that the sixth vial of God's wrath is poured out upon Christian Science? Lest we come to this conclusion, Mrs. Eddy gives a further meaning to "Euphrates (a river)." We quote again:—

"The atmosphere of human belief, before it accepts sin, sickness, or death; a state of mortal thought, whose only error is limitation; finity; the opposite of infinity."—*Id., p. 585.*

But if one and the same word has such opposite "spiritual definitions," how can even a Christian Scientist be sure what a Scriptural passage really means?

Some Instances of Misinterpretation

Allowing herself such liberty of interpretation by arbitrary choice of "spir-

itual definitions" of the words of Scripture, Mrs. Eddy succeeds in reading Christian Science into almost any passage she may select. We will give only a few examples. After referring to her solution of the problem of mind-healing, she says:—

"The revelation of Truth in the understanding came to me gradually, and apparently through divine power. When a new spiritual idea is born to earth, the prophetic scripture of Isaiah is renewedly fulfilled: 'Unto us a child is born, . . . and his name shall be called Wonderful.'"—*Id., p. 109.*

Turning to the passage quoted from Isaiah, we find that the child to be born is not a new spiritual idea, but Jesus Christ, the Prince of Peace, who will reign on the throne of David:—

"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. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isa. 9:6, 7.

Speaking of her peculiar method of interpretation, Mrs. Eddy says:—

"The spiritual sense of the Scriptures brings out the scientific sense, and is the new tongue referred to in the last chapter of Mark's Gospel."—*Id., p. 272.*

Turning to this chapter, we find that, among the signs which are to follow the believers, "they shall speak with new tongues." The fulfilment of this is recorded in the second chapter of Acts, where we read that the disciples "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." Acts 2:4-6. Knowing this literal fulfilment, how can any one say that Mark intended any reference to Christian Science?

Some Unbiblical Doctrines

The same allegorical method of dealing with Bible texts so frees Mrs. Eddy from any sense of necessity of maintaining harmony between her teaching and the obvious meaning of the Scriptures, that while claiming that her teaching is based on the Bible, she makes statements directly contrary to Bible texts.

The Bible tells us:—

"In the beginning was the Word ["Logos," in Greek], and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten

of the Father,) full of grace and truth." John 1: 1-14.

But Mrs. Eddy says:—

"The true Logos is demonstrably Christian Science, the natural law of harmony, which overcomes discord."—*Id.*, p. 134.

The psalmist prays—

"that men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth." Ps. 83: 18.

But Mrs. Eddy ventures to claim superiority for the impersonal "Principle" which is the God of Christian Science:—

"The Jewish tribal Jehovah was a man-projected God, liable to wrath, repentance, and human changeableness. The Christian Science God is universal, eternal, divine Love, which changeth not and sendeth no evil and no sin upon man."—*Id.*, p. 140.

The apostle Paul believed in a future judgment, and he preached it also:—

"As he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24: 25.

Had Mrs. Eddy heard Paul, she would not have trembled as did Felix, for she assures her readers:—

"No final judgment awaits mortals; for the judgment day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error. As for spiritual error, there is none."—*Id.*, p. 291.

Without appealing to the record in the second chapter of Genesis (an account of creation, whose truth Mrs. Eddy repudiates), we need only read the account of creation given in the first chapter (to which Mrs. Eddy refers with approval), to find the origin of man. His creation is recorded to have occurred on the sixth day. But Mrs. Eddy tells us:—

"Searching for the origin of man, who is the reflection of God, is like inquiring into the origin of God himself, the self-existent and eternal."—*Id.*, p. 555.

The inspired Word says:—

"All have sinned, and come short of the glory of God." Rom. 3: 23.

Mrs. Eddy replies:—

"Man is incapable of sin, sickness, or death."—*Id.*, p. 475.

When God created mankind,—

"male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1: 27, 28.

Mrs. Eddy, who was herself a wife and mother, thinks God's plan was unnecessary:—

"God created all through Mind, and made all perfect and eternal. Where

then is the necessity for re-creation or procreation?"—*Id.*, p. 205.

And she even encourages a departure from this provision of nature:—

"Proportionately as human generation ceases, the unbroken links of eternal harmonious being will be spiritually discerned; and man not of the earth earthly but coexistent with God will appear."—*Id.*, p. 60.

From such teaching our minds turn instinctively to Paul's words of warning concerning false doctrines to be taught by some in the last days:—

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry." 1 Tim. 4: 1-3.

Not only on these points and many others are the teachings of Christian Science unscriptural, but its healing is not the divine healing practiced by Christ and the apostles, as we shall see in a future article. L. L. C.

The Russian Revolution

(Continued from page 2)

"Seventh, the troops which participated in the revolutionary movement will not be disarmed, but will remain in Petrograd.

"Eighth, while maintaining strict military discipline for troops on active service, it is desirable to abrogate for soldiers all restrictions in the enjoyment of social rights accorded other citizens.

"The provisional government desires to add that it has no intention to profit by the circumstances of the war to delay the realization of the measures of reform above mentioned."

The causes of this revolution are many and varied. For years Russia has been honeycombed with liberal ideas, and these principles have taken, doubtless, a much stronger hold upon the public generally than the rulers thought. The policy of the government, and the conduct of the war, the high cost of living, with the proroguing of the Duma by the czar, furnished occasion, in part at least, for the present outbreak.

According to newspaper reports, the revolution was accomplished by comparatively little bloodshed. To the credit of the emperor it should be stated that, recognizing the situation, and in deference to what he believed to be the feeling of his subjects, he resigned his royal station.

What influence this revolution will have upon the country can hardly be imagined. The editor of the *Washington Post*, in its issue for March 18, comments thus upon the situation:—

"Any attempt to measure the far-reaching effects of the overthrow of autocratic government in Russia is almost frustrated by the stupendous vision of possibilities that is immediately brought into view. Only by going back over the history of the autocracy, recounting its

workings and measures, and assuming that a free government will work in the opposite direction, can a vague outline of the future of Russia be drawn.

"Great as may be the importance attached to the political results that are bound to ensue, the benefits that will accrue to humanity probably are entitled to the first consideration. By a reverse process, the kindled imagination beholds large numbers of political prisoners coming back to their homes and freedom from banishment in Siberia. It is inevitable that these, representing in so many instances the best thought and the best blood of the people, will be given immediate liberty. That for which they sacrificed their all has come to pass, and that they should not participate in the blessings is as inconceivable as that the bloodless revolution which carried the gates of the Bastille should have been content to leave the prisoners in their dungeons."

The influence this revolution will have upon the outcome of the war is problematical. It is believed, however, in many quarters that it will strengthen the cause of the Allies by cementing them more closely in one common purpose.

The effect it will have upon the general cause of liberty, of course remains to be seen. That it will open the great Russian Empire fully to the heralds of the cross, is to be devoutly hoped. With this accomplished, we can understand how Heaven can cause the wrath of man to work in the carrying out of the divine purposes. We may be sure that the great Ruler of the universe, who has decreed that in the closing days of earth's history the gospel of the kingdom shall be preached in all the world for a witness to all nations before the end shall come, and who has constituted his servants messengers to carry that gospel to all mankind, will open the way whereby the work may be accomplished and his name proclaimed in every land. For this let us earnestly hope and devoutly pray.

"A CHALLENGE TO ADVANCE."—Under this heading the *Missionary Review of the World*, in speaking of the overthrow of Moslem political power, says: "Witness now the lands that have passed from beneath Moslem political domination within the last eight decades: Greece, Serbia, Algeria, Montenegro, Bulgaria, Rumania, Cyprus, Tunisia, Crete, Egypt, Tripoli, Morocco, and now parts of Arabia and Persia. Do not such political upheavals challenge a forward movement which the church should even now undertake?"

THE forty-eight States of the Union embrace 2,543 counties. Of these, 2,047 were dry, either by statute or local option, prior to the election of November 7. That election added 191 more to the dry territory, leaving only 355 wet counties in the whole nation.

Bible Studies

The Seven Seals

External History of the Christian Church

An Exposition of Revelation Six

S. M. BUTLER

INTRODUCTORY.—Chapters two and three of the Revelation present in a graphic manner the internal life of the Christian church from the apostolic age to the end of time. From the beginning of the fourth chapter to the first verse of chapter eight inclusive, the subject is still the church, but here its external history is mainly dealt with. Chapters four and five may be considered as introductory. Then, commencing with chapter six, the history is presented under the figures of seven seals. The same ground is covered as in chapters two and three; namely, from the days of Christ and the apostles to the coming of the Lord.

The fourth chapter introduces us to the mediatorial work of our great High Priest in the heavenly sanctuary, and describes the personnel of those connected with him in that work.

Chapter five tells about a certain book that contained matter of very great importance to the church. This book was opened by a Lamb that had been slain (verses 5-7), which of course was Christ. As the successive seals were broken and the scroll unrolled, John saw the events that were to profoundly affect the church through all its long history. These events are sketched in the broadest outlines only; and as they are mainly historical, and not explained elsewhere in the Scriptures, it is necessary to turn to the history of the times covered by them in order to understand their meaning.

It may not be possible to fix with absolute exactness the time covered by each seal. Historical events do not often begin or end on a certain day or even year. They require time for development. Yet there is usually a crucial point that can, with a reasonable degree of assurance, be taken as marking the dividing time between one event and its successor. There may be and sometimes is a wide difference of opinion as to where the division line should be drawn. It is not contended that the dates here assigned to the seals are beyond criticism. But we believe they will be found to conform well to the facts of history, if only we are willing to allow them a reasonable degree of flexibility.

The Apostolic Church

When the first seal was opened, there was disclosed to the prophet's view a white horse. The rider of this horse had a bow and a crown, "and he went forth conquering, and to conquer." The figure is that of a royal chieftain going forth to conquest.

This description fits well the Christian church in the times of Christ and the apostles. She had received the truth

unmixed with error, and the presence of the Holy Spirit with her prevented unscrupulous persons from joining themselves to the body. Acts 5:1-13. The members were filled with zeal for proclaiming the faith which had been delivered to them. Following the death of Stephen, the believers "went everywhere preaching the word." Acts 8:4. Then Paul was converted and joined the great evangelical movement. Far and wide he and his fellow workers proclaimed the cross. Churches sprang up in Galatia, Roman Asia, Macedonia, and Greece. In about thirty years from the death of Christ the gospel had been preached throughout all the eastern Mediterranean world. Rom. 15:16; cf. Col. 1:23. When it is remembered that this work was accomplished in the midst of a highly civilized but morally debased society, it is nothing short of miraculous.

The time covered by this seal is probably from the beginning of Christ's ministry in the fall of A. D. 27 to about the close of the first century.

Beginnings of Apostasy

The opening of the second seal revealed a red horse. To the rider there was given a great sword, with power to kill and take peace from the earth. Rev. 6:3, 4. If the white horse of the first seal denoted the pure doctrines and lives of the apostolic believers, the red horse must symbolize a departure from that primitive simplicity. This condition followed very closely upon the death of the apostles. Indeed, it had begun before their removal. Thus John says that the spirit of Antichrist was already in the world in his day. 1 John 4:3. And Paul warned the Ephesian elders that after his departure grievous wolves would enter in among the flock; also that from the church itself men would arise and teach erroneous doctrines "to draw away disciples after them." Acts 20:28-30. And again, to the Thessalonians he wrote concerning the "man of sin," "the son of perdition," who should sit in the church and claim for himself divine prerogatives. He told them that there was then a restraining influence which would hold back this wicked usurper for a time, but when the restraint was removed, it would fully manifest itself. 2 Thess. 2:3-7.

The history of the church during the centuries next succeeding the apostles, shows that their worst fears were fully realized. In the second and third centuries, doctrines and practices totally unknown to New Testament times obtained a permanent place in the church. Of this matter the church historian, Dr. Mosheim, thus bears witness:—

"There is no institution so pure and exalted which the corruption and folly of man will not in time alter for the worse, and load with additions foreign to its nature and original design. Such, in a particular manner, was the fate of Christianity. In this century many un-

necessary rites and ceremonies were added to the Christian worship. . . . These changes, while they destroyed the beautiful simplicity of the gospel, were naturally pleasing to the gross multitude, who are more delighted with the pomp and splendor of external institutions than with the native charms of rational and solid piety. . . .

"There is a high degree of probability in the notion of those who think that the bishops augmented the number of religious rites, in the Christian worship, by way of accommodation to the infirmities and prejudices of both Jews and heathens in order to facilitate their conversion to Christianity."—*Ecclesiastical History*, cent. 2, pt. 2, chap. 4, pp. 1, 2 (*Maclaine's translation*).

You will understand how this practice would specially corrupt the church by bringing into it many who were at heart little better than pagans. Heathen philosophy also gained a foothold in the church. Of the effect of this, Dr. Mosheim says:—

"The Christian doctors began to introduce their subtle and obscure erudition into the religion of Jesus, to involve in the darkness of a vain philosophy some of the principal truths of Christianity that had been revealed with the utmost plainness, and were indeed obvious to the meanest capacity; and to add, to the divine precepts of our Lord, many of their own, which had no sort of foundation in any part of the sacred writings. . . . To this philosophy we may trace, as to their source, a multitude of vain and foolish ceremonies, proper only to cast a veil over truth, and to nourish superstition."—*Id.*, cent. 2, pt. 2, chap. 2, par. 12.

This seal covers the time from the close of the apostolic age to the days of Constantine.

Alliance of Church and State

The state of the church under the third seal was presented to the prophet by the symbol of a black horse. If the color of the horses in these representations signifies the character of the church, black would indicate a decided advance in the apostasy which began under the preceding seal. In harmony with this we find that in the fourth century the church allied herself with the imperial power. This produced a type of Christianity wholly unlike that of the apostolic church.

This union of the church and the state took place in the days of Constantine. That prince, finding his way to the imperial throne disputed, hit upon the plan of uniting forces with the church. Professing conversion, and outwardly acknowledging the Christian religion, he was readily received by the church managers, and the influence of the church was used in his favor. When he had secured the object of his political ambition, he was in position to repay the misguided, though perhaps well-meaning, church for the part she had taken in his elevation.

The church now became the object of his protection. From a despised, out-

lawed, and persecuted sect, she found herself raised to a position of great honor. Constantine employed every means at his command to promote the Christian religion. To the bishops he said:—

"Some [of the heathen] might be drawn to the faith by being seasonably supplied with the means of subsistence; others were accustomed to repair to that quarter where they found protection and intercession; . . . others would be won by an affable reception; others, by being honored with presents. . . . There were but few who . . . were the friends of truth. . . . For this reason, they [the bishops] should accommodate themselves to the characters of all, and like skilful physicians, give to each man that which might contribute to his cure, so that in every way the saving doctrine might be glorified in all."—*Neander's "History of the Christian Religion and Church," Vol. II, sec. I, part I, div. A, par. 42 (Torrey's translation).*

This, as might be supposed, led to "indescribable hypocrisy" among those "who gave themselves out as Christians merely for temporal advantage." Yet so blinded were the leaders by the outward glory and power which were heaped upon the church by Constantine, that they bestowed upon the emperor the most fulsome flattery.

Neander thus sums up the results of this alliance between the church and the state during the reign of Constantine:—

"The reign of Constantine bears witness that the state which seeks to advance Christianity by the worldly means at its command, may be the occasion of more injury to this holy cause than the earthly power which opposes with whatever virulence."—*Id., par. 46.*

The full results of this baneful policy were not seen until after Constantine's time. Mosheim describes conditions as follows:—

"Those vain fictions, which an attachment to the Platonic philosophy, and to popular opinions, had engaged the greatest part of the Christian doctors to adopt before the time of Constantine, were now confirmed, enlarged, and embellished, in various ways. From thence arose that extravagant veneration for departed saints. . . . Hence also the celibacy of priests, the worship of images and relics, which, in process of time, almost utterly destroyed the Christian religion. . . .

"An enormous train of different superstitions were gradually substituted in the place of true religion and genuine piety."—*Ecclesiastical History, cent. 4, pt. 2, chap. 3, pars. 1, 2.*

These quotations partially illustrate the conditions under the third seal, from the days of Constantine to the setting up of the Papacy. Yet all was not bad; for the command from heaven was, "See thou hurt not the oil and the wine." Rev. 6:6. This doubtless refers to the people of God who remained faithful to him amid the prevailing corruption.

The Church's Time of Trial

The opening of the fourth seal disclosed a pale horse, ridden by Death, and followed by the Grave. Power was given him "to kill with the sword, and with hunger, and with death, and with the beasts of the earth." Verses 7, 8.

This is too plain a reference to the papal persecution to admit of mistake in identification. As quite full reference was made to this in the article on the little horn of Daniel 7, we need not review the history of these times here.

The Persecutor Stayed

When the fifth seal was opened, John was given a view of the martyrs who had suffered at the hands of papal Rome under the fourth seal. These are represented as imploring God for justice, as the blood of Abel cried to the Lord from the ground whereon it was spilled. Gen. 4:10. They were told that they must "rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. 6:9-11.

The last part of verse 11 seems to indicate that for some cause there would come a lull in the papal persecutions before the full period allotted to that power had expired. Those who had perished by its hand were told to wait for vindication until their fellow servants and brethren, who were yet to suffer as they had suffered, "should have fulfilled their course." Verse 11, last part, A. R. V. It is clearly indicated here that there will be two seasons of persecution, with a time of waiting, or cessation of persecution, intervening.

It is only necessary to compare this with the history of the Papacy during the twelve hundred and sixty years given it for its persecuting work. The beginning of that long period is rightly dated in 538 A. D., when Justinian's decree making the Bishop of Rome the head of Christendom went into effect. But it was a long road yet to papal supremacy. This was not reached until the days of those masterful popes, Gregory VII, Alexander III, and Innocent III, beginning in the closing quarter of the eleventh century and ending in the first quarter of the thirteenth century. Between 538 and the time of these men, there had gradually grown up an ecclesiastical empire within the political empire, which was modeled on the plan of the political empire. In the eleventh century began the great struggle between these two empires for supremacy. This struggle was begun by Gregory, and culminated under Innocent in the complete mastery of the ecclesiastical empire. This was the noonday of the Papacy. Under Boniface VIII (1294-1303) "the secular authority of the popes received a severe blow, and began rapidly to decline." The contest between him and the secular authorities was begun by a bull forbidding, under pain of excommunication, all ecclesiastical persons' paying taxes levied by any lay ruler; also placing under the same sentence any ruler who should presume to levy such taxes. (See Henderson, "Se-

lect Historical Documents," page 432.)

This assumption was resisted by the secular princes. "The fourteenth century marks the turning point in the history of the temporal power of the Papacy. In the course of that century the lay rulers in several of the leading countries of Europe, supported by their subjects, succeeded in regaining their lost independence. France, Germany, and England revolted against the Roman see,—the expression is not too strong,—and formally denied the right of the Pope to interfere in their political or governmental affairs."—*Myers, "Medieval and Modern History," p. 153 (edition 1905).*

The power of the Papacy continued to decline, and in 1798 the French forces entered Rome and took the Pope prisoner. This was followed by the setting up of the Roman Republic. Thus was the power of the Papacy broken.

But one thing more was needed to complete the conquest: the faith of the people must be destroyed in the spiritual power of the Papacy. Until the beginning of the sixteenth century not many minds had seriously thought of questioning her complete jurisdiction over the souls of men. The Reformation profoundly affected the spiritual position of the Papacy in the thoughts of people in Germany, Switzerland, Holland, France, and England. This great revolt against papal errors and usurpations did in the spiritual realm what "the spirit of the rising nations" had already accomplished in deposing the Papacy as an international civil authority. With power thus undermined, the Papacy found herself without means of carrying on persecution with her former vigor.

A Little Season

But this respite was to continue only "for a little season," then "their fellow servants also and their brethren" "should be killed as they" had been killed. Verse 11. Simultaneous with the Protestant Reformation went a Catholic countermovement which seems to answer the demands of this verse. The purpose of this movement was to offset the influence of the Protestant reforms, and was carried on by both the ecclesiastical and the secular authorities. The first important action of the church was the calling of the Council of Trent in 1545. This council defined the Catholic belief on those points especially which the Protestant Reformers had called in question. It also undertook to correct certain abuses in the church of which the Reformers, as well as many others who still held to the church, loudly complained. These actions of the council made impossible any compromise between the Catholics and the Reformers.

Shortly before this council was convened, Ignatius Loyola founded the order of the Jesuits. This society was approved by the Pope, and became a most effective aid in the Catholic counterworking of Protestantism. It was through their influence, direct or indirect, says Myers, that "Hungary, Poland, Bohemia, and South Germany, after they had been invaded by Prot-

estantism and in a greater or less degree drawn away from the old faith, were won back to the Catholic Church, and again bound by stronger ties than ever to the Papacy."—*Id.*, p. 313.

While these things were going on in the church, events equally important were taking place in the state. Philip II had acquired title to the vast Spanish possessions in Europe and America. He became "the chief ally of the Pope and the Jesuits in their efforts to check Protestantism in the latter half of the sixteenth century." Devotedly attached to the Catholic faith, "he was willing to sacrifice both himself and his country in his long fight against the detested Protestants within and without his realms." Under him the terrible fires of persecution again burst forth. The Protestants "had no more terrible enemy among the rulers of the day than he. He closely watched the course of affairs in France and Germany, with the hope of promoting the cause of the Catholics. He eagerly forwarded every conspiracy against England's Protestant queen, Elizabeth, and finally manned a mighty fleet with the purpose of overthrowing her." (See Robinson, "An Introduction to the History of Western Europe," chap. 28.)

Thus was the "little season" of rest following the first years of the Protestant Reformation succeeded by a fresh outbreak of fury. But the principles which the Reformation had implanted in the hearts and minds of men eventually triumphed.

Says the Encyclopedia Britannica, ninth edition, article "Inquisition:"—

Statistics show how the Inquisition "gradually lost force; the average number [of deaths] in each year steadily diminished after the beginning of the seventeenth century; and in the eighteenth torture was abandoned, and the deaths dropped to two or three or even less in the year. In Italy it was abolished in Parma and Tuscany about 1769; in Sicily in 1782; the spirit of the eighteenth century was all against the Office, though it lingered on. In the Revolution wars, Napoleon sternly crushed it wherever he came across it."

Signs of Christ's Coming

The sixth seal opens with an account of a great earthquake. Rev. 6: 12. As this earthquake follows the fifth seal, it must occur about the middle of the eighteenth century. Did any such seismic disturbance take place at that time? The Lisbon earthquake of Nov. 1, 1755, seems to answer the requirements of the prophecy as to time and severity. Of this earthquake the Encyclopedia Britannica says:—

"For many centuries the city [Lisbon] had suffered from earthquakes, of more or less violence, but these had been almost forgotten when, on the first day of November, 1755, it was reduced almost in an instant to a heap of ruins. A fire broke out to complete the work of destruction, and between 30,000 and 40,000 persons lost their lives."—*Article "Lisbon."*

Funk & Wagnalls's Standard Encyclo-

pedia, speaking of Lisbon, says: "The greatest disaster overtook it on Nov. 1, 1755, when, in less than ten minutes, the greater part of the city was made a heap of ruins, from 30,000 to 40,000 persons were killed, and damage done to the extent of nearly one hundred million dollars—one of the greatest earthquake convulsions on record."

The same authority, under "Earthquakes," says: "The great earthquake of Lisbon disturbed an area four times as great as the whole of Europe. In the form of tremors and pulsations, Mr. Milne remarks, it may have shaken the whole globe."

The darkening of the sun and the turning of the moon to blood are the next events under this seal. These follow the earthquake; so they must come this side of 1755. Such a phenomenon occurred May 19, 1780, and is thus referred to by Dr. Tenney in a communication to the Massachusetts Historical Society in 1785:—

"Although the uncommon darkness, which attracted the attention of all ranks of people in this part of the country, on the nineteenth of May, 1780, was a phenomenon which several gentlemen of considerable literary ability have endeavored to solve, yet I believe you will agree with me that no satisfactory solution has yet appeared."—*Collections of the Massachusetts Historical Society*, 1792, Vol. I, p. 95.

Concerning the darkness of the following night, Dr. Tenney has this to say:—

"The darkness of the following evening was probably as gross as ever has been observed since the Almighty fiat gave birth to light. . . . I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete."—*Letter, December, 1785, "Collections of the Massachusetts Historical Society," 1792, Vol. I, p. 97.*

The falling of the stars closes the series of warning signs under the sixth seal. This was undoubtedly fulfilled in the great meteoric shower of Nov. 13, 1833. According to the testimony of many eyewitnesses, this remarkable display exactly met the description of the prophet. Thus a correspondent of the *New York Journal of Commerce* describes his observations:—

"The stars fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6: 13. This language of the prophet has always been received as metaphorical. Yesterday it was literally fulfilled. . . . The refinement of modern astronomy has made the distinction between the stars of heaven and the meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek, was literally fulfilled in the phenomenon of yesterday, so as no man before yesterday had conceived to be possible that it could be fulfilled. . . .

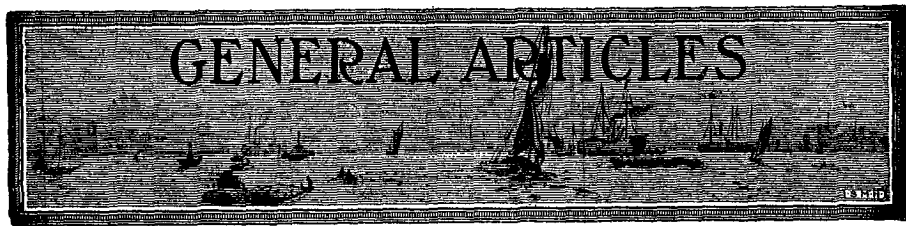
"And how did they fall? Neither myself nor one of the family heard any report; and were I to hunt through na-

ture for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy before quoted. . . . 'The stars of heaven fell unto the earth;' they were not sheets, or flakes, or drops of fire; but they were what the world understands by 'falling stars.' . . . The falling stars did not come as if from several trees shaken, but from one. . . . And they fell, not as the ripe fruit falls. Far from it. But they flew, they were cast, like the unripe fruit, which at first refuses to leave the branch; and, when it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force. Such was the appearance of the above phenomenon to the inmates of my house."—*Issue of Nov. 14, 1833, p. 2, col. 3.*

We have followed the fortunes of the church through more than eighteen centuries. All the events which we have considered are now history: they are in the past. Everything has taken place as foretold. This is very interesting and inspiring. But a much more important fact remains. The next event in this line of prophecy is the coming of our Lord. There are no more signs, as indicated in this line of prophecy, no more events, before that event of all events takes place. This is the great fact which we of this generation are called to face. How we shall relate ourselves to it is the all-important question. We have seen how the church in the past met the issues for their times,—sometimes successfully, and sometimes otherwise. How shall we meet the question of our times?

Questions

1. What line of prophecy is given in the sixth chapter of Revelation?
2. What was disclosed by the opening of the first seal?
3. To what period of the history of the church does this evidently apply?
4. What can you say of the triumphs of the gospel in the first century?
5. What symbol was brought to view on the opening of the second seal?
6. What did the change in color of the horse indicate?
7. What changed conditions began to prevail in the church?
8. What does Mosheim say of the early introduction of error?
9. By what striking symbol was the growing apostasy in the church indicated under the third seal?
10. Under whose imperial reign was a union of church and state effected?
11. What evil results followed this union?
12. What period of persecution is represented under the fourth seal?
13. What class of people is brought to view under the fifth seal?
14. Outline the order of events by which the power of the Papacy was broken.
15. What are the white robes ascribed to the martyrs?
16. What is indicated by the "little season" during which they were to rest?
17. What physical phenomena marked the opening of the sixth seal?
18. What earthquake is here brought to view?
19. How graphically was the sign of the darkening of the sun fulfilled? The falling of the stars?
20. What is the next important event in this line of prophecy?
21. How will the coming of the Lord be regarded by the wicked nations of earth?



"You Have Hurt His Feelings!"

ALBERT E. PLACE

SISTER A said to Brother B, "You have hurt Brother C's feelings."

Brother B said to Sister A, "I am very sorry that Brother C's feelings are hurt, but I am more sorry to know that you know it *before I do!* How did you come to know about Brother C's feelings being hurt?"

"Brother C told me himself."

"Did he tell you that it healed his feelings to tell you about it? . . . What effect did it have on *your* feelings when he told you? . . . Oh, *your* feelings were hurt too, were they? I am so sorry. Did you ask Brother C if he had spoken to me about it to know that I did the thing intentionally? . . . I am sorry you forgot that."

It seems to be human nature to be *hurt* by this and that, both big and little, usually *little*. The next manifestation of human nature is to nurse that poor hurt feeling. After we have nursed and petted this feeling for a time, then the next manifestation of human nature is to go and tell somebody about it. Almost anybody will do, so long as it is not the *right body*. Then we nurse the sore again till we think of some one else we "really *ought* to tell." Perhaps each one of these we have told, begins to feel sore, and he goes and tells somebody, but in each case with the positive understanding that he shall not say a word about it to anybody else. After the home, the church, and the neighborhood have become well-nigh divided, it is found that Brother B had no thought of slighting Brother C or doing anything that could hurt his feelings. But all this is human nature. The divine nature is different.

It has been said that all roads lead to Rome. It is as true that if you wish to get to Rome, the quickest and surest way is to go straight to Rome. Avoid all "side-stepping," and keep your eye on the city. If you are "hurt" badly enough to tell anybody, go straight to the source first.

It is better still, when we begin to "feel hurt," to take hold of the divine nature, and by prayer strangle that "hurt feeling" till it is dead, and go on our way rejoicing. Earnest prayer will keep that lump from swelling when some one happens to touch us, or fails to touch us.

Too many of us wear our hearts on our coat sleeves. O that God would keep our eyes toward him till we could remember that "he was wounded for our transgressions, . . . and with his stripes we are healed." Feeling hurt because of what somebody says that somebody said, is all human, not divine.

He who was smitten, reviled, spit upon, crowned with thorns, and then crucified, cried to his Father, "Father, forgive them; they know not what they do." That was the manifestation of the divine nature. It was revealed for *us*. It comes through the exceeding great promises of God: "By these ye might be partakers of the divine nature, having escaped the corruption that is in the world."

San Jose, Cal.

Some Thoughts on Names

M. C. WILCOX

A LETTER is a little thing of itself, and alone, disconnected, expresses a mere sound. Jumbled together with others of its kind, it is meaningless still. But a letter in its proper connection has potency. It may represent an eternity of good or ill.

To use a homely illustration, the letter "r" by itself alone means nothing but a consonant. Thrown together in "usrc," it is still meaningless. Change the order, and the combination represents usually worthless dogs, "curs." Insert "e," and it becomes healings, "cures." Transpose "s" and "e," and "cures" becomes "curse."

A name is but a word. It may, as it usually does, have a pretty sound. It may be given in honor of some noted person or cherished relative. It may be a mere fancy. It may be Henry or Francis or Merton or Charles or Rose or Goldie. The name is usually given with no thought of its meaning.

Names in the Book of books mean something, and when given of God stand for all that they mean. Jacob means supplanter, and rightly expressed the character of Isaac's younger son. But after he met God on that eventful night by the ford Jabbok, and surrendered his heart to his God, a change of name became necessary. He henceforth was Israel, prevailer with God and with men.

When a little son came into the household of Immer the priest, his father, hoping for good, named him Pashur, meaning "prosperity everywhere." But when Pashur set himself against God and smote his prophet, it became necessary for God to give him this message: "Jehovah hath not called thy name Pashur, but Magor-missabib [terror on every side], . . . and thou shalt come to Babylon, and there shalt thou die." The character of the man demonstrated his original misnaming.

Sometimes the name was given to the child to mark some experience in the life of the parent. Rachel called her younger son, at whose birth she died,

Ben-oni, "the son of my sorrow;" but Jacob called him Benjamin, "the son of the right hand."

Jabez received his name because his mother "bare him with sorrow." The name seemed to affect his life, for he became "more honorable than his brethren." The secret may be read in his simple, earnest prayer that God would keep him from evil, that it be not to his sorrow; and "God granted him that which he requested." Thus this little oasis in the desert of dry genealogies springs up in refreshing sweetness over a name. 1 Chron. 4:9, 10. Tradition tells us that he became a noted doctor of the law and built the town of Jabez.

May there not be lessons in the many Bible instances for guidance to parents in naming their babies? Do not name the baby as a baby, but name the man or the woman that you want the baby to become. Above all, let the name be full of inspiring helpfulness. Abram, "high father," doubtless expressed Terah's ambition for his son. But when Abram found God, he was given the name Abraham, "father of a great multitude" (Gen. 17:5, margin), or, "the father of a multitude of nations" (verse 4, R. V.). God had greater ambition for the man than had his father, which is true of all of us.

Isaac meant the "laughter of rejoicing," which succeeded to Sarah's laughter of unbelief. Compare Gen. 18:9, 10, with 21:5-7.

Do not be misled by changes in Old Testament names occurring in the New. The successor of Moses and deliverer of Israel was called Joshua. Twice he is referred to in the New Testament, and in both cases in the common version his name is printed "Jesus." Acts 7:45; Heb. 4:8. The American Revised Version properly prints in both cases, Joshua. "Joshua" in Hebrew takes the form of "Jesus" in the Greek. "Sim-eon" takes the form of "Simon;" "Eli-jah" of "Elias;" "Elisha" of "Eli-seus;" "Hosea" of "Osie;" "Isaiah" of "Esaias;" "Jeremiah" of "Jeremias" or "Jeremy." In all these cases the American Revised Version adopts the Old Testament forms, thereby helping the student.

Better Names for Us

God has better names for his children than the common outworn earth names. In the divine plan for the earth's future these names were in the beginning written in the book of life. Each name stands for an eternal, shining character of light, varied in its revelations of our Word's excellences or virtues, but perfect in its part of the whole in disclosing the fulness of the glory of the King Eternal, and perfect also in its individual beauty.

To some one of those shining names God calls every one of the children of earth. When a soul accepts the invitation, his earth name is written in heaven, and he is counted a candidate for the name and crown and character eternal. The working out of that character in Christ Jesus is the spelling of that name of life,—our new name when we receive.

it,—letter by letter in our experiences of trial and victory.

Faith and virtue and knowledge and self-control and patient endurance and godlikeness and brotherly kindness and love must find place in the spelling of that name, with whatsoever other beauties and traits of character our Lord may deem necessary to individualize us and make us a fit wearer of the name eternal. Often—may we not say always?—the great spelling lesson of life is learned in secret with our Lord alone. Our brethren do not know, our closest friends can in sympathy only guess, how hard the lesson, is at times, or how many times the kind, patient Teacher tells us that we must study the lesson again; how many times his precious blood must wash away the blurred and blotted tracings on the scroll of life, on which our selfish heart has endeavored to write both his will and our own.

But he never leaves us. Like truants, we may run away from the lesson. He still repeats it, so many times to ears hardened to deafness. We cannot advance so long as we are stubborn in refusing to yield to his way. We can never spell out the new name so long as we by expedience or policy or weakness seek to excuse the blotting and blundering. The wrong spelling can be made right only in the cleansing blood of Christ, and he can cleanse and correct only that which we acknowledge to be wrong.

But what if we will not? Then, oh, then we must be left to ourselves, and some other candidate entered for the eternal name to which belong everlasting life, incorruptible inheritance, and the unfading crown of glory. Hold fast, that thy name be not blotted out, that no one take thy crown.

But if we will do his will, he will help us to the end, and the promise will be ours: "To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it," no one save Jesus and the overcoming soul,—a precious secret between these two.

More than this, the overcomer not only spells out in Christ Jesus his own new name, but the eternal Victor declares, "I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, . . . and mine own new name." "Heirs of God, and joint heirs with Christ" forever; bound forever by his love in "the bundle of his life"!

May all my readers be successful in the great name-spelling school of life.

Mountain View, Cal.

Am I a Sign?

H. J. FARMAN

MANY signs of Christ's second advent have been given, but none are clearer than the ones pointed out by Paul to Timothy as characteristic of the "last days:" "This know also, that in the

last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5. The last sin is the most prominent, "Having a form of godliness, but denying the power thereof." Paul must have regarded it as a most conspicuous sign, for he speaks of it as substituting a love of pleasure for the love of God. Verse 4. Such a course produces a formal, powerless, Christless, godless life—a shell without meat, husks without ears, heads without grain, a profession without possession, a glitter without gold, a "sounding brass," "a tinkling cymbal."

Does this description apply to me? How far does it apply in my case? These should be the honest questions of every follower of Christ.

Today may be heard this doleful lamentation from many quarters: "No power," "small congregations," "interest waning," "conversions few," "expenses large," "contributions small." What is the trouble?—"Having a form of godliness, but denying the power thereof;" substituting the form for the power, the chaff for the wheat, seemingly content with a dry well.

There are certain causes for this condition. What are they? How shall we know?—By studying carefully and prayerfully the first four verses, already quoted, and asking the question, Is it I? as we name each sin, we may soon learn how closely the scripture applies to us, and perhaps locate the causes of our failures.

When our Saviour was on earth, he went into the synagogue on the Sabbath day, and stood up to read. There was delivered unto him the book of the prophet Isaiah, and he found the place where it was written, "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord. And he closed the book, and gave it back to the attendant. . . . And he began to say unto them, Today hath this scripture been fulfilled in your ears."

All that the prophet had said concerning Christ's work was being fulfilled, and the people of Nazareth were hearing of it from every quarter. They could no longer say they did not understand; if they remained in ignorance, it was because they chose to be ignorant.

Are not present-day conditions parallel? Do we see this powerless, godless form in ourselves? Do I see it in myself? Of course we can see it in the other fellow; we can discern it in the other churches; but, really, can we say, Is it I, Lord? We are taught, "Cast out

first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye;" yet how very easy it is to reverse this scripture and seek to cast the beam out of our brother's eye. We see him an unprofitable servant; ourselves very profitable.

Is not this our danger signal? "I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get." Am I not a good representative of the King? Think of me, the great I; how many churches I have raised up; how many hundreds and thousands of dollars I have raised for the cause! Let us look at the contrast: "The publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner." Jesus said this man went down to his house justified.

Should not the year 1917 be a right-about-face? "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled. . . . For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. 10:5-12. Nor will we compare ourselves with other denominations or churches. Christ is our example; his life is our standard; his Word is the mirror; his Spirit is the teacher which we are to exemplify; for "if any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

The writer has been passing through a very close test of self-examination, and instead of feeling boastful and self-sufficient he has been led to cry out, "My leanness, my leanness!" O Lord, how great is my need! But I hear Jesus say, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Thus we may rest in Jesus, bearing his yoke, and finding his burden light. It is certainly a great contrast from a powerless, lifeless experience,—an experience from which we may be reclaimed through faith in Christ.

There is no deliverance except by faith. Works will not accomplish it; resolutions will not bring it; nothing can, except the faith that works by love and purifies the heart.

"As the sunshine melts the frost, so the light of divine truth softens the frozen heart. As the coming day drives the darkness of the night before it, so when the Sun of Righteousness rises in the heart, it expels the darkest clouds of doubt and despair."



THE WORLD-WIDE FIELD



Manchuria

BERNHARD PETERSEN

WE are fast nearing the close of another year, and as we take a retrospective view of the work in this field, we have many evidences that the Lord has been with us and blessed us. Our hearts are filled with gratitude to God for what he has done for us.

Two years have passed since the work was opened in this great field. When we arrived, there was not a Chinese Sabbath keeper to greet us; but shortly after, a Chinese brother and his wife came from the vicinity of Harbin, in the north, where they had accepted the message from our Russian brethren before our arrival. Today there are thirty-five baptized believers in Manchuria. We are very grateful for this beginning. This year we baptized fourteen believers here in Mukden, and four at two outstations. During these two years, we have been sowing the gospel seed far and near, and we expect by and by to reap a bountiful harvest.

The literature work has been doing well, especially the last few months of the year, when a special effort was put forth in this direction. The four canvassers have taken three thousand subscriptions in the last four months. The labor thus put forth by these faithful workers cannot help but bear fruit in time.

During 1916 another advancement has been made; namely, the opening up of a new foreign station about two hundred miles north of Mukden. Here Brother O. J. Grundset has settled with his family in the city of Changchuen. This is one of the largest cities in the central province. When the chapel was opened a short time ago, an interest was reported, and we hope soon to see a good company raised up at this place.

We have just finished repairing the chapel property which was purchased in Mukden a few weeks ago. This chapel is situated on one of the principal streets of Mukden, and thousands of people daily pass. The authorities have greatly favored us in the case of this property, as well as other property which was purchased for mission homes last year, in exempting us from paying taxes, and in stamping the deeds free of charge. At the time when the deal was closed for the chapel property, real cold winter weather usually sets in, but it seemed as if the Lord especially favored us with milder weather so that we might do the necessary repairing on the buildings which were on the property. The property was purchased at a very reasonable price, and as we were paying a high rent for less room, we should in a few years

have paid in rent as much as this property has cost us. We have now a good meeting place and plenty of room for a small school and for other enterprises as the mission grows. The first Sabbath the chapel was used for services, the house was filled to overflowing, and we pray that many of these persons may take their stand for the Lord.

About two weeks ago we moved into our mission houses. They should have been completed more than a month ago, and we did much to hurry the work along, but we have come to realize more and more that the East cannot be rushed. Building houses with Chinese workmen is a good way to test the limit of one's patience. If there is anything the missionary needs to take with him to mis-



RECENTLY BAPTIZED BELIEVERS IN MUKDEN (MANCHURIA)

sion fields in great abundance, it is patience, and a great love for the people. The Lord favored us with fine weather, which helped much to get the houses to the condition in which they now are. What is left must be done little by little. Having lived in Chinese houses ever since we came to Manchuria, it is indeed a great pleasure and comfort to get into these homes, and we feel very thankful to our brethren and sisters in the homeland who have made the sacrifice, thus making it possible for us to live in these houses where we can preserve our health and continue working for our Master. The last load of goods was moved over Thanksgiving Day, so it was a day of real thanksgiving indeed to us here in Manchuria.

Last year also we had a real day of thanksgiving, as Brother and Sister J. G. Gjording arrived in Mukden on that very day. They have faithfully toiled with us during the summer in trying to bring these houses to completion, and together we are enjoying the fruit of our labors. We truly have reason to thank the Lord for thus remembering

us in our need. Brethren and sisters, remember us in your prayers before the throne of grace.

Mukden, Manchuria.

Solusi Mission

W. C. WALSTON

WE thank the Lord for his goodness to us here at Solusi. He certainly has blessed us the past year. The members of our baptismal class have not yet been baptized, as we have not had sufficient water to do so. We have been having very dry weather again this season. In some sections the farmers are obliged to drive their stock long distances for water, and in some instances they can do this only once in two days.

We put up plenty of hay, and have two silos, so our stock is still looking fairly well, and we have lost none. We harvested about one thousand bags of mealies this season.

We have about three times as many girls at school this year as we had last. Our school has been full the entire year thus far. Since June we have taken

no young men, but every week we have had quite a number of applications. We have all we can care for. Expenses are very high. On nearly every commodity we have to buy, the war has raised prices far above what they were before.

We are practically out of debt, and have on hand several hundred bags of mealies, which are bringing a good price, with prices still advancing.

We are able to supply our white neighbors, as well as the natives, with grain. They seem to think Solusi is a sort of general supply house for them. We are thankful God has made it possible for us to help them thus.

How rapidly the message is going, even if the war does continue! We can see the hand of God in every department of the work. In this country the work is also progressing rapidly.

A FEW DAYS LATER. NOVEMBER 9.—I am pleased to tell you that the long dry season has broken. For two days it has been raining most of the time. How quickly it changes the appearance of the country! All nature is rejoicing, and there is a smile on all faces. It does seem good to have no dust, and a fresh look on everything. The birds are singing, and the cattle are running and playing. It is amusing to watch the mules. They lie down and roll again and again on the wet sand. The natives are excited, and are digging in their gardens, and the white farmers are getting out their plows. As soon as the rain soaks down deep enough, we shall

start plowing and planting. We shall be very busy during the next two months getting in our crops.

We expect our daughter home from school at the Cape in a few days. She may remain on the mission as a worker next year, thus getting a little rest from school. Mrs. Walston's department of the work has increased so much that she must have some help.

There has been much sickness among the natives this season, and many are coming to us to be treated for their ills. Some of our white neighbors also come to us for treatment. We have our hands full. One of our neighbors who lives about six miles away brought his wife here. She had been bitten by a dog, and had had one of her fingers taken off, as blood poisoning had set in. She was at the hospital six weeks and suffered untold pain. While she was returning home, the mules ran away, and her hand was injured. She came to us for help. We invited her to remain with us a few days, and let us treat her hand. The first treatment gave her relief, so she slept all night, and the pain did not return. She remained with us one week, improving rapidly all the time. When she returned home, tears of gratitude rolled down her face as she tried to thank us. The whole family are now our firm friends.

I am thankful nearly every day that I took a training course at one of our sanitariums before I came to Africa. I wish we could give more time to this line of work. Natives sometimes come fifty miles for treatment. Thus the good work goes on. More calls come for help than we can answer. Truly the harvest is great, and the laborers are few.

We are all of good courage here on our station. "The Lord is good; for his mercy endureth forever."

Back in the Great Orient

PETRA TUNHEIM

It was with tears of joy that, on rising early on November 5, I looked across the great deep, and beheld the mountain tops of Java peeping through the morning dawn. But much greater was the joy when, in a little while, our boat steamed into the harbor of Batavia, and there on the wharf was standing a very happy company of our brethren, together with Brother and Sister I. C. Schmidt, waiting for my arrival. They were standing in the same place where they stood a year and a half ago, when they bade me a loving adieu. How good it seems to see their dear faces again, and to have the pleasure of once more working among them! I thought, If meeting those whom we have learned to love can give such pleasure on this earth, what will it be to meet loved ones from every nation and every clime, in eternal bliss, where, throughout the eternal ages sin can never mar the boundless happiness and the perfect joy?

During this month since I returned I have been very busy with the Ingathering work, visiting the people and hold-

ing Bible readings. The Lord has blessed us in getting money for our work. We have had five hundred papers, and so far, with about fifty left, we have averaged nearly one dollar a paper. Besides, we have found several business people who would like to study the message with us. I can see a great awakening among all classes, and a desire for our literature and for hearing the message. Surely the Lord is working mightily by his Spirit to move hearts toward the truth, so that the work may be speedily finished.

As I traveled again toward the Orient, and touched at the different ports, and saw the millions in dense darkness, my prayers ascended to God: "How long, O God, how long, before these millions shall be told of the way of liberty?"

We have now in the Far East seven large divisions, or mission fields, of nearly nine hundred million precious souls. These are China, India, Philippines, Malaysia, Japan, Korea, and Australia.

Dear brethren and sisters in the homeland, we know many of you would like to be in personal touch with the work in each of these fields, but for various reasons you cannot have this joy. Many of you are making great sacrifices financially, and denying yourselves of even daily necessities, in order to help support some of us who are having the great privilege of going to the front of the battle. There is one sacrifice that you can make; you can give some of your time in prayer for the conversion of some of these thousands of heathen.

In a power house there are many switchboards, and by turning one of these, a whole city may receive light; or scores of cars may be put in motion, or the wheels set revolving in some factory employing hundreds of operatives. Just in this way our prayer-room may become a switchboard, turning on power that will lighten hundreds of darkened hearts in villages on India's plains, or in China's crowded cities, or on the islands of the sea. You can as really be touching hearts for God in these far-away fields through your prayers, as if you were here personally. But it will mean "effectual, fervent prayer."

Let us pray for all the missionaries in each of these fields, that their health may be preserved, and that they may have a complete victory over every besetment in their own lives, so that God can use them to enlighten hearts. Pray for the canvassers, who carry the printed page to thousands of homes, that God in his love may send his angels to prepare hearts for the message. The Chinese *Signs of the Times* is visiting thousands of homes every month,—thirty-eight thousand of them. What a large number of sermons preached! God is able to impress and touch hearts while they are reading. Let us remember the schools, the medical work, and the public meetings. We may thus hold up the hands of these self-sacrificing workers, as Aaron and Hur held up the hands of Moses of old, when victories were won. Ex. 17: 10-12.

How the Little Indian Boy Made Good

J. M. HOWELL

I WILL relate an experience we had in the Indian mission school near Lake Titicaca last year. As the name indicates, this school is for the Indian children, and really they are little heathen. The first sight of them makes one feel that they have never had any training in all their lives.

Last year there were in the school one hundred and eighty-seven of these little folks. And as may be supposed, there were some very bad ones in so large a school. The one thing that bothered more than anything else was that every little while there would be a book or a pencil or a slate missing. We watched earnestly to apprehend the guilty ones, but for a long time could find no trace whatever.

Finally, one evening there were missing a pocket looking-glass and a comb, and so certain was I that some one at a certain table had the missing articles that I let the rest go, and started to look through the bundles of those at that table. One little boy was very anxious to go, as he said that his mother needed him at home to look after the stock. So his bundle was searched first. I was just ready to let him go as innocent, when my hand met with something very suspicious just under his belt. Upon taking the hard substance out, I found that it was the missing glass. He protested, saying that it was a glass that belonged to his father, and that if he did not return it that evening he would be whipped, and even began crying to get the glass back again. As the glass had been found with him, I began searching for the comb, and found it tied inside the leg of his trousers.

That evening I took the articles to his home to have a talk with his parents, and tell them that we could not have their boy in school longer, as he was a thief. The mother cried as she said she had hoped her son could be educated and become a real blessing to his parents, but that she could now see he would never amount to anything.

Then we called the boy and talked with him. He seemed to feel sorry for what he had done, and said he would like to try again, to see if he could not overcome his evil habit. So we gave him another chance, and it was marvelous how that boy worked to regain his lost honor. In a very short time he rose from the dullest boy in the class to be one of the very brightest. He came to school mornings with a clean face and clean clothes; and never again did we have occasion to think him guilty of theft. He now wants to educate himself to go out and teach others. And his mother is so grateful that she is attending church services regularly, and never ceases to wear a smile.

If the school had had no other result than this, I should still have to say that by all means it pays to educate these little heathen boys and girls, as Christ died for every one of them.

Among Our Philippine Churches

A. G. DANIELLS

OUR visit to the Baliwag church was of special interest to me. When in the Philippines nearly two years ago, I spent one evening at the tent meetings being conducted in Baliwag by our native evangelists, Brethren Bibiano Panis and Guillermo Dionisio. When these brethren began their tent effort, the people seemed afraid to venture to the tent, but through prayer and house-to-house visitation our evangelists succeeded in filling the tent. The night I was present, there seemed to be as many standing outside as there were packed inside.

I chose for the subject of my address the return of our Lord. It seemed to me that I had never witnessed a deeper interest than was manifested by that audience, and I earnestly desired to remain



Tubercio Nielu and wife, of Santa Rosa, P. I.
This brother is 130 years old.

for a few weeks to help carry on the effort. Brother Panis had been taken ill with appendicitis, and was operated upon the day we visited the tent. Brother Dionisio, who had never been connected with a tent effort before, was left to carry on the meetings alone. After seeing that large, deeply interested audience, we decided to have Brother Emilio Manalaysay, another evangelist, join Brother Dionisio.

As a result of their effort, fifty or sixty persons accepted the message they proclaimed, and in a few months a church of fifty members was organized. They built a new chapel on the lot where the tent stood, and it was my privilege to take part in the dedication of this chapel on the very spot where I had addressed that large audience nearly two years before. The dedicatory exercises were held in the evening, and were attended by a large number of the citizens.

This is an illustration of the changes being effected in many places in this

island field,—a change from an audience of strangers to a congregation of brethren and sisters in Christ, and from a tent to a chapel. And these changes are placing the stamp of stability and permanency upon our work throughout the Philippines.

I regret to have to report that the Baliwag church has, like the church at Malolos, suffered through lack of good, strong leadership. Inexperienced as they were in all that relates to our methods, they needed more instruction and continuous care and help than it seemed possible to give them. Here in these islands, as in so many other places, "the harvest truly is great, but the laborers are few." Surely if ever God's people should pray the "Lord of the harvest, that he would send forth laborers into his harvest," they should do so just now. No one with living faith and open eyes can pass through these fields without being profoundly impressed with the fact that the field is not only great, but also "white already to harvest." With great zeal our laborers in the Philippines are pressing on into the whitening fields. They are garnering many very precious sheaves, but more laborers are greatly needed to care for them after they are gathered in.

Our Church at San Pablo.

We spent one Sabbath with the San Pablo church. San Pablo is an important town about fifty miles southeast of Manila. These places are connected by railway and lake steamer services. The work was begun in San Pablo by one of our Filipino canvassers more than two years ago. At our recent conference in Manila this canvasser, Brother Isaac Enriquez, related his experience in going to San Pablo to sell our literature. He had had but little experience in that kind of work. He started out with fear and trembling. On his way he was strongly tempted to leave the train and return home. But he prayed for courage and for assurance that the Lord was with him. He asked that certain evidences might be given him in San Pablo. His desire and request were granted. All that he had in mind came to pass. This strengthened his courage, and he enjoyed his work there.

Through the literature he sold and the conversations and Bible studies he held with the people, ten or a dozen began the observance of the Sabbath. Elder L. V. Finster visited these new converts

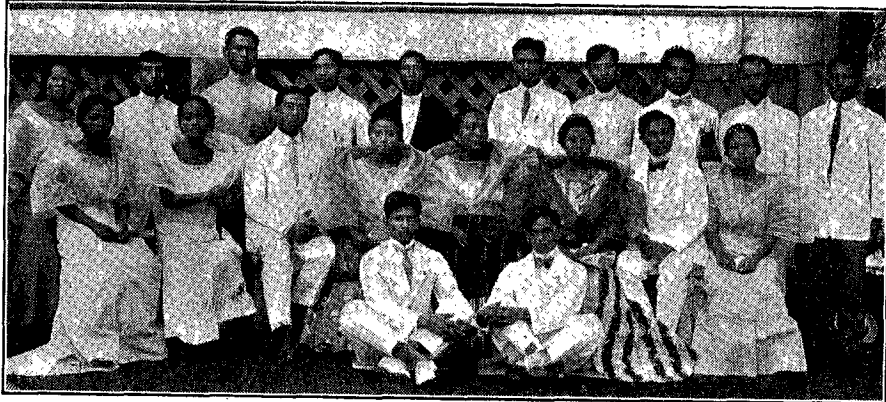


Prof. and Mrs. I. A. Steinel, of the Philippine Academy, Manila, P. I.

a few times, and in due time baptized them. Others became interested, and requests began coming to Brother Finster for an evangelist to preach the message in that city.

It was in response to these requests that Brother Bibiano Panis began a series of meetings there about the beginning of 1916. The people came to the tent in great numbers. The attendance ran from six hundred to twelve hundred during the entire series. A deep impression was made in San Pablo. Brother Finster was called there many times to administer baptism. The church now numbers two hundred and fourteen, and there is still a good interest to hear.

I was very favorably impressed with the character of these believers. They are a substantial, self-reliant class. Among them are a large number of strong-looking men just approaching middle age. We were entertained by Brother Brion, who has a harness and saddle shop. He and his three sons have a prosperous business. The whole family except two daughters are rejoicing in the message. They had been Roman Catholics all their lives, and the men all used tobacco, and gave their share of time and money to the sports of the cockpit. Now they have abandoned all this. The father is the elder of the church, and one of the sons was elected a member of the executive committee



A GROUP OF WORKERS IN THE PHILIPPINES

of the new conference organized at our recent meeting. They pay their tithes and regular offerings, and are devoting one half of what was formerly their weekly tobacco bill to the new church building being erected.

This new church at San Pablo ranks next to the Manila church in numbers and strength. As I met with this earnest, grateful, happy company, I was deeply impressed with the great work God is doing among these people. It seems truly wonderful that these young men who have but recently come from the darkness of that land into the light of this message, can go forth and raise up strong, reliable churches. I have mentioned that Brethren Panis and Dionisio began a tent effort together in Baliwag a little less than two years ago. After closing the work there, leaving a church of fifty members, they separated to work in different sections. During the last year Brother Panis, with a native Bible worker, has raised up a church at San Pablo. During the same time Brother Dionisio, with a native Bible worker, has raised up the church at Calumpit, forty miles northwest of Manila. They have labored in different sections of the country, nearly a hundred miles apart, both with most encouraging success.

Santa Rosa

Returning from San Pablo, we visited the company of Sabbath keepers at Santa Rosa. This company is small, but the members are of a good class, and they seem greatly to appreciate the light that has come to them. Here we visited our aged brother, Tubercio Nielu, who is supposed to be about one hundred and thirty years of age. It is impossible to state his exact age. The only sure proof of the year of his birth would be the record in the church rolls telling when he was sprinkled. We were not able to see the records, but by questioning him carefully we secured the following connected history:—

He was married when about thirty years old. He lived with his wife thirty years; then she died. About ten years later he married again, and lived with his second wife forty years. Three years after her death he married his present wife, with whom he has lived seventeen years. From this it is reasonably certain that he is between one hundred and twenty and one hundred and thirty years of age. This is surely a long time to live in this period of the world's history. But he seems to be failing rapidly now. His faculties are pretty well exhausted. A quiet, even life, a simple diet, and regular habits seem to be the basis for such longevity. I am told that many men in the Philippines pass the hundred-year mark.

Thus we found in the churches we visited some of "a great age," others in the prime of life, and dear children of tender years, all rejoicing in the light of the message that has come to them. It is truly a marvelous work the Lord is doing among these people. Often I was filled with wonder and amazement

as I saw what God had wrought. It surely seemed like the days of the first advent, when Simeon and Anna, both "of a great age," rejoiced in the salvation which God had "prepared before the face of all people," and when children joined in the shout of praise, "Hosanna to the Son of David," and when men like Peter, James, and John, in the strength of manhood, left their nets, their ships, their father, and all the former associations of life, to devote the remainder of their lives to the advancement of the kingdom of God. These are the attractions in the mission fields. It is in the presence of these glorious triumphs of the cross that missionaries are led to say:—

"It is great to be out where the fight is strong:
To be where the heaviest troops belong,
And to fight for man and God.

"Oh, it seams the face, and it dries the brain!
It strains the arm till one's frame is in pain,
In the fight for man and God.
Still it is great to be out where the fight is strong."

At Colombo and Coimbatore

W. T. KNOX

THURSDAY morning, December 14, we landed from the steamer "Malta," at Colombo, after a pleasant voyage of nine days from Singapore. Here we were pleased to be joined by Elder N. Z. Town, who arrived the same morning on the steamer "Malwa," from Australia. We found, however, that Prof. and Mrs. Frederick Griggs had preceded us by almost three weeks. We were disappointed at not having their company on our journey through India.

Our party was met on the boat by Elders W. W. Fletcher and J. S. James, who had very considerably arranged to accompany us on our long trip through India. An interview with these brethren made it manifest that our journey must of necessity be a very hurried one in order to enable us to visit even a portion of our mission stations and reach Calcutta in time for the general meeting to be held at that place beginning January 4.

The day at Colombo was a very busy one in our effort to see as much of this interesting city as possible before taking the evening train to continue our journey to Coimbatore, in southern India, where our training school for this portion of India is temporarily located. We have no work established in all Ceylon, although there are about thirty-five Sabbath keepers scattered throughout the island. Elder James, the superintendent of southern India, is hoping to be able to open the work here in the near future.

During our brief stay in Colombo, we called upon a Brother Lee, a native who has recently accepted the truth. He is conducting a school, which has an attendance of about one hundred and twenty. This brother seems to be very earnest in the truth, and anxious to make his school an agency in bringing some of its pupils to Christ and his truth. He is now giving private instruction in Christianity to all who are

willing to receive it, and reports a very interested class of boys and young men.

The city of Colombo, on the western side of the island, is beautifully situated on a well-protected harbor, and evidently enjoys a rich shipping business between the Far East and the West. The natural beauties of Ceylon are of world fame. As you drink in the beauty of the spot, you are forced to admit that the poet has not overdrawn the picture he has sought to paint for us in declaring that here "every prospect pleases."

We left Colombo on the evening train, and after traveling all Thursday night and Friday, we arrived at Coimbatore Sabbath morning. Here we found a very promising work being conducted for advanced native students, the school being in charge of Elder G. G. Lowry. The pupils consist of young people of both sexes, drawn from the Tamils, Telugus, and Malayalams, fifty being enrolled. Quite a number of these have come from our school at Nazareth. Meetings were held with them both morning and afternoon, conducted by Elder R. C. Porter and the writer. The afternoon service was followed by a social meeting, in which a number expressed themselves as anxious to quickly enter the work of God in behalf of their people.

It was with much regret that we continued our journey northward without first visiting Nazareth, where our strongest work in southern India is located; but as we may be obliged to return to Colombo to secure a passage to Singapore after our work in India is completed, we have hope of yet visiting our brethren who are conducting that work.

The evening after the Sabbath the students extended to the visitors a most hearty welcome in an enjoyable entertainment.

As previously stated, this school is only temporarily located in rented quarters at Coimbatore. Search is now being made for a suitable location for the school, with the possibility of transferring to the same place the headquarters of the South India Mission, now located at Madras. With this object in view, our journey northward was next broken by a stop at Bangalore to investigate that locality as a possible place where the school and headquarters might be established, the chief advantage over Coimbatore being the altitude, which, as it is considerably higher than either Coimbatore or Madras, promises a more healthful and congenial climate for our foreign workers. As the necessary money for permanent school buildings is now in the India Mission treasury, this question will doubtless be decided at the general meeting to be held at Calcutta in January.

It was decided that a publication in easy Wenli be made of Brother Daniels's new book, "The World War and Armageddon," adapted for the Chinese field. O. A. Hall and J. E. Shultz were asked to adapt and translate into the Chinese the manuscript of this book.



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.

My Service

It is not mine to run
With eager feet
Along life's crowded ways,
My Lord to meet.

It is not mine to pour
The oil and wine,
Or bring the purple robe
And linen fine.

It is not mine to break
At his dear feet
The alabaster box
Of ointment sweet.

It is not mine to bear
His heavy cross,
Or suffer, for his sake,
All pain and loss.

It is not mine to walk
Through valleys dim,
Or climb far mountain heights
Alone with him.

Yet, Master, if I may
Make one pale flower
Bloom brighter, for thy sake,
Through one short hour;

If I, in harvest fields
Where strong ones reap,
May bind one golden sheaf
For love to keep;

May speak one quiet word
When all is still,
Helping some fainting heart
To love thy will;

Or sing one high, clear song,
On which may soar
Some glad heart heavenward,
I ask no more!

—Julia C. R. Dorr.

The Language of Canaan

WORTHIE HARRIS HOLDEN

It is one of the delights of girlhood to inspect the souvenirs of adult relatives. In this way, I memorized a paragraph in my mother's autograph album, which bore the signature of a name familiar to the religious world: "As travelers, ere they sail, seek information of the new land, and train their speech to new conversation, so as we undertake the Christian voyage, we speak often one to another, and train ourselves to love without dissimulation. Thus we learn the ways of heaven ere we are arrived thither, or have an abundant entrance." Even then the thought seemed to me beautifully expressed; but since I accepted the hope of a soon-coming Saviour, it has seemed of vital importance.

In one American family of my acquaintance the parents provide a French

maid and waitress, and permit nothing to be said at the table except in French, in order that the children may become conversant with that language in their earliest years. What should we do who are traveling to a "better country," and are only strangers and pilgrims in this?

In the stress of our twentieth-century life there is much to hinder us from attaining such an end. There is the hurry and bustle of many activities. There is the strain from the competition between the demands of duty and business on the one hand, and of society and pleasure on the other. "No-time" is a common enemy, who endeavors to crowd out the feast promised in God's Word for our spiritual natures; and he succeeds all too well. "Not-Popular" is another soul destroyer, who suggests that some other season will be more expedient. So our souls become barren and impoverished. We consign to the prayer meeting, frequently unattended, the opportunity for religious conversation. We talk about anything and everything except "the one thing needful." The enemy of all righteousness does not care very much what we discuss, so long as we fail to converse about the things of heaven. With some he succeeds in making it a foreign topic between husband and wife, parents and children, and intimate associates.

Early Impressions

Our children mirror, more than we are aware, the thoughts and expressions of their elders. Sometimes the tiny child has been called "cute" because he adopted a slang phrase or swearword he heard on the street. It is not enough to keep our children away from contaminating influences on city thoroughfares; but whether city-born or country-bred, their minds must be fed. They will, and constantly do, absorb something. Occasionally a very youthful member of the household reveals to our astonished ears that he has understood conversation which we thought far beyond his comprehension. The impressions received in childhood and early youth cling most tenaciously. Do our children have a constant diet of our neighbors' or brothers' faults and failings? In our dealings with our fellow men, do we exemplify the principles of the kingdom of God, so that, in the family discussion concerning them, this fact will be evident? Do we teach our charges Christian courtesy or just "company man-

ners"? If a census were taken of how many among us maintain an altar of family worship, what would the record show?

The Essentials

The Guide of his people knew what was essential for Israel. Concerning his instructions, he commanded: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." He bade Israel to set up stones as memorials of special deliverances, which they should explain to their posterity as monuments of God's care for his people. They were exhorted to make these things known to their children, that their children might set their hope in God and not forget his mighty works. Jehovah said of Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." The young man Timothy was encouraged to continue in the things he had learned as a child from a godly mother and grandmother. In a divided household, where father and mother are not of the same faith, it is not an easily solved problem to train the youth for God.

How can we stimulate our children and associates to thoughts in harmony with "the language of Canaan"? I do not understand that we need be continually reading Scripture texts or speak of nothing else but heaven. No; but the spirit of the Master should pervade all our words and acts, and we should cultivate the habit of speaking often of heavenly things. It should be as natural for us to speak of our best Friend as of our dear human friends; to speak of our heavenly home, as of the house we occupy here in the land of our pilgrimage. If we think much of these things, we shall surely speak often of them; for—

"It takes the overflow of heart
To give the lips full speech,"—

and, "out of the abundance of the heart the mouth speaketh." Therefore if we desire to bear in our speech the signet of heaven, and make heavenly things attractive, we must have our hearts right before God. Omit the fancy desserts, and the frills and embroidery on the children's apparel; but do not let Satan steal your time for communion with God and his Word. He will, if possible, by one artifice or another. When he has succeeded by some unexpected interruption, he will endeavor to discourage you by insisting it is no use to try. Often one sister will think of another who apparently has more leisure: "If I were situated as So-and-so, how spiritually minded I could be!" She knows nothing of what that envied sister has to contend with, and probably the one considered so fortunate would gladly change her lot if she could.

Ask our Father to teach you how to plan so every forbidding barrier will be surmounted, that you may each day commune with him. To master these hindrances will be a victory commensurate

with our endeavor. We are told to "strive to enter in." To succeed requires determination, effort, and perseverance; but if God is with us, we can accomplish more than that is worth while in a moment than we can in an hour without him. The Infinite One, with almighty power, invites us to bring our small praises and gratitude, our little troubles and confidences, all to him. Thus the tired nerves will be refreshed, the impatient words suppressed, and the whole family be benefited, because we are sustained by the bread and water of life.

As parents, we may daily do competent work in building a temple for the King, just as in the olden time those who were skilled, "in whose heart the Lord had put wisdom," wrought for the sanctuary. If each morning in a concrete form we were furnished mortar and a stone as heavy as we could lift, would we hesitate to fit them into a building in our own garden, were we confident that the edifice, when completed, would be transferred to the New Jerusalem? By our daily conversation, "here a little, and there a little," unconsciously perhaps, we are building for eternal life or eternal destruction. "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

The parent-calling is an arduous one, but it may be a grand and an enduring work for God.

Training Problems

MRS. I. H. EVANS

"My little grandson, six years old, has the habit of talking back when spoken to, not so much in rebellion as for argument, always wanting to do differently, and apparently desirous of being on the opposite side. How can I help him to overcome this habit?"

Thus writes an anxious sister who has received into her home the little child of her only son, and who is "very desirous of training this child for the Lord."

A friend who has had considerable experience in dealing with children, has this to say on the matter of "talking back:"—

"I would suggest, first, that you study the child to find out the reason for his perverseness. Perhaps the 'grown-ups' in the family have the same habit. If so, you must carefully show them that the child's conduct is little more than a reflection of their own. Second, never argue with him. Do not command, but request. Be sure he understands perfectly what you want done, and then do not repeat your request. If he forgets, forget him sometime. If he begins to argue, go into another room. He may follow you, but do not notice it. After a time quietly leave again. A day or a week may be required to impress the lesson that unless he does his part toward making home happy, he must sooner or later live alone. I know one child who was cured by this process in a short time. No child likes loneliness.

"If he persists in doing things a little differently than you want him to, show him by a practical example how it feels. If he asks for a story, tell him that if he will promise not to interrupt, you will read to him for ten minutes. Then read from some book that is beyond his comprehension. He will soon see that there is reason in doing just what one is asked to do, and he will learn far more quickly by experience than by your talking to him.

"Last, but not least, whatever course you may take, keep it up until the child learns the lesson. Don't be firm today, and careless tomorrow. To cure these wrong habits will take time. Housework and callers may have to be neglected, but the effort made will pay in the end."

Home Glimpses

MAUD E. Y. LEITER

"WHAT day of the month is it?" asked mother, as she sat down by her table, pencil in hand.

"The first," replied Maudie.

"O, I know!" exclaimed Earl, "it's our account day."

"That's right," said mother, "and I'll be auditor; you may bring your books. Shall we audit Elsie's first this time?"

"Will you give me a star in my book?" interrupted Earl.

"Yes, I think your book will be neat enough to deserve a star this month. I see already that we can give Elsie a star in her book. Let us see. Elsie earned twenty-five cents caring for Mrs. Green's baby one afternoon; that is entered correctly. In the same column is ten cents for one-half peck of green beans, and ten cents from Uncle Arthur."

"He said to buy candy with it, mamma, but I wanted to add it to my missionary collection."

"Yes," approved mother, "and I'm sure Jesus is pleased."

"I didn't spend mine for candy, either," declared Maudie, eagerly; "I wanted some of it for tithe."

"Yes, one tenth we will put in our tithe bank, as 'holy unto the Lord.'"

"How much tithe will I have, to put in our bank?" asked Earl.

"I don't know yet, little son; listen while we see how much Elsie has, then we'll find yours and Maudie's. Seventy cents Elsie earned selling the *Little Friend* with her teacher. Aunt Lulu bought three missionary chickens for seventy-five cents, and here are some more small items,—beans, twenty cents; five cents from grandpa; and ten cents for delivering a note to Mrs. Green's mother."

"O, that was such a lovely pony ride to take the note, I didn't want the money at all!"

"Well, in all, you have two dollars and twenty-five cents. How much is tithe for Jesus?"

"One tenth of all our increase," answered Elsie.

"Yes; we understand those tithe texts quite well, don't we?" said mamma.

"Let's see: The *Little Friends* cost you five cents each, so only thirty-five cents of the seventy received from the sale of these papers is increase money."

"This thirty-five cents you subtract, mamma; then take one tenth of what is left."

"That is right. I believe you can do all your account work next month, Elsie, and mother be truly your auditor."

Portland, Ore.

A Simple Modeling Material

AGNES LEWIS CAVINESS

PERHAPS few amusements are more fascinating to children than the clay modeling taught in kindergartens. The most satisfactory material for this work is potter's clay; but in some places this can be obtained only with difficulty. For this reason I greatly appreciate this formula for "salt modeling dough" that a friend sent me recently:—

Two tablespoonfuls salt.

Two tablespoonfuls water.

One tablespoonful white flour.

Mix and heat together in saucepan, stirring all the time. When thick, take it off, and let cool, when it will be ready for use.

I have just tried this formula, and we have had great fun. We have modeled a bird's nest, eggs to put in it, a bird, a sleeping kitten, and a rabbit, and we are not artists either. Try it.

The Best Flavorings

MRS. D. A. FITCH

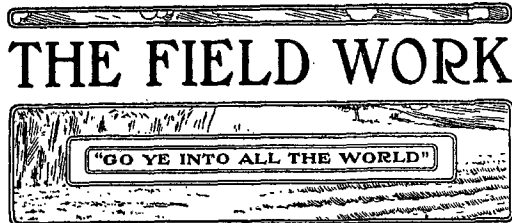
THE best is none too good. As a rule, the best is really cheapest. This is especially so in the use of flavorings. Those which contain alcohol, while they may be purchased for a few cents, are very expensive in that they are injurious to the body. Many ardent temperance women are actually violating their pledge by the use of alcoholic flavorings.

While additional flavoring is not needed in food, because each variety has a flavor of its own, yet if the taste calls for something more, let it be that which contains nothing injurious.

Several kinds of flavoring in dry or paste form, which are good and pure material, are on the market. Among them may be mentioned the one known as "No. A1." Those who have used this think that less expense is incurred than in the use of ordinary flavorings, inasmuch as so much less quantity is required to accomplish the same object.

"MONEY has its limit. It will not buy brains, common sense, virtue, character, peace of conscience, forgiveness of sins, love, freedom from death, or eternal life. In other words, the pursuit of money means that all the best things in life are left unattained while chasing after a very doubtful good."

"SWEEPING another's house will not find your lost piece of silver."



New York City

It is now many months since I reported the progress of the work in New York City, so perhaps a few words on the results of the past year's work might prove interesting.

Last summer we put up the largest tent that has ever been used by our people in the work in this city. And although the street-car strike interfered greatly with the means of transportation to the meetings, yet the tent was full, and at times overflowed into the surrounding lot.

In order to keep adding continually to the results already attained, for the winter campaign of 1916 and 1917 we rented a larger theater than the one used the former season. We were fortunate in obtaining one of the finest and largest theaters on Broadway, right in the center of New York City. We tried to rent the Casino Theater last year, but without success. This year we were not only successful in securing the place, but at a much better figure than we had dared to hope for, from the experience of the previous season. We learned that our work had been conducted in a manner that had earned for us a good reputation, so that we were able to get special concessions. We rented the Casino Theater for every Sunday night for over seven months, and thus are placing right on "the white way" the beacon light of God's truth, calling men from the paths of sin to a refuge in Jesus Christ.

Large crowds are attending the theater every Sunday night. They come in spite of rain, snow, and storm. We have not had a poor night all winter. Some of the finest people in the city are present regularly. One of the leading members of the Republican Club of New York, perhaps the most noted club in America, invited me to speak on "Peace After the War" at the club. I did so, and had the privilege of telling some of the most noted men in New York of the coming of the Prince of Peace as the only solution of the peace problem after the war.

Over the stage in the Casino Theater every Sunday night there hangs in glowing electric letters the motto, "Behold, I Come Quickly." It is a real sermon in the midst of the turmoil and uncertainty of these days, and wonderfully impresses the audience with the solemnity of the times in which we are living.

These meetings are a great revelation to the ministers of the other churches, who have almost concluded that it is useless to try to do much in New York. The pastor of a leading church in this city said, the other day: "I have not attracted crowds to this church, perhaps; but this signifies nothing in New York City, because I do not know of any place on God's earth where there are so many unfilled churches." We are holding the largest Sunday night audience to be found in the city.

We feel that this is but a fulfillment of the Testimonies that have spoken in a

definite way about the work in New York City. Sister White said that if we launched out in faith, working along the lines outlined in the Testimonies, the message would be sounded forth to large audiences in the center of the crowded part of this metropolis. And it is a pleasure to see the fulfillment of these Testimonies in such a concrete manner.

Hundreds of persons are also attending our lectures held on Tuesday night in The Bronx, and on Thursday night on the upper part of Manhattan. The large attendance at all the meetings, and the enthusiasm and interest shown in these services, are not the result of preaching the popular truths of the message and omitting the crosses. On the contrary, we are giving the whole counsel of God in the most straightforward way of which we are capable. However, we do not believe that it is necessary to be offensive in order to preach the truth fully. We believe in making a strong appeal to men, pleading God's willingness to help, as shown by his great love revealed in the death of Jesus Christ. By the time the winter is over, every truth of the message will have been given, and the great central truths emphasized in a special way.

As this campaign involved quite a large work and an outlay of considerable means before launching it, we consulted with Elders I. H. Evans and W. T. Knox, of the North American Division, and Elder R. D. Quinn, of the Atlantic Union Conference. The feeling that these brethren stand behind the work with their prayers and good will, has been a source of great encouragement to us. Elder J. E. Jayne, our local conference president, has worked untiringly in his endeavor to give this effort the best possible help and direction. His wise counsels have helped us to avoid many pitfalls, for the enemy of all righteousness does not view with complacency the onward march of the truth.

Brother A. H. Evans has been associated with me in the work since last May, and has rendered valuable assistance in the preaching and in looking after the workers. Six Bible workers—Mrs. Chas. T. Everson, Lena Lewis, Etta Hennessy, Belle Kershaw, Florence Thompson, and Jennie Robinson—have toiled faithfully and prayerfully in their endeavor to lead souls into the light. Associated with the regular conference workers have been many volunteer workers from the churches, who have faithfully visited from house to house; practically all the church members have helped in some way, and thousands of cards are distributed every week.

Nearly two hundred cards are signed every Sunday night by interested people, requesting literature on the subjects presented. Our workers come in personal contact with nearly all these persons, and thus the people are being more strongly bound to the movement. Hundreds are becoming interested, and the interest is continually growing, so that under the blessing of God, we hope to see large numbers come into the truth.

As the movement grows in size, the results also grow; and while I cannot say that I am satisfied with the results achieved, yet I am thankful to my heavenly Father for the one hundred and thirteen whom he permitted me to baptize into this truth in this city during the year 1916.

In proportion to the increase of souls has also been the increase of means, so that in our Manhattan church alone about five thousand dollars increase in tithe is noted over two years ago. In fact, by a careful computation of the cost of running this large effort and of the results obtained, it has been found that it has cost us no more to bring a soul into the truth in Manhattan than in the country districts of the conference. And besides the direct returns from the work, we have made the message known in New York City as it could not have become known in many years by ordinary small meetings. It is difficult to find persons in New York these days who have not in one way or another heard of these meetings. By God's help and through the prayers of God's people we hope to see this message grow in New York until the largest hall here will not hold the people that are anxious to hear the truth for these last days.

We shall be thankful for the prayers of our people. If you have time, but are not able to help in any other way, we shall consider it a donation to this work if you will pray earnestly for its success in New York City. We count more on prayer than on anything else for the triumph of God's cause here.

CHAS. T. EVERSON.

On the "Pearl of the Antilles"

FEBRUARY 18 I sailed from Port Tampa, Fla., for Havana, arriving safely the next day. Elder F. G. Lane, superintendent of our work in Cuba, met me at the dock, and I was soon made comfortable in his home in Havana. We have since visited companies and isolated Sabbath keepers from Sagua to San Claudio. The believers in this field have conditions to contend with that are unknown in the States. Nature has done much for this island, but the blighting influences of a false religion, and of no religion, have prevented progress. The believers we met are all faithful, and are doing their best to present this uplifting message to the people.

At present there is in progress a revolution of no small size. The reports that appear in the papers claim that the government is rapidly getting control, but personal observation indicates that the trouble is still serious. For some weeks the eastern half of the island has been shut off from communication with the western half, and we have been unable to get any word from our workers there. Fortunately, Americans are highly regarded by both parties in the contest, so we are not apprehensive for the safety of the workers; but in these times sentiment may change in a single day.

A tent meeting is now in progress on what might be called the dividing line between the two sides, and we feel some concern for the result which the conditions incident to the revolution may have on this effort.

I expect to leave the ninth of April for Porto Rico, where I shall remain until after their general meeting in May.

R. W. PARMELE.

A Word of Thanks

WHILE reading the extremely interesting articles in the REVIEW, I have wondered if it would not be a good thing for those who find their spiritual food a delight and a joy, to make mention of it through this faithful messenger of truth. For myself I can say that the REVIEW AND HERALD has become to me meat in due season, and a source of instruction and delight whose value cannot be estimated in dollars and cents.

Being an isolated member of the remnant church, I do not often meet people of our faith; but the Book and our message-filled volumes—"Testimonies for the Church," "The Great Controversy," "Thoughts on Daniel and the Revelation," "The Cross and Its Shadow," and many others, each of which has talked to me as a personal friend—furnish companionship that one will do well to cultivate. I am impressed at this time to advise all our people to read carefully and prayerfully "The Great Controversy," from chapter thirty-six, "The Impending Conflict," to the end of the book,—pages 582-678 inclusive,—not once only, but many times. I also ask them to pray for me, that I may ever do God's will.

ERNEST F. JOHNSTONE.

North Orwell, Vt.

Denver, Colo.

THE work in this city is surely advancing. There is a deeper interest on the part of the people to hear the truth, and invitations for Bible readings are coming in from all sections of the city. Elders T. B. Westbrook and C. W. Allen have been with us since our last camp meeting.

We conducted tent meetings during the summer, and when cold weather set in, services were being held in two tents. Then Elder Westbrook held public meetings in the City Auditorium and in a large room on Welton Street until recently. We have been conducting union meetings on Sunday evenings in our church on Kalamath Street.

Almost one hundred persons have been baptized as a result of these efforts. Sisters Lora Duncan and Genevieve Low are kept more than busy giving Bible readings and visiting interested persons. We are expecting others to take their stand for the truth of God soon.

G. W. ANGLEBARGER.

Niles, Mich.

THIS article is written with the hope of encouraging timid church members to engage in selling our periodicals and smaller books, thus giving others the light which they themselves have received. In seeking to bless others they would find a blessing—their own souls would be watered also. "Cast thy bread upon the waters;" "Sow beside all waters;" "Let your light so shine;" "Arise, shine." These exhortations were never so full of meaning as at this time when gross darkness covers the earth.

Last summer a tent effort was held in Niles, and September 16 a Sabbath school was organized, with nine members. By following up the effort, and putting the members to work as fast as they took their stand, the membership has steadily increased to twenty-three, including four who were baptized church members.

In January a test was made with the children. Eight *Temperance Instructors* and one *Harvest Ingathering Signs* from last year were given them to sell at full price to raise their Sabbath school money, and teach them the tithing system. These they sold quickly, and I gave them ten copies of the February *Life and Health*, which they readily sold, and also fourteen copies of "The World's Crisis" and "The Shadow of the Bottle." Twenty-four more copies of these books have now been placed in their hands, a number of which have already been sold.

This little company is full of life, and though only six months old, their faith is strong enough to have begun a church building fund. Let us remember in our prayers this brave little band.

FRANCES P. GOODWYN.

Missionary Volunteer Department

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

Praying and Working for the Juniors

If you were leader of a little band of Juniors, and the membership dropped from seven to two, what would you do? This is what happened to an earnest Missionary Volunteer leader in a large city. The following paragraphs from a recent letter tell how she met the situation, and the results:—

"I feel very much encouraged with the success of the meetings at present, but it has not always been so. When the society was really organized last year, it started with a membership of seven, but these grew indifferent until the membership dropped to two. I felt terribly. Could it be that God did not want me in this position, and some one else was better qualified than I to do this work? Naturally, I felt somewhat discouraged; but I took the matter to the Lord in prayer, and according to his wonderful promise he answered my petition, even beyond my expectations. Gradually the membership began to grow, and my courage with it; but I did not cease to pray, both for further blessings and to thank God for his wonderful goodness.

"During the summer we were not allowed to hold meetings, on account of infantile paralysis; but when they began again in the fall, we had a membership of twelve. This was encouraging indeed. Nor is this all that prayer accomplished. God has blessed us richly in our meetings, and in the work we are trying to do for others. I cannot tell it all, but I do say, to any who may be passing through a period of discouragement: *Never give up.* Pray, and be faithful, and you will receive your reward.

"I have found kindness and politeness a wonderful help in the success of the meetings. I treat the children as kindly as I would a rich friend, and find their hearts tender and yielding. Last Sabbath I talked to them about following Jesus; and it was touching indeed to see

them respond with raised hands when I asked how many were preparing to be baptized into this truth and meet Jesus when he comes. In every way possible I seek to encourage the Juniors and bring them to Jesus. I find that visiting them in their homes is very effective, but above all I firmly believe that earnest prayer avails much.

"I do not desire to weary you with narratives, but there is one incident that I think would interest you. Last week a committee was appointed for the purpose of selecting officers for the year, and one of the girls was chosen for secretary. After the meeting some of the members came to me and said, 'Mrs. —, we do not want — for our secretary, because she wears rings.' This was a surprise to me, for I had not noticed that she was wearing them. I did not think the children were noticing so closely, and had absorbed all I taught in the meetings concerning the wearing of jewelry. I promised to talk it over with —, and for the sake of the example she would set for the younger children, and above all, for Jesus' sake, ask her to take them off. She was very sweet about the matter, and has since told me that she gave the rings to her mother, and asked her to put them away. This simple surrender has made a great change in the girl's heart. She told my husband that she would rather give up all her jewelry than not to be allowed to do the work of secretary of the Junior Society.

"Wherever I go around the church there are always Juniors clinging to me. We seem to get along so nicely together! For these blessings I have only Jesus and the Father to thank; for they have heard the petitions that have been directed heavenward.

"I follow the programs given in the *Gazette*, for which I am very thankful. They are a help to the Juniors and to me, and I feel from my experience that the Lord is with those who arrange these programs."

MRS. I. H. EVANS.

The Senior Bible Year

Assignment

April 1. 2 Sam. 1-4:	David's lament; war with the house of Saul.
April 2. 2 Sam. 5-7:	David's kingdom established.
April 3. 2 Sam. 8-10:	David shows kindness to the house of Saul.
April 4. 2 Sam. 11-12:	David's sin and its punishment.
April 5. 2 Sam. 13-14:	Banishment and return of Absalom.
April 6. 2 Sam. 15-17:	Conspiracy of Absalom.
April 7. 2 Sam. 18-19:	Defeat and death of Absalom.

Samuel

"Samuel, the last of the judges, was the founder of the kingdom. He anointed its first two kings, wrote its constitution, and was prophet and adviser until his death. He was a splendid character, given in answer to prayer to a consecrated mother, dedicated by her to God's service, raised in God's service, called in youth to know God, lived in communion with God and for his country. Without military training he conquered the country's enemies, without a crown he ruled a nation, without royalty all yielded to his word. He died with unchallenged purity and without a stain."—*Alexander Patterson.*

The Books of First and Second Samuel

"The two books of Samuel, so called because Samuel is the chief figure at the

opening of the story as found in the English versions, form but one book in the old Hebrew Bible. In the Septuagint it was divided into two books, as was done also with the following Book of Kings; and the four resulting books were called First, Second, Third, and Fourth Books of the Kings. First Samuel opens with events belonging to the age of the judges when Eli was priest at Shiloh. The narrative presents the last days of Eli, the entire life of Samuel, the reign of Saul, the anointing of David, his life as an outlaw, his fame as a warrior, and closes with the death of Saul and Jonathan on Mt. Gilboa. First Samuel is a fine piece of Old Testament historical writing. There are great men presented in its pages: Samuel, a majestic figure, the founder of the monarchy; Saul, one of the saddest and most dramatic characters in Bible history; and David, the noble young man preparing himself for a greater career as king of Israel. The tragic incidents in Saul's career, the romantic outlaw life of David, and the ideal friendship of Jonathan and David are set forth with vividness and power."

Second Samuel "is closely connected with First Samuel. In the first chapter there is an account of the swift runner telling the news of the death of Saul and Jonathan to David in his far-away place of refuge. He is overwhelmed with grief, and gives expression to his sorrow in a beautiful poem of mourning, one of the most spontaneous and picturesque elegies in any language. The first chapters of the book tell of David's rule over Judah for seven and a half years, of his being chosen king of the whole of Israel, of his selection of the captured city of Jerusalem as his political capital, of the bringing of the ark to Jerusalem, and of the extending of the boundaries of the kingdom from the Mediterranean to the Euphrates. The central part of the book gives an account of the court life and the unfortunate intrigues of David's family. The last five chapters detail various disconnected matters and events."—*Armstrong*.

How are You Reading the Bible?

"How many of us have given God a fair opportunity to bless us as he would like to through the Bible? The best blessings from Bible reading come from thoroughgoing and regular Bible study. As Campbell Morgan has said: 'Remember you cannot treat this divine library as you have been in the habit of treating the circulating library of fiction. The Bible is not a book to be taken up in spare moments to tickle the fancy and please the imagination. It demands the disciple's heart, and asks devotion. Answer its demands, and its treasures are illimitable, its delights such as no other reading can ever bring to the weary, tired heart of man.' Let us really dig into the treasures of the Bible. Let us give it time and thought. Let us pray for supernatural enlightenment, every time we read it. Let us surrender absolutely to its truth, no matter where that leads. Only God can measure the blessings that are waiting for us in this pathway."—*Sunday School Times*.

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 "LIFE is found alone in Jesus,
 Only there 'tis offered thee;
 Offered without price or money,
 'Tis the gift of God so free."

Missionary Volunteer Work in the Columbia Union Conference

It is human nature to grow weary in well-doing, and the Missionary Volunteer secretary finds it necessary to put forth almost superhuman effort to arouse those who find themselves in this condition. Paul wrote to a certain church, "Ye did run well," implying that they stopped after a season. In the closing hours of probation this seems to be an experience oft-repeated.

In the various lines of endeavor connected with the Missionary Volunteer Department, a good showing is made in the statistics. In the eight years since the organization of the Columbia Union Conference, the Reading Course certificates have sprung from 7 to 164; the Standard of Attainment from 1 to 139; reported conversions from zero to 314; the membership of the societies from 463 to 976; offerings to foreign missions from \$343 to \$5,330. The largest portion of this gain has been made within the last two years; so a pace has been set, a reputation has been earned, to which we should live up.

The goal set for each succeeding year is a little higher, so the effort to increase the number of workers and increase the personal effort of each worker is continuous. Not every item of the goal of the Columbia Union was reached in 1916. This is not to say that individual conferences did not reach the goal; for one reached it in every respect save one, and had 184 per cent in the goal of mission offerings. Another had 275 per cent in offerings, and made an average of 237 per cent in all the goals. A few fell very far below in some respects; so that the average per cent of the whole Union is 105. This is not satisfactory, for the reason that the financial goal stands at 176, while the Reading Course goal stands at 75 per cent.

It is particularly regretted that the per cent reached on this Reading Course goal was so low; however, it is confidently believed that a large number of young people who took the Reading Course did not report for the reason that the Senior Course in 1915 and 1916 was unusually hard, and the written review was required. Now that this has been changed for the Seniors, it seems evident that all the young people who take the Reading Courses will follow the plan of reporting and receive full credit. In studying the field carefully, the conference secretaries are becoming acquainted with many more young people than appear on the list. Some have even doubled the list within the past two years, and a field for work is revealed that almost staggers the workers.

A number of successful conventions have been held in West Virginia, New Jersey, eastern Pennsylvania, and the District of Columbia, in which Union and North American Division representatives took an active part. Others have held conventions without outside help, and in all of these, a great inspiration and new activity have resulted.

Preceding the camp meetings of New Jersey and Ohio, leaders' and secretaries' conventions were held. These were intensely interesting occasions, and the hours were filled with good instruction by the secretary of the general department and others. Papers were presented, and lively discussions followed on the various problems met in the local societies. The only criticism on these

conventions was that in too many cases the leaders and secretaries were not in attendance at the camp meetings.

All may face 1917 with courage and determination to do more and to have more accurate reports of what is being done. Our young people respond readily to personal effort, sympathetically and systematically bestowed. May the responsibility coming to each be nobly carried.

C. L. STONE.

OBITUARIES

SHIEL.—Frances J., daughter of John A. and Maud C. Shiel, died Jan. 14, 1917, aged 3 months and 25 days. Words of comfort were spoken by the writer.

W. A. YOUNG.

ZODY.—Martha Yeaman was born near Petersburg, Ohio, Sept. 17, 1832, and died in Adrian, Mich., Jan. 17, 1917. She was married to Henry Zody April 27, 1854. One daughter survives.

A. R. BELL.

DAY.—Seymour O. Day was born in Erie County, Ohio, July 25, 1848, and died in Fremont, Ohio, Feb. 11, 1917. His wife and an adopted daughter survive him. He was a member of the Bowling Green Seventh-day Adventist church.

A. R. BELL.

JOHNSON.—Arody Ann Jackson was born in Middleport, N. Y., April 23, 1852. In the spring of 1878 she was united in marriage to William Johnson. The husband and one son mourn her death, which occurred in Toledo, Ohio, Dec. 11, 1916. She sleeps in Jesus.

A. R. BELL.

LEACH.—Monta Ruth Leach was born Sept. 15, 1899, and died at the Wabash Valley Sanitarium, La Fayette, Ind., Feb. 27, 1917. Her parents and one brother mourn. The funeral services were held at Indianapolis, Ind., words of comfort being spoken by the writer.

W. A. YOUNG.

MOORE.—Rosaltha DeMott Vaughn was born in Holland, Ohio, Feb. 12, 1840, and died in Toledo, Ohio, Jan. 10, 1917. She was married to Henry Moore in 1866. Although in poor health for years, her faith in God was triumphant to the end of her life, and she fell asleep confident of a part in the first resurrection.

A. R. BELL.

PRESTON.—Nancy J. Preston was born Aug. 14, 1846, at Cleveland, Minn., and died at her home, near Donaldson, Wis., Dec. 3, 1916. For many years she was a member of the Seventh-day Adventist church at St. Paul, and fell asleep hoping for a part in the first resurrection. Her aged mother, three sons, and one daughter survive.

MRS. G. J. ST. CLAIR.

FINN.—Our beloved brother in Christ, Benton Vanburian Finn, was born at Dundaff, Pa., Nov. 18, 1835, and after a brief illness died at Scranton, Pa., Feb. 11, 1917. He was married to Mary Barker in 1868. He was a devoted member of the Seventh-day Adventist church, having united with that body in 1876. Three daughters and one brother are left to mourn.

S. S. SHROCK.

PRICKITT.—Hattie Sophia Brassington was born in Edmore, Mich., Aug. 12, 1887. She became a school-teacher, and when Elder W. C. Hebner held a series of meetings in a schoolhouse where she was teaching, she accepted the third angel's message. Later she attended summer school at Emmanuel Missionary College, and afterward taught in our church schools. Dec. 9, 1915, she was married to R. A. Prickitt, and they made their home at the Wabash Valley Sanitarium, La Fayette, Ind., where she died Jan. 21, 1917. Her husband and stepson, a mother, two sisters, and two brothers survive.

W. A. YOUNG.

ANDERSON.—Mildred Catherine Anderson was born in Seattle, Wash., Feb. 23, 1899. She died at her home Jan. 27, 1917, in her eighteenth year. She was a great sufferer for five years, and longed for rest. In 1915 she was baptized and became a member of the Central Seventh-day Adventist church of Seattle. The sorrowing family are comforted by the blessed hope. J. F. PIPER.

VERSAILLES.—Medore Versailles was born in St. Paul, Canada, Dec. 8, 1812, and died in St. Anne, Ill., Feb. 16, 1917, thus attaining the ripe age of 104 years, 2 months, and 8 days. He was married to Angell Morreut, with whom he lived seventy-one years. In 1874 he accepted, present truth, and died with a bright hope of future life in Christ. Five children survive. C. J. TOLF.

ORTON.—Alva H. Orton was born in Rochester, N. Y., and died at his home, in Brooklyn, N. Y., Feb. 26, 1917. His parents, Brother and Sister J. T. Orton, mentioned by Elder J. N. Loughborough in "The Great Second Advent Movement," were active members of the Seventh-day Adventist church of Rochester, the first Seventh-day Adventist church organized. The funeral services were conducted by the writer. J. C. STEVENS.

TOUSLEY.—Nelson Paul Tousley was born Feb. 24, 1889, and died in Detroit, Mich., March 5, 1917. Mourning their loss are the mother, one sister, two brothers, and many other relatives and friends. He formerly attended Sabbath school in Logansport, where he was reared, but some time ago ceased to attend. During his last sickness he made his peace with God, and fell asleep hoping for a part in the first resurrection. W. A. YOUNG.

SHINNEW.—Margaret Ellen Stacy was born in Cass Township, Hancock Co., Ohio, Aug. 25, 1857. She was married to Louis N. Shinew in 1876. To this union eight children were born, who, with the husband and father, mourn her death, which occurred in Portage, Ohio, Jan. 28, 1917. At the age of thirty-nine years she united with the Seventh-day Adventist church at Bowling Green, Ohio, and to the end of her life remained a faithful, devoted member. A. R. BELL.

CHRISTENSEN.—Carrie C. Peterson was born in Denmark Sept. 8, 1875, and fell asleep Feb. 22, 1917. In 1900 she was united in marriage to Julius Christensen, who, with their six children, her parents, three brothers, and five sisters, mourns. In 1894 Sister Christensen united with the Seventh-day Adventist church at Ragan, Nebr., of which she remained a faithful member until her death. About three years ago the family moved to Correll, Minn., where she died. S. D. HARTWELL.

FIELDS.—Justina Olive Brockway was born in Rome, Ohio, Jan. 23, 1864. Two years later the family moved to Michigan, where most of her life was spent, living at Monterey and Sand Lake. She was united in marriage to A. C. Fields April 9, 1882. Thirty-six years ago the light of present truth came to her, and she gladly accepted it. Eleven years ago she moved to Cedar Lake, Mich., and died at her home in that place, Feb. 14, 1917. Her faithful husband, one son, and one daughter are left to mourn. R. U. GARRETT.

CASTLE.—Cary Franklin Castle was born in Cedar Lake, Mich., July 10, 1882, and died in Healdsburg, Cal., Feb. 1, 1917. On Sept. 5, 1905, he was united in marriage to Mrs. Addie Ried, and to them were born seven children, of whom one son and four daughters survive, together with his companion, an aged mother, three brothers, and two sisters. Brother Castle was born into the third angel's message, his father having been a schoolmate of Sister White, then Miss Ellen G. Harmon, and later among the first to see the manifestation of the prophetic gift through her. He was a great sufferer for many weeks prior to his death, but his faith in a loving Saviour sustained him, and he sleeps in hope. J. ADAMS STEVENS.

SWEET.—Juliett Hall was born in Findlay, Ohio, July 9, 1836, and died in Bowling Green, Ohio, Feb. 1, 1917. In 1851 she was married to J. T. Sweet. She is survived by six children. For forty-three years she was a Sabbath keeper and a faithful servant of God, being one of the charter members of the Bowling Green church. She awaits her Saviour's call. A. R. BELL.

WHEELAHAN.—Emla Adella Wheelahan was born in Elkhart, Ind., Sept. 3, 1859. Later she came West, and finally settled in Douglas, Ariz., where she died Feb. 10, 1917. For a number of years before her death she believed the truths taught by the Seventh-day Adventists, but never united with us in church membership, there being no local church in the city where she lived. Her husband and only daughter survive. F. A. JOHNSON.

STAHL.—Mary E. Willie was born in Marion County, Ohio, Aug. 4, 1847. March 19, 1870, she was married to James M. Stahl. To this union were born seven children, only two of whom survive. Seventeen years ago, while living in Indiana, the family accepted the third angel's message. In 1907 they moved to Springville, Tenn., and united with the local church, of which our sister remained a consistent member until her death, which occurred Feb. 24, 1917. I. C. POUND.

ACHOR.—Harriet L. Jones was born in Ohio, Nov. 4, 1852, and died in White River Township, Randolph Co., Ind., Feb. 23, 1917. She was married to Thomas C. Achor April 22, 1871, who, with five of their seven children, is left to mourn. Through the efforts of Elder J. P. Henderson, at Roseburg, Ind., she accepted the third angel's message, and during her long illness of six years her trust in God never faltered, and her resignation to his will was complete. W. A. YOUNG.

GRINER.—Maggie Edith Griner was born April 24, 1903, near Greencreek, Idaho, and died Feb. 27, 1917, at the home of her parents, in the same place. She was the oldest daughter of the family, and was dearly loved by all who knew her. Last summer Maggie was converted, and on the twenty-ninth of July received baptism by the writer. Her parents, five brothers, and one sister mourn, but they know that she rests only "until the day break, and the shadows flee away." W. H. THURSTON.

ELLIOT.—Raymond William Elliot was born Oct. 23, 1887, and was instantly killed Dec. 18, 1916, in an accident which occurred while riding his motor cycle in Bakersfield, Cal. He was converted at the age of twelve years, but wandered away from the truth in after-years. Recently he renewed his consecration to God, and bore a ringing testimony at the services on the Sabbath before his death. We are sure that he rests in hope. His parents, two children, four sisters, and three brothers mourn. C. McREYNOLDS.

BAYSINGER.—Ara Belle Huffman was born in Vigo County, Indiana, Sept. 18, 1865. She was married to Grant Baysinger, July 30, 1886. About two years ago the family moved to Terre Haute, Ind., and there she heard the truth for this time as held by Seventh-day Adventists. She was baptized and united with the church at that place in July, 1916. She was an earnest member, never losing an opportunity to give a reason for her hope. She fell asleep in Jesus Feb. 14, 1917. Her husband and five children mourn. G. W. RADER.

THOMPSON.—Julia A. Seaward was born in Coshocton County, Ohio, Sept. 24, 1827. She was married to George W. Thompson Nov. 26, 1846. They were pioneers in Howard County, Indiana, and made their home in Russiaville for many years. Five years ago she moved to Kokomo, and there fell asleep Feb. 2, 1916. She was the mother of eleven children, seven of whom survive. In 1858 she was baptized and united with the Seventh-day Adventist church. She was always a constant, true-hearted Christian, and sleeps in Jesus. J. W. HOFSTRA.

HICKERSON.—Helen Lenora Hickerson was born in Boise, Idaho, Nov. 25, 1901, and died at the home of her parents, in Mora, Idaho, March 6, 1917. In the spring of 1915 she gave her heart to God, and was baptized by Elder J. J. Nethery, uniting with the Southern Idaho Conference church, of which she remained a faithful member until called by death. J. W. NORWOOD.

MANDIGO.—Susan Maria Mandigo was born in Schoolcraft Township, Michigan, Dec. 19, 1839, and died suddenly near Vicksburg, Mich., Feb. 2, 1917. After her marriage to Jeremiah Mandigo they lived in Wayland, but returned to Schoolcraft thirty-six years ago. About three years before her death she united with the Seventh-day Adventist church. A son and a daughter and one brother mourn. S. B. HORTON.

BROWNELL.—Clyde H. Brownell died in Rochester, N. Y., March 3, 1917, aged 18 years, 1 month, and 19 days. Four years ago he became a member of the Seventh-day Adventist church at Scranton, Pa. He was anxious to have an active part in the work of God, and came to Rochester in January with the hope of taking up work with our books, but physical weakness made it impossible for him to do much. His parents and a younger brother mourn. K. C. RUSSELL.

MAIN.—Levi Barton Main was born Oct. 5, 1848, in Morgantown, W. Va., and died Jan. 18, 1917, at San Antonio, Tex. In 1867 he was united in marriage to Miss Caroline Jones, and to them were born seven children. In 1898 Mrs. Main died, and thirteen years later, at Colorado Springs, Colo., he was married to Mrs. Minnie V. Alsop. About thirty years ago he accepted the third angel's message, and remained faithful to the end. His wife, six children, one brother, and three sisters cherish his memory. E. H. REES.

BAUMRUCKER.—Mary Frances Zumwalt was born in Lane County, Oregon, Jan. 30, 1861. During her childhood her parents moved to Garfield County, Washington, Nov. 16, 1884, she was united in marriage to J. W. Baumrucker. Four years later they came to California, and made their home in Eureka. Sister Baumrucker united with the Seventh-day Adventist church more than twenty years ago, and remained a faithful member until called by death Feb. 22, 1917. She is survived by her husband, one son, and three daughters. J. D. ALDER.

SMITH.—Hollis H. Smith was born in Jericho, Vt., Aug. 27, 1848. He was married to Edith C. Fuller in 1874. Two children were born to them, but the mother died in 1898. In 1900 his marriage to Mrs. Abbie L. Zotte-man took place. Brother Smith accepted the truths of the third angel's message in 1869, and remained a faithful church member until called by death, at his home, in Essex Junction, March 5, 1917. His wife and two children, an aged mother, and two sisters survive, and are comforted in their sorrow by the blessed hope. R. J. BRYANT.

POTTER.—Plinny Potter was born May 10, 1831, at Hampton, N. Y., being one of twelve children. He spent his boyhood in various parts of New York State, and in 1854 moved to Palmyra, Wis. Nov. 3, 1858, he was married to Miss Lovinna Ewer, in Little Prairie, Wis., and they lived in that vicinity for thirty-three years. Two daughters and two sons were born to them. One of the sons was taken away, and later, when their elder daughter died, they adopted their infant granddaughter. Brother Potter accepted the belief held by Seventh-day Adventists in 1862, under the labors of Elder Wesley Olds, and was baptized by Elder Isaac Sanborn in April of that year. For twenty-one years he served as elder of his home church. During the Civil War he served his country as a non-combatant, doing field hospital work. In 1894 the family moved to College View, Nebr., and there he fell asleep Feb. 26, 1917. His son, Elder Russell Potter, of Canada, and two daughters, together with the bereaved companion, are left to mourn. B. L. HOUSE.

DOREMUS.—Marcos Doremus was born Nov. 15, 1827, in West Bloomfield, N. J., and died Dec. 22, 1916, aged 89 years, 1 month, and 7 days, at the Portland Sanitarium, Portland, Ore. * * *

BICKELL.—Bernice Evelyn, daughter of Mr. and Mrs. Charles H. Bickell, died at their home, in Onaway, Mich., Feb. 19, 1917, aged 4 years and 8 months. The parents, one sister, and three brothers are left to mourn.

E. A. PIPER.

CARMICHAEL.—A. L. Carmichael, a native of Tennessee, died in Glendale, Cal., Oct. 7, 1916, aged 63 years. His faithful wife prayed earnestly for years for his conversion, and had the joy of seeing him set his house in order before he fell asleep.

B. E. FULLMER.

OLSON.—Olof Olson was born April 23, 1841, and died in Mankato, Minn., Nov. 13, 1916. He became a member of the Seventh-day Adventist church thirty-two years ago, continuing faithful until death. His wife and six sons are left to mourn.

A. W. KUEHL.

GROVE.—Edith Victoria, daughter of Brother and Sister Charley Grove, of Martinsburg, W. Va., was laid to rest in the Piney Grove Cemetery Feb. 23, 1917, being at the time of her death 4 years, 5 months, and 3 days old. Words of consolation were spoken by the writer.

S. T. SHADEL.

SURPRISE.—Our mother, Mary Chappell, was born June 8, 1854. She was married to Harvey Surprise at the age of twenty. They accepted the third angel's message through the efforts of Brother Page V. Barton in the spring of 1886. She died Sept. 18, 1916, hoping for a part in the first resurrection.

ANNA EASLEY.

HALLIWELL.—Robert Roy Halliwell was born March 22, 1910, and died Feb. 5, 1917, in his seventh year. Little Robert loved to read the Bible, and his best friend was Jesus. The sorrowing family are sustained by the hope of a resurrection morning soon to come. Funeral services were held at the home, in Camden, N. J. Mrs. MARY C. HALLIWELL.

LACKEY.—Jessie May Cross was born in La Grange, Ill., Feb. 4, 1864. She was married Nov. 11, 1884, to Andrew R. Lackey. For twenty-five years she was a devoted follower of the Lord Jesus Christ, and now sleeps in the blessed hope of his soon return as Life-giver. Her death occurred in Madison, Wis., Dec. 20, 1916. Her husband and an only son mourn.

L. E. WELLMAN.

TATHAM.—Eliza Zulime Griffith was born in Jasper County, Missouri, Oct. 2, 1867. She was married to Jesse Herron Aug. 16, 1885, and to her second husband in 1908. Eight of her nine children mourn her death, which occurred Dec. 16, 1916, in West Terre Haute, Ind. Her companion and several brothers and sisters also survive. She fell asleep hoping for a home in the earth made new.

MRS. A. K. ROGERS.

HARVEY.—William L. Harvey was born in New York State, and died in Elk Mound, Wis., Oct. 17, 1916. He came West with his parents when a boy, and spent the greater part of his life in this State. Oct. 22, 1896, he was married to Minnie Eastman, who, with their two sons, is left to mourn. Interment took place in the Lake View Cemetery, Eau Claire, Wis.

MRS. ELVIE LAWTON.

SHERWOOD.—Milan L. Sherwood was born at Mendon, N. Y., May 10, 1837, and died March 3, 1917. When he was a young man, the family moved to Mount Sterling, Wis., and he was married to Miss C. B. Vaughan in 1862. In 1894 they moved to Battle Creek, Mich. Through the efforts of Elder W. S. Hyatt, the family was led to accept the third angel's message, and Brother Sherwood was a devoted member of the Seventh-day Adventist church at the time of his death. * * *

JOHANSEN.—Charles August Johansen, a member of the Long Beach (Cal.) church, died in Los Angeles, Cal., Feb. 6, 1917, aged 59 years. He came to America twenty-eight years ago, from Sweden, his native land. In 1901 he came west to California, and about the same time accepted the third angel's message. His wife, and three children by a former marriage, survive.

B. E. FULLMER.

ALLEN.—Merrill Elwood Allen was born in the State of New York, March 22, 1901, and died in Denver, Colo., Sept. 28, 1916. About two years before his death, he was baptized and united with the Seventh-day Adventist church. He is survived by his parents and one sister. The sorrowing family are comforted by the hope of a resurrection morning soon to come.

G. W. ANGLEBARGER.

John P. Lorenz, M. D.

JOHN P. LORENZ was born in Messer, a German village of Russia, April 27, 1872. When he was four years of age, the family came to America, and he grew to manhood on a farm near Lehigh, Kans. He was a student of Union College in its early days, and engaged in colporteur and evangelistic work before he was twenty. At the age of twenty-seven he married, and went to Europe as a missionary, laboring there four years. After his return to America he acted as Bible teacher in Keene Academy for two years, and served in the ministry in Texas, Oklahoma, and Missouri. In 1911 he was graduated from the St. Louis College of Physicians and Surgeons, and practiced medicine in Oklahoma for five years. Two daughters, four brothers, five sisters, and other relatives are left to mourn his death, which took place at Hastings, Nebr., Jan. 14, 1917, but they sorrow in hope.

B. L. HOUSE.

Appointments and Notices

Camp Meetings for 1917

COLUMBIA UNION CONFERENCE

Virginia, Gordonsville.....May 24 to June 3
Chesapeake.....June 1-10
Eastern Pennsylvania.....June 21 to July 1
West Pennsylvania.....June 28 to July 8
New Jersey.....June 28 to July 8
Ohio.....Aug. 16-26
West Virginia.....Aug. 30 to Sept. 9

CENTRAL UNION CONFERENCE

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

Publications Wanted

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

Mrs. Florence Wood, Colby, Kans.

Mrs. Katharine Rock, New Enterprise, Pa.

Mrs. Bertha Goins, 332 Sixth St., St. Petersburg, Fla.

E. M. Glass, Box 583, Susanville, Cal. Continuous supply.

Mrs. Mary L. Brock, Box 52, Caney, Kans. The *Watchman*, *Signs Magazine*, and *Life and Health*.

Mrs. W. J. Walker, 305 Ruh Bldg., Fond du Lac, Wis. A continuous supply, except the *Review*.

R. S. Greaves, Waterloo, Sierra Leone, West Africa. *Signs* (weekly and monthly) and *Watchman*.

Elder B. H. Palmer, Blackduck, Minn. Literature, especially in the Bohemian, German, and Scandinavian languages.

Requests for Prayer

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

A sister in Michigan requests prayer for her aged mother, who she fears has cancer.

A burdened mother in California asks prayer for her two sons who are unconverted.

"Please pray for my sister-in-law, who has become insane," is the request from a sister in the State of Washington.

"I ask the prayers of God's people that I may be delivered from the sin of evil speaking," writes a Kansas sister.

A friend in Oregon sends this request: "I sincerely request your prayers that I may have deliverance from a besetting sin."

"Please join me in prayer for my dear son, that he may keep the love of the truth in his heart. He has married an unbeliever." This request comes from Washington.

A widowed sister in the South desires us to pray that she may fully meet the will of God in her life, and that her children may be brought to a saving knowledge of his truth.

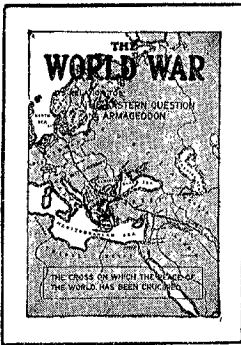
The following request comes from a widowed sister in Arkansas: "Please pray for the healing of my daughter and my mother, and for me, that I may have strength to endure every experience of life."

The Usual Sentiment

RECENTLY a sample copy of *Present Truth* was sent to each church elder, and many of them, in acknowledging receipt of these samples, have spoken freely concerning their appreciation of the series. The following quotation is a fair sample of all:—

"I am working with the *Present Truth* Series, and also urging others to. I think it is the finest and best paper of its kind that I have seen. This is the third order I have had of fifty sets each, in a short time (3,600 copies). It seems to be just the thing for the finishing of the message."

This brother states that in a short time he has used 3,600 copies in missionary work. If all our members would do as much, and it is within the possibilities of all, 36,000,000 copies would go into circulation "in a short time," and 180,000,000 people be reached with some parts of the message presented in a most impressive manner. The financial expense of this, the greatest and most effective work this denomination has ever done, would be only \$18 a member, a very small per-capita outlay for the accomplishment of the work to which we are especially committed.



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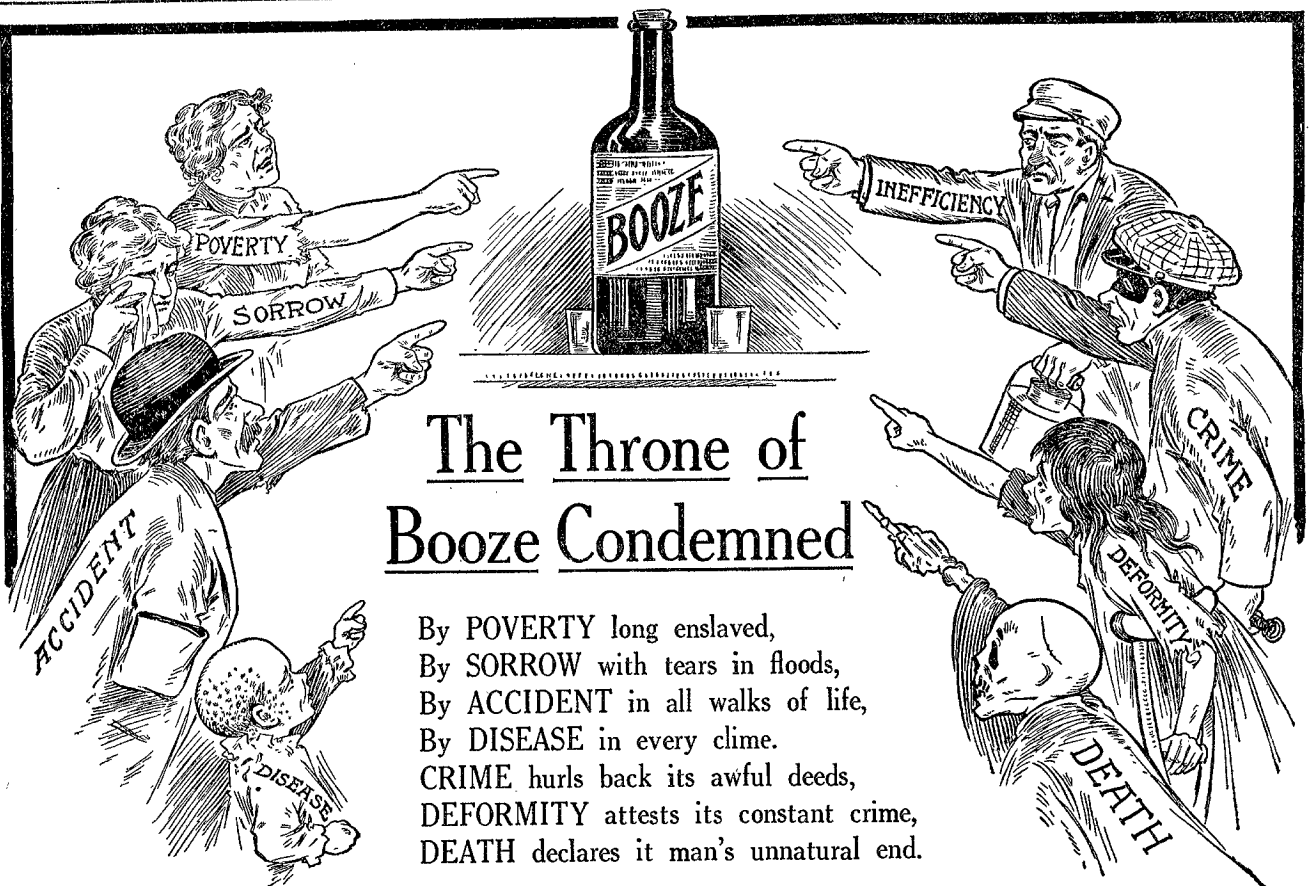
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WASHINGTON, D. C., MARCH 29, 1917

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

THE Spring Council of the North American Division Conference Committee will be held in Huntsville, Ala., April 12-19.

LAST week Mrs. Anna Ehlers sailed from New York, with her two children, returning to her home in Brazil, after spending a few months in the States on furlough.

WE learn that the lectures being conducted by Elder B. G. Wilkinson in Philadelphia are well attended. Congregations during the week average one thousand every night, and three or four times this number attend Sunday evenings, when the meetings are held in one of the leading theaters.

DUE perhaps to interrupted mail communications, no word has been received from Elder W. A. Spicer directly since January 5, and indirectly since January 29, when a card from Elder Guy Dail spoke of meetings Brother Spicer was holding in Holland. It is not yet known whether Elder Spicer passed over into Germany.

BROTHER and Sister J. R. Campbell, returning missionaries from Basutoland, South Africa, recently reached California, having come by way of Australia and China. They are welcomed back by parents and friends, among whom they are visiting on the Coast. Also D. N. Wall and family have returned from Australia. Brother Wall expects soon to connect with the German work in New York City, where his help will be greatly appreciated.

THE *India Union Tidings*, formerly *Eastern Tidings*, reached the Mission Board office last week, in which is given the official report of the India Union Biennial Conference, recently held in Calcutta. Among the encouraging items is noted the following: During the last two years 202 united with the church by baptism, an increase of forty-nine over the preceding term, making a total membership for that field of 580. Three laborers were ordained.—L. J. Burgess, L. G. Mookerjee, and E. D. Thomas. Nearly \$1,000 was raised in their Harvest Ingathering this last year. During the past two years thirteen left the India Union Mission field on furlough, while twenty-nine were added to the working staff from America and Australia, leaving a net gain of sixteen. The workers gathered at the biennial session returned to their several fields greatly encouraged.

WE hope that our readers are following the Bible studies from week to week with interest. We believe they are well worthy of careful study by every member of the family. Let us acquaint ourselves with the reasons for our faith as a denomination. This will fortify us against the delusive errors of the last days.

ON account of the ill health of his wife, Brother N. H. Pool was obliged to leave his field in the West Indies. They arrived in Michigan early this month. For several years Brother Pool has had charge of the South Caribbean Conference, but will now connect with the work in the North American Division Conference.

W. J. FITZGERALD and family recently reached New York, from Great Britain, where Brother Fitzgerald for several years has been associated with the British Union Conference as president. Brother M. N. Campbell has been chosen to take up the work laid down by Brother Fitzgerald, but will remain in eastern Canada for a time at least, or until it seems prudent to go to his new field.

WE are pleased to present this week a full report of the work being carried on by Elder C. T. Everson in New York City. The Lord has certainly blessed the efforts which have been made in this great metropolis during the last twelve months. At a recent Sunday night lecture given in the Casino Theater, when Brother Everson spoke on the subject, "Setting Up an Image to the Papacy in the United States," the building was crowded to the top gallery, and a number were turned away unable to find seats. Let us remember our brethren in these great centers of population. The word they speak will have power only as it is attended by the mighty working of the Spirit of God, and it is our privilege to pray that the Lord will make powerful his word to the conversion of many souls.

CONDITIONS in Cuba, arising from the political strife concerning the election recently held there, affect our workers. Brother S. E. Kellman writes of an experience one colporteur recently passed through. He says: "Brother Ruben Beckford, a Jamaican who is canvassing in Cuba, was waiting at the railroad station February 22 to receive a shipment of books which I made him by express. A rural guard questioned his mission, but was not satisfied with the explanation. He took him to the *carcel* (jail), and turned him over to an officer. Here the colporteur was put through a cross-examination. Convinced that he was not a Cuban, they ordered him to leave town on the first train, but our brother was persistent in informing them of his peaceful mission; and to demonstrate his calling, he pulled out his prospectus and Bible and outlined his work. When he had finished, the officer patted him on the shoulder, and told him he was perfectly satisfied, and that he could remain in town as long as he wanted to. Our brother went into the presence of the officer with fear, but came out feeling that his Bible and his prospectus had brought him a victory."

ELDER and Mrs. W. D. MacLay left San Francisco, March 13, on the steamship "Ventura," for Cape Town, South Africa. Brother MacLay resigned the presidency of the Kansas Conference to answer the call from South Africa for a president of the Cape Conference, which has been without a president since Brother and Sister H. J. Edmed left for Great Britain about a year ago.

"Capital and Labor"

IN this time of social unrest, when both capital and labor are perplexed, strikes are taking place everywhere. The masses are crying out against the high cost of living, and starvation is claiming its victims in a land glutted with wealth. The book "Capital and Labor" should be widely circulated by our people, that the masses may know the meaning of these things. This book contains 208 pages. Price, board binding, 75 cents; paper binding, 25 cents. Sold by all tract societies.

Educational Sabbath—April 7

THE first Educational Sabbath in 1917 is set for April 7. It is highly fitting that a work of such vital importance and far-reaching influence as that of our schools should be specially considered in all our churches twice a year. For this reason the North American Division Conference Committee, through the Department of Education, has set apart two Sabbaths for studying the principles of Christian education and praying for the prosperity of our schools. The first one, April 7, is to be devoted to the following four topics:—

1. Questions and answers on why we conduct denominational schools, with emphasis on the elementary schools.
2. A symposium on "How I Secured an Education," by leading workers.
3. A symposium on "My Past Year in School," by students.
4. A reading on "All Can Obtain an Education," with illustrations drawn from the lives of successful men and women who had serious obstacles to overcome in securing an education.

Let every church member and every Sabbath keeper rally to the services of this day, and pray for still greater progress in our educational work.

W. E. HOWELL.

The Advent Review and Sabbath Herald

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