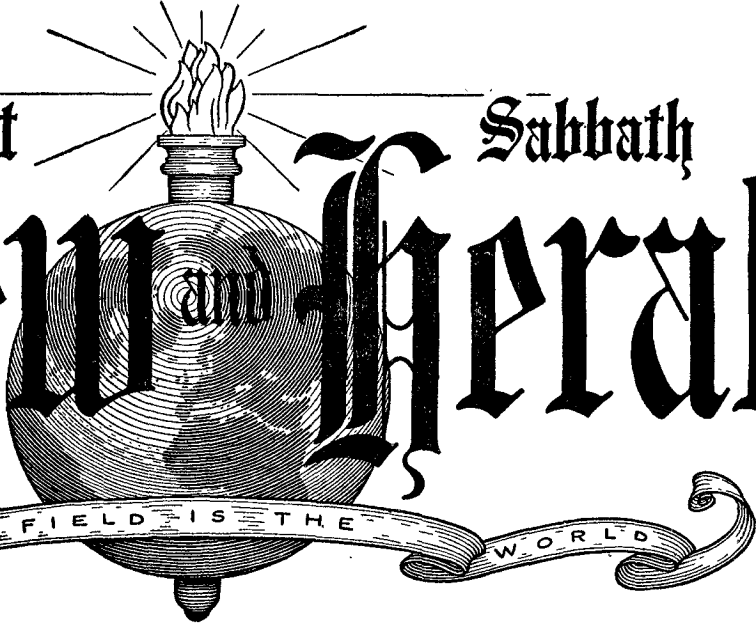


The Advent Sabbath Review Herald



THE FIELD IS THE WORLD

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No. 49

The Peace of the World—No. 2

A LEAGUE OF NATIONS; ITS SCOPE, PURPOSES, AND REALIZATION

HISTORY records many leagues of the nations. There have been ententes and alliances without number. These leagues, however, have been for offensive or defensive purposes. Individual nations have entered into them with the one object of better realizing their own national aspirations and purposes. Gradually during the last hundred years statesmen have begun to think more and more upon the futility of war, and the great benefits which would come to the human family by some international agreement whereby differences among the nations of men could be adjusted.

The dream of a United States of Europe for such a purpose as this was expressed by Victor Hugo, who as a deputy in the French Assembly in 1848 said:

"The French people have hewn from imperishable granite, and laid, in the center of the old monarchical continent, the first stone of the vast edifice which will some day be known as the United States of Europe."

"A Parliament of Men"

Since these words were uttered, much has been done in the way of educating and molding public sentiment in favor of arbitration. This resulted in 1899 in the establishment of the International Court of Arbitration or the Hague Tribunal, which has done much, even more than it is usually credited with, for the preservation of the world's peace.

It remained for the terrible conflict which has just closed to awaken in the minds of many statesmen the need of some arrangement among the nations whereby the fearful slaughter and losses of both life and property

of the last four years could be prevented in the future. It fell to President Wilson, as spokesman of this country, to give definite shape and form to the proposition. The idea is a comprehensive one. In the words of Sir Oliver Lodge, in the *North American Review* for November, it embraces "a parliament of men—the federation of the world." Sir Oliver argues that, as the scientific world has shown the way to an intelligent internationalism in science, as there is no national boundary in the arts, so this idea of internationalism "must spread to commerce also, and then to politics; until gradually we approach the ideal—the parliament of men—the federation of the world."

The Objects Sought

What are the special objects sought by the proposed league? Let President Wilson, in his speech at the tomb of Washington on July 4 last, answer:

"The establishment of an organization of peace which shall make it certain that the combined power of free nations will check every invasion of rights and serve to make peace and justice the more secure by affording a definite tribunal of opinion to which all must submit and by which every international readjustment that cannot be amicably agreed upon by the peoples directly concerned shall be sanctioned."

In this statement President Wilson expresses not alone the American idea of what should be embraced in the proposed league, but the sentiments of the Allied nations as well. Mr. Lloyd George, the premier of Great Britain, speaking to the army of the United States in France, July 5 last, said:

"President Wilson yesterday made it clear what we are fighting for. If the kaiser and his admirers will accept the conditions voiced by the President, they can have peace with America, peace with France, and peace with Great Britain tomorrow."

Practical Operation

President Wilson, in his address in the Metropolitan Grand Opera House in New York City, Sept. 27, 1918, entered more fully into detail as to the practical application of these objects. He declared:

"First, the impartial justice meted out must involve no discrimination between those to whom we wish to be just and those to whom we do not wish to be just. It must be a justice that plays no favorites and knows no standard but the equal rights of the several peoples concerned;

"Second, no special or separate interest of any single nation or any group of nations can be made the basis of any part of the settlement which is not consistent with the common interest of all;

"Third, there can be no leagues or alliances or special covenants and understandings within the general and common family of the League of Nations;

"Fourth, and more specifically, there can be no special, selfish economic combinations within the league and no employment of any form of economic boycott or exclusion except as the power of economic penalty by exclusion from the markets of the world may be vested in the League of Nations itself as a means of discipline and control;

"Fifth, all international agreements and treaties of every kind must be made known in their entirety to the rest of the world."
— *Current History*, November, 1918.

A World-Wide Membership

The proposed league, if it attains its whole objective, must secure, as stated by Sir Oliver Lodge, a world parliament, a concert of objective by all the nations of earth, otherwise in the very nature of the case friction would prove inevitable. The same situations would be created as have developed between the ententes and alliances of the past. Economic and

commercial rivalries would be inevitable, and it would only prove a struggle between two opposing combinations.

Securing International Co-operation

How can a world league be secured? Its advocates admit that it must be done largely through education,—education of the national representatives; education of the rank and file. President Wilson, in his address at Mount Vernon, plainly suggests this. He declared:

"The blinded rulers of Prussia have roused forces that they know little of—forces which, once roused, can never be crushed to earth again; for they have at their heart an inspiration and a purpose which are deathless and of the very stuff of triumph."

Lord Grey of England, in a pamphlet recently issued, declares that little can be hoped for from the establishment of a peace league unless Germany herself learns the lessons of the war, and comes to realize that militarism is a deadly enemy of mankind.

Similarly, Lord Curzon, in a recent speech in the English Parliament, said:

"It is essential that there shall be a general agreement among the nations; and to obtain a useful result, all the nations on earth must become parties to it."

Mr. Albert Thomas, in the *Atlantic Monthly* for November, quoting these words to which we have referred, declares:

"From all these solemn and impartial declarations it follows that we must not only conquer Germany, but convert her. And that will be the great, the supreme victory to which President Wilson beckoned us when he defined the principles of the League of Nations."

Co-operation Dependent upon Mutual Trust

This desired co-operation among the nations of men, in order to stabilize the peace of the world, must be founded upon mutual trust. Solemn treaties can no longer be abrogated or regarded as mere scraps of paper. The international good must be placed above national aspirations. Speaking of this, Dr. E. J. Dillon, in the *Fortnightly Review* for October, declares:

"The success of this grandiose experiment will depend upon the degree of mutual trust that prevails among the members of the association. Unless they lay aside mutual suspicion, they will never consent to cut down their armaments below the prewar needs of national defense, to subordinate some, and sacrifice other national interests to those of the larger community or to work together for supernational aims."

Enforcing International Agreements

The advocates of the League of Nations for the preservation of world peace recognize that they have to do with poor fallible human nature. And they know agreements or covenants

dependent alone on national honor will not hold the nations in check. Heretofore international law has had little force apart from recognized codes of international honor. As stated by President Wilson in his book, "The State:—"

"The province of international law may be described as a province halfway between the province of words and the province of positive law. It is law without a forceful execution."

Those now arguing for a league of the nations recognize that oftentimes racial animosity or ambition triumphs over national honor; and that unprincipled rulers will violate the most solemn covenants in order to gain some real or fancied end. It is therefore proposed that the international court or tribunal to which national differences shall be referred, shall possess adequate authority for the enforcement of its decisions upon recalcitrant members of the league. It is hoped that military establishments may be reduced, and naval programs limited.

The penalties to be imposed may embrace economic restrictions, boycott, reprisals, expulsions, the abolition or restriction of international commerce, etc. Ultimately, if necessary, however, armed force will be employed, either by an international police force or by the national armies acting in concert.

Indeed, had the proposed league been in existence four years ago, and the central empires been unwilling to submit their cause to its decision, it would still have been possible that open conflict would have resulted. But, as expressed by Mr. Thomas in the *Atlantic Monthly*:

"If the League of Nations had been in existence in August, 1914, Germany probably would not have declared war; but even if she had dared to do so in defiance of the conventions signed by her, all the nations which are willing to guarantee justice and the law would have found themselves compelled to enter at once into the conflict. Instead of intervening without concert and one by one, all the nations of the Entente would have come forward together, armed and ready to defend the right, at the precise moment in August, 1914, when the crime was committed."

Again, this writer says regarding the means to be employed:

"It is a difficult task. To progress from the anarchical condition of the world before the war to a complete organization deserving the name of a League of Nations in the fullest sense of the word—that will unquestionably be a long, long road; but we can clearly make out the first stage, which we can traverse during the war.

"A court of arbitration must be set up—that is to say, a method of procedure for settling controversies between nations, analogous to that which has already been resorted to in a certain number of cases. But to avoid the repetition of an experiment

which was tried in the last decades of the nineteenth century, and of which the acid test of this war has demonstrated the inadequacy, we must invest the tribunal with the function of drawing up the rules to be applied, and re-enforce it with the power to execute them."

Future War for Righteous Cause

The editor of the London *Times*, an advocate of the peace league, recognizes that although the League of Nations may fulfil its purpose for the most part, there may be war based upon righteous and vital causes. Answering the question, "Who then makes wars?" the editor writes:

"The answer is to be found in the chancelleries of Europe among the men who have too long played with bureaucracies as pawns in a game of chess, who have become so enmeshed in formulas and the jargon of diplomacy that they have ceased to be conscious of the poignant realities with which they trifle. And thus war will continue to be made until the great masses who are the sport of professional schemers and dreamers say the word which shall bring—not eternal peace, for that is impossible, but—a determination that war shall be fought only in a just and righteous and vital cause."

And Mr. Lloyd George, while seconding heartily every proposition of President Wilson looking toward the formulation of the peace league, in his recent Manchester speech declares this regarding the part the British Empire has played in the recent war, and the part it must act in the future:

"This empire has ever been such a power for good. It has rendered service to humanity the magnitude of which will appear greater and greater as this generation recedes into the past. . . . To suggest that such an empire could fall to pieces after the war would be a crime against civilization. . . . The British Empire will be needed after peace to keep wrongs in check."

The Advent Review and Sabbath Herald

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Minimize, Not End Warfare

The most the advocates of the peace league hope is that such a league will exert a powerful influence to minimize war, but not necessarily to entirely abolish it. Regarding this phase of the question and the statements of prophetic prediction in relation thereto, we shall have more to say next week. We are devoting to the consideration of this question con-

siderable space in order that our readers may have in mind as far as possible the aims and purposes of those who are hoping through the League of Nations to ameliorate in the future the woe and suffering of the nations of men. With these statements before us we shall be better prepared to keep pace with the development of the idea as it takes shape and form in the counsels of the nations. F. M. W.

The Church—No. 2**RELATIONSHIP OF THE ELDER AND THE CHURCH**

THE relation existing between the shepherd and his flock is a very close one. He is the one who leads them into green pastures; they listen to his voice, and are known by him. In like manner the elder is a shepherd of the flock, and must needs be in very close, sympathetic touch with the individual members of the church, in order that he may be a successful shepherd.

The elder of a church occupies, in some respects, a difficult office. He has a very high and responsible position, and to fill it with dignity and in a manner acceptable to all is not an easy task. If an angel from heaven were called to preside over a church, it is quite possible that somebody would see something that he thought was not done in the best way, and that was deserving of more or less criticism. It is easy to find fault and complain. This is an occupation in which one can do a very large business on a very small capital.

The elder is constantly with his church. His limitations and failures are well known. He cannot put in all his time in study, or in looking after the church, even though its best interests demand that he should, for generally he is a man who must toil hard for a living in some line of secular work. It is often difficult to find time to do the work which must be done in the church. And it is frequently with a sense of dread that he stands before the church at the prayer meeting or on the Sabbath and endeavors to administer spiritual instruction.

All the members of the church, as one great loving family, should understand this and sympathize with him in his work. They should hold up his hands by earnest prayer, and so far as opportunity affords, render him every assistance in their power.

Nothing can be more cruel than cold, harsh criticism—the holding up before others of his failures. Yet this is often done, to the spiritual ruin of souls. I heard a brother tell once at a camp-meeting how he had driven his children all out of the truth by criticizing the ministers and those

managing and teaching in one of our educational institutions. Often around the breakfast or dinner table, the elder, or deacon, or some other officer in the church, is dissected. The children hear it, and are influenced by such unchristian words. Sometimes when we return from the Sabbath services, instead of speaking words of commendation and appreciation, we make some slighting remark or some caustic criticism on the service and the way the elder conducted the meeting. Then we wonder why the children are losing their interest in the Sabbath and do not care to attend church. Criticism is one of the worst sins in the church.

"An earnest effort should be made in every church to put away evil speaking and a censorious spirit as among the sins productive of the greatest evils in the church. Severity and faultfinding must be rebuked as the workings of Satan. Mutual love and confidence must be encouraged and strengthened in the members of the church. Let all, in the fear of God and with love to their brethren, close their ears to gossip and censure. Direct the talebearer to the teachings of God's Word. Bid him obey the Scriptures, and carry his complaints directly to those whom he thinks in error. This united action would bring a flood of light into the church, and close the door to a flood of evil. Thus God would be glorified, and many souls would be saved."—*Testimonies for the Church*, Vol. V, pp. 609, 610.

"The Spirit can never be poured out while variance and bitterness toward one another are cherished by the members of the church. Envy, jealousy, evil surmising, and evil speaking are of Satan, and they effectually bar the way against the Holy Spirit's working. Nothing else in this world is so dear to God as his church. Nothing is guarded by him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing his service. He will call to account all who aid Satan in his work of criticizing and discouraging."—*Id.*, Vol. VI, page 42.

On his part the elder should do all in his power to help the church. He should be a real shepherd, kind and patient. He should interest himself in the youth, and labor for their conversion. They should not be overlooked in the plan of the Sabbath services. The sick must be visited. The poor must be cared for. He must carry the backsliders on his heart, and

endeavor to reclaim them. Many whose love has grown cold can be reclaimed and brought back into the fold. This is a work that the Lord will bless.

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5: 20.

Some will grow discouraged and despondent and will need words of courage. The elder should have so firm a hold on the Lord that he will be able to breathe a spirit of hope and good cheer into their hearts. It will not do for a shepherd to excuse his coldness by blaming the sheep. At times it may be necessary to warn and entreat, or perhaps to speak words of admonition and reproof. This must be done in the spirit of the Master, lest he wound and bruise. At such times especially, much prayer and the gentleness of the Holy Spirit is needed, that the soul may be drawn to the Lord.

Just as the shepherd is responsible for the flock, so is the elder chiefly responsible for the flock over which the Holy Spirit has made him an overseer. The church is very precious to the Lord, for it has been purchased with the blood of the Son of God. One soul is of more value than all the gold and silver in the world.

"Those who occupy the position of under-shepherds are to exercise a watchful diligence over the Lord's flock. This is not to be a dictatorial vigilance, but one that tends to encourage and strengthen and uplift. Ministry means more than sermonizing; it means earnest, personal labor. The church on earth is composed of erring men and women, who need patient, painstaking effort that they may be trained and disciplined to work with acceptance in this life, and in the future life to be crowned with glory and immortality. Pastors are needed—faithful shepherds—who will not flatter God's people, nor treat them harshly, but who will feed them with the bread of life,—men who in their lives feel daily the converting power of the Holy Spirit, and who cherish a strong, unselfish love toward those for whom they labor.

"There is tactful work for the under-shepherd to do as he is called to meet alienation, bitterness, envy, and jealousy in the church, and he will need to labor in the spirit of Christ to set things in order."—*The Acts of the Apostles*, p. 526.

The church is a family, and nothing is more beautiful than to see love and kindly consideration manifested by members one for the other. The arch-enemy of our souls will do all he can to scatter and divide. But the word is, "Press together; press together." Let the members pray for one another, and be as long-suffering with others as they wish others to be with them. Pray for your elder, your church officers, that they may be faithful, and be wise counselors for the flock of God.

Studying Missions

IN a recent editorial we urged that every Seventh-day Adventist fully inform himself about missionary operations in general, and those of our own denomination in particular. This has brought a reply from one of our readers asking for definite suggestions as to how to do this. Thinking there may be others also who would like some help of this kind, we will say a few words regarding it.

Being so vitally concerned as we are in the carrying of the gospel to all the world, it would seem that an atlas of the world might well be in every one of our homes. Then when reports are read in the REVIEW, one should locate the field on the map. This serves to vitalize the report and helps retain in the memory the facts brought out. Rand McNally and Company, New York and Chicago, are the publishers of fairly satisfactory and reasonably cheap world atlases.

The Mission Board has published a little pamphlet to help in the study of the work of Seventh-day Adventists in lands outside of America, under the title of "An Outline of Mission Fields." A third edition (which is the latest) was published in 1915, and can be obtained by writing to the Mission Board. With the closing of the great World War, it will doubtless be possible to publish a new and revised edition soon. Brother H. E. Rogers, our statistical secretary, has published a report of our work in non-Christian and non-Protestant countries. This may be obtained by writing to him. Also, in connection with the Year Book there appears each year a report of the denominational activities, which is well worth studying. It would seem that all our peo-

ple ought to obtain the Year Book in order to have the very valuable information contained therein.

In general study of any mission field, almost every one has access either to an encyclopedia or an atlas of his own, or to those in the public libraries. It is often possible to obtain from the one in charge at the library the name of the most recent book dealing with any country which one desires to study. The Encyclopedia Britannica and Nelson's loose-leaf Encyclopedia are two very good reference works, and both have at the conclusion of each article a bibliography giving the names of books dealing with the subject matter of the article. Especially valuable mission study books are published by the Student Volunteer Movement, 25 Madison Ave., New York, and the Missionary Education Movement, 156 Fifth Ave., New York.

The most vital thing in learning about missions is a healthy curiosity to know and an unwillingness to rest satisfied until information is obtained. For example, last week's REVIEW had an article speaking of a plan to establish a mission in the unentered field of the Belgian Kongo. Do you know how that country compares in population and size with Texas or your home State? Have you a clear conception of its location in Africa? Does it occur to you to wonder what languages the inhabitants speak, or what sort of climate the country has? If these questions and others came to your mind and troubled you till you looked them up in an encyclopedia or other reference work, you are in a good way to be informed on foreign missions.

L. L. C.

Laying Up Treasure

WHILE the love of money is set forth as the root of evil to be shunned, the Scriptures throughout teach the importance and the duty of thrift. In these times of high cost of living, when it is so easy to spend the moderate income, is it not a fact that there is a temptation to cease the effort to get something ahead, and a tendency to live up to the full amount of one's income?

One who has given over, for Christ's sake, the ambition of accumulating wealth in this world, needs, nevertheless, to be just as thrifty and active and prudent in planning to get ahead as ever a man can be who has set his heart on wealth. There is for us even greater incentive to thrift in getting and economy in spending. In his

"Life of Trust," George Müller — a poor man who was given the spending of millions of dollars in orphanage and mission work — makes a helpful comment on Christ's words in Matthew 6:19-21:

"Our Lord, however, does not merely bid us not to lay up treasure upon earth; for if he had said no more, this his commandment might be abused, and persons might find it an encouragement for their extravagant habits, for their love of pleasure, for their habit of spending everything they have, or can obtain, upon themselves. It does not mean, then, as is the common phrase, that we should 'live up to our income;' for he adds, 'But lay up for yourselves treasures in heaven.' There is such a thing as laying up as truly in heaven as there is laying up on earth; if it were not so, our Lord would not have said so. Just as persons put one sum after another into the bank, and it is put down to their credit, and they may use

the money afterward, so truly the penny, the shilling, the pound, the hundred pounds, the ten thousand pounds, given for the Lord's sake, and constrained by the love of Jesus, to poor brethren, or in any way spent in the work of God, he marks down in the book of remembrance, he considers as laid up in heaven."

W. A. S.

SUPPORT OF THE BIBLE SOCIETY

SEVENTH-DAY ADVENTISTS are a Bible-reading denomination. We believe in Bible distribution, and do what we can to aid in this line of work. Our readers will be interested in an expression of appreciation which the American Bible Society published in a recent number of its official organ:

"We wish to express our sincere thanks to the various conferences of the Seventh-day Adventists for their generous and timely assistance in the work of the American Bible Society during these days of unprecedented opportunity for Scripture distribution.

"The General Convention of the Seventh-day Adventists recently held in California voted the sum of \$1,000 from its funds for the society's work, and took up an offering in addition. The Iowa Conference, held in August, has sent us \$200, accompanied by the following encouraging letter:

"Your letter of August 7 duly received, previous to the opening of our annual State conference and camp-meeting, at which time we had the pleasure of passing a resolution by unanimous vote of our delegates in session, to make an appropriation from our general funds, of \$200 to the American Bible Society.

"Inclosed, herewith, please find our conference check for this sum, which you will kindly accept as a small contribution from our conference, and an expression of our appreciation of the splendid work being done by your society in its endeavors to circulate the Book of books."

"In addition to the above we are receiving contributions through offerings taken at camp-meetings which are being held in different parts of the country, and in connection with the program of which special addresses are being made concerning the Bible and the work of the American Bible Society. We greatly appreciate the hearty co-operation of these brethren in Christian service, and thank them sincerely for their assistance." — *Bible Society Record*, October, 1918.

L. L. C.

NOBILITY

TRUE worth is in being, not seeming;
In doing each day that goes by
Some little good — not in the dreaming
Of great things to do by and by.
For whatever men say in blindness
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure;
We cannot do wrong and feel right;
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

— Alice Cary.

Glories of the Bible

B. G. WILKINSON

AN observer, standing in the early morning by the woodland brook, can follow for a time the melodious notes of the thrush as his song rises higher and still higher in pitch. There is an instant when the ear can no longer follow, for the sweet notes have passed beyond human possibility to seize the vibrations of sound. So it is with the Bible. The glories of the Scriptures are too great for mortal eye to discern. Everything else in this world is inferior in interest and in beauty to the things therein. No matter where the body is, the mind can travel to the utmost points of time and space; and all along the route lie objects superior in value and in interest. "No man in heaven, nor in earth, was able to open the book, neither to look thereon."

It is impossible for mortal eye to look upon the glories of the sun without impairment to the vision. We need more than ocular sight either to discern, or having discerned, to endure, the flood of glory which streams everywhere from the sacred page. The natural man must be converted into the spiritual man before he has spiritual eyesight sufficient to comprehend the treasures which, in the Scriptures, have been given to man. There is holiness in the Bible. The contrast between it and our sinfulness is seen at once. It was Kant, the great philosopher, who once said: "There are two things in the universe which awe me: the glories of the heavens above, and the majesty of the moral law." When that which is perfect appears, man is made to realize how painful is the contrast between the originality of innocence and the artificiality of sin; between the innocence of faith and the guilt of unbelief.

Though apparently the frailest thing in all the universe, the Bible is yet the mightiest. We can take its leaves between our hands and tear them to pieces. It is impossible, apparently, for the outer cover to stand before flame, disintegration, or friction, yet empires have come and gone, while this bulwark of hope and freedom still remains. Moses began to write the first of it when the Egyptian Empire was still mighty. Eight hundred years later Daniel was contributing to its collection his *multum in parvo* while the Babylonian Empire lay unconquerable before all competitors. Today the owl screeches over the ruins, and the cry of the jackal marks the dismembered fragments of what was once the proud mistress of Mesopotamia. Other empires have risen and fallen, but this book, apparently the weakest and most fragile of all things mundane, is yet the mightiest and most enduring.

It has been written in three languages: Hebrew, Greek, and the lan-

guage of grace. Any student, by painstaking effort, can master Hebrew and Greek, but no scholar has ever yet been able to learn the language of grace without the assistance of the Holy Ghost. In fact, the whole Bible is written in such a sublime language that it needs a good education to read it. It needs the very best kind of education — that which is obtained in the school of Christ. No priest, preacher, or professor lives who is of himself learned enough to teach this language. But to those who show all diligence to follow those who through faith and patience have inherited the promises, lessons by correspondence, observation, and personal contact are given.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11: 3.

Being diligent to become acquainted with this Book, you not only make the acquaintance of that which is the mightiest in this world of ruin and decay; not only are you permitted to behold that which is most beautiful, but you are enabled to talk the lan-

guage of the heavenly Canaan, the sublimest speech of all, thus making you a member of a new family — one of the élite.

No wonder John wept when he saw that no man in heaven or in earth or under the earth was able to open the book, neither to look thereon. He realized what we all now realize — that in it all our hopes center. This hope is "both sure and steadfast," and "entereth into that within the veil." Thousands have died in faith, having received the promises, but not having received the fulfilment of the promises; these saw them afar off, and were persuaded of them, and embraced them, confessing that they were pilgrims and strangers in the earth.

There is no night so dark but that from the center of this Book hope shines out into it. There is no trial so overwhelming but that "both sure and steadfast" the anchor holds. Jesus, as our forerunner, has already entered into the realization of the promised hope. The same glory will dawn for us if we hold the beginning of our confidence steadfast unto the end. The tempter never offers us anything so fascinating but that God has something infinitely better.

Don't Quit

J. W. MACE

THESE two little words carry a great message to every worker — a message that will strengthen his moral backbone and put energy into his lagging footsteps and fire into his cooling purpose. There come times in the experience of each, when, however enthusiastic he may have been in his work, however much love he may have in his heart for it, yes, whatever conviction he may have that it is God's work and bound to conquer, when, facing discouragement, possibly as a result of ill health, possibly because of experiences which God permits for the development of stronger character, he has to force himself forward, and by the lash of determination drive himself to the battle.

Paul was doubtless many times tempted to quit and be free from the hardships, the trials, the shipwrecks, the dangers, and return to the quiet and luxurious life of a Pharisee and "a Hebrew of the Hebrews." But what an inspiration comes from his words to the Philippians, "This one thing I do," — sticking to it, because he knew he was on the right road, even if that road led to the headman's ax. We again see the underlying principle of his noble life in his message to the Corinthians, when he admonishes them, "Be ye steadfast, unmovable."

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 26: 3.

Here is the secret of enduring —

the "mind is stayed on Thee." The soul is anchored to the rock Christ Jesus, and ceases to worry about the storms, the troubles, the unsettled condition of the surrounding elements, or the rebuffs which are on every hand; it is firmly secured to the Source of all peace and calm. And the power to remain thus steadfast is expressed in the words, "He trusteth in thee." It is not the calm which tests the ship. She may make many voyages and not be tested. But it is in the storm, as she is tossed upon the mighty billows, that the strength of her ribs of steel and the stanchness of her construction are proved.

As workers in God's cause in every line of endeavor, we are facing a time of trouble, a time that will try and test character; the time of Jacob's trouble; the time when the gold will be tried in the fire until the dross is removed. Don't quit! See the end of the battle. Master your personal feelings. Rule with an iron hand over those impulses which tend to weaken, and force yourself, drive yourself if necessary, to remain at your post in the thick of the conflict.

The following stanza expresses a real truth that we should all appreciate:

"The man who quits has a brain and hand
As good as the next, but he lacks the sand
That would make him stick with a courage stout

To whatever he tackles, and fight it out."

The Ancient Hebrew System of Education—No. 9

Its Principles Applied to Modern Education—Literature

M. E. CADY

SACRED literature, especially "sacred poetry," was one of the chief studies in the schools of the prophets. The poetical portion of the Scriptures available for use in these schools consisted of the following books: Job, the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. Undoubtedly the poetical fragments scattered throughout the Scriptural and historical writings were also studied. Inasmuch as the prose of the Scriptures is largely poetical in thought, if not in form, it is probable that a study of its varied and dignified styles and beautiful imagery was a part of the literary course of instruction.

The Bible the Greatest Literary Book

It is interesting and encouraging to note that many modern scholars have recognized the superior literary value of the Bible, and the testimony of a few of them is here given.

The eminent Biblical scholar, Dr. Kitto, says:

"The literature of the Bible, as such, is by no means adequately appreciated in the minds of many. Owing in part to the higher claims of inspiration, its literary merits have not received the general attention which they deserve, while the critical world, whose office it is to take cognizance of literary productions, have nearly confined their attention to profane authors and left the Biblical writings to the exclusive possession of the religious public. This severance of interest is to be regretted as much for the sake of literature as of religion. The Bible is a book, a literary production as well as a religious repository and charter, and ought, in consequence, to be regarded in its literary as well as its religious bearings, alike by those who cultivate literature and by those who study religion. And when men regard and contemplate it as it is, rather than as fancy or ignorance makes it, then it will be found to present the loftiest and most precious truths enshrined in the noblest language. Its poetry is one continued illustration of this fact. Indeed, but for the vicious education which the first and most influential minds in this country receive, Biblical literature would long ere now have held the rank to which it is entitled. What is the course of reading through which our divines, our lawyers, our statesmen, our philosophers, are conducted? From early youth up to manhood it is almost entirely of a heathen complexion. Greek and Latin, not Hebrew, engage the attention; Homer and Horace, not Moses and Isaiah, are our class books, skill in understanding which is made a passport to wealth and distinction. Hence Hebrew literature is little known and falls into a secondary position. Nor can a due appreciation of this priceless treasure become prevalent until with a revival and general spread of Hebrew studies the Bible shall become to us what it was originally among the Israelites, a literary treasure as well as a religious guide."—*Kitto's "Cyclopedia of Biblical Literature,"* article, "Poetry."

In the foregoing, Dr. Kitto has made a strong plea for the study of

the literature of the Bible. It is a beautiful casket containing the priceless gems of truth, each reflecting glory upon the other, and both mutually honoring and exalting their Maker.

Speaking of the Bible, Sir William Jones said:

"The Scriptures contain more sublimity, more exquisite beauty, and finer strains of poetry and eloquence than could be collected from all other books that were ever composed in any age or any idiom."

Anthony Froude gives this testimony:

"The Bible, thoroughly known, is a literature of itself, the rarest and the richest in all departments of thought or imagination which exist."

Ruskin speaks thus:

"It is the grandest group of writings in the world, put into the grandest languages of the world, translated afterward into every language in the Christian world, and is guide of all the arts and acts of that world which have been noble, fortunate and happy."

John Milton said:

"There are no songs to be compared with the songs of Zion, no orations equal to those of the prophets, and no politics equal to that the Scripture can teach us."

Speaking of the Authorized Version, Huxley said:

"It is written in the noblest and purest English, and abounds in exquisite beauties of merely literary form."

Macaulay, referring to the same translation, calls it—

"that stupendous work, a book, which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power. . . . Whoever would acquire a knowledge of pure English must study the King James Version of the Scriptures."

Green, the English historian, gave this testimony:

"As a mere literary monument, the English version of the Bible remains the noblest example of the English tongue. Its perpetual use made it from the instant of its appearance the standard of our language."

The following testimonies are given with reference to the literary value of different books or chapters of the Bible:

James Anthony Froude, speaking of the book of Job, says:

"An extraordinary book, a book of which it is to say little to call it unequaled of its kind, and which will one day, perhaps, when it is allowed to stand on its own merits, be seen towering up alone, far away above all the poetry of the world."

Prof. Francis Bowen said of the eighteenth psalm:

"Indeed, I know not anything in all Greek, Latin, or English poetry, that matches in sublimity and grandeur the magnificent

sweep of this description of the providence of God as manifested in nature."

Testimony of the late Dr. Tenuis Hamlin:

"Follow the linked logic of St. Paul, the glowing fervor of St. John, the brilliant fancy of the Hebrew poets, the majestic eloquence of Amos, Micah, and Isaiah, especially the unapproachable simplicity, directness, and profundity of Jesus, and you will have such a mental awakening as neither Homer nor Vergil, Plato nor Seneca, Goethe nor Shakespeare, Macaulay nor Emerson, can ever give."

Tennyson called the Sermon on the Mount and the parables of Jesus "perfection beyond compare." Renan called the Gospel of Luke "the most beautiful book in existence." Coleridge said, "I think Paul's epistle to the Romans is the most profound work in existence;" and, "The most gentlemanly letter ever written by the most perfect gentleman is, in my opinion, St. Paul's epistle to Philemon."

Literary Excellences of the Bible

After noting the testimonies of these many witnesses to the superior literary excellence of the Bible, it may be of interest to note a few of the elements that contribute to its charm and power. The principal elements that characterize the literature of the Sacred Scriptures are:

1. Originality.
2. Simplicity.
3. Sincerity.
4. Purity.
5. Veracity.
6. Solemnity.
7. Dignity.
8. Authority.
9. Sublimity.
10. Majesty.

The originality and simplicity of the Scriptures are thus beautifully portrayed by Kitto:

"Its originality is also a marked characteristic of Hebrew poetry. Homer had his teachers, but who taught Moses? Yet the divine song of Troy is less divine than the ode of triumph over Pharaoh. The Hebrew poetry is original in the sense that it is self-educated and self-developed. It is an indigenous plant in Palestine.

"Connected with its originality, as in part its cause, is the fact that the Hebrew Muse stood nearer than any other to the first days and earlier aspects of creation, 'when the morning stars sang together, and all the sons of God shouted for joy.' Job 38:7. Those stars that Muse saw in the maiden purity of their earliest radiance; that song the same Muse heard when first it struck the canopy of heaven and was reverberated to the earth. The rose of Sharon blushed with its first loveliness on her glad sight, and the dews of Hermon were first disturbed by her unsandaled feet. Thus there is a freshness as of morn about all her imagery. In her best days there were no stock figures of speech, no *loci communes* nor universal recipes for forming poetry. Not even at second hand did she receive her stores, but she took what she had out of the great treasure house of nature and out of the fulness of her own heart. To be a master, therefore, to other poesies is the divine right and peculiar function of the Hebrew Muse. Other bards may borrow and imitate, the poetry of the Bible copies nature and creates.

"Hence there is a spontaneity in its poetry. Open the psalter at any place; you find streams pouring forth like the brooks

and waterfalls that trickle and gush down the hills of Palestine after the latter rain. Nature you behold at work. All therefore is ease; and as ease, so grace. There is no constraint, no effort, no affectation. The heart itself speaks, and it speaks because it is full and overflowing.

"If we add that simplicity is another marked characteristic of Hebrew poetry, we do little more than state that which is already implied. But such is its simplicity that it seems never to have known, in its age of purity, any of the artificial distinctions by which critics and rhetoricians have mapped out the domain of poesy, and endeavored to supply the deficiencies of fancy by the laborious efforts of varied culture. Hebrew poetry was the voice of man communing with God. It was indeed wholly unconscious of anything but the satisfaction of a high urgent want which made worship a necessity and devotion a delight."—*Kitto's "Cyclopedia of Biblical Literature,"* article, "Poetry."

The Influence of Hebrew Poetry

Kitto then makes the following statement regarding the influence of Hebrew poetry on the modern world:

"It is in the main owing to the religious and devotional qualities of Hebrew poetry that the book of Psalms still, after the lapse of so many centuries, and the rise and fall of so many modes of thought and forms of social life, holds an empire over the heart of man, far wider, deeper, and more influential than what any other influence has possessed, save only that which is and will ever be exercised by David's Greater Son."

Not only has the Bible directly influenced mankind, but many authors have consciously or unconsciously allowed it to permeate their writings, and the value of their works is accurately measured by their knowledge of the Scriptures. Mr. Eckman, in his book, "The Literary Primacy of the Bible," after giving a long list of authors whose writings contain Scriptural quotations or allusions, says:

"A careful student of Tennyson has asserted that there are nearly three hundred direct references to the Bible in his poems. By actual count upwards of three hundred thirty references to the Bible have been found in the works of Longfellow. An industrious man has reckoned that about five thousand quotations and allusions are to be found in the writings of Ruskin, who says that to the discipline of his early years in the Bible he owes 'the best part of my taste in literature, and once knowing the Bible it was not possible for me to write superficial and formal English.' Numerous writers who seldom quote or make direct allusions to the Scriptures, obviously have been greatly affected by them. Of such is Thomas Carlyle, who, in many passages, writes like a Hebrew prophet, showing unmistakable evidences of deep study of the Bible."—*Pages 33, 39.*

The High Literary Value of the Bible

All the scholars referred to above, and a host of others,—whether writers or speakers, scientists or historians, jurists or philosophers,—are unanimous in giving the Bible the highest place of honor in the field of literature. Charles A. Dana, one of America's greatest journalists, said:

"Of all books the most indispensable and the most useful, the one whose knowledge

is the most effective, is the Bible. I am not considering it now as a religious book, but as a manual of utility, of professional preparation and professional use for a journalist. There is perhaps no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest events with solemnity, of course, but without sentimentality or affectation, none which you open with such confidence and lay down with such reverence."

It is reassuring to know that what Journalist Dana has expressed in theory has been worked out by Dr. Charles Sears Baldwin, while professor of rhetoric at Yale University, in his book, "How to Write," a handbook based on the English Bible. In the preface the purpose of the author is thus stated:

"The importance of the English Bible as a model of style has been often expressed, but never, apparently, realized in systematic practical application. Thus, to apply it to the practical end of learning to write, cannot obscure or belittle its importance for other ends. Rather the one should help the other, as in the study of the Old Testament by the writers of the New. But all that this book presumes to teach from the Bible is how to write."

The orator as well as the writer acknowledges his greatest indebtedness to the Bible. Said Daniel Webster:

"If there is anything in my style or thoughts to be commended, the credit is due to my kind parents for instilling into my mind an early love for the Scriptures."

It is authoritatively stated that Daniel Webster did not think himself prepared to appear before Congress to deliver his orations "until he had taken as a tonic the eighth psalm and the fortieth chapter of Isaiah." Edmund Burke, the greatest philosophical statesman of England, made a habit of reading a chapter in Isaiah before going to speak in the House of Commons, "for," said he, "Isaiah possesses both the blaze of eloquence and the light of truth."

The Bible as Related to Other Literature

Judging from the testimonies given above, the Bible is credited with being the supreme book of literary beauty and power. Its study develops to the very highest degree the powers of the writer and the orator, and it, above all books, is the best standard to be used in determining the literary qualifications of the student. All this being granted as true, what place then should the Bible occupy in our literary courses of study?

For many years the spirit of prophecy has given instruction regarding the Bible as the masterpiece of literature, and the place it should occupy in its relation to other literary works.

"As a means of intellectual training, the Bible is more effective than any other book, or all other books combined. The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can. . . .

"In its wide range of style and subjects, the Bible has something to interest every mind and appeal to every heart. . . . It contains philosophy the most profound, poetry the sweetest and the most sublime, the most impassioned and the most pathetic. Immeasurably superior in value to the productions of any human author are the Bible writings, even when thus considered."—*"Education,"* pp. 124, 125.

"There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequalled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity."—*"Counsels to Teachers,"* p. 429.

"The teachers in our schools have great respect for authors and books that are current in most of our educational institutions. All heaven has been looking upon our institutions of learning, and asking you, What is the chaff to the wheat? The Lord has given us the most precious instruction in his Word, teaching us what characters we must form in this life to prepare us for the future, immortal life. It has been the custom to exalt books and authors that do not present the proper foundation for true education. From what source did these authors obtain their wisdom, a large share of which does not deserve our respect, even if the authors are regarded as being wise men? Have they taken their lessons from the greatest Teacher that the world ever knew? If not, they are decidedly in the fault. Those who are preparing for the heavenly abodes should be recommended to make the Bible their chief book of study.

"These popular authors have not pointed out to the students the way that leads to eternal life. . . . The authors of the books current in our schools are recommended and exalted as learned men; their education is in every way deficient, unless they themselves have been educated in the school of Christ, and by practical knowledge bear witness to the Word of God as the most essential study for children and youth."—*"Special Testimonies on Education,"* pp. 229, 230.

The Bible the Standard in Literature

While the Bible is not a treatise on natural science, yet we have learned that all science is to be "tested by the unerring Word." There is enough of science in the Bible,—a sufficient statement of its fundamental principles,—that false scientific theories and speculations may be readily detected. The Bible stands in a different relation to history and literature than it does to science. It is history, the most comprehensive and the most authentic that men possess. It is literature, the most beautiful, the most sublime, the most illuminating that has ever been penned.

When one becomes thoroughly conversant with the literature of the Bible, he is then prepared to properly evaluate all literature outside of the Bible; for it is the standard. His powers of discrimination will be so keenly developed that he will readily discern between profitable and unprofitable literature. Note the pains taken by one of the greatest Bible authors to prepare the book of Proverbs.

Note also the character of his writings, their influence on the reader, and the admonition against forming careless, indiscriminate and intemperate habits of reading. (See Eccl. 12: 9-12.)

1. *Painstaking Effort.*—"He gave good heed, and sought out, and set in order many proverbs." He "sought to find out acceptable words."

2. *Character of the Writings.*—"And that which was written was upright, even words of truth."

3. *Influence of Writings.*—"The words of the wise are as goads [stimulating], and as nails [holding, setting] fastened by the masters of assemblies."

4. *Warning Against Intemperate and Indiscriminate Reading.*—"And further, by these [words of the wise], my son, be admonished: of making many books there is no end; and much reading [margin] is a weariness of the flesh."

In the foregoing consideration we have seen that the Bible as a literary book has been the greatest factor in developing the latent powers of writers and speakers. That this fact is supported by their voluntary testimony, ought to cause the educators of children and youth to see that the Bible has its rightful place in the courses of study in our elementary, secondary, and advanced schools.

"Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord." Verse 13.

Under the deep movings of the Spirit of God, the people entered at once upon the work of rebuilding.

"The Lord stirred up the spirit of Zerubabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God. In the four and twentieth day of the sixth month, in the second year of Darius the king." Verses 14, 15.

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BLESSED ARE MY ENEMIES

BLESSED are my enemies, for they tell me the truth when my friends flatter me.

Blessed are my enemies, for they prevent all men speaking well of me.

Blessed are my enemies, for they tell me what they don't like in me, rather than the things they do like.

Blessed are my enemies, for they provide an object of love outside the small circle of my selfishness.

Blessed are my enemies, for they rub off the artificial varnish and make me see my natural complexion.

Blessed are my enemies, for their mirror of biting sarcasm and scathing rebukes reveals me to myself.

Blessed are my enemies, for they, like the true physician, will dare expose my inward rottenness long hidden by the deceptive coddling of friends.

Blessed are my enemies, for they ruthlessly drag out to the noonday light my many weaknesses so long covered by my deceived and deceiving friends.

Blessed are my enemies, for they cut to the heart of my self-deceit and probe to the marrow of my sinful life, and thus lead me, if I am wise, to cleanse the impure corners of my heart and to redeem myself from scorn and inferiority.

Blessed are my enemies when they revile me and persecute me and say all manner of evil against me truly for their own gratification. Let me rejoice and be exceedingly glad, for such will make a strong man out of me if I am wise of understanding the philosophy of One who said: "Love your enemies."—*Repairer*.

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THE CHARGE AGAINST SPURGEON

WHEN a certain journal cast up to Spurgeon that there was never anything new in his sermons because he was always saying the same old thing over and over again, the great preacher replied that the charge was quite true. For wherever he took his text in the whole Bible, it was his principle and it was his practice, he said, to make across country as fast as possible to Jesus Christ.—*Dr. Alexander Whyte*.

Lessons from the Book of Ezra—No. 4

MESSAGES FROM THE LORD THROUGH THE SPIRIT OF PROPHECY

A. T. ROBINSON

By the decree of Artaxerxes (Ezra 4: 23) the work of rebuilding the house of God was brought to a standstill, and nothing more was done in that work until the second year of Darius. If God's people had moved forward in their work, trusting in him, the efforts of their adversaries would have been overruled by divine interposition; the efforts put forth against the truth would have resulted in its advancement. This was clearly demonstrated in a later experience of that people, as will be shown in our next study.

After the work of God had ceased for several years, the Lord sent messages to his people, through the spirit of prophecy:

"Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them." Ezra 5: 1.

In this message from God to his people, through Haggai the prophet, in the second year of Darius, the Lord charged his people with saying that it was not time to build the house of God.

"In the second year of Darius the king, . . . came the word of the Lord by Haggai the prophet, . . . saying, Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built." Haggai 1: 1, 2.

It is not likely they had been saying this in so many words, but actions speak louder than words, and by giving attention to their own interests, to the neglect of the work the Lord had commissioned them to do, they were saying that it was not time to do that work. It would be interesting to know what the people had been doing during those years of delay in the Lord's work. I am of the opinion that at the time this message came to them they were suffering the collapse of a building boom. The prospering hand of God seems to have been withdrawn from them,

as is indicated in their financial condition as portrayed in the message of the prophet:

"Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house." Haggai 1: 6-9.

In this message through Haggai the prophet, the Lord asks the people a question which indicates that when they ceased to build the Lord's house they engaged in building fine houses for themselves:

"Is it time for you, O ye, to dwell in your ceiled houses and this house lie waste?" Verse 4.

The Lord never points out evils and wrongs among his people without also giving them instruction as to how to correct the wrongs and come into right relations with him, so that his prospering hand may be extended over them in rich blessings. This he did in the message through Haggai the prophet:

"Now therefore thus saith the Lord of hosts: Consider your ways. . . . Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." Haggai 1: 5-8.

To the message of Haggai there was a beautiful response on the part of the people:

"Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord." Haggai 1: 12.

This earnest response to the message of reproof, brought to the people a message of comfort and assurance of the divine presence;



BIBLE STUDIES

The Identical Seventh Day

C. P. BOLLMAN

WHEN the claims of the fourth commandment are urged home upon the heart and conscience of Christian people, the question is sometimes asked: "What is meant by the seventh day? does it mean the last day of our modern week, or does it refer to a week now lost? or may it not mean a seventh day; or, in other words, that a seventh part of our time is to be set apart for rest and worship?"

In endeavoring to arrive at the real meaning of the fourth commandment, let us ascertain as definitely as possible the origin of the weekly cycle. If that cycle originated in the facts of creation, and if it has come down to us unchanged, we can scarcely come to any other conclusion than that both Genesis 2:2, which tells of God's rest upon the seventh day, and Exodus 20:8-11, which commands its observance, refer, not to the seventh day of an indefinite and constantly changing week, nor to any seventh day following six days of labor, but to the identical seventh day of the original fixed and definite week, in regular and unbroken succession from the creation of the world, preserved to us by divine Providence.

The Weekly Cycle

Under the article, "Calendar," the Encyclopedia Britannica says:

"The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. Although it did not enter into the calendar of the Greeks, and was not introduced at Rome till after the reign of Theodosius, it has been employed from time immemorial in almost all Eastern countries; and as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss," as Delambre remarks, to assign to it an origin having much semblance of probability."

As intimated in the foregoing, other suggestions have been made as to the origin of the weekly cycle, none of them having, however, "much semblance of probability." One of these guesses is that it might have been suggested by the phases of the moon. This is doubtless true of the Babylonian week, which, however, unlike the Hebrew week, was not unalterable, but was frequently corrected and adjusted to keep it in harmony with the lunar month. The other and now more common theory, or guess, is that the septenary cycle was suggested "by the number of planets known in ancient times and listed in Egyptian astronomy; namely, Saturn, Jupiter, Mars, the sun, Venus, Mercury, the moon." But, as remarked by the

Britannica, neither of these theories has "much semblance of probability." The first could not possibly account for a week of "unalterable uniformity." The second points us to Egypt for the origin of the week, a theory not sustained by all the known facts. For example, it should not be overlooked in this connection that while the names of the days of the week originated in Egypt, we have the clearest evidence that the week itself, with the days numbered from one to seven, existed from the very beginning of human history. Delambre's remark cited by the Encyclopedia Britannica expresses the consensus of the opinion of Christian scholars everywhere. Aside from the Biblical account of creation and of the divine appointment of the weekly rest day, no probable origin of the week has ever been even suggested, much less demonstrated.

The week as we know it is too ancient and too widespread to admit of any local origin at any considerable distance in point of time from creation. We have seen that this familiar cycle has been known and used "from time immemorial in almost all Eastern countries." And most of these countries had not only a week of seven days, but *the same identical week*, a fact which argues most strongly for its common and early origin.

The Week Not Lost

But we are not dependent upon this line of argument to prove the identity of our modern week with the week of the Hebrews and of most other Eastern peoples. The Scriptures themselves show this. No one will contend that the week has been, or could have been, lost since the beginning of the Christian era.

That it was not lost before Christ is evident, for it is unthinkable that a whole nation should lose the proper count of the days of the week, and especially that this should occur simultaneously in all parts of the nation so that nobody would know that a change had taken place. The impossibility of such a thing precludes the thought that the Jews before Christ lost the original week.

That the week was, or could have been, lost this side of Christ is equally unthinkable. Inside of forty years after the close of our Lord's earthly ministry, the Jews were carried away captive into all nations, and have been so scattered ever since, but history records no disagreement among them as to the identical week, which must necessarily have been the case had any

of them in any nation lost track of the original week, with its sacred Sabbath. Nor is there any hint of any such difference of opinion as between Jews and Gentiles. During all these centuries there has been perfect agreement between these most fiercely antagonistic elements concerning the identity of the weekly cycle. Such agreement would have been impossible had either Jews or Gentiles, Christians or Hebrews, become confused in this matter.

Old and New Style

The change from Old Style to New Style, sometimes referred to in this connection, did not affect the week in any way, but only changed the number assigned to the day in the monthly reckoning; and even that change is a matter of such definite record that any date in either style may be as definitely given in the other. Individual dates may have been wrongly recorded, or an event having taken place upon a certain day of the month, according to one reckoning, must now be given a different number according to the other; but in no case could this affect in any way the day of the week; for, as we have seen, the week and the month are absolutely independent the one of the other.

Leaving, then, the question of eras and styles, or systems of chronology, as having no connection with the week of unalterable uniformity, we turn again to the Sacred Scriptures. Here we have the testimony of the Old Testament, and of the immediate followers of our Lord himself in the New Testament, that the Sabbath is a definite day of the original weekly cycle.

In the first chapter of Genesis is an account of the creation, telling just what occurred upon each of the successive six days of creation week. Then in the first three verses of the second chapter we read:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made."

This record is too definite and circumstantial to be explained away, and we need search no further for the origin of the week, nor of the weekly Sabbath. Even those who hold that the seven days were that number of long periods or ages, must admit that this story, whether a literal recital of facts, or allegorical in its nature, sufficiently explains the custom of counting time by weeks, and of resting upon the seventh day of the septenary cycle. Evidently, the week was given, not to a single nation, but to the entire race of Adam in the original story of creation itself.

Whether creation week be regarded as seven twenty-four-hour days or as

seven geological periods, as some hold, makes no difference from the standpoint of the original Sabbath, for the Creator himself definitely blessed and set apart as a memorial of his creative work a definite twenty-four-hour day, and for forty years made it impossible, as we shall see, for anybody to make any mistake as to the identical day specified in the divine command.

A Threefold Miracle

Even granting, for a moment, that during their bondage in Egypt the children of Israel might have lost the definite knowledge of the original week, must we not believe that it was restored to them by direct revelation? We can scarcely imagine that Moses, with all his learning, would have been ignorant of the original weekly cycle, even had his brethren in bondage lost that knowledge; but in any event we know that beginning with the first Sabbath after the first falling of the manna (Ex. 16:14-30), the Sabbath was distinctly and unmistakably pointed out to them, not only by direct revelation in the words, "This is that which the Lord hath said, Tomorrow is the rest of the holy Sabbath unto the Lord" (verse 23), but by a threefold miracle every week for forty years,—6,240 miracles, all emphasizing the sacredness of the Sabbath and unmistakably marking its exact place in the weekly cycle:

1. On each sixth day there was a double quantity of the manna.

2. On the Sabbath there was none.

3. That which was gathered on the sixth day in excess of the needs of that day would keep sweet and fresh for use on the Sabbath, which it would not do at any other time.

Certainly there was no chance for a mistake here, or to doubt that the Sabbath thus divinely pointed out and signally guarded from desecration was the original seventh day in regular and unbroken succession from the seventh day of creation week.

There is no pretense, nor is there room for any, that the Jews ever lost the Sabbath thus divinely and miraculously certified to them by the Creator himself. It was for a failure to observe the Sabbath as they were commanded, that God caused them to be carried away captive to Babylon, and for this reason they became more strict in their Sabbath keeping than ever before. This continued down to the first advent of our Lord, at which time the Sabbath is again definitely pointed out and certified as the Sabbath by several of the divinely inspired writers.

Christ and the Sabbath

In the first place, we are told in Luke 4:16 of Christ's visit to the synagogue in Nazareth on "the Sabbath day." This was early in his ministry. At frequent intervals during the three years and a half that Jesus spent in teaching the people and ministering to their needs, both temporal and spiritual, we find similar references

to the Sabbath as a well-known and definite day of the Eastern week, which, according to the Britannica, was a seven-day period of absolute uniformity, having no reference whatever to the celestial motions; that is, not astronomical, not being a part, either absolutely or approximately, of the lunar month, but existing independently of it.

And, finally, in the account of the crucifixion, burial, and resurrection of our Lord, as the facts are recorded in Matt. 28:1; Mark 15:42 to 16:2; and Luke 23:56 to 24:1, we learn that the Sabbath was *the day just before the first day of the week*. It must, therefore, have been the seventh day of the week, not of the Babylonian week, which was roughly a fourth part of the lunar month, and required therefore constant readjustment and change, but of the fixed week, of unalterable uniformity, based on the story of creation, and unassignable to any other probable origin.

As we have shown from the Britannica, the idea of a fixed week, and consequently of the identical days of that week in regular succession from creation down even to our own time, is not peculiar to observers of the seventh day. The facts are rarely challenged by anybody, excepting as an excuse for not obeying the fourth commandment of the decalogue just as it reads,

"Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." (See Ex. 20:8-11.)

Of Modern Origin

Indeed, the denial that the observance of the identical day is required by the fourth commandment is of very modern origin. "The Larger Catechism," framed and adopted by the Westminster Assembly of Divines (1643-49), and still in use by Presbyterians and Independents (Congregationalists), unchanged in this respect, has this question and answer:

"Question 116.—What is required in the fourth commandment?"

"Answer.—The fourth commandment requireth of all men the sanctifying or keeping holy to God such set times as he hath appointed in his Word; expressly one whole day in seven; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian Sabbath, and in the New Testament called *the Lord's day*."

Here is just as great insistence upon the identical day as can be found among observers of the seventh day. The only difference is that the Westminster divines and their modern followers claim that the divine blessing, sanctification, and obligations originally placed upon "the seventh day" of the week have been divinely transferred to "the first day of the week," or Sunday.

In a Methodist authority, "Binney's Theological Compend" (Improved), pages 170, 171, we read:

"This seventh-day Sabbath was strictly observed by Christ and his apostles previous to his crucifixion. Mark 6:2; Luke 4:16, 31; 13:10; Acts 1:12-14; 13:14, 42, 44; 17:2; 18:4.

"Jesus, after his resurrection, changed the Sabbath from the seventh to the first day of the week; thus showing his authority as Lord even of the Sabbath (Matt. 12:8); not to *abrogate* or *break* it, but to *preside over* and *modify*, or give new form to it, so as to have it commemorate his resurrection, when he ceased from his redeeming work as God did from his creation work (Heb. 4:10).

"When Jesus gave instructions for this change we are not told, but very likely during the time when he spake to his apostles of the things pertaining to his kingdom. Acts 1:3. This is probably one of the many unrecorded things which Jesus did. John 20:30; 21:25."

Of course no such change was ever made by our Lord, and the texts cited do not show any such change. The fact remains, however, that this Methodist authority, like the Presbyterian, not only admits, but emphasizes, the fact that the Sabbath was and is a definite, identical day of the week.

Indeed, all who believe in the transfer of the Sabbath, with its divine sanctions, from the seventh to the first day, must and do insist just as strongly upon the identical first day, as do Sabbatarians upon the identical seventh day; and certainly if the one can be identified and observed, so can the other.

Nor could this be otherwise. "The Sabbath of the Lord" means the rest, or rest day, of the Lord. It must have been a definite day. This is positively stated in Genesis 2:1-3 and Exodus 20:8-11. And when God ordained the weekly cycle of seven days, the seventh or last day of that cycle was just as definite and as easily identified as any other memorial day. No one experiences any trouble in keeping track of his birthday.

An Unchangeable Institution

An event originally honored, or kept in mind, by the celebration of the day of its occurrence, in regular succession, cannot be permanently disassociated from that day without being presently lost from view, or giving place to some other event. The celebration of an annual holiday may occasionally occur on the previous day or on the one following, but no one ever thinks for that reason of arguing that the Fourth of July, the twenty-fifth of December, etc., are not definite days, but only institutions that may at pleasure be shifted from one day to another. A Fourth of July celebration or Christmas festival held for convenience on the preceding or subsequent day never seems quite genuine. So true is this that a permanent change in the day would necessarily involve a change in the reason for its observance.

To permanently separate Christmas festivities from Christmas day would be in time to separate them from the present reason for celebrat-

ing the day, namely, the supposed birth of our Lord upon that day. The same in principle would be true of the Fourth of July. Suppose that by and by French influence should become so strong in this country that a majority should substitute the celebration of the French independence day for our own, insisting that while both days were in honor of liberty, the French Revolution, and the fall of the Bastille on the fourteenth of July, were really more important than the signing of the American Declaration of Independence, and that a single day would serve to commemorate both events: who does not see that the change in the day would eventually lead to an entire change in the reason for celebrating the day, and that not only would the Fourth of July fall into neglect as a national day, but that the event it commemorates would presently be almost if not entirely forgotten by the people?

It is true, and always must remain true, that a change in the day leads to a corresponding change in the reason for keeping or celebrating the day, and in nothing is this more true than in the matter of the so-called change of the Sabbath. It is claimed that the Sabbath has been changed by divine authority from the seventh to the first day of the week, yet if asked their reason for observing Sunday, comparatively few persons would refer to the Creator's rest on the seventh day; a large majority would assign as their reason the resurrection of Christ, an event not at all suggestive of rest, but rather of renewed and intense activity.

Sabbath Keeping on a Round Earth

Another phase of this question is: "Can a definite day be kept on a round earth?"

It has been shown that large bodies of Christians, such as the Presbyterians, Congregationalists, Methodists, etc., emphasize just as strongly the importance of keeping the definite first day of the week, as do the Sabbatarians the obligation to observe the definite and identical seventh day. As remarked in the outset, such technical questions are raised, not because of practical difficulties encountered in identifying the Sabbath in any part of the world, but only when an excuse is sought for not complying with the plain and explicit terms of the fourth commandment. The question is not only an impeachment of the intelligence of the great majority of both first-day and seventh-day observers, but infinitely worse yet, it charges the Almighty himself with folly in giving to the race a commandment that in its very nature could not be obeyed.

The fact is, however, that both the first day of the Bible week and the seventh day of that same original week are observed in every part of this round earth. "Binney's Theological Compend" deals with this question, from the standpoint of Sunday, in this way:

"We are nowhere told what time of the day the Sabbath shall commence, for the obvious reason that the same day does not commence at the same time in all parts of the earth. Under such circumstances it is safe and expedient for us to conform our reckoning of the days to that which prevails in the country where we live. Rom. 14: 5, 6." — Page 172.

This states a true principle, though it should be noted that there is error in this excerpt, not only in applying the name "the Sabbath" to the first day of the week, but in stating that "we are nowhere told what time of the day the Sabbath shall commence." We certainly are told very definitely at what time of day the tenth day of the seventh month began, which was one of the festival sabbaths. Lev. 23: 32 says: "From even unto even, shall ye celebrate your sabbath." In Mark 1: 32 we are definitely told that "even" was at the setting of the sun. And the connection makes it evident that with the Jews the going down of the sun invariably marked the closing of one day and the beginning of the next. Indeed, we find that the Bible day always began in the evening. "The evening and the morning," or in other words, a period of darkness followed by a like period of light, constituted the day. Mr. Binney's "Compend" to the contrary notwithstanding, we are not left in doubt as to the time of the beginning of the Sabbath, for in the Scriptures all days begin and end at the setting of the sun.

Location of the Date Line

Considerable dust has been thrown, in the study of this subject, by introducing the question of the date line, which the Standard Dictionary (article, "Date;" subtitle, "date line") defines thus:

"An imaginary line fixed upon as the point where the reckoning of the calendar day changes; in nautical practice, the meridional line 180° from Greenwich, but practically running through Bering Strait and irregularly through the Pacific Ocean. East of this line the day is dated one day earlier than on the west of it."

This location of the "day line," or "date line," is not an arbitrary human arrangement, as at first thought might seem to be the case. Its establishment in the Pacific Ocean was clearly due to the position of the continents and the divine plan for peopling the earth. It is conceded by all that Asia was the cradle of the race. Spreading naturally from their original home, the children of men carried the day and week with them to the eastern confines of Asia, and to adjacent islands. But even before this was accomplished, the course of empire had begun to run toward the west, and so continued until the westward and higher tide of settlement and of civilization met the conservatism of the East in the Pacific Ocean. Thus God by his providence established the date line in the only place possible, all things considered. Man did not establish, but simply discov-

ered, this line in the place where the Creator by his providence put it when he made the world and formed man upon it.

As remarked in the outset, such technical questions as to the identity of the week and of the weekly Sabbath are never raised, except as an excuse for not obeying the fourth commandment just as it reads,—"The seventh day is the Sabbath." Nobody has any difficulty in identifying any day of either the month or the week in any part of the earth, excepting the seventh day. All the others can be clearly defined, but the Creator's memorial of his finished work is so illusive, some would have us believe, that it cannot be identified!

The fact is that not the Jews only, but the whole world, in the providence of God, have the weekly cycle, to which no reasonable or probable origin can be assigned other than the Mosaic and other ancient and similar accounts of creation. The Creator says in his law: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath."

God Versus Man

Do we obey that commandment if instead of the seventh day of the weekly cycle which has come down to us, we substitute another day of that cycle? Clearly not; and one positive proof that we are not obeying God while making such a substitution is found in the fact that in changing the day we of necessity, that is, even though we try to make it appear otherwise, change also the reason for keeping the day. The divine law says the seventh day is the Sabbath, or rest day, because of the Creator's rest from the work of creation. Men say the first day is the Sabbath, because that on that day Christ rose from the dead and resumed his work for the salvation of men. Some argue that one day is no more intrinsically holy than another, and that therefore the precise day to be observed can make no difference. But as already shown, and as every one knows, to change the day changes the reason for keeping the day. Indeed, it abolishes the Sabbath institution, and substitutes another institution in its stead.

It is because of that for which it stands, because of its hallowed associations, that the identical seventh day is different from other days. The showbread, or the bread of the divine presence, in the sanctuary, was renewed every Sabbath; and this is the day divinely appointed by the Lord himself as the memorial of his creative and sanctifying power. The Creator has thus associated himself with that day as he has with no other day. His presence is in it, his blessing upon it; and he who wilfully substitutes for it another day, misses that blessing, and to that extent and in that thing separates himself from the Lord of the Sabbath, the Creator of all things, the Redeemer of the true Israel of God.



THE WORLD-WIDE FIELD

Gideon's Call

MRS. IDA BOWEN

IN Rhodesia a good ox driver receives a wage which to the native seems large. For some years Gideon, a Christian Matabele, was ox driver on Tsungwesi Mission. Before going there, he had been in the mission school at Solusi, and had received some education; but he longed for more. He kept speaking about it, and at last made the bold request that some one of the missionaries teach him for an hour each night after his work was finished. As the teachers were already conducting night school for the beginners and overseeing the study hour of the older boys, they hardly knew how to spare the time. But Gideon was in earnest, and it was not long before Sister F. B. Jewell, the wife of the mission superintendent, managed to arrange her work so that she could spend an hour with him each evening. Soon two or three other boys who needed special help joined the class.

The favor granted him was appreciated; and although driving sixteen yoke of oxen all day, Gideon made good progress in his studies. After a time, as the boys became able to comprehend it, a few minutes were

spent at the close of the hour in reading "Steps to Christ." The blessed instruction in that little book was food for both the white teacher and her dark-skinned class. One night as an especially touching passage was read, Gideon looked up with a new light in his eyes, and exclaimed, "O Missis, I want to teach these things to my people!" He had heard the call of God to service, and he made every effort to prepare for the work.

To see Cape Town and the sea is the highest ambition of the inland native who has received some knowledge of the great world beyond. But Gideon had no such desire. His one thought was to prepare himself to teach his people the truths which had become so precious to him. To other boys he would say: "You may go, but I must take the gospel to my people."

Gideon's desire has been granted. Last year a teacher was needed for an outschool on the Selukwe Reserve, in Matabeleland. Gladly he responded, and is happy in his work, although receiving a small wage compared with his salary as ox driver at the Tsungwesi Mission.

in one of the largest churches in the city of Seoul. After reading the books, he had decided to become a Seventh-day Adventist.

In order that they might have a place in which to worship, this brother built a church in his own compound. It is a very neat building, and will accommodate sixty or seventy persons. He is a man of some means, and put up the building at his own expense. Quite a number began to attend the Sabbath meetings, and two years ago I had the privilege of baptizing six persons there whom he had led into the truth. One year ago I baptized five more, and this year seven, making a total of eighteen baptized at that place as the result of the literature handed to those who came into our printing house "sight-seeing."

This brother sent two of his daughters to our school at Soonan, where they were graduated, and then married Adventist young men. The company that he has raised up is one of the heaviest tithing companies in Chosen. Arrangements have been made to organize the company into a church. The brother who has built up the place will be chosen as elder. We expect to see this church continue to grow from year to year. Whenever our brother has any spare time, he spends it in the canvassing work, at which he seems to be quite successful.

We have at last been successful in getting a little more land which was much needed, and as it lay between us and the main road, it is a very desirable piece. We had often tried to get it, but had never been able to do so until this spring.

Seoul will soon be quite a center in this part of Chosen. Next year we plan to build a house for Brother and Sister Klose beside Sister R. C. Wangerin's new house. Next to that will be Pastor J. M. Johanson's house, as Seoul is to be the headquarters of the union conference. From the picture you can see that it is a good location and a fine place to live. We appreciate these homes very much. Nearly all missionaries go to the sea to spend the hot summer months, but we have been away only one month in the summer in all the time we have been here. We are now raising quite a quantity of small fruit.

Sight-Seeing Rewarded

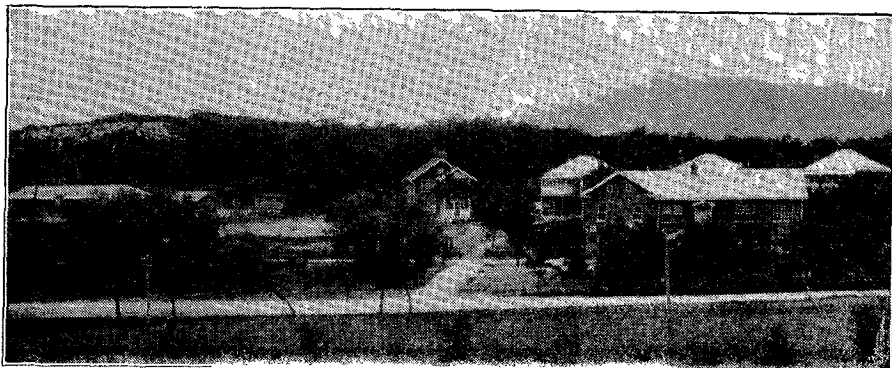
C. L. BUTTERFIELD

OUR literature work is one of the most important means of getting the truth before the public. More than half of our new believers during the past two years have first heard of the truth through the work of our colporteurs. The Korean *Signs of the Times* has had a monthly circulation of about 6,000 copies this year. It is published in the mixed script—Chinese and Korean characters—which the more educated classes read. About 8,000 copies of a woman's paper in the Korean script have also been sold this year, besides 1,400 copies of "The World War," and a large number of other books and tracts. Several companies have sprung up as the direct result of this work.

Brother and Sister J. C. Klose reached here during the time of our institute and annual meeting. We are certainly pleased to have them with us. They are working hard on the language, and will, I believe, get it very quickly. They fill the long-standing need for some one to lead out in the book work, to give through

the printed page the message to the 15,000,000 of Chosen.

About four years ago some persons returning from a funeral stopped in to "sight-see" our printing house. We gave each a copy of the magazine and some tracts. The next day one of the men returned and bought a copy each of "Daniel," "The Revelation," and "Helps to Bible Study." We heard no more of these visitors for a few months, and then we learned that one of the party was a deacon



MISSION COMPOUND AT SEOUL, CHOSŒN

The Tokio Institute

C. C. CRISLER

A BIBLICAL institute for ministers and workers of the Japan Conference was held October 1-10 at our Tokio headquarters. Laborers, both Japanese and foreign, were present from all parts of the empire—from Kagoshima in southernmost Kiusiu to Sapporo in the heart of the far northland of Hokkaido. A long line this, held by our present comparatively small number of laborers. It may be thought advisable that the next year's advance be undertaken chiefly in some selected area, which will make possible a fuller measure of concerted action and a more rapid building up of a constituency.

Our workers in Japan are of excellent courage in God. Day by day during the progress of the institute, as the treasures of Holy Scripture were set forth by Elders W. W. Prescott, J. M. Johanson, B. P. Hoffman, and others, the brethren and sisters rejoiced in the goodness of God and in the privileges of service. They have the assurance of his purpose to bring to every inhabitant of the Japanese Empire an opportunity to lay hold on saving truth. As his chosen messengers, they have determined anew to gird themselves to the accomplishment of the task that lies before.

Past blessings, abundant though they have been, suffice not for the present, nor do they make less necessary daily development in the Christian graces. Day by day, as we engage in soul-winning service, it is ours to renew our covenant relationship with the Lord Jesus, and to trust him implicitly for guidance. And as we act with fidelity our part, God will give us souls for our hire. Thus is Japan to be prepared for the coming of our Lord.

Of late some of our church members in Japan have, under severest trial, revealed a love for God's truth and a constancy of spirit as remarkable as that revealed in the days of the early Christian martyrs. In this fair land,

as in many another land, there is developing a goodly company who "keep the commandments of God, and the faith of Jesus." And as we visit city after city, with its teeming multitudes of the unwarned, we are constrained to believe that concerning each populous center the Lord of the harvest is bidding his workers, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

Let us pray for Brother Hoffman and his associate workers in Japan, that they may continue steadfast and courageous. In the counsels of Jehovah our God, provision has been



TOKIO HEADQUARTERS, SEVENTH-DAY ADVENTIST CHURCH

made for naught save success. Quickly the warning message is to be heralded from city to city and from province to province. What a glorious day awaits those who shall participate in the final harvest home!

Tokio.

A TRANSFORMATION IN PALESTINE

ALTHOUGH the British occupation of Palestine dates back only four months, the very atmosphere of this region seems to have undergone a change. Distress has vanished, and misery, sickness, and fear no longer

linger on the threshold of the towns and villages. Everywhere there is evidence of reviving industry and prosperity. What has contributed more than anything else to immediate relief has been the employment of thousands of natives upon the repair of the roads. Everybody realizes that a new era has dawned for the land. The Bedouins can graze their flocks in peace and security, husbandmen can till the soil with the knowledge that they will not be robbed of the fruit of their labor. The railway to Egypt insures them the easy disposal of their surplus yield and the means of satisfying their wants by imports from abroad.—*Jewish Chronicle*.

"DEVIL DRIVING" IN PEKING

THE ceremonious driving out of demons is an annual occasion of considerable import in China. At such a ceremony, held recently at the Lama Temple in Peking, the streets were thronged with merchants and people in holiday attire, buying small wares. The temple courts were crowded, but a wide roadway had been left for the unhampered

exit of the demons, who are supposed to travel only in straight lines. Inside the temple were rare embroideries, made especially for this occasion, and a "living Buddha" was dressed in cloth of gold. Priests lounged about, dressed in the most brilliant colors, and those engaged in the service wore masks. The actual ceremony of expelling the demon consisted of some mild dancing, so that on the whole it would appear that only the meekest sort of a demon would be impelled to leave as a result.—*Missionary Review of the World*.

A CHRISTIAN HOME IN CHINA

A LETTER from China gives the following description of a home where some fifty to sixty persons sit down to food at every meal. Nine brothers and their families all live with the old folks. All are Christians, and even the women take turns in leading daily family prayers with the whole company. They also run a school, have cleared the village of all idols, and in many ways have improved the neighborhood. The whole work of the farm, as well as spinning, weaving, and the making of the clothing, is well organized. The harmonious way they get on together is an excellent testimony to the love of God in their hearts.—*Missionary Review of the World*.



JAPAN CONFERENCE WORKERS IN ATTENDANCE AT TOKIO INSTITUTE



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.

All correspondence relating to the Home department should be addressed to the editor of the *Review*.

The Little Glorified

A SOWER sowed his seed, with doubts and fears;
"I dare not hope," he said, "for fruitful ears;

Poor hath the harvest been in other years."
Yet, ere the August moon had waxed old,
Fair stood his fields, a waving sea of gold;
He reaped a thousandfold!

In a dark place one dropped a kindly word;
"So weak my voice," he sighed, "perchance none heard,
Or, if they did, no answering impulse stirred."

Yet in an hour his fortunes were at stake,
One put a life in peril for his sake,
Because that word he spake!

"Little I have to give, O Lord," one cried,
"A wayward heart that oft hath thee denied;

Couldst thou with such a gift be satisfied?"

Yet, when the soul had ceased its mournful plaint,
God took the love that seemed so poor and faint

And from it made a saint!
—*Christian Burke.*

Co-operation of Parents and Teachers

MRS. H. G. LUCAS

Preconditions of Co-operation

REAL co-operation presupposes that the parents and the teacher are self-active agents, striving for a common end,—the welfare of the child. Each one does his share to realize the aim that he has in mind. There must be like-mindedness, a common interest in the object to be attained.

The word "co-operation" stands for mutual aid, and there can be no true co-operation, but only unconscious destruction of the child's welfare, if the responsible individuals, that is, the parents and the teacher, do not co-ordinate their efforts and bring them to bear upon the particular task before them, which, in this case, is the training of the child.

Another precondition of co-operation is not merely a supposition that parents and teacher understand the parts that they are to play in the development of the child, but the absolute certainty that each one is doing his part. Somehow, somewhere, there must be communicated by the one to the other, the fact that each understands what he is to do, and there must be an expression of mutual confidence that it will be done. It is said of some workers of old, which is a lesson to Christians today, "They helped every one his neighbor; and every one said to his brother, Be of good courage." Isa. 41:6.

Fundamental Principles of Co-operation

The first fundamental principle of such co-operation as we desire is honesty on the part of parents and teacher. Often misunderstandings

creep in because one fails to give to the other the honest reasons for his actions. The parents have the right to demand and to receive full explanations relative to the work of the school and the standard of discipline. The teacher has the right to make proper inquiries for the successful development of his work.

The second principle of co-operation is consistency. Each one must do right, regardless of the consequences.

The third principle is the consideration of human frailty and the fact that parents and teacher mean well and only need some pointed instruction in order to have unity. There can be no co-operation where there is no mutual sympathy. Let antipathy come in, and co-operation will depart. If you injure and destroy these foundations, you will have nothing upon which to build.

The fourth principle really pertains to parents, and is what we call criticism. In "Education," page 284, we read:

"Many parents fail here. By their hasty, unfounded criticism, the influence of the faithful, self-sacrificing teacher is often well-nigh destroyed. Many parents whose children have been spoiled by indulgence, leave to the teacher the unpleasant task of repairing their neglect; and then, by their own course, they make his task almost hopeless. Their criticism and censure of the school management encourage insubordination in the children and confirm them in wrong habits. . . . Nothing should be said or done to weaken the children's respect for the one upon whom their well-being in so great degree depends."

Reasons for Co-operation

There are many reasons for co-operation. First, there is, or should be, pleasure in combined labor of parents and teacher; second, such co-operation promotes the social life of each; and third, it brings increased efficiency. The parents usually have ideas of value that will be helpful to the teacher, and the reverse is also true.

"It is a heavy and a sacred responsibility" resting upon the teacher and parents which must be felt by them if their work is to be accepted of God. They must remember that they are doing their work in the sight of the heavenly intelligences. They are dealing with the property of God, for the children have been bought with a price—"O what a price, eternity alone will reveal!"

In the evasion by the parents of their responsibility lies a very grave danger—the danger that both parents and children will be lost to the cause of God here and to an inheritance in the hereafter.

Kinds of Co-operation

Co-operation may be active or passive. The latter is not to be despised, but the former counts for more. In active co-operation, the parents visit the school and the teacher visits the parents of the child. Active co-operation calls for a monthly or bi-monthly parent-teachers' meeting. It places its approval upon the work done by the school and by the school management.

Where Co-operation Should Begin

"The work of co-operation should begin with the father and mother themselves in the home life. . . . Let them teach their children to be true to God, true to principle, and thus true to themselves and to all with whom they are connected. With such training, children when sent to school will not be a cause of disturbance or anxiety. They will be a support to their teachers, and an example and encouragement to their fellow pupils.

"Parents who give this training are not the ones likely to be found criticizing the teacher. They feel that both the interest of their children and justice to the school demand that, so far as possible, they sustain and honor the one who shares their responsibility."—*"Education," p. 283.*

Rights of the Child

As the child is the subject matter in the paper under discussion, it is well for all to recognize his rights. These may be briefly stated: He has the right of immunity from physical violence and from interference from other pupils, the right to engage in play and exercise, and the right to participate in all school activities. He has the right to a fair share of the teacher's time and attention, the right of freedom of expression, and right to be promoted when his work is completed. True education is now understood to be a process of developing the child's personality. When the child is to be restrained by discipline, sympathy should be mani-

festated. The individuality is to be preserved to the end that he should have an intelligent will, which should be directed to control all his powers.

Co-operation in Discipline

The purpose of discipline is the formation of right habits — just the work that Satan opposes. It is the establishment of self-control — just what the evil one does not want. It is respect for government — just what Lucifer lost in heaven. One purpose of discipline is to allow the school work to progress in an efficient manner. It is here that the conduct of the child, his movements and actions, his attitudes and expressions, are in evidence; and this conduct is usually different from that seen in the home by the parents.

Practical discipline is a study of great importance.

"Among the youth will be found great diversity of character and education. Some have lived in an element of arbitrary restraint and harshness, which has developed in them a spirit of obstinacy and defiance. Others have been household pets, allowed by overfond parents to follow their own inclinations. Every defect has been excused, until their character is deformed. To deal

successfully with these different minds, the teacher needs to exercise great tact and delicacy in management, as well as firmness in government. . . . If the parents would stand pledged to sustain the authority of the teacher, much insubordination, vice, and profligacy would be prevented. Parents should require their children to respect and obey rightful authority. They should labor with unremitting care and diligence to instruct, guide, and restrain their children, until right habits are firmly established." — *Christian Education*, pp. 243, 244.

Results of Co-operation

If parents and teacher have a goal in education, and if they faithfully co-operate and finish what they start, their ideals will be fully met. The influence of such combined work, in which Christ and the angels co-operate, will be felt in the home, in the school, in the church, and in the community. Its effects will be seen throughout the ceaseless ages of eternity. In the day of grand review, when the solemn question will be asked of parents and teacher, "Where is the flock that was given thee, thy beautiful flock?" the triumphant answer from each will be, "Behold, I and the children whom the Lord hath given me."

Close Economies in Fuel

MRS. D. A. FITCH

WHATEVER fuel is used, it is economy to shield the oven and all kettles from drafts as much as possible. If several thicknesses of paper are placed on the oven, and the kettles are covered, there will be a diminution in the amount of gas used, from what would otherwise be necessary. If there is danger of the contents of a kettle boiling over, and it is not convenient to keep the cover tilted, make a few perforations in the cover in case you have not a perforated cover at hand.

It is not necessary to continue the burning of gas until the food is thoroughly done, for the oven will continue baking for some time after the gas is turned off. Something of a saving is effected by utilizing the top of the oven (if it is a free top) for heating water and doing other things which will suggest themselves to a thrifty housekeeper.

After the baking is done, you can heat crackers and the like that are in danger of becoming stale. Dry some slices of bread and have them ready for making zwieback the next baking day. If you have flour, meal, or other cereals that are likely to deteriorate before they can be used, give them the benefit of the heat which would otherwise go to waste.

Forgetting to turn off the gas when the cooking or baking is done has cost many families large sums of money, and at this time of fuel shortage this carelessness robs others of what is their right to enjoy.

If cooks would stew rather than boil their fruit, there would be a sav-

ing of fuel, and the fruit would be more palatable. Much of the flavor of such foods is sent off into the air by excessive heat.

To cook by steam rather than by boiling, lessens the loss of nutrition and the flavor of foods. It is not necessary to purchase an expensive steamer. An ordinary five-gallon can or similar receptacle will answer excellently. This may be set over a fire, with a quart or more of water in it. Something should be inserted to keep dishes from standing directly on the bottom. The beans intended for dinner, which have been brought to a boil in a closely covered pail, may be set in, and beside them a loaf of corn bread. At the proper time some beets and a dish of string beans may be added, in just enough water to cover. Good judgment must be used as to covering and arrangement. The potatoes, slipped into a clean cloth sack, steam nicely, and are not difficult to remove when done. Perhaps you will find room to slip in a dish of dried fruit to stew. It is well to have soaked the fruit in the same water in which it is to be cooked. See what can be done over one fire instead of five or six. The steamer will need a close cover. If all the inside dishes are securely covered, a large and heavy magazine will answer this purpose quite well.

Avoid the continuation of a leakage of gas. It is a waste, and worse than a waste; for it is a source of danger to the one who inhales it. Purchase the charcoal that has a shiny appearance. It burns better.

When you finally have some that does not burn well because it is so fine and dusty, make a paste from some rye or other low-grade flour and mix it thick with the fine charcoal. Make it out in patties, spread to dry, and it will burn well. This is customarily done by the women of Mexico.

When once a kettle is boiling, it is necessary to use only a small amount of gas to continue the process. Boiling is boiling, and the increase of blaze does not increase the efficiency of the operation, but does materially decrease the contents of the pocket-book.



NEWLY DISCOVERED USES FOR GLUE

Household Economies Made Possible

WITH our Government demanding all possible conservation in American households, several newly discovered uses for glue present to the thoughtful woman opportunities to prolong the life of household articles. As every family has, or should have, on hand a bottle or tube of good glue, the following practical suggestions can be acted upon without delay or expense:

New Life in an Old Broom

A teaspoonful of glue mixed in a basin of hot water poured over a broom and then allowed to thoroughly dry, will greatly stiffen it, and prolong its usefulness and life.

Shoes Barked or Scarred

Very often a small piece of the leather is lifted or loosened. Don't cut it off and try to cover the place with blacking. Flatten the piece in place with a little glue, and allow to dry. Then apply blacking, and the surface will be as good as new.

Tears or Rents in Silk

Another piece of silk or fabric of the same color placed under the tear with a thin coating of glue, will bring the edges more firmly together than can be done with a needle. Allow to dry thoroughly and the rent will be almost invisible.

To Keep Rubbers from Slipping

Rubber overshoes often become so loose that they slip off at the heels, especially in the winter and spring when the ground is muddy or slushy. This annoying trouble can be entirely eliminated by gluing a felt band around the inside top of the rubber.

To Protect Furs and Woolens from Moths

It is commonly known that moths very much dislike the odor of ink in old newspapers. Several thicknesses of old newspapers firmly glued together may be made into the form of a bag, and the garment placed inside. After the ends and all joints are firmly sealed with glue, the bag is absolutely moth and dust proof, and your protection from moths has cost practically nothing.—*Selected.*



WASHINGTON, D. C., DECEMBER 5, 1918

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We cordially invite all our readers to contribute articles on Bible subjects and Christian experience. If found suitable, these articles will be used as rapidly as our space will permit. We cannot undertake either to acknowledge the receipt of, or to return, manuscript not personally solicited. Duplicates of articles or reports furnished other papers are never acceptable.

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

TWO SERMONS

THE apostle Paul, in his instruction to young Timothy, exhorted him, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

We suppose there were preachers in Paul's day who preached something else than the word; or if they attempted to preach the word, it was with so little spirit and power that the apostle felt like giving Timothy this exhortation. And this class of preachers, unfortunately, has largely increased as the centuries have rolled by. We hear many sermons today which are anything but an exposition of the Bible. They are pleasing fables, theories of men, designed for itching ears, for men and women who are glad to believe that in this life "they may live as they list, and get to heaven at last."

Some time ago we listened to two sermons which, we felt impressed, represented these two classes of preachers. One brought a message for the time and hour, showing where we are living in the history of this world, the call of God to his church to arise to meet its solemn responsibilities and great opportunities. It was a call to forsake sin, and make a new consecration of heart and life to the service of God. It had little of oratory, little of rhetorical climax, from a purely literary standpoint, but it convinced the mind and moved the heart. It was a message of conviction, prompted by the Spirit.

The second sermon was a beautiful little essay—spoken, not read. It discoursed about the higher life, the need of mind and soul culture, the Fatherhood of God and the brotherhood of man, the greatness of nobility and the sweetness of meekness. It gave no offense; it was nice and kind and sweet and pretty and soothing. It tickled the ear and pleased the fancy. There were beautifully rounded periods of thought, interesting illustrations, eloquent climaxes. From a literary standpoint it was a success. It expressed some beautiful thoughts, but its appeal was to the esthetic and the ideal, rather than to the heart and soul.

May Heaven save our churches from this goody-goody sort of preaching! "If any man speak," says the apostle, "let him speak as the oracles of God; if any man minister, let him do it as of the ability which God

giveth." It is proper to clothe thought in choice and beautiful phrases; it is proper for one to present the gospel eloquently, even as did Apollos of old; but all this will prove of little avail unless the one who stands in the sacred desk speaks as God's messenger, with a consciousness of the sinfulness of sin, of his own great need, of the righteousness of the Lord Jesus Christ, of the impending hour of judgment. When the love of Christ constrains the preacher, he feels, as did Paul, "Woe is unto me, if I preach not the gospel!" When the word of the Lord is as a fire shut up in his bones, which must find vent, he will not give a tame message to the people. He will not seek to draw his hearers to himself, by a display of human eloquence, but will hide behind the cross while he presents to his listeners the gospel of the One who hung on that cross, who died for our sins and was raised for our justification.

ARTICLES FOR THE "REVIEW"

WE have in our files a large number of articles which have been written for the REVIEW during the last ten years. Many of these are not well adapted for our use under any circumstances. Some, written before the war, employ statistics and information of various kinds now out of date, and phrases applicable to prewar days. It therefore does not seem reasonable for us to continue to carry many of these articles in our files. Should any of our friends desire the return of unpublished articles sent us previous to the date of this paper, we will gladly comply with their request. Not hearing from them, however, we shall feel free, after January 1, to remove from our files all superfluous accumulation.

On account of the large number of articles which are offered the REVIEW, we cannot undertake either to acknowledge receipt of, or to return, articles not personally solicited. We shall be able to use many articles not specially solicited, and therefore hope that all our readers will feel free to send us articles dealing with Bible doctrine or Christian experience, as they may feel led to write. Duplicates of articles or reports furnished other papers are never acceptable.

HARVEST INGATHERING CAMPAIGN

THE Harvest Ingathering campaign for 1918 is in full swing, in spite of many hindering causes. All seem to realize that what is done must be done quickly. The value of this united work has been presented from year to year from many viewpoints, but still there is more to tell. It is a great soul-winning campaign. The splendid magazine that is placed in the hands of every giver has a message. It shows clearly what God is doing in all the earth for the bodies and souls of men. This is a wonderful opportunity for God's people to let their friends and neighbors know the magnitude of the movement. "God will hold us responsible for making the most of our opportunities."

I am sure all will be interested to get a few items from the field relative to the progress of the campaign. Brother H. K. Christman, secretary of the Columbia Union, writes:

"Our total receipts to the first of October amounted to \$8,938.54. This is encouraging when we consider that for the same period last year we reported only \$3,540.78. You will notice that this represents a gain of \$5,397.76 over the report for the same time last year. The month of November will be a heavy month, and of course December will be given to the work, during which time I

shall be assisting about three of the conferences remaining on my round in the union. I am planning now to have another 'big week' about Thanksgiving time. This will give quite an impetus to our final wind-up, and will, I trust, bring us very near the goal. I do not anticipate that we shall fall short of our \$40,000."

Note what Brother V. O. Panches, secretary of the Atlantic Union, says:

"In spite of all the influenza bans, we are glad to say that we are still on top. Of course you know that in October it was impossible for us to turn a wheel and we came up to the end of the month with fears that we might face failure; but I am glad to report that the treasurer turned over to me a few moments ago our standing on the Harvest Ingathering funds, and we have actually received cash to the amount of \$10,695.53, which is a gain over last year at the same time of \$6,194.71. We feel greatly encouraged with this, because October has seemingly been a hard month, but the Lord has given us the victory, and we have every reason to believe that November will yield large results. If this is the case, I am sure that we shall show a good gain over last year."

A telegram has recently come in from the Maritime Conference, signed by Miss Amy Frank, which reads as follows: "Maritime reached five dollars per capita Ingathering goal November 11."

We trust there will be no let-up till the full amount is raised, and that every believer in this great advent cause will rally at this time and do his bit.

F. W. PAAP.

ELDER W. A. SPICER sends back a cheering message from the midst of meetings in Australia. He writes: "I am greatly enjoying my visit. We are in the midst of the New South Wales camp-meeting in the suburbs of Sydney. Two hundred tents are pitched, and, with twenty-three churches and companies in Sydney, I feel quite as if I were in one of our large camp-meetings in the States. And I find exactly the same spirit here. The meetings of the conference are excellent, and began with sweeping surrender and consecration. These are a fine body of believers. They have planned a ten-thousand-mile round for me, carrying me into the middle of February. I learn from China that Brother Allum has changed the date of his North China meeting to the first of April, so that I might be able to attend. So I shall sail by the Japanese Line from Sydney in February, no providence preventing, and should reach Shanghai about April 1."

A TELEGRAM from Prof. H. A. Morrison to Elder B. G. Wilkinson announces the death of Elder J. H. Morrison the morning of November 25. Particulars are lacking. We deeply regret to learn of the death of this pioneer in our work. For many years Elder Morrison was an earnest standard bearer, holding leading positions of responsibility in connection with this movement, retiring from active labor only when incapacitated by increasing age and infirmity. We extend to his sorrowing relatives our sincere sympathy. A sketch of his life will be given later.

ELDER E. E. ANDROSS writes of the work in the Philippines. He and Elder C. W. Flaiz plan to go to Singapore, and from there probably to India. He sends back pressing calls for workers.