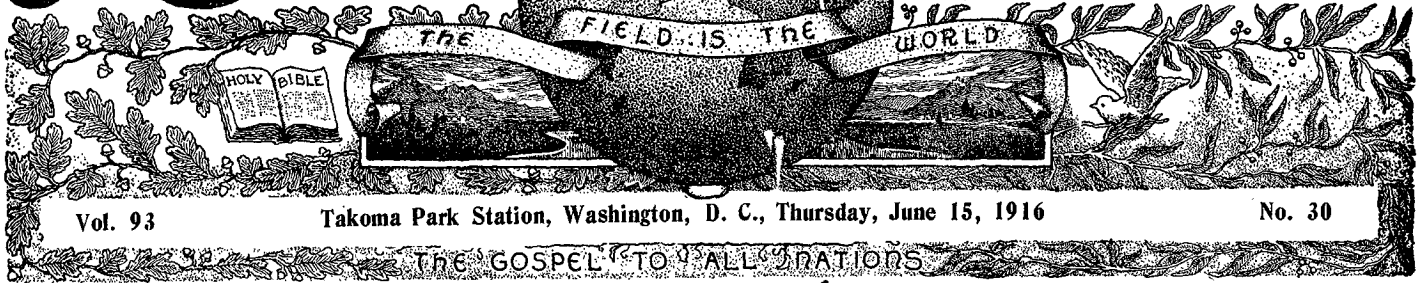


The Advent Review and Sabbath Herald



Vol. 93

Takoma Park Station, Washington, D. C., Thursday, June 15, 1916

No. 30

THE GOSPEL TO ALL NATIONS

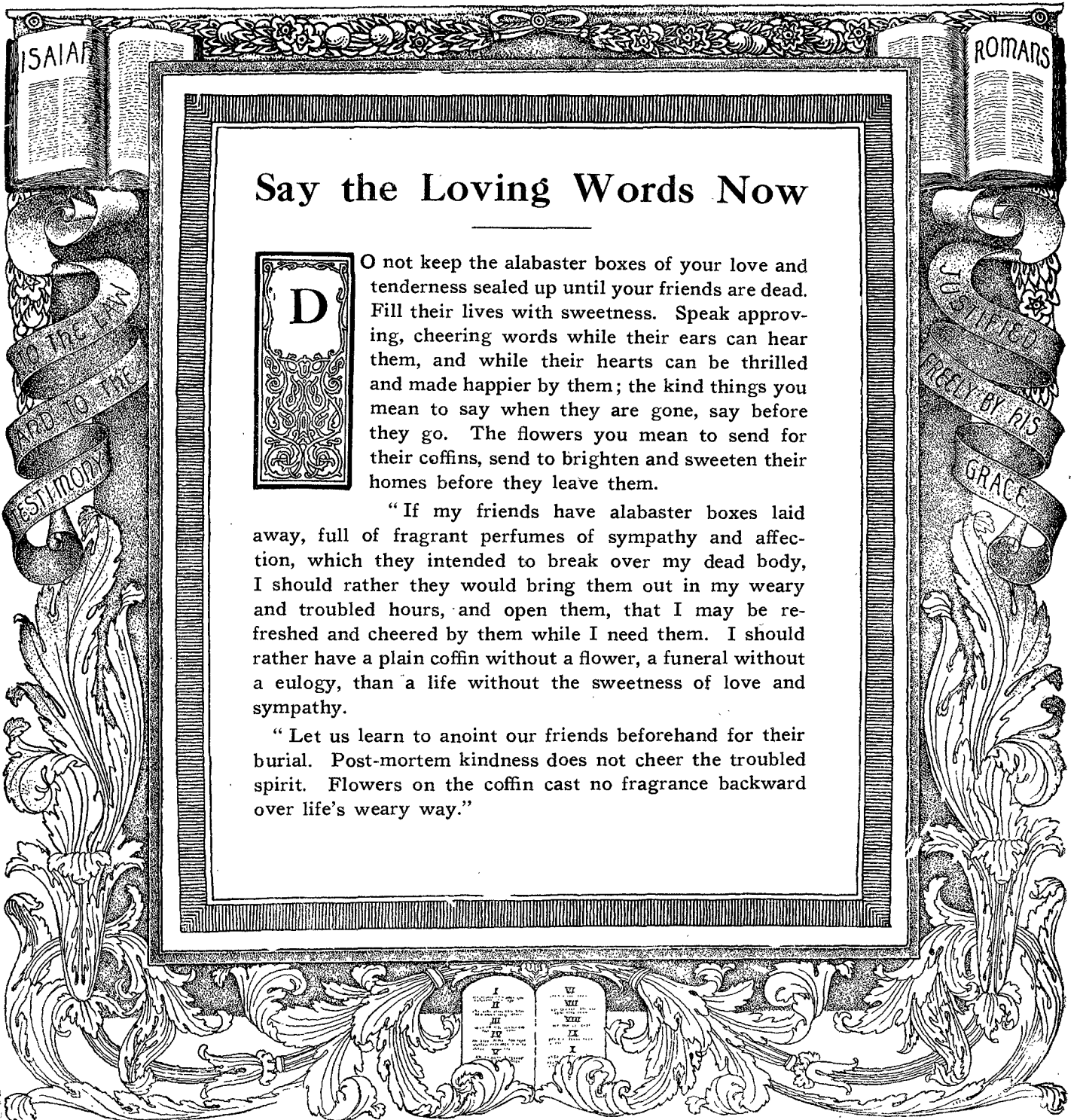
Say the Loving Words Now



Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

"If my friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intended to break over my dead body, I should rather they would bring them out in my weary and troubled hours, and open them, that I may be refreshed and cheered by them while I need them. I should rather have a plain coffin without a flower, a funeral without a eulogy, than a life without the sweetness of love and sympathy.

"Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way."



Special Mention

Publishers Facing a Crisis

READERS of the REVIEW are doubtless more or less acquainted with market conditions at the present time. Even in the purchase of food and clothing, all are being made acquainted to some extent with war prices. A most unexpected crisis has been precipitated upon publishers, for which they were not at all prepared.

During the first year after the outbreak of the European war, prices on most materials, and especially on paper, had a tendency downward. During the year 1915, paper, which is our heaviest expense item, was purchased at prices more favorable than we had been able to secure for several years; therefore there was little if any apprehension over prices on printers' supplies during the war period.

But early in the present year conditions were precipitated which have thrown publishers into great perplexity, and which have made it necessary for nearly all publishers either to cut down the size of their papers or to increase the prices. The following increases in prices, quoted from a reliable authority, speak for themselves on this point:—

Print paper has advanced	
from	30 to 100 %
Cover papers	33½ %
Book paper, from	50 to 100 %
Envelopes	30 %
Cardboards	50 %
Binders' material, from...	50 to 100 %
Printing inks	50 %
Press rollers	50 %
Type	25 %
Colorings for inks, in some instances	1,000 %

Colored inks and colored papers have doubled in price, and are hard to get at any price.

All materials in the manufacture of which dyes, glycerin, oils, copper, lead, steel, sulphate, and rags are used, have soared in price to an extent never dreamed of two years ago; and everything the printer uses contains one or more of these ingredients.

Not only have prices advanced, as shown above, but there is great difficulty in getting the articles at all.

On some of these points the Review and Herald has been favored. We have seen the hand of the Lord working for us in many ways, and yet we can by no means see our way clearly out of this great difficulty. If at the present time we were paying market prices for our supplies, they would cost us fully \$50,000 a year more than during the year 1915. This would place us where it would be necessary to cut down the size of periodicals and increase the prices on books, or borrow large sums of money with which to meet the loss. Merchants with whom we have been dealing for years have, to some extent, protected us. Our contract for the cheaper qualities of paper used in certain periodicals holds good until September 1. We have been able to secure considerable quantities of leather and bookbinder's cloth at former prices. Every reasonable means is being employed to keep down the cost of publications during this crisis, in the hope that it may not be necessary either to reduce the pages of periodicals or to increase the prices of books.

Our greatest difficulty is in securing paper at a reasonable price for our subscription books. We have been fortunate in being able to purchase the necessary stock, so that our agents may feel certain that their needs will be supplied promptly. The cost of this paper is very heavy, and is causing us much anxiety. Recently we purchased paper for a large edition of "Bible Readings." It cost us \$9,800 instead of \$5,200, the amount we should have paid three months ago.

We have feared difficulty also from strikes on the railways and from embargoes on freight. In order to be prepared for emergencies, we have placed a surplus stock of 60 cases of books in our New York Branch, and 100 cases in our Western Branch. If, for any reason, the freight lines should fail us, we shall see that our agents get their books promptly, even if we find it necessary to ship by express or by parcel post.

We feel certain that many prayers are being offered for us in this matter, for the Lord has helped us wonderfully. The large sale of literature in our field, which is showing a steady increase year by year, will help much in solving the problem of increases in the cost of material; for the larger the volume of business, the less the cost of production. Let us all unite earnestly in our efforts, and continually pray that God will protect and care for his own closing work in the earth.

E. R. PALMER.

Physical Degeneration

A RECENT physical examination of the New Mexico National Guard is reported (New York Times of May 21, 1916) to have disclosed that fifty per cent of the militia men examined are not fit for service. Adj. Gen. H. T. Herring is reported to have left for San Antonio for a conference with General Funston in an attempt to have the physical examination waived. This should be a striking evidence against those who claim that the human race is not losing its efficiency. It matters little whether this loss is due to the way the individuals live or to the weakened heritage which they receive from their parents.

Money Spent for Gum

ONE of our exchanges calls its readers' attention to the figures furnished by the Bureau of Foreign and Domestic Commerce as to the amount of money spent by the American people for gum during the last ten years. The cost of this habit is given as nearly \$35,000,000. This is almost five times the sum paid Russia for our Alaska possessions. What a large amount might be added to the contribution to missions if all would put into the collection box pennies unnecessarily spent for gum.

To say nothing of the saving which would thus be made, onlookers would be spared the annoyance of seeing the devotees to the habit indulging in it on cars, and sometimes even in public assemblies.

Enthusiasm Necessary

WE have all heard of the question which was raised as to why people enjoy attending the theater more than going to church, and of the answer given,—that the actors play their rôle as if the drama were real, while the preachers preach as if what they were saying was a part of a play on the stage. An exchange presents to us a new feature of the question. At a ministerial meeting held in New York not long ago, one of the doctors of divinity was presenting a lecture concerning his new interpretation of the faith, and his views of the Bible as a very "human book." When he had finished, he was asked why, having such views as he and others present held, they did not have such success as certain great evangelists have. The reply was that such revivalists succeed because they throw so much enthusiasm into what they say.

It is not at all difficult to understand why many popular preachers cannot show this enthusiasm. Having discarded many portions of the Bible through higher criticism, and given up numerous of the fundamental doctrines of primitive Christianity, such as the divinity of Christ, the atonement, and the resurrection, it is difficult for them really to feel in their own souls or to arouse in their hearers any sense of importance attaching to the message which they present.

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which was once delivered unto
the Saints"

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Editor - FRANCIS McLELLAN WILCOX

Associate Editors

W. A. SPICER G. B. THOMPSON
L. L. CAVINESS

Special Contributors

A. G. DANIELLS L. R. CONRADI
I. H. EVANS W. T. KNOX
W. W. PRESCOTT C. M. SNOW
R. C. PORTER

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The Advent REVIEW And Sabbath HERALD

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

VOL. 93

TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 15, 1916

No. 30

EDITORIALS

The Peace-and-Safety Cry

A "League to Enforce Peace"

WHEN the present conflict is over, and the nations of men lay aside the implements of war and take up again the pursuits of industry, will the peace of the world be maintained through peace treaties and international arbitration? This is the fond hope of the peace propagandists. Many movements in behalf of world peace and of international arbitration have been started. Since 1843, when the first international congress was convened, more than two thousand international meetings have been held. Eight hundred of these have fallen within the last ten years prior to 1910. Growing agitation has been carried on in both religious and political circles. In consequence today we have in the United States such societies as the Church Peace Union; the Commission on Christian Education of the Federated Churches of Christ in America; the World Alliance of Churches for the Promotion of International Friendship; the International School of Peace, established by endowment of Edward Ginn; the Carnegie Peace Foundation; and numerous other societies and organizations which have the maintenance of peace by international arbitration or total disarmament as the purpose of their existence. Many similar societies exist in Europe.

Perhaps The Hague conferences have approached the nearest to the accomplishment of these purposes of anything thus far set in operation. At the conference held in 1907 forty-four powers were represented, and it was voted at that time to favor the creation of "an international court of justice with judges always in service and holding regular sessions," but for various reasons this decision has never been carried out.

Obstacles to Success

It has been generally recognized that one great obstacle in the way of the success of international arbitration has been the apathy or indifference on the part of the public to the real demands of the situation, and it has been felt that the only way in which this great object could be ultimately achieved would be

through the avenues of education and agitation carried on among the masses throughout the civilized countries of the world. This was the prompting motive in the organization of the latest and perhaps the most influential peace propaganda which has arisen on this side of the Atlantic. We refer to the "League to Enforce Peace."

This league was organized in Independence Hall, Philadelphia, June 17, 1915, with ex-Pres. William Howard Taft as president. About three hundred attended this initial gathering. These included statesmen, editors, educators, churchmen, jurists, scientists, and others.

Principles of the League

The following statement of principles was adopted as the platform:—

"We believe it to be desirable for the United States to join a league of nations binding the signatories to the following:—

"First, all justifiable questions arising between the signatory powers, not settled by negotiation, shall, subject to the limitations of treaties, be submitted to a judicial tribunal for hearing and judgment, both upon the merits and upon any issue as to its jurisdiction of the question.

"Second, all other questions arising between the signatories and not settled by negotiation, shall be submitted to a council of conciliation for hearing, consideration, and recommendation.

"Third, the signatory powers shall jointly use forthwith both their economic and military forces against any one of their number that goes to war, or commits acts of hostility, against another of the signatories before any question arising shall be submitted as provided in the foregoing.

"Fourth, conferences between the signatory powers shall be held from time to time to formulate and codify rules of international law, which, unless some signatory shall signify its dissent within a stated period, shall thereafter govern in the decisions of the Judicial Tribunal mentioned in Article I."

The organizers of the league recognized that the nations of themselves, with their racial animosities, could never be brought to a place where of their own volition they would refrain from war; hence the name "League to Enforce Peace."

In the announcement of its organiza-

tion the following explanatory statement is made regarding the plan for its future work:—

"It is not proposed finally to restrain nations from going to war, if they are determined to do so, nor to bind them to comply with any decision a judicial tribunal or a council of conciliation may make; but merely that before they resort to arms, thereby disturbing the social fabric and the order of the whole world, and inflicting irreparable injury upon neutrals, they shall state their case before an impartial body and before the world, and give time to have it considered on its merits.

"If the controversy is of a nature which can be settled by the principles of law and equity, it is proposed that it shall go before a bench of judges. If it is one which can be adjusted only by mediation and compromise, it is suggested that it shall be referred to a mediation board. In comparison with projects for a world state, it is a short step in advance that is urged; but it is one which is believed to be attainable, and which, if adopted, would make war extremely improbable."

Marshaling the Forces

Since this initial gathering, an active propaganda in behalf of the purpose of the league has been carried forward. This culminated in the call for the first annual convention, which was held in Washington, D. C., May 26 and 27. Nearly one thousand delegates were in attendance. President Taft presided at all the meetings.

The hearty accord of some of the government officials with the work of the league was indicated by their presence at the league banquet, held the evening of the last day of the convention. President Wilson sat at ex-President Taft's right, and Vice President Marshall at his left. Others at the table were President Lowell; Judge Alton B. Parker; former Secretary of War Jacob M. Dickinson; Secretary McAdoo; Secretary Baker; Postmaster-General Burleson; Attorney-General Gregory; Secretary Houston; Senator Lodge; Senator Stone; Jacob H. Schiff; Alexander Graham Bell; Lyman J. Gage, former Secretary of the Treasury; and Secretary Wilson.

Men occupying high positions in the business, educational, industrial, religious, and political worlds were in attendance at the convention, and heartily approved the work of the league. R. G. Rhett, of Charleston, S. C., pres-

ident of the Chamber of Commerce of the United States, and Edward A. Filene, of Boston, member of its board of directors, spoke for the three hundred and fifty thousand business firms and corporations composing the membership of the chamber. "A referendum recently sent out by the national chamber to subsidiary bodies, asking their opinion as to the beliefs and purposes of the league, resulted in a vote of approval of ninety-six per cent, and a smaller but far above majority vote for the enforcement of peace by war if necessary." Such men as Pres. A. Lawrence Lowell of Harvard, and Pres. Benjamin I. Wheeler of the University of California, voiced their approval of the league in behalf of the cause of education. Samuel Gompers of the American Federation of Labor represented the world of industry. Hamilton Holt, editor of the *Independent*, gave to the league his hearty indorsement. Dr. Shailer Mathews, president of the Federal Council of the Churches of Christ in America, represented the forces embraced in this great religious federation. Theodore Marburg, former minister to Belgium; Oscar S. Straus, former ambassador to Turkey, and a member of The Hague Court; and Senator Lodge of Massachusetts, expressed words of hearty commendation of the principles for which the league is working.

President Wilson's Address

President Wilson, on account of his official position, was unable to discuss directly the principles of the league as such. He did express, however, his great desire for the formation of such an arrangement among the nations as would insure future peace and the referring of all questions of dispute to some international court of arbitration. The *Independent* says of the President's speech: "With this high indorsement—this almost official indorsement—of its principles and purposes, the League to Enforce Peace takes a commanding position among organized plans for the securing of international peace."

The purpose enthusiastically and earnestly to carry on a campaign of education was perhaps shown in no more tangible way than in the response of the delegates to the call for financial support. The delegates responded to a request for \$300,000 by raising nearly \$400,000 in cash and pledges. This will be used in a great educational propaganda. It is felt that the success of this movement will be realized only by the creation of public sentiment to the extent that representations to the world will carry with them the force attending the expressed will of the whole American people. For ultimately it is hoped that this will be done, and that before many months definite representations

will be made to the nations of Europe in consonance with the league's program.

Honest and Sincere Men

One could not listen to the enthusiastic speeches given during this convention, as it was the privilege of the editor to do throughout, without being impressed with the earnestness and sincerity of the men engaged in this propaganda. We believe that they are actuated by noble purposes, and no doubt their efforts, the same as the efforts of similar movements, will do much to ameliorate the suffering of humanity. If such movements were left to operate within the field of political activity, unencumbered by other alliances, we could indeed wish them Godspeed in the fullest realization of their hopes, for surely the settlement of international differences by arbitration is an object to be devoutly desired by every lover of peace.

Entangling Alliances

Unfortunately, however, in such movements religio-political reformers are quick to recognize opportunities and avenues whereby their propaganda may be advanced and their ideals realized. In such unholy alliances lies great danger to both the church and the state. That such an alliance will take place between some of these great international peace movements and these religio-political reformers we sincerely believe. The great professed but worldly Christian church will play a leading rôle in the peace moves of the future. Indeed, it is part of its definite policy to do this. Several brief statements from some of the announcements of these church peace societies will suffice to indicate their purpose:—

The World Alliance of the Churches for the Promotion of International Friendship announces the following as a part of its "concrete program":—

"International action providing for—

"An International League of Peace.

"A World Supreme Court.

"The submission of all international disputes to the World Supreme Court for judicial settlement or to Boards of Arbitration or of Conciliation, before resort to war."

It teaches that Christ's principles are applicable to nations as well as to individuals, and declares as its basis of operation,—

"In formulating the principles on which to base international relationships, the first which must be insisted upon is that Christ's principles should rule states equally with individuals. . . . The eternal principles of right and wrong must govern the action of states as well as of individuals, and it is the duty of Christian men to discover a means whereby these principles can be enforced so far as human imperfection allows."

The leaflet of this alliance from which we have quoted states: "This peace-

makers' movement is indorsed by the Federal Council of the Churches of Christ in America and by the Church Peace Union." Hence we must consider all three of these religious peace societies as working in hearty accord for the principles stated above.

A pamphlet entitled "International Peace: A Study of Christian Fraternity," published by the Commission on Christian Education of the Federal Council of the Churches, teaches that the principles of federation should be applied not alone to churches but to states, and the settlement of all questions of international dispute by arbitration is strongly advocated. Says this pamphlet, "The federation of states is the most direct means for securing international justice," and proceeds to amplify this statement by suggesting ways and means by which this may be accomplished.

Dr. Shailer Mathews, president of the Federal Council of the Churches, in his speech at the league banquet expressed his recognition of the common object for which the league and the church federation were working. He said, in substance, that "international morality had never been tried. The league would attempt to try it, and he hoped the Lord would prosper the league in its endeavors. If the churches have something at stake in the success of the league, the league has something at stake in the success of the churches. All reformers would succeed if it were not for some folks who oppose them. It is the business of the churches to educate this kind of folks."

Similarly the Church Peace Union is engaged in the same propaganda for the accomplishment of its aims. In a pamphlet "After the War, What?" by Irving Fisher, issued by the Church Peace Union, is advocated the need of an international government. The author feels that the machinery of such a government must involve "a code of justice to render decisions on international disputes and a military or police which shall enforce the decrees." "To secure this result we must substitute for the crude idea of balance of power the idea of pooling of power. The power of pool must exceed the power of any individual nation," etc.

James Cardinal Gibbons, in a pamphlet, "The Church and International Peace," issued by the Church Union, similarly expresses his confidence in the purposes for which the union is laboring:—

"Let us, finally, cherish the hope that the day is not far off when the reign of the Prince of Peace shall be firmly established on the earth, and the spirit of the gospel will so far sway the minds and hearts of rulers and of cabinets that international disputes will be decided, not

by standing armies, but by permanent courts of arbitration; when they will be settled not on the battle field, but in the halls of conciliation, and will be adjusted, not by the sword, but by the pen, which is 'mightier than the sword.'

Thus we see that the religious peace societies are working with the political peace propagandists for the accomplishment of their united hopes in securing the settlement of international questions by arbitration or by international court.

Will the Peace Propaganda Succeed?

Will these great national and international movements in behalf of peace succeed? Whether this particular League to Enforce Peace will ever succeed we do not know, but we are warranted by the Scriptures of truth in believing that at some time in the history of the world some peace movement will in a measure succeed in the accomplishment of its designs. We are confirmed in this belief by the prophecies found in the fourth chapter of Micah and in the second chapter of Isaiah.

Many People Shall Say

Says the last-named prophet:—

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

Observe carefully that the prophet does not represent the Lord as giving expression to these words, but he declares that in the last days "many people" will be found saying this. In other words, the prophet states that in the last days there will exist a great peace movement similar to those we see today; that this movement will have for its object the exaltation of the "house of the Lord" to the "top of the mountains," or the governments of earth.

But note also that in this same prophecy a sad picture is presented of the conditions which actually exist in the world, notwithstanding this high profession of the church. The prophet declares that God has forsaken his people; that the land is full of idols, and that men in place of worshiping the Creator worship works of their own hands; and that because of this God will cause the lofty looks of men to be humbled, and the haughtiness of men to be bowed down; "for the day of the Lord of hosts

shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low."

What the Lord Says

We turn now to another prophecy and read there the conditions which the Lord declares shall actually exist in the closing days of earth's history. Many among the nations have fondly hoped that through treaty and arbitration all international disputes might be forever settled; that the recognition of Christ as king and his law as the rule of moral conduct for the nations as well as for man would insure peace and tranquillity; but the Scriptures recognize that man cannot be made righteous by legal enactment, and that the human heart can be changed only by the regenerating power of God. The pent-up passions of human nature, held in check for a season, will break forth in volcanic eruption. Racial animosities held dormant for a time will again assert themselves. The momentary truce of peace will be broken, and again the nations will be plunged into war and bloodshed. Declares the prophet Joel:—

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down: for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:9-16.

These are the two pictures which the prophetic word brings before us,—one the picture of the peace-and-safety cry, the other the sad ending of the efforts of men to save themselves.

The Hope of Church Federations

What do the church federations and peace societies hope to achieve? We answer, The realization of their ideals of Christian government. They believe in national morality and that nations may be made righteous by the enactment of moral laws. In the very nature of the case, the standard of morality adopted by the nation must be enforced upon the individual subjects of the nation. Dissenters must be counted as law-breakers. The inevitable result will be persecution.

Says Shailer Mathews, in speaking of the fraternity of nations,—

"National morality cannot be far in advance of individual morality."—"Selected Quotations on Peace and War," compiled and published by the Commission on Christian Education of the Federal Council of the Churches of Christ in America, p. 394.

Of the federation's ideal of world government this same writer says:—

"When so-called Christian nations really become Christian nations, they will not go to arbitration courts simply to get what they can out of the decision. They will rather say, 'Now, gentlemen, tell us what is right; tell us what is justice; and if your decision is against us, we shall rejoice that justice is being done even though our claims are not met.' That is the ideal toward which we are moving. As we socialize this spirit of altruism that costs something, we shall legalize it, nationalize it, internationalize it. And we dare have this great hope, . . . that the universal prayer is to be answered that God's kingdom shall come and that his will of love shall be done on earth as it is in heaven."—*Id.*, p. 413.

We cannot discuss at greater length in this connection this phase of the question. More will be said about this at another time.

It is the hope of the church peace propagandists, as it is the aim of the National Reform Association, to enthroned Christ not alone as the ruler of one nation, but as the ruler of all nations, and his law as the standard of jurisprudence. But church federation will not be confined to Protestantism alone. There will come a time when the space separating Protestantism and Catholicism will be bridged. Protestantism will reach her hand across this gulf and grasp the hand of Rome. In this union will be achieved in a large measure the hope of those who have been working so assiduously for years for the success of their religio-political ideals.

Roman Dominance

That such a federation will be consummated, that the great Christian church will secure in the last days the power of the state in the enforcement of her demands, and that the papal power will be a dominant factor in this consummation is evident both from the study of the prophetic forecast (Revelation 13, 17) and from the trend of current events.

In the present great conflict, as in many crises of the past, the Papacy poses as the world's peacemaker, and longs to play this rôle. And this idea is urged not alone by Romanists, but is seriously set forth as most practicable by leading ministers of the Protestant church, as we have before shown in these columns. The Scriptures of truth plainly indicate that once more before the end of time

the governments of earth will turn toward this great ecclesiastical power. Says the Revelator, in speaking of the nations of men, "These have one mind, and shall give their power and strength unto the beast." Rev. 17:13.

And when the church achieves her object, what then? Then will she lay her strong hand of oppressive power upon all dissenters. The persecutions of by-gone days will be revived. Religious ordinances and institutions will be enforced by law. See Rev. 13:11-18. Against this unholy alliance the message of the third angel of Rev. 14:9-12 sounds a most solemn warning.

The End of Vain Hopes

For a little time the great professed but backslidden church will appear to triumph. As stated in the prophecy of Isaiah to which reference is made above, she will be exalted to the "top of the mountains." For a time the law will go forth from Zion. The great formal church will rule the world. It will seem that the universal reign of peace and good will has been established. The Roman Church will say, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7. But in the day of her fancied security shall come calamity and destruction. Says the divine Record: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. 18:8. Says the apostle: "When they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." 1 Thess. 5:3.

These great movements which we see in the world today are but harbingers of the speedy consummation of all things. While we appreciate the high ideals and the honest purpose of many connected with them, let us not be carried away by the spirit of enthusiasm which actuates their promoters, or with the plausible and idealistic arguments which they present. But let us recognize these movements as a fulfilment of the divine prophecy, as harbingers of the great catastrophe which is soon to envelop the world. We shall know no real peace on this earth until the power of sin has been broken and Christ takes unto himself his great power and authority and reigns supreme.

F. M. W.

The Home of the Saved

THE Bible opens with a new heaven and a new earth, perfect from the Creator's hand; with man sinless and having access to the tree of life in the midst of the Eden paradise, out of which flowed a river that spread its life-giving waters through the earth.

The Bible closes with a new heaven and a new earth; with man upright and

sinless, having right to the tree of life growing in the midst of Eden; with the river of life flowing out from the garden of God, clear as crystal.

Between the two scenes spreads out the panorama of six thousand years or more of conflict with sin. It is a story of the fall of man, of the loss of his Eden home, of the curse that marred the earth, of sin and sorrow and death overspreading all.

The Restorer

But from the hour when the shadow of sin fell upon the earth, there has been a light shining in the darkness. Amidst the ruin that sin had wrought, there appeared the great Restorer. One inspired writer gives a word-picture of this scene, — Jesus taking man's place to win back the lost dominion: —

"Unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus." Heb. 2:5-9.

Just where Adam fell and lost his dominion over the earth, we see Jesus, the second Adam, taking man's place and winning back the lost inheritance. That is how it is that the picture of the new earth and man's sinless state depicted in the first two chapters of the Bible is repeated in the last two chapters, with even greater fulness of glory. God's original plan and purpose will be carried out, and this earth, renewed, will be the eternal home of sinless men and women, redeemed by grace.

Sin will be found not to have frustrated, but only to have delayed, the purpose of God. And what is six thousand years in working out the divine plan? In our brief span we may divide human history into ancient, medieval, and modern. But in heaven's life a thousand years is but as "a watch in the night;" and these six watches are to heaven but as one night of grief and of loving ministry in rescuing the lost.

It has cost all that heaven had to give. But the infinite Gift was given, and all heaven has wrought at the work. Of the angels it is written, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Bringing Back the Lost Dominion

Of all the worlds that shine in the heavens, declaring the glory of God, this earth was the one lost world. Its light went out in darkness. It wandered from the fold of God's perfect creation. The

divine Shepherd came to find it and bring it back. And the angels that rejoiced when they saw this earth created — "when the morning stars sang together, and all the sons of God shouted for joy" — will again rejoice when the Lord brings back his own, — this earth redeemed from the curse, shining in the bright universe again with the perfection of the glory of God.

Christ not only redeems lost men, but he is to redeem this lost earth. "The Son of man," he said, "is come to seek and to save that which was lost." Luke 19:10.

Not only did man lose his righteousness and his life by sin, but his dominion as well. Originally man had dominion "over all the earth." Gen. 1:26. As the psalmist says, "Thou madest him to have dominion over the works of thy hands." Ps. 8:6. He was prince and ruler of the earth. But when he yielded to Satan's temptation, he placed himself in the enemy's power, and Satan became the "prince of this world." Man's dominion was lost.

But through Christ, this dominion is to be restored. The prophet of old said: —

"Thou, O Tower of the flock, the Stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

The Hope of the Promise

The promise of the gospel of salvation is the promise not only of life eternal through faith, but of an eternal inheritance in the earth made new, the fulfilment of the Creator's plan when he made this world to be the home of man. This was the star of hope that shone before Adam and Eve as they stepped forth from Eden into a dying world. It was the promise to Abraham, —

"the promise, that he should be the heir of the world." Rom. 4:13.

It was not the promise of the world in its present state. For the Lord gave Abraham "none inheritance in it, no, not so much as to set his foot on." Acts 7:5. Abraham himself did not look for the promise to be fulfilled in this sinful earth, but in the earth made new, redeemed from sin. The Scripture says of his hope: —

"By faith he sojourned in the Land of Promise, as in a strange country: . . . for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:9, 10.

It was in the new earth and the New Jerusalem that Abraham, the father of the faithful, expected to receive the eternal inheritance promised to him and to his seed. And there all the faithful will find their inheritance.

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

The psalmist said, "The meek shall inherit the earth." Ps. 37: 11. Christ repeated it: "Blessed are the meek: for they shall inherit the earth." Matt. 5: 5.

Through the prophet Isaiah, the Lord described the re-creation of this earth to be the home of the saved:—

"Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. 65: 17-19.

The New Earth and the New Jerusalem

It is not of old Jerusalem that the prophet is speaking, but of the New Jerusalem, which John saw coming down, with the saints, from God out of heaven. He saw it descending upon the earth at the end of the thousand years, and saw the wicked come forth from their graves to judgment. Then there falls upon the lost the fires of the last day, consuming sin and sinners, and purifying the earth itself from every trace of the curse. It is the day of which Peter wrote—"wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." But, as he adds,— "nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13.

Out from the dissolved elements of the earth and the atmospheric heavens the Creator's power calls forth new heavens and a new earth again, the old creation cleansed and renewed in the perfection of the original Eden paradise. It is coming; for John saw it in vision. "I saw," he says, "a new heaven and a new earth: for the first heaven and the first earth were passed away." Rev. 21: 1.

He saw the city which had come down from heaven—those mansions that Christ is now gone to prepare. It is the New Jerusalem, the holy capital of the eternal kingdom of the saints, where Christ's own throne is set:—

"I heard a great voice out of the heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." Rev. 21: 3-5.

It passes comprehension; but it is true. And the life of the saved in their eternal inheritance is real and tangible.

"They shall build houses, and inhabit them; and they shall plant vineyards,

and eat the fruit of them." "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. 65: 21, 25.

The whole earth will be as the Eden paradise planted by God in the beginning. And from month to month and from week to week the saved will gather to worship before the glorious throne in the holy city,—

"for as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66: 22, 23.

The Glories of the Saints' Eternal Home

As the first two chapters of the Bible tell of earth's original perfection, so the last two chapters constitute one psalm of ecstasy over the indescribable glories of the earth made new with its city of light—the walls of jasper, the gates of pearl, the river of life flowing from the throne of the Lamb, clear as crystal, with the widespreading tree of life on either side of the river. And supreme above all, Jesus himself, "the King in his beauty," without whom there would be no glory even in that city foursquare; "for the glory of God did lighten it, and the Lamb is the light thereof."

"Oh, heaven without my Saviour
Would be no heaven to me;
Dim were the walls of jasper,
Rayless the crystal sea!

"He gilds earth's darkest valleys
With light and joy and peace;
Then what must be the radiance
Where sin and death shall cease?"

Next to the loveliness and grace of Christ our Saviour, the glories of this world to come have inspired the sweetest hymns of hope for longing hearts. How often has the spirit been lifted above earth's trials as we have sung,—

"O that home of the soul! in my visions and dreams
Its bright, jasper walls I can see,
Till I fancy but thinly the veil intervenes
Between the fair city and me.

"That unchangeable home is for you and for me,
Where Jesus of Nazareth stands;
The King of all kingdoms forever is he,
And he holdeth our crowns in his hands.

"O how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again!"

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Through the ages, the children of the promise have been journeying toward the city which hath foundations, whose builder and maker is God, and they

have confessed themselves pilgrims and strangers in this present world. As they have trod the way of righteousness,— oftentimes a thorny path,—it has been with the shining city ever before their vision. As they have fallen in death, it has been with their eyes upon "that day" when Christ shall come to take his people to the New Jerusalem preparing above.

"The Lamb there in his beauty
Without a veil is seen.
It were a well-spent journey
Though seven deaths lay between."

Now earth's course is nearly run. It is but a little way to the holy city, where the water of life flows clear as crystal from the midst of the throne. The water of life is really there; for the Lord showed it to the prophet John in vision that he might tell us that he saw it. "I John saw the holy city," he says, "and he showed me a pure river of water of life, clear as crystal."

Christ invites every one to share the eternal inheritance, giving assurance of his power to save to the uttermost all that come unto God by him. And the glories of the holy city invite us to come: "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." Rev. 22: 17.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

W. A. S.



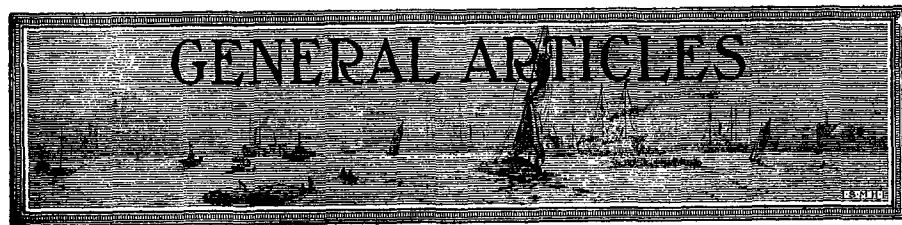
The Chestnut Blight

WHILE, forsooth, the knowledge of means of successful scientific agriculture may be increasing, pests and plagues in the vegetable and animal world seem to be on the increase. One of the most recent is the chestnut blight. An editorial in the *Washington Post* of April 26, states that Massachusetts has announced that she has given up all hope of saving her chestnut tree area. The State forester is quoted as saying:—

"The area of severe infection is already so great, and the proportion of chestnuts that there would be any hope of saving is so small, that the commonwealth would not be justified in making any attempt to stop the disease."

Congress was induced to make a considerable appropriation for cooperation between the Department of Agriculture and the State foresters, and in several States some headway is claimed toward checking the disease. The editor of the *Post*, however, expressed his opinion that the surrender of Massachusetts to the chestnut blight would be followed by the surrender in other States, and his opinion was that the vast area of chestnut trees in this country is likely to be cut to zero in the next few years.

L. L. C.



Power of Appetite

MRS. E. G. WHITE

(*"Testimonies for the Church," Vol. III, pp. 485-489*)

ONE of the strongest temptations that man has to meet is upon the point of appetite. Between the mind and the body there is a mysterious and wonderful relation. They react upon each other. To keep the body in a healthy condition to develop its strength, that every part of the living machinery may act harmoniously, should be the first study of our life. To neglect the body is to neglect the mind. It cannot be to the glory of God for his children to have sickly bodies or dwarfed minds. To indulge the taste at the expense of health is a wicked abuse of the senses. Those who engage in any species of intemperance, either in eating or drinking, waste their physical energies and weaken moral power. They will feel the retribution which follows the transgression of physical law.

The Redeemer of the world knew that the indulgence of appetite would bring physical debility, and so deaden the perceptive organs that sacred and eternal things would not be discerned. Christ knew that the world was given up to gluttony, and that this indulgence would pervert the moral powers. If the indulgence of appetite was so strong upon the race that, in order to break its power, the divine Son of God, in behalf of man, was required to fast nearly six weeks, what a work is before the Christian in order that he may overcome even as Christ overcame! The strength of the temptation to indulge perverted appetite can be measured only by the inexpressible anguish of Christ in that long fast in the wilderness.

Christ knew that in order to successfully carry forward the plan of salvation he must commence the work of redeeming man just where the ruin began. Adam fell by the indulgence of appetite. In order to impress upon man his obligations to obey the law of God, Christ began his work of redemption by reforming the physical habits of man. The declension in virtue and the degeneracy of the race are chiefly attributable to the indulgence of perverted appetite.

There is a solemn responsibility upon all, especially upon ministers who teach the truth, to overcome upon the point of appetite. Their usefulness would be much greater if they had control of their appetites and passions; and their mental and moral powers would be stronger if they combined physical labor with mental exertion. With strictly temperate habits, and with mental and physical labor combined, they could accomplish a far greater amount of labor, and pre-

serve clearness of mind. If they would pursue such a course, their thoughts and words would flow more freely, their religious exercises would be more energized, and the impressions made upon their hearers would be more marked.

Intemperance in eating, even of food of the right quality, will have a prostrating influence upon the system, and will blunt the keener and holier emotions. Strict temperance in eating and drinking is highly essential for the healthy preservation and vigorous exercise of all the functions of the body. Strictly temperate habits, combined with exercise of the muscles as well as of the mind, will preserve both mental and physical vigor, and give power of endurance to those engaged in the ministry, to editors, and to all others whose habits are sedentary. As a people, with all our profession of health reform, we eat too much. Indulgence of appetite is the greatest cause of physical and mental debility, and lies at the foundation of the feebleness which is apparent everywhere.

Intemperance commences at our tables, in the use of unhealthful food. After a time, through continued indulgence, the digestive organs become weakened, and the food taken does not satisfy the appetite. Unhealthy conditions are established, and there is a craving for more stimulating food. Tea, coffee, and flesh meats produce an immediate effect. Under the influence of these poisons, the nervous system is excited, and, in some cases, for the time being, the intellect seems to be invigorated and the imagination to be more vivid. Because these stimulants produce for the time being such agreeable results, many conclude that they really need them, and continue their use. But there is always a reaction. The nervous system, having been unduly excited, borrows power for present use from its future resources of strength. All this temporary invigoration of the system is followed by depression. In proportion as these stimulants temporarily invigorate the system, will be the letting down of the power of the excited organs after the stimulus has lost its force. The appetite is educated to crave something stronger, which will have a tendency to keep up and increase the agreeable excitement, until indulgence becomes habit, and there is a continual craving for stronger stimulus, as tobacco, wines, and liquors. The more the appetite is indulged, the more frequent will be its demands, and the more difficult of control. The more debilitated the system becomes, and the less able to do without unnatural stimulus, the more the passion for these things increases, until the will is overborne, and there seems to be no

power to deny the unnatural craving for these indulgences.

The only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks. The necessity for the men of this generation to call to their aid the power of the will, strengthened by the grace of God, in order to withstand the temptations of Satan, and resist the least indulgence of perverted appetite is twice as great as it was several generations ago. But the present generation have less power of self-control than had those who lived then. Those who have indulged the appetite for these stimulants have transmitted their depraved appetites and passions to their children, and greater moral power is required to resist intemperance in all its forms. The only perfectly safe course to pursue is to stand firmly on the side of temperance, and not venture in the path of danger.

The great end for which Christ endured that long fast in the wilderness was to teach us the necessity of self-denial and temperance. This work should commence at our tables, and should be strictly carried out in all the concerns of life. The Redeemer of the world came from heaven to help man in his weakness, that, in the power which Jesus came to bring him, he might become strong to overcome appetite and passion, and might be victor on every point.

Many parents educate the tastes of their children, and form their appetites. They indulge them in eating flesh meats, and in drinking tea and coffee. The highly seasoned flesh meats and the tea and coffee, which some mothers encourage their children to use, prepare the way for them to crave stronger stimulants, as tobacco. The use of tobacco encourages the appetite for liquor; and the use of tobacco and liquor invariably lessens nerve power.

(To be concluded)

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Representative Service

ALBERT WEEKS

THE work of God among men is a representative service. Our Lord Jesus Christ set the example of this kind of work. He says, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." John 5:19, 30. Absolutely unselfish, the Saviour works for the human race. With his full consent the Father gave him his work. Faithfully he went about that work, seeking not his own will, ease, or comfort, but only the will of the Father, knowing that that will best accomplish the salvation of the human family. And as we accept the instruction of the Lord Jesus Christ and seek to do his will, we are doing the Father's will also, and honoring his

name. How careful we ought to be, then, really to represent the Lord Jesus Christ in our lives.

The Saviour prayed for his followers: "As thou hast sent me into the world, even so have I also sent them into the world." John 17: 18. As actual representatives of the Lord Jesus Christ we accept the call to service. How true are we to that trust? Do we serve the Lord or ourselves? Hear the Saviour pray, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." Verses 15-17. Will that prayer be answered in us? Our own will is the pivot upon which our course will turn. Our Lord says, "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." John 7: 17, A. R. V. On the other hand he says, "Ye will not come to me, that ye might have life." John 5: 40.

When we seek divine help, the Holy Spirit is sent to our assistance. He comes as the representative of the Lord Jesus Christ, and gives us just the help we need in representative service. The Saviour says of the Spirit, "When he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak. . . . He shall glorify me: for he shall take of mine, and shall declare it unto you." John 16: 13, 14, A. R. V.

Willing to do his will, and seeking the Holy Spirit's guidance and power, we are enabled to be true to the Lord and faithful in his service as his representatives. The Saviour says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth: whom the world cannot receive." "The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." John 14: 13-17, 26.

Thus equipped, what is to hinder our being true representatives of our Lord? Only self and Satan stand in the way. By dying to self the first is removed. "If any man would come after me, let him deny himself, and take up his cross and follow me." Matt. 16: 24, A. R. V. Thus the Saviour tells us how to begin work. And we can defeat Satan by resisting him in the power of the Spirit of God. "Be subject therefore unto God; but resist the devil, and he will flee from you." James 4: 7, A. R. V.

The enemy may lay his plans broad and deep to destroy us, but the power of the Holy Spirit is sufficient. Thus we read, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa.

59: 19. Blessed and mighty is the help we get when we seek him with humility of heart and living faith.

Omer, Mich.

The Divine and All-Wise Potter

H. A. ST. JOHN

EVERY Christian should ever, under all circumstances and in all places, regard himself as a lump of living clay in the hands of the divine Potter. See Jer. 18: 6.

If there is a continual manifestation of self-will, insubordination, impatience, murmuring, doubting, complaining, and such like, there will be a continual hindering and marring of the divine Potter's work; and those manifestations may become so persistent and continuous that the lump will be cast aside as incorrigible, and that soul be spewed out of the mouth of the Lord, lost forever. Very many will meet this sad fate.

Our only safety is to consecrate soul, body, and spirit, without reserve, to the Lord. The divine Potter can then mold and fashion us after the divine image, into vessels of honor. Then we shall not be conformed to this world, but transformed by the renewing of the mind. And then he can prove to the world, in and through us, what is that good and acceptable and perfect will of God, and bring us to shine forever in his kingdom of immortal glory.

Sanitarium, Cal.

Love

R. L. THOMPSON

"WE love Him, because he first loved us."

How supremely he loved us! His love to us came of the very essence of his being, for "God is love." And because he has loved, we can love.

There is no sharp bargain sought in the life filled with love. The great sacrifice on Calvary sealed a life that was lived in sublime disregard of gain; it was the crowning proof that Jesus' life was a sacrifice of love. There is no gain of love, save the sacrifice it makes; and the sacrifice is a gain—not as the world counts gain, but as God, who is love, counts it.

How often, when we are moved by love, do we count the little words, acts, and looks that in themselves are trivial as most significant and very precious. Just so we, although we are but worms of the dust, and are in no sense worth the price paid for us, are made of great value to God because he sees under the spell of his own great love. Only let us love enough, and we shall lay down our lives for the object of our love. And so God, being himself love, and loving us supremely, made the great sacrifice of redemption for us. Only thus can the atonement be understood; only thus can we see why God wants us.

Just as the life in us comes from God, so the love comes from him also. The love in the sparrow's breast that inspires

the happy care of the tiny birdlets, the love that thrills through the robin's morning song, is an evidence, a hint, of God's love. It is in every beating heart, and struggles earnestly for growth and expression. God has blessed us thus.

All forgiveness, mercy, and sacrifice of service spring from this, and in proportion to our love is the manifestation of these virtues in our lives. As we approach perfect love, we approach the perfect character of God.

The love of God is an altruistic power. It knows no work for self, and no end of work and service for others. By it we have the beautiful paradox of a King of kings; and Lord of lords, who is our servant and helper. Love makes the class lines disappear; even God himself gave his own Son to a life in the flesh common to sinful men.

Bethel, Wis.

Christian Adversity

B. W. SPIRE

WITH all the promises in the Bible of peace and prosperity to those who serve God, every Christian must bear testimony to the fact that his pathway is not always bright, and that he often meets with disappointments, adversities, and sorrows. Yea, with many, sorrow seems to be the greater share of their life's experience. Property losses, bodily affliction, death,—why do they come to the Christian? Why is it that some unforeseen disaster comes and sweeps away all my property and I am left destitute? Why is it that I have had this bodily affliction all these years? Why are my loved ones, one by one, taken from me by the cruel hand of death? Why is it? This is the real, burning question that our hearts desire to know as those large, hot tears roll down our cheeks, and we sit in silent meditation and wonder why it all happened.

To answer this question satisfactorily to each longing heart does not lie within the power of man. God only, who has given "to all life, and breath, and all things," knows why; and he has been good enough and wise enough to write out case after case in his Word, giving every form of adversity to which human flesh is heir, and to that Sacred Record we bid you come and study awhile.

Man may attempt to answer this question by saying, "You have indeed met with a great loss; but you must make the most of it, for it is only the work of an unkind providence." But as honest and well meaning as may be the one making this statement, nothing could be farther from a solution of this vital question, nothing could be farther from the real truth.

That these adverse experiences that come to the Christian are not the work of an unkind providence, that God is not an unkind God, is abundantly proved by both revelation and personal experience. Listen to a definition of his name: "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for

thousands, forgiving iniquity and transgression and sin." Ex. 34:6, 7. John says, "God is love." Paul says, "Love suffereth long, and is kind." God says, "Yea, I have loved these with an everlasting love: therefore with loving-kindness have I drawn thee." Jer. 31:3. "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. "Hereby perceive we the love of God, because he laid down his life for us." 1 John 3:16. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John 4:10. With Paul we exclaim, "What shall I more say?" The time would fail us to tell of so great a cloud of witnesses who rise up in testimony that "God is love."

Settle it, therefore, in your heart, dear longing soul, that that love is not only kind, but "love worketh no ill to his neighbor." Rom. 13:10. Does that seem hard to reconcile with your experience? Then listen: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6. And this scourging is "for our profit, that we might be partakers of his holiness." Verse 10. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:2. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:2, 3.

This gives us some light on the reason why some bitter experiences come to us. God in his infinite love and mercy sees that we do not heed the tender wooing of his Spirit, nor listen to his voice as it speaks from his Word or his servants. If allowed to continue as we are, we shall surely be lost. He does not love to chastise us, but as this is often the only means that will bring us to him, it must be permitted to come. How many heartaches, how many tears, how much suffering we should be spared if we would quietly sit at the feet of Jesus and in our secret meditations say, "Speak, Lord; for thy servant heareth." But if we will not take time to listen, if we will not heed when we hear, we must not think it strange concerning the fiery trial which is to try us, as though some strange thing happened unto us. 1 Peter 4:12.

And again, we are to remember that God says, "Ye are my witnesses, saith the Lord, that I am God." Isa. 43:12. "We are made a spectacle ["theater," margin] unto the world, and to angels, and to men." 1 Cor. 4:9. The best witness, the one who proves he is a true witness, is the one who bears the test under the scourging of the cross-examination of the opposing side. Satan's charge against God was that if he would touch what Job had, Job would curse God to his face. This was a false

charge; for Job was a righteous man, serving God from principle. And although everything he had was taken away,—children and property,—and his wife, influenced by the work of Satan, urged him to "curse God, and die," the record says, "In all this did not Job sin with his lips."

Job was a true witness; Daniel in the lions' den was a true witness; John the Baptist in prison and John the Beloved on the lonely Patmos were true witnesses. These, with thousands of others before and since, were faithful actors on the great stage, a spectacle to worlds, to angels, and to men. What joy will be theirs, in the throngs of the innumerable company of angels and intelligences of other worlds, to hear some bear testimony to the fact that it was the patience of Job, or the steadfast purpose of Daniel, or the integrity of John that convinced them that the claims of God are true and Satan's charges false. A witness for the God of heaven! what a privilege! "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. 10:32.

But whatever has been our experience on this great stage of life, we must bear this testimony with Paul, "We know that all things work together for good to them that love God." Rom. 8:28. Whether we need chastising to fit us for the heavenly mansions or are called as witnesses for God, or even if we suffer as a result of our own wrong course, God in his own great love and mercy works it all out for good to those who love him. He forgives the sins, binds up the broken hearts, and helps us find the path of obedience. O amazing love! Let us ever sing,—

"Guide us in the path to heaven,
Rugged though that path may be;
Let each bitter cup that's given,
Serve to draw us nearer thee.
In thy footsteps traced before us,
There we see earth's scorn and frown;
There is suffering ere the glory,
There's a cross before the crown."

Orlando, Fla.

The Sin of Covetousness

E. HILLIARD

THE men who were chosen to be rulers over God's ancient people, were not only able, pious men, but men who hated covetousness. See Ex. 18:21. Paul says a bishop should not be "greedy of filthy lucre, . . . not covetous." The Scriptures class a covetous man among thieves, drunkards, revilers, and extortioners. Such can never enter the kingdom of heaven. He who cares more for money than for the success of Christ's kingdom will make an eternal failure.

"God cannot approve of the least degree of covetousness, or selfishness, and he abhors the prayers and exhortations of those who indulge these evil traits." —"Early Writings," p. 268. Covetousness is a subtle, dangerous, soul-destroying sin. It withers and dwarfs all the noble qualities of mind. It is a be-

witching foe, luring its victims on to a miserable end. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:10.

Brethren, let us, as men of God, flee these things. Let us cultivate a liberal, faithful spirit, supporting the cause of God with our prayers and means. Let us be liberal on earth, and we shall be enriched in heaven. Let us lay up our treasure in heaven, beyond the reach of thieves; for where our treasure is, there our heart will be.

St. Paul, Minn.

Comprehending the Sublimity

F. D. STARR

THE book of Ephesians abounds in superlative expressions, which, if the language were of human origin, might almost be considered extravagant. "Blessed us with all spiritual blessings in heavenly places;" "gather together in one all things in Christ, both which are in heaven, and which are on earth;" "according to the purpose of him who worketh all things after the counsel of his own will;" "what is the exceeding greatness of his power;" "according to the working of his mighty power;" "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." These are some of the strenuous or ardent expressions to be found in this epistle. But perhaps as noteworthy an instance as any of this kind is found in Eph. 3:17-19:—

"Ye . . . may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." The Latin version gives an additional luster to this remarkable text: "Able to comprehend with all saints what is the latitude and longitude, and sublimity, and profundity, and to know even the love of Christ which passeth all knowledge." What an expansion of conception this gives to the mind! When we speak of *latitude*, our minds take a geographical sweep, past continents and over oceans, to the north pole, or to the equally frigid regions of earth's southern extremity. *Longitude* takes our thoughts over thousands of leagues of sea and land to the uttermost part of the earth. And think, if you can, of the *profundity*! "O the depth of the riches both of the wisdom and knowledge of God!" Rom. 11:33. "As high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." Job 11:8, 9. And then the *sublimity*—the height, the lofty conception!

"O the height of Jesus' love!
Higher than the heaven above,
Deeper than the deepest sea,
Lasting as eternity."

Such is the nature of the sublime theme to which attention is called in this epistle. We are to know the unknowable, to think the unthinkable, to see the invisible, to do the impossible. This is not a flight of fancy, this is not a flight of feeling, but a flight of spirituality for those who will soar aloft to the sublime heights where we may "sit together in heavenly places in Christ Jesus."

Turning the attention in another direction and giving the language an unfathomable profundity of intenseness in the line of self-abnegation, the apostle thus refers to himself: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Eph. 3:8. How one can be *less than the least* of anything is difficult to comprehend, and to be fully understood by Him to whom all nations are counted as "less than nothing, and vanity." Isa. 40:17. This estimate of himself may be fittingly joined with Paul's statement in 1 Tim. 1:15: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." What then is the rating that Paul gives himself?—Chief of sinners, least of saints. What was the rating that the proud Pharisee, who thanked God he was not like other men, gave himself, as so many of his modern disciples give themselves?—Least of sinners, chief of saints. The divine rating in either case will be better understood when we remember that "every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18:14.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:20, 21.

Forest, Idaho.

Divine Healing

D. H. KRESS, M. D.

THE Saviour's manner of healing is designed to teach valuable lessons for all time. He once anointed the eyes of a man who was born blind, and bade him, "Go, wash in the pool of Siloam." The blind man "went his way therefore, and washed, and came seeing." This man could have been healed without the application of the salve or the water, but Christ evidently made use of these simple agencies of nature, and thus called attention to remedies which are often ignored, and yet within the reach of all. By this act he sanctioned the use of remedial agencies.

Everything that human hands can do in sickness should be done; every agency of value should be employed. It is no denial of faith to make use of these agencies.

When we offer the prayer, "Give us

this day our daily bread," we do not sit quietly down in expectancy and fold our hands. It would be presumptuous to do so. The manna fell every morning, but Israel's host had to gather it daily. "What thou givest them they gather." This is the divine order. When we are unable to gather, God can supply our needs in some other way. Faith is shown by works. Faith and works make a divine combination.

There is no question but that mental unrest and dissatisfied feelings are responsible for many physical ills, and that these ills cannot be cured by diet or by treatment alone. Obstinate digestive disturbances may be wholly due to a wrong mental state. He who is in constant fear that the food he eats will disagree with him will remain a dyspeptic until the fear is removed.

The poet-banker Rogers, it is said, caught a severe cold by sitting at a window that he *supposed* was open. It was not open at all. Most of the colds are caught in this way. That which is greatly feared oftentimes comes upon us. Persons who are always afraid of colds are the ones who are constantly complaining of colds. Those who have no such fears but recognize air as a blessing, seldom take cold.

During every epidemic of disease some are stricken and die who could have lived had it not been for their fear of the disease and of death. Fear may kill more than disease when epidemics prevail.

The mere thought of taking a morning plunge or a cold shower may create a chill while in a warm bed. A cold bath taken with fear of injury may prove an injury. With a different state of mind, the same bath might have been a real blessing. Faith in God's agencies is essential in order for them to be of the greatest benefit. The physician who prescribes open windows and fresh air for the patient who is afraid of air will be disappointed in the results. Should the patient carry out the physician's advice, nine times out of ten it would result in demonstrating to his own satisfaction that the physician did not understand the case. The only hope of such patients is in the discovery that their experiences are unreliable unless they are in harmony with God's Word and with true science.

The gospel heals the diseased mind. It contains the only reliable healing for the mind. To the poor palsied man who was suffering mentally, Jesus said, "Son, be of good cheer; thy sins be forgiven thee." The Saviour of men understood fully this man's physical and mental state. He recognized that to heal the palsied body he must first restore the palsied mind. This being done, he could say to the paralytic, "Arise, take up thy bed, and go unto thine house." There are many who could be healed of their physical maladies if only they possessed the consciousness of sins forgiven. The purpose of the gospel is "to bind up the broken-hearted, . . . to comfort all that mourn; . . . to give unto them beauty

for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

The knowledge of being a blessing to others is conducive to health. "He that hath mercy on the poor, happy is he." Many hopeless invalids could be helped if they would think less of self and more about the needs of others. Selfishness and disease are closely related. "The merciful man doeth good to his own soul." To his own people whose prayers reached no farther than self, and who bowed down their heads like a bulrush and said, "Wherefore have we fasted, . . . and thou seest not?" God said, "Is it such a fast that I have chosen? . . . Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him? . . . Then shall thy light break forth as the morning, and thine health shall spring forth speedily."

Selfishness is responsible for much of the chronic invalidism that exists. Benevolence is a benediction to every cell of the body. "If you are feeling blue, something for some one else go do," and "inasmuch as ye have done it unto one of the least, . . . ye have done it unto me." "In blessing I will bless thee."

Wrong habits are frequently responsible for despondency, depression, and lack of faith. The man who desires to get rid of a red nose, must abandon strong drink, if strong drink is the cause of the red nose. The prayer for patience God answers by making men temperate, if intemperance is the cause of impatience. When the nerves are on edge from the use of tea or coffee, and the least annoyance causes a nervous explosion, the remedy lies in the removal of the cause. The one who has spells of depression and despondency and thinks he has committed the unpardonable sin, can often assist in answering his prayer for relief by making a careful study of his food combinations. "As he eateth, so is he," is an old German adage which has in it much truth.

(To be concluded)

EVERY day of the year will furnish occasion to the God of all our mercies to shower of his blessings and good gifts upon us. There will be no day or hour of its long stretch that will not be marked by tokens of his love and care and goodness. There ought not to be any day or hour or moment of it that would not see some response on our part, some upward turning of a grateful face to him, some outward going of sympathy toward those with whom we should share the good he gives. The year will give us much, but the greatest opportunity of all that it will bring to us will be the opportunity of giving back in gratitude and in brotherhood the good that has come to us.—*The Christian Guardian.*



THE WORLD-WIDE FIELD



Sabbath School in Juiz de Fora, Brazil

MRS. R. M. CARTER

WHEN we were here in Juiz de Fora six months, we organized our first Sabbath school, which consisted of those who had been brought into the truth by the faithful efforts of a native canvasser who lived with us, he and Mr. Carter having sold them books. Evenings this canvasser would visit those whom he found interested, and give them Bible studies. The Lord blessed his earnest efforts, and ten adults began keeping the Sabbath; hence the organization of the Sabbath school.

My object in writing this is to tell you of the dear children of the flock in whom I am always most interested. I undertook to teach, as there was no one else to do so, although I hardly knew how to speak the Portuguese language. But I loved them all, and my heart went out to teach them. I wish you could have seen them, so intelligent, lovable, and quiet, showing such reverence for God's Word although all except one were reared Catholics. I could see it was God's Spirit working upon their hearts. There were seven in all, besides Imo, our daughter. At first we could not do much but sing, pray, and memorize Bible verses. They memorized a verse for each letter of the alphabet, making of course twenty-six verses. Then I gave a small present to each of those who could recite every verse without mistake. Five were successful. Gradually I became able to teach them simple Bible truths, and they each learned to pray. It would do your soul good to hear the earnest little petitions which they send forth each Sabbath, and to see how attentive they always are. The membership has now increased to seventeen, and I have an assistant, one of the new Sabbath keepers. Some Sabbaths we have twenty children to teach. We are sending along a photograph of the school, but four of our largest children were unable to meet with us for this picture.

This year we are using the Sabbath school chart and cards, and the children enjoy them immensely. We have no *Little Friend* in Portuguese, so I give them the Scripture assignment, and they study from the Bible, preparing their lessons alone, as their parents do not know how to help them as yet. Each Sabbath they recite their memory verse, and I use the "ladder" as given in the *October Sabbath School Worker* to secure attention and good lessons. They are desirous of reaching the top of the ladder, and you ought to see their bright, sparkling eyes, which show that they have diligently studied their lessons.

Last Christmas we had a tree in harmony with the article Sister White wrote in the *REVIEW* of Dec. 9, 1884. Three months before, I had given each one hundred reis (three cents English money). They made little missionary gardens, and thus increased the money. Imo bought a Portuguese magazine and sold it, and then bought more and sold them. Thus she had an offering that she had earned.

I prepared envelopes for each one's offering, and instead of buying presents for one another, each brought a gift to Jesus. The twenty-four cents I invested was increased to fourteen milreis, or almost five dollars. We had a good time. The desire to help in God's great work was also instilled into their young minds.

I might add that the parents of some of these children permitted their chil-

During the month of January the writer attended four local conference meetings in this union, the last one being connected with the union committee council and audit.

All the meetings were splendidly attended. Harmony and a good spirit prevailed throughout, and every one felt encouraged to go forth, in the strength of the Lord, to achieve greater things for him.

Our first meeting was held in Basel, where twenty-six churches were represented by eighty delegates. Four new churches were received into the conference. Seventy-five persons were received into church fellowship last year. The membership at the end of the year was 783. Twenty-two canvassers and six other gospel workers were employed during 1915, with good results.

The South German Conference held its meeting in Karlsruhe, where twenty churches were represented by seventy-three delegates. During the past year 127 members have been received into church fellowship, increasing the total enrolment of the field to 810.

Most excellent growth and increase in members and finances were also seen



SABBATH SCHOOL CHILDREN AT JUIZ DE FORA, BRAZIL. SISTER R. M. CARTER AT THE RIGHT, HER ASSISTANT AT THE LEFT.

dren to attend the Sabbath school, though they themselves were not interested enough to come. As a result, the parents became interested, and are now keeping the Sabbath. Some are already baptized, the rest soon will be, and I believe the children have done their part in exciting an interest in this truth by their earnest prayers at home. This is what we are doing in Juiz de Fora, away in the interior of Brazil, and I believe that as much or even more could be done in each city here. What we need is workers, and means to support them. Surely the harvest is great, and the laborers are few.

Central European Union

L. R. CONRADI

THIS union comprises the very heart of Europe — German Switzerland, southern Germany, and Austria, except Galicia, and has a population of about forty million.

in the Württemberg Conference. Our hall at Stuttgart was filled to overflowing. Ninety-four were received into church fellowship last year, increasing the membership to 727.

The fifth meeting of the Bavarian Conference was held in Nuremberg. The large hall we had was filled to overflowing. Ninety-six delegates were present. This conference showed the best gain, 185, increasing the membership to 894. In Nuremberg proper are two churches, with 260 members. Near by there is a church of forty-four members. At Munich there are two churches, with 243 members.

The union report showed a good growth also for our work in Austria. Not fewer than 238 members were received in the five Austrian fields last year, increasing the total membership to 1,200. They also had a good financial showing. At the present rate of growth it will not be long until Austria will develop into a strong field of its own.

Great difficulties were encountered in the work during the year. Our meetings were stopped and interfered with, our workers were unable to travel, and our canvassers were brought into all sorts of trouble that hindered them in their work. Yet, in spite of all this, the work of God is onward.

The union as a whole received 723 new members, increasing its membership to 4,414. Its tithe amounted to more than \$53,000. It turned over to the division conference \$13,000 in offerings, and in second and surplus tithe more than \$15,000.

This union now stands third in the European Division, both in membership and in means. In a short time it has become a strong factor in our work. The presidents of the four conferences remained the same as formerly. Brother J. Erzberger is doing what he can in his home conference in Switzerland. He has been troubled considerably with his eyesight. Some of the fields have very few workers, and some are without even a director; hence the union president has to look after several mission fields as well as a local conference of which he is president.

The prospects were never brighter for this union than they are at the present time.

The Kimberley Baths

J. V. WILLSON

[This report, the first received from Brother Willson in a long time, was just in hand at the Mission Board office when the sad news of his death came by cable.]

We are just past the great heat of the season. This has been the hottest season known in Kimberley for many years. It has been difficult to keep the flower garden from entirely burning up by the hot sun, which is nearly straight overhead here in midsummer, or during December and January.

When the great war in Europe first began, our patronage decreased, but after the first shock was over, it came up again, but has not fully recovered the usual volume. Our treatment-rooms have had an influence for good far and near. Many have been relieved of pain and sickness by the treatments, and that always has a good effect for the truth. We keep the reading rack in our reception-room well supplied with our publications, and we find it has to be refilled frequently. Since the war the people are more ready to read our publications, and more interested to converse in regard to the truth. Many copies of "The World's Crisis" are being sold in town by the members of the local church. It meets with a ready sale. There is a widespread interest to know the meaning of events now taking place.

It is seventeen years this month since we arrived in Kimberley and began work in the treatment-rooms. Since then a debt of \$6,000 has been liquidated. Additions to the building have been made, at a cost of more than \$10,000, and additional real estate purchased at a value

of \$3,200. The Lord has blessed the work in many remarkable ways. Many times we have been in difficult places, but in answer to prayer the Lord has opened the way for the work to go forward.

This church is the first Seventh-day Adventist church established in Africa, and some of the charter members are still connected with it. It was from this place that the money was sent to bring the first laborers to Africa. May the light of the third angel's message shine brightly from this center till the Lord comes to gather his people home.

April 1, 1916.

Burma

C. A. MEREDITH

BURMA came under British rule as the result of the wars of 1836 and 1852. The people belong almost entirely to the Tibet-Burman race, those of the interior consisting of wild uncivilized tribes. Among its population of ten and one-half million there are only about three hundred believers of the truth to herald the message. Are we able to do the work without help from outside?—Certainly not.

About the only means for reaching the people with the truth is a quarterly paper issued in Burmese, called *Kin Soung*. The canvasser goes out to sell this paper to the people, who will never give "No" for an answer, as this would be impolite. They would rather evade the truth. They dally, and when the canvasser learns to take advantage of this, he is in a fair way to success. Nearly all of these people want some one to decide for them, and usually the canvasser takes that some one's place. If he does, he succeeds. When a Burman is approached to buy a paper, he decides that he does not want it, and seeks for an easy way of saying so. At the same time he will give his address, and money for the paper for the year. Afterward he is not sorry that he took it. So the paper is read and reread in his family.

In most of the stations in this province there are missions of various denominations, and to one of these there used to go a *thuggi*, or a headman of a village, to listen to the preaching, and though very nearly seventy years of age, he became one of the favorites of the converts; yet he remained an unbeliever. He told the converts that he was not enthusiastic about their teaching; but when the paper *Kin Soung* found its way into his hands, he read and reread it and wanted more copies. He tried to find out the source of the paper. He became interested, and wanted to study the Bible. He was given a tract, "The Near End of the World." He has now read it so many times that he has it about committed to memory. Since learning the Bible teaching on the Sabbath question and the second coming of Christ, he is telling these truths to his friends. He is now asking for baptism.

I recently went to visit an old friend. When I reached his home, there was a lad talking to my hostess about the great war and the great loss of life it is causing. But he said that more people die of disease than of fighting, and he ended by asking her why so many deaths are taking place. When she expressed ignorance, he said it is because the world is waxing old, and its end is near. I was surprised to hear this, as he is not a church member. So I asked him how he knew it. He gave me a very simple answer. He said, "I am a *Kin Soung* reader;" and he further told me that he was a stray boy, and had never thought of praying to God until he began to read this paper; since then he has prayed regularly morning and evening. May he and many others of this land be among the redeemed company when Christ comes.

Rangoon.

Japan

ELDER F. H. DEVINNEY, superintendent of the Japan Mission, writes:—

"We recently printed in the Japanese language a small edition of a series of Bible readings covering the main points of the gospel message. These were put in print for the benefit of our workers, but there was such a demand for them by the Japanese people that our first edition is exhausted, and we have published a second edition, which is selling very rapidly. We are just issuing a tract covering the same points given in the Bible reading series. This tract is written by a Japanese, and will be used extensively in Japan.

"We are sending out two tents this summer for an evangelistic effort. We planned for a general meeting and institute, to be held in September, which will be attended by all our workers.

"We are now endeavoring to raise money to build a church adequate to the needs of our growing work here in Tokio.

"Our Tokio training school is doing splendid work in preparing Japanese young people for colporteur, Bible, and evangelistic work. Our need of workers is great, and with more funds we could plant the banner of the cross in many places which now lie enshrouded in heathen darkness.

"Sixty were baptized last year, and added to our twelve churches."

ONE of the native helpers in Shanghai, a young man of eighteen years, who had been connected with the institutions there about two years, was found dead in his room the morning of February 24. Averse to the cold air, he had tightly closed his window and also his bedroom door. To provide some heat during the evening study hour, he had a fire in an open charcoal stove, some coal cinders being mixed with the charcoal. He retired with the fire burning, and the gases in his closed room were sufficient to produce asphyxiation before morning. This may serve as a warning to some missionary in some other field.



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

Assisted by Miss Lora E. Clement

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

Where are the Children Tonight?

Out on the street, we know not where,
Nobody seems to know or care,
Spending the time we know not how—
Hasten, some one, and find them now.

Share in their pleasures, join in their play,
Give them a happy hour today;
Make the home cheery and warm and bright,
Hold them by love from the street tonight.

Boys and girls must have something to do,
Find them something,—take part in it, too;
Make them feel they are welcome at home,
That you miss them truly when they are gone.

Don't say too much about the noise,
Let girls be girls, and boys be boys.
The time may come when much you'd give
To have them at home once more to live.

Read to them something nice and new,
And let your words of reproof be few
And wisely chosen. A little praise
Will often win in these precious days.

Chide them kindly when they do wrong,
And do not keep at the chiding long;
Try to think of some better scheme
Than always making their faults the theme.

It is well to house and to clothe and feed,
But the mind and the heart have also need;
And to freeze the heart and starve the mind
For the want of good care is most unkind.

You may not have riches; it matters not,
For home is home, be it palace or cot;
So keep the heart warm and make the home
bright,
And hold the dear children with you tonight.

—H. Elizabeth Jones.

A Mother's Confession

My little boy stood before me with lines of perplexity plowing deep furrows into his brow as he said, "Mother, please don't always tell me what not to do. Tell me what to do, and I will do it."

In that way I discovered that I was not the only one who had a problem. He had one, too, and I was his problem. It became evident to me that I was not the right kind of mother.

On another occasion I had a lesson which I recall bitterly even now, and again my boy was the teacher. It was his little household task to prepare the kindling. It wasn't much to ask a sturdy, active boy to do,—to prepare the kindling,—but sometimes the kindling box was empty, and there was considerable censure from me; for it was very annoying to need kindling, and find none ready.

One day he was taken very ill, and I hung over him for weeks. In his de-

lirium he was haunted by the kindling. In the silent night when I was keeping vigil, he would start up from his pillow, saying, "Let me go now, mother, and chop the kindlings for you. I'm so sorry I forgot it. Please don't scold me, mother. I'll make it for you right away. The kindling—the kindling! I forgot the kindling—forgot—forgot—I forgot!" He was only six. He forgot at six!

Well, God was good to me, for he let him get well. But there came another lesson. There are closed rooms in my heart, and in every room is the proof that I was not worthy to be a mother. I have had time, years, in which to reflect.

In one of the rooms I see the chairs standing about in orderly fashion, the chairs he loved to disarrange to make his train of cars, his noisy cars that made me nervous. He left a trail of disorder wherever he went; toys, the mud on his shoes, the scratches on my furniture, all annoyed me. In the closed room the chairs now stand silently about in orderly fashion to rebuke me. There are no toys, no rusty little muddy shoes, no scratches on the furniture; all is as orderly as a showroom in a shop window. It is not a comforting room. He said one day that his lesson was about toys, noise, joys, and boys, and that his teacher had said they all belonged together. I wish I had laughed more with him at the little joke.

The Way of the Transgressor

Once he invited a boy who had come to play with him to stay for dinner, and when they came in, he was so full of hospitality and proud that he had the liberty to invite a guest, I sent the guest home. A look I had never seen before came into his face that day. *I sent his guest home!* Well, it was my opportunity, and I lost it. That lost opportunity occupies one room by itself in my heart. Iron went into his soul that day. How simple it would have been for me to invite his guest and make them both happy! I have for many years been convinced that my approving smiles were the fount of his happiness. This is what I find when I look into that room: regrets for a great opportunity which I lost.

He has been gone a good many years now. Whenever I see a postman, I glance at his packet of letters; there

might be one there for me—from him. Whenever I am in the crowd, I am watching; or on the street, or anywhere, I scan the faces of all the men I meet, for it has been so many years that it may be I shouldn't know him, and maybe he wouldn't know me. Sometimes he seems so near to me that I go out into the yard around the corner of the house and call his name aloud. But there is no answer, no answer. I dream of him at night; he is falling, and I am reaching out, and we both fall. I awaken in alarm, a nightmare upon me. When the doorbell rings, I am expectant, and always when I have leisure I sit by the window and watch. At night I leave the curtains up; and if the night is very dark, or if it storms, or if I have been thinking about him a great deal, I place a lamp in the window for him. It may be that he will come sometime. If I could just see him long enough to apologize for the mistakes I made! It might seem strange for a mother to apologize! But he is a man now, and what I have to say to him, were he to come in tonight, would be, first, about the kindling; and then I should tell him how sorry I am that I ever scolded; and how sorry I am that I sent his little friend home that day when dinner was all ready. I remember how he couldn't eat. He said a lump was in his throat, and he couldn't swallow. That I should have so hurt his pride! I wonder he didn't hate me. Maybe he did.

Both of those incidents were important, for they were my God-given opportunities to get into his heart. I seemed to have an idea that, because he was in my heart, that was all that was necessary. Really, that was not important, for my love for him was a foregone conclusion, merely a selfish mother-love. It was his love for me that counted. I disappointed him as well as myself. I know now that unless you get into a boy's heart early, the door of his heart closes, and you are left, waiting, on the outside. I could have gotten in so easily! Then he grew to be a big—a big, middle-aged boy. He was neither child nor man, but just between. As I was not inside his heart, I could not understand him; neither could he understand himself. No middle-aged boy can understand himself. His sole chance for interpretation is through his mother, and even that is best accomplished through her silence; for the loving thought of a mother is the most outspoken voice there is in the silences of the soul.

We must be very considerate of the adolescent boy. He is passing from childhood to manhood. He doesn't like to be questioned. He doesn't like to be asked where he is going when he goes out, nor how long he will be gone. His confidences cease. He becomes reserved and silent. This is the time for the mother to trust her son. The boy in him dies, and the man is born. The man's thoughts are almost as new to him as the child's thoughts were when the mental process began to form. The new man is overwhelmed by the conscious-

ness of himself. He is an individual.

I have read in biographies of great men what power the sympathetic mother had in their rearing, and in this way the great fault of my lack of sympathy has been revealed to me. Oh, my son, my son!

There is a letter from the mother of Phillips Brooks, written to a young mother who wrote to her for advice, and in it she speaks of her sons at this middle-aged time of their youth:—

"I have always believed that it was during this period that the Creator was speaking to my sons, and that it was good for their souls to be alone with him, while I, their mother, stood trembling, praying, and waiting, knowing that when the man was developed from the boy, I should have my sons again, and there would be a deeper sympathy than ever between us."

To go a little deeper into the testimony of a mother of good men, let me say that after her death Bishop Brooks wrote of her, "The happiest part of my happy life has been my mother." And then on the stone at her resting place he had carved the wondrous words, "O woman, great is thy faith: be it unto thee even as thou wilt!"

I shall now speak of my last-closed room.

As I am now white-haired and have learned my lesson, I am persuaded to tell what is in the darkest chamber of my heart. If there were no remedy, no sure specific, I should not now reveal what I am about to tell. What good would it do?

But there is a specific, and I here cry hope to others, to some other mother who may be reading this; to some other mother whose heart aches with the same anxiety that once possessed mine.

The wrong influences of the world early claimed my boy. They wove their meshes about him, and he was unable to extricate himself alone. I was powerless to help him; I didn't know how. All I knew how to do was to disapprove. I attended dutifully to his material wants; kept his clothes in order, made his bed, cooked his food, and waited for him to come home. Oh, the hours I have lain awake listening for the sound of his footsteps, for the uncertain hand to click the key in the lock! I have known times when I gave way to frenzies of despair. The disgrace of it! That the neighbors should see him! That my son should be a drunkard! That I should be thus cursed of God! But it was no use. There was no hope.

The End

One day a stranger came to my door, and told me that a young man was lying in the gutter in front of my house.

"What is that to me?" I replied, and closed the door.

Thoreau says, "Why say that a man's heart is as hard as a stone when stones are infinitely soft compared to some men's hearts?"

Finding no help at home, no sympathy, no understanding, no protection, no love, he went away. That is all there is to

tell. He went, and he has not returned. That was a quarter of a century ago. Twenty-five years is a long time to spend in reflection, in study upon one lesson.

And so I am waiting.

My gateposts are marked, and every morning a man raps at my kitchen door. I am expecting him, and so I have a breakfast ready and waiting. They are curious-looking fellows, these derelicts that apply for the plate of steaming food I hand out to them, and sometimes I talk with them, for they are God's children, as I am his child.

Had I understood the spirit of sympathy, had I understood childhood and unfolding youth, my boy need not have gone away. This, then, is the *message* of my story.

Many a mother mistakes her selfishness for love. No real love exists which does not feel the joy of self-sacrifice. This is the test. I failed in love.

Now I will light the lamp and put it in the window.—*Farm and Fireside.*



Look Around You

GET outdoors all you can these early summer days. Study the trees. Can you name the maples on your own street, the different oaks (but this is far more difficult!) that you pass in a walk to town, the various "pines" on your near-by hillsides? Do you love apple trees for any other reason than their pink-and-white beauty in the spring, their wide-flung shade in the summer's heat, and their store of fruit in the fall? Why is the elm an object of admiration winter or summer? Can you name at sight the tulip and poplar, the willows and beeches and birches? A world of interest, ever extending and widening, lies just outside your closed door. Open it, and see!

MRS. I. H. E.



A Woman's Work

MARTHA E. WARNER

CARMEN SYLVA, the late Queen Elizabeth of Roumania, once said: "A woman is made for the home. Her hands should be trained to do beautiful things, things which she can do by her own fireside, and there her husband should find her." But how many women of today are neglecting the things they can do at home, in order to have time for outside interests!

One mother of four children leaves her little ones to care for themselves out of doors when they are from two and a half to three years of age. Their home is on a busy street, where automobiles, trolleys, and drays pass constantly. Many a time an anxious neighbor has rescued the youngsters from the very jaws of death. If they go into the house, they are greeted with the words, "Get out of my sight. I told you not to come in until dinner time. Now clear out!" And what does this mother do? Oh, her time is fully taken up with her numerous clubs, her sewing, shopping, and calling! Her children never trouble her, for she refuses to "be tied down" to them.

There is another home where at nine o'clock at night the twins were missed. The mother sent an older child to find them. After calling at several places he finally found them, but instead of taking them home, he joined the crowd, and stayed until ten o'clock. Were the parents alarmed?—Not at all. They confidently believed their children safe "somewhere."

One evening another father and mother put their children to bed, locked the house, and went to a whist party. The children did not stay in bed, and in some way overturned a lamp. The house caught fire, and neighbors came to their rescue. It took hard work to save the house.

If God has given us children, nothing should keep us from faithfully caring for them. The first business of life is home missionary work. One writer has said, "The home of your children should be the most desirable and happy place in the world to them, and the mother's presence should be the greatest attraction."

Clintonville, Conn.



The Child's Problem

"You don't know what a problem that child is!" said a tired mother to her caller. "I punish her and scold her until I am fairly ashamed of myself. Then her father takes her in hand, only to make matters worse. What can I do?"

So much for the mother's side. No doubt her child does present a problem that looks hard to solve. All parents know how it is. But what of the greater problem that the father and the mother present to the child?

If we could put the child's own thoughts into words, we should probably get something like this: "What a world of perplexity and contradiction! How can I ever learn anything helpful from father and mother? Last night they scolded me because I did not eat when I was not hungry; this forenoon they spanked me because I ate when I was hungry. They send me out to play when I am sleepy and put me to bed when I want to go out. Father often tells me to do something that mother forbids. Neither of them sticks to the same thing for two successive days. I have to suffer in turn from their love, their ignorance, and their digestion. What can I do?"

Thus to a child, with its eagerly active mind groping everywhere and grasping at everything in its effort to learn the ways of life, the parents are often a problem that fills his young heart with discouragement and despair,—a problem that leads him to cultivate a "goodness" that is the result of fear, and a "badness" that is the product of example and environment.

If parents would honestly try once in a while to get the point of view of the child, how much more reasonably they would exercise their authority! And how it would simplify their own task to recognize that the child, too, faces a big problem!—*Youth's Companion.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



Korea

THE message is certainly going to the people of Korea as well as to those elsewhere. The native preachers and colporteurs on the east coast have done faithful work the past year, and have souls for their hire. I am glad to be able to say that the faithful lives of the lay members have also borne fruit. One brother, in order to obtain work, went from his home to a village about ninety miles distant. Here he earned his living by making brass dishes during the spring, summer, and fall, and he now has a company of nine believers keeping the Sabbath with him.

Another brother left Wonsan early last spring and went to a village one hundred and eighteen miles distant, and now has a company of fifteen rejoicing in the truth with him. Aside from these, there are two other companies that have learned the truth from lay members the past year. Truly "the good seed are the children of the kingdom."

W. R. SMITH.

Borneo

RECENTLY we took a trip over to Jesselton to visit with our believers, and see how our Chinese worker is progressing. Brother Montgomery visited Jesselton last August, and after a series of meetings baptized fourteen persons. About a month after he had returned to Sandakan, the government officials sent word to our Chinese evangelist that he should cease visiting this company, and also forbade him to sell or give away any of our literature, or to visit people in their homes. This was a hard blow, but Brother Montgomery submitted to it, after writing a letter to the governor stating our methods and manner of work.

In November, when we came to this field to relieve Brother and Sister Montgomery, we were met at Jesselton by Brother Montgomery. We went over the situation carefully, and decided to have a talk with the resident. Brother Montgomery, while waiting for our boat to arrive, had written a letter to the governor, asking permission to go to Mengattal, where our company is located. While we were considering the situation, a letter arrived from the governor, forbidding us to go. This made us decide to go at once to the resident. We went and laid our position before him. We told him we were not law-breakers, but law keepers. We asked why such a step was taken against us. He would not, or could not, give us any reason for it, except that the government desired to keep the missions separate as much as possible. We procured permission from him, however, for our Chinese worker to visit the people in their homes for a radius of two miles from Jesselton.

Last week I went to the resident and asked permission to go out and hold the week of prayer at Mengattal. He said, "No." I then asked if I might visit the

people and talk with them about schools. At first he said, "Yes, but do not offer a prayer, or have anything else like a meeting." I told him that we offer prayer in all our work everywhere. He said, "All right, go ahead." After this he telephoned to the governor, and the governor said not to let me go, unless I would take one of the European government officials with me. They promised, however, to send out and bring all the families in. The next day the people came. I had a good visit with them, and found them of good courage in the Lord.

I shall never forget what one old man said to me. With tears in his eyes he asked me why the missionaries never come back. He had been told that we would not come back any more. I told him why it was, and there came a look over his face which indicated that it will be hard to convince him when any one tells him again that we are going to leave them. There are several friends and neighbors near these people who wish us to come back and hold meetings. This man said, "Plenty of people want to know the truth."

As a result of our visit, we organized the little company, appointed a leader, and set a time and place for meeting. They have been meeting nearly every Sabbath, but not in any regular way. We set before them the principles of tithing and healthful living. They promised to live up to all the light they had received.

One old man had twenty cents saved up for tithe. On inquiry, I learned that these people sometimes do not see so much as a dollar a month. I was as pleased to receive that twenty cents as I should have been to receive one hundred dollars from one who could give that much. It means a sacrifice to tithe their small amounts.

I asked for and received permission from the resident to sell and give away our literature. We felt that this was a victory, and Brother Kong, our Chinese worker, is rejoicing, as it means he can do more work. I found three or four ready for baptism.

R. L. MERSHON.

Work Among the Women of Japan

A FEW months ago, upon arriving in our new field of labor, I decided that something must be done to interest the women of our neighborhood in the truths of Christianity.

Realizing that missionary work should begin at home, and that Japan has become our home, I set out upon my endeavor. I well knew that the difficulties were many, and that it would be hard to reach these shrinking, retiring creatures with such new ideas as Christ and his love. The Japanese woman has been taught never to think for herself, but to follow unerringly every command of her husband, father, or older brother.

Every Japanese woman is most anx-

ious to learn foreign ways of cooking, and I took advantage of this desire. One afternoon I went to different women and asked them to come and learn of Christ and his love, and told them that following the Bible study I would give a demonstration in foreign cooking. This seemed to interest them.

From that time we have had regular meetings; and while the attendance has not been large, we have been encouraged at seeing the same ones come regularly, and some of them manifest an intense interest in the study of the Bible.

The case of one of these women is especially interesting. When invited to attend, she gladly responded, and has missed scarcely a meeting in several months. She is the wife of the principal of a large boys' school. Just before our coming into the neighborhood, her youngest child died, and she questioned very closely concerning the state of the dead. We read to her from the Scriptures that the little one is resting in the grave, awaiting the call of the Life-giver. Upon this she broke into tears, and said she wanted to believe in such a God.

Many are the souls among the benighted women of Japan who have a like desire, and we are striving daily to hunt them out.

ELLA VERNEY-WEBBER.

A Visit to Our Ilocano (Philippine Islands) Mission

ON January 10 I left Manila to make a visit to our mission in the Ilocano field. It had been two years since I had visited this station. The journey was made on a motor cycle. First, I went to Bukawe and held quarterly meeting with the brethren there in the morning, and then proceeded to Malolos, where quarterly meeting was held in the afternoon. Sunday morning I started for a trip of three hundred and fifty miles, to Vigan. It was a beautiful day, and I enjoyed the ride through the fields of rice. On the second day I reached my destination at four o'clock, and was glad to find all our workers well and of good courage. Brother R. E. Hay and his family were in much better health than when they were at the Shanghai meeting. Brother Leon Roda had preceded me about six weeks, and on my arrival he and Elder Hay were conducting a series of meetings near Vigan. They were having a good hearing, and expecting that fifteen or twenty would take their stand for the truth.

Several young men who have accepted the truth under Brother Hay's labor are now in the canvassing field. The Lord is especially blessing them in this work. One day while I was in Vigan, Manuel took fourteen orders for the new Ilocano book. Several canvassers also are at work in the mountain province of Abra. I was glad to find that a very bright young man from the pagan Tinguian tribe has accepted the truth. All his people are pagans, and we pray that the Lord may use this young man in bringing the truth to his people.

While I was in Vigan, arrangements were made for a permanent dwelling place for Elder Hay. A little money had to be advanced to make a few repairs on the house, but we have a permanent contract on the place as long as we desire it, at a very reasonable rent. We feel very, very glad that Brother and

Sister Hay will now have a permanent home, and many more conveniences than they have had before. In my short stay in Vigan, I felt much encouraged at the prospect for the work there. We believe there are many honest souls who will be called from this part of the Lord's vineyard.

After spending a week with Brother Hay, I started on my homeward journey. When I reached Bawang, I decided to make a visit to Baguio, the summer mountain capital. It is nearly a mile above sea level. I started up the mountain and went about twenty miles before reaching Baguio. It was so cold that I felt very uncomfortable; in fact, in the evening I had to go inside and sit by the fire. I spent the day after my arrival in looking around, with the view of making Baguio a summer rest place. I think this will be a good place for our missionaries to go from the heat of the lowlands. The next day I rode from Baguio to Manila, and was glad to find all well on my return.

Our two tent meetings are having excellent hearings. The tents are crowded, and generally from two to three hundred stand on the outside. We look for a good harvest in due time. We are glad to report that during the year 1915, two hundred and thirty-five persons were baptized. Our book and literature sales amounted to \$12,678.74. Brother Caldwell, with his family, has arrived from Australia, to assist in the colporteur work, and is having excellent success. Pray for the work in the Philippine Islands.

L. V. FINSTER.

Among the Churches in Korea

At Soo Chang Re, in the central division, I found the company growing both in numbers and in the knowledge of the truth. Ten had previously been baptized at this place, and on Sabbath I had the privilege of baptizing three others and of organizing a church of fourteen members. Others will be baptized soon, and unite with this church.

During the past year this company, although few in number, and having little of this world's goods, has built a neat church building. The meeting-room is 16 by 24 feet, and there are two small rooms, one for the missionary's use when he comes, and the other for the keeper of the building.

But little labor has been done in this place. Believers have sprung up as a result of a faithful colporteur's work. An aged sister about three years ago sold a few papers here, and through reading them an interest was aroused. The interested ones bought more literature, and today there is an organized church, with a church building, and a company paying a good tithe, besides offerings.

I next visited a tent meeting in the southern division of the field. Pastor Ne, with two native helpers, was in charge. The tent was pitched on a small grassy hill, where it could be seen from many miles each way. The attendance was good most of the time, but it is now too cool to use the tent at night, so it was taken down the day I left.

About fifteen have promised to obey the truth as the result of this meeting. Three have already been baptized, and others will be soon. No suitable place of worship being obtainable in this locality, they are now building a small church. As the new believers have no

money with which to assist in erecting this building, the mission is paying for it. The whole expense is about \$30.

I next went fifty miles farther south, where a native worker began work about four months ago. In this place ten have already taken their stand for the truth, and we hope they will prove faithful. These persons are all in fairly good circumstances, and no doubt will later be able to provide their own place of worship.

As we see the readiness with which the people respond to the truth, and the great numbers unwarned, we cannot but cry to the Lord of the harvest to send forth more laborers. There is county after county and village after village which never has heard the message of a soon-coming Saviour. Let us labor while the day lasts, for soon the night cometh when no man can work.

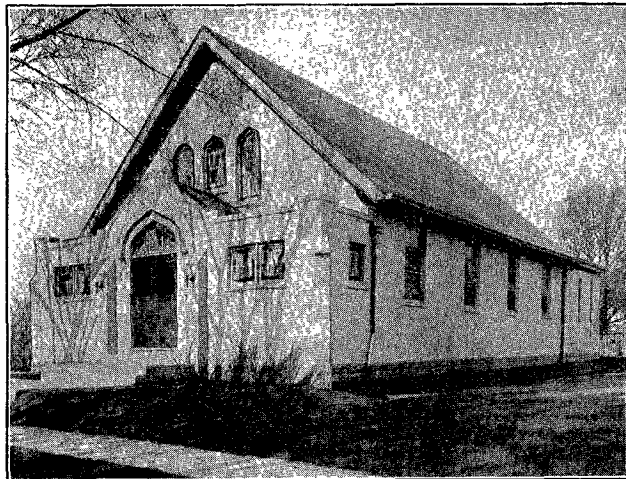
C. L. BUTTERFIELD.

Nassau, Bahamas

AN interesting letter has been received from G. G. Coffin. We quote an extract:—

"We have enjoyed the Lord's blessing, and to him belongs the praise for any success that has attended the work of this school.

"At present forty-five are in attend-



NEW CHURCH BUILDING AT MOLINE, ILL.

ance, with the promise of more soon. Five leave in March for other islands of the group, and two white boys whose father recently died are going to New York to live with relatives.

"We have nothing to complain of and everything to be thankful for. It seems a long time to look forward to workers ever going out from our school, for all are so young, are children of unbelievers, and take the Bible lessons in order to get the common branches; but we are to wait 'for the precious fruit of the earth,' and have 'long patience for it.'"

Northern Illinois Conference

THE work in the Northern Illinois Conference is prospering, and there are indications that the blessing of God will follow in the efforts that are being made to advance his cause. In two portions of our conference recent developments indicate the special blessing of God. About a year ago Elder T. F. Hubbard opened up evangelical work in the city of Moline. This is the home of the Tri-City Sanitarium, but our work was al-

most entirely confined to this medical institution. Very little had ever been done to reach those that were not reached by the sanitarium. Elder Hubbard conducted a successful course of tent meetings last summer, at which time he was assisted by Brother J. D. Reavis. A good congregation came to hear the message, and as the result of the summer and early winter's work, more than a score of persons have been baptized and added to the church.

This spring a movement was launched to build a church. With the help of the sanitarium, the church members have been enabled to erect one of the prettiest small churches that we have been privileged to see. The furnishings are of the best, and the church-school room in the rear meets every requirement of the latest demands. The dedication of the Moline church took place May 14, the dedicatory sermon being preached by Elder L. H. Christian, president of the Lake Union Conference.

There is a strong and growing interest in Moline, and Elder Hubbard will conduct another tent effort there this summer. We believe that all who have seen the new building at Moline, and have noted the advancement of the work in this place, will unite in a testimony of praise to God for his goodness to his people.

In the city of Chicago, across the state from Moline, Elder W. D. Forde has been conducting a very successful effort for the colored people. June 5-7 an anniversary service was held. This marked five years' growth and development from the time their little church building was erected and dedicated. In the meantime the church membership has increased almost five hundred per cent, and is now more than the building can well accommodate. One of the noticeable features in the growth of the Dearborn Street church

is the large amount of missionary work that is being done by its members under the efficient leadership of Brother Forde. Although the membership is only ninety-two, they are conducting every week forty-six regularly appointed cottage meetings or Bible readings. This means an average of one service a week for each two members in the church. God is blessing this home missionary work, and souls are constantly being brought to the light of his truth.

From other parts of the conference the same cheering word comes to us, and on every hand we can see the leading of our heavenly Father in the fruitage that is being given to his servants. Pray for us that the work in this conference may prosper until the Lord sees fit to cut it short in righteousness.

W. A. WESTWORTH.

"HONOR the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Missionary Volunteer Department

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

Secretary
Assistant Secretary
Office Secretary
Field Secretaries

The Bible Year

Assignment for June 18 to 24

June 18: 2 Chronicles 18 to 21.
June 19: 2 Chronicles 22 to 25.
June 20: 2 Chronicles 26 to 29.
June 21: 2 Chronicles 30 to 33.
June 22: 2 Chronicles 34 to 36.
June 23: Jonah.
June 24: Joel.

A Point to Remember

The contemporary history of the times of the kings of Israel and Judah, and the records preserved from still earlier times that have a bearing on the destiny of the chosen people, are of absorbing interest. Their value to us lies in the fact that they widen our horizon, and present a setting for the events recorded in the Bible. It is well, however, while giving due attention to such historical helps as we may have access to, not to miss the precious spiritual lessons to be gleaned from the daily reading.

The history of the men whose deeds are recorded in the Old Testament was not written, like the boasting proclamations of the heathen kings, to exalt man, or even that this generation might know of the successes and failures of men in those days. The books of the Bible, and the events around which those books are written, are directly "connected with God's historical revelation, which culminated in Christ." Take Christ out of the Bible, and its meaning, its message, is gone. "It is from Christ, the central light, that illuminating rays are shed through the whole of Scripture; he is the central sun, who holds together all its various parts."

Says Spurgeon: "Whate'er your science is, come and bend over this Book; your science is here. Come and drink of this fount of knowledge and wisdom, and ye shall find yourselves wise unto salvation. Wise and foolish, babes and men, gray-headed sires, youths, and maidens, I speak to you, I plead with you, I beg of you, respect your Bibles, and search them out; for in them ye think ye have eternal life; and they are they which testify of Christ."

Jonah

The story of Jonah is one of the most familiar of the Old Testament narratives. The prophet was a native of Gath-hepher, a village in the eastern frontier of Zebulun, a little more than an hour's journey north of Nazareth. He was sent with a message from the Lord to sinful Jeroboam II. 2 Kings 14: 25.

According to the marginal dates, the book of Jonah is the oldest of the prophetic writings; and the experience therein recorded occurred nearly three hundred years before Daniel, in Babylon, showed his loyalty to God by praying openly, as was his habit, three times a day. It is thought that the warning to Nineveh was given during the latter part of Elisha's life.

While the book of Jonah does not say that the great fish which the Lord prepared to receive the prophet was a whale, it is so named in one New Testament reference to the incident. It has been objected that a whale could not swallow a man's body. On this point Sidney Collett, in "All About the Bible," cites the evidence of an eyewitness who declared that on one occasion in his experience "a shark fifteen feet in length was found in the stomach of a sperm whale." The same authority added that "when dying, the sperm whale always ejects the contents of its stomach," and sometimes the ejected food is thrown out in masses much larger than a man's body.

"The most astonishing thing in the life of Jonah," says another, "seems to be his displeasure at the sparing of the city of Nineveh from destruction. This comes nearer being an incredible thing than his living three days in the whale's belly."

It was by this miraculous preservation of his life that Jonah "became one of the most remarkable types of the death, burial, and resurrection of the Lord Jesus to be found anywhere in the Old Testament Scriptures." The accuracy of the historical record received abundant confirmation from the lips of Jesus himself when he said, "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

Joel

Because he does not mention Assyria by name among the foes of Judah, Joel is supposed to have lived not later than the time of King Uzziah (in the closing years of whose reign Isaiah also prophesied), and to have begun his work about the year 800 B. C. Although of the tribe of Reuben, and therefore of the northern kingdom, Joel was a prophet of Judah. His prophecy begins with a warning of the judgments of God presently to overtake the land, and an exhortation to repentance, with fasting and prayer, that these calamities may be averted. This leads to the warning given in the second chapter to Zion, the church, in the last days, urging her priests and ministers to similar zeal and earnestness in view of the destruction to overwhelm the world. Many signs preceding the day of the Lord are mentioned, one of the most striking of which, in view of present conditions, is the vivid picture drawn of warring nations.

Evidences of Progress

INFORMATION that comes to us from all parts of the field indicates that there is a new interest among our young people to work for the Lord. The following is a comparative report of the first quarter of 1915 and of 1916, from our Kentucky Missionary Volunteer secretary:—

	1915	1916
Letters written	9	188
Letters received	2	65
Missionary visits	40	220
Bible readings	30	89
Subscriptions taken for periodicals		21
Papers sold	95	890
Papers mailed, lent, or given away	99	1,205
Books sold	43	27
Books lent or given away..	15	71

Tracts sold	10	268
Tracts lent or given away..	10	826
Hours of Christian help work	60	453
Articles of clothing given away	3	92

The conference Missionary Volunteer secretary, Miss Lena A. Brown, also reports that 438 individuals in that conference have enrolled to read the Bible through during 1916. In a conference with a reported constituency of 601 this is surely a splendid record.

M. E. KERN.

Educational Department

FREDERICK GRIGGS
W. E. HOWELL

General Secretary
Assistant Secretary

Union College Jubilee

MAY 3 will long be remembered by the many friends of Union College as one of the great days in the history of the school. Just twenty-six years after the laying of the foundation stone of this college, which was destined to play a large part in the extension of the third angel's message, Old Union was freed from the bondage of debt that for years had curtailed her usefulness and at times even threatened her existence. The debt has been paid, the jubilee song sung, and, unhampered by the millstone of debt, Union College starts forth on what bids fair to be the era of her greatest usefulness.

Such a goal was not attained without earnest effort on the part of all connected with the enterprise. The president, teachers, and students of the college, the officers of the Central and Northern Union Conferences,—all did their utmost to raise the debt of \$70,000. As in the days of Moses and of Nehemiah, the people had a mind to work and to give. The brethren and sisters of these union conferences, together with the business men of College View and Lincoln, responded liberally with their means, and today the college stands forth, as all of God's institutions should stand, free from debt, a monument to consecration and liberality.

An appropriate program was arranged for this day of jubilee. Among those speaking on this occasion were Prof. H. A. Morrison, Elders R. A. Underwood, J. W. Christian, D. U. Hale, A. R. Ogden, A. T. Robinson, M. B. Van Kirk, W. W. Ruble, J. S. Rouse, and Brethren J. H. McEachern and H. O. Olson. Rev. Frank Mills represented the vicinity of College View, and Mr. F. A. Sanderson spoke for the business men of Lincoln. The student body was represented by Miss Garrett and Mr. Mandalian, while the College Glee Club sang several selections, which were thoroughly enjoyed by all.

Some of the good thoughts expressed by the speakers were:—

"I can say for Nebraska that we are proud of Union College. We are glad to have her among us. The thing about Union College that is always a joy to me is, this is a place where our young people may fit themselves for usefulness."

"We from the Northern Union Conference were glad to have a part in freeing Union College from debt. For her

to remain free means that every conference laborer, every student in the institution, and our brethren and sisters in every State, must prove their loyalty by rapidly increasing the attendance from the different States."

"It has always been a great satisfaction to me to have been graduated from Union College, because, a few days after my graduation, I was told by the dean of one of the leading universities that they would do more to secure graduates from Union College than from any other college, because of the high moral atmosphere of the school."

"I believe that every young man and woman who has had the privilege of sitting here and receiving the spiritual life, has felt his being thrill as he has looked forward to this time when the school of his choice would be free from debt. I have been thinking of some of the accomplishments of Union College, for which we can be grateful this morning. The presidents of Loma Linda College, Walla Walla College, Union College, the Clinton German Seminary for next year, the Broadview Swedish Seminary, Emmanuel Missionary College, and of South Lancaster Academy for next year, are Union College graduates or students. Nor is this all. Her alumni fill the following responsible places in the third angel's message: one is a General Conference worker, two are North American Division secretaries, one is secretary of the European Division Conference, seven are superintendents and directors of foreign mission fields, one is a union conference president, three are union conference secretaries, twenty-one are college teachers, eleven are principals of academies, forty-three are teaching in academies, twenty-three are evangelists, and many are serving as editors, doctors, nurses, Bible workers, church-school teachers, and office workers. In twenty-six years Old Union has trained and sent out one hundred and eighty of her graduates and students as foreign missionaries, and more than twelve hundred are connected with the proclamation of the message in the home field. May this be but an earnest of her work in years to come."

Rev. Frank Mills said, in part: "The commercial club and the business men of this village have not been deaf to the needs and to the call of this great institution. We appreciate this institution, and feel that no community is worth as much as a community in which a Christian college is located. We all love Union College. We love to see her thrive. We love to see her grow."

Mr. Sanderson, of the Rudge and Guenzel firm, said: "I happen to be interested in the hardware business. At the time Union College was established, I was getting five dollars a week for driving an old white horse. It was my privilege to haul the nails that went into this building, and so I feel that I belong to this institution. What does Lincoln think of College View? Lincoln thinks that College View is a live, wide-awake little city; and why? Because you have built up a magnificent college; you have splendid stores, and a nice new library building. I am glad to be here tonight. I am glad to look into your faces. It is an inspiration to see this good body of students, these people who are interested in this college. It is interesting to know that you have freed yourselves from debt, and that you intend to stay out of

debt, that you intend to go ahead and push this college until it will stand as the leading light in your denomination for the spreading of God's cause and his light in the world."

The president of the college concluded the program with these appropriate words: "Union College is now free. May she ever be free. May every Seventh-day Adventist in the Union College district—student, church member, and conference worker—ever be so loyal to Old Union and her principles that she may fully realize that she has a living endowment. May she be able to receive year by year many more young men and women than she has received in the past, to train for service. May many more go out in the great mission fields prepared to give the third angel's message, and thus assist in preparing the way for the King of peace." C. L. BENSON.



Emmanuel Missionary College

THE commencement exercises, May 20-22, closed a year well marked by the blessing of God upon our school. During this year our library passed the 6,000 mark, the laboratories reached a valuation of more than \$3,500. A Harvest Ingathering goal of \$500 was set for us, and we raised more than \$550. A school paper known as the *Student Movement* was started, and reached a subscription list of between eight and nine hundred. A well-illustrated commencement number was issued, all expenses were paid, and a neat surplus was left in the treasury for next year.

Another Goal

But by far the most important goal that was reached this year was the \$5,000 goal which the college board set for the students and teachers, with the understanding that if this amount was raised the board would raise the rest. Such a spirit of sacrifice and enthusiasm as gripped the school I have seldom seen. Many days before it was due, the goal was reached, and has been overshot by nearly \$1,000. Then the board met and wiped out every dollar of the college debt. This will save about \$2,000 of interest money each year, which can be used to strengthen the school and build up its equipment, for we were meeting all running expenses before.

Missionary Work

Aside from the usual lines of missionary activity, such as personal work, sending out papers, writing missionary letters, Harvest Ingathering and temperance campaigns, we have had a most encouraging experience in missionary work of a very practical kind.

Last year our ministerial and Bible workers' bands combined in an effort a few miles from the college. Meetings were held in a schoolhouse, Sunday school being held in the afternoon and preaching service in the evening. From the first, the interest at this place was good, and as a result of this effort eight have been baptized and joined the church.

This year we strengthened our stakes and extended our borders; meetings were held at six different places. About three hundred attended these meetings, and some of the most influential members of these communities are deeply inter-

ested in the truth. Prof. R. B. Thurber, who has recently returned from Burma, has connected with the college as leader in this and other lines of missionary work.

After the close of school about sixty-five students go into the field to canvass for our books during the summer vacation.

Spring Week of Prayer

During the special week of prayer, held the second week in April, the Spirit of the Lord came very near. Confessions were made both in public and in private, wrongs were made right, many who had professed Christianity for years, and some who had become discouraged, began to serve the Lord in a new way.

Closing Days

The closing days of the school year were marked by a spirit of wholesome earnestness and simplicity. Elder MacGuire was with us and conducted some most helpful meetings with students and teachers. Professor Griggs preached the baccalaureate sermon, taking as his text Esther 4:14: "Who knoweth whether thou art come to the kingdom for such a time as this?" Elder M. H. St. John, of Chicago, delivered the commencement address on "The Opening and Closing of Doors."

The class day program was especially impressive. It was marked by a spirit of earnestness and simplicity. The class prophecy and history, and other things of a more or less frivolous nature usually included in class day exercises, were omitted, and every number breathed the spirit of the message which the graduates are going forth to proclaim.

Note Burning

One of the most interesting features of the closing exercises was the burning of more than \$46,000 worth of notes that have recently been paid. Hundreds had gathered for a farewell picnic; after the dinner, speeches were made by the president of the college board, Elder MacGuire, and representatives of the alumni and senior classes. Then the notes were brought forward and burned. The first one to be burned was a \$5,000 note. It was used as a torch to light the rest. As one note after another turned to ashes, the interest and enthusiasm grew, and as the last note—also one for \$5,000—was reduced to smoke and ashes, one round of applause after another but weakly expressed the joy and thankfulness of every heart.

The ashes were carefully preserved and placed in a glass jar. They will be kept as a memorial of the Lord's goodness in delivering us from the bondage of debt.

O. I. GRAF.



Clinton German Seminary

THE sixth year of the Clinton German Seminary is now in the past. It has certainly been a successful year. From the first, the Lord's Spirit was manifested. Our enrolment was one hundred and forty-one students, not including the primary department. As a whole, our students were of the mature class, and hence understood the value of time and the importance of preparing themselves for the great work the Lord has for them to do. The general deportment of the students was excellent. The Friday evening social meetings were

always well attended, and were a source of great blessing to the school.

Our two weeks of prayer, one at the usual time in December and the other at the beginning of April, were certainly seasons of refreshing, not only to the students but also to the faculty. Especially was this true of the week in the spring.

The students studied hard, and the grades given at the end of the first semester were the best ever made. The grades at the end of the second semester were still better. This shows a progress on the part of the students in preparing their lessons, as they passed their final examinations extraordinarily well.

May 20-22 were the closing days. Elder R. C. Porter, president of the Asiatic Division Conference, delivered the baccalaureate address, which was very practical, and was greatly appreciated by the senior class. The class numbered twenty, nineteen graduating from the academic course, and one from the college. One member of the class left a few months ago to take up school work in Guatemala, Central America. Some of this class will go into the work permanently, while the larger part will come back to take up college work. The one graduate from the college course has been called to the South Dakota academy to take charge of the German department. We are sure the Lord will go with him and bless him richly.

Our class day program was given Sunday evening, May 21. A large number of people from the town were present, and a splendid program was rendered by the students in both English and German. What they said was appreciated by the large congregation. Many stirring, earnest thoughts were voiced as to the progress of our work.

The commencement exercises were on Monday morning, May 22. Professor Gallion delivered the address. His theme was in full harmony with the spirit of the message. He said that education will never cause a young man to become weak in the faith and leave the truth, but that a good education, rightly given and rightly developed, will strengthen faith in the living God, and in the truth that we as a people hold. It was a most impressive talk.

The class motto was, "Arise and Surmount the Rugged Peaks." This was very suggestive of the ambition of the class. They are determined to go forward and surmount all the rugged peaks that their future education and experience may present to them,—surmount them all and come off victorious in every attempt put forth to increase their knowledge and to advance the message for this time.

Taking everything into consideration, we can say that this has been a most successful year. We have had our ups and downs. Here and there heavy clouds came up, but the rising sun soon dispelled them, and we are looking forward to the next year with fond hopes of seeing an enrolment of two hundred. Professor Simon is working for the young people, and we expect to see a greater interest taken in the German work by our German-speaking brethren throughout the field. Now is the time to put forth every energy possible to build up our educational work, that we may have efficient workers for the finishing of the Lord's work in the earth.

The future of the German Seminary is a promising one. This school has a

large field from which to draw. The German people have large families, and the Lord has blessed them with means sufficient to send their children to school if they will. The German Seminary is to train workers for a large field. Twenty million Germans are in this country, and one hundred and ten million elsewhere, and this is the only school of its kind in the world. May the Lord bless and strengthen it and develop it until it is second to none in efficiency.

Prof. J. H. Schilling, who has been president of the seminary for the past two years, has been called to evangelistic work in one of our large Eastern cities, and Prof. Frank Isaac has been selected to fill his place. From Professor Isaac's success in Keene Academy, we believe he will make a success of the work in the Clinton German Seminary.

J. S. ROUSE.

News and Miscellany

Notes and clippings from the daily and weekly press

— Almost every year Uncle Sam adds more land to the national forest reserves. So far this year more than 313,000 acres have been purchased, most of it in the Eastern and Southern States. The great bulk of this land, 300,000 acres, lies in the White Mountain districts of Maine and New Hampshire. It is said that this is the first time land has ever been purchased in the State of Maine for national forest purposes.

— A peculiar and interesting ceremony was performed at Yankton, S. Dak., recently. This was nothing less than the conferring of American citizenship on a body of Indians of the Sioux tribe. The Sioux are, or have been, perhaps the most warlike of the tribes of North American Indians, and this ceremony would indicate that they have at length abandoned their warlike habits and are adopting the customs of civilization.

— The circulation managers of native newspapers in China apparently do not have as hard a time of it as their American brethren. In and about Shanghai, for instance, papers are sold two or three times over. Collectors go about gathering up copies of the previous day's issue, redistributing them among the lower-class population. It is said that they are then further distributed by being sent to the villages and country sections, where they are sold for a fraction of a cent apiece.

— For twelve hours a few days ago in New York City a great civic and military parade of 150,000 men and women emphasized their eagerness and solemn earnestness in their demand for national "preparedness" for national defense. The vast throng which comprised this great uprising of the people was not confined to a single walk of life. In one division were the street sweepers in their uniforms of white, while in another were the dignified justices of the supreme court of New York. There also were the clergy—nearly 200, representing every denomination in the nation's greatest city. Lawyers, physicians, trained nurses, veterans of the Spanish American War,—all were in line. The great civil army began marching at 9:30 A. M., and the last of them had not passed the reviewing stand in Madison Square until 9:30 P. M.

NOTICES AND APPOINTMENTS

Camp Meetings

ATLANTIC UNION CONFERENCE

Massachusetts June 8 to 18
Western New York, Buffalo.... June 16 to 25
Eastern New York, Oneida.... June 22 to July 2
Southern New England Aug. 17 to 27
Northern New England.. Aug. 24 to Sept. 3
Maine Aug. 31 to Sept. 10

CENTRAL UNION CONFERENCE

Colorado, Denver June 8 to 18
Missouri Aug. 3 to 13
Nebraska Aug. 17 to 27
Kansas, Salina Aug. 24 to Sept. 4
Wyoming Sept. 21 to Oct. 1

COLUMBIA UNION CONFERENCE

Chesapeake, Rock Hall, Md.... June 8 to 18
Eastern Pennsylvania, Lebanon.....
..... June 22 to July 2
New Jersey, Trenton July 27 to Aug. 6
Ohio Aug. 17 to 27
West Pennsylvania, Pittsburgh
..... Aug. 24 to Sept. 3
West Virginia..... Aug. 26 to Sept. 5

EASTERN CANADIAN UNION CONFERENCE

Ontario, Brantford June 19 to 25
Quebec, Lennoxville June 26 to July 2
Maritime, Norton, New Brunswick.....
..... July 3 to 9
Newfoundland, St. John's July 14 to 18

LAKE UNION CONFERENCE

Wisconsin, Madison June 8 to 18
North Michigan, Escanaba.... June 15 to 25
Northern Illinois, Joliet..... June 15 to 25
East Michigan, Saginaw.... June 22 to July 2
Southern Illinois, Martinsville. Aug. 10 to 20
West Michigan Aug. 17 to 27
Indiana Aug. 24 to Sept. 3
North Michigan Aug. 24 to Sept. 3

NORTH PACIFIC UNION CONFERENCE

Montana, Bozeman June 8 to 18
Western Washington, South Tacoma.....
..... Aug. 24 to Sept. 3

NORTHERN UNION CONFERENCE

South Dakota, Watertown June 8 to 18
North Dakota, Jamestown June 15 to 25

PACIFIC UNION CONFERENCE

Northern California, Oak Park, Stockton..
..... June 6 to 18
Southern California, San Fernando.....
..... June 15 to 25
Northwestern California, Napa.. July 20 to 30
Southeastern California, Santiago.....
..... Aug. 3 to 13
Inter-Mountain About October 1
Arizona Oct. 12 to 22

SOUTHEASTERN UNION CONFERENCE

North Carolina, Statesville June 15 to 25

SOUTHERN UNION CONFERENCE

Louisiana July 20 to 30
Mississippi, Meridian July 27 to Aug. 6
Mississippi, Hattiesburg (colored).....
..... Aug. 24 to Sept. 3
Tennessee River, Nashville.... Aug. 3 to 13
Alabama, Montgomery Aug. 10 to 20
Kentucky, Bowling Green.... Aug. 17 to 27

SOUTHWESTERN UNION CONFERENCE

North Texas July 13 to 23

WESTERN CANADIAN UNION CONFERENCE

Manitoba, Minnedosa June 15 to 25
Saskatchewan, Saskatoon.. June 29 to July 8
British Columbia (Coast District), Nana-
imo July 24 to 30
British Columbia (Okenagan District), Ke-
lowna Aug. 14 to 20
British Columbia, Alberta, Penoka.....
..... July 13 to 23

Western New York Conference Association

THE annual session of the Western New York Conference Association of Seventh-day Adventists (a legal corporation) will be held in connection with the tenth annual session of the Western New York Conference, at Buffalo, N. Y., on the camp ground on Humboldt Parkway, near East Ferry Street. The first meeting will be called at 5 P. M., Tuesday, June 20, 1916. All accredited delegates to the conference compose the constituency of the association.

H. C. HARTWELL, *President*.
J. E. BELKNAP, *Clerk*.

Illinois Conference Association

THE next annual session of the Illinois Conference Association of Seventh-day Adventists will be held at Joliet, Ill., in connection with the State conference and camp meeting. The purpose of this meeting will be the election of all the regular officers and the board of trustees. All accredited delegates to the conference compose the constituency of this association. The first legal meeting will be called at 9 A. M., June 21, 1916.

W. A. WESTWORTH, *President*.
H. E. MOON, *Secretary*.

New York Conference Association

NOTICE is hereby given that the twelfth annual session of the New York Conference Association of Seventh-day Adventists will be held in connection with the regular session of the Eastern New York Conference of Seventh-day Adventists, on Cleveland Street, Oneida, N. Y., June 22 to July 2, 1916, for the purpose of electing officers, and of transacting such other business as may properly come before the association. The first meeting is called for 10 A. M., Monday, June 26. The legal voters of this association are the representatives of the local churches elected as such to its annual sessions, also the members of the executive committee and such other persons as are in the employ of, and drawing pay from, the Eastern New York Conference of Seventh-day Adventists.

WALTER R. ANDREWS, *President*.
HOWARD A. MAY, *Secretary*.

North Dakota Conference Association

THE annual meeting of the North Dakota Conference Association of Seventh-day Adventists is called to convene in Jamestown, N. Dak., in connection with the camp meeting, at 10 A. M., Thursday, June 22, 1916. The main business of the hour will be the election of officers. It is possible that the constitution will be changed. All accredited delegates to the camp meeting are regarded voters at the association meeting.

S. E. JACKSON, *President*.
F. A. LAUTERBACK, *Secretary*.

Quebec Conference

NOTICE is hereby given that the thirty-seventh annual session of the Quebec Conference of Seventh-day Adventists will be held in Lennoxville, Quebec, June 26 to July 2, 1916. The first meeting of the conference will be held at 9 A. M., Tuesday, June 27. All delegates from the churches should plan to be present at that meeting. Each church in the conference is entitled to one delegate for the organization, and to one for each fifteen members. Good help from the North American Division and from the union conferences will be provided. We look for a very general attendance at this important meeting.

WM. C. YOUNG, *President*.
F. E. DUFFY, *Secretary*.

Northern Illinois Medical Missionary and Sanitarium Association

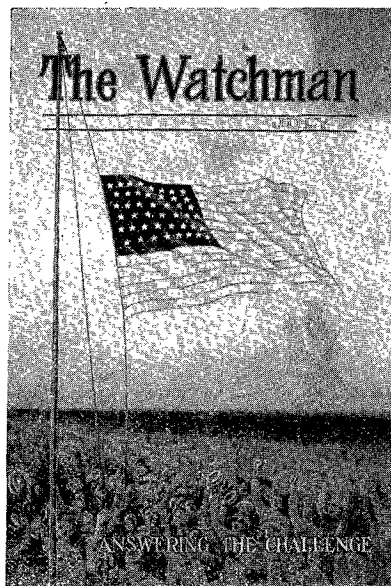
THE Northern Illinois Medical Missionary and Sanitarium Association will hold its eleventh annual meeting in connection with the annual session of the Northern Illinois Conference of Seventh-day Adventists, June 15-25, 1916, at Joliet, Ill. The first meeting will be held at 10 A. M. Monday, June 19. Three trustees are to be elected for a term of three years, and such other business transacted as may come before the constituency.

W. A. WESTWORTH, *President*.
H. H. TODD, *Secretary*.

One That You Will Like

ONCE again the *Watchman* comes out with an unusually attractive and interesting number. The July issue is all that could be asked for. The publishers have done their best to produce a magazine that will appeal to the people to whom it is presented.

Among the articles in this issue we note the following: "Germany, Mexico, Japan, and America," by Elder Carlyle B. Haynes. Those who have been reading Elder Haynes's articles on the war situation will appreciate this one, as it deals with conditions in our own land and with the probabilities of our going to war. "The Far East and the Far West," by Elder B. G. Wilkinson, is the first of a series of articles by this title beginning



with this issue of the *Watchman*. Other articles in the July issue are: "Wake Up the Mighty Men," "Armageddon and the Bible," "The Right of Free Speech," and "The Corruption of Early Christianity" (continued).

These good articles, with several short ones and the Paragraph and Outlook sections, together with striking cartoons and selected illustrations, make this number of the *Watchman* a most interesting one, one that all our people should use and help to give a wide circulation. It is one that you will like.

Order a supply from your tract society, and see how readily the papers sell. It may mean the interesting of some one in your community in the truth. The *Watchman* helps to break down prejudice and accomplishes definite results wherever circulated.

Italian and Bohemian "Signs of the Times" Magazines

THE publication of *Signs of the Times* magazines in the Italian and Bohemian languages marks the beginning of new advancement for our missionary work among these nationalities in this country. It was just before the burning of the International Branch of the Pacific Press at College View, Nebr., that final steps were taken for the publishing of these magazines regularly. Copy was

in hand. The needs on the part of our Bohemian and Italian evangelists were just as great after the fire as before. The manuscript destroyed was quickly rewritten, illustrations selected, and arrangements made for printing in Chicago. Now, a few weeks later, we are glad to announce that these two magazines are ready, and their circulation has already begun.

It would seem that the Italian magazine, *I Segni dei Tempi*, is sure to be a powerful agency in reaching the several million Italians in the United States. Thousands of substantial Italian families are reading their Italian newspapers. A magazine in their language dealing with our times and events in the light of Scripture will find a ready entrance to many homes. Our people are appreciating this, and orders are coming from different parts of the country. We earnestly hope that all our churches and workers within reach of Italian families or communities will include the Italian *Signs of the Times* in their missionary plans.

The Bohemian magazine *Znameni casu* is issued for the first time. Elder Paul Matula, of New Jersey, and his associates have been anxious for a magazine. They have printed special editions and circulated large quantities of them, but they desired something regular. The first one thousand copies of this first edition were used to fill a rush order given by the Bohemian church at Irvington, N. J. Their zeal and earnestness are indeed an inspiration. When stirred with the third angel's message, our Bohemian brethren and sisters show the same loyalty and devotion as their forefathers manifested when standing with John Huss in the Reformation, and suffering severe persecutions. The Bohemians in this country are appreciated as citizens. They are liberty-loving, industrious, and as a rule well educated. When won to the truth, they become earnest Christian workers. Will not our English churches and people generally assist these Bohemian believers in carrying the truth to the hundreds of thousands of their people in this country?

We should like to receive a large number of regular yearly club subscriptions for the Italian and Bohemian magazines. These would help in a special way just now in securing our privilege of mailing these publications as second-class matter. Subscription and club prices on either of these magazines are as follows: Single subscription, 40 cents a year (50 cents to Canada and foreign countries); club subscriptions of from 5 to 50 copies, 5 cents a copy per issue (6 cents to Canada and foreign countries); 50 or more copies, 4 cents a copy per issue (5 cents to Canada and foreign countries).

Orders should be sent to your tract society.

J. R. FERREN,
Circulation Manager, International Branch,
Pacific Press Pub. Assn.

Publications Wanted

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

Mrs. Florence Libby, Cliff Island, Maine.

Margaret Pike, Box 49, R. F. D. 5, Hickory, N. C.

J. H. Downes, Y. M. C. A., Cornhill, London, E. C., England.

Mrs. Carrie S. Hammond, 208 Red Rock Ave., Colorado City, Colo.

Requests for Prayer

A CALIFORNIA sister in deep trouble desires our earnest prayers in her behalf.

A troubled sister in Idaho asks us to pray that she may be helped in financial difficulty, and that her husband, who has given up the truth, may return to God.

Addresses Wanted

C. C. JOHNSTON, Box 552, Orlando, Fla., is anxious to obtain the address of his uncle, Charles R. Johnston.

C. E. Olcott, secretary of the Western Oregon Missionary Society, 508 East Everett St., Portland, Oregon, wishes to secure the address of S. M. McJannet. Any one knowing this brother's whereabouts will confer a favor by writing Brother Olcott at the above address.

Obituaries

McCLURE.—Orpha Millicent McClure, infant daughter of Mr. and Mrs. Winfield McClure was born in Sand Lake, Kent Co., Mich., Feb. 29, 1916, and died April 25, 1916.
J. M. WILBUR.

BAKER.—Frances Jane Ward was born at Tadcaster, England, Feb. 17, 1837. Her parents moved to Canada when she was seven years of age, and there in 1856 she was married to James T. Baker, of Carlingford, Ontario. Ten children were born to them, eight of whom survive. She died at the home of her daughter, in Shelby, Mich., April 17, 1916.
J. M. WILBUR.

MORTORFF.—Died at his home, in Battle Creek, Mich., Ervin Mortorff, in the sixty-fifth year of his age. He embraced present truth under the labors of Elder I. D. Van Horn more than twenty-five years ago, and remained a member of the Seventh-day Adventist Church until claimed by death, May 26, 1916. His companion and two daughters mourn.
C. A. RUSSELL.

WALKER.—William Walker was born in Prince Albert, Ontario, June 12, 1846, and died at his home, in Swift Current, Saskatchewan, April 25, 1916, at which place he had lived for the past twelve years. He united with the Seventh-day Adventist church at Round Prairie, Minn., twenty-seven years ago. His death is mourned by his wife, three sons, and two daughters.
M. MACKINTOSH.

CLELLAND.—The writer conducted the funeral service of Mrs. E. G. Clelland, of Scranton, Pa., on May 11, 1916. She had requested admission to the church, being in harmony with all points of our faith, but her sudden death ended her plans for a public confession and baptism. She was well known at many of our sanitariums; also for her generous gifts to the cause of truth.
F. A. HARTER.

LOWING.—Ernest V. Lowing was born Feb. 19, 1851, in Burford, Ontario, and died at his home, in Battle Creek, Mich., May 26, 1916. During the last two years of his life he was an invalid, but loving hands ministered to all his needs. His hope was bright to the end, and we expect to greet him again when the Life-giver comes. His faithful companion and five children survive.
C. A. RUSSELL.

RUSH.—Thomas Rush was born in County Down, Ireland, Oct. 23, 1873, and died in Otsego, Mich., March 21, 1916. When he was fifteen years old, he and his parents came to this country, and settled at Manchester, Conn. He was married to Miss Edith Thompson, of Wabash, Ind., May 17, 1905, and eight years later they moved to Otsego, Mich. He was a member of the Otsego Seventh-day Adventist church, in which faith he died. His wife, two sons, one brother, and two sisters mourn.
J. M. WILBUR.

JORDAN.—Died May 22, 1916, Mrs. Mary Louise Fay Jordan, aged 26 years. She was a member of the Toronto (Ontario) Seventh-day Adventist church, having been baptized in September, 1914. She sleeps in hope of a part in the first resurrection.
M. J. ALLEN.

HUMPHREY.—William H. Humphrey was a respected citizen of Dallas, Tex., and a faithful member of the Seventh-day Adventist Church. He was killed by a robber who entered his store on April 5, 1916. His age was 77 years, 2 months, and 4 days. Two sons and a daughter are left to mourn.
E. W. CAREY.

CHAMBERS.—Mrs. Mary B. Chambers was born in Philippi, W. Va., July 6, 1861, and died near Petersburg, Va., May 21, 1916. In 1886, through the efforts of Elder W. H. Armstrong, she accepted present truth, and until the end of life was a faithful, consistent member of the Seventh-day Adventist Church. Her marriage to T. J. Chambers took place May 8, 1892. The bereaved husband and three children, together with an aged mother, mourn.
W. C. MOFFETT.

RUMERY.—Betsie Lay Rumery was born Dec. 22, 1826, in New York State. She grew to womanhood in Climax, Mich., and on April 1, 1846, was married to Silsbrie Rumery. They moved to a homestead in Monterey, where she made her home for seventy years. Through the efforts of Elder M. E. Cornell she embraced present truth in 1858, and until her death, April 3, 1916, continued faithful to God. Two of her four children, with one stepson, survive.
J. M. WILBUR.

JONES.—Alice Roberts Anderson was born Oct. 9, 1880, in Lebanon, Tenn. She was the oldest of seven children, and her mother's death when Alice was fifteen years old, left to her the responsibility of the family. She was married to S. L. Jones in 1904, and for several years was a faithful member of the Seventh-day Adventist church at Nashville, Tenn. Her last sickness, lasting seven weeks, terminated in her death. She sleeps in hope. Her husband and two children mourn.
S. E. WIGHT.

RUSS.—Isabella M. Wilson was born in County Down, Ireland, July 13, 1836. At the age of eleven years she came to America, and spent the next seven years in New York State. July 4, 1862, she was married to George C. Russ, and two children were born to this union. In 1856 she became a charter member of the Monterey Seventh-day Adventist church, and remained faithful to the end. Her death occurred in Allegan, Mich., Feb. 29, 1916. She is survived by one daughter, two brothers, and one sister.
* * *

PETERSON.—James S. Peterson was born in Waupaca, Wis., Aug. 17, 1873. He was a graduate of Battle Creek College, and also received a nurse's training in the Battle Creek Sanitarium. Dec. 29, 1905, he was married to Miss Bertha Bliss. They lived for a time at Belding, Mich., and later moved to a farm near Coopersville. Brother Peterson was a faithful member of the church at Wright. He died in Butterworth Hospital, Grand Rapids, March 14, 1916. He is survived by his wife, three children, one adopted son, his mother, one brother, one sister, three half sisters, and three half brothers.
J. M. WILBUR.

PHELPS.—Evelyn Ruth Gifford was born in Fulton County, New York, Feb. 10, 1853. She was married to Royal A. Phelps, of Rock County, Wisconsin, Nov. 2, 1872. Two sons and three daughters were born to them. Three years after her marriage she accepted the light of present truth, and united with the Seventh-day Adventist church at Oakland, Wis. About twenty-five years ago her membership was transferred to the church at Milton Junction, where she remained a devoted member until her death, which occurred in Janesville, Wis., May 11, 1916. She is survived by her husband and five children.
WM. LEWSADDER.

ROGERS.—James Rogers was born in Chango County, New York, but came to Michigan in 1854. His first wife was Margaret Gildersleeve, who died in 1866. Five years later he was married to Nancy Tubbs, who survives. Brother Rogers was one of the pioneer members of the church at Wright, and died in Coopersville, Mich., May 22, 1916. He rests awaiting the summons of the Life-giver.
W. REEFMAN.

WRIGHT.—William Wright was born in New York State in 1855. He came to Michigan with his parents, and for some time lived in Grand Ledge. There he was united in marriage with Miss Margaret Blasier. She died in 1913, and his second wife was Mary M. Jones, of Allegan, Mich. His death occurred Nov. 30, 1915. His wife, mother, six brothers, and two sisters survive.
J. M. WILBUR.

Liberty and Free Press Extra

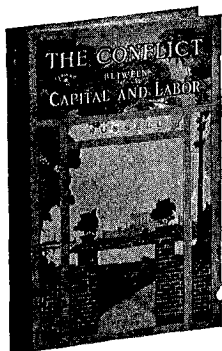
HAVE the people in your community had the privilege of reading the present number of the *Liberty* magazine and *Free Press Extra*, also of signing the petition to Congress against the present Sunday and free press bills? If not, do not lose any more time. This work is important. A great number of voters do not know the real character of these Sunday bills. They are not aware that hidden beneath the surface of these carefully prepared and innocently worded bills, lies the spirit of the Middle Ages, that of rigid persecution to the least offender.

The *Liberty* magazine and the *Free Press Extra* should be placed in the hands of every business and professional man in our country. These men will gladly welcome the information these papers give, and will sign the petition if given the opportunity.

Bringing Answers

ONE discouraging feature in connection with our church missionary work in past years was that of not receiving many replies to letters sent with our papers. We were left to work along on faith, with few to write and tell us they were glad to get the papers and that they wanted more. But this lack is diminishing of late, especially when the Present Truth Series is used in missionary work. This missionary paper brings replies. Perhaps it is the one-topic plan that helps the people to reach a conclusion and deepens their interest. At any rate, the series brings replies to letters. Many of our local church workers recognize this fact, and mention it in their letters, something similar to the following extract:—

"As I am but a new convert, I am quite ignorant, but through the Present Truth Series God has given me a work to do that I otherwise could not do, as I have a family, and my first duty is at home. But I can send the Extras through the mail, and am getting many encouraging answers. I am in this way able to present the truth in many homes where I know there are Bible students who are uninformed as to the real truth. But for these little papers I should be almost a drone; but with these at a low cost, it does not seem that any Seventh-day Adventist has a reasonable excuse for not being an active agent for the Master."



Strikes

FIFTEEN THOUSAND men quit work in one city, tying up the largest industries in the place. In another city, a street car strike caused every car in the city to stand still for days while men in all lines of business walked, or used jitneys or any other kind of conveyance available. In New York City a strike of engineers, longshoremen, and freight men, leaves hundreds of cars loaded and untouched for days, some of them filled with foods and perishable goods. In the coal-mining sections, a general strike was averted by the proprietors agreeing with their men for a substantial advance in wages, and a reduction in hours. These are only a few items taken from recent newspaper reports revealing the unrest throughout the country.

What are the causes of these things? What is the meaning to us? Do the Scriptures give light upon the present conditions? What will be the final solution of these problems? All these questions, and more, are answered in the book —

“Capital and Labor”

The conflict between the employers and employed, and the reasons for it, are impartially stated in this book, which also gives the one solution to the problem.

These things are a sign of the times, and like many other signs, point to the second coming of Christ. “Behold, the Judge standeth before the door.” “Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.”

This is a most timely book, and should be circulated by the thousand. It will be read with interest by rich and poor; by employer and employed.

Paper cover, 25 cents; board cover with emblematic design in colors, 75 cents. Price 10 per cent higher in Canada.

Order from your tract society

“Camp Meeting Sanitation”



SOME years ago it was expected that a considerable per cent of the people who attended camp meeting would have a sick spell while at the meeting. This camp meeting sickness, however, has been largely eliminated in recent years by giving attention to proper sanitary methods and conditions. The little tract, “Camp Meeting Sanitation: What to Do and What Not to Do,” has aided much in bringing about this better condition. Every one who attends camp meeting should read this tract so as to be able to cooperate with conference officers in making and keeping the camp ground in a sanitary condition.

Price, 10 cents a dozen; 75 cents a hundred.

Order from your tract society



WASHINGTON, D. C., JUNE 15, 1916

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MISCELLANEOUS 20-22

A CABLEGRAM has come to the Mission Board office that Elder J. T. Boettcher is expected to reach Vancouver June 21.

FROM the latest information, Elder W. W. Prescott was planning to sail from Buenos Aires the first week in June, arriving in New York about July 1.

IN response to a call for tutors in a private family, in Peru, Brother and Sister Gordon I. MacKenzie, of Illinois, are sailing this week from New Orleans for Panama and Peru.

FROM the *Australasian Record* we learn that Mitieli Nakasamai, a Fijian worker, with his wife and child, sailed from Sydney, Australia, for New Guinea, to devote his life to the work in that dark field.

THE April issue of the *Eastern Tidings*, the official conference paper for India, is devoted entirely to the memory of Prof. H. R. Salisbury, their late beloved superintendent. Many touching incidents in his life work are here recorded. The issue is a very fitting tribute to the memory of our departed colaborer, showing the high esteem in which he was held by all in his chosen field.

LAST week Elder T. M. French, accompanied by Mrs. French, arrived in Washington, on the way to their field of labor in West Virginia. Since leaving West Africa, two years ago, on account of failing health, they have been working in England. We were glad to see them well restored to health again. During the last year, Brother French has been teaching in the British Union school in Watford.

THE first church among the Shanghai-speaking people, aside from the one in Shanghai, was organized April 8 at Nanzhang.

BROTHER E. R. BUTTON, with his wife and little girl, sails this week from New York, to take the management of the publishing house in Kingston, Jamaica, while Brother A. F. Haines, who has had the work in charge, spends some time, with his family, in the States on furlough.

BROTHER and Sister Bernard Judge and their child sailed from Sydney, Australia, April 20, for Sumatra. These workers, after spending about five years in Sumatra, were forced to go to Australia to regain their health. They are now returning to their field, after an absence of nearly two years.

FROM Fukien Province, China, Elder W. C. Hankins reports the baptism of eight new believers. During 1915 seventy-one persons received baptism and united with the church. He adds: "Just a few days ago I received word from Pastor Keh, at Fuchau, that an independent church or about seventy or eighty members had decided to obey the Sabbath truth. The pastor of this little church has been interested for more than a year, and has regularly attended our general meetings. I think that we may reasonably expect a large number of this church eventually to unite with us on all points of faith. Pastor Keh also reports the opening of another chapel and school in the city of Fuchau."

"The Way of Life"

IN the homes of many of the older families of Seventh-day Adventists may be seen an impressive picture entitled "The Way of Life," representing sin and its remedy, from Paradise lost to Paradise restored. Study and wonderment as to the meaning of the emblems in this picture are among my earliest childhood recollections.

When "Bible Readings for the Home Circle" was revised, this picture, developed and greatly beautified by our artist, was used as the closing picture of this beautiful volume. This picture is used by colporteurs to impress the whole scope of truth presented in this book.

We have felt deeply impressed, both from the beauty of this picture and from the evident love of our people for the old one, that this drawing, if perfected and enlarged for framing, would become a great factor in the homes of the people for impressing the truths of the third angel's message. We have believed, also, that many colporteurs would wish to sell this picture as a help in connection with the sale of the book; therefore, as an experiment, 5,000 copies have been printed as announced in the *REVIEW AND HERALD* of June 8, 1916. The price is 25 cents, subscription book discount. It is a beautiful thing. It should be hung on the wall of every Seventh-day Adventist home, and doubtless it will become an impressive witness for the truth in many homes. Books are sometimes laid away unread, but a picture like this will daily tell its beautiful story of the truth to the hearts of the people.

E. R. PALMER.

At a general meeting recently in Fuchau, Fukien Province, south China, where one hundred and fifty believers in the advent message were in attendance, nineteen were baptized. As a new building was needed for church and school purposes, the custom of our people in raising money for such enterprises and for carrying on missionary work was set before them, and they were invited to contribute. In a few minutes they raised about \$615.

A RECENT letter from Elder M. H. Brown, for years a leading and responsible worker in connection with this cause, says: "Although I am not able, on account of my age (seventy-one) and my crippled condition, to engage in active service, I rejoice in the progress of the cause and of those who are engaged in it. We came to Dugger, Ark., from North Carolina several years ago on account of Mrs. Brown's health. The Ozark Mountain air agrees with both of us, so we are in quite good health." May the Lord bless the aged workers who have borne the brunt of the battle for years, and who are patiently awaiting the full realization of their hope in the coming of the Lord.

A REPORT from Pastor L. V. Finster, who is in charge of our mission operations in the Philippines, shows that during the past year the little mission press at Manila has printed and sent out literature to the value of about \$12,675. It has printed books and tracts in the Tagalog, Cebuan, Panayan, and Ilocano languages. To meet the demands, it has had to operate two shifts, some of the time working all night. As a result of this literature distribution, the Bible workers have been more than busy in following up interests thereby awakened. Twenty-six Filipino and two foreign colporteurs are in the field with this literature. The translation of tracts into the Pampango adds another tongue to the message. So may the good work go on, ever widening, until every people has heard the glad tidings.

Important Notice to Our Subscribers

SUBSCRIBERS changing place of residence, who desire their papers sent to the new address, should notify us at once. Every day we receive notices from postmasters that subscribers have moved. If this were always true, we could change the addresses from these notices, but the post office sends them when one goes away for only a short time, and asks to have letters forwarded, but makes no provision for the holding of the papers until his return. Hence we have found it very unsatisfactory to make any changes of address from these cards. We are therefore making no changes in our lists without notice from the tract society or subscriber. We shall notify you that a postmaster's card has been received, and trust you will reply promptly, so that no papers may be lost. The papers are returned to us if not delivered, and we are therefore taking such names from the list until we hear from you.