

The Advent Review and Sabbath Herald



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No. 14

THE GOSPEL TO ALL NATIONS

The Law of God

I

Thou shalt have no other gods before me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV

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

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

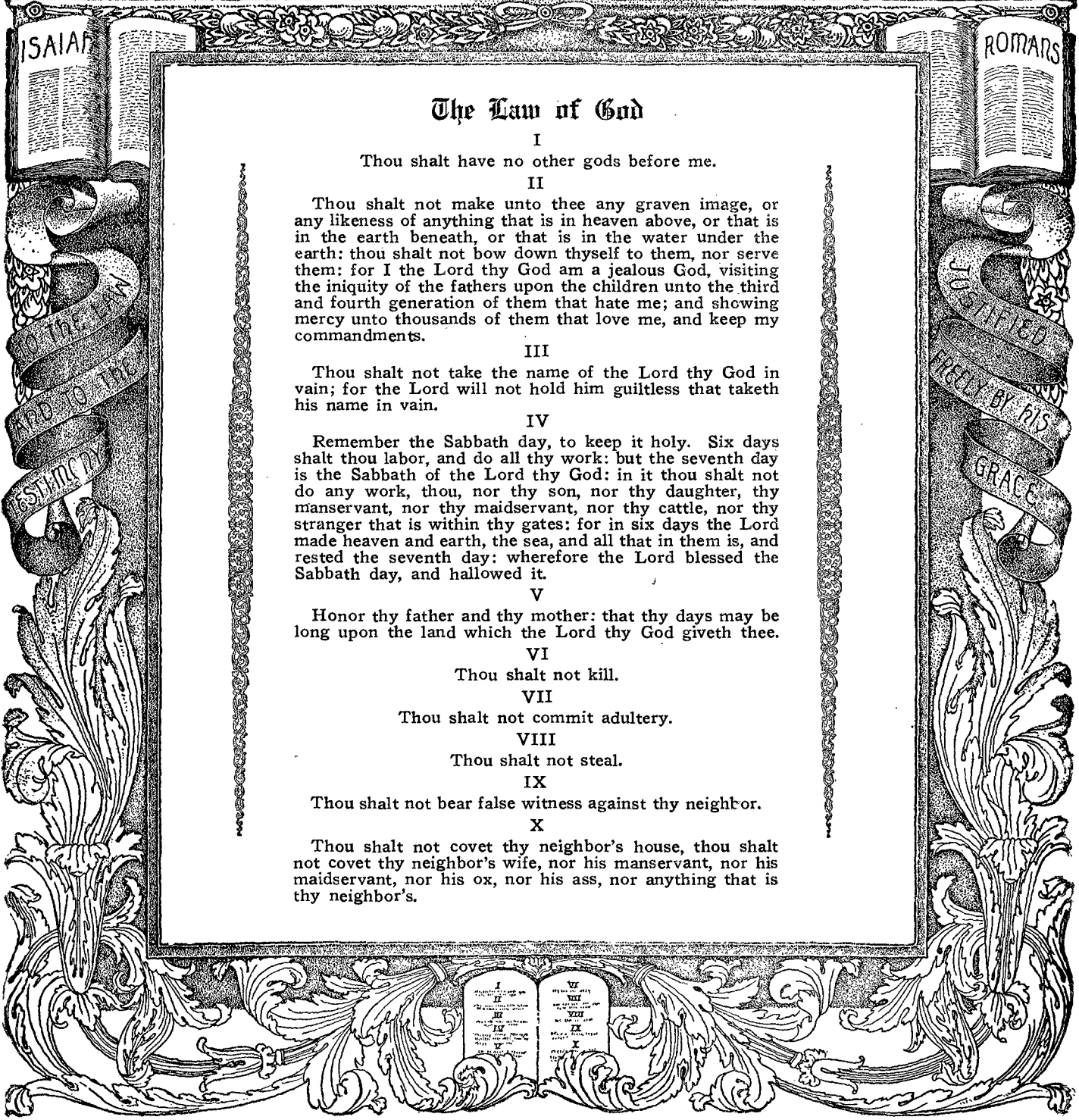
Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.



Note and Comment

A Lessening Sense of Horror

THE world is rapidly experiencing a lessening sense of horror. Disaster does not shock us as it did several years ago. We have seen, either directly or through the eyes of others, so many terrible scenes that the smaller tragedies of life hardly excite comment. A storm which raged a short time ago through Indiana and Ohio, bringing death to a score of persons and seriously injuring many others; and a more recent storm which swept through Indiana, bringing death to nearly forty persons and much destruction to property, are given brief mention in the public prints, and excite very little comment on the part of the ordinary reader; whereas five years ago such disasters would have occupied the

in our own days is shown in an article by an ex-convict, published in the *Out-look* of Dec. 27, 1916, under the heading, "The Criminal Lawyer as a Cause of Crime." Pointing out that men who are being tried experience a feeling of uncertainty as to their conviction if guilty, or their acquittal if innocent, this writer says:—

"During a stay of nearly six months in the county jail, in which I was kept awaiting trial and sentence, I do not remember one man who went to trial with any other idea than that the verdict was a gambler's chance. The guilty went down, if they had a fairly capable attorney, feeling that they had a chance to 'make a getaway.' The innocent frequently feared that they would be convicted. Among the men it was generally conceded that the two judges of the criminal court were honest and humane men. The curious thing is that no one appeared to believe that they had much to do with the matter. A majority

pected that the legal service rendered could be of a very arduous or extended nature. Eight hundred and thirty-eight of the men pleaded guilty without trial. Of this number 142 were of those who had engaged counsel. Of the total of 980 prisoners 125 stood trial. Of these 37 were acquitted.

"The 142 men who, after engaging counsel, pleaded guilty, paid for legal services \$4,038.80, or an average of \$28.40 each. Included in this number were men who went to prison, but who might have attained liberty under suspended sentence or probation had there been adequate presentation of their cases to the judges. But the greater portion of this money was not paid to the lawyers with the understanding that there would be any trial, but that they would use their influence with the judges to obtain a light sentence or release on probation or suspended sentence. In the case of all but two of the lawyers there was no possibility that they could use their influence, for the reason that they had none. . . .



Photo by Underwood & Underwood, N. Y.

"STORMY WIND FULFILLING HIS WORD"

View of wreckage on Grace Avenue, Hyde Park, near Cincinnati, Ohio. The havoc and destruction closely resemble a shot-riddled town in the center of a bombardment, perhaps on the Verdun front. More than a score of persons were killed, and not all the bodies have been recovered. The tornado swept over Indiana and Ohio. Newcastle, Ind., was the greatest sufferer.

front page of every newspaper, heralded by flaming headlines.

We must be careful that in the disasters coming upon the earth, and in the thrilling events taking place in the world's history, we do not fail to see their real significance. The stormy wind today is fulfilling the word of the Lord. Tidal waves, earthquakes, tornadoes, fire, and flood, in their growing frequency indicate the changed conditions which are affecting even nature itself. The sea and the waves roaring is set forth by our Saviour as one of the signs of his coming. See Luke 21: 25.



"Judgment is Turned Away Backward"

"JUDGMENT is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Isa. 59: 14.

A striking fulfilment of this scripture

seemed to believe that freedom or imprisonment was largely a matter of money. If they could raise enough of this to secure certain lawyers, the result was almost foreordained. And certainly there appeared solid ground for this belief, in that these men did secure verdicts of 'not guilty' for several scores of prisoners who had made little secret of their guilt while among us."

During his stay in jail and his confinement in the penitentiary, this man, because of his position as librarian and prison school-teacher, had an unusual opportunity to gain the confidence and friendship of a large number of his fellow prisoners. He was therefore in a position to state:—

"Of 980 individuals whom I have seen committed, 937 admitted to me that they were guilty of the charges against them. Of course many offered extenuating circumstances. Of the entire number 267 were enabled to engage counsel of some sort. In the case of all but 45 this was of very mediocre quality, and the fees paid were such that it could not be ex-

"In effect, therefore, the attorneys simply took this money and rendered absolutely no service in return other than a few moments' conversation. Sixty-seven of the men neither saw nor heard from the attorneys again after they received their fees. They were not present in court either when the prisoners made their plea or when they were sentenced. Can this be regarded as other than a form of theft?"

"A large portion of the money was paid by very poor prisoners, and in many instances involved sacrifice on the part of friends or relatives. In the greater number of instances it was paid very soon after arrest, and when the prisoner's barriers, were down and he was susceptible to any sort of influence. The attorneys were 'tipped off' to the prisoners by jail officials, who received a small commission therefor."

From this presentation one fact at least seems indubitable,—that such a system of court procedure can hardly serve to make the offenders brought before the criminal courts believe "that

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The Advent REVIEW AND SABBATH HERALD

HOLY BIBLE
THE FIELD
IS THE WORLD

"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

Missionaries' Deliverances at the Raging River

It was from those who had heard the story at first hand that I learned, while in Africa, of the deliverance of a missionary family that was truly providential, by whatever agency wrought. Sister Armitage, of our Zulu Mission, said: "When you meet Sister Blaine, you must have her tell you about the deliverance of her father and mother in the early missionary days, when the Kafirs were on the warpath. I have heard the mother, Sister Lange, tell it. She said, 'Nothing will ever convince me that God did not send angels to deliver us in that night of peril.'"

So when I met the daughter, Mrs. Blaine, I asked for the story, as her mother had told it to her. Sister Blaine said:—

"My mother and father were missionaries of the Church of England. After my father's death, mother became a Seventh-day Adventist. She told us many stories of their early missionary experiences. Once there was unrest among the Kafirs. For some days they had been 'sharpening their assagais,' which was a sign of a raid.

"Mother could speak Kafir like a native, and knew of the trouble. Friendly Kafirs warned father and mother to flee: for they said they could not protect the mission from the raiders. At last, with the warnings more urgent, and an invitation to come to —'s kraal, beyond the river, for refuge, father and mother started out by ox wagon. As they traveled, the uprising broke upon the country, and they had to push on for their lives with all the speed that could be urged into the slow-moving oxen. They came to the river, and there their way of escape was closed; there had been heavy rains upcountry, the river had 'come down,' and instead of a fording place, they found the waters filling the banks brim to brim, and rushing in a torrent.

"The boys who were driving said it was impossible to think of crossing. The only thing to do was to wait for the water to run out. But behind them the Kafirs were coming. My mother was ill, and could not be moved from the wagon. There they were, in the rain and the darkness, the Kafirs on the warpath behind, and the torrent closing the way of escape. The native boys were in terror, and the oxen very nearly unmanageable.

"Just then, my mother said, two black men stepped up, and in a calm and forceful voice said, 'Do you want to cross over the river?' 'Yes,' said my mother; 'we must get to —'s kraal, on the other side of the river. He has invited us to come to him for safety. But the river is so full we cannot cross.'

"'We will take you over,' said the men. They took charge of the team, led it into the river and through the whirling water, and safely up the bank on the farther side. Father and mother, grateful and astonished, wanted to thank their deliverers. But the men had disappeared as suddenly as they had appeared at the critical moment. The native boys, who had come through on the wagon, had never seen the men before, and did not know where they came from, nor did they see them as they withdrew. Safe on the farther shore, the party made its way to the friendly kraal, thanking God for the wonderful deliverance. They could not know of a certainty how the deliverance was wrought, but they saw in it the hand of God. And my mother, to her dying day, always said that she believed God sent his angels as they prayed that night in their helplessness, to take them across the swollen torrent to safety."

We need not know whether the deliverers of the missionary family were men or angels in order to recognize the delivering providence of the Lord. But this we do know, that the angels who wrought deliverance in Bible times have been following missionary paths in all lands throughout the history of missions. We can quite understand good old Sister Lange's confidence that the Lord did send his angels in that night of flight: to deliver in answer to the prayers for help.

W. A. S.

Some Precious Promises

How blessed are the two promises of the Master given us through the revealer: "The former things are passed away," and, "Behold, I make all things new." Rev. 21: 4, 5. Among these new things is the "holy city." Wonderful indeed is the New Jerusalem! One to whom our Paradise home was a beautiful reality thus describes it:—

"A city never built with hands nor hoary with the years of time; a city whose inhabitants no census has numbered; a city through whose streets rushes no tide of business, nor black-

robed hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sin or sorrows, without births or burials, without marriages or mournings; a city which glories in having Jesus for its King, angels for its guards, saints for citizens."

How different from that to which he was accustomed, will be the scene that will greet the eye of the triumphant pilgrim in the earth made new! There will be no din of war; no ruins swept by "the curtain of fire," cutting down hundreds and thousands. There will be no more tears, no more broken hearts, no human wrecks strewn along the stream of time, no sickness. There will be no wearisome days nor sorrowful nights,—nights when, in the somber light of some sick-chamber, a mother watches Death with remorseless hand seize her darling child and bear it away to the land of the enemy. All anxieties and fears will be at an end. There will be no broken friendships, no sad farewells, no distressing separations. There will be no dark forebodings, no fears of danger, no yawning grave. The heart will ache no more. There will be no envies, no jealousies, no mournful failures, no bitter regrets, for "the former things are passed away."

"No aching hearts are there,
No tear-dimmed eye, no form by sickness
wasted,
No cheek grown pale through penury or
care,
No spirits crushed beneath the woes they
bear,
No sighs for bliss untasted."

All things will be new. The very earth will be delivered from the curse. The glories of the future state have been described in these words:—

"With Jesus at our head, we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city, with twelve foundations and twelve gates, three on each side, and an angel at each gate. We all cried out, 'The city, the great city, it's coming, it's coming down from God out of heaven,' and it came and settled on the place where we stood.

"Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars set with pearls, most glorious to behold. These were to be inhabited by the saints. In each was a golden shelf

I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no! A glorious light shone all about their heads, and they were continually shouting and offering praises to God.

"I saw another field full of all kinds of flowers, and as I plucked them, I cried out, 'They will never fade.' Next I saw a field of tall grass, most glorious to behold. It was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts,—the lion, the lamb, the leopard, and the wolf, all together in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here,—no, no,—but light, and all over glorious. The branches of the trees waved to and fro, and we all cried out, 'We will dwell safely in the wilderness and sleep in the woods.' We passed through the woods, for we were on our way to Mount Zion."—*Early Writings*, pp. 17, 18.

Blessed reward for the people of God! There the saints will be kings and priests unto God. The redeemed will wear crowns that will flash and sparkle in the light and glory of heaven. Their robes will be spotlessly white, washed by faith in the blood of Christ. They will be a victorious company, in whose hands will be placed palms of victory. They will sing the song of Moses and the Lamb. The triumphant echoes of celestial anthems will fill heaven with such rich melody as no choir on earth has ever even approximated.

The saved will stand before the glorious throne of the eternal God and see his face. Jesus himself will be there. The saints and prophets of all ages will be there, fellow pilgrims like ourselves, saved by the blood of a crucified Redeemer. In immortal beauty they will stand by the river of life, and eat the fruit of life's fair tree. It is beyond the power of tongue or pen to portray, or of the heart of man to conceive, all that awaits the redeemed when former things shall have passed away; for the Lord shall make all things new.

"When the day of toil is done,
When the race of life is run,
Father, grant thy wearied one
Rest forevermore!
When the heart, by sorrow tried,
Feels at length its throbs subside,
Bring us, where all tears are dried,
Joy forevermore."

G. B. T.

Sensing the Situation

Is there a Seventh-day Adventist today who fails to sense the situation in the world as it actually exists, or who does not realize the terrible significance of the things which are taking place? If so, he is indeed a dull student. Practically the whole world is at war. There is a crisis in the affairs of men. This

nation faces one of the greatest crises of its entire history. The church of God faces a crisis. We face a crisis in our individual experience.

The government of the United States is fully awake to the dangers threatening it, and President Wilson and his advisers are doing everything in their power to place the nation in the best possible state of defense. Are we individually doing this in our relationship to the crises in our Christian experience? The present situation has brought a sobering sense to many souls, but some there are even among Seventh-day Adventists who apparently fail to realize the portent of the times and the importance of soul preparation for the crises before us. They indicate this by the manner in which they relate themselves to life's questions. Instead of hearing in the roar of battle, in the crash of empire, in storm and pestilence, the call of God to repentance, to new consecration, to new earnestness, many are still going along careless and indifferent.

What shall we say of the man, who, professing to see in the conditions around us signs of the coming of the Lord, goes on in the same careless, indifferent, easy-going manner which he did ten, fifteen, twenty years ago? What shall we say of the young man or woman who in the glare of the great conflagration which involves the whole world, and which is sending daily to destruction hundreds and thousands of their fellow men, can find pleasure in the gloss and glitter of this world, its pleasures, its foibles, its fashions? What can we think of brethren or sisters in the church who in view of these things delight in gossip, in fault-finding, in nursing the memory of some affront or injury they have suffered? What shall we think of the money-loving, world-grasping, covetous Seventh-day Adventist who finds his chief pleasure in adding bank account to bank account, farm to farm, building to building; who still delights in the tricks of trade; whose chief aim is to accumulate a competence? It matters little what we may think of these classes, but it does matter greatly what God and heaven think of them; and if they could only realize how much this mattered, it would bring an instant change in their course of conduct, in the motives and purposes which possess their lives.

And yet we must realize that these classes will exist in the church, even as the tares among the wheat, till the coming of the Lord. Blinded by the love of gold, by fashion, by pleasure, some will go on in the way they have chosen, and even the judgments of God in the earth will not bring them to a realizing sense of the road over which they are traveling, or of the accountability which their choice entails.

But even though this class may exist in the church, we need not be members of it. Our responsibility is an individual responsibility. Every man must give an account of himself to God. As another has said, it is for us to gather loyalty from the treason of others, courage from their cowardice, warmth from their coldness. The very fact that we see professed Seventh-day Adventists going on in the way of indifference should be a call to us to faithfulness. We must be careful not to compare ourselves among ourselves, or gauge our experience by the experience of those around us. We have one example—the Lord Jesus Christ. By the standard of his life we will be measured at last.

Every soul today faces a crisis. The battle field of the soul is the greatest battle field in the world. On this battle field the forces of good and the forces of ill contend for the mastery, contend for the shaping and molding of human destiny. May God enable us to unite our will, our strength, our energy, with the forces of good, cooperating with all heaven in the working out of our salvation and in effecting the salvation of others.

F. M. W.

Christian Science Divine Healing

CHRISTIAN SCIENCE claims, as the fundamental fact on which the whole system rests, that God is divine "Mind" and is the only reality, but that this fact is proved only when demonstrated by the healing of the sick. It is stated thus in the Christian Science textbook:—

"Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea. This great fact is not, however, seen to be supported by sensible evidence, until its divine Principle is demonstrated by healing the sick, and thus proved absolute and divine. This proof once seen, no other conclusion can be reached."—*Mary Baker G. Eddy, "Science and Health," p. 109.*

It is therefore necessary that we consider the "sensible evidence" presented, because on it Mrs. Eddy herself rests the very fundamental propositions of her religious system. First, what does she say as to the human senses and their testimony? Mrs. Eddy expresses it thus:—

"The testimony of the corporeal senses cannot inform us what is real and what is delusive."—*Id., p. 70.*

Let us add two other statements:—

"Rightly understood, instead of possessing a sentient material form, man has a sensationless body; and God, the Soul of man and of all existence, being perpetual in his own individuality, harmony, and immortality, imparts and perpetuates these qualities in man,—through Mind, not matter."—*Id., p. 280.*

"To the five corporeal senses, man appears to be matter and mind united;

but Christian Science reveals him as the idea of God, and declares the corporeal senses to be mortal and erring illusions."—*Id.*, p. 477.

Without wishing to seem facetious, if I am to place no reliance on my senses, how am I to know the actuality of the healing of myself or any one else through Christian Science? Have I not a right to claim, in the face of all evidence that can be presented, that healing through Christian Science is not an actual fact, but only a mental illusion?

We do not go so far, however, as to say there is no "mind-healing." Psychologists and physiologists unite in assuring us of the great influence that the mind has over the body. Mental peace and joy tend to promote bodily health. The Bible even recognizes this: "A merry heart doeth good like a medicine: but a broken spirit drieth the bones." Prov. 17:22. Christian Science, however, claims to be the only school of mind-healing:—

"In reality there is, and can be, but one school of the science of Mind-healing. Any departure from Science is an irreparable loss of Science. Whatever is said or written correctly on this Science originates from the Principle and practice laid down in 'Science and Health.'"—*"Rudimental Divine Science,"* edition 1909, p. 16.

How does a Christian Scientist heal disease? What is the nature of the procedure? He simply denies the reality of disease, repudiating the evidence of his senses. Remembering that Mrs. Eddy claims, "I have found nothing in ancient or in modern systems on which to found my own, except the teachings and demonstrations of our great Master, and the lives of prophets and apostles. The Bible has been my only authority. I have had no other guide in 'the straight and narrow way' of Truth" ("Science and Health," page 126), we turn to the Bible. But in vain we search the Scriptures for passages where disease is said to be unreal. We find many references in their pages to those who were sick, and to many who were cured; but in no case was the cure wrought by denying the reality of the disease. It is unnecessary to quote instances of divine healing, for every believer in God's Word knows that God is the healer of all our diseases, and that he is not restricted to so-called natural methods in doing so. Surely our Christian Science friends should be able to point out some instance where Christ healed by using the Christian Science doctrine of the "Allness" of God and the unreality of evil and disease. Though claiming to have solved in Christian Science the problem of divine healing through her study of the Bible, Mrs. Eddy actually recognizes that no direct statement of her system of healing can be found in the Scriptures, except as interpreted in her own writings. She says:—

"The Scriptures gave no direct interpretation of the Scientific basis for demonstrating the spiritual Principle of healing until our Heavenly Father saw fit, through the Key to the Scriptures, in 'Science and Health,' to unlock the mystery of godliness."—*"Retrospection and Introspection,"* edition 1891, p. 51.

While it is stated in the Christian Science textbook that "Jesus demonstrated the power of Christian Science to heal mortal minds and bodies" ("Science and Health," page 110), yet we have seen, and Mrs. Eddy has confessed, that in the Scriptures there is no "direct interpretation" of the unreality of disease, which is the basis of Christian Science healing. Let us now consider whether the healing done by Christ and the apostles has any resemblance to Christian Science healing.

We find no record in the Scriptures of a case in which Christ or his apostles performed healing gradually by a course of mental treatment. In no case did the person healed by divine power impute his healing to a "change of air or diet." Even the most bitter opposers of Christ never made any such claim. They recognized the miraculous nature of the healing, but said that the cures were wrought through the power of the devil (and the Jews believed in his actual existence). But of Christian Science healing, Mrs. Eddy says:—

"Those who are healed through metaphysical Science, not comprehending the Principle of the cure, may misunderstand it, and impute their recovery to change of air or diet, not rendering to God the honor due to him alone."—*"Science and Health,"* p. 219.

It seems clear to the unprejudiced reader that the impotent man by the pool of Bethesda, whom Christ instantly healed, had brought his sickness on him by his manner of life; for when Christ later found the healed man in the temple, he told him:—

"Behold, thou art made whole: sin no more, lest a worse thing come unto thee." John 5:14.

Mrs. Eddy claims the right to banish sickness without recognizing that it may be a result of the previous manner of life.

"Let us banish sickness as an outlaw, and abide by the rule of perpetual harmony,—God's law. Man's moral right is to annul an unjust sentence, a sentence never inflicted by divine authority. Christ Jesus overruled the error which would impose penalties for transgressions of the physical laws of health. . . .

"We should relieve our minds from the depressing thought that we have transgressed a material law, and must of necessity pay the penalty."—*Id.*, pp. 381-384.

Where in the Scriptures do we find Christ either making use of the following methods in healing the sick or telling his disciples to use them?—

"The efficient remedy is to destroy the patient's unfortunate belief, by both silently and audibly arguing the opposite

facts in regard to harmonious being,—representing man as healthful instead of diseased, and showing that it is impossible for matter to suffer, to feel pain or heat, to be thirsty, or sick."—*Id.*, p. 376.

"Meet the incipient stages of disease with such powerful mental opposition as a legislator employs to defeat the passage of an inhuman law. Rise, in the conscious strength of the spirit of Truth, to overthrow the plea of matter, or mortal mind, arrayed against the supremacy of Spirit. Blot out the images of mortal thought, and its beliefs in sickness and sin."—*Id.*, pp. 390, 391.

"Avoid talking illness to the patient. Make no unnecessary inquiries relative to feelings or disease. Never startle with a discouraging remark about recovery, nor draw attention to certain symptoms as unfavorable, nor speak aloud the name of the disease. . . .

"At the right time explain to the sick the power which their beliefs exercise over their bodies. Give them divine and wholesome understanding, wherewith to fight against their erroneous sense, and so efface the images of disease from mortal mind. Keep distinctly in thought that man is the offspring of God, not of man; that man is spiritual, not material."—*Id.*, p. 396.

"Always begin your treatment by allaying the fear of patients. Silently reassure the patient as to his exemption from disease and danger. Watch the result of this simple rule of Christian Science, and you will find that it alleviates the symptoms of every disease. If you succeed in wholly removing the fear, your patient is healed."—*Id.*, pp. 411, 412.

"Explain audibly to your patients (as soon as they can bear it) the utter control which Mind holds over the body. Show them how mortal mind seems to induce disease by certain fears and false conclusions, and how divine Mind can cure by opposite thoughts. Give them an underlying understanding to support them, and to shield them from the baneful effects of their own conclusions. Show them that the conquest over sickness, as well as over sin, depends on mentally destroying all belief in material pleasure or pain."—*Id.*, pp. 417, 418.

"Tell the sick that they can meet sickness fearlessly, if they only realize their mental power over every physical action and condition."—*Id.*, p. 420.

"It is more difficult to make yourself heard mentally when others are thinking about your patients, or conversing with them. Therefore you should seek to be alone with God and the sick, while treating the cases confided to your care."—*Id.*, p. 424.

Yet Mrs. Eddy claims that Jesus preached and practiced Christian Science.

"There are various methods of treating disease, which are not included in the commonly accepted systems; but there is only one which should be presented to the whole world, and that is the Christian Science which Jesus preached and practiced, and left to us as his rich legacy."—*Id.*, p. 344.

We have quoted at some length in order that those of our readers who do not know the methods used by the Christian Science healer may have them described in the authoritative words of Mrs. Eddy herself, and in order that

all may know by comparison with the Scripture that these are not the methods used by Christ or his apostles. Though the Christian Science cures be genuine, they cannot be of God if Christian Science teaching is contrary to the Bible:—

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

In previous articles we have found some of the points on which Mrs. Eddy's teaching is in striking contrast with the evident meaning of the words of Scripture:—

First, the philosophy that all is "Mind," and that there is no matter, is directly opposed to the statement that "in the beginning God created," not himself ("Mind" spelled with a capital means God to the Christian Scientist), but "heaven and earth, the sea, and all that in them is."

Second, the doctrine that "man is incapable of sin, sickness, and death," is contrary to the Scriptures, which tell us that "while we were yet sinners, Christ died for us."

Third, the idea that man is now immortal, and has been and always will be coexistent with God, is out of keeping with the Scriptures, which show that God only has immortality, and that the righteous who seek for this will receive it as a gift at the time of the resurrection.

Fourth, the Christian's God is a personal being, our heavenly Father, while Christian Science worships a "Principle."

Our God is the same yesterday, today, and forever, and is no respecter of persons. It were presumption to ask God to give us food, while we refuse to work to earn the money to buy it; can it be less so to ask him to heal us, while we continue to violate the hygienic laws he has established, and refuse to do aught to coöperate with the restorative powers he has placed in our own bodies? When we have done what we can, we can then pray for divine healing, knowing that God will honor our faith as he did the faith of those healed by Christ and the apostles, and will heal us if we ask according to his will.

Lastly, then, the true believer in the Bible believes in divine healing, based not on a denial of the reality of disease, but on the power of the God who spoke the worlds into existence. L. L. C.



"Thou Remainest"

"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment." Heb. 1:10, 11.

"Thou remainest." How cheering are these words! The foundations of the earth may be removed; the heavens may pass away with a great noise; all earthly things may be folded up and changed, but "thou remainest." The eternal Son is unchanged.

Instability is stamped upon all things that we behold. The ravages of time wear away the most enduring things that man can make. The whole order of society changes. Ask yonder white-haired pilgrim over whose head have swept the lights and shadows of three-score years and ten, if he can see any changes since he was a boy. Things seem fairly to rush on to time's abyss. The very face of the earth changes. Streams and rivers alter their courses, and dry up. Sand covers the monuments of the proud Pharaohs. Places that were once blooming gardens are wastes of sand today. Great and proud cities have passed away, and even their sites are unknown. Nations whose mighty legions once shook the earth are mere wrecks of what they once were, and their people are in exile. We see nations as driftwood on the stream of time. But though all earthly things are transitory, "Thou remainest."

Homes which today are cheered with the music of glad voices, are hung on the morrow with the drapery of sorrow; orphans are desolate and widows weep. As the years go by, we see friends, relatives, and fellow laborers grow weary in the march of life, and disappear.

The great, as well as the lowly, appear for a little while, and then their sun goes down; they pass like the vapor. Statesmen, loved and honored today, are mocked and derided tomorrow. But while men pass, He remaineth.

And never were the shadows more ominous than now. Cabinets are tottering. Revolution is sweeping rulers from their thrones, and overturning the long-established order of things. Ministers are deposed as a result of governmental convulsion. People whose relatives have fallen in battle suffer for bread. Enormous debts are being piled up, and grinding taxation, so long as time shall last, confronts the people. Victims of rage, greed, and lust are everywhere, and the struggle between capital and labor threatens to break out in some revolutionary upheaval. Never did the world present such a troubled aspect as now. As one looks out upon the sea of muttering discontent, the heart feels faint at the probable result. But in the midst of it all, Christ remaineth. In him there is a shelter.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46:1, 2.

How blessed, in a time like this, is the Christian's hope, which, like an anchor to the soul, reaches to that within the veil.

"Blessed assurance, Jesus is mine!
O, what a foretaste of glory divine!"

"Visions of rapture now burst on my sight.
Angels descending, bring from above
Echoes of mercy, whispers of love."

G. B. T.



"Judgment is Turned Away Backward"

(Concluded from page 2)

justice is administered fairly," or that "corrective measures in force are wisely and judiciously applied." In dealing with children, we are coming to recognize that it is not the punishment itself so much as the certainty of its execution that best serves to restrain them, and the same principle applies equally with the criminal.

The criminal lawyer is held to be directly responsible for these conditions. Some may question the justice of the accusation, but it is well worth careful consideration.

"It should be the province of the lawyer to do that which tends toward the ultimate good of the offender. And, in the event of guilt, he should see to it that there would be no injustice of prosecution, and that any condition which might extenuate the offense should be laid before the judge. And the lawyer should be of such character that the judge would be willing to give due regard to whatever recommendation as to correction his intimate observation of his client had led him to believe would be best.

"But the greater number of criminal lawyers have in the past been among the most active promoters of crime that we have observed. They have taught the professional criminal that he can 'get away with anything short of murder,' if he has the money. And they have assisted in the corruption of the judicial system, of juries, and of all those agencies which are supposed to repress or hold the criminal in check."

The writer concludes his article with this statement:—

"Experience has shown us that fear of punishment is not a deterrent of crime," but that certainty of prompt enforcement of law is."

With this agrees the scripture:—

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

L. L. C.



THOUGH past the age for going to a mission field, where privations are to be met and a new language is to be learned, a brother and sister have written to the Mission Board, offering to go to Honduras to work among the Mosquito Indians. While it is necessary to look to younger workers to go to such fields, yet the spirit which prompts the ready response to carry the gospel of present truth into needy places, is a great asset in the onward advance of the message.

Bible Studies

The Law of God

The Standard of Citizenship in His Kingdom

W. H. BRANSON

"THE Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. 103:19. The entire universe is incorporated in God's kingdom. His word is authority both in heaven and in earth. His sovereign power is above that of all other rulers, for he is "King of kings, and Lord of lords." His law is the law of the universe.

There can be no kingdom or government without law. Even in earthly governments this is true. Without some code of laws there would be no standard of citizenship, and consequently no way by which true citizens could be distinguished from traitors and criminals. Nor could there be any penalty for crime if there were no laws defining and condemning it. And again, if there were no laws, there would be no test that could be applied to those coming from other countries who desire to become naturalized citizens.

For illustration, suppose a Chinaman comes to the United States of America and expresses a desire to become a full-fledged citizen of this country. What steps must be taken to grant his desire? First, he is made acquainted with the Constitution and laws of the United States. Then he is asked to renounce entirely his allegiance to the government of China, and to take the oath of allegiance to the Constitution of the United States. He must swear to uphold, keep, and defend the laws of this country.

Just so it is with men and women in this sinful world who desire to become citizens of God's kingdom. Man by nature is sinful, and lives in a world that is in rebellion against God. He is not subject to the law of God, but to the law of sin and death; therefore to become a citizen of God's kingdom he must change his allegiance from the rebellious kingdom to that of heaven; for we read, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Col. 1:12, 13.

God's law is the standard of citizenship in his kingdom, and it is by man's relation to this law, through faith and obedience in Christ Jesus, that God determines who shall be accepted and who rejected. In Ps. 37:29-31, we read: "The righteous shall inherit the land, and dwell therein forever. . . . The law of his God is in his heart; none of his steps shall slide." Thus it is seen that when the law of God is in a man's heart, he is recognized by God as a righteous man and a fit candidate for heaven.

With this thought the following prom-

ise agrees: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. The individual, therefore, who keeps God's commandments will not only be admitted into his kingdom, but will have a right there. His life is in perfect harmony with the rules governing the citizens of that kingdom, and there is no way by which he can be excluded.

In this connection let us recall the words of the young man who came to Jesus and asked what he should do that he might have eternal life. Christ said to him: "Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." Matt. 19:17. And when the young man, to make sure that he understood aright, asked which commandments the Saviour referred to, Christ quoted a part of the moral law. Thus it is clearly shown that no one will be able to enter into eternal life whose life here is not in harmony with the law of heaven. This state of harmony with the law can be achieved only through the mercy and merits of the Lord Jesus.

Sin Separates from God

Sin is that which separates between man and God. It was because of sin that man was driven out of the garden of Eden, and became subject to all the miseries and woes of this life. God announced, when man was first created, that sin would not be tolerated in his kingdom, and warned the human family against it. Hence sin will cause the destruction of the lost in the lake of fire, and it was God's desire to save man from this fearful doom that led him to devise the plan of salvation. Christ came to "save his people from their sins," and in so doing remove that which separates man from his Maker.

But sin is the violation of the law; for we read, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. Therefore, the thing which separates man from God, and which will condemn him at last, is the transgression of the law of God; for "sin is not imputed when there is no law." Rom. 5:13. Again Paul declares: "The law worketh wrath: for where no law is, there is no transgression." Rom. 4:15. It is the law that works wrath to the transgressor. If there were no law, then all sinners, and even the devils, would escape its penalty, as there would be no instrument of condemnation. But since this law does exist, it serves as a witness to the righteousness of those who, through the power of the indwelling Christ, comply with its requirements, and just as faithfully condemns those who violate it, as being guilty of sin. And "the wages of sin is death." Rom. 6:23.

The Standard of Judgment

The law of God will, therefore, be the standard of the final judgment. The supreme test that will be applied to man by the Judge of the universe will be to ascertain whether or not his life is in perfect accord with all the principles of the ten commandments. In the book of James are found these words: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For that law which said [margin], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:10-12.

It will be seen by the preceding statement, that a man's being reckoned guilty or innocent will depend entirely on whether or not he has kept the whole law. If it is discovered in the judgment that through faith in Jesus Christ he has faithfully kept the law's requirements, he will be acquitted; there is no condemnation, for the law finds no fault in him. If, on the other hand, it is found that he has broken even one of its precepts, he will be dealt with just as if he had broken all the ten. A man's love for the whole law is no stronger than his love for each particular commandment contained in it. Therefore there is no possibility of our being able to pile up on the ledger of heaven enough good deeds to offset a few evil ones. The deeds must all be good, or they will all be accounted bad; for David declares, "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Ps. 1:5.

The Law Spoken by God

God's law was known only orally before Sinai. God had made it known to man at the time of his creation, and it was handed down, from father to son, from one generation to another, and thus it was kept alive in the minds of the people. We find abundant evidence that men in that early time had a knowledge of the law of God, and all who were true to the government of heaven kept it faithfully. We have the testimony of God concerning Abraham: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. We find also that when Joseph, in the house of Potiphar, was tempted to violate the seventh commandment, he said, "How . . . can I do this great wickedness, and sin against God?" Thus we find that men had a knowledge of sin before Sinai. This presupposes a knowledge of God's law, for "sin is not imputed when there is no law." Rom. 5:13. Again, "Where no law is, there is no transgression." Rom. 4:15. And again, "I had not known sin, but by the law." Rom. 7:7.

That men might always keep in mind this great standard of right-doing, God chose to write it, so they could have it always before them. The necessity of this was obvious. His people had just

spent four hundred years in terrible bondage, and doubtless had forgotten a great deal of their former religious instruction. Also, as the result of the curse that rested on the race, men were becoming shorter lived than before, and there was great danger that succeeding generations would entirely forget the law, or at least fail to keep it intact.

When God was to give the law to the world in written form, he would trust the sacred work to no human agent; no, not even to Moses, his tried servant. But calling all Israel together at the base of Mount Sinai, where they could see the glory that surrounded him, and hear his voice, he spoke his law to them with his own lips. As the words of his law rolled through the earth, the very foundations of the world seemed to shake. Moses, in describing the scene, said: "There were thunders and lightnings, and a thick cloud upon the mount. . . . And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19: 16-18. God was announcing to men the law of the universe, the standard of the final judgment, and by this mighty demonstration he would impress them with its importance.

Written on Tables of Stone

After the law had thus been given orally to the people, the Lord proceeded to write it on tables of stone, and then delivered it to Moses with the instruction that that original copy be kept within the sanctuary. The record concerning how and by whom this law was written, is as follows: "The Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24: 12. "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, *written with the finger of God.*" Ex. 31: 18. "And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the *work of God*, and the writing was the *writing of God*, graven upon the tables." Ex. 32: 15, 16. There is no finger of man here. This law was not, therefore, as many have supposed, "the law of Moses," nor the law of *any* man, but absolutely "the law of God." It was spoken by his own lips, and engraved upon the tables with his own finger.

By the awful demonstration attending the giving of the law, God desired to impress upon his people its immutability and its exalted character. He would speak and write it himself, thereby revealing its importance. Solomon, in speaking of such acts on the part of God, says: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from

it: and God doeth it, that we should fear before him." Eccl. 3: 14. We also have the testimony of David in regard to the unchanging nature of this law: "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111: 7, 8.

Immutable and Eternal

It is plain from the very nature of its requirements that this law is eternal. It is absolutely unlimited in its application. To illustrate: the first commandment says, "Thou shalt have no other gods before me." It has never been right, since man was created, for him to worship other gods than his Creator; it was not right before Sinai, it was not right between Sinai and the cross, nor is it right this side of the cross. Before the creation of this world, it was not right for the intelligent beings of heaven to worship other gods. It was the violation of this command that worked the downfall of a large number of the angels of heaven when they chose to follow and worship Lucifer instead of God. In the eternity of the future it will still be wrong to worship any other god. This command, therefore, is eternal. Nor did the death of Christ in any way lessen the force of this commandment. It was no more right the day after the crucifixion to 'worship other gods than it was before.

And the same is true in regard to any of the ten commandments comprising this law. The death of Christ did not in any way abolish the law. It is just as sinful to kill, steal, commit adultery, bear false witness, break the Sabbath, etc., now as it was before Christ died. In fact, his death is an additional evidence of the immutability of the law; for it was the existence of the law that made his death necessary. Man was condemned by the law as being guilty of sin. God had declared that the wages of sin would be death; therefore man was under the condemnation of death. If the law could have been abolished, man's guilt would not have been imputed (for sin is not imputed when there is no law), and Christ need not have died. But the law could not be abolished. God could not legalize sin; therefore the only way by which man could ever be released from its condemnation and consequent penalty was for Christ to die, and thus pay the penalty in man's stead.

Christ and the Law

God, in speaking through David concerning Christ and his relation to the law, said: "I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him." Ps. 89: 27, 28. Now God's covenant here referred to is undoubtedly the ten commandments; for we read, "He declared unto you his covenant, which he commanded you to perform, even the ten commandments; and he wrote them upon two tables of stone." Deut. 4: 13. God declares, therefore,

that the ten commandments will stand fast with Christ. He was not to come and abolish them, nor in any way minimize their importance; for they were to stand fast with him.

But let us read what God further says concerning his Son's attitude toward his law: "His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. . . . My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. 89: 29-34. God does not change his plans, having one by which to save men before the cross, and another after it; having first one standard of citizenship in his kingdom, and then another; for we read that with him "is no variableness, neither shadow of turning." James 1: 17.

But did the Father's law stand fast with Christ? Notice carefully his words in the Sermon on the Mount, a discourse in which he enunciated the principles of the kingdom of grace: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18. Verse 17 is rendered in the Emphatic Diaglott as follows: "Think not that I have come to subvert the law, or the prophets: I have come not to subvert, but to establish."

Christ knew full well that people would charge him with subverting or destroying the law. It has been Satan's studied purpose ever since man's creation to persuade him that it is not necessary for him to keep God's law. To get the human family to believe that Christ himself destroyed or abolished it, would certainly be very gratifying to his satanic majesty. Seeing, therefore, the danger of this delusion, Christ sought to fortify his people against it by disclaiming any responsibility whatever for making any change in the law, and by stating that instead of subverting or destroying it, he had come to fulfil and establish it.

Further referring to the importance of keeping the law, Christ declares: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Verse 19. That is to say that when a man breaks even one of the least of the commandments, and teaches others that it is not necessary for them to keep the moral law, God and the holy angels count that man least in the kingdom of heaven. But when a man both keeps them — all of them — himself, and teaches others the importance of this obligation, the heavenly host look upon him with approbation. He is called "great" in the kingdom of heaven.

Therefore, "let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12:13.

Questions

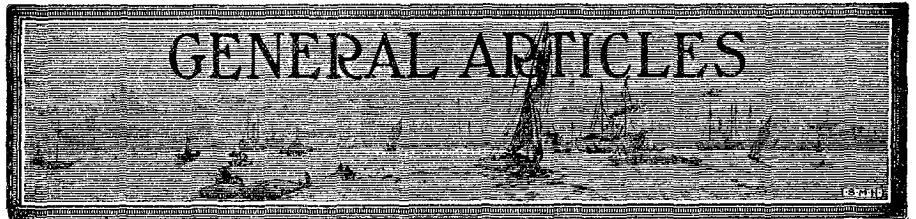
1. How wide is the extent of God's kingdom?
2. What is the standard of citizenship?
3. In becoming citizens of the heavenly kingdom, what allegiance must be renounced?
4. What is declared to exist in the heart of the righteous man?
5. For one to inherit eternal life with what must he be in harmony?
6. How only can this harmony be achieved?
7. What caused a separation between God and man?
8. For what purpose did Christ come into the world?
9. What is sin declared to be?
10. What will be the standard in the final judgment?
11. How much of the law must one violate in order to be counted a lawbreaker?
12. Was the law of God known before it was spoken from Sinai?
13. What is said of Abraham's allegiance to the law?
14. How particular was the Lord in giving his law from Sinai?
15. By whom was it written on tables of stone?
16. How long does the psalmist say the commandments of God will stand?
17. What did the death of Christ prove as to the immutability of the law?
18. What relationship did Christ sustain to the law of God?
19. In what is the whole duty of man summed up?

Stupendous and Staggering Figures

HUMAN comprehension is unable adequately to grasp the appalling figures which the great world war is rolling up from day to day. The recent loan floated by Great Britain amounts to more than two billion dollars, and this, it is estimated, will meet her expenses for only the current year. It is claimed that the direct cost of war and military establishments and equipment amounts to sixty-six billion dollars,—a sum equal to one third of the entire wealth of America. Added to this immense money expense, are ten million men killed, wounded, and captured. Between twenty and thirty million more are facing each other on fields of combat. As we think over the situation daily growing more terrible, we are led to cry with the prophet, "How long, O Lord, how long?"

Only with the eye of faith can we penetrate the cloud of darkness enveloping the earth, and recognize the great Ruler of the universe seated above the din and confusion, keeping watch over his own. Regardless of war or famine or scourge, his purposes are being wrought out. He is watching over his children for good; and though they may pass through the furnace of affliction, he will permit the furnace to become no hotter than is necessary to accomplish his design in fitting them for a place in his heavenly temple.

Our riches may be taken from us by misfortune, our reputation by malice, our spirits by calamity, our health by disease, our friends by death, but our actions must follow us beyond the grave. — Colton.



"Each One Resembled the Children of a King"

M. E. CADY

WHEN Gideon inquired of Zalmunna and Zebah, the two Midian kings whom he had captured, "What manner of men were they whom ye slew at Tabor?" they answered, "As thou art, so were they; each one resembled the children of a king." This was a splendid testimonial from the lips of heathen rulers, and in reply to it Gideon said, "They were my brethren, even the sons of my mother." Judges 8:18, 19.

Joash had a wonderful family of children. Even the angel who watched Gideon for a short time while he was threshing wheat, broke forth in these words of surprising commendation: "The Lord is with thee, thou mighty man of valor." Judges 6:11, 12. Joash and his wife must have been exceptional parents. What a thorough, painstaking education and training must have been given to their boys, who, on reaching manhood, "resembled the children of a king"!

This resemblance, noted by these Midian kings, must have been physical as well as cultural, as indicated by the marginal reading: Each one had the form of the children of a king. In the divine plan of education as given to ancient Israel the physical as well as the mental and the spiritual powers were to be developed. Both in the home and in the school, parents and teachers were to be faithful in giving instruction as to right habits and in requiring strict conformity to the principles of healthful living. Some of the results of this kind of education are noted in the Scriptures:—

Saul. "Now there was a man of Benjamin, . . . a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people." 1 Sam. 9:1, 2.

David. "He sent, and brought him [David] in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to." "Behold, I have seen a son of Jesse the Bethlehemite, . . . a mighty valiant man, . . . and a comely person, and the Lord is with him." 1 Sam. 16:12, 18.

Esther. "He [Mordecai] brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair of form, and good of countenance." "And Esther obtained favor in the sight of all them that looked upon her." Esther 2:7, 15.

Daniel, Hananiah, Mishael, and Azariah. "Children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's

palace. . . . But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favor and tender love with the prince of the eunuchs." Dan. 1:4-9.

These four Hebrew captives in their homeland were carefully instructed, not only to preserve their physical powers, but also to develop and bring to the highest degree of efficiency their mental and spiritual powers. The following pen-picture vividly describes the attainments of these youth when scarcely twenty years of age, and how they compared with others gathered from all lands to be educated in the royal court:—

"Among those who maintained their allegiance to God were Daniel and his three companions,—illustrious examples of what men may become who unite with the God of wisdom and power. From the comparative simplicity of their Jewish home, these youth of royal line were taken to the most magnificent of cities, and into the court of the world's greatest monarch. . . .

"Daniel and his associates had been trained by their parents to habits of strict temperance. They had been taught that God would hold them accountable for their capabilities, and that they must never dwarf or enfeeble their powers. This education was to Daniel and his companions the means of their preservation amidst the demoralizing influences of the court of Babylon. Strong were the temptations surrounding them in that corrupt and luxurious court, but they remained uncontaminated. No power, no influence, could sway them from the principles they had learned in early life by a study of the Word and works of God. . . .

"At the court of Babylon were gathered representatives from all lands, men of the highest talent, men the most richly endowed with natural gifts, and possessed of the broadest culture that the world could bestow; yet among them all, the Hebrew youth were without a peer. In physical strength and beauty, in mental vigor and literary attainment, they stood unrivaled. The erect form, the firm, elastic step, the fair countenance, the undimmed senses, the untainted breath,—all were so many certificates of good habits, insignia of the nobility with which nature honors those who are obedient to her laws."

"Their keen comprehension, their wide knowledge, their choice and exact language, testified to the unimpaired strength and vigor of their mental powers."—*Captivity and Restoration*, pp. 480-485.

How do our Seventh-day Adventist youth of today measure up in character

and attainments with the description given above of the Hebrew captives? Our system of education is modeled after the Hebrew system as carried on in the home and in the schools of the prophets, and if strictly adhered to, will surely yield the same kind of product.

In order that we may more clearly see the physical, mental, and spiritual attainments realized by these Hebrew youth, and be led more earnestly and intelligently to seek to acquire them, a summary of their acquisitions is here given:—

1. "Erect form."
2. "Firm, elastic step."
3. "Fair countenance."
4. "Undimmed senses."
5. "Untainted breath."
6. "Keen comprehension."
7. "Wide knowledge."
8. "Choice and exact language."
9. "An excellent spirit."
10. "Maintained their allegiance to God."

This high standard of attainment can be reached now as it was then. This is how they reached it:—

"They obtained their knowledge by the faithful use of their powers, under the guidance of the Holy Spirit. They placed themselves in connection with the Source of all wisdom, making the knowledge of God the foundation of their education. In faith they prayed for wisdom, and they lived their prayers. They placed themselves where God could bless them. They avoided that which would weaken their powers, and improved every opportunity to become intelligent in all lines of learning. They followed the rules of life that could not fail to give them strength of intellect. They sought to acquire knowledge for one purpose,—that they might honor God. They realized that in order to stand as representatives of true religion amid the false religions of heathenism, they must have clearness of intellect, and must perfect a Christian character. And God himself was their teacher. Constantly praying, conscientiously studying, keeping in touch with the Unseen, they walked with God as did Enoch. . . .

"The same mighty truths that were revealed through these men, God desires to reveal through the youth and children today. The life of Daniel and his fellows is a demonstration of what he will do for those who yield themselves to him, and with the whole heart seek to accomplish his purpose."—*Id.*, "Captivity and Restoration," pp. 486-490.

"Each one resembled the children of a king." Joseph, Moses, Gideon, David, Esther, Daniel and his fellows, were kingly and queenly in character because they were children of the heavenly King. They were privileged to sit in the high places of earth. This may never be our high privilege, but we, with them, being adopted into the heavenly family, shall one day sit with Him who is "King of kings and Lord of lords." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21.

The Signs of Matthew 24: 29

C. P. BOLLMAN

SPECIAL interest attaches to the signs foretold in Matthew 24: 29, for the reason that the relative time of their appearance is clearly stated: "Immediately after the tribulation of those days shall the sun be darkened." Mark says, "In those days, after that tribulation, the sun shall be darkened." Chap. 13: 24.

The "days" referred to we understand to be the twelve hundred and sixty years of papal supremacy, and of wearing out the saints of the Most High, foretold in Dan. 7: 25, and referred to by our Saviour as recorded in Matt. 24: 21, 22 and Mark 13: 19, 20.

This time of papal supremacy began, we understand, with the defeat of the Goths—a military event—before Rome, A. D. 538, and ended with another military event, the taking of the Pope prisoner, A. D. 1798, and the temporary abolition of the Papacy by General Berthier, acting for, and under orders from, the French Directory.

As indicated by both Matthew and Mark, not all the twelve hundred and sixty days, or years, of papal supremacy were to be years of persecution, or of wearing out the saints. "For the elect's sake," or in other words, that some "flesh," that is, some of God's people, might be saved, the days of actual persecution should be "shortened." Or, to express the thought in another way, the years of papal supremacy would extend beyond the time of persecution, or of putting to death for the truth's sake; for "in those days, after that tribulation," the signs would begin to appear.

And so they did. Persecution of Protestants by papists has never entirely ceased, but there has been no general persecution in any country since the middle of the eighteenth century. Then, May 19, 1780, came the notable dark day, followed by a remarkably dark night, and this notwithstanding it was at the time of full moon.

The most remarkable thing about these signs was not so much the darkness,—though that has never been satisfactorily accounted for,—but the fact that it was so definitely foretold by our Lord many centuries before its occurrence.

It has been claimed by some that the darkness was occasioned by the coincidence of fogs and forest fires, fog and smoke so thickening the air as to shut out the rays of the sun by day, and of the moon and stars by night. It is true that there was at the time a thick, murky atmosphere, but that does not account for the fact that history records no other instance of such remarkable darkness over so large an area, and that the approximate time of this darkness was foretold by Jesus of Nazareth more than seventeen and a half centuries before it occurred. And not only so, but he gave it as one of a series of signs which should serve as a warning of the approach of his second advent.

It is sometimes sought to emphasize the significance of this darkness by stating that the stars were seen. But this

is a mistake. The night could not have been so dark as it was had the stars been seen. Neither man nor beast has any great difficulty in getting about upon starlight nights; but upon the night of May 19, 1780, horses refused to leave their stalls, and when forced out and away from artificial light, showed by the way they walked that they could see nothing.

The darkness of the fore part of that night was total, and whatever its cause, it affected alike all the heavenly bodies, or rather, arrested alike the light from sun, moon, and stars. The obscuration was evidently due, therefore, to atmospheric conditions, since it was not worldwide. Had the sun itself been darkened, that is, had the orb of day ceased to shine for approximately fourteen hours, or from ten o'clock in the morning until the following midnight, the darkness must have been observed over seven twelfths of the earth's surface, instead of over New England and adjacent waters on the east and that part of New York State lying east of Albany and north of Peekskill.

But the fact that the darkening of the sun and moon, May 19, 1780, was local, and granting it was caused by natural means, does not prove that the concurrence of several phenomena at that time was not supernatural, or, in other words, that the conditions which caused the darkness were not directly due to an act or acts of that Being who in Egypt "gave them hail for rain, and flaming fire in their land," who "spoke, and the locusts came, and caterpillars, and that without number, and did eat up all the herbs in their land, and devoured the fruit of their ground." Ps. 105: 32-35. "For he commandeth, and raiseth the stormy wind," and again he "maketh the storm a calm." Ps. 107: 25, 29.

The Lord is not straitened for agencies to use in the accomplishment of his purpose. All nature is at his command, so that the Saviour could say that not even a sparrow falls to the ground without his Father.

Science may describe probable causes, a combination of which might have produced the unparalleled darkness of that dark day and dark night, but only the Word of God can tell us the meaning of that darkness, and only one who knows the end from the beginning could have foretold the time of its occurrence, and given us unmistakable marks of identification by a setting that only blind unbelief can mistake.

The Name of Our God

MILTON C. WILCOX

"WHAT'S in a name?" runs the oft-quoted question. And we may reply, Nothing in many; but there is everything good in the name, the covenant name, of our God.

There are different terms used to express his deity, such as God, Lord, Almighty, Eternal, Jehovah. It is the distinctive name of the one God that we wish to study in this article.

Of this one God, Moses thus spoke: "Hear, O Israel: Jehovah our God is one Jehovah." Deut. 6:4. "Jehovah he is God; there is none else besides him." "Know therefore this day, and lay it to thy heart, that Jehovah he is God in heaven above and upon the earth beneath; there is none else."

Jehovah is his great name by which he makes oath regarding his decrees and promises. Jer. 44:26. It is the "glorious and fearful name, Jehovah thy God." Deut. 28:58.

So important is that name that one of the ten words honored of God by his own voice, written with his own finger on tables of enduring rock, is given to guard its holiness: "Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain."

The reason of the greatness and holiness of his name is that it is an expression, as nothing else is, of the all-sufficiency and fulness of Deity. It means more than a word, more than a succession or combination of sounds, more than a mere title. Nor is the just meaning altered by a faulty pronunciation. We have had handed down to us the consonants JHVH. The vowels have been borrowed from the Hebrew of "Adonai." The right form may be, as some scholars contend, "Yoweh," or "Jahweh," or "Javeh;" or "Jehovah" may be right, as others contend. We will take it as such. It is expressive of our God.

But God would not have his people lose his name nor the thought of its meaning, as did the Jews, who in their superstitious fear would neither speak nor write it. Fearing rather than loving the name, they lost its meaning, power, and encouragement. And there is danger that his people in the last days, by the same superstitious fear, will lose the blessing of his name, used abundantly and directly in his Word, and by a thousand combinations indirectly in name and precept and promise.

What is Implied in the Name

First of all, the name implies the self-existent, and hence the all-sufficient, God. He is dependent for power and its exercise, and the exercise of every attribute and faculty, upon himself alone. "I AM THAT I AM," he declares himself to be. (This expression is from the same Hebrew word as "Jehovah.") "Who is and who was and who is to come, the Almighty." Rev. 1:8. As he was in the indeterminate past, so is he now, so he will be in all days and years and cycles to come, the self-existent, ever-present Jehovah. "This is my name forever, and this is my memorial unto all generations." Ex. 3:15.

Second, Jehovah is the expression, not alone of his self-existent fulness and potency, but of his godlike attributes and excellencies. When "Moses the man of God" prayed in holy boldness that he might see the glory of God, the answer vouchsafed was, "I will make all my goodness pass before thee, and will proclaim the name of Jehovah before thee." Ex. 33:18, 19.

The fulfilment of this promise is recorded in the next chapter, verses 5-7, which we quote in part: "Jehovah descended in the cloud, and stood with him there, and proclaimed the name of Jehovah. . . . Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgression and sin."

Such is our covenant God — Jehovah. He is "merciful," full of mercy. One of the abounding expressions in the poetry of Inspiration is, "His mercy endureth forever." "He delighteth in mercy." Micah 7:18. He "taketh pleasure . . . in those that hope in his mercy." Ps. 147:11. What more could he say? Hear again his gracious word: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7. The scarlet sins will he wash white; the crimson stains will he make as snow.

"Gracious" is our covenant God. We do not earn his mercy; we do not purchase his pardon. He bestows it undeserved upon us, "freely by his grace." "Loving-kindness" the American Revised Version renders the original Hebrew word, instead of mercy. It is a tender appeal to the heart of the sinner. He is kind because he loves. "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3.

How long he graciously, mercifully, waits for us to respond to his love! He is "slow to anger"—just anger. He is long-suffering. He "suffereth long, and is kind." How infinitely patient he is with men, individually and collectively. How abundant are his mercies and loving-kindnesses to a wholly undeserving race! He writes his truth again and again in precept and promise, in earth and sky, in prophecy and history, that men may hear and heed, and turn to him, that he may write his law in their hearts.

His loving-kindness has waited for thousands through the centuries of crime and wickedness and rebellion, waited to win and save; for "the long-suffering of our Lord is salvation." How often and abundantly he forgives the iniquity and transgression and sin, forgives that man may be saved from sin and sinning!

And yet if man will not yield, if he will continue to despise the forgiveness and forbearance of God, he lets the sin which the man chooses go on and on, a curse to himself and to his progeny.

Yet our God pleads through the weary, sorrowful years: "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Eze. 33:11. He is pleased with those that hope in his mercy. This is our covenant God, whose name is Jehovah. Let us not disappoint him.

Mountain View, Cal.

"Consider the Lilies"

H. A. ST. JOHN

In my dream I was in the city of Jerusalem in the days of the prosperity of Israel, and Solomon was king. I had often heard of the glory of King Solomon, and had a great anxiety to see him. I was told that I would not be permitted to enter the kingly palace, and that the best way for me to get sight of the king and his queen would be to station myself on a certain road leading out of the city, as the king would go out that road to his beautiful garden only a few miles away. I was told that he would surely drive out that very day.

I at once entered the road, and walked along leisurely, until I reached the garden. The gatekeeper told me that he could not allow me to enter at that time, as the king was expected at any moment, and they would not admit visitors until he had come and departed. Soon the king appeared in all his glory.

The king and queen were alone in the chariot. The golden chariot was drawn by three span of beautiful white horses, each in silver-plated harness. Six young men, the finest to be found in the kingdom, all in resplendent uniform, bare-headed, with long curly hair bespangled with gold, walked beside the horses, a man to each horse. The horses were so trained that their speed was governed by the young men, who ran or walked as desired. The splendor of the king and queen, and the gorgeous display of the whole equipment beggar description. The open gate awaited them, and they soon disappeared among the verdant trees and flowers.

I could not enter until they had returned, which was not long, however. I then entered, and immediately my attention was arrested by a large bed of lilies, of all kinds and colors. As I stood enraptured with the view, a voice near by uttered the word "Consider." I could see no person, but at once a lily with a sweet voice uttered the same word, saying, "Consider the lilies. We neither toil nor spin, yet Solomon in all his glory is not arrayed like one of us." By these words I was awakened.

The lesson taught was clear and impressive. It was a lesson from Jesus, the greatest of teachers. It was his custom to hang important lessons upon objects in nature, that whenever his hearers should behold these objects, they would be reminded of his words.

Never before had I been so impressed by these words of the Great Teacher. True ornamentation and beauty are from within, from the heart, revealing itself, not by something put on, but by words and deeds prompted and inspired by divine love dwelling in the soul. God looks at the heart for the root of all true goodness and beauty. When Jesus, by the Spirit of God, abides in the heart, the exterior life will be beautiful in the sight of Heaven. All who possess a character like that of Jesus, thus revealing him to the world, will some glad day be transplanted to the Paradise of God and to the new earth, to shine through eternal ages.



THE WORLD-WIDE FIELD



Visiting Our Mission Stations in India

W. T. KNOX

A TRAIN ride of thirty-six hours from Bangalore brought our party to Bombay, the western metropolis of India, the chief gateway to the country on its western coast. This city, with its many beautiful buildings, its broad and clean streets and well-kept parks, is invariably a surprise to visitors. Its shops, stored with fabrics and the varied useful as well as ornamental products of India's artisans, afford a constant and tempting source of delight to the tourist. Its "towers of silence" in the midst of a beautiful park, where the Parsees place their dead to be consumed by the vultures, remind one that here are to be found a considerable number of that remarkable people who many generations ago found their way into India from Persia. Progressive as the city is, on every hand are constant reminders of the prevailing heathen religions of this non-Christian land.

Bombay is the headquarters of our work in the populous Bombay Presidency. Here we have a company of believers numbering about thirty-five. Elder G. W. Pettit is superintendent of the mission. Elder W. R. French is conducting an active work in the city, chiefly among the English-speaking people. Here also we met Brother A. G. Kelsey, under whose leadership good work is being done in the circulation of our literature.

A short ride by train in the early morning hours brought us to Kalyan, a distinctive native town where Brother and Sister M. D. Wood are conducting a most interesting work for the natives. We arrived at the dispensary in time to see something of the daily work of Sister Wood and her helpers in ministering to the needs of this poor people. We first met in worship with the company of native Christian helpers, numbering twelve or fourteen, who are being trained for dispensary work. Soon the waiting-rooms were crowded with natives seeking relief from all manner of diseases and grievous sores. We saw one woman totally blind relieved of the cataracts that had robbed her of sight.

The records of the dispensary reveal a very rapidly growing work. During 1913 there were 11,416 treatments given. In 1914 the cases cared for numbered 16,400, while during 1915 the treatments increased to 21,423. The work is carefully managed, and shows but a nominal financial loss to the mission.

It is the custom of the dispensary, before beginning the day's work of relief, to present to the waiting patients the

gracious provisions of the gospel. For the evangelical work, a native Bible woman is connected with the corps of workers.

About two miles from the town of Kalyan, nine acres of land have been secured, and good buildings have been erected for the school conducted by Brother Wood; also a small dispensary, and a comfortable bungalow, the home of Brother and Sister Wood. Thirty bright children are in attendance at the school, and find their homes within the compound. These are fed, clothed, and housed at a cost of about five rupees a month each, and are carried in their education to about the equivalent of the fourth grade, after which those who give promise of developing into workers are passed on to our advanced school at Lucknow.

Friday evening, December 22, our party arrived at Mussoorie, but too late in the season to find either our school or the treatment-rooms in operation, as this is a hill station of about 7,000 feet elevation. Large numbers of people frequent the place during the summer months to escape the severe heat of the plains. Some years ago the mission bought property here for a school for the children of the foreign workers. It has not proved to be in all particulars a desirable investment for this purpose. The buildings are inadequate and poorly adapted to the work. Consideration is being given to disposing of the property and locating elsewhere. The treatment-rooms during the season are well patronized, and under the management of Brother Wm. Lake, have accomplished an excellent work. Although both these institutions were closed for the winter, Brethren S. A. Wellman and G. F. Furnival kindly met us at Mussoorie, and cared for us during our stay over the Sabbath.

With the setting Sabbath sun, we started down the mountain trail, some on horseback, some in dandies, and others afoot. It was dark long before we arrived at the foot of the trail, but we were in time to take train for Najibabad, where we arrived between two and three o'clock in the morning, cold and tired, and well prepared to enjoy the hospitality of the mission so kindly extended to us by Brother and Sister R. P. Morris.

A substantial and comfortable bungalow has been erected at this station, in a compound containing about four acres of land. Within the radius of influence of the station, there are about twenty-five villages. One of these was visited during the day. This village consists of a cluster of forty or fifty huts built largely of grasses and palm leaves. The inhabitants were busy grinding cane and

boiling its juice, and in similar occupations.

The native workers from our mission accompanied us, and choosing a central point in the village, began singing their gospel songs. Almost immediately we were surrounded by a considerable company of the villagers, who all gave earnest attention to the words of the native evangelists as they spoke of the true God and his Son, our Saviour. Brother Morris gave an interpretation of the speakers' remarks. Although these villagers were all heathen, yet they continually manifested their approval as the speaker told of the goodness of our God and Father, in contrast with the ideas and practices of heathenism. At the close of the exercises, they showed their friendliness by giving us sweets made from their cane.

There are forty or fifty from these villages who have been brought under the influence of the gospel, and it is hoped that they will develop into stanch Christians.

In the town of Najibabad a dispensary is being conducted by Sister B. A. Kurtz, with encouraging results; also a night school.



Our Publishing Work in the Philippines

A. G. DANIELLS

THE circulation of Christian literature is one of the most important lines of missionary endeavor in the Far East. It is the quickest and most economical way of communicating to these multiplied millions a knowledge of the gospel. Only a small per cent of the masses can read, but those who can, seem to take pleasure in reading to those who wish to know what is in the literature but cannot read. It is truly remarkable how information spreads among the masses in this way.

One of the first steps taken in establishing our work in the Philippines was to set on foot a movement for the circulation of our message-filled literature. Brother Robert Caldwell, of Australia, was our pioneer worker in these islands. In 1905 he came to this field to sell our English subscription books to the English-reading residents. In time he added Spanish books to his stock. By faithful, self-sacrificing efforts he placed our literature in all parts of the islands.

When Elder L. V. Finster began work in the Philippines, he saw that one of the first and most important essentials for the proclamation of our message, was literature in the various languages of the people. During the first year of his labors here, he secured the translation of some of our tracts into the Tagalog. The circulation of these tracts did much to create an interest to hear the message. It opened the way into many homes.

As soon as people began to take their stand for the truth, they wanted to circulate our literature among their neighbors and friends. This called for a greater quantity and variety of our

publications. To meet these demands, Brother Finster secured a job press, some type, and other printing equipment, and turned the stable on the mission premises into a printing plant. He took some of our own young people, and taught them to do the various kinds of work required to turn out papers, tracts, and books. Other young people were trained to sell this literature, while the church members were encouraged to distribute all the small tracts and papers they could in their various communities.

In the latter part of 1913 Brother W. E. Lanier came from the States to assist in training the colporteurs for systematic, efficient work.

This was the status of the publishing work in the Philippines when, with a number of other brethren, I visited the field in the spring of 1915. As we became acquainted with the situation, we were deeply impressed that far better facilities should be provided at once. The whole field seemed open for the circulation of our literature on a self-supporting basis. Our young people were more than anxious to engage in this work. Those who had been trained, had demonstrated that our books could be sold by subscription fully as successfully as in the United States and other countries where we had established our publishing work.

The Mission Board made a very prompt response to our request for \$10,000 for the publishing work. With this gift, a large block of ground was purchased in the suburb of Pasay, about three miles south of the business center of Manila, and three or four blocks from one of the main electric car lines running to the city.

On this block of ground there has



ROBT. A. CALDWELL AND FAMILY
Our first colporteur in Manila, P. I.

been erected a neat, roomy, well-ventilated printing house. In this has been installed a large press and other good machinery necessary for the production of a large supply of literature. Much of this new equipment was generously donated by the Pacific Press Publishing Association, of Mountain View, Cal. Such gifts by our older publishing houses tend to bind these printing plants in foreign lands very closely to their sister institutions in the homeland.

The Manila printing establishment is a truly pleasing, encouraging sight. It is a vast improvement over the old stable, with its little job press and the meager facilities with which our brethren were trying to produce literature at the time of my former visit.

While the facilities for printing have been enlarged and improved, the brethren in charge of the field work have also increased the number and efficiency of the colporteurs. On my arrival in Manila in November last, I found Brethren C. E. Weeks and W. E. Lanier conducting a colporteurs' institute. There were twenty-five or more in the class, and they were a bright, clean, promising band of young people. Some of them have been in the work for years, and have demonstrated their fitness for it and their ability to succeed.

At the Manila conference the brethren were pleased to grant half or more of these young people colporteurs' licenses, as an expression of confidence in them as faithful, reliable representatives of our work.

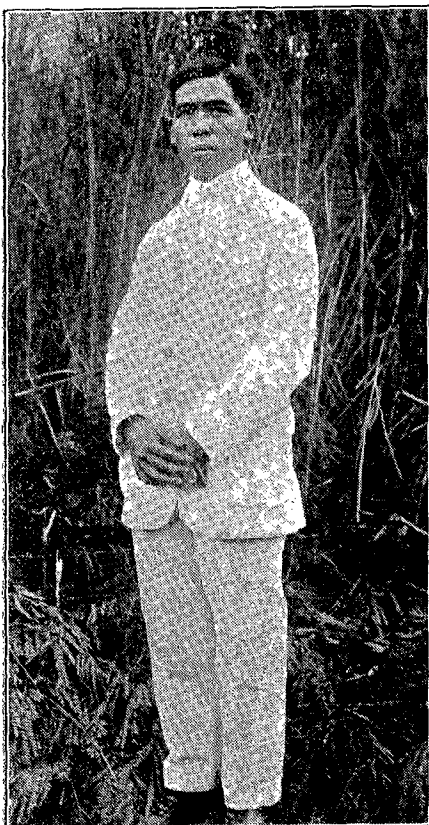
The Filipino colporteurs have gone into the field to make 1917 a record year in the circulation of our literature. Their goal is \$25,000. As nearly as could be determined, the total sales in this field up to the close of 1916 amounted to about \$50,000. The annual sales have been increasing very rapidly the last three years. In 1914 they were \$7,000. In 1915 they were nearly doubled, reaching \$13,000. During the first ten months of 1916 they amounted to \$16,000. If the colporteurs can get the books, they will no doubt place \$25,000 worth of our message-filled literature in the field this year.

Thus far our book work has been confined largely to the Tagalog people, who number about one million and a half. But now we are launching out into other large language areas. During the past year books have been printed in the Ilocano, Cebuan, and Panayan languages. Each of the two last-mentioned languages is spoken by a population nearly as large as that which speaks the Tagalog. A number of our well-trained colporteurs in the Tagalog field speak these other languages, and are ready to enter the new fields as soon as they can get the books from the press.

The general circulation of our literature is awakening a wide interest in the message, and creating openings for the ministers. Even now the calls for ministers are far more numerous than can be answered.

From every viewpoint, this work of distributing our papers, tracts, and books is most encouraging. Its influence is marvelous. It is a great blessing to our own people as well as to the public. It provides an opportunity for our members to do something to lead others into the light. It sets the rank and file of our young people to work for others. This is exerting a most beneficial, uplifting influence on our young men. The majority of these young people come to us either from the superstitions of Romanism or from the darkness of infidelity as it is found in the Philippines. In either case they have lived the careless, loose, wicked life of the country. Possessing but little education, they found their pleasure in smoking cigarettes, going to the cockpits on Sunday afternoons, in gambling, and other vices of this sort.

It seemed to me that one of the most beautiful scenes I had ever beheld was this company of bright-faced, happy Christian workers, every one of whom had abandoned all use of tobacco and



EMILIO MANALAYSAY

An ordained Filipino minister and one of the editors of the Tagalog monthly paper.



ROSA VELASQUEZ AND CHILD

This sister sold more than one thousand copies of the special number of our Tagalog paper.

turned away from the cockpit games and all other forms of gambling and vice. It is a mighty miracle of God's grace that works such amazing changes in young men and women in these evil days. Who cannot rejoice that God is doing such a work in the dark lands to which we are sending our missionaries? And who would have this work curtailed? Ah, who of all our people would not pray, and give, and go, for the increase of such a work? Surely this kind of work is worth while. It is the best and greatest that can be done in this world.

Honan Schools

O. J. GIBSON

THE first term of our school work ended recently, and we have been taking a few days' vacation. The students especially enjoy the change from regular routine. We feel grateful to the Lord that thus far the school year has passed with no unpleasant experiences to mar the work. A dozen of the students returned to their homes for the week, and those who remained have been enjoying themselves here.

New Year's Day was ideal, and we spread the school tables out of doors in the girls' compound, and all took dinner together. While there was nothing of an elaborate nature on the bill of fare, yet the dinner was a change, which I am sure all enjoyed. I counted ninety-two at the tables. We had been short of funds for so long that it was impossible to plan on anything extra ahead of time, or we might have had a larger variety.

In our school here at Loho we are doing seven years' work, although we advertise to carry but six. A number of advanced students have come to us from other missions, and we feel forced to take them for at least one year, that we may become acquainted with them before passing them on to the Shanghai school. We have enrolled for this term fifty-two boys and thirty-five girls, and have turned away a number who were very desirous of coming. It has also been necessary to send two or three of the smallest boys home for various reasons, so that the attendance has remained between eighty and eighty-five for the term. The attendance at outstation schools is sixty-five.

We have a good corps of teachers, all of whom are carrying heavy work, and in addition some of the advanced students teach classes of first- and second-year children. The new school building surely is a blessing to us in this work, and our people here now quite agree with us that we can do school work with boys and girls together for class work. But really, considering the number of students we have, there ought to be at least one foreign worker here, who could devote his full time to this important work. It would pay, and pay well.

A number of our students were baptized at the fall meeting, for which we feel to praise the Lord

Yen-cheng, Honan.

First Church Organization in South Honduras

ISAAC BAKER

A FEW months ago, when Brother Henry Brown was sent to south Honduras, the Mission Board asked me to arrange to go to this field to organize a church at Seguatepeque. After the rainy months, we met on February 10, Brother Brown having been on the road two days, and I five.

I left La Ceiba on the largest gasoline boat in these parts, on Monday evening, and reached Puerto Cortez, about seventy miles distant, the next evening. Taking the train at Puerto Cortez at eight o'clock the next morning, I arrived at the end of the road that night a little after nine, a distance of sixty miles. The trains run slowly because, as they use wood for fuel, it is impossible to keep up sufficient steam for ascending heavy grades, and sometimes two or three trials must be made before the top is reached. This railroad is owned and operated by the government. Having traveled as far as I could by rail, I hired a horse and rode about thirty miles to a lake. Here I boarded a gasoline launch, which took me across the lake in one hour, a distance of eighteen miles. I then procured another horse, and after riding another thirty miles, reached Seguatepeque.

When I rode up to the schoolhouse, Brother Brown was giving a Bible study to members of the Sabbath school, which included the teachers and students of the school at this place.

A meeting was appointed for Sunday afternoon for the purpose of organizing a church and ordaining an elder and a deacon. At the appointed time all were in their seats, happy to think the long-looked-for time had come. Those who had been members of our churches in other places and had received letters of recommendation, were chosen as a nucleus—six in all. After they had all signed the church organization covenant, the following-named officers were chosen: Elder, Henry Brown; deacon, Howard Loftin; clerk, Mrs. Karl Snow. After Brethren Brown and Loftin had been ordained, the church proceeded to take others into fellowship. Four joined, making the charter membership ten. Five others signed the covenant for baptism. We trust these will prove faithful, and fully cast in their lot with the little company, and then go on unto perfection.

The school in Seguatepeque is doing a good work. In fact, all who signed the covenant for baptism did so as the result of the instruction they had received from the teachers of the school. It does one good to listen to these little Spanish school children singing out of "Christ in Song." They can sing most of the songs. A Bible study is given the students nearly every night in the year. I believe the school is worthy of all we can do for it morally and financially. Let us remember at the throne of grace the work in the South Honduras Mission.

Harvest Ingathering in Malaysia

F. A. DETAMORE

IT has filled our hearts with joy to read the good reports from time to time regarding the Harvest Ingathering campaign that has been going on for some months at home, and I thought that our friends might rejoice to know that we have been trying to keep abreast with them in this same effort over here on the other side of the earth.

As it takes so long for mail to travel to and from America, we have to start early in order to get our supplies on time; so our Malaysian Mission Committee gave consideration to the Harvest Ingathering campaign last April, and papers were ordered as follows by the local missions that constitute the Malaysian Mission: Singapore, 500; Federated Malay States, 500; West Java, 500; East Java, 350; Sumatra, 100, making 1,950 in all. After they came, five papers were sent from Singapore to British North Borneo. Although it took a stretch of faith on our part, we set our aim for the entire field at \$1,200 gold.

Calls are constantly being made in all British territory for various war funds, and just as our papers came, a special effort was being made for the "Our Day" fund, to which many thousands of dollars were donated. In other portions of Malaysia the English language is used but little. So the outlook was rather unfavorable for a successful Ingathering harvest.

We decided to make the best we could of our situation, and to confess defeat only when we had proved that nothing could be accomplished. All took hold with zeal, and each mission seemed to try to keep just a little ahead of all the rest, and we kept one another posted by letter as to the progress being made. We made it a rule to give a paper only to those who responded with an offering, and we tried to get at least a Strait-dollar or a Dutch guilder for each paper, and as much more as possible. The Lord has greatly blessed, and the receipts, which are in gold, have far surpassed anything that we could have hoped for. They are as follows for the various fields:—

Singapore	\$600
West Java	525
Federated Malay States....	453
East Java.....	360
Sumatra	70
British North Borneo.....	28

Total for Malaysia..... \$2,036

This makes an average of more than \$1 for each paper, and is more than one fiftieth of the aim of the whole denomination for 1916. Many, many of these dollars came from men who are getting \$8, \$10, or \$15 a month for wages, and it shows that the natives do appreciate what missions are doing for them. They will know more about our work as they read the good papers we left with them, and it may be that some will learn of the truth for the first time in this way. Let us thank God for a part in this noble work.

Singapore.



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.

The Way of Happiness

As I paused today in my duties,
Anxious, with puckered brow,
A voice like an inspiration
Whispered, "Be happy now."

"Happy?" I echoed; "happy!"
'Tis a pleasant word to say,
And I may be happy tomorrow,
Or I might have been yesterday!

"But when such a host of worries
Vex, perplex, and distress,
It isn't the smiling minute,
Or the *now* for happiness."

Quietly through the windows
The breeze blew out and in;
A katydid went on fiddling
In the autumn sunshine thin:

Yes, and quietly, cheerily,
As I sat with troubled brow,
That voice of blessed persuasion
Still breathed, "Be happy now."

Now—while the heart is valiant
To battle with life's ills;
Now—with the unsolved problems;
Now—with the unpaid bills.

Every cup has its sweetness,
In spite of men's complaints,
And faulty human conditions
Are best for faulty saints.

Not to fly to the snow peaks,
Not to escape the press,
But to see the sky in a dewdrop
Is the way of happiness.

—Dora Reed Goodale.

In Quest of Happiness

MRS. I. H. EVANS

WE all wish to be happy—you do, and I do, and so does the queen on her throne and the peasant woman in her cottage. But most of us make certain very serious mistakes in the way we set about to gain the desired end. In the first place we think of it as having, when it is giving; as holding, when it is sharing; as something to be found in distant places, when it is really close at hand; as something to be enjoyed in the future, when the only time any one can really have any assurance of earthly happiness is *now*.

"Happiness goes out from the heart before it comes in. It never by any chance stays at home. You can harvest it for the common good, but you cannot store it for your own individual use. You can lend it, but you cannot borrow it; you can earn it, but you cannot buy it; you can spend it, but you cannot accumulate it. A man must contribute to the stock of common joys before he can participate in its profits. To seek happiness without giving it is a futile quest."

It is vain to seek happiness in *things*; for things never bring real, abiding joy. We think they do; and oh, the planning and toiling, the worrying and striving, to obtain things, all to the end that we may be happy! For thousands of years the struggle has gone on; and today we see it everywhere increasing, till it crowds out every sweet and gentle grace of quietness and peace. But the struggle is vain. He who knows all hearts, and who has left us a guide for every course of action, reminds us of the great truth that we must sooner or later have observed for ourselves: "A man's life consisteth not in the abundance of the *things* which he possesseth."

Before the birth of the first child of the lately deposed czar and czarina, an account of the layette prepared for the royal infant was published. Up to that time, nothing so expensive, so elaborate, so complete, so it was asserted, had ever been prepared for any baby. Thousands of babies might have been not only clothed but fed and cared for during the first year of life for the money that went into the preparation of those dainty garments. Yet who can think their possession brought true happiness to the heart of that mother?

"Nothing I Want"

The editor of *Every Week* recently called attention to a passage in the biography of Cecil Rhodes, whose adventurous life was crowned with all the rewards the world has to give,—money, fame, honor, and power. To a friend who was riding with him one day, he said: "There is one thing I wish for you, and that is that while still a young man, you may never have everything you want. . . . I am not an old man; yet—*there is nothing I want.*" He had been prime minister of the Cape; he controlled the priceless De Beers diamond mines; a mighty country, rich in resources, was called by his name; and he had more money than he could spend.

"At twenty-five he was so rich that he did not want for any of the things that money can buy; at thirty-five *he did not want anything at all*; at forty-nine he died." But as far as happiness was concerned, it ceased for him when he came to the place where he had amassed so great an abundance of things that they became a burden to him.

The Little Joys

We need to take stock of the "little joys" of life, the "uncostly material"

of which our earthly happiness is composed. Only when we close our eyes and ears, refusing to see and hear the riches all around us, do we become bankrupt of joy.

"We are here in this world to notice, and the greatest life is the one that notices the most of all the daily riches that greet and meet and surround it. *We don't need to search and discover half as much as we need to recognize.*"

Happiness at Home

Many years ago a letter from a woman unknown to me came to my office. She had been taking a tramping trip through a Western State, and one day had come upon a little rough-hewn shack in the woods. It was a poor home, full of children and empty of luxury; but Happiness dwelt there. I know—because I have not only the word of this unknown woman, who was so impressed by what she saw and the spirit she felt that she wrote this letter telling about it; but not long afterward the mother in that little home sent the following lines for one of our papers, showing that she had found the secret of joy, which is that happiness does not have to be hunted for, or feverishly scrambled after, but is found near at hand:—

"She passed: I saw her smiling face
While sewing in my cottage door:
That I might give her footsteps chase,
I dropped my work upon the floor.
I hurried up the busy street,—
Almost I touched her shining dress:
But swifter still sped on the feet
Of that fair phantom, Happiness.

"Long did I seek her, far and wide,
By mount and stream, by land and sea.
In halls of fame, in courts of pride;
Yet still she hid herself from me.
Footsore and sad, I homeward turned,
And passed again my cottage door;
The humble work that once I spurned
I gathered up from off the floor.

"Each stitch I set with patient care,
And smiled to see the long, straight line;
And then, before I was aware,
My heart had ceased to fret and pine.
Swift flew the needle to and fro,—
'Twas but a common little dress,—
There came a gentle tap, and lo!
Upon my doorstep, Happiness!"

The Happiest People

Who is the happiest person you know? Is it some one who is surrounded with luxury, shielded from the rough winds of heaven, protected and sheltered, every whim gratified, every wish realized? You may be surprised to find your "happiest person" in a very unexpected place. One of the happiest persons I know is a cripple. His work keeps him outdoors in all kinds of weather, summer and winter, and may call him at any hour of the day, or the night. He meets thousands of persons in the course of a year, many of them disgruntled and minded to find fault, but he is always cheery, always smiling, always ready with a gay greeting. *Always!* He is a living exposition of the gospel of good cheer; and his example of happy contentment helps astonishingly in smoothing things out in his own particular field of service.

Charles Hanson Towne tells a story that illustrates the great truth that hap-

pinness may be found in what appear to be most unfavorable conditions, if he will only resolve upon gaining it. This man—

“was suddenly stricken with an illness which necessitated his lying upon his back for the rest of his life. But he was a brave man, and undaunted by the news the doctors brought him, he began at once to make plans for the days that stretched before him.

“If I must lie on my back,” he said to a friend, “I will live, not in a dull room, looking at the ceiling, but upon my roof, looking at the stars and the moon, and the wonderful storms that make the heavens glorious.”

“So he caused a little roof-garden to be built for him in the heart of the city where he dwelt—a garden in summer and a room with a glass top for stormy days and winter. To this he was taken. He had been a busy man in his younger days, and had never had time to study astronomy. Now he found his opportunity. He smiled up at the heavens, watching the miraculous processional of flame as it marched on its endless journey; he saw the inconstant moon, and timed his life by her moods; and he reveled in the lightning when it flashed its mysterious patterns on the deep velvet of the clouds. And many a night he forgot his pain in the great cosmic forces above him. He studied the stars, as always he had longed to do; and he dictated a volume filled with his observations.”

This man might never have had time to do more than glance at the stars, had not this misfortune befallen him—if that can be called a misfortune which so enlarged his vision, and brought the knowledge of God more and more into his daily life. *And that knowledge is happiness.*

“Be Happy Now”

“By and by,” we tell the children, when they cling to our skirts, and tease for a story or some other pleasure. “By and by,” we say to the desire within our own hearts, pleading for time to be heard. After a while we shall be happy; by and by we shall find the joy for which we long; some day of days our heart’s desire will be fulfilled; then—*we shall be happy.*

But—if we are not happy today, the probability is that we shall never be happy. I like those inspiring words of Anna Robertson Brown’s on being happy now:—

“Do we not go through life blindly, thinking that some fair tomorrow will bring us the gift we miss today? Poor mortal, when thinkest thou then to be happy? Tomorrow? What is tomorrow? How is it different from today? Is it not but another today? Know thou, my heart, if thou art not happy today, thou shalt never be happy. Today it is given thee to be patient, to be unselfish, to be purposeful, to be strong, eager, and to work mightily. If thou doest these things, and if, remembering all thy mercies, thou doest them with a grateful heart, thou shalt be happy,—at least as

happy as it is given to man to be on earth.

“When all is said and done, when the shades of twilight fall, and thou sayest, I have had a happy day, is there not something yet beyond it all, deeper than all, and more satisfying, toward which the heart turns with sad longing, as of a child for its mother’s breast? This is the yearning of life, the cry for the fulness of eternity, which shall be stilled only in the presence of God.”

“Rejoice Evermore”

If there was ever a time when the world needed happiness, it is this very hour, when its heart is crushed and bleeding. And who should be happier than those who see in these troublous times the sure dawning of the day when all sorrow shall be at an end? It is significant that Paul, writing of the times of the day of the Lord, when sudden destruction shall come upon the world, gave the admonition, “Rejoice evermore.”

Eternal happiness has been purchased for each one of us. It may begin now, if we will take it. Shall we not, then, lay hold on the happiness of the present moment, and fix our hearts on the joy of the world to come? Then as we go on toward the heavenly city, we shall be able to follow Paul’s admonition, “Rejoice in the Lord alway: and again I say, *Rejoice.*”



If I Had Known

If I had known that only for a day
My child was given, I would have kept you,
dear,
Against my yearning heart each precious hour
That you were here.

If I had only known you could not stay,
I would have kissed your little hands and
feet,
And looked upon your dear, dear face, and
held
You very close, my sweet.

I would have held you, little one, so close,
If I had only known you could not stay;
But as I lay and dreamed of future days,
You slipped away.

—Morda Van Patten.



The Joy of Living

We know but little of joy; and as for the joy of living, most of us have missed that altogether.

If you doubt this, look at the faces you meet every day. Sorrow and anxiety have furrowed some; hurry and worry have distorted others. Many are lengthened by despair, eyes are lowered in grief, and brows are knitted in serious thought. Now and then a face will attract you, bearing upon it the stamp of patience, or uplifted by a noble serenity. At rare intervals you will encounter laughter and smiles—benedictions upon you as you pass. But where will you find joy, except on the faces of children?

Yet, even as I write “children,” I lay down my pen, arrested by remembrance of a letter written me by a man not so long ago. This is what it says:—

“I walked with my little niece to school last week, from Gramercy Park to Forty-Seventh Street, and I promised her one cent for every boy whose face just beamed with happiness. We noted them all,—dozens of them,—sulky, absorbed, craving something; depressed; occasionally a grin unconnected with happiness. The niece earned one cent in that mile and a half along our crowded avenue, and that one cent she earned through a verdict which was biased in her favor.”

And this letter reminds me of something else—of the walks about town which I used to take with my mother, when an operation had restored her sight. What was it she found beautiful?—The blue skies over the chimneys, the flowers in the shops, and the little babies in their carriages. These alone had no disappointment in them for her.

She would press my arm and ask me in a whisper if every one was like that nowadays,—so needlessly ugly, so discontented, so worried! All through the twenty years of her blindness she had carried a recollection of happy human faces that seemed brighter and brighter to her as her eyesight failed; faces into which she wanted to look again. They had all seemed so beautiful in their radiance, those which she saw at last only with an inner vision. But the beauty of them vanished when her eyes were opened.

It was never a plain face that distressed or disappointed her. That which amazed her was the discontent and gloom she saw, beginning in the scowls of young people, and ending in the drawn and haggard faces of the old. She taught me then how altogether unnecessary is much of the ugliness that one sees in the world; how most of it comes from what we have done for ourselves by the thoughts which we have adopted as a habit. People, therefore, are ugly because they have made themselves ugly. The plainest of faces will be transformed by an expression of happiness, and an insignificant figure will gain dignity by a carriage that is erect.

“What is joy?” a woman once asked. “I think that I can never have known it.” Then she, a wife and the mother of three children, took up her Bible, hunting through it for every reference of joy. For weeks she studied her texts, but their meaning escaped her. “I cannot *feel* joy,” she confessed at the end of that time. “Care must have killed all sense of it out of me. I have had nothing but care all my life.” “*To those who love, care is a joy,*” some one answered, and this must ever be true; for the saddest of life is not found where care is, but where love is, and care is denied.

Joy is never possible to those who are perpetually annoyed by trifles, or who dwell upon the unimportant weaknesses of their friends. To possess joy we must begin by being as cheerful about our own troubles as we are about the troubles of our neighbors. Joy cannot enter where worry abides. “Don’t you know that the good Lord can’t use you

if you keep fretting all the time?" an old colored woman once asked a woman who was anxious and worried.

Doubt and suspicion are doors closed in the very face of joy. Worldly wisdom, selfishness, egotism, fear, timid prudence, thinking evil of others, thinking evil of ourselves,—all these are barriers which no joy can penetrate. Joy is killed in the young when we nip their enthusiasms, make them self-conscious, or argue away their belief in the triumph of good; when we repress instead of directing their courage. Courage and faith and hope in the young are levers to move the world. They are gifts to be gloried in, to be thankful for, to be cherished, and we tie a millstone around our necks and bid farewell to joy when we attempt to destroy these gifts.

Were any of us asked for what we had most cause to be thankful, how many of us would be ready with an answer? The habit of gratitude is not ours. The habit of anxiety is, else would we see so many haggard faces in the streets? Anxiety is a veil through which we can see nothing to enjoy, nothing to be grateful for.

To be grateful because we are warm while others are cold, or fed while others go hungry,—of what use is that unless, to prove our gratitude, we shelter those who are frozen, and feed those who have nothing to eat? True gratitude is being glad for all blessings, whether they come to us or pass us by for another; is being glad of our neighbor's blessings, even of those received by our enemies. This is the joy of living, the gratitude of the saints; for it is a gratitude for life itself, for the good that each day is brought into the world for all men to share, like the sunshine sent to cheer both the just and the unjust.

Those who would attain to the joy of living must cling to cheerfulness when trouble comes. Troubles are but tempests of the night. Joy cometh in the morning. After night cometh day; after cold, heat; after sorrows, calm. In the silences that afflict you, the silences of great shadows and darkneses, life is still going on. While you mourn, nature remedies, bringing out of winter's death the flowers of spring, and out of trial triumphant strength. Nothing can kill this strength in you except the secret thought of doubt or anger or unbelief, which, like a microbe, eats away and so destroys,—the secret thought which always will betray you.—*Lillie Hamilton French.*



The Time Supreme

A Little Parable

ONCE there was a weary mother of little children who lived in a near country. Many cares had made deep inroads on her strength, so that the slender shoulders drooped as if from overheavy burdens, and oftentimes her heart was sore depressed.

One busy day she went about her tasks as usual, with the younger children clinging to her skirts while the older

ones romped near her, laughing gleefully. But so worn out and discouraged was the mother that even their light laughter was annoying, and she murmured to herself, "How happy I shall be when they are older, and so will be less care!"

As she mused, she heard a gentle Voice, very low, yet so distinct that it was clearly audible above the children's clamor; and the woman's busy fingers paused a moment while she listened, wondering.

"Nay, you are mistaken," the mysterious Voice said. "Never again can you know such sweet content as you should know now, with all your little ones around you. Enjoy them while you may."

The woman's eyes sought the merry faces of her babies. Suddenly she realized that time must take them farther and farther from her side. Into the rippling laughter must creep, some day, notes of sadness; into the sparkling eyes, shadows of care. Then she knew that what the Voice had said was true; and she bowed her head, and vowed that from that hour she would be grateful for each moment as it passed.

Her heart sang a new song as she eagerly resumed her work for them—those precious ones whom God had entrusted to her, that her life might be complete.

And the mother's soul was filled with a great joy, day by day, as she cared for her children and loved them, each one, into maturity.—*Irene Amy Judson.*



Keep-Happy Rules

It is one thing to be happy for an hour, a day, a week. But it is quite another matter to keep happy. A few little "keeps" have been suggested as guideposts along the way to that big "keep" which means so much not only to ourselves, but to all who may come within our reflecting radius:—

Keep cheerful. Hunting trouble ruins more nerves than trouble when it arrives.

Keep alert. Mental ruts make more hypochondriacs than does an overwrought imagination.

Keep physically active. The inert woman, who hates to move, is usually the greatest growler about her health.

Keep clean. The close connection between the pores of the skin and good health is not considered carefully enough.

Keep interested. There is nothing like a fad or an object in life to put aches and pains into the background.

Keep busy. The satanic mischief provided for idle hands is better known than the physical mischief that hounds the woman with time to think about her health.

Keep your feet warm. More cold is taken through the ankles than in any other way; so do not wear low shoes in winter.

Keep away from drugs. Walk more, and take medicine less.

Keep a curb on your appetite. Over-eating is the menace of the age.

Keep out of debt. There is nothing like money troubles to worry one to death. Care will kill the nine-lived cat, and what gives more care than a budget of debts with no money to settle?

Keep smiling.—*The Continent.*



I HAVE closed the door on Gloom.

His house has too narrow a view.
I must seek for my soul a wider room,
With windows to open and let in the sun,
And radiant lamps when the day is done,
And the breeze of the world blowing through.

—*Irene P. McKeehan, in the Century.*



A Package of Mixed Seed

"HAVE you any seeds of kindness for sale here?" a little boy asked at a seed store.

"Seeds of kindness!" what are those?" replied the seedsman.

"Why, in our Bible school we sing,—

"Then scatter seeds of kindness
For our reaping by and by."

I have a little garden, and I want to plant some kindness seeds."

"Oh, those come in a mixed package!" said the seedsman, as he took a big book from the shelf.

"That looks like a Bible," the little boy thought, and sure enough it was.

"Let me see, I think we shall find that package of seeds in Second Peter, first chapter," said the man. "Yes, here it is. See if you can read it, beginning with the fifth verse."

So the boy read: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

"Any or all of these seeds will spring up and bear fruit if properly cultivated."

"What is the 'reaping by and by'?" asked the boy.

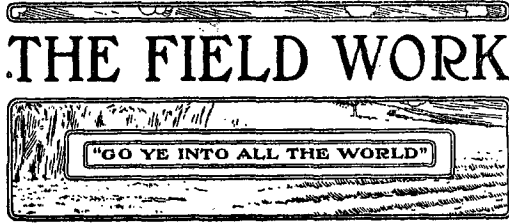
"If you are kind to others, they will be kind to you. Better than all, God will be well pleased with you, and take you to the home he has prepared for those who sow seeds of kindness."

"I will find that package of mixed seeds in my Bible when I get home," said the boy, "and it may help me to be kind all the time."—*Selected.*



A Smile

NOTHING on earth can smile but man! Gems may flash reflected light, but what is a diamond-flash compared to an eye-flash and a mirth-flash? Flowers cannot smile; this is a charm that even they cannot claim. It is the prerogative of man; it is the color which love wears, and cheerfulness, and joy—these three. It is a light in the windows of the face, by which the heart signifies it is at home and waiting. A face that cannot smile is like a bud that cannot blossom, and dries up on the stalk. Laughter is day, sobriety is night, and a smile is the twilight that hovers gently between both—more bewitching than either.—*Henry Ward Beecher.*



His Reward

THIS little incident lately came to my knowledge, and I thought it an interesting one to pass on:—

A certain brother, upon accepting present truth, began sending tracts to his mother. She could not write, and all he could glean as to how the tracts were received was an occasional unfavorable remark from his aunt, who lived with his mother, and who sometimes wrote to him. Nevertheless he faithfully placed one or two tracts in each of his letters.

Years passed by, and he decided to return to his old home to visit his mother. It was late one Friday afternoon when he arrived, and he found her seated by a western window, watching the fast-lowering sun.

After the greetings were over, she said, "Well, John, the sun is now down, and the Sabbath is here again. We will keep this one together, won't we?"

"Why, mother," he exclaimed, "do you keep the Sabbath?"

"Certainly, John. I have been keeping it ever since you sent me the first tracts about it."

He later learned that she had had very little opportunity to meet with others in the faith, and that she had endured no little persecution from other members of her household, but that she had remained loyal to the truth through it all.

We may not all be privileged to see the fruit of our labors, as this brother did, but if we are faithful in sowing the seed, we can rest upon the promise that God's word shall not return unto him void. EDITH W. S. CASEREER.

Church Dedication in New York City

SABBATH, February 24, the church building recently purchased for our colored people in the city of New York was dedicated to God and the work of the third angel's message. The Scripture reading was by Elder J. E. Jayne. Elder H. C. J. Walleker offered the prayer. Elder J. K. Humphrey gave a concise statement of the work among our colored people in this city. The writer preached the dedicatory sermon.

It became apparent last year that some provision must be made to care for the large and increasing membership of our colored people in New York City. As there was absolutely no place that could be secured large enough to hold the present membership, to say nothing of the large number that were interested, after careful counsel with the members of the North American Division and Atlantic Union Committees a church building, which had been used as a Jewish synagogue, was purchased by the Greater New York Conference, the Division and Atlantic Union Conferences rendering financial help. This building and the ground on which it stands could not be duplicated for \$75,000. It cost us only \$31,000. \$12,000

of which was paid in cash. Arrangements have been made for the reduction of the debt to a figure which can be easily handled by the local church. From Elder Humphrey, the pastor of the church, I have secured the following encouraging report of the work among our colored people in the city of New York:—

"When I took charge of the colored work in this conference in 1902, there were six or seven members, who were organized into a little church known as the New York colored church. After spending some time in New York City in building up that church to a membership of forty-four, I went to Brooklyn in 1905, and after raising up a church there, I was called back to Manhattan in the summer of 1910.

"I pitched my tent in the midst of the most thickly populated colored colony in the United States, if not in the world,

among the people. We can scarcely seat our Sunday evening congregation, and shall soon be compelled to put in side galleries."

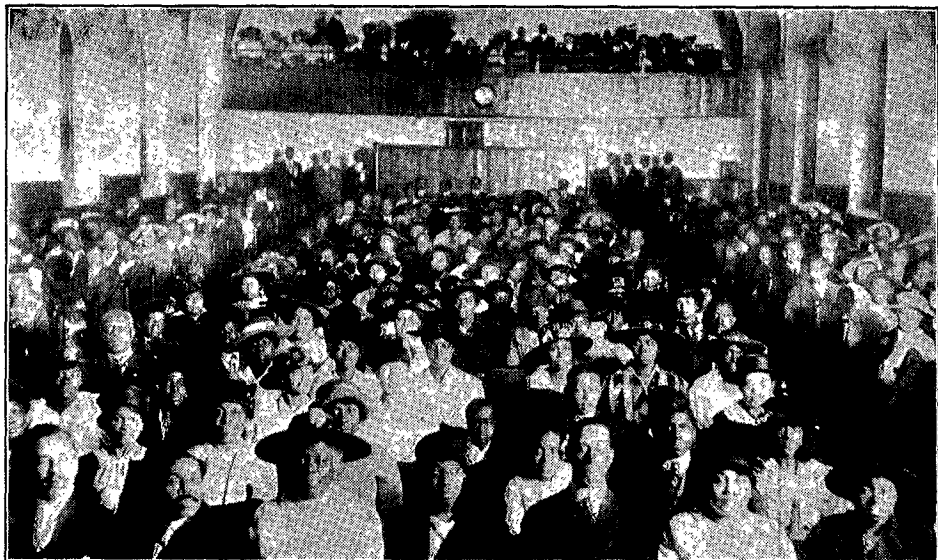
The dedicatory service was an inspiring one. The large auditorium was filled, five or six hundred being present, some of whom were workers from other parts of the field. We were all greatly cheered, and renewed courage and hope filled the hearts of our colored brethren. They are loyal and true to every principle of this message, and give most liberally indeed in tithes and offerings. Nearly \$250 was given as a thank offering at the close of the exercises.

There are nearly 150,000 colored people in Greater New York, and no doubt a great work is yet to be done among them. Let all pray that the abundant mercies and blessing of the Lord will rest upon his work in this part of the field.

G. B. THOMPSON.

From a Pioneer

A RECENT note in the REVIEW from a sister who had read our church paper for sixty years, sent my thoughts back to the fall of 1853. At that time I lived with my parents, Mr. and Mrs. Elias Sanford, in Greenvale, Jo Daviess Co., Ill. In November of that year a man



INTERIOR HARLEM COLORED CHURCH, NEW YORK CITY

65,000 persons being crowded within a radius of ten blocks north and south and three blocks east and west. At the close of that effort we organized a church of ninety members.

"There are three colored churches in this conference, with a membership of 365, about twenty-two per cent of the entire conference membership. They are divided as follows: 13 in White Plains, 82 in Brooklyn, and 270 in Harlem, where the church was dedicated.

"The growth of the Harlem church has been so rapid that we have not been able since 1913 to accommodate our membership. Many of our members were compelled to remain at home during the services.

"We had great difficulty in getting a place until the North American Division and Atlantic Union Conferences came to our help and secured the Jewish synagogue in 131st Street, which we have recently altered and dedicated.

"The church is situated in the best residential portion of the community, and has given us a tremendous influence

named Giddings came past our place one Friday night, and stopped at a neighbor's whose name was William Bates, asking the privilege of camping over Sabbath. He was at once invited to share the hospitality of the house. After supper the men talked far into the night, and their discussion ended with the proposal to Mr. Giddings that if he would give a series of lectures, the Bates home would be open for services, and Mr. Giddings and his family might remain as guests as long as the interest lasted. The next morning, accordingly, invitations were sent to the neighbors for afternoon and evening lectures.

Members of our family began to attend, and as Brother Giddings took up different points of faith, the interest increased. When the Sabbath question came before the company, so many expressed their determination to obey the commandment of God that a request was sent to headquarters for a minister, and Elder Joseph Bates came to us. At the close of his effort my parents, a brother and sister, and myself were baptized.

with a number of others. This was in January, 1854. Father at once subscribed for the REVIEW, at that time a small paper of eight pages. We also took the *Instructor*, a four-page paper, and I have been a reader of these papers practically ever since.

My parents and brother and sister are sleeping, but they died happy in the blessed hope. I confidently expect, if I am so fortunate as to be among the redeemed at Christ's coming, to meet them then. My husband also sleeps in Jesus. At the age of seventy-six years I still welcome the weekly visits of the REVIEW and *Instructor*. As I see the fulfilment of prophecy in our day, I often think of the scripture quoted so often in the early days of my experience in the third angel's message: "Now we see through a glass, darkly; but then face to face."

It is impossible to doubt that the warfare will soon be over, and that Christ will soon come to receive his own. O dear brethren and sisters, let us be faithful to the end, that we may receive the crown at last. This precious truth grows dearer to me every day. I praise God that he permitted me to learn of it so early in life, and I hope that by his grace, I with you shall have a home in the earth made new.

MARY A. MORTON.

In the Early Days

I HAVE just been reading an article from the pen of Elder George I. Butler in the REVIEW of Jan. 25, 1917, which brought to my mind so vividly some things that occurred more than forty years ago, that I thought perhaps some one might be interested to read about them.

It was early in May when we saw in the REVIEW an appointment for Brother Butler to meet with the Onawa church a week or two later. We had not yet planted our corn, but decided that if we could get that done, we would attend the meeting.

The ground was not yet quite plowed when my husband was taken sick, and could not go on with the work. I secured the help of one of our neighbors to finish the plowing (forty acres). I then went into the field with team and harrow, harrowed and marked the ground ready for planting (in those days we had not the facilities for planting we have now), and by the end of the week, with the aid of our good neighbor, we had the corn in the ground.

But my husband was not able to go to the meeting; and I had about given up the thought of attending, although it was a very great disappointment, when, on Friday evening, he said to me, "Why can't you go anyway?"

I asked, "How can I?"

He said, "I am better, the children are well, and I can care for them. Take the mare and go on horseback."

I thought about it a few minutes, and we took it to the Lord in prayer.

By daylight Sabbath morning I was on the road. I had previously been over only a few miles of the road, the rest of the way being entirely new to me, but I had no difficulty in finding my way.

I knew that Brother Jefferson Bartlett lived about five miles this side of the meeting place, and hoped to reach his home before he and his family would leave for the meeting, as my horse was

tired and beginning to lag. But in this I was disappointed. However, I found Sister Bartlett at home, as she was not well enough to go to the meeting. She proposed that I leave my horse at their place and take one of theirs, and she thought I could easily overtake her family, or at least reach the meeting place by the time they would. I did as she suggested, and hurried on, as I did not want to miss any of the meeting.

The place of meeting was a little log schoolhouse in the woods; and the road being new to me, when I reached the building I feared I had missed my way and gone to the wrong place, for no one was there, and no sign of a meeting. So I went to a house near by and inquired. The lady told me that they had intended having the meeting in the grove a little farther on, but as the weather was so threatening (it was then beginning to drizzle), she thought they would come to the house.

Just then I looked in the direction of the grove and saw the whole congregation coming toward the house. It was then eleven o'clock, and I had ridden twenty-three miles. All were strangers to me except Brother Bartlett; but I can assure you that little company looked good to me. I felt that I was with the Lord's people. Those were the days when we did not often have the privilege of meeting with those "of like precious faith." Soon we were all in the little log house, and while the rain pattered on the roof, Brother Butler talked to us from Zeph. 2: 1-3. How well I remember that text! It seemed to be burning itself into my soul as coals of living fire; and as he opened up the Scriptures of truth to us, I could see the path of duty so plainly. As I left that humble place, I felt that God had indeed met with his people and blessed them.

I returned to my home with new hopes and desires burning in my heart. I asked the Lord to help us to consecrate our lives and the lives of our children to his service, and help us to bring them up with a burden for the salvation of souls for whom Christ died. The Lord heard and answered that prayer. Some of my dear ones are now proclaiming the message, and I am so thankful that he is crowning their efforts with a degree of success.

And as I am now past the threescore and ten years allotted to mankind, and unable to do active service, I am still praying for those who are able to work.

MRS. R. S. JEYS.

Dickens, Nebr.

MRS. N. M. BUCKLAND writes of her appreciation of our church paper. She is in her seventy-fifth year, and has read the REVIEW ever since she was old enough to read anything. Her father, the late Elder R. F. Cottrell, read the paper to his family before the children were able to read it for themselves, so she has really been acquainted with the REVIEW since its very beginning, and has volumes two to ten in bound form. She expects to read it as long as she lives. She says no paper is more anxiously awaited than the REVIEW AND HERALD, and she and her family appreciate its weekly visits.

"EVERY man that striveth for the mastery is temperate in all things."

Missionary Volunteer Department

M. E. KERN
MATILDA ERICKSON
MRS. I. H. EVANS
MEADE MACGUIRE
C. L. BENSON
J. F. SIMON

Secretary
Assistant Secretary
Office Secretary
Field Secretaries

The Senior Bible Year

Assignment

April 8.	2 Sam.	20, 21:	Sheba's rebellion; Gibeonites avenged.
April 9.	2 Sam.	22-24:	A psalm and the last words of David.
April 10.	1 Kings	1, 2:	Solomon made king.
April 11.	1 Kings	3, 4:	Wisdom and riches of Solomon.
April 12.	1 Kings	5, 6:	Solomon builds the temple.
April 13.	1 Kings	7, 8:	Solomon's house; the temple dedicated.
April 14.	1 Kings	9, 10:	Visit of the queen of Sheba.

Review

The history of the kingdom of Israel, from its founding to its close, is told in the three "double books,"—First and Second Samuel, First and Second Kings, and First and Second Chronicles. The narrative begins in First Samuel, and is carried forward from the birth of Samuel, recorded in the first book bearing his name, to the closing days of the reign of King David, in the second. It will be a good plan on finishing the reading of Second Samuel, to review the two books briefly. They may be outlined under three general heads; thus:—

1. The Administration of Samuel.
2. The Administration of Saul.
3. The Administration of David.

Fill in the leading events under each head, with references.

Give titles and references to the three songs found in these books.

Make a list of Saul's seven principal campaigns, with references.

Saul—David—Solomon

"Saul, with his early meekness and magnanimity, and his troubled soul, and his tragic end; David, in his heroism, and his fall, and his penitence, are far more interesting and significant figures for mankind than the brilliant builder and trafficker who grew into an uxorious, a ruined, and an apostate autocrat. The story of Solomon is the story of one whose heart was perverted and his will enervated by luxury and pride."—*Farrar.*

First and Second Samuel

These two books contain three "interlaced biographies,"—those of Samuel, the last and greatest of the judges; Saul, the first king of Israel; and David, the most noble and beloved of her rulers. It is supposed that the books are called by the prophet's name because his history comes first in the record. The time covered by the two books is about one hundred and fifty years.

The authorship of the books is a matter of dispute. One widely accepted theory is that the first twenty-four chapters were written by Samuel, and the remaining portions by Nathan and Gad, since these prophets are referred to in 1 Chron. 29: 29 as having a part in writing the life of King David. But though the human hand that traced these ancient pages may be unknown, the hand of their divine Author is clearly seen. "The book of Samuel is one of the best specimens of Hebrew prose in the golden age of Hebrew literature. In

prose it holds the same place which Joel and the undisputed prophecies of Isaiah hold in poetical or prophetic language."

Ebenezer

When Samuel set up a stone between Mizpeh and Shen (see 1 Sam. 7:12) to commemorate Israel's victory over the Philistines, he was following an old, old custom among the peoples of the East. Only two hundred and seventy years after this time, a king of Moab, Mesha by name, who was a contemporary of Omri, set up a pillar to commemorate his deliverance from the yoke of Israel. This pillar was set up at Dibon, in the hills of Moab, a day's journey eastward from the Red Sea. In 1868 this pillar was still standing, and was in a good state of preservation. It is now in the Louvre, in Paris.

Mrs. I. H. EVANS.

Publishing Department

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

Books! Books!

ON the walls and archways in the Congressional Library, at Washington, D. C., the following inscriptions can be seen:—

"The true university of these days is a collection of books."

"The chief glory of every people arises from its authors."

"Beholding the bright countenance of truth in the quiet and still air of delightful studies."

"Glory is acquired by virtue, but preserved by letters."

"Books will speak plain when counsellers blanch."

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding."

"Reading maketh a full man, conference a ready man, and writing an exact man."

"In books lies the soul of the whole past time."

The book of all books is the Bible. It was the first book ever published on movable type; its first purchaser was the king of France; the price, \$825. This shows that no palace is too great for it to enter, and no price in production so costly as to render it unsalable.

Daniel understood by books the time for Israel's restoration. Dan. 9:2. We are to understand by books the time of our restoration. Rev. 10:2.

What the world needs is the "Book" opened and understood. It is the business of Seventh-day Adventists today, to take to the people the books that the Lord has stirred his servant to write. These will enable the people to open and understand the Book of books; for we are told that the "Holy Spirit will impress minds as they read the books, just as he impresses the mind of those who listen to the preaching of the word. The same ministry of angels attends the books that contain the truth as attends the work of the minister."

V. O. COLE.

Another Institute at Manila

A SECOND institute in 1916 for the colporteurs of the Philippine Islands was conducted in the city of Manila, December 7-14, the week just preceding the general meeting. This made it possible to have present not only the twenty-five colporteurs from all sections of the field, but the ministers and Bible workers as well. All classes of laborers entered heartily into the work of the institute, and I am sure that much good will come to the department as a result. It served to bring the entire laboring force into even more sympathetic touch with the work of the colporteur. This policy means much to any department.

This institute was rather unique in that all the instruction given had to be translated into four native languages, Tagalog, Ilocano, Cebuan, and Panayan. These languages were represented by groups gathered in various parts of the room. The leader of each company

busy turning out literature for the various sections of the field. There is a great future before this department of our work in the Philippines.

C. E. WEAKS.

Home Missionary Department

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

A Pleasant Surprise and the Desired Result

A THEME of great interest to all of late has been the high cost of living. Among other things it has seriously affected the cost of our literature, making a general increase in prices necessary.



GROUP OF CANVASSERS, MANILA, P. I.

understood English well, and he would translate to his associates all the instruction given.

The year 1916 was a good one for the literature work in the Philippines, the sales for the first ten months totaling \$16,000 gold. This is a gain of \$4,000 over the entire year 1915. This work was largely done in the Tagalog field. Subscription books have recently been published in Ilocano, Cebuan, and Panayan, and more aggressive work is planned for these fields for 1917. About a dozen trained men are already at work in these language areas, and are meeting with excellent success. We are also hoping to enter the Pampangan and Bicol fields ere long. Several of our Tagalog colporteurs are natives of these language areas, and they will be ready to pioneer in their native districts as soon as books come from the press for them.

Brother W. E. Lanier, who has been field secretary of the Philippines, was compelled to leave for the homeland just as the institute closed, because of the serious illness of his wife. Brother J. J. Strahle, of South Dakota, has responded to a call to fill the position left vacant by Brother Lanier. Brother Strahle expects to arrive in the field early in the summer of 1917. In the meantime Brother Robert Stewart, who has been selling our English and Spanish publications in the islands for the last three years, is looking after the work, and is assisted by one of our most successful Filipino colporteurs.

Our publishing house at Manila is kept

In connection with it we have had one agreeable surprise: The *Signs* weekly, instead of going up to two dollars for the yearly subscription, as was at first proposed, has "dropped to one dollar, with a slight decrease in the size of the pages, which is generally considered an improvement. The type is slightly smaller, so the amount of reading matter is little less in volume than before, and is probably better in quality for the boiling down it must now receive.

In what should this drop in the cost of the *Signs* result?—Surely in a largely increased circulation. At the old rate four subscriptions cost as much as seven cost now, so that for every four thousand papers we used to circulate, we should get out seven thousand now. But we can do better than this, for one dollar is a popular price, and many will subscribe at that rate who would refuse at \$1.75.

"In large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—"*Testimonies for the Church*," Vol. VII, p. 140. This being so, we can do no more important work than to circulate literature. Because of the varied contents of periodicals they are particularly adapted for general distribution. Years ago almost every church had some members who had a regular weekly round among their neighbors for the *Signs* weekly. It is time this excellent plan was revived. Who will volunteer to take a club of five copies a week to

begin with for this purpose? If these are ordered through your church missionary secretary, a dollar at the beginning of each quarter will pay for them. An interest can be created by giving the five copies to five neighbors for two or three weeks, taking care to stop when some interesting article is to be continued the next week, if possible. Then say the subscription price is only a dollar a year, and you will be glad to deliver the papers if they desire to subscribe. This gives the opportunity for a weekly friendly visit. The advantage of this plan is that it brings the cost of the paper from the public.

There is a class of people in the world who are difficult to reach by our usual methods of work—the rich people. They will not often admit our colporteurs, nor attend our meetings. Why should not some of the members of our city churches undertake a work for these people?

A well-written letter, on good stationery, accompanied by a *Signs* weekly nicely wrapped in good paper, would obtain access to many homes otherwise inaccessible. Who knows how many souls might be won by a systematic work of this kind in our cities? Who will try it?

Tent companies can use clubs of the *Signs* to excellent advantage. Are the tent companies in your conference stippled with all they can use? If not, why not plan definitely to work up a club for them?

Another plan that is worth a trial is the systematic free distribution from house to house, with a statement that if any feel free to contribute toward the cost of the work, their donations will be gratefully received. As an introduction, attention may be called to the serious conditions prevailing in the world, such as the war spirit, the craze for amusements, etc.; and the statement may be made that thoughtful men believe that these things are the result of the prevailing neglect of the Bible, that because of this, there is a movement to revive interest in the study of God's Word, and that you are distributing the papers in the interest of that movement. This plan will call for means to pay for a good club to start with, but will probably result in enough donations to cover the cost. How many churches will try this plan?

We have also our usual methods of free distribution,—through the mails, accompanied by missionary correspondence; by means of reading racks in public places; by visiting hospitals, jails, and benevolent institutions of various sorts, and leaving reading matter. There is no lack of ways to use the papers. The Pacific Press Publishing Association has adopted a slogan for the *Signs* weekly—"A Hundred Thousand by July 1, 1917." Why not? We are living in strenuous times, when big things are possible and necessary. Let us combine faith and works, reach this goal, and present it to the Lord as our love-offering.

EDITH M. GRAHAM.

Results from "Present Truth"

A STURDY Scotchman who has recently read *Present Truth* Series No. 21, on "Spiritualism," and who has had extended experience with Spiritualism, wrote the following to the editor under date of February 28:—

"Your *exposé* of Spiritualism, in *Present Truth*, is just what I would say

about it after forty-five years of denying the Bible as the word of God, and the divinity of Christ.

"Before coming to this country, I had read and reread the Bible, and never could see why God did not speak to the people at the present time as he did in the beginning. I see it now. When I came to this country in 1868, I became associated with people who were leaders in a Methodist church. Some of the prominent members were investigating Spiritualism, and I with them. For me it proved a school in hell, and the devil the teacher, and it blasted my life spiritually. I thank God the Father, through Jesus the Son and our Brother, for the new life."

A missionary to the Spokane Indians in Washington State writes as follows:—

"Through the kindness of a Christian friend of mine, your little paper, *Present Truth*, is sent me twice a month. I appreciate the Bible truths which your paper holds forth. I believe it will carry a blessing to those who desire to know what is the meaning of the Spirit."

There are many who are thirsting for the gospel message for this special day. He who brings this message to these will be indeed "a Christian friend" to them. *Present Truth* gives the message in its simplicity and power.

School Sanitation and Hygiene

THE question of school sanitation and hygiene is one of prime importance. It is one which especially interests every parent who is sending children to school.

In the next three numbers of the *Christian Educator*, those for April, May, and June, this subject will be thoroughly discussed. Dr. Willard S. Small contributes an article for the April number, entitled "Health Supervision in American Schools." Dr. Small is principal of the Eastern High School of Washington, D. C., and special lecturer on School Sanitation and Hygiene for George Washington University, and for the summer school of Johns Hopkins University. Dr. Small is eminently qualified to write on this subject, as he is a recognized authority.

In the May number Dr. Lauretta E. Kress will have an article, "Diagnosis of Disease in School." This will be a careful discussion of methods of diagnosing ailments of children, including infectious and contagious diseases.

In the June number there will be a discussion of how the home can cooperate in keeping disease out of the school.

This is the time of year when these matters should receive attention. If you study the question, you may find your school lacking. The vacation period is the time to make repairs, if these are needed.

The price of the *Educator* is ten cents a copy. One each of the April, May, and June numbers sent for 30 cents.

Order from your tract society.

◆ ◆ ◆
 "TAKE each disappointment
 As thy Lord's appointment,
 Sent in love divine;
 Check all faithless fretting;
 God is not forgetting
 Any need of thine."

News and Miscellany

Notes and clippings from the daily and weekly press

—The forests of Africa would build a board walk six inches thick and eight miles wide around the world. It would be made of ebony, teak, rosewood, mahogany, and almost every known kind of timber.

—The United Daughters of the Confederacy and the United Confederate Veterans are to erect a monument to Jefferson Davis at Fairview, Ky., his birthplace. It is to cost \$150,000, and will be in the form of an obelisk, 350 feet in height.

—After several weeks spent in hearing witnesses of varying degrees of official and financial notoriety and prominence, as well as a goodly number of newspaper writers and private citizens, and providing special counsel with a snug fee of \$15,000, the House Committee on Rules reported that there was no truth in the sensational stories which charged a number of members of President Wilson's official family with using their knowledge of his peace note as a means of profitable speculation in Wall Street.

—It is the boast of those who made it, that the proposed new Mexican Constitution is formed in the interests of the masses of the people. Foreigners are not permitted to participate in any manner in the political affairs of the country. Only Mexicans by birth or naturalization and Mexican companies have the right to acquire possession of lands or waters, but the state may concede the same right to foreigners who appear before the secretary of foreign relations and agree to be considered as Mexicans. Education is free, but instruction will be laical. All Mexicans must attend instruction, both civil and military. Strict regulation of the church is provided for. All ministers must be Mexicans by birth. This regulation will cause removal from their parishes of about 2,500 Spanish priests. American, English, and German clergymen are few, but there are many Frenchmen among the Catholic clergy of Mexico. No minister will be permitted to teach in the public schools; clergymen may give instruction only in the higher grades of the private schools, and no religious sect will be permitted to establish or direct schools of primary instruction. The state will not tolerate monastic orders nor permit the establishment of such. Every man will have the liberty to profess the religious belief of his desire. Marriage is to be regarded as a civil contract; the simple promise to speak the truth and assume the obligations is sufficient to constitute marriage. The state legislatures will regulate the maximum number of ministers of each cult within their states. Ministers shall not criticize the fundamental laws of the country, the authorities in particular or the government in general. They shall not have the right to vote or to be voted for, or the right to associate themselves in political affairs. An eight-hour day and a six-day week are provided. Final action on the constitution has not yet been taken.

— James W. Gerard, former ambassador of the United States to Germany, arrived in Washington March 14, completing his seven-thousand-mile journey covering a trying period of four weeks.

— Almost the entire continent of Africa is now under European flags. France has a colony in Africa twenty times the size of France itself. The British flag flies over a territory as large as the United States, and extends almost without interruption from the Cape to Cairo, a distance of 6,000 miles.

— It is said that the National Bureau of Engraving and Printing uses every day from twenty to twenty-five miles of twenty-two-inch cloth just in wiping surplus ink from the plates used in printing bills and postage stamps. After a single using, the cloth must be thrown away. A company in Virginia now buys the discarded cloths, and gets from them annually 3,500,000 pounds of fine black, green, red, and orange. These inks the company transforms into pastes and ready-mixed paints of all colors.

— By a recent proclamation, President Wilson established the Pisgah National Forest in western North Carolina as a national game preserve—the first to be created east of the Mississippi River. Most of the new reservation consists of what was formerly the estate of Mr. George W. Vanderbilt. It is heavily timbered, and will afford for deer, black bears, raccoons, wild turkeys, and other game an ideal refuge and breeding place, whence the neighboring forests will in time replenish themselves.

— The American people spent \$185,000,000 for factory-made confectionery during 1916, or \$1.80 for every man, woman, and child in the country, according to figures compiled by the Census Bureau. The liking of Americans for sweetmeats has increased enormously, the bureau says, noting that sixty-five years ago the per capita consumption of factory-made candy was but thirteen cents. In sixty-five years the candy factories have increased from 400, with capital of \$1,000,000, to 2,500 factories, with capital of \$110,000,000.

OBITUARIES

SHERLEY.— Ella Sherley was born in Newton County, Mississippi, in 1875. She united with the Seventh-day Adventist church in 1906, and was a faithful, consistent Christian. She died Feb. 25, 1917. Her husband and only son, together with her father, are left to mourn. She sleeps in the blessed hope of life eternal. R. H. WATKINS.

BLAND.— Sarah Caroline Bland was born Feb. 22, 1846, in Franklin County, Illinois, and died in Wichita, Kans., March 2, 1917. For more than thirty years she was a faithful member of the remnant church, and fell asleep in full assurance of a part in the first resurrection. She is survived by five of her seven children, three sons and two daughters. M. A. ALTMAN.

SCHRADER.— Mrs. Bessie Elizabeth Schrader was born in Plymouth, England, Aug. 12, 1870, and died in Denver, Colo., Jan. 31, 1917. She united with the First Seventh-day Adventist church of Denver about three years ago. Though greatly afflicted for a number of years, her trust in God was unflinching, and she sleeps in hope of a part in the first resurrection. One son, four daughters, her mother, three brothers, and three sisters mourn. G. W. ANGLEBARGER.

NORTH.— Elizabeth North, *nee* Shively, was born Jan. 10, 1833, in Stark County, Ohio, and died in Fresno, Cal., Feb. 28, 1917. Sister North accepted the third angel's message at Sigourney, Iowa, about sixty years ago, and was an esteemed member of the church at that place when called by death. Her three sons and two sisters are left to mourn. E. H. ADAMS.

BUSH.— Jackson Earl Bush was killed March 7, 1917, in Fresno, Cal., at the tender age of 5 years, 2 months, and 2 days. Little Jackie and his only sister were crossing the street in front of their home when the sad accident occurred. He is survived by his parents, one sister, and many other near relatives. E. H. ADAMS.

LONG.— John A. Long was born in Erie County, Pennsylvania, March 3, 1848, and died in Boulder, Colo., Feb. 25, 1917. He was buried on his sixty-ninth birthday. He is survived by his devoted wife and eight children. Thirty-four years ago he became a Sabbath keeper, and until his death was a consistent Christian. E. E. FARNSWORTH.

FLOHR.— Henry Flohr was born Aug. 15, 1828, in Russia, and died March 4, 1917, in Exeter, Cal., at the advanced age of 88 years, 6 months, and 19 days. He came to America about 1875, and accepted the third angel's message ten years later, in Kansas. Afterward he lived in Oregon, Washington, and Idaho. His hope was bright to the end. He has no known relatives. E. H. ADAMS.

WILLIAMSON.— Mary Lucy Davidson was born in Kentucky, May 30, 1834. Her parents came West when she was a small child, living in Missouri for a time, and later settling near Santa Rosa, Cal. In 1856 she was married to James R. Williamson, and one son and two daughters were born to them. Sister Williamson was one of the pioneer believers in California, and always an earnest representative of the message she loved. She died at her home, in Santa Rosa, Jan. 31, 1917. Her son is left to mourn. J. ADAMS STEVENS.

KELLOGG.— E. C. Kellogg died suddenly on a train, near Raleigh, N. C., Feb. 16, 1917. He was one of the most earnest, devoted members of the Capitol Hill Seventh-day Adventist church, in Washington, D. C. All who know him were impressed with his deep Christian experience. Funeral services were conducted at his late home by Elder R. E. Harter, who had baptized him only a little over a year before. The bereaved family are interested in the third angel's message, and we hope they will soon fully share the faith in which our brother died. L. L. CAVINESS.

AYARS.— Benjamin Franklin Ayars was born March 13, 1849, in Erie County, New York. When he was seventeen years of age, the family moved to Michigan, settling in Gratiot County. He was married Feb. 9, 1878, to Miss Caroline Miner, of Carson City, Mich. In November, 1906, the family moved to Otsego, where he fell asleep Feb. 1, 1917. Brother Ayars was born in the third angel's message, his parents having been associated with Elder and Mrs. White and Elder Bates. In him the Otsego church loses a faithful member. His companion, one daughter, two sons, three sisters, and one brother survive. S. B. HORTON.

HUTCHINS.— Died near Kendall, Mich., March 5, 1917, Herbert A. Hutchins. He was born Jan. 29, 1874, in Manchester, N. H. When he was eight years of age, the family moved to Otsego, Mich. At the age of seventeen he united with the Seventh-day Adventist church, and continued a faithful member until called by death. Nov. 5, 1905, he was graduated as a nurse from the Battle Creek Sanitarium, and in this capacity served our government at Panama for three years, receiving a medal for faithful service. Seven years ago his health failed, and nothing that human skill could devise seemed to help him. An aged mother and one sister mourn. LYLE C. SHEPARD.

ELLIS.— Mrs. Mary Melissa Ellis was born in Adams County, Ohio, June 4, 1843. She accepted the Sabbath truth about forty years ago, and lived a noble, consistent life until her death, which occurred Feb. 22, 1917, near Woodburn, Ill. She is survived by two sons and two daughters. J. O. FERRIS.

BATHER.— Died in Detroit, Mich., Feb. 7, 1917, Mrs. Emma Graham Bather, aged 53 years, 9 months, and 27 days. Over thirty years ago she became associated with the Seventh-day Adventist church, and was a member of the local church in Detroit for the last fourteen years of her life. She was a conscientious, unselfish Christian, and it was the joy of her life to help the needy. She is survived by a devoted husband. L. T. NICOLA.

Appointments and Notices

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.

D. A. Easton, Marceline, Mo.

Mrs. Della Huntley, Omer, Mich.

J. B. Chumley, Box 136, Fort Myers, Fla.

R. W. Church, R. F. D. 4, Box 6, Statesville, N. C.

Mrs. H. M. Burleigh, 2705 Renick St., St. Joseph, Mo.

Mrs. A. Alderman, Belmont Ave. Ex., Youngstown, Ohio.

R. S. Greaves, Waterloo, Sierra Leone, West Africa. *Signs* and *Watchman*.

Mrs. C. H. Chenault, Box 508, Bryan, Tex. *Life and Health*, *Instructor*, *Liberty*, and *Signs* weekly.

C. H. Bowyer, M. D., 1398 Hopkins St., Milwaukee, Wis. Continuous supply of periodicals, also tracts and pamphlets, for use of the church in that city.

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:—

From the far West comes this request: "Please join with me in praying for the healing of my son. He is sorely afflicted mentally and physically."

An anxious mother in Iowa asks prayer for the restoration of the health of her son, that he may be able to complete his senior year in a dental college, and also that he may come back to the narrow way, from which he has strayed.

Meatless Days

SUPPOSE that you should read in your paper tomorrow morning that an order had been issued that no hotel, restaurant, or private family could in any way serve or use flesh foods of any kind on Mondays or Thursdays until further notice.

Do you not think that many families would be perplexed to know how to meet this condition? In several countries of Europe they now have "meatless" days; so such a situation is not an impossibility.

The May number of *Life and Health* is Rational Diet number. It is the best number ever issued advocating a vegetarian diet. Not only does this number give the reasons why vegetarianism is the better way, but it tells you the foods best adapted to take the place of meat in the bill of fare.

We recognize health reform principles as part of our message. It is as essential for "the other man" to receive these principles in his life as for us. There is no better medium for this purpose than *Life and Health*.

The publication of this vegetarian number is most timely. Not only is the vegetarian way of living the better way, but the more economical. With prices of necessities advancing at such an alarming rate, the information contained

in the May *Life and Health* will be a boon to many a family. Who will engage in this work? You will receive a welcome next month at the same homes. Prices of this number of *Life and Health* are: 5 to 40 copies, 5 cents each; 50 or more copies, 4 cents each; 500 or more copies, 3½ cents each; 1,000 or more copies, 3 cents each.

Send all orders to your tract society.

"Liberty," Second Quarter

THE *Liberty* for the first quarter was one of the best ever issued. More than 60,000 were sold, and orders are being received every day. The issue for the second quarter is in no way inferior.

Another precedent is recorded in the second quarter *Liberty*. A supreme court justice in North Dakota overruled an order of the attorney-general, given to enforce the Sunday laws which were on the statute books. The "clash" of these two departments makes interesting reading, and shows clearly the interests back of the Sunday-closing propaganda.

The titles of the different articles in the issue for the second quarter are:—
Permanent Peace Desirable, but Impossible.
An Honest Confession.
"The Voice of Peace."
Should Sunday be a Holy Day or a Holiday?

Memorial of the Pacific Religious Liberty Association to the Legislature of California.

Oregon Legislature Refuses to Enact Sunday Laws After the People Repudiate Them.

Is This True?

Supreme Court Justice in North Dakota Declares Sunday Laws "an Outrage" and "Ridiculous."

A Confession of Weakness.

Asking a State to Enforce a Church Creed.

Sunday Laws and the Police Powers. Compulsory Sunday Rest Begets Immorality.

For the Defense of "Good Morals."

What Constitutes a Union of Church and State.

Iowa Legislature "Refuses to Make Blue Laws Blue."

Press Censorship.

Sunday "Movies."

The New British Premier a Baptist.

Blue Laws.

Church Seeks Control of Press.

The Sabbath.

Flood of Sunday Bills.

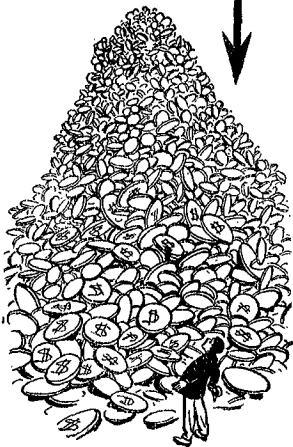
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THE TWO PILES



The pile of gold represents the worse-than-wasted wealth of one third of the people—enough to meet all the expenses of the government; twice as much as is spent for bread; two hundred times more than is spent for missions.

The other pile represents the gruesome product of the millions of dollars spent for liquor. The illustration looks no more horrible than the liquor scourge really is.

The Remedy?

The Instructor
Temperance
Annual

In the Homes of the People





WASHINGTON, D. C., APRIL 5, 1917

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BROTHER S. A. NAGEL, who recently returned to south China from furlough, reports the baptism of thirty-three persons at a recent general meeting held in that field.

LAST week Wednesday, Miss Helen Morris sailed from New Orleans for Panama, where she goes to unite her life services with Brother John L. Holder, who went out last year as field agent for the West Caribbean Conference. Miss Morris has been engaged in Bible work in Morgantown, W. Va.

As an item indicating the wonderful way in which the message is going everywhere, we note the employment of a Chinese worker by a conference in Australia, to labor among his own people in the city of Sydney. Among the best Chinese business men, he is finding some who are deeply interested in the truth.

A CABLEGRAM was received last week at the Mission Board office from Honolulu, saying that Mrs. W. D. MacLay was unable to go on to South Africa, being detained in Hawaii by severe illness. Whether Brother and Sister MacLay will be able to proceed to Africa later will depend upon the nature of Sister MacLay's illness. It is to be hoped that they may soon resume their journey.

"My Lodge Experience; or the Secret Order, and Why I Left It," is the name of a little sixty-four-page pamphlet by Elder George O. States, which was published several years ago. In this booklet Brother States gives his experience as a member of secret orders, and the reasons which impelled him to break his association with them. It contains much valuable instruction, and could be profitably read by all our brethren and sisters. It may be obtained for fifteen cents a copy from the Southern Publishing Association, Nashville, Tenn.

ACCORDING to newspaper reports, an aged minister of New Orleans, heart-broken over the terrible situation in the world today, has taken his own life, leaving a statement that it appeared to him that God had abandoned humanity, and that he himself possessed grave doubts as to the existence of a beneficent Providence. Such reasoning is the direct result of some of the popular theological teaching of the present time. It is difficult to harmonize the present situation with the idea of the world's conversion, and with the conception of many religio-political reformers of this day. On the other hand, when one recognizes that the Scriptures of truth clearly

reveal that just such conditions as are seen in the world would exist before the coming of the Lord, and that they should be regarded by the church of God as signs of the Lord's coming, there is no occasion to doubt the existence of a beneficent Providence. Seeing the situation as a fulfilment of the prophetic word will only serve to strengthen our faith in God and in his Word.

BROTHER A. F. PRINGER writes of a good visit recently made to the interior of Haiti. He says: "The improvement made the past year is wonderful. The Lord is going before us in his providences faster than we are able to follow with our limited band of workers." During this visit nine believers were baptized.

A Terrible Indictment

THE following facts and figures given by W. H. Anderson in his address at the New York State Convention of the Anti-Saloon League, constitute a terrible indictment against the liquor traffic:—

"The liquor traffic takes 46,000 children every year out of the three highest grammar grades of the New York schools. It takes 40,000 young people every year out of the high schools of the State. Of 1,387,000 of school population, 316,000 are below the standard of intelligence because of the liquor traffic. Of these, 117,000 are absolute dullards. On an average 185 boys in New York begin to drink every day. As a result, ten boys a day are sent to the penitentiaries and State prisons, and 100 boys a day are committed to jails. An average of four to five girls in New York State every day begin a life of shame because of the liquor traffic. About 300,000 men and 75,000 women in New York are afflicted with social diseases because of the liquor traffic, and alcohol is responsible for 20,000 major surgical operations performed every year upon women in New York State because of the immorality of their husbands, due to drink. Imagine a road from Albany to Buffalo 300 miles long. The liquor-selling places of this State, if placed end to end, would make an unbroken line. The cost of the liquor traffic to the State would build that road 133 times every year, at the rate of \$15,000 per mile. Every mile of this road there would be a road house with sixty girls; every mile a jail with 275 prisoners. There would be practically a solid human wall of delinquents and dependents caused by the liquor traffic. Every year because of the liquor traffic, there would be a new gravestone every 120 feet along this road. This is all permitted in order that 75,000 men engaged in the liquor traffic may continue to make inflated profits."

Notice to Church Elders and Others

DURING the year 1906 the United States Bureau of the Census secured information regarding the work, membership, teaching, etc., of the various denominations in this country. The result of this census of religious bodies was the publication of a two-volume report, which has since been used as an authoritative statement of the various religious bodies in this country. This information was collected by the government direct

from those in charge of the churches, so that the information was obtained, as far as possible, from original, first-hand sources, and not from any reports made up by the various denominations.

The Census Bureau is again securing returns for another report, and as in the former case, is sending requests to those in charge of the various local congregations. The bureau has recently sent requests to the officers of all our churches in this country. Any elder or other officer receiving a request from the Census Bureau of the Department of Commerce, should at once comply in furnishing the information requested. Prompt and complete returns will enable the department to compile accurate data respecting the work of this denomination.

In addition to the information secured by the department from our church elders, there will be furnished a general statement respecting our organization, work, and teaching, also a statement as to funds for home and foreign missions and other purposes; so that when the full report is published, it will accurately represent the work of the denomination. This report, when published, will be used as an authority by all persons wishing to investigate the work of any religious denomination in the United States.

Prompt compliance on the part of various church officers to whom these requests have recently been sent, will therefore be proper, and will enable the government to secure the data necessary for the publication of complete and accurate reports respecting our work.

H. E. ROGERS,
Statistical Secretary.

A New Book

JUST from the press, a new book, entitled "Soul Winning," by G. B. Thompson. The book contains about two hundred pages, and is replete with interesting and stirring incidents on the great work of winning souls for the Master. The reading of this book brings into the soul a greater burden for the lost, and inspires one with a deeper determination to give the blessed truths of the gospel to others. It should be read by every Christian. All our young people should read this interesting book. Price, cloth, 75 cents. Order through the usual channels.

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