

# Signs of the Times

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## China's National Christianization and Its Reaction

The Remarkable Transformation from Established Customs and Prejudices to "a Modern Christian Republic" — A Mighty Backward Current Has Set In — Struggling Forces in Terrific Conflict

By Ross C. Porter

A LITTLE more than two years ago, China was in the throes of one of the greatest revolutions of history. This revolution is quite generally conceded to have been the result of years of missionary operations, which had created a sentiment in favor of Christianity and Western civilization.

When the revolution reached the point that its success was assured, there was a great swing, on the part of the new government party, toward Christianity and republicanism. Cues were cut off, idols were destroyed, temples were demolished, and the traditions and customs of forty centuries were abandoned by large numbers of heathen Chinese. The world has furnished no parallel of a heathen empire of so long standing, with its religious customs so deeply grooved in millenniums of tradition, turning from the beaten track of many centuries, in so marked a revolution, in the space of a few months.

### ELOQUENTLY SPOKE OF FABLED MILLENNIUM

Statesmen paused, marveled, approved, applauded the marvelous transformation from the old heathen Manchu dynasty to the new Christianized republic, and talked more eloquently of the fabled millennium of peace on earth when nations shall learn war no more. Missionaries who had toiled in the midst of plague, famine, persecution, riot, raid, and revolution, hailed with delight the indications that their labors had been rewarded and brighter days were dawning for the heralds of the cross.

The more pessimistic class seriously raised the question, Will this reformation movement be lasting? Can a people who have not trained themselves in self-control, operate successfully a self-governing republic? Can a great empire so suddenly turn bodily from heathenism and imperialism to Christian civilization and republi-



*At the setting up of the republic in China, the idols were removed from a number of the large temples, in order that the buildings might be used for schools or barracks.*

cism without a relapse? They supported their query with the scripture, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil."

Many were the good offices rendered, by enlightened statesmen, in the interests of good government and the prosperity of the new republic. Christendom devoutly praised God for the national Christianization of China, and most sincerely prayed that this reformation movement might be lasting.

But a great change has come. A reactionary spirit now permeates the new republic. The reaction is twofold,—first, against the method of operating the government; second, against the new religious movement that accompanied the formation of a constitutional government.

The republic was born under conditions of internal revolt against the old dynasty on account of misrule. Those looking toward a constitutional government for relief, have looked and hoped in vain. The officials chosen by the people to direct the affairs of the new ship of state had not become so far Christianized as to love their enemies. Old animosities were settled by executions without due process of law. The old conditions of unrest, which are the first stages of revolution, revived.

Last summer several of the leading cities started a revolution, which was the most stubbornly defended at Nanking. Here the general in command of the government forces in the hour of victory remembered an old slight from that city during the revolution of the preceding year, and turned the city over to the unrestrained

passions of thirty-five thousand soldiers for three days. The outer city having been burned, the city within the wall, one of the finest in China, was the scene of barbarous outrages. Chinese women

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EDITOR.



were raped publicly in the streets, while their friends were guarded off by soldiers with bayonets. Every Chinese place of business in the city was looted of everything worth carrying away. Private dwellings were then likewise universally raided and looted. If citizens offered resistance in protection of their wives, daughters, or property, they were thrust through with bayonets.

Such conditions did not indicate that the great empire which had swung so far toward Christian civilization in its theory of government was yet Christian. Other disorders followed on account of the discontent which had arisen from what was interpreted as a continuance of the old forms of misrule under the new form of government.

#### THE IDOLS AND BUSINESS INTERESTS

One serious difficulty that confronted the new republic, of which little account was taken at the time the new government was launched, was the number of business men affected by the movement away from idol-worship. Large numbers of those engaged in the manufacture and sale of idols and incense, soon entered strong complaints on account of the falling off in their business receipts. At first little attention was paid to their demands that some steps be taken by the government looking toward the revival of the old Manchu customs of worship. Unrest and revolution followed in various places.

#### DISAFFECTED GENERAL LEADS REVOLT

The most serious feature of the present reactionary movement began early in the winter. White Wolf, formerly a prominent general, but now seeking revenge against the government, with a company of disbanded soldiers, began raiding the helpless country people in the interior of central China, in the provinces of Hupeh, Honan, and Anhwei. At first the government was too busy with its consideration of other problems to give much attention to affairs affecting only two or three provinces; but the movement grew as it advanced, until from fifteen to twenty thousand soldiers are playing the role of bandits in central China. They not only have robbed their own people, but they have plundered foreign missions, captured missionaries, carried off one child—who was returned for a ransom—and shot down in cold blood the superintendent of a Catholic mission. The object of this interference with foreigners was doubtless twofold,—first, to secure booty; second, to involve the central government in difficulty with foreign nations.

#### GOVERNMENT TROOPS INEFFECTIVE

The government has recently sent forward thirty thousand troops to subdue these bandits and quell the rebellion. But so far, either from fear or out of sympathy with the bandits, the government troops have made no decided advance upon the revolutionists. When the advance lines have come

near enough to skirmish, they have compelled lines of citizens or coolies to form in advance to meet the fire and protect the troops. It is reported that White Wolf's soldiers lashed a number of girls on horses, with kerosene cans opened and lighted to spill the blazing contents over the girls and the animals as they advanced. Thus prepared, the maddened animals were rushed into the lines of the advancing government column for the purpose of throwing them into confusion. Such methods of warfare, such inhuman torture, if the report be correct, is a revelation of present conditions in China.

#### RETURNING TO CONFUCIUS

In order to steady revolutionary conditions throughout China, President Yuan Shih Kai, after dissolving congress and calling a constitutional amendment conference, has introduced measures which are reported in the *China Press*, Shanghai, February 22, as follows:

"Regulations for the veneration of Confucius have been promulgated. The hereditary title and all honors are restored to his lineal descendant.



CHINESE SISTERS, WITH SOME OF THEIR CHILDREN, WHO ATTENDED OUR RECENT GENERAL MEETING AT YENCHENG, HONAN, CHINA

"The regulations also grant an annual pension of one thousand dollars to him, whilst the expenditure upon the offering of sacrifices to Confucius is fixed at six thousand dollars a year. Eight sacrificials are being appointed from his direct descendants. These posts will be hereditary.

"A presidential mandate contains the regulations about the Confucius veneration. According to them, forty priests employed by the government in the temple at Kufu, are given a silver seal. Two thousand dollars a year are provided for the upkeep of the mausoleum of Confucius."

#### THE FOUNDATION FOR ANOTHER REVOLT

Thus the pendulum which swung so far toward Christianity in the formation of the republic is now swinging backward. The dream of China becoming a Christian nation does not appear so promising as it did on October 10, 1913, when the first president was inaugurated. On the contrary, the present conditions indicate that China's reaction is laying the foundation for another revolt against Christianity and its advocates, which will evidently follow sooner or later.

The reaction, supporting Confucianism, as it does, is another step toward the final conflict of nations, when awakened heathenism shall assemble her forces for the Armageddon battle just before the second advent of Christ. See Joel 3:9-17; Rev. 16:12-21.

## Some Questions for Both Catholic and Protestant

*Christ Crucified on Friday—Disciples Would Not Anoint His Body on the Sabbath*

By GEORGE W. REASER

THAT the Saviour was crucified on Friday, is clearly proved by the Scriptures. In the afternoon of the day of His crucifixion, a small group of holy women, His devout disciples, sadly followed His remains to the tomb. There was still time before the closing of the day, marked by the setting of the sun, to go and prepare spices and ointments for the anointing of the body; but the remaining moments of that sixth day of the week did not permit the performing of that rite, without trespassing on the sacred hours of the Sabbath, which "drew on." Rather than violate God's holy law, they "rested the Sabbath day according to the commandment." Luke 23:50-56.

Every one who has any knowledge of the Bible will recognize that "the commandment" to which they were obedient while the Lord lay in the tomb, was the fourth of the Decalogue, which specifies that the seventh day of each recurring week is the Sabbath of Jehovah. Perhaps some persons would justify an act like that of anointing the body of the Lord of glory on the Sabbath; but the consciences of these devoted women, made tender in the school of Christ, would not permit them to perform this last act of love for their Lord on His holy day.

The record informs us (Luke 24:1) that very early in the morning of the first day of the week,

with consciences void of offense toward God, they came to the sepulcher to perform the manual labor involved in the anointing of the body of Jesus.

#### NO DIVINE LAW FORBIDDING WORK ON THE FIRST DAY OF THE WEEK

In considering the faithful keeping of the Sabbath on the part of these personal associates of Christ's, and their planning to perform labor upon the first day of the week, regarding that day as secular, we may well raise the following questions: Was there a law of Heaven making the performance of manual labor upon the Sabbath sinful? All will agree that there was such a law. See Ex. 20:8-11 with 1 John 3:4. Was there any law of Heaven to forbid labor upon the first day of the week?—None whatever, nor is there at the present time any divine law making sinful the performance of secular labor on that day; and where there is no divine law, there is no sin. Therefore there was no sin imputed to these holy women in deliberately planning to work upon the first day of the week, nor would it have been sinful to perform the work planned. In fact, the fourth commandment stipulated that secular labor should be performed upon the first day of the week.



## NO CHANGE IN SABBATH LAW

After a few days passed, those same conscientious, commandment-keeping women were brought to the Sabbath following the day of the resurrection. In the meantime Jesus had met with them, assured them that He had actually risen, and given them certain instruction. Question: With the passing of the first week after the resurrection, had the law pertaining to the Sabbath changed, so that the performance of secular labor upon the Sabbath of Jehovah was an act of righteousness, and labor on Sunday, the first day of the week, was sinful? Every Bible student knows that there was no law of God or of Christ either stating or implying that labor on the Sabbath was *not* sinful, and that labor performed on Sunday *was* sinful.

## THE FIRST LAW CONCERNING SUNDAY

The first law to that effect was made by an apostate church, nearly three centuries after the resurrection of our Lord. The church that exalted itself to think to change the law of Jehovah, became so abominable in the sight of Heaven, that inspiration denomi-

nates it "antichrist," "the man of sin." Was it not well named "the man of sin," when it professed to make *not* sinful that which Jehovah had decreed *was* sinful, and contrariwise professed to make sinful what Jehovah had declared in the fourth commandment *was not* sinful?

As there is still no law of Heaven declaring sinful the use of Sunday as a secular day, and advising us that labor on the Sabbath is not sinful, are professed followers of Christ consistent and loyal to God in their practise of violating the Sabbath and in keeping Sunday?

Sunday is sometimes erroneously called "the Christian Sabbath." Every institution which can consistently be called "Christian," must be authorized by Christ. As Sunday never received the sanction of Christ as the Sabbath, it can not be "the Christian Sabbath." The Saviour Himself kept the Sabbath according to the commandment. Therefore the seventh day of each recurring week is the Christian Sabbath. Shall we follow Christ in Sabbath-keeping, or shall we accept the leadership of "the man of sin"? Is not our loyalty to Jehovah tested by the day we keep?

given; but when Jesus rises up and leaves the throne of grace, and comes in glory for His people, then neither heaven nor earth will have a mediator to stand between the transgressor and the law he has broken, the time limit of the atonement has been reached, character has been formed and fixed for all, and there can be no change.

Those who are saved at this time must be just such a people as are described in Rev. 14:12.

From the many lines of prophecy showing the coming of the Lord to be very near, we may properly conclude that we are in a time when we should begin to look for the people who are at least seeking to reach these high attainments. They are here, or soon will be here; for the Lord showed them to John.

Let us more fully study the meaning of the words applied to this people who are waiting for Christ, that we may find the way to be with them.

## To Save Individual Men

THE purpose of the gospel is not to save society, but to save men. It does not appeal to men in the mass, but as individuals. The word of God speaks to all because first of all it speaks to each man singly. "Son, give Me thine heart." "God so loved the world, that He gave His only-begotten Son, that *whosoever* [the individual who] believeth in Him should not perish, but have everlasting life." "If any man be in Christ, he is a new creature." "If any man hear My voice, and open the door, I will come in to him, and will sup with him." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever* will, let him take the water of life freely."

## THEY APPEAL TO THE INDIVIDUAL

All these texts appeal to the individual. They all speak to men not in the mass, but as individuals. Each person must act for himself. Each must come into personal relation to God. Each must for himself respond to the Saviour's invitation. Each must decide for himself the answer he will give to the gracious invitation to come to Christ. Each must have an individual, a spiritual birth, if he ever gets into the kingdom of God.

The gospel commission is, "Go ye into all the world, and preach the gospel to every creature"—that is, to every individual. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Thus the decision is left to each individual. One man can not decide this matter for another. He can decide it only for himself.

All these texts simply emphasize the folly of attempting to regenerate men in the mass, or, in other words, of attempting moral reforms by legislation. Civil rights may be defined and safeguarded by civil law, but only the word and Spirit of God can change the heart and transform the character. This work is done "not by might, nor by power, but by My Spirit, saith the Lord of hosts."

C. P. BOLLMAN.

## Significant Verse in the Book of Revelation

*A People Who Are Different from All Others—Beloved of Both the Father and the Son—They Live at the Close of Human Probation—Many Lines of Prophecy Show Them to Be Due upon the Earth*

By WILLIAM MAYHEW HEALEY

HERE is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

## A PECULIAR COMPANY

In this scripture, attention is called to a class, or company, of peculiar people, who are different from all others of their time. They have patience such as only saints possess. They "keep the commandments of God," while others keep the "commandments of men." Jesus said: "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father." And again: "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." John 14:21, 23.

This company, according to these words of Christ, are the loved ones of both the Father and His Son Jesus Christ, who are making Their "abode" with them. Their faith is the same as the "faith of Jesus." As Christ has taken up His abode in them, He is working out His faith and practise through them.

## THE HARVEST OF THE EARTH TO BE REAPED

After John had seen this company, he said: "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle, on the earth;

and the earth was reaped." Rev. 14:14-16.

This company of faithful followers of Jesus are seen just before, and up to, the coming of the Lord to reap the harvest of the earth.

## SPECIAL MENTION OF INDIVIDUAL MEN

From time to time, in the ages past, God has had some soul who has risen far above his fellows in true righteousness and holiness of life, such as Abel, Noah, Abraham, Job, Moses, Joseph, Daniel, and many others. God often makes mention of some of these, and calls them by name, as in Job 1:8: "Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"

## A WHOLE COMPANY WHO ARE DISTINGUISHED

In Rev. 14:12 God is not calling attention to some single individual who has developed a character above that of all others in the earth; but He says, "Here are *they*"—a plural number, more than one, a company, who have attained to this high standard of perfection, and are ready and waiting for the coming of the Lord. In thus calling attention to this people, God is showing us what His people must be who are living at the close of human probation.

## THE CONDITIONS DEMAND SUCH A PEOPLE

Since the fall of man, sinners who have sought the Lord have found Him ready to forgive. As long as our High Priest sits at the right hand of God, pleading His own sacrifice, and offering His blood on the mercy-seat for sinners, so long may sins be for-





# SALVATION to the JEWS

By MRS. E. G. WHITE

Paul Carried a Heavy Burden for the Jews as Well as for the Gentiles—  
God Still Has a Special Care for the Descendants of Abraham—Many  
Will Come to the Saviour Through the Power of His Closing Message

**A**FTER many unavoidable delays, Paul at last reached Corinth, the scene of so much anxious labor in the past, and for a time the object of deep solicitude. He found that many of the early believers still regarded him with affection, as the one who had first borne to them the light of the gospel. As he greeted these disciples, and saw the evidences of their fidelity and zeal, he rejoiced that his work in Corinth had not been in vain.

## FOUND THE CHURCH STRONG

The Corinthian believers, once so prone to lose sight of their high calling in Christ, had developed strength of Christian character. Their words and acts revealed the transforming power of the grace of God, and they were now a strong force for good in that center of heathenism and superstition. In the society of his beloved companions and these faithful converts, the apostle's worn and troubled spirit found rest.

## PLANNED A JOURNEY TO ROME

During his sojourn at Corinth, Paul found time to look forward to new and wider fields of service. His contemplated journey to Rome especially occupied his thoughts. To see the Christian faith firmly established at the great center of the known world was one of his dearest hopes and most cherished plans. A church had already been established in Rome, and the apostle desired to secure the cooperation of the believers there in the work to be accomplished in Italy and in other countries. To prepare the way for his labors among these brethren, many of whom were as yet strangers to him, he sent them a letter, announcing his purpose of visiting Rome, and his hope of planting the standard of the cross in Spain.

In his epistle to the Romans, Paul set forth the great principles of the gospel. He stated his position on the questions which were agitating the Jewish and the Gentile churches, and showed that the hopes and promises which had once belonged especially to the Jews were now offered to the Gentiles also.

## JUSTIFICATION BY FAITH IN CLEARNESS AND POWER

With great clearness and power the apostle presented the doctrine of justification by faith in Christ. He hoped that other churches also might be helped by the instruction sent to the Christians at Rome; but how dimly could he foresee the far-reaching influence of his words! Through all the ages, the great truth of justification by faith has stood as a mighty beacon to guide repentant sinners into the way of life. It was this light that scattered the darkness which enveloped Luther's mind, and revealed to him the power of the blood of Christ to cleanse from sin. The same light has guided thousands of

sin-burdened souls to the true Source of pardon and peace. For the epistle to the church at Rome, every Christian has reason to thank God.

## IS BURDENED FOR THE JEWS

In this letter, Paul gave free expression to his burden in behalf of the Jews. Ever since his conversion, he had longed to help his Jewish brethren to gain a clear understanding of the gospel message. "My heart's desire and prayer to God for Israel is," he declared, "that they might be saved."

It was no ordinary desire that the apostle felt. Constantly he was petitioning God to work in behalf of the Israelites who had failed to recognize Jesus of Nazareth as the promised Messiah. "I say the truth in Christ," he assured the believers at Rome, "my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." \*

## SHOULD HAVE BEEN FIRST TO UNDERSTAND

The Jews were God's chosen people, through whom He had purposed to bless the entire race. From among them God had raised up many prophets. These had foretold the advent of a Redeemer who was to be rejected and slain by those who should have been the first to recognize Him as the Promised One.

The prophet Isaiah, looking down through the centuries, and witnessing the rejection of prophet after prophet and finally of the Son of God, was inspired to write concerning the acceptance of the Redeemer by those who had never before been numbered among the children of Israel. Referring to this prophecy, Paul declares: "Esaias is very bold, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me. But to Israel He saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people."

## STILL A REMNANT TO BE SAVED

Notwithstanding Israel's failure as a nation, there remained among them a goodly remnant of such as should be saved. At the time of the Saviour's advent, there were faithful men and women who had received with gladness the message of John the Baptist, and had thus been led to study anew the prophecies concerning the Messiah. When the early Christian church was

## The Resurrection Day

By WORTHIE HARRIS HOLDEN



**T**HEY come, they come, the vast unnumbered throng,  
From caverns where the ocean-sighs prolong,  
From mountain peaks and vales both far and near —  
The great unsepulchered array appear,  
Forth summoned by the mighty clarion call  
Of Him before whom all His creatures fall.  
Attended by the host of angels white,  
In threefold glory of effulgent light,  
The King, in vestment clad of majesty,  
Proclaims death conquered, and the captive free.  
And, quick as eye can wink, the living rise  
Immortalized, triumphant, to the skies;  
While souls who spurned Love's gift, despairing call  
That rocks and mountains be their burial pall.



founded, it was composed of these faithful Jews who recognized Jesus of Nazareth as the one for whose advent they had been longing. It is to this remnant that Paul refers when he writes, "If the first-fruit be holy, the lump is also holy; and if the root be holy, so are the branches."

#### TO BE GRAFTED IN

Paul likens the remnant in Israel to a noble olive-tree, some of whose branches have been broken off. He compares the Gentiles to branches from a wild olive-tree, grafted into the parent stock. Through unbelief and the rejection of Heaven's purpose for her, Israel as a nation had lost her connection with God. But the branches that had been separated from the parent stock God was able to reunite with the true stock of Israel—the remnant who had remained true to the God of their fathers.

"They also," the apostle declares of these broken branches, "if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." Thus Paul shows that God is abundantly able to transform the hearts of Jew and Gentile alike, and to grant to every believer in Christ the blessings promised to Israel. He repeats Isaiah's declaration concerning God's people: "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha."

#### DISTINCT FOR EIGHTEEN CENTURIES

At the time when Jerusalem was destroyed and the temple laid in ruins, many thousands of the Jews were sold, to serve as bondmen in heathen lands. Like wrecks on a desert shore, they were scattered among the nations. For eighteen hundred years the Jews have wandered from land to land throughout the world, and in no place have they been given the privilege of regaining their ancient prestige as a nation. Maligned, hated, persecuted, from century to century, theirs has been a heritage of suffering.

#### SAW SIGNIFICANCE OF PROPHECIES CONCERNING HIM

Notwithstanding the awful doom pronounced upon the Jews as a nation at the time of their rejection of Jesus of Nazareth, there have lived from age to age many noble, God-fearing Jewish men and women who have suffered in silence. God has comforted their hearts in affliction, and has beheld with pity their terrible situation. He has heard the agonizing prayers of those who have sought Him with all the heart for a right understanding of His word. Some have

learned to see in the lowly Nazarene whom their forefathers rejected and crucified, the true Messiah of Israel. As their minds have grasped the significance of the familiar prophecies so long obscured by tradition and misinterpretation, their hearts have been filled with gratitude to God for the unspeakable gift He bestows upon every human being who chooses to accept Christ as a personal Saviour.

It is to this class that Isaiah referred in

his epistle to the Romans declared he was not ashamed.

#### MANY JEWS WILL ACCEPT THE GOSPEL MESSAGE

When this gospel shall be presented in its fulness to the Jews, many will accept Christ as the Messiah. Among Christian ministers there are only a few who feel called upon to labor for the Jewish people; but to those who have been often passed by, as well as to all others, the message of mercy and hope in Christ is to come.

In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world. Many will by faith receive Christ as their Redeemer. To them will be fulfilled the words, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

#### WILL PROCLAIM THE LAW WITH POWER

Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it can not save. As His servants labor in faith for those who have long been neglected and despised, His salvation will be revealed.

"Thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of Mine hands, in the midst of him,

they shall sanctify My name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Isa. 29:22-24.

LET this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.—Paul.

## THE SONG THAT THE SPIRIT HEARS

By L. D. Santee

**T**HERE are deeps in the heart's dim chambers,  
That the cold world never knew.  
There are thoughts too sacred for strangers.  
There are loves too pure for the few.  
Each heart has some sweet ideal,  
That will fill the eyes with tears;  
For, toned on the shores of the real  
Is the song that the spirit hears.

We visit that "holy of holies,"  
Stainless as childhood's prayer,  
And we bow there, humbly and lowly,  
For the loves of our life are there.  
Where a light not of earth is shining,  
And time measures not by years,  
Where the myrtles of love are twining,  
Is the song that the spirit hears.

Time's wheels tarry not in their turning,  
But my spirit is strangely light,  
For the fire on love's altar is burning,  
Though hidden deep out of sight;  
And though upon earth but a stranger,  
The haven of rest is near,  
And sweet in the heart's pure chamber  
Is the song that the spirit hears.

And soon shall a glad evangel  
Ring clear through the courts of heaven,  
And the harping of the angels  
Shall welcome the souls forgiven.  
And there, with no tinge of sadness,  
Where death enters not, nor tears,  
Will be sung, with untold gladness,  
The song that the spirit hears.



his prophecy, "A remnant shall be saved." From Paul's day to the present time, God by His Holy Spirit has been calling after the Jew as well as the Gentile. "There is no respect of persons with God," declared Paul. The apostle regarded himself as "debtor both to the Greeks, and to the barbarians," as well as to the Jews; but he never lost sight of the decided advantages possessed by the Jews over others, "chiefly, because that unto them were committed the oracles of God." "The gospel," he declared, "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." It is of this gospel of Christ, equally efficacious for Jew and Gentile, that Paul in



# The Kingdom of God Within Us



SOMETHING MORE VALUABLE THAN MEAT AND  
DRINK—SPIRITUAL POWER FROM ABOVE—PEACE,  
JOY, AND REST BROUGHT INTO THE LIFE



By D. J. C. BARRETT

THE kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. This text is a sublime declaration. It is an enunciation of a grand and glorious principle. It reveals clearly, definitely, positively, the perspective of the child of God. Eternal considerations are of supreme moment to the honest in heart, in contradistinction to the trifling, transitory, beggarly elements of the world which absorb the attention, the ambitions, the aims, of the unregenerate.

## A GRAND CONCEPTION OF CHRISTIAN INTEGRITY

"The kingdom of God is not meat and drink; but righteousness . . . in the Holy Ghost." This division of the text receives elucidation in the fortieth psalm—an elucidation of principle which gives it a fulness of meaning, a beauty of application, an enrichment of expression, that make it convincing, overpowering, to the seeker after truth: "I delight to do Thy will, O my God: yea, Thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, Thou knowest. I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation: I have not concealed Thy loving-kindness and Thy truth from the great congregation." Ps. 40:8-10.

What a grand conception of Christian integrity! What a fulness of joy is expressed in these words! What sympathetic, kind, effective ministry we see depicted in this prophecy pointing to the life and ministry of our dear Saviour! What a volume of meaning in the first sentence, which is the foundation-stone of usefulness, acceptable service for the Master—"I delight to do Thy will, O my God: yea, Thy law is within my heart." What a change—a sinful, wicked, diseased heart regenerated by the Spirit of God, and upon it written the law of God, the transcript of His character, the measurement of His righteousness, the fulfilling of duty!

## IT PROMPTS TO DEEDS OF KINDNESS

The law upon the heart prompts to deeds of kindness, gives a right focus on things spiritual. It is the motive power of the Christian. It fills one with an unspeakable longing, an irrepressible desire, to see souls saved in the kingdom of God. At conversion the Spirit of the Lord transcribes the eternal principles upon our hearts; and by word, deed, and life we exemplify these principles—imperfectly, we must admit—and as a result we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

Examining these texts, we see a sequence of meaning, a marshaling of terms indicative of the fulness of the life of the one who has entered into covenant relation with the Master. The law upon his heart gives expression to effective preaching: "I have

preached righteousness." It reveals a straightforward course, an uncompromising surrender to the mandates of the divine: "I have declared Thy faithfulness and Thy salvation." It manifests a sympathetic, a tender, a loving, a considerate ministry: "I have not concealed Thy loving-kindness and Thy truth from the great congregation."

## IT MAKES ONE CHRISTLIKE

The spiritual law makes one Christlike. It gives efficiency, effectiveness, converting power. It gives tenderness, sympathy, love. It gives the indwelling of the Spirit of God. The Shekinah of glory overshadows the law of God. Let us have this delight, this righteousness, this loving-kindness, this salvation, this truth. "The kingdom of God is not meat and drink; but righteousness . . . in the Holy Ghost."

Again, "the kingdom of God is not meat and drink; but . . . peace . . . in the Holy Ghost,"—peace, glorious peace, the heritage of the child of God; that peace which flows unceasingly from the throne of God; that peace "which passeth all understanding"; that peace which involves absolute surrender to the divine will. "We have peace with God through our Lord Jesus Christ." Peace is found alone in Christ. It is the exclusive possession of the righteous. The wicked long for it, hope for it, pray for it, but without avail. When we come to Christ just as we are, sinful, childlike, humble, repentant, contrite, we have the blessed assurance: "The Lord will give strength unto His people; the Lord will bless His people with peace." Ps. 29:11.

## THEY HAVE GREAT PEACE

The psalmist rejoiced in this truth, and states the secret of the spiritual stability and permanency involved in the knowledge of it: "Great peace have they which love Thy law; and nothing shall offend them." Ps. 119:165.

How beautiful this testimony! We see a desire to do right, a longing after righteousness, a panting after God, a burning conviction of the binding claims of God's law, an acknowledgment of the righteousness of His precepts. We see the divine touch. We see the heart of man attuned to the heart of Omnipotence. "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." Jer. 31:33.

What an exalted privilege for the heart of man to be in direct and sympathetic relation with that great heart of love, nourished, sustained, controlled, by a divine confidence! Let us experience direct and unbroken contact with heaven. Let us have Christ in us, "the hope of glory." Let us have the constant and abiding presence of our dear Saviour, "in whom are hid all the treasures of wisdom and knowledge."

## IT BRINGS THE INDWELLING OF CHRIST

If we have the law upon the heart, we have the indwelling of Christ, we have His fulness, His righteousness, His peace, His joy. "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." John 14:21. And again we read: "He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." 1 John 3:24. Righteousness, peace, and joy in the Holy Ghost is the heritage of the one who loves and delights in the law of God.

## UNAGITATED AND UNMOVED UNDER ATTACK

Peace in God is the calm of the soul. Look at Jesus. The hosts of evil concentrate their attacks upon Him, but He remains unmoved, unagitated, uncontaminated. The admirable dignity of that peace which emanates from God rests securely in the arm of Omnipotence. This is our inheritance, our joy, our stability. "Peace be unto you." Christ "saith unto them, Receive ye the Holy Ghost." The intense longing of such a heart is, "Thy kingdom come." "The kingdom of God is not meat and drink; but . . . peace . . . in the Holy Ghost."

"The kingdom of God is not meat and drink; but . . . joy in the Holy Ghost." "The joy of the Lord is your strength." Christ is all in all. Christ is our righteousness, our peace, our joy. The psalmist agonized for this experience. "Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit." Ps. 51:12. Salvation is Christ enthroned in the heart, is righteousness in the Holy Spirit, is the law of God transcribed by the Spirit of God, is the freedom from the bondage of iniquity or lawlessness, is the glorious liberty found in the gospel of Jesus Christ. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:25.

## GLORIOUS LIBERTY EXPERIENCED

Liberty, glorious liberty, is experienced in the life regulated by the "royal law"—that blessed relationship that comes about as a result of adoption into the family of heaven. "Whosoever shall do the will of God, the same is My brother, and My sister, and mother." Mark 3:35.

When we come to God in humility, we receive the joy of His salvation. The Spirit of God writes upon our heart His holy law. Christ is enthroned, and "is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

To have the law upon the heart is to have a heart purged, washed, cleansed. "Create in me a clean heart, O God; and renew a right spirit within me," should be our unceasing petition to God; and the blessedness of turning many to righteousness will be the joy of our souls. "Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Ps. 51:13.

## A VISION OF THE SINLESS CHRIST

The messengers of Christ must be clean, pure, holy. They must be without sin, and by faith in Christ fulfil His holy law. To see our true selves, we must get a vision of



the sinless Christ. How befitting the words of Jude: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." "The kingdom of God is not meat and drink; but . . . joy in the Holy Ghost."

Dear friends, do you have Christ? Can you behold His face, and see your life, your righteousness, your peace, your joy? Do you make Him your confidence? Can you say with Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me"? Gal. 2:20. Christ is knocking at the door of your heart for admittance. Let Him in. He is calling, tenderly pleading. He wants us to make Him our refuge. Let us accept Him. He will receive you just as you are, sinful, disheartened, discouraged, cast out, and will embrace you in His everlasting arms, in which are absolute security, absolute rest, absolute safety.

#### A UNITED UNIVERSE ASCRIBE GLORY

"The kingdom of God is not meat and drink," but "Christ in you, the hope of glory." Jesus, our crown of rejoicing, our Brother, our Friend, our Saviour, our Emmanuel—"God with us"! Blessed name, how exalted in the universe of God! At the name of Jesus every knee shall bow, every tongue confess, every ear be attent. Angels adore Thee. The redeemed in rapturous song bespeak Thy wonderful deliverance. "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Rev. 14:3. A united universe ascribe glory to Thy name, "saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen." Rev. 7:12. In Thy name the reclamation of the lost dominion! In Thy name a universe holy, pure, undefiled! In Thy name sin forever exterminated, annihilated! In Thy name joy forevermore!

Paul expresses a deep concern for the true Israel—a concern which should be the embodiment of our Christian life, and which will manifest itself in "disinterested benevolence" toward our fellow men: "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." Phil. 1:9-11.

God grant that this prayer will be answered in our experiences, and at the revelation of His grace we will see Him as He is.

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

"THE Lord does not reward the large amount of labor. He does not regard the greatness of the work so much as the fidelity with which it is done. The good and faithful servant is rewarded."

#### Encouragement for the Discouraged

**E**VEN the apostle Peter became discouraged, and said, "I go a fishing." Six of the other disciples decided to accompany him. Although Peter had seen Jesus twice after His resurrection, he became disheartened in the work of his apostleship, and returned to his former occupation for a living. He and his companions toiled all night and caught nothing. In the morning they were thoroughly downhearted. Jesus knew it, and He could not leave them thus, for they were to be the light of the world to the close of time.

Through the approaching twilight, those weary fishermen discovered the outlines of a man upon the shore. Presently a clear, sweet voice sounded over the waters, "Children, have ye any meat?" In despondent tones the answer came, "No." Again the voice from the shore sounded out on the still morning air, "Cast the net on the right side of the ship, and ye shall find." They did so, and "they were not able to draw it for the multitude of fishes." Where now is their discouragement?

Peter became so elated that he plunged into the sea and swam to the shore to meet his Saviour. Jesus did not leave His discouraged workers to their darkness and sorrow of heart.

Precious Saviour! He is just as willing to encourage you and me, dear reader, as He was to cheer up Peter and those who accompanied him on his unsuccessful fishing tour.

The discouraged man is likely to think that Jesus condemns him and leaves him to his sorrow and despair. But He who cheered the hearts of the Galilean fishermen, and sent an angel twice to feed the discouraged Elijah, will surely send His angels, when needed, to assist us. In our shadowy hours, let us look beyond and behold the Man of Galilee beckoning us to follow Him through evil as well as good report. With our hearts full of gratitude for the bountiful blessings of Heaven, let us be of good cheer under all circumstances.

E. HILLIARD.

#### Be Perfect

**B**E ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. How like the injunction so frequent in the Old Testament, "Be holy, for I am holy." God said to Abraham, "I am the almighty God; walk before Me, and be thou perfect." Gen. 17:1. How he carried out this injunction is stated thus: "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26:5. In Job's case the Lord gave a definition of perfection: "A perfect and an upright man, one that feareth God, and escheweth evil." Job 1:8; 2:3.

Of the process by which perfection is gained, we read, "God is my strength and power: and He maketh my way perfect." 2 Sam. 22:33. "It is God that girdeth me with strength, and maketh my way perfect." Ps. 18:32. Regarding this perfecting of God's people the Lord said, "Perfect through My comeliness, which I had put upon thee." Eze. 16:14. Of this transforming, the Saviour prayed, "I in them, and Thou in Me, that they may be made perfect in one." John 17:23. In reference to the growth of this work, the apostle enjoined, "Be perfect,

be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. 13:11. Of the gifts of God's Spirit it is said, "He gave . . . for the perfecting of the saints, . . . till we all come . . . unto a perfect man." Eph. 4:11-13.

Of this process the apostles taught and prayed, "The very God of peace sanctify you wholly." 1 Thess. 5:23. "All Scripture is given . . . that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Again, "Let us go on unto perfection." Heb. 6:1. Jesus said, "Every one that is perfect shall be as his Master." Luke 6:40. The apostle James wrote, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2. Peter gives this encouraging testimony: "After that ye have suffered a while, make you perfect, stablish, strengthen, settle you." 1 Peter 5:10.

Now as a climax to the whole thing, we read, "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9.

Surrendering ourselves to God, without reserve, and claiming by faith His proffered aid, we may become perfect men in Christ Jesus.

J. N. LOUGHBOROUGH.

#### Crucified Afresh

**N**INETEEN hundred years ago, on Golgotha's cross, the Prince of Life was crucified by the Jews and Romanists. He was the Creator and Maker of the world, and the "Lord of the Sabbath," yet He was permitted thus to die. And, as if to heap ignominy upon Him, He was crucified between two thieves.

Later, in that midnight of the world called the Dark Ages, may be seen an astonishing likeness, another crucifixion—not now the "Lord of the Sabbath" between two thieves, but the "Sabbath of the Lord" between two thieves.

Strange it would seem to find our familiar Bible chained to the pulpits of our churches, written, perhaps, only in a foreign tongue; stranger still should we be forbidden to read or possess the Sacred Volume. Unbelievable would be the sight of bonfires fed by copies of God's great letter of love. Yet the day when the Bible was a forbidden book, and when it was burned by ecclesiastical order, was not so very long ago.

It was during these centuries that the two rival sabbaths came to the front—the Roman Sunday and the Mohammedan Friday. The seventh-day Sabbath, creation's memorial, was placed under the ban of papal anathema, and the first day of the week was exalted in its place. And in the seventh century, the followers of Mohammed, to distinguish their day of worship alike from the first and from the seventh day, chose Friday, the sixth day of the week, for their religious festival.

Even thus was the "Sabbath of the Lord," the seventh day of the week, or Saturday, crucified between the Mohammedan Friday and the Roman Sunday.

Let us beware lest we crucify our Lord afresh by crucifying and heaping contempt upon the Sabbath of which He is Lord.

LE ROY E. FROMM.



# Religious Legislation in Virginia

Her Splendid History in Matters of Freedom of Worship—Recent State and Municipal Measures That Tend in the Opposite Direction

By S. B. HORTON

A FEW days ago the writer had the privilege, and I may say with propriety, the honor, of standing on the spot where Patrick Henry, the illustrious Virginian, made his world-famous "Give me liberty or give me death" speech. This, together with visits to other scenes connected with the experiences of our national patriotic ancestry, is calculated to impress one with the importance and value of their lives and services in the cause of civil liberty and religious freedom.

## OBJECT OF THE VISIT

The object of my visit to the Old Dominion concerned some legislation before the legislature, and also before the city council of one of the large cities of that commonwealth, affecting the principles of civil and religious freedom.

It will be remembered, by those conversant with the early history of the nation, that Baptists and Presbyterians of Virginia labored with patience and fortitude for the development of the principles of church and state separation, pleading for the rights of all people to worship God according to the dictates of their conscience. It will also be remembered that on June 12, 1776, less than one month before the adoption of the Declaration of Independence, the Virginia Declaration of Rights was adopted, in which it was stated, "Which rights do pertain to them and their posterity, as the basis and foundation of government."

Section 1 of the Declaration of Rights asserted "that all men are by nature equally free and independent, and have certain inherent rights, of which, when they enter into a state of society, they can not, by any compact, deprive or divest their posterity; namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety."

## RELIGIOUS FREEDOM GUARANTEED

George Mason wrote the first fourteen articles, while Patrick Henry wrote the fifteenth and sixteenth, the fifteenth declaring "that no free government or the blessings of liberty can be preserved to any people but by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by frequent recurrence to fundamental principles."

Tyler's "Patrick Henry," pages 183, 184, referring to the sixteenth article, says:

"The sixteenth article is an assertion of the doctrine of religious liberty,—the first time that it was ever asserted by authority in Virginia. The original draft, in which Henry followed very closely the language used on that subject by the Independents in the Assembly of Westminster, stood as follows:

"That religion, or the duty we owe our Creator, and the manner of discharging it, can be directed only by reason and conviction, and not by force or violence; and, therefore, that all men should enjoy the fullest toleration in the exercise of religion, according to the dictates of conscience, unpunished and unrestrained by the magistrate, unless, under color of religion, any man disturb the peace, the happiness, or the safety of society; and that it is the mutual duty of all to practise

Christian forbearance, love, and charity towards each other."

These two articles are still in the Bill of Rights of the Virginia Constitution. But, in the face of all of such guaranties, there is a disposition on the part of some to deviate from these principles.

## A MORE RIGID OBSERVANCE OF SUNDAY

A bill was recently introduced into the legislature, "by request," entitled, "A Bill to Provide for a More Rigid Observance of the Sabbath." The provisions of this bill are to the effect "that no person shall be employed in any mechanical or mercantile establishment, or factory, or foundry, or laundry, or hotel, or restaurant, or telegraph or telephone establishment, or office thereof, or in any place of amusement, or by any person, firm, or corporation engaged in any express or transportation, or public utility business, or by any common carrier, or in any public institution, incorporated or unincorporated, in this state, more than six days in the week, or fifty-four hours in any one week."

For the violation of the provisions of this proposed law, a fine of from \$25,000 to \$100,000 is to be imposed. Such proposed fines may seem to brand this as a piece of "freak" legislation bordering upon the farcical. It is to their credit that the measure was not reported from the committee to which it had been referred. But the very fact that such legislation is in the minds of some is an indication that eternal vigilance still continues to be the price of liberty.

## MORE RIDICULOUS MEASURES HAVE BEEN ENACTED

It will be remembered that in the colonial days, much more ridiculous legislation found its place upon the statute-books; and as laws of that character are the outcome of misguided religious zeal and intolerance, we may expect that whenever possible, history will repeat itself.

In Petersburg, Virginia, an ordinance was passed by the city council recently which, if carried into effect, would nullify the exemption clause of the present state Sunday law. The exemption protects those who keep another day than Sunday for the Sabbath, in their right to conduct their business on Sunday; and as stated, the ordinance in effect would annul those exemptions.

The mayor of the city vetoed the measure, on the ground that the ordinance was too drastic in character and was contrary to the principles of civil and religious liberty. The attempt is to be made to pass the measure over the veto of the mayor; but at present writing, the chances for success in that direction are not very bright.

It is to be hoped that the Old Dominion will not forsake its patriotic and illustrious record in behalf of civil and religious freedom, the principles of which are, as it were, engraved upon the very soil of that commonwealth.

## The New and the Old A Contrast

TO even the casual thinker along religious lines, it is strikingly apparent that the fundamental beliefs among the various church-members have altered greatly within the last few decades.

If not deceived, he is at least puzzled as he beholds the great combinations of wealth, worldliness, and profession, as prominent elements in the modern religious movements.

It is declared that in the twentieth century religion, the shackles of superstition have been shaken off, and the supernatural in creation has been rejected. This is called a transition to a higher and modern conception of man's relation to God. It embraces another gospel, "a broader plan," by which man, by the exercise of latent powers, can attain to the perfection of God as exemplified in the life and teaching of Christ.

The sophistries of modern dreamers, and platitudes of ancient philosophers, are clothed in the pleasing language of the "peace and safety" crier. The latest novel or spicy drama, art, poetry, and travel, and all the forms of exciting pleasure, have a prominent place in the "new" religion. The Bible, God's eternal word, "which liveth and abideth forever," "which effectually worketh also in you that believe," is relegated to a secondary place. The injunction found in 2 Tim. 4:2, "Preach the Word," is unheeded.

The call to "repent and be converted"; the ringing injunction of the Master, "Ye must be born again"; the change of heart that God's power alone can effect—there is no place found for these.

This is not the religion of the prophets, Christ, and the early apostles, not the religion of Wyclif, Luther, and Wesley. No, sadly no, but only a poor substitute for true Christian religion. Calling itself Christian, it is but a travesty on the religion whose name it bears.

The time is come, and the solemn message is going, that calls attention to the fall of spiritual Babylon. Conditions serve to emphasize the cry as it resounds throughout the world.

The honest in heart, many of whom, for a time, may be deceived by the glitter and popularity of this modern religion, will respond to the cry, "Come out of her, My people." There is a yearning to-day for the untrammelled truths of the Word.

Faith—simple, trusting faith—is still powerful; and to behold the marvelous working out of God's way, and to experience the sweetness of His saving power, is the privilege of all who so choose.

The "out of Babylon" experience brings us to that other experience of keeping the "commandments of God, and the faith of Jesus." This fits a people for meeting the coming Saviour.

Truly, as the ringing of the sounding brass, so are the deceptive doctrines of these last days, when compared with the tried assurances of the "sure word of prophecy."

And in response to the Lord's question, "Nevertheless when the Son of man cometh, shall He find faith on the earth?" (Luke 18:8) there comes the assuring answer, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

B. M. GRANDY.



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## A MESSAGE OF HEALING

*The Gospel, Rightly Understood, Heals Both Body and Soul—The Commission to Heal the Sick as Well as to Teach and Baptize—What Hinders Healing Power*



AN ARTICLE by Dr. Theodore Christlieb, on medical missions, quoted in the *Missionary Review of the World* for August, 1888, contains the following beautiful statement of the relation of healing to the gospel:

"All genuine missionary work must be in the highest sense a healing work." So writes that vigorous missionary pioneer, Mackay, from that newest martyr land of missions, Uganda. As certainly as sin disintegrates soul and body,

and these are most strictly conjoined, so certainly also must a complete redemption extend itself over the whole personal life, and therefore finally over the body. Therefore forgiveness of sins, or preaching of the gospel, and bodily healing, are only two sides of the same comprehensive salvation, brought nigh to man in Christ, although its realization in the two spheres may be widely divergent in time.

#### THEY WERE COMMISSIONED TO HEAL

"Therefore we see Christ not merely Himself preaching and healing as He goes around, but also sending forth the disciples 'to preach the kingdom of God and to heal the sick,' giving, on the one hand, especial power to the twelve 'to heal all manner of sickness and all manner of disease,' and, on the other hand, commissioning the seventy (Luke 10:9) to heal the sick and to announce that the kingdom of God was at hand, here even giving the commission of healing the precedence.

"Nor is this power of healing given merely as a sign confirmatory of their mission, but as a manifestation of 'the universal compassion of the gospel,' which brings help for every harm."

#### ESSENTIALLY A MESSAGE OF HEALING

The gospel message is essentially a message of healing. It is truly good news of salvation through our Lord Jesus Christ. Christ's method of preaching this glorious gospel must certainly be the best method that could be employed. In sending forth His disciples, He said: "Peace be unto you: as My Father hath sent Me, even so send I you." John 20:21. They were to go forth into the world to do the same work He had come from the Father to this world to accomplish.

Jesus well knew that it was utterly impossible for them to carry out His instruction, to do the work He had been doing, without a special endowment of power from on high; so "when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost." Verse 22.

#### "YE SHALL RECEIVE POWER"

While giving them His final counsel just before He ascended to heaven from Olivet, He said to them: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. This promise was fulfilled on the day of Pentecost, in the descent of the Holy Ghost upon the waiting disciples, and the scenes of Christ's ministry were repeated in the work of the apostles. "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16:20.

Is it not the divine plan that this same blessed work should be continued? As Christians, our watchword to-day is, "The gospel to all the world in this generation." Shall we not therefore follow the same methods so successfully employed by the disciples of our Lord? It seems quite clear to me that in the work of the gospel, teaching and healing are never to be separated.

#### GOD-GIVEN SCIENCE OF RATIONAL MEDICINE

Undoubtedly God has led in the development of the science of rational medicine, and intended that this should be employed in the work of the gospel. Men and women are to be taught how to retain their health, as well as how to regain it; how to protect themselves against the encroachments of disease, as well as how to overcome its ravages after it has invaded the sacred precincts of the body temple.

But is this all that we are to expect? Luke, "the beloved physician" was a faithful coworker of the apostle Paul's; but Paul did not, because he had a physician with him, abandon the work of healing by prayer. However, Luke's skill as a physician was undoubtedly employed with great profit in their gospel work.

#### PRESENT OUR SICK AND SUFFERING BEFORE GOD

In an article that appeared in the *Review and Herald*, of Washington, D. C., July 19, 1898, Mrs. E. G. White very forcibly sets forth the duty and the privilege of the child of God, and especially of the gospel minister, in the matter of healing by prayer, in the following impressive language:

"Why do we not present our sick and suffering before God in the arms of our faith? Why do we not teach them to believe in the great Healer? Why do we not lay hold of the promises, and bring the sick to God, praying for His healing power to be revealed? Why do we not plead the promise, 'These signs shall follow them that believe'? This is the privilege of God's children, and faith should lay hold of all that it is possible to have as an endorsement of faith.

"Christ's promises are just as strong and trustworthy now as they were in the days of the apostles. Some have carried the matter of faith healing to an extreme, and this has greatly hurt the subject. But the need of faith in God should be kept before the church. The realization of our privileges has become almost extinct. Let this part of the commission be brought into our practical life. It is of as much importance as the preaching of the Word.

#### "THESE SIGNS SHALL FOLLOW THEM"

"These signs shall follow them that believe on Christ as a risen Saviour, who proclaimed, over the sepulcher of Joseph, 'I am the resurrection, and the life.' But if the workers neglect to link themselves in divine connection with God, the electric current of reviving, life-giving, spiritual energy can not flow in full, rich streams to the people. The church needs to be awakened. When Christ was on this earth, trying to reclaim souls, to restore the moral image of God in man by warnings, entreaties, appeals, by a perfect example of obedience to His Father's will, He could not do many mighty works in some places He visited, because of their unbelief. This is why we do not now see more of the deep moving of the Spirit of God upon human minds, more of His power manifested in healing the sick. Unbelief is the barrier between us and God.

#### SHALL WE DISAPPOINT GOD?

"How sad it is that God is disappointed and robbed of His glory because those who minister the Word do not realize their privilege, and fail to increase in faith and charity! Bring your sick to God in faith. Humble your hearts before Him, confessing your sins. Then pray earnestly, trustingly. You will see the practical working of God's power, and it will be said: 'God hath chosen the foolish



things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are."

#### GOD LOOKING FOR HEARTS PERFECT TOWARD HIM

To-day "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9. The rich treasures of grace and of power are accessible to every believing soul, and God is only awaiting our demand upon His exhaustless resources.

We are living in the time of the latter rain, when God would do great things for His people. Let us pray that God will unseal the fountain of grace, and pour upon His people copious showers of the latter rain. How much we need to-day to see the stately steppings of Israel's God walking in our midst, to hear the voice of the mighty Healer as He bids the sick arise, and says to the troubled heart, "Thy sins be forgiven thee;" to know the power that begets a new life in the soul, and girds it with strength for the battle! Let us pray that God will give us "a living faith [that] means an increase of vigor, a confiding trust, by which the soul becomes a conquering power."

E. E. A.

### THE PERSECUTED ONE TURNS PERSECUTOR

*Calvin Flees from Persecution in France—In Geneva He Persecutes His Opponents While Still Bemoaning the French Intolerance—  
Sure Results of Church and State Union*

THE human intellect is so constituted that, whatever it accepts as right and proper, it sets itself the task of constraining, in one way or another, all other minds to adopt the same in practise. It logically follows, therefore, that when a church creed holds the balance of power in civil government, the tenets of religious credit are made prominent in political legislation. It matters little how strenuously members of such groups may have before reasoned against legal enactments which curtailed their own freedom in religious activity, after power has come into their hands to enforce exceptionable decrees upon others whose religious views differ from their own.

#### EACH WANTED HIS RELIGION FOR THE STATE

Reading the history of past government transitions, one is strangely impressed with the seeming inconsistencies exhibited, especially by men whose names stand high on the roll of fame. It is generally agreed that the sixteenth century Reformation developed some strong minds, as Luther, Zwingli, Melancthon, Farel, and Calvin. But it has been as widely recognized that hardly two of these Reformers were entirely agreed regarding what were then considered cardinal points of faith. It is hardly necessary, in this study, to canvass these technical differences, which do not now seem of weighty significance. One thing, however, that all these men more nearly viewed alike was that their individual sentiments of religious duty were worthy of incorporation in the civil compact of government.

#### NOT THE RELIGION, BUT ITS UNION WITH THE STATE

The prime reason for this was probably their early education in this direction; and inasmuch as they themselves had been victims of that system, they reasoned that by putting civil government on the basis of a purer religion than the one they had so lately repudiated, a more desirable form of government would come forth to bless the world. But the unbiased onlooker can now see that the particular form of religion was not that which wrought the mischief of the Dark Ages, but the union of religion with civil power, which gave authority to enforce the recognition and practise of religious dogmas, which wore out the lives of all whose intellects forbade cooperation. In other words, it was the intolerance of bigoted humanity, without regard to specific points of faith, that chased out dissenters, and made their existence miserable.

#### FLEES FROM PERSECUTION TO PERSECUTE OTHERS

Take the case of that noted Reformer John Calvin, for instance. Having suffered persecution from the Catholics of France, his native country, for his dissenting religious views, he sought refuge in Geneva, Switzerland. There, receiving from William Farel

charge of the spiritual concerns of that city, he in time won a place for himself at the head of the consistory, which, though the kirk session of elders, was also the assembly that made the governing rules of the city.

With Calvin at the head of that body, it should not seem strange that its constant effort was mercilessly to enforce arbitrary rules for the regulation of the city's religious life and conversation, by scourging and otherwise. It naturally followed that an opposition party, known as "libertines," should irritate the soul of the Reformer, especially as he was a confirmed dyspeptic. Complaining of the treatment he received, in a letter to Bullinger, pastor of Zurich, he says, "The wicked people about me, knowing that I am irritable, my stomach troubling me often and in various ways, have lately been striving to get the better of my patience."

#### CALVIN CONDEMNS THE FRENCH FOR WHAT HE WAS DOING

In this same letter, he mourns over the fact that in France three persons of the reform faith had just been burned for their religion, and eight others were lying in prison cells for the same cause. Yet he did not seem to see that what he condemned in the acts of the Catholic Church, he was doing for the Protestant party. In a letter to Sulzer, pastor of Basel, about the same date, he says:

"If the papists approve themselves so zealous and so much in earnest for their superstitions, that they cruelly persecute and shed the blood of innocent persons, is it not disgraceful in Christian magistrates to show so little heart in defending the assured truth?"

To show what was meant by this, it is only necessary to state that one Philibert Berthelier had offended Calvin by attending a ball with his wife, and it was demanded of the court that he should be punished. In the quarrel that followed, one Jerome Bolsec became involved, and it has been authoritatively stated that Calvin sought the life of this last-named opponent, but was foiled because of the high standing of the man in the community.

#### WHILE PERSECUTING HE DISCOURSED ON CLEMENCY

One would almost suppose that Calvin must have forgotten that he had formerly edited and published, at his own expense, "Seneca on Clemency," in which occurred this sentiment:

"It belongs to the nature of the merciful man that he not only uses opportunities of vengeance with moderation, but does not avail himself of even the most tempting occasions to take revenge."

He was also the author of "Calvin's Institutions," in which he emphatically denounced the "right of the sword" in dealing with heresy. Yet when he became spiritual dictator of Geneva, and would brook no opposition to his own will and purpose, he seemed to forget these generous sentiments, and his own earlier aspirations after toleration.

Writing to a French lady, Madame de Cany, when in the zenith of his power, he referred to some one who he thought behaved ungratefully toward both him and his correspondent, and said:

"I assure you, madam, that had he not taken himself off so speedily, I should have held it my duty, in so far as it lay with me, to have him burned alive." (Quoted from "Epistles of Calvin," by Cuenitz and Reuss.)

This expression tells that notwithstanding the austere religious sentiments held by the Reformer, he was not above taking the life of any who provoked sufficiently his natural severity of temper.

#### COULD NOT TOLERATE ANY BUT HIS OWN BELIEF

His dealings with Michael Servetus alone show this. Space forbids entering here the details of that case, but a mere reference to it will suffice for the end in view. Servetus was a native of Spain; but at the time under notice, he was an eminent physician of Vienne. He had previously aroused the ire of the Reformer by some letters in which he denounced infant baptism, and advocated peculiar theories about the nature of the Son of God. Though the letters were highly Christian in sentiment, and conformed to Calvin's expressed views regarding the papal system of religion, the Reformer was highly incensed, and wrote to Farel that if Servetus should come to Geneva with his doctrines while Calvin had authority there, he would not suffer him to go away alive. (From the original letter in the Paris library.)

Referring to this letter, the celebrated Hugo Grotius is said to have remarked quite truthfully that "it shows that antichrist has not appeared by Tiber only, but by Lake Lemman also." In view of the treacherous course taken by Calvin to compass the death of Servetus, one can hardly deny the affirmation of the eminent lawyer.



## HELPED HIS OWN PERSECUTORS TO CATCH SERVETUS

Working through a young man named Trie, the now celebrated Reformer furnished the zealots of the church he had himself denounced and abandoned, and the organization which regarded him as a rank heretic, with the evidence by which he believed they would certainly bring Servetus to the stake. The hated one was therefore arrested in Vienne, notwithstanding his rank as a successful physician of twelve years' continuance, and was imprisoned. By reason of his place in society, he was permitted to escape, and found his way to Geneva, where he was ferreted out and brought to his death by Calvin, the passionate chief of the Genevan council.

The history of these proceedings reveals that one's profession of religious integrity does not insure Christian treatment to others when he has the power of civil authority back of his decrees. A social polity that recognizes the civil rights of all religions as being equal under the law, and requires none to adhere to any specific dogma, is the only safe system of government among humans.

J. O. C.

CARDINAL BASILIO POMPILI, vicar-general of Rome, in his pastoral letter denouncing the modern forms of dance, urges courageous action "in defending the sanctity of Christian usages against the dangers threatening and the overwhelming immorality of the new paganism." One of the worst and cruelest forms of paganism was that which was manifested under the guise of Christianity during the Dark Ages; and the cardinal is quite right in warning against the new paganism that is now coming out under the blazing intellectual light of the twentieth century, and still in the guise, to a large extent, of Christianity. One of the crazes of this age is to introduce into our churches all forms of amusement, including theatrical performances, and all in order that the people may be gathered into the church; and as this is done, many people receive the mistaken notion that if they have the formalities of religion, they may go to any lengths that they please in hilarity and worldly pleasure, and still be accepted in the eternal world. God is calling for character, and for men to learn to enjoy true pleasure. We should see that the counterfeit the world presents is not in reality pleasure at all.

## Question Corner

WE can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question. It is well always to enclose stamp for reply.

## 4290—TRIBULATION FOR TEN DAYS

I should like to have you explain in the "Question Corner" the prophecy in Rev. 2:10. Are we living in that ten day or ten year prophetic period now?

C. L.

This is part of the message to one of the seven churches, the church of Smyrna. These seven messages to the churches are prophetic of seven periods in the experience of the church, covering the Christian age, from the time of the apostles down to the coming of Christ. This prophecy of the ten-days (or ten years prophetic time) applies during the period of persecution under Diocletian, which continued just ten years, from A. D. 302 to 312.

While the experiences of the church in all the ages are combined in its experience during the last years of its history, and this prophecy may apply in a measure to the persecution the church will undergo just prior to the second advent of Christ, it applies in a primary and definite sense to the time above stated.

## 4291—"WHATSOEVER THY SOUL LUSTETH AFTER"

Kindly explain Deut. 12:22. Does this mean they could eat unclean meat?

T. C. B.

No, this text has no reference to the eating of unclean and clean meats. The question is regarding the place of slaying the animals. They were formerly restricted to slaying the animals at the sanctuary; and when the people were dispersed in their homes from Dan to Beer-sheba after their occupation of the land of Canaan, this necessarily could not be maintained. And so, while (as in verse 13) they were to offer their sacrifices as formerly at the place of worship, permission was given them to slaughter at home what was necessary for the table. There were certain animals that were consecrated for the service of the sanctuary, and the people had been prohibited from using these as common articles of diet; but now this prohibition was removed, and they were permitted to eat of them the same as of the roebuck and the hart. The "unclean" and "clean" in this text pertains to persons, not meats. After performing certain rites, or touching unclean things, the people were made unclean for a time, and were debarred from eating any of the sacred meats. But they were now to be as free in killing and eating domestic animals, as of wild animals, which had formerly been allowed for food but not for sacrifice.

In interpreting these texts, we must remember that the Lord is consistent, and does not in one text command His people to do one thing, and then reverse it in another. Just two chapters later

in this book (Deuteronomy 14), for the second time the law regarding clean and unclean meats was given to the Israelites, which shows that the Lord is not, in this twelfth chapter, giving them license to eat unclean meats.

## 4292—TIME OF CHRIST'S CRUCIFIXION

According to Matt. 12:40, wasn't Christ crucified on Wednesday?

W. B.

From Luke 23:52-56, we learn that Christ was laid in the sepulcher on the preparation day; and this text shows that the preparation day was the day just before the Sabbath. It is in these times commonly called Friday. John 19:13-42 also gives quite a detailed account of the scenes attending the crucifixion, and these verses likewise show that the Master was crucified on the day just before the Sabbath.

The difficulty in the mind of our inquirer is probably over the fact that Matt. 12:40 speaks of Christ's being three days and three nights in the heart of the earth. Christ permitted Himself to be arrested and taken in custody by the powers of earth on the fifth day of the week, or Thursday, and that power was not broken until the following first-day or Sunday morning; and most Bible students agree that Christ referred to these powers of earth that thus were permitted to hold Him for three days and three nights, rather than to the literal earth itself.

Besides this, the Bible, in other passages, counts parts of days for the full day. For instance, in Esther 4:16 she asks Mordecai to gather all the Jews that were in Shushan and ask them to fast for her, and neither to "eat nor drink three days, night or day," and she adds, "I also and my maidens will fast likewise." Then the first verse of the fifth chapter says, "It came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house," showing that this third day, on which she went to present herself before the king, was counted as one of the full days in which fasting was enjoined.

## 4293—"KINGDOM OF GOD WITHIN YOU"

I would be pleased to have you explain through the "Question Corner" Luke 17:20-22, especially verse 21, where it says, "Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you."

L. C.

This expression in the original Greek is "in the midst." In verse 20, "cometh not with observation" shows that it comes not with watching or lying in wait, as for something to be outwardly manifest and to come immediately.

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It could not be said of a self-righteous, Christ-rejecting Pharisee, that the kingdom of God, as to its spiritual content, was within him; but the kingdom of God was actually in their midst in the persons of Christ the King and His disciples. God's kingdom is peopled by individuals who receive the principles of that kingdom into their inmost hearts. The developing of the perfect Christ life in the heart of the individual does not make any great outward show or spread. After the principles of His kingdom have thus developed within the hearts of individuals, and we reach the time of His coming, then the kingdom of heaven will come with outward show (see verse 24); but the kingdom of God must first be developed in the hearts of men and within the privacy of the inner lives, in order for us to participate in the experiences of that desirable day.

## 4294—ACCUSER OF THE BRETHREN

Will you kindly inform me whether the word "brethren" in Rev. 12:10 is a mis-translation? Should it read "the accuser of our brother"?

M. A. S.

No; in all the translations that we have, it is as in the Common Version. At Christ's triumph over the devil at the cross, He broke the power of Satan, and made a way by which all who have faith in Him can claim the victory through His righteousness imputed for their sin. Before Christ's death, Satan could rightfully accuse the brethren, and claim them as his captives; but the One who has paid the penalty for their sin can silence his accusations, and he can no longer accuse Christians as he accused Job before God.



## SYSTEMATIC BIBLE STUDY

THAT wonderful book of Romans is a part of our regular reading during these weeks. The first chapter for this week's reading tells of the law of the Spirit of life in Christ Jesus that has made us free from the law of sin and death. It tells how we may pass from the condemnation of sin into the great liberty of the gospel of Christ. These chapters in Romans are worthy of more than ordinary study. This book should be read as frequently as possible, for it is one of the most wonderful books in the Bible. It presents the gospel in its various phases in a way that is masterly in its logic. The statement has been truthfully made that there is no book of logic that is equal in value to a careful study of the book of Romans.

## SCHEDULE FOR WEEK ENDING APRIL 25, 1914

Numbers 8-15  
Psalms 109-115  
Romans 8-15

Read one chapter in Numbers each week-day and two on the Sabbath. Read one psalm each day. Read one chapter in Romans each week-day and two on the Sabbath.





CORNER OF THE INSIDE OF OUR KOREAN PRINTING-OFFICE

# MODERN INVENTIONS AND THE MISSIONARY

By C. L. BUTTERFIELD

## A Revolution Worked in Korea in Two Decades

WE often think of the great ocean liners as aiding mission work by carrying missionaries to their fields of labor and by forming a connecting link between them and the home land. And truly they are great aids when compared with ocean transportation of fifty years ago. But to-day they are not the only aids enjoyed and used, but just one of many.

### ONLY TWENTY-SEVEN YEARS AGO

Twenty-seven years ago, mission work in Korea was commenced at Pyong Yang, the second city in size, and located one hundred seventy miles north of Seoul, the capital. The city could be reached by going up the Tai Tong River from the Yellow Sea; but there were no roads either wagon or rail, no telephones, no telegraph lines, and mail from America had to be brought from Seoul once a month on ponies' backs.

### NOT A WHEEL TURNED IN ALL THE COUNTRY

At that time there were no wagons or carts here. In fact, not a wheel turned in all Korea. But here as elsewhere, "the entrance of Thy word giveth light"; and the coming of the missionary, bearing the glad tidings of salvation through Christ to those who in their spiritual darkness were bowing down to idols of wood and stone, meant not only spiritual light and life and joy in Christ, but it also meant that the dawn of a better day had arrived.

### RAILROAD ACTIVITIES

It was in 1907 that the railroad reaching from the port of Fusan at the southern extremity of the peninsula, and passing through Seoul and Pyong Yang to Weiju on the Manchurian border, was completed. Now this railway, ending at Fusan, is the eastern terminus of the great Trans-Siberian Railway connecting with the trunk lines of Europe; and it is possible to travel from Seoul to London, a distance of nearly eight thousand miles, in comfort and ease in only twelve days' time. Branch lines have been built from this main line, and now there are nearly one thousand miles of railway in this small country, and more is built each year.

### ANNEXATION TO JAPAN AND PROGRESS

Since the annexation to Japan, great improvements have been made. Five years ago we wished to print a small monthly paper, but there was no way of sending it to the

PASTOR C. L. BUTTERFIELD is superintendent of our mission work in Korea. Having been in that field for a number of years, he has had personal observation of much that he tells about in his article.  
EDITOR.

subscribers in the country unless we sent a man to deliver it. To-day we received an order for one thousand six hundred copies of our twenty-eight page magazine, to be sent to agents more than twenty-five miles from the railroad, and at least two hundred miles from here. In three days the postman will deliver them at the agents' homes. The postage was only \$2.25.

Splendid roads are under construction, connecting all the important towns of the country. On these, automobile lines are established, and are well patronized. Only a short time ago, the writer wished to visit a new company of Adventists living fifteen miles from the railway station. He expected to walk that distance, but found it to be an automobile road, and in forty minutes had gone twelve miles for only thirty-five cents.

Although the first recorded printing by movable type — A. D. 1403 — was in Korea, the development of this art remained for the coming of the missionary. To-day there are

several daily papers printed here, besides weeklies, monthlies, and books. In our own publishing house we have issued, during the past year, an average of three thousand copies a month of our magazine, a two thousand edition of a treatise on Revelation, a three thousand edition of a book after the order of "Bible Footlights," an eleven thousand edition of a thirty-eight page tract on the signs of Christ's coming, and we are now printing a ten thousand edition of the tract "Waymarks to the Holy City." Aside from these, there has been the Sabbath-school Quarterly, and smaller tracts, etc.

By these and many other inventions, missionary work in Korea has been revolutionized during the past twenty years. New missionaries coming to the field know nothing of the hardships, privations, and primitive methods of work of those who first came.

### THESE IMPROVEMENTS AND THE ONWARD MESSAGE

But why all these improvements? Are they provided in order that missionaries may have an easier time, and keep in touch with the world by having American mail delivered to their door every four or five days? — Not at all. The hour has struck for this message to be given to the world, and God is wonderfully preparing the way, "for He



Our new headquarters and publishing house at Seoul, Korea. Two more cottages like the one at the left are behind the main building and do not show in the picture.



will finish the work, and cut it short in righteousness."

Now is the time to arise and give the message to every nation, kindred, tongue, and people. Every modern invention is at our command to aid in the work. Not only so, but God is waiting to baptize us with the Holy Spirit and power. The preaching of this message will soon culminate in the close of the Judgment in heaven, and the glorious appearing of Jesus Christ to receive His people to Himself. Therefore let us make use of every material aid that God has prepared for us, and also the aid of the Holy Spirit, in winning souls who will stand with us in that great day, and exclaim, "Lo, this is our God; we have waited for Him, and He will save us: . . . we will be glad and rejoice in His salvation."

C. L. BUTTERFIELD.

## The Korean Industrial School

### Methods of School Work

By PROF. H. M. LEE

THIS school is located fifteen miles to the north of the city of Pyeny Yang, in the northern part of Korea. An ordinary map shows the position of this city, and from it one may gain an idea of where Soonan is located.

The name of our school is Ui Myung Hak Kio. This is the name chosen for it by the Koreans, and by which it is known everywhere. The first word, when literally translated, is *what is right*. The second word means *bright, brilliant*. *Hak Kio* means *school*. So by the profession of our name, this school is to uphold the "brightness of the truth."

We sincerely hope that it will be true to its name, and by the students it sends out, may cause the brightness of the gospel and this closing message to shine in all dark Korea.

#### BOYS AND GIRLS TAUGHT SEPARATELY

In these Eastern countries, schools for boys and those for girls are kept quite distinct from each other. The sexes are not permitted to mix as with us Westerners. But as the cost and the work involved in conducting two separate schools is so great, we have boy and girl students together here.

At present they are not in the same classes, but the two schools are carried on in the same building. This makes it possible for one corps of teachers to do the work in both schools. In the west end of the schoolhouse is the boys' school, and in the east end the girls'. There is a chapel between, separating the two schools.

Although the school has been in operation some four or five years, not until last fall have we had suitable quarters in which to work. Through the generosity of our American Sabbath-schools, we obtained the means to erect our present brick schoolhouse, which is situated on high ground and can be seen from afar.

#### THE TEACHING FORCE AND GRADES OF WORK

We have ten teachers to carry on the work of the school. Miss Scott and I are the foreign teachers; and while we do much teaching, our principal work is to oversee the teaching and administer the funds of the

school. We have much also that needs to be done in the way of preparing suitable text-books in Bible, history, and nature study.

One of our teachers is a Japanese. His time is spent in teaching his language to the Koreans. Now that Korea is a Japanese province, much stress is put upon the mastery of the national language. One period a day is given to it. Our other teachers are all Koreans.

We have two grades of work,—the primary course of four years, and the higher common school, which corresponds in many ways to our high school work in America. This course is also four years. Above this

now that we have a more commodious place in which to work, we shall expect to get more students.

### The Spirit of Adoption

A HEART-BROKEN father entered an institution where children were cared for, hoping to find some little one to fill the place made empty by the death of his own child. He and his wife looked through the rooms, and talked with one child after another, but each little one was passed by. Finally they came to an unpromising child. Her brown eyes were crossed, and her skin



GROUP OF BELIEVERS AT REAR OF OUR CHURCH BUILDING, CHINNAMPO, KOREA

grade we will have a teachers' training course and a ministerial course.

The subjects of study are Bible, Japanese, arithmetic, algebra, geometry, Chinese literature, botany, zoology, physics, chemistry, general history, agriculture, sericulture, geography, drawing, singing, physical culture. This is a pretty full program, you will say; and so it is. Korean young people who have a mind to study, seem to be able to do this amount of work in the eight years given to it.

In March, 1913, we graduated our first class, consisting of five boys and one girl. Four of these are now teaching in our church schools. This spring a good-sized class will finish their work here, and we hope they will become efficient workers in the harvest-field.

#### THE FARM AND ITS PURPOSE

As very few of our students are able to provide the means to meet their school expenses, we have a farm of some thirty-five acres. This furnishes not only a means of their earning the money they need, but also a most practical line of work for them to learn. We wish to teach them to use their hands and minds in useful labor. The faithful performance of daily duties, and of work necessary to obtain daily food, will help to build character more rapidly than will the study of books.

Our present attendance is seventy-two; but

was rough and unkept; but almost before he knew it, the little one held out her arms to the man, and with tears in her voice, said, "Papa." The strong heart gave way. He clasped the child to his breast, and went home with it. The spirit within that child vibrated in harmony with his spirit of fatherhood, and he knew the child was to be his own.

And so Paul tells us that the great Father above, in looking over this world for children to adopt, finds here and there some who have received that spirit of adoption, and they cry out, "Father, Father." It is that spirit that brings them into the family. They take His name. They become heirs, even joint heirs with His only Son. That is the drawing power of Christianity. "The Spirit itself beareth witness with our spirit, that we are the children of God."

E. A. SUTHERLAND.

### Marvelous Transformation

LONG ago we drank beer, and danced, and worshiped idols, and fought one another; but because of the power of God that caused you to send teachers here to teach us of God and His word and His Sabbath, we do not do these things now. But please, brethren, do not get tired sending teachers here, because the sheep must have a shepherd.

Nyasaland, Africa. SIAMON BUNYANI.



# NATURE'S BLOOD PURIFIER

Simple and Effective Means for Purifying the Blood — Errors of Diet Responsible for Many of the Ailments So Common in Springtime

By DAVID PAULSON, M. D.

Medical Superintendent of Hinsdale Sanitarium, Hinsdale, Illinois

MOST of us who were blessed with thoughtful mothers can remember how we were regularly compelled each spring to take various blood purifiers. Time has led us to question the efficacy of the blood remedies, but it has by no means discounted their necessity.

## A "TOUCH OF SCURVY"

Dr. Evans, formerly health commissioner for Chicago, writes, "This is the season of the year for scurvy." He does not mean the fully developed type, such as sailors used to suffer of when they were absolutely deprived of fresh vegetables and lived largely on salted meat, but rather the A B C of the same thing. As Dr. Evans expresses it: "A large part of the population will have 'a touch of scurvy' between now and May. With some it will go no further than repeated spells of bad breath; with others a multitude of vague aches and pains variously called rheumatism, sciatica, lumbago, gout; with others there will be attacks of sore gums; with others the face will be pale and a little bloated, with dark circles and slight bloats around the eyes; with others there will be patches of skin eruption."

## HOG, HOMINY, AND "SPRING FEVER"

This is also the time of year for those popular disorders known as "spring fever." The breaking of winter's icy fetters has set free a multitude of vicious germs, but that in itself would be of little consequence except for the fact that the winter diet of the majority of our population has been such as to break down resistance to disease and thus to encourage the activity of the deadly microbe. As Dr. Evans well expresses it: "The reason is plain. For several months we have lived on 'hog and hominy,' or what is equivalent to it. Certain needs of the body have not been met."

## THEY MAKE ACIDITY OF THE BLOOD

Gautier, the eminent French dietetic authority, says: "Bread and meat suffice to nourish man, but they can not maintain him indefinitely in health. They both, as has been seen, have a tendency to acidify the blood. Should vegetables be wanting at any time, the humors will become less and less alkaline, and symptoms of a scorbutic [scurvy] nature will appear."

During winter, people are likely to substitute sugars and various sweets for the deficiency in vegetables, fruits, and green garden truck. This excess of cane-sugar and its preparations tends to increase still further this "touch of scurvy." Coffee and tea, both of which are really "drug drinks," and should therefore be purchased from the druggist instead of the grocer, tend still further to aggravate this same condition.

## WHAT COFFEE WILL DO

On this point Gautier says: "Coffee, as every one knows, produces a nervous excitement, which, if abused, may lead to insom-

nia, hallucinations, troubles of the circulation, and muscular innervation, to precordial [heart] distress, and to dyspnea [breathlessness]. One may become caffeic just as one can become alcoholic or a morphia maniac. Some people, nevertheless, do not readily suffer from the abuse of it. But it ought to be especially forbidden to arthritics, to uratics [uric acid conditions] — amongst whom it often causes gravel — to gastralgics, to dyspeptics, and to those suffering from Bright's disease."

## NATURE'S IDEAL BLOOD PURIFIERS

Fruits, vegetables, and especially such green things as lettuce, raw chopped cabbage, and spinach, contain just exactly the mineral salts that nature needs as her ideal

substitute fruit for some of the meat in their heavy biscuit-steak-waffles breakfast. Two fruits should be eaten each morning — one raw and one cooked.

"The best raw fruits are oranges, limes, lemons, grapefruit, pineapples, and apples. In addition, cooked apricots, apples, peaches, pears, baked apples, or other fruit should be eaten. As soon as the berries come in the spring, scurvy goes out. This is the season of the year when raw carrots are good for the complexion. Raw carrots, by preventing and curing spring touches of scurvy, may prevent some muddiness, some puffiness, and may cure up some spring blotches.

"Raw vegetables are better than cooked from the scurvy standpoint. There is some reason for thinking there are ferments — delicate chemical substances — present in raw vegetables and essential for health, and that these are destroyed at the cooking temperature."

Potatoes are extremely rich in mineral salts; and Gautier advises, in acid conditions, to replace bread partly by stewed potatoes, on account of their well-known ability to alkalize the blood.

## HE PAYS THREE TIMES

The man who daily eats a large amount of flesh food will generally discover that sooner or later he is paying for it thrice, — first to the butcher, and then to the doctor and the druggist; for as Gautier expresses it:

"A meat diet acidifies the blood and diminishes oxidation. It charges the humors of the system with a superabundance of nitrogenous wastes, uric acid in particular; it increases the urinary alkaloids; it congests the liver; it brings on an obstinate constipation, and causes dyspepsia, gastric difficulties, and enteritis; it leads to psoriasis, eczema, etc; it develops rheumatic, arthritic, gouty, and nervous tendencies."

While vegetables and fruits for the most part contain but a small amount of actual nourishment, the large amount of cellulose they have furnishes bulk that serves to encourage the activity of the alimentary canal; and at the same time their valuable salts not only cleanse the blood, but actually stimulate nutrition. Hence it is advisable always to make them an important part of the regular dietary.

## What Alcohol Will Do

AN exchange tells what alcohol will do: "It may seem strange, but is nevertheless true, that alcohol, regularly applied to a thrifty farmer's stomach, will remove the boards from the fence, let the cattle into his crops, kill his fruit-trees, mortgage his farm, and sow his fields with wild oats and thistles. It will take the paint off his buildings, break the glass out of the windows, and fill them with rags, take the gloss off his clothes and the polish from his manners, subdue his reason, arouse his passions, bring sorrow and disgrace upon his family, and topple him into a drunkard's grave. It will do this to the artisan and the capitalist, the matron and the maiden."

## The Uncrowned Hero

WE'VE praise for the man at the top —  
We laud him up to the skies,  
But have little thought for him who fought,  
And fell battling for the prize.  
We have garlands for the chieftain  
Who rides from the field of fray;  
But who will tell how hard and well  
He fought who lost the day?

Not written among the great?  
Unknown to the ranks of fame?  
If his heart was true, and he dared to do,  
He was a hero just the same.  
True Merit often limps afoot,  
While Fraud rides high in the van.  
To do one's best is the royal test  
Of a true and valiant man.

Then hail to the uncrowned hero!  
Let's toast in a fitting way.  
With water clear and a hearty cheer,  
Let's drink to his health to-day.

W. R. PATTERSON.



blood purifier; and that is the reason most people instinctively crave something of that sort this time of the year.

But those who live naturally during the winter have neither this craving, nor the "spring fever," nor the "touch of scurvy." On this point I again quote the following vital question and sensible answer from Dr. Evans:

"How can I get through this winter and early spring without skin eruptions, rheumatic pains, puffy face, and the other signs of a touch of scurvy? — The first requisite is to eat fruit for breakfast. Especially should the Southern people





### The Tongue of the Learned

To HIM aweary in the way,  
The word in season let me speak,  
As Thou hast taught my tongue,  
To toiling ones, the lowly, meek,  
To timid ones, and young.

The learned words that Thou canst teach,  
Not words of wisdom of the wise  
That hide a heart of stone;  
Within me let Thy Spirit rise  
To speak Thy words alone.

Each morning wake my ear to hear  
The calls of pilgrims on the way,  
Hard pressed in galling strife.  
Let me make light some path each day,  
And show the way of life.

MAX HILL.

### The Constellation of Orion

One of the Most Interesting and Brilliant Groups  
of the Skies—Some of Its Neighbors

By AUGUSTA W. HEALD

THE winter and early spring skies are surpassingly brilliant, with the great constellation Orion, and the stars that surround it as a body-guard to the "mighty hunter."

Giant Sirius, the dog-star, in the constellation of the Great Dog, shines forth in regal splendor. This, the brightest of all the stars, is fifty trillion miles from the earth. Its gleams of diamond light, which sparkle and scintillate before our admiring gaze, have been more than eight years traveling the immense space which separates us from that far-off sun.

Northeast of Sirius is beautiful Procyon, of Canis Minor, the Lesser Dog. Procyon may be identified by its attendant, a much smaller star some five degrees above it.

North of Canis Minor we find Castor and Pollux, the fabulous twins of the constellation Gemini. Northwest from these is the beautiful first magnitude star the milk-white Capella, in the constellation Auriga. Capella, "the goat," is recognized by three small stars quite near, forming a slender triangle. These stars represent the mythological "kids," which Capella is supposed to nourish.

Looking southwest, we find ruddy Aldebaran, the most beautiful star in Taurus. Further south is Rigel, in the left foot of Orion, and we come again to Sirius.

Orion is the largest and most glorious constellation in the heavens. "When on the meridian, . . . it is visible to all the habitable world, because the equinoctial passes through the middle of the constellation. It has seventy-eight visible stars. Betelgeuse in the right shoulder and Rigel in the left foot of Orion are very brilliant stars, brighter even than first magnitude. Bellatrix in the left shoulder is bright, but not as large. These three, with a smaller star, form a large parallelogram, which is intersected about midway by a line of three beautiful stars of the second magnitude, uniform in size and brightness, called the 'Belt of Orion,' the 'Three Stars,' or the 'Ell and Yard.'"

The three stars in Orion's belt form a straight line, three degrees in length, divided by the central star into two equal parts. They thus form a scale, or measuring rod, by which may be calculated the comparative distances of the heavenly bodies from one another.

Below the belt hangs the sword, a short row of stars of fourth or fifth magnitude. The middle one of these stars is surrounded by a misty light from the great nebula of

Orion, the most wonderful object in the firmament. This nebula marks the locality of the "open space in Orion." More than fifty years ago, we were told that when our Lord shall come to gather His dear people, He will appear through the open space in Orion.

For many years, little seemed to be known of this "open space"; but said the prophet Daniel, in "the time of the end . . . knowledge shall be increased." Dan. 12:4. The photographic plates of the Mount Wilson Observatory have revealed to the eye of man a colossal "cavern in the nebula of Orion, the gigantic opening of a starry corridor leading into inconceivable depths."

Is there not a special significance in the fact that Orion's Belt, the Ell and Yard, the measuring rod for stellar distances, is placed in such nearness to that glorious portal which leads up to God and His throne? To the writer, it is suggestive of God's perfect law, the measuring reed of the prophets, the standard by which God will judge His people. "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. "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.

"Orion's starry belt" is, in its symmetry and gem-like beauty, the most perfect group in the heavens. "The law of the Lord is perfect, restoring the soul." Ps. 19:7, margin. While we, in faith, await the restoring, life-giving touch which shall fit us for translation through the star-gemmed entrance to the realms of glory, let us most earnestly heed the sublime pleadings of the pastoral prophet of Judah's hills, "Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning." Amos 5:8.

### A Black Man of the Eighteen Sixties

SOMETIMES recall the remarkable Christian devotion of a Negro slave who came into our military camp at Old Town Creek, North Carolina, near the close of the Civil War.

General Cox's division of the Twenty-third Army Corps was halted a little by the Confederate troops at Old Town as they were advancing up the Cape Fear River toward Wilmington. We moved on to the place in the darkness of the night, and found ourselves in possession of a little grist-mill stocked with corn to be ground into meal. The writer was detailed to find the miller to set the mill going so as to provide fresh meal for the hungry soldiers.

The miller was found; and after grinding the meal, he came into camp and remained with our company for a time. He had heard of the Yankee soldiers, but he did not even know that they were near his place. It was very difficult to convince him that he was in their camp, because the appearance of our men did not agree with what he had been told about them. He actually thought that he was doing service for and was in the camp of the Confederate soldiers.

His master had fled, but before going, had made him believe that if the Yankee soldiers came they would do him bodily harm. So when he was convinced that he was in their midst, he, in his simplicity, began to plead that they would spare his life. His entreaty

was, "Please do not kill me." Of course he was treated kindly, and soon came to know that he was in the hands of good friends.

Then he told us of his calling and work in the gospel ministry. Besides caring for the little corn grist-mill, he preached for the slaves of the place. And a more devoted man in this blessed calling I never met.

His heart seemed set on Jesus and His love, and his conscience was tender, and his exhortations to the soldiers were pointed and good. He could talk of the Scriptures with a fair understanding of their requirements, and the whole tenor of his life comported with their teachings. He reproved the soldiers for their profanity in such a way that his stay in our company had a salutary influence over the men.

I do not now remember his name, but I do hope to meet, in the kingdom of God, the man who was the black miller and Baptist preacher at Old Town, North Carolina, in 1865.

WILLIAM COVERT.

### Cooking Oil for Sale

"Gold Medal" is the highest grade of all cooking oils. It always pleases. Costs a little more, but worth much more. Keeps sweet and pure for years. 5-gallon can, \$4.35; 2 cans, \$8.50; barrel, \$36.00. Freight is low on oil, and two cans cost no more than one. Sanitarium Food Company, 558 Anthony Avenue, St. Paul, Minnesota.

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One hundred and sixty acres of unimproved real estate, adjoining Thatuna Academy farm, a flourishing school, at Viola, Idaho. Can be made a good home. Well-watered and timbered, in addition to tillable land. Will consider exchange for a good house and lot in California town, or country tract. Address J. H. Forney, Moscow, Idaho.

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## SOUTHERN PACIFIC



## Signs of the Times

MOUNTAIN VIEW, CALIFORNIA, APRIL 21, 1914

### An Unfortunate Situation Well Stated

THE Los Angeles *Express* of April 2 carries the report of a recent lecture delivered at the University of California, by Dr. Barton, of Boston. This was the fourth lecture in the E. T. Earl series on the subject "Hindrances to Christianity." The reported speech shows many good things said regarding the general lack of aggressiveness the church has long sustained, and the reason for its deficit, but one of the most potent reasons assigned for this loss was very plainly stated thus:

"One of the causes of this loss of aggressiveness was the alliance, in the fourth century, of the church and the state. The mistake was not in the attempt of Christianity to convert Rome, but in the attempt of Rome to become the protector and propagator of Christianity. Whenever a state has taken over a religion and made rules for it, that religion has begun to decline."

It may not be amiss to suggest here that the very thing which so certainly brought decline to the church in earlier days, will just as surely rob it of spiritual power in the present generation. Moreover, the apparent tendency of the present time to have the state protect and propagate religious dogmas is even now having its detrimental effect, in some quarters, upon personal missionary work. It will be well for the church at large speedily to mend its ways, by looking to the Lord alone for the support needed in its Heaven-appointed work.

J. O. C.

### "The Menace of the Feeble-Minded"

UNDER the caption of "The Menace of the Feeble-Minded," the *Journal of the American Medical Association*, in its issue for March, says:

"The economic and social problems connected with the feeble-minded are of far greater importance than the average 'man on the street' realizes. Whatever the cause, the fact is that this class is increasing enormously in all civilized countries."

The *Journal* then calls attention to the report of the committee of visitors of the State Charities of New York, according to which there are at present in that state 32,000 feeble-minded persons. Part of these are cared for in state institutions, many of them are privately cared for, while still others are without any particular care.

Upon this subject the Royal Commission of England reports that in that country the feeble-minded are increasing at twice the rate of the general population. And Amos W. Butler, of Indiana, makes statements to the effect that feeble-mindedness produces more pauperism, degeneracy, and crime than any other force, and that its cost is beyond comprehension.

The stubborn, indisputable facts are all in harmony with the Bible story, notwithstanding evolutionary theories, as well as the theories of those who claim that the world is growing better and better all the time, to the contrary. This old world is on the verge of a moral breakdown, and this increasing feeble-mindedness is largely the result of the immorality that has permitted the liquor traffic to spread its evils all over the world. We can do much, by reform agitation, to stem this tide that is going downward, and thereby make a way of escape for as many individuals as may desire to avail themselves of the opportunities afforded by the great power of the gospel. But there is nothing that will end this degeneracy until the Lord Jesus Christ comes in person to destroy everything that is evil.

But we should never lose sight of the fact that the same scriptures which have foretold the moral breakdown of the world as a great whole, have also spoken of the heroic and faithful work of the great army who would valiantly combat these evil conditions. At the present time these strong men and women who, to use the graphic language of Ezekiel, sigh and cry for the abominations that are done in the land, are scattered among the great variety of church organizations and other bodies that are aiming to stand for the moral uplift of

the world and the propagation of the gospel. These reformers will come closer and closer together until they are finally united in the powerful host that will do valiant service for Christ.

This union of heroic and faithful service will be the opposite of the federation that will seek to cohere without having in their hearts the true sentiments of indissoluble union that bind together the real followers of the perfect Saviour. It is both inspiring and sublime to think of standing with the body of men and women that will follow the true Christ of the living God in the conflicts upon which this world has entered, and which will so soon end in the triumphs of the coming of Jesus in person.

### Violence Threatened

IN a recent interview with a New York *World* reporter, Emma Goldman says: "Necessity knows no law. Hungry people must demand food; and if it is not given them, they must take it by force. We are now planning a series of demonstrations which will make the people of New York realize the seriousness of the unemployment problem. Hundreds of people are starving and without shelter, both of which they should demand from society as their right. I don't care what methods they use to get them. Force and even bloodshed may follow. But something must be done to provide them with the necessities of life."

The number of people who will applaud sentiment of this kind is growing stronger and stronger every day. The very fact that the United States government was driven to the necessity of appointing an industrial commission to inquire into the causes of the discontented throughout the country shows that there is really trouble and that the people have grievances.

We do not settle these matters by charging the authors of such statements with anarchy and things of that sort. These conditions are here. These utterances are being made and the situation is becoming more and more acute and desperate every day that we live. What will be the end of all of this turmoil and strife?

There are the schools of "economics," each with its theory. There are various government leaders who are struggling to solve the problems. There are numerous kinds of labor and other organizations everywhere, each of which is sure that it has some panacea or specific that will cure the trouble if their plan may only be followed out. But while all these are earnestly, and, without doubt, honestly urging their reforms and plans, the conditions continue to grow worse and worse.

The Bible is the one book in the world that has a message that truly solves the problem. This book says in the clearest language: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3: 1-5.

There are many other passages which show that the last days of the earth's history are to be marked by extreme perils and lawlessness and vice, and that the world will finally be plunged into such scenes of confusion and disorder that the only power that can arrest its course is the coming of the infinite Christ in the clouds of heaven. His coming is abundantly promised in the sacred book, and everything foretells that the great day is very near.

STERILIZING milk by electricity is an experiment that is being made in Liverpool. An electric current of high voltage is passed through the milk while it is flowing. The advantage claimed over sterilization by steam is that the milk tastes the same as when it leaves the cow. Strict tests appear to show that any tubercular or other contamination is removed. Leading bacteriologists are studying the process very closely.

THE decrease in domestic animals used for food since 1910 amounts to 18,000,000 head. Some people are becoming uneasy because of this fact, thinking that our food supply is in danger; but there is no occasion for uneasiness. There are

thousands of people who never taste a mouthful of meat from one year's end to the other, and who enjoy better health and are better nourished than their meat-eating friends. The use of flesh as an article of diet savors rather of barbarism and degeneracy than of enlightenment and progress.

We have been delayed in noticing a copy of the *Missionary Calendar* for 1914, which came to our desk some time ago. This is a calendar devoted exclusively to the interests of missions. An item of vital interest on missions is given for each day of the year. For instance, the item for January 24 is the following: "Our responsibility never can cease so long as we have a life to live for Christ and a whole world still waiting for the gospel." January 27 has the following: "Less than 10,000,000 of Russia's 163,000,000 population have ever heard a so-called gospel sermon." The cover has two photographs,—one of a group of thirty-three Chinese Christian men, and the happy expression on their faces is in striking contrast to the hopeless and purposeless countenance of the heathen, and is cogent proof that it pays to bring the glad tidings to this hitherto superstitious and devil-worshipping race; the other, a group of African Christian girls, standing as the fruit of the labor of love and sacrifice of the Christian missionary. Those desiring copies of this calendar can correspond with the publisher, A. W. Roffe, 274 Bathurst Street, Toronto, Ontario, Canada.

UPON the recommendation of Surgeon-General Braisted, of the United States navy, Secretary of the Navy Daniels has issued the order that "the use or introduction for drinking purposes of alcoholic liquors on board any naval vessel or within any navy-yard or station is prohibited, and commanding officers will be held directly responsible for the enforcement of this order." Secretary Daniels, in speaking of the order that he had issued, mentioned cases of young men who owe their first drink and their start on the downward road to their connection with the navy. He said, "Experience has shown the wisdom of having no intoxicants on our ships for the young men who enlist."

ONE of the recent news despatches from Florence is to the effect that Signor Ulivi, with an ultra-violet-ray apparatus, exploded two torpedoes charged with black gunpowder, and two others charged with smokeless powder, in the River Arno, about two miles distant from his apparatus. Commenting on this despatch, *Harper's Weekly* very pertinently asks, "What, then, of the \$10,000,000 Dreadnoughts, whose magazines can be exploded by a ray machine a hundred or a thousand miles distant—or of the soldier who carries in his cartridge belt his own annihilation?"

ON April 7 representatives of the United States and Colombia signed a treaty the terms of which give Colombia \$25,000,000 in a lump sum as full payment for the loss suffered by that state when Panama seceded and transferred the Canal Zone to the United States. This settlement gives the United States exclusive rights for the construction of the interoceanic canal through Colombian territory, and also allows this country coaling privileges on the Colombian coast.

THE recent elections in Illinois have added sixteen counties to the thirty that already bar the saloons from their borders. It is estimated that this last success of prohibition in that state puts more than one thousand additional saloons out of existence. One of the best things about it is that some of the larger cities of the state, where the saloons are always the most strongly entrenched, are among those which are placed in the dry territory.

DEAN DAVENPORT, of the college of agriculture of the University of Illinois, says that "grotesque fashions are responsible in large part for the increased cost of living." And the dean might also have said truthfully that these same grotesque fashions are responsible for a great deal of the increasing immorality of the times.

UPON taking office recently as surgeon-general of the army, Brigadier-General William C. Gorgas stated that he is in sympathy with the order prohibiting liquor in the navy, and he believes that such an order would do much good in the army.