Progress of the Work in Australasia

By the disarrangement of steamship schedules, common in these abnormal times, we reached the Australasian Union Conference session a week late. But I think this arrival in the midst of the full swing of conference proceedings only deepened the first impressions of the strength and magnitude of the work being done in this region of the Far South.

Only just past thirty-three years ago there was not a representative of our cause south of the equator. Now think of the blessed activities in the spread of the message in South Africa, and South America, and in Australasia, with its work stretching out into all the southern seas.

The report of Secretary C. H. Prentyman at the conference showed 6,612 members, 1,064 of whom had been added during the conference term. No index to the success in winning new souls is better than the figures showing the baptisms. They are as follows:

- 1915
- 1916
- 1917
- 1918

<table>
<thead>
<tr>
<th>Year</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>1915</td>
<td>444</td>
</tr>
<tr>
<td>1916</td>
<td>385</td>
</tr>
<tr>
<td>1917</td>
<td>498</td>
</tr>
<tr>
<td>1918</td>
<td>607</td>
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Total 1,934

All hearts rejoiced that in these figures were included the first baptisms among the natives of the Solomon Islands, of Niue, or Savage Island, and Samoa, as well as first fruits among the Australian aborigines.

From day to day throughout the conference came the reports showing progress in every department — evangelistic, educational, publishing, home missionary, medical, religious liberty, Sabbath school. They are all here, and every one showing a large field of enlarging service.

We have heard of these Australasian activities through those who have visited this region from time to time, and through the representatives of these churches who have attended our general meetings and conferences. Seeing it for the first time, I can testify that our brethren who have reported these things have in no wise exaggerated the story. It is glorious and thrilling to see this lone giant of a union conference at the antipodes working away with might and main, with devotion and consecration to every feature of the third angel’s message, and keeping even stride with the growing work in all the world.

The keynote of endeavor is sounded by President C. H. Watson in these words from his report:

“From day to day throughout the conference came the reports showing progress in every department — evangelistic, educational, publishing, home missionary, medical, religious liberty, Sabbath school. They are all here, and every one showing a large field of enlarging service.

The tremendous problems which must be faced by the delegates to the coming peace conference are but expanding to the fullest limits of men and means. But what shall we say as we turn to this great foreign mission field of the Southern Pacific which God has given us— a thousand islands yet unentered; . . . open doors on every hand; and unmet and unanswered appeals for help in every quarter? . . . We owe it to the unused here and the Christless there that we obey the great commission and go forth in larger numbers to yet farther fields, and rest only in a finished work when our Lord appears.”

Answering this challenge are more than six thousand members who are giving their money at the rate of twenty-seven cents per week for foreign missions. Is it not the highest average of any union conference? And according to the report of the treasurer, W. O. Johanson, the present average is twenty-eight cents per week.

Along with this rising tide of gifts for missions, hundreds of young people are preparing to respond to the call of service in the needy fields.

This is the scene of activity in the cause of God that meets our eyes immediately on landing after a ten thousand-mile journey from our general headquarters.

W. A. S.

The Peace Conference

The war is ended. The guns on the long battle fronts are silent; and as the smoke of battle lifts, a new world is emerging. A large portion of the world is in a vast melting pot, being remade. As the great principles of democracy take root in the nations, a new freedom of speech, and of civil and religious liberty, will be seen among millions where these principles have not been recognized in the past as they should have been.

The tremendous problems which must be faced by the delegates to the coming peace conference are but feebly understood or realized, except by those who have given special study to these world problems. A writer in the Nation of Nov. 23, 1918, classifies these under three heads:

1. Territorial problems.
2. Reorganization and relation between states.
3. Economic problems.

A few paragraphs from this article on the scope of the territorial problems involved, give us some idea of the stupendous and far-reaching work of the conference which is to convene to settle the numerous and perplex-
ing questions which grow out of the titanic struggle of nations just closed:

"The territorial problems of Central Europe involve, in the Baltic region, the destinies of Estonians, Latvians, Lithuanians, and the people of Schleswig-Holstein; of Poles, Ukrainians, Czechs, Slovaks, Austrians, and Turks. That is to say, it must settle their boundaries, their relations to one another, and their relations to their neighbors, to Italy, Austria-Hungary (or whatever takes the place of Austria-Hungary), Rumania, and Turkey.

"The coming conference must also face the long-deferred settlement of the inheritance of the 'sick man' of Europe, jealously in regard to which has kept the Great Powers in a state of unrest ever since it first became evident that the date of limitation, the date of partition, was drawing on. This problem may be looked at as one of lands—European Turkey (that is, in the main, Constantinople) with its Minor, Arabia, Armenia, Syria, and Palestine; or from the point of view of the problems of the Straits, the Black Sea, and the Balkan region. In any case it involves the future of the Armenians, Syrians, Jews, Persians, Ottoman Turks, Kurds, and the people of the Caucasus."

"This brings our survey around by the back way to the which yesterday was the empire of the czars, with its complex of ethnic and social elements from Finland to Vladivostok."

"Further ahead and even less easily solved by the nationality rule, lie the African colonies that Germany has lost in this war; and, in the Pacific, the islands of German New Guinea, two of the Samoan Islands, and the foothold in Asia which the Kaiser seized in 1897 at Kiau-chau."

When we add to these the delicate and intricate work of settling the reorganization and reparation of nations under the terms of which millions have never heard before, and the numerous questions of world commerce which are involved, the work to be done assumes vast proportions. It will call for the wisest and most constructive statesmanship among the nations. But these are momentous hours, not only for the world, but for the church as well. What is our duty in these days when a new world is being made? This is a problem that will not be settled at the peace table. What responsibilities rest upon us who believe we are intrusted with a gospel message of warning to the nations of the world? Are our plans adequate? Are we able to move forward strongly and courageously into the opening providence of the Lord? Is our faith equal to the work? Have we the spirit of devotion and consecration that is needed for the momentous issues before us? History is being made rapidly. The kaleidoscope of world events turns rapidly. Things are shaping up to close the drama of a world, and usher in the establishment of the fifth universal kingdom—the kingdom of our Lord and of his Christ. Are we ready for this? Are our lamps trimmed and burning, or like the foolish virgins—going out?

We believe this is a critical hour in the history of our work. We are blessed, we firmly believe, with the greatest and most glorious opportunity in the history of the message; but we are also confronted with grave and peculiar dangers. Shall we turn to the emergency, or fail? May God help us to awake and put on the armor of righteousness as we have never done in the past.

Q. R. T.

The Peace of the World—No. 5

NATURE OF CHRIST'S KINGDOM; TIME AND MANNER OF ITS ESTABLISHMENT

Christ as this world's king! Righteousness covering the earth "as the waters cover the sea"! This is the condition for which the church in every age has ardently longed. How will this condition be brought about? By what means will the reign of righteousness be established? How will Christ be enthroned as king of this earth?

These are pertinent questions. They lie at the very foundation of an understanding of this deeply absorbing subject. Many earnest Christian men and women and many religious societies and organizations believe that this condition of affairs can be brought about by mass movements, by legislative action, by national declaration of faith in the great standard of right and righteousness as expressed in the Scriptures of Truth.

"The Gateway of Politics"

This belief was well expressed in a declaration made by the national convention of the Woman's Christian Temperance Union in 1887:

"The Woman's Christian Temperance Union, local, State, national, and world-wide, has one vital, organic thought, one purpose, one absorbing purpose, one unifying enthusiasm. And that is that Christ shall have his kingdom on this earth."

"We believe the day is rapidly approaching when the righteous shall trample the wicked under foot, when Christ shall reign from a throne of glory, when the burdens of the poor will be lifted, when the cry of the oppressed will be answered, when every tear will be dried, when the work done in the past, will be completed in the future; when the kingdom of Christ will be enthroned as king of the universe."

"Is it possible that "the kingdom of Christ must enter the realm of law through the gateway of politics?"

We feel the most kindly sympathy for the excellent organization that expressed these sentiments. We have only words of commendation for the noble women of the W. C. T. U., who, standing oftentimes alone, have made an age-long fight in defense of the purity and protection of the home. But we are forced to dissent widely from this statement and from the plans and policies of every similar Christian organization which would seek to enthrone Christ as this world's ruler in a political sense, or make his law the basis of national or international jurisprudence.

Such a procedure, in our estimation, is entirely contrary to the spirit of the gospel, and to the nature of Christ's kingdom. This, we believe, will be evident from the consideration of several simple propositions:

1. Christ's Kingdom Is Not of This World

In proof of this statement we have the authority of our divine Master. When asked by Pilate if he was a king, he declared:

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." John 18:36.

When his friends in their mistaken zeal sought to force him to assume the royal prerogative, he absolutely refused to accept the honor, but withdrew himself from all human association. Says the record:

"When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." John 6:15.
2. Christ's Kingdom Is Spiritual in Its Nature

His work was not to establish a kingdom among men, but to take out of the kingdoms of men a people who through acceptance of his transforming grace would be prepared as subjects of his spiritual kingdom. Said the apostle James in the first general council of the Christian church:

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." Acts 15:14.

"The words that I speak unto you," said Christ, "they are spirit, and they are life." Christ's grace knows no national bounds. In the words of Peter to the Roman centurion,

"God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35.

When the mother of James and John came to Christ desiring that her sons might have places of prominence in his kingdom, Christ's answer clearly demonstrated that admission into his kingdom came not through political influence or human selection, but through a personal experience in God. To the ten, who had great indignation over this request in behalf of two of their number, Christ further revealed the nature of his kingdom, and the character which must be possessed by those who become subjects of it. Matt. 20:28-28.

3. The Law of Christ a Spiritual Law

The law of Christ takes account not primarily of man's outward life —his words and deeds — but chiefly of the underlying spring of all action — the motives and purposes of the heart. 2 Cor. 10:3-5. That law defines lust as adultery (Matt. 5:27); hatred of one's brother as murder (1 John 3:15); covetousness as idolatry (Col. 3:5); and declares that those who cherish sins of this character "shall not inherit the kingdom of God." (Gal. 5:19-21).

Love is declared to be "the fulfilling of the law." (Rom. 13:10), and forgiveness is to be extended to the offender not only once nor twice nor seven times, but "until seventy times seven." (Matt. 18:22).

How would human government attempt to apply these principles? Rome attempted it once. It resulted in the establishment of the Inquisition in order to determine men's motives, and the sentencing of men to the dungeon, the rack, and the stake.

Human government cannot change men's hearts. It may make hypocrites, but cannot make Christians. A nation can become Christian only as the men and women composing its citizenry are Christian. The term "Christian nation" is a misnomer as applied to any human government which ever existed or ever will exist. The only truly Christian nation which this earth will ever see will be the redeemed host, that great multitude which will be gathered from every race and every age and who have washed their robes of character in the blood of the Lamb. Rev. 7:9-17.

Texts of this character might be multiplied indefinitely. The whole tenor of the Scriptures goes to show that the kingdom of Christ is a spiritual kingdom; that when Christ's kingdom is established it will be made up of only redeemed human beings.

4. When Will Christ's Kingdom be Established?

Christ did not come to this earth to establish his kingdom at his first advent.

When Christ ascended to the Father he sat down at his right hand upon the throne of grace. Heb. 8:1. He ministers as a priest while occupying over this request in behalf of two of his chosen ones might have places of prominence in his kingdom, Christ further revealed the nature of his kingdom, and the character which must be possessed by those who become subjects of it. Matt. 20:28-28.

B. By What Means Will Christ's Kingdom be Established?

The Scriptures nowhere represent that the kingdom of Christ will be established through absorption of the kingdoms of this world. Conversely, they clearly teach that it will be through violent destruction of all earthly rule. This is shown in the second chapter of Daniel. The kingdoms of earth, represented by the gold and silver and brass and iron of the image, are broken to pieces by the stone cut out of the mountain without hands. It is a sudden overthrow of these earthly governments. They become like the chaff of the summer threshing floor, so that no place is found for them. After this violent destruction this stone becomes a great mountain, filling the whole earth. Declares the divine Word:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom and dominion, and all dominions shall serve and obey him." Dan. 2:44.

With this statement agrees the word of the royal singer of Israel, as he beholds in holy vision the establishment of Christ's kingdom:

"I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:7-9.

By this means, and by this means only, will it prove true that, in the words of the prophet Daniel, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," Dan. 7:27.

A Step Backward

When we learn from such plain statements of the Word the nature of Christ's kingdom, the time when it will be established, and the character of the men and women who shall be its subjects, we are forced to look upon the cry now coming up from many quarters for the enthrone ment of Christ as king as a false call to the church of God. This demand for the political enthronement of Christ constitutes a step backward and not forward. In mistaken zeal men are seeking to force Christ into a position which he declined to occupy when on earth. He refused to become king through political influence or popular acclaim. His kingdom now will not enter the realm of law through the gateways of politics.

We recognize and freely admit that arrayed on the side of this false movement are many earnest, devoted men and women, some of them our neighbors and friends. We do not attribute to them in their efforts evil motives or motives and desires. Knowing, we verily believe, what they consider to be a worthy object. They are laboring earnestly for what they believe to be right. But they are following false premises, and therefore are reaching wrong conclusions.

While we recognize their earnestness, we cannot unite with them in the work they have in hand. We cannot compromise the message which God has committed to us to give to the world. We must give that message faithfully, fearlessly, unwaveringly, in the spirit of its divine Author. This message is the call which God makes to his church today. We are to see in these great world movements significant signs of the times. We are to recognize in these peace-and-safety cries the fulfillment of the prophetic word.

Humanity's Last Effort for Salvation

We believe that these religious and political reformers will succeed in their efforts. We doubt not that the so-
This will be the beginning of the day of the Lord, when, urged on by the evil spirits of greed and malice and envy and every wicked desire, the nations of men will fight the last great battle of Armageddon. Rev. 16:12-16; 17:12-17.

The fondest hopes of man will then be shattered. "The ambassadors of peace shall weep bitterly." Isa. 33:7. The great day of the Lord, a day of destruction and waste and desolation, has been reached. He comes forth from his place to punish the inhabitants of the world, and to cleanse the earth for the abode of his everlasting kingdom.

But Christ will prove "the hope of his people, and the strength of the children of Israel." Joel 3:16. He will save those who have found refuge under the covering of his righteousness.

F. M. W.

Notes on the Prophetic Conference

The Prophetic Conference held in New York, November 25-28, was indeed an enthusiastic one. Some well-known, evangelical leaders were speakers on the program. The song service, conducted by Chas. M. Alexander, was an important and spiritually uplifting part of the program. All the speakers struck a clear note as to the imminent, personal coming of our Lord Jesus Christ. On some other points they held views which are not altogether Biblical; however, on these points the speakers did not altogether agree among themselves. Also, at times, in connection with their addresses, some speakers made statements which, if carried to a logical conclusion, would imply belief in Biblical doctrines which, if they held, they did not seem fully ready to avow.

Monday Evening Session

The opening address was given by Arno C. Gaebelein. He emphasized the pre-eminence of the Lord Jesus Christ in all things, in creation as well as in redemption. To a seventh-day keeper, the thought immediately suggested itself that inasmuch as Christ was, as the speaker said, "all in all in creation," it was he who made the Sabbath, and is also Lord of the Sabbath. It would then be strange indeed for Christ to set up a rest day in memory of redemption as a rival of the rest day which he himself established in the beginning as a memorial of creation, the seventh day which the women kept according to the commandment. If Christ is the Creator, the seventh-day memorial of that creation is the Christian Sabbath.

This will be the beginning of the day of the Lord, when, urged on by the evil spirits of greed and malice and envy and every wicked desire, the nations of men will fight the last great battle of Armageddon. Rev. 16:12-16; 17:12-17.

The fondest hopes of man will then be shattered. "The ambassadors of peace shall weep bitterly." Isa. 33:7. The great day of the Lord, a day of destruction and waste and desolation, has been reached. He comes forth from his place to punish the inhabitants of the world, and to cleanse the earth for the abode of his everlasting kingdom.

But Christ will prove "the hope of his people, and the strength of the children of Israel." Joel 3:16. He will save those who have found refuge under the covering of his righteousness.

F. M. W.
Each day at noon, Dr. Torrey spoke on the general topic, "Why I Believe the Bible to Be the Word of God." These were convincing addresses, presenting the facts in such a manner as would hold in any court of law. As in this article we are dealing with the Prophetic Conference as such, we cannot enter into any discussion of this interesting and profitable part of the program.

Tuesday afternoon there were two speakers, David J. Burrell, pastor of the Marble Collegiate Church, and Ford C. Ottman, secretary of the Presbyterian War Service Commission.

Dr. Burrell said he did not know whether he would be considered exactly a premillenarian, for he did not know so much about many details of prophecy as did other speakers on the stand; but he did believe in the imminent coming of the Lord Jesus Christ at the beginning, rather than at the close, of the thousand years. Though he did not state his position, he evidently seemed to be unwilling to accept the views advocated by some speakers concerning the return of the Jews in unbelief, and other details of the so-called premillennial doctrine.

Dr. Ottman, on the other hand, after making of the Sermon on the Mount as constituting the principles of Christ's kingdom, and pointing out that Christ showed himself sovereign over nature, and that there is no reign of law which Christ cannot break, pointed to the prospective return of the Jews to Palestine as a sign of the times. This, he thought, might be likened to the leaves of the fig tree in the parable, showing that summer is nigh.

The speakers of the evening were James M. Gray and J. Wilbur Chapman. After an enthusiastic song service, Dr. Gray presented the subject of "The Present Age: Its Characteristic and Its Predicted End." He stated that in the Old Testament nothing was said of the church. One who has, however, he contended, is given by such a statement when we think of the passage that speaks of the "church in the wilderness." His idea seemed to be, however, that the church did not begin until Christ's first advent, and the kingdom does not begin until Christ's second advent. The characteristic, therefore, of the present age is the outgathering of the church, and the event which is to close the age is "the rapture of the church" at his coming to establish his kingdom. The only exception we take to this statement, in view of the Bible teaching, is that the church is sometimes spoken of as the kingdom, when the kingdom of grace is referred to, and the Scriptures indicate the setting up of the kingdom of glory at the close of the thousand years rather than at the beginning. The idea presented by this speaker, that Christ's coming would usher in an age of further probation, seems to us a very dangerous heresy, and snatches very much of Russelism.

Dr. Chapman began his address by a confession that he had not always held the blessed hope, but that he had now come to believe and love it, and that in recent years his main motive of service had been this hope of Christ's soon return. Quoting from the fifteenth chapter of First Corinthians, he pointed out that some will be alive when Christ comes, and that the dead in Christ will be raised first, and the living will be translated. In concluding his address, the speaker made an earnest appeal to all present to give their hearts to the Lord Jesus while there is opportunity, in view of the great judgment day when probation shall cease. We do not know that Dr. Chapman believes that probation closes at Christ's second advent, but his making this appeal would indicate such belief on his part; for if there be a probation after Christ's appearance in the clouds of heaven, the unbelieving sinner might well say that he would wait until he saw the coming of Christ, and then accept salvation in the probationary time following that event. This notion of probation during the thousand years is, as we have already said, one of the most dangerous of heresies, an important point in Russelism, and one which we feel is most pernicious.

Wednesday Sessions

The speakers Wednesday morning were Ford C. Ottman and William L. Pettingill. Dr. Ottman discussed the seven churches in the book of Revelation, and pointed out that they were not merely local churches in Asia, but were pictures of the condition of the church of Christ at different times, and in coming to the present, and on to the coming of Christ. The speaker twice went slightly outside his subject to emphasize his belief, which doubtless was not the belief of other speakers on the platform, that hell will be opened for the first time when the beast and false prophet are cast therein. Mr. Ottman must believe, then, in the unconscious sleep of the dead, or he would have no place in which to put the wicked from the time of their death until their resurrection.

Professor Pettingill, who is dean of the Philadelphia School of the Bible, seemed inclined to joke in the pulpit, and make fun of the hearers. Unfortunately much of his sarcasm is well merited by some of the present-day popular preachers, but to the writer the language used seemed very much out of keeping with a discourse on sacred matters. The speaker made the point that the disciples were very slow to believe in the resurrection of Christ. This point was well taken, and is a striking argument against the teaching of some that the disciples were celebrating Christ's resurrection on that first Sunday, and that then the change was from a keeping of the seventh-day Sabbath to the Adventist Sunday the first day. This speaker also stressed the visibility of Christ's coming, speaking of that scripture that says his foot shall touch the Mount of Olives, which becomes a great plain for the city of God to rest upon (an event which is to take place, however, at the end of the thousand years). In concluding his remarks, he said that he was very much opposed to "post-biblicism," by which he meant the doctrine that the people of God are to go through the time of the seven last plagues. He said that the church was Christ, and that Christ had endured the wrath of God once, and therefore he did not think it logical that the church, which is Christ, should endure it again. Our minds immediately turned to the ninety-first psalm, which is evidently a description of the experience of the people of God at the very time of the pouring out of the seven last plagues, indicating that the church will go through the plagues, but will be protected by divine power from receiving any harm from the same.

The afternoon speakers were Professor Pettingill and Dr. Torrey. The first speaker's subject was "The Present-day Delusions and Counterfeits of Christianity the Heralds of the Present Apostacy." The first fact he made was that there should be added to his subject the additional thought that the predicted apostacy is the herald of Christ's coming. Pastor Russell, with his doctrine of Millennial Dawnism; Mrs. Eddy, of Christian Science; the theosophists, Buddhists, Mohammedans, and fire worshippers, with many modern emotional types of religion, came in for their share of criticism from this speaker.

In view of the statement on the front of the printed program of the conference that the conference had no affiliation or sympathy with Seventh-day Adventism, Russellism, or similar cults, we anticipated an attack upon Seventh-day Adventist doctrines, but this speaker and others were entirely silent upon this topic. Many scrip-
The speakers of the evening were Dr. Gaebelein and Dr. W. B. Riley. Dr. Gaebelein presented a glowing picture of the future condition of the Jewish nation by quoting all that is said in the Old Testament concerning the future glory of Jerusalem. No attempt was made by the speaker to answer the position taken by many, Adventists included, that these were promises to the Jewish nation, which they forfeited by failure to accept the conditions under which the prophecy was made, and that the only fulfillment of these prophecies which we can now expect is the fulfillment to spiritual Israel, and not to Israel after the flesh.

Dr. Riley quoted Micah 4:1-7, as a prediction of the last days, and said that a peace conference is the best men can do, but war will not be prevented thereby; for there is still ahead of us a final greater slaughter than anything we have yet seen. In the time of the last war, the Prince of Peace himself will come to bring lasting peace to the earth, and then there will be great prosperity. This is sound doctrine if the time of great prosperity is placed at the end of the thousand years. If it was meant that this would be during the thousand years, it is not Biblical; and, even according to Dr. Gaebelein, the church will not be on the earth during that time to enjoy any such prosperity.

Thursday Sessions

The morning session of the last day, Dr. Joseph W. Kemp, of the Metropolitan Tabernacle, and Dr. W. H. Griffith Thomas, of Toronto, Canada, occupied the time. Dr. Kemp's presentation of the two resurrections was clear and forceful. The whole discourse was truly an evangelical presentation. He stressed the importance of the doctrine of the resurrection, and said that he believed that much of the trouble in present-day preaching comes from ignoring this essential doctrine. We can never expect a world-wide revival until such fundamental doctrines are revived. The doctrine of the resurrection is the hope of the righteous. The doctrine of the resurrection was made very prominent in the preaching of the apostles. It was denied by the Sadducees, and Paul was scolded for teaching it. It was doubted by the Corinthians, and therefore Paul wrote to assure them of its certainty. It was explained away by Philutus, who made shipwreck of his own faith and that of others.

It was clearly brought out by Dr. Kemp that there are two resurrections, and that these are distinct, one at the beginning, the other at the end of the thousand years. Beyond the first death the speaker pictured the second death, which stands waiting for the wicked. The only thing lacking to make this presentation perfectly harmonious and complete was the Scriptural teaching of the sleep of the dead, for without this, it is not so perfectly plain why the resurrection is, as the speaker said, "the hope of the soul." According to popular theology, the souls of the righteous are actually in heaven, and the resurrection would be simply a hampering of the soul by its being again placed in the body.

Dr. Thomas, after making reference to the present-day teaching concerning a balanced ration in physical food, said that the same principle holds in the Bible, that every part of the Bible is food for the soul, and that no part should be neglected. Because one part, prophecy, has been so much neglected, the speaker thought, was the reason for the one-sided development shown by many Christians. He stated that the coming of Christ is mentioned three hundred times in the New Testament, on an average of once out of every fifty-five verses. There is comparatively little reference to church organization, clergy, or sacraments in the Scriptures. The main emphasis is on the second coming of Christ. Dividing the epistles of Paul into four groups, he said that one group dealt especially with the coming of Christ. These are the first and second epistles of Thessalonians. A striking outline of these books was given as follows:

First Thessalonians

Chapter 1. The Lord's coming in reference to hope.
Chapter 2. The Lord's coming in reference to work.
Chapter 3. The Lord's coming in reference to holiness.
Chapter 4. The Lord's coming in reference to comfort.
Chapter 5. The Lord's coming in reference to character.

Second Thessalonians

Chapter 1. The Lord's coming in reference to vindication.
Chapter 2. The Lord's coming in reference to steadfastness.

The third chapter is the concluding chapter of the epistle. As a striking ending the thought was emphasized that it is not so much the signs of the times that we are waiting for, as the coming of the Lord Jesus in person.

The speakers at the evening session were Dr. Thomas and Dr. Riley. Dr. Thomas spoke on "The Prince of Peace." He said that the coming kingdom of peace of the Lord Jesus Christ is something deeper than political peace. Because of sin there is need of peace, but as long as sin is in a man's heart there is still a prospect
of war. Premier Lloyd George’s reference to the League of Nations as initiating the reign of the Prince of Peace, was characterized by the speaker as a mistaken one, for no political action can bring a reign of the Prince of Peace. Only the personal coming of the Prince himself can bring that. Dr. Thomas incidentally remarked that he doubted whether there was any power on earth that could do as much good in four years as war had done evil in the same time. He said that those who believed in the second advent were called pacificists and pessimists. In one sense as believers in the Prince of Peace he said they were pacificists, and in a sense of expecting difficult times they were pessimists, but it was better to be right than to be well thought of.

1. Believers in the second advent were said to be indifferent to the movement for church union. The speaker said he did not want union at the expense of truth.

2. They are said to be indifferent to social reform. The speaker said Christians want social reform, but want it based on the new birth.

3. They are said to be indifferent to religious education. The speaker raised the query as to what kind of education it was to be,—whether to be based on evolution or on the gospels of Jesus Christ. In concluding, he made the striking remark that if the world was to be made safe for democracy, democracy must be made safe for the world by the autocracy of Jesus Christ.

Dr. D. L. Pierson, editor of the Missionary Review of the World, was present, and was given a few moments. He expressed his appreciation of the enthusiastic conference, and urged that other conferences be held in other cities throughout the country.

Dr. Riley, the next speaker, after making it plain that the teaching of the Bible was that Christ’s coming was imminent, not immediate, was obliged to give way, because of voice failure, to Dr. Torrey. Dr. Torrey brought tears to many eyes as he told of a recent telegram from Prof. Wilbur White of the Bible Institute, New York City, telling of the death of his brother. He said that in reply to this sad news he gave the comfort which the apostle Paul said Christians are to give those in such circumstances, by referring him to the blessed hope of Christ’s coming. He pointed out from Phil. 3: 20, 21 that when he comes we shall be like him, that our bodies will be transformed into the likeness of his immortal body, and also that we shall be like him morally, as stated in 1 John 3: 1, 2.

We could scarcely believe our ears when Dr. Torrey ended by pointing out that Christ’s coming is the closing of the door of hope to him who is not ready. In this he spoke doubtless more truly than he knew. This truth alone is sufficient to answer the doctrine presented by Dr. Gaebelein concerning the return of the Jews in unbelief, and their conversion when Christ appears.

In spite of some mistaken ideas held by some speakers, the general impression gained by those attending the conference was a good one. All went home with a renewed enthusiasm, and a stronger belief in the near coming of our blessed Lord and Master, Jesus Christ. We cannot but believe that these men themselves, who hold erroneous beliefs concerning the details of Christ’s coming, will yet see the light if they follow on in the study of the Bible, as was urged by every speaker at the conference. May the Lord bless every effort which serves to bring before the people this cardinal doctrine of Christ’s soon coming, that the world may hear and be warned, and that that blessed day may come; for we know that “this gospel of the kingdom shall be preached in all the world; . . . and then shall the end come.”

L. L. G.

**Why We Do Not Comfort One Another**

A. E. PLACE

How little do we realize the great amount of good that may be accomplished by little things, without any real effort. Then how much good might be done if we would begin earnestly to think, study, write, and work with the great end in view of helping and blessing humanity.

Many are doing little today, because they think they are unable to do anything of account. If they could only pray, speak, or write as Brother A does, if they could only do something that would make a stir in the world, how gladly they would begin at once. But they conclude, “I can never, so there is no use to try.”

How sad that so few seem to realize that everything great is made up of many littles. I well remember my mother’s teaching me the following lines as I sat or cuddled in her lap:

> Little drops of water,  
> Little grains of sand,  
> Make the mighty ocean.  
> And the pleasant land.

Even a child can learn that the muscles and nerves of the athlete are made strong and large from single efforts persistently and intelligently repeated. One writer has said that many, even among our ministers, are mental dwarfs when they might be intellectual giants. Many sit and wish, and say, “I can’t!” while others grasp the first opportunity, and the next, and the little though they be, press into the race, and win.

The greatest and mightiest levers that have ever been used or ever can be used to elevate and bless humanity, are the little words, “help,” “comfort,” “comfort,” that are done from the standpoint of loyalty to both God and man.

I wish to emphasize this by reference to the loyalty of the true mother in the little things done for the little child. The tone of voice; the gentle pressure of the encircling arm; the softly whispered In Lullaby, vibrant with maternal love; the cheery call to the little fellow who has fallen and is crying, “Never mind, my boy, mamma will just kiss that spot and make it well, and Johnny will be a fine, brave little man;” the little nursery songs, “Jesus loves me! this I know;” etc.; the little petitions, “Dear Jesus, bless my dear child, help mamma always to be happy;”——these, and a hundred others, are little things, but they are mighty little things. They are the precious seeds of promise. They are the preliminary steps to a mighty manhood and womanhood.

Many do little, and make little effort, because they have wrong views of both life and humanity. The great scope of duty and opportunity is embraced in, or represented by, three little words, “help,” “comfort,” and “be helped.”

But many are viewing every one (except themselves) with a critical eye, and feeling and crying, “I ought to be helped;” “I ought to be noticed;” “I ought to be listened to;” “I ought to be praised;” “I don’t manifest even a grain of sympathy for me;” while the thought of helping, noticing, or comforting others seems to have escaped their thought altogether.

It seems to be much easier to criticize than to help, whereas it ought to be much easier to help than to criticize. It seems to be much easier to condemn acts, little or big, in others than to correct the same or like acts in ourselves. It seems to be so much easier to say, “I told you so,” than to reach out the hand and say, “Cheer up, brother; I’ll help you.”

We often give “ashes” when we might give “beauty.” We often give the “spirit of heaviness” when we might give “the oil of joy.” Why do we do this? Is it not because we ourselves lack the “beauty,” the “oil,” and the “spirit”? Are we foolish virgins, calling for some one to give us oil? Are we wishing we had oil, when the tank of God is full and waiting for us to step up and help our...
selves? If this is so, and we sit and pity ourselves and cry, "My lamp is so small that little light was never sent over to help or comfort humanity?"

That little hand of that little boy firmly held over that little hole one night in the side of a dike in Holland, saved thousands of lives and millions in property. Everything was little, and he was little and little was never sent over to help or comfort humanity.

Jesus Christ, our blessed Saviour, started in the flesh as a little babe. Then he was a little boy, then a young man, but every day he grasped and improved upon the little opportunity that had been given him."

We sometimes wonder why the name "Jesus" so moves the hearts of the honest in this world. The answer is that no one ever so fully put himself in the place of humanity as did Jesus. While the Jews stood ready to condemn, he cried with tender feeling to their hearts: "If without sin, how am I then a sinner?"

The same kind of reproach did not stop his work when he left this earth, but today, as truly and as positively as then, he is saying to every tired, sorrowing, sin-sick soul, "Come unto me, . . . and I will give you rest." I am still your friend. "I will heal the broken in heart, and will bind up their wounds." —Psalm 147:3

This wonderful Lover of humanity did not stop his work when he left this earth, but today, as truly and as positively as then, he is saying to every tired, sorrowing, sin-sick soul, "Come unto me, . . . and I will give you rest." I am still your friend. "I will heal the broken in heart, and will bind up their wounds." —Psalm 147:3

Jesus did what he did because of the view he had; therefore, is it not true that only to the extent that we each carry the Master in our heart, shall we be able to see the needs of others? and only as that vision brings again the spirit and power of the Master into the flesh — into our flesh — can we feel or give sympathy or help to our fellow men.

Man must come through little things in daily experience. We must pray for it. We must live for it. Only as we feel, see, and know through valley experiences can we render true help from God to do. We get this power for it. We must live for it. Only as that vision brings again the spirit and power of the Master into the flesh — into our flesh — can we lift humanity up to him and engaged in his work, the same kind of opposition that had before caused the work to cease, was vigorously renewed; (e) that God honored the faith and devotion of his people, and caused the opposition of their adversaries to contribute toward their success, thus causing "the wrath of man to praised him."

Some Parallels

1. The return from ancient Babylon, and the restoration of the earthly sanctuary service, were accomplished under a threefold message, Ezra 6:14. The return from modern or spiritual Babylon, and the restoration of the heavenly sanctuary service, are being accomplished under a threefold message. Rev. 14:6-14.

2. The Jews might have hastened their steps toward Jerusalem, and the movement, exactly on schedule time; (f) that the prospering of their opposi- tion of their adversaries; (d) that through lack of faith in God the people yielded to the opposition of their adversaries and ceased to do the work the Lord had committed to their hands; (e) that when the people of God ceased to do his work, they engaged in building cell museums for themselves; (f) that the prospering of God's house was bound up with them, and they were in great financial distress; (g) that the Lord sent them messages of reproof through the spirit of prophecy; (h) that the messages of reproof from God being heeded, the work reorganized, and the work of building the Lord's house begun, the Lord sent them a message of comfort and assurance of his presence and blessing; (i) that during the years when the Lord's work was neglected, there was no opposition or persecution; (j) that as soon as the people of God began to heal them that were sick and to him and engaged in his work, the same kind of opposition that had before caused the work to cease, was vigorously renewed; (k) that God honored the faith and devotion of his people, and caused the opposition of their adversaries to contribute toward their success, thus causing "the wrath of man to praised him."
The Gift of Giving

(Concluded)

E. B. PALMER

Lending to the Lord

That beautiful scripture which says, "He that hath pity upon the poor lendeth unto the Lord," is strikingly illustrated by a dream related in a missionary meeting by one of the members of the society.

He dreamed that he was caught up to heaven, where an angel was directed to show him the mansions that Christ had gone to prepare for his children. He was bewildered and overjayed by the beauty of the place. Finally they came to a mansion more beautiful than all the rest, and he asked the angel who was to have this beautiful re
don's place. He replied, "This is for the Widow Blank, from your neighborhood." He remembered the poor widow who lived in the little cottage at the foot of the hill, and said to himself, "If such a mansion as this is prepared for the poor widow, who has never occupied much of a place in the community, I wonder what the home will be which has been prepared for me."

Finally they came to a little cottage, beautiful like all the rest of the heavenly mansions, but very small.

"And who is this for?" he asked.

The angel turned, and looking full upon him, said, "This is prepared for you."

"But why is such a little place prepared for me," he asked, "while the widow has such a mansion?"

"It is like this," replied the angel, "we did the very best we could with the little you sent us. During all the life the widow gave of the little that she had to the cause of Christ, it multiplied and increased rapidly, and from her investment the mansion has been prepared; but you have stored your riches and spent them on the earth. We did the best we could with what you sent ahead."

He awoke, and thanked God that his days of opportunity had not passed.

A Living Sacrifice

"There is a simple story told that contains its bit of truth in its very naturalness and simplicity. It reveals a bit of the real life ever going on all around us unnoticed. A minister in a certain small town in an Eastern State received from the home mis
mission board of his church a letter asking for a small sum to help the poor in the West. With the letter was literature set
wardly to put them on the collection plate. Quick as a flash, the man caught her thought, and with a queer lump in his throat, reached out and steadied her strange gift on the plate.

"And then he turned back and walked slowly up the aisle toward the pulpit, carrying the plate in one hand and steadying the crutches on it with the other. People began to look and say quietly, 'Dimmed. Everybody knew the crutches. Maggie—giving her crutches! And the banker over there blew his nose suddenly and reached for his pencil, and the merchant reached out to stop the man returning up his aisle.

"As the pastor stood with his eyesight not very clear to receive the morning's offering, he said, 'Surely our little crippled friend is giving us a wonderful example!' Then the plates were carried back toward the pew. And somebody paid fifty dollars for the crutches, and sent them back to that end pew. When the offering was counted up, it contained several hundred dollars. And the little girl, crippled by body but not in any other way, hobbled out of church the happiest little woman in the world."—S. D. Gordon.

"Tis not for man to trifl

Our age is but the falling of a leaf, We have no time to sport away the hours; All must be earnest in a world like ours.

"Not many lives, but only one have we,— One, only one; How sacred should that one life ever be, That narrow span!

Day after day filled up with blessed toil, Hour after hour still bringing in new spoil."

GOD'S PROMISES

"Geo hath not promised Skies ever blue, Flower-strewn pathways Always for you.

"God hath not promised Sun without rain, Jesus said, Peace without pain.

"But he hath promised Strength from above, Unfailing sympathy, Undying love."
The Ancient Hebrew System of Education — No. 11
Its Principles Applied to Modern Education

Physical and Industrial Education

M. E. CADY

From the time of Moses until this day, the most perfect laws of hygiene ever developed were the health ordinances of the great Hebrew lawgiver.

"...as the people that journeyed in the wilderness together..."
Ex. 15: 26. "The Lord will take the Israelites out of Egypt into the wilderness, God gave them the health laws."

The Hebrew people who entered the land of Canaan so fully lived up to these laws of health, and so blessed of God, that the Bible historian declares that on their entrance into the Promised Land, "there were not one feeble person among their tribes." Ps. 105: 37.

Examples of Physical Development

Frequent mention is made in the Scriptures of the striking physical appearance of the Hebrew youth:

Gideon and His Brothers.— When Zalmunna and Zebah, two kings of Midian, were asked to describe the appearance of Gideon and his brothers, they replied: "Each one resembled the children of a king." Judges 8: 18. There was something princely and commanding about their appearance that called forth such remarkable words of description. When an angel addressed Gideon while he was engaged in threshing his grain, he said: "The Lord's spirit is upon thee; thou mighty man of valor." Judges 6: 12.

Saul.— His father is spoken of as a mighty man of power; while Saul is described as "a choice young man, and a goodly;...from his shoulders and upward he was higher than any of the people." 1 Sam. 9: 1, 2. He was of the tribe of Benjamin, which had many who could use with equal facility the right hand or the left hand in war, and seven hundred left-handed men who "could sling stones at a hairbreadth, and not miss." Judges 20: 16.

David.— David, "when a youth," "was ruddy, and withal of a beautiful countenance, and goodly to look upon." He is further described as "a mighty valiant man, a comely person, and the Lord is with him." 1 Sam. 16: 12, 18. David recognized God as the source of his physical skill and power,—that the God who enabled him to smite the lion and the bear, and thus protect his flock, would help him to smite the Philistine giant, and save his people from defeat. How directly he connects God with his physical exertions!

"Blessed be the Lord my strength, which taught my hands to war, and my fingers, to fight." "He maketh my feet like hinds' feet. ...He teacheth my hands to war;..." "By them I have run through a troop;..." Esther 2: 7 (margin.), 15.

Daniel and His Companions.— When they were examined as candidates for the Babylonian university, they were found to be "children in whom was no blemish, but fair and comely;..." Daniel 1: 4-6. And they maintained this condition of health, and the attitude of these youth regarding their diet, strongly suggest a thorough, serious training and education during childhood in the land of their nativity. Regarding their early training and education we have the following from the spirit of prophecy:

"Daniel and his companions had been trained by their parents to habits of strict temperance. They had been taught that God would hold them accountable for their conduct, and that they must never defile themselves with the portion of the king's meat, nor with the wine which he drank. They made request to have a different diet, which would maintain their condition of health, and the attitude of these youth regarding their diet.

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sociates who with unbridled appetites feasted on the dainties provided by the king:

"In physical strength and beauty, in mental vigor and literary attainment, they stood unrivaled. The erect form, the firm, elastic step, the fair countenance, the undiminished strength and beauty—all were so many certificates of good habits, in- signia of the nobility with which nature honors those who are obedient to her laws."—Id., p. 465.

"Glory God in Your Body"

This injunction of the apostle Paul is in keeping with the spirit of the education of Old Testament times, the outworking of which we have briefly noted in connection with the Hebrew youth mentioned above. The dignity and glory of the human body are affirmed in the words:

"So God created man in his own image," and, "Ye are the temple of God." Gen. 1: 27; 1 Cor. 3: 16.

The awful retribution to be visited on those who refuse to acknowledge the honors conferred and the obligations imposed, is expressed in the words:

"If any man defile the temple of God, that man shall God destroy;

I pray God your whole spirit, soul, and body be preserved blameless unto the coming of its Maker:"

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5: 23.

Through Knowledge of the Human Body

"Therefore the soul and spirit find expression through the body, both mental and spiritual vigor are in great degree dependent upon the physical strength and activity; whatever promotes physical health, promotes the development of a strong mind and a well-balanced character. Without health, no one can distinctly understand or as completely fulfill his obligations to himself or to others."

"The mother should be early taught, in simple, easy lessons, the rudiments of physiology and hygiene. The work should be begun by the mother in the home, and should be faithfully carried forward in the school."

As the pupils advance in years, instruction in this line should be continued, until they are qualified to care for the house they live in. They should understand the importance of knowing when to rest and when to work, the vigor of every organ, and should also be taught how to deal with common diseases and accidents. Every school should give instruction in both physiology and hygiene, and, so far as possible, be equipped with facilities for illustrating the structure, use, and care of the body."—Id., p. 196.

Necesity of Physical Exercise

Though Paul wrote Timothy, "Bodily exercise profiteth little," in comparison with godliness, and "Exercise thyself rather unto godliness," yet he more than any other Bible writer urges the necessity of keeping the body strong for service. Physical exercise is one of the most important factors in developing a strong body. The healthy child is unceasingly active during its waking hours. This activity during childhood, boyhood, and girlhood is termed "play." Gradually, play is displaced by useful exercise called "work," and, on reaching maturity, it altogether disappears, except for a short time or for the entire day, work is laid aside and the time spent in "recreation." This recreation re-creates, or renews, the physical and mental powers which have been heavily taxed by arduous labor, and the individual returns to his work with renewed vigor of mind and body.

The importance of play, work, and recreation in the house and in the school, and the proper relation of each to the other, is clearly set forth in the following from the spirit of prophecy:

1. Play.—"Instead of sending her children from her that she may not be annoyed by their noise or troubled by their little faults, let the mother plan amusement or light work to employ the active hands and minds. By entering into their feelings, and directing their amusements and employ- ments, the mother can and should make the conditions of her children; thus she can the more effectually correct wrong habits or check the manifestation of selfishness or passion. A child who does not learn what he can do is a child whose mental machinery becomes worn. Will my mind become so infatuated as to relax when I should be active and better courage."—Conse- lers to Teachers," p. 115.

"Teachers should sometimes enter into the sports and plays of the little children, and teach them how to play. In this way they may be able to check unkind feelings and actions without seeming to criticize or find fault. This companionship will bind together the hearts of teachers and pupils, and school will be a delight to all."—"Conse- lers to Teachers," p. 116.

2. Work.—"The mother should be the teacher, and the home where every child receives his first lessons; and these lessons should include habits of industry. Mothers, be watchful; in the open air; let them listen to the songs of the birds, and learn the love of God as expressed in his beautiful works. Teach them simple lessons from the book of nature and the things about them; and as their minds expand, lessons from books may be added, and firmly fixed in their memory. But let them also learn, even in their earliest years, to be useful. Train them to think that, as members of the household, they are to act a disinterested, helpful part in helping those who are the domestic servants, and to seek healthful exercise in the performance of necessary home duties."

"When the child is old enough to be sent to school, the teacher should co-operate with the parents, and manual training should be continued as part of the school studies. There are many students who object to this kind of work in the schools. They think it is mechanical, more like learning a trade, degrading; but such have an incorrect idea of what constitutes true dignity."—"Conse- lers to Teachers," pp. 146, 146.

"Useful manual labor is a part of the education of the child. The young man improved in the pillar of cloud, gave directions to Is- rael that every youth should be taught some line of useful employment. Therefore it is the custom of the Jews, the wealthy as well as the poor, to teach their sons and daughters some useful trade, so that should adverse circumstances arise, they would not be dependent upon others, but would be able to provide for their own necessities. They might be instructed in lit- erary lines, but they must also be trained to some craft. This was deemed an indispensable part of their education."—Id., p. 356.

R. Those who are engaged in study should have relaxation. Recreation of the body is a constant necessity in the young. They should not be con- stantly confined to close thought, for the delicate mental machinery becomes worn. The body as well as the mind must have exercise. But there is great need of tem- perance in all amusements, as in every phase of the duties devolving upon us, and our influence will be more beneficial upon those with whom we associate. We can return from indulgence in our pleasures, bodily or mental, refreshed in body, and prepared to engage in the work anew with better hope and better courage."—Id., p. 356.

"There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but healthful. Recreational pursuits, such as the contemplation of the works of God in nature, will be of the highest benefit."—Id., pp. 353-355.

Young men should remember that they are privileged and have the right to enjoy all the privileges they have enjoyed, for the improvement of their time, and for the right use of their abilities. They may inquire, Shall we have no amuse- ment recreation? Shall we work, work, work, without variation?"

"Any amusement in which you can engage asking the blessing of God upon it in faith, will not be dangerous. But any amusement which disqualifies you for prayer, or for taking part in the prayer meeting, is not safe, but dangerous."—Id., p. 357.
Christians have many sources of happiness in theirvcommand, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations as will not dissipate the mind, or damp the soul, such as will not drag point, and leave a sad and influence to destroy self-respect or bar the way to useful-ness?"—Id., p. 844.

When indulging diversions that merely amuse, arrangements should be made for exercise that will be productive of good. Students are sent to our schools to receive an education that will enable them to go for-ward in the Lord's cause. Satan would lead them to believe that amusements are necessary to physical health; but the Lord has declared that the better way is for the youth to acquire the knowledge and ability through manual training, and by letting useful employment take the place of selfish pleasure. The desire for amusement, if indulged, soon develops a dislike for useful, healthful exercise of body and mind, such as will enable students efficient in helping themselves and others."—Id., p. 854.

So far as possible, facilities for manual training should be connected with every school. One of the best plans, such training would supply the place of the gymnasium, with the additional benefit of affording val-uable discipline."—"Education," p. 317.

The greatest men of Israel were trained to industrial pursuits; and the knowledge of the duties pertaining to housewifery was con-sidered essential for every woman; and skill in these duties was regarded as an honor to be maintained. [Read Proverbs 31.] Various industries were taught in the schools of the prophets, and many of the students sustained themselves by manual labor."—Id., pp. 876, 877.

The purpose of students sustained themselves by their own labor in tilling the soil, or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded as sin to allow "knowledge to grow up in ignorance of useful labor. Every youth, whether his par-ents were rich or poor, was taught some trade. Even though he was to be educated for the ministry, he first worked a certain number of years. This regard was regarded as essential to the greatest usefulness. Many also of the teachers supported themselves by manual labor."—"Education," p. 47.

An oft-quoted rabbinical saying of that time was: "He that teacheth not his son a handi-craft maketh him an associate of thieves."—"Manual-Training Movement"

Luther, Zwingle, Comenius, Locke, Rousseau, Pestalozzi, Frobel, and other reformers and educators, who were all vocationists of industrial education. Man-u-al training as an educational feature was introduced into Finland in 1858; Russia, in 1868; Sweden, in 1870; France, in 1882; and into the United States, as a part of the common school system, in 1886. A few of the states went forward and established, or departments organized in advanced institutions of learning before this time. The first school was established in Worcester, Mass., in 1868, for students learning me-chanical engineering. In 1870 the Uni-versity of Illinois provided shops for teaching architecture and engineering. The Stevens Institute, of Hobo-ken, N. J., started a similar program in 1871, and Washington University, at St. Louis, in 1872.

It is interesting to note that in 1873, two years before the opening of Battle Creek College, and fifteen years before manual training had become an integral part of our public school system, though the need of such work had been urged occasionally by some farseeing educators, the following in-struction came to Seventh-day Adventists relative to manual training, in a monograph entitled, "Proper Education," p. 327.

I cannot find an instance in the life of Christ where he devoted time to play and amusement. He was the great educator for the present and the future life; yet I have not been able to find one instance where he taught the disciples to engage in amusement in order to gain physical exercise. The world's Redeemer gives to every man his daily bread, and God's law is, 'In the sweat of thy face shalt thou eat bread.'—"Counsels to Teachers," p. 52.

"I have been led to inquire, Must all that is valuable in our youth be sacrificed in order that they may obtain a school education? Had there been agricultural establishments connected with the schools, and a competent teachers been employed to educate the youth in the different branches of study and labor, devoting a portion of each day to mental improvement, and a portion to phys-ical labor, there would now be a more ele-mentary class of youth to come upon the stage of action to have influence in molding so-ciety. Many of the youth who would gradu-ate at such institutions would come of life with stability of character. They would have perseverance, fortitude, and courage to sur-mound obstacles, and such principles that they would not be a wrong influ-ence, however popular. Therefore, we have been experienced teachers to give lessons to young ladies in the cooking department. Young girls should have been instructed to manufacture clothing, to sew, make, and mend garments, and thus become edu-cated for the practical duties of life.

"For young men, there should be estab-lished schools where they could learn different trades, which would bring to bear on their muscles as well as their mental powers. If the youth can have but one vocation, which is of the greater consequence, a knowledge of the sciences, with all the dis-advantages to health and life; or a knowl-edge of labor for practical life? We un-relishingly answer, 'The latter. If one must be neglected, let it be the study of books.'—"Testimonies for the Church," Vol. III, pp. 155, 156.

During the more than forty years that have elapsed since the above was written, repeated instruction has come from time to time urging the intro-duction of manual training in the schools. The following was written in the year 1900:

"Manual training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall pro-vide the best possible facilities for physical development and manual training. In-struction should be given in agriculture, manufactures,—covering as many as pos-sible of the most useful trades,—also in household economy, healthful cookery, sew-ing, the art of patching, the treatment of the sick, and kindred lines. Gardeus, workshops, and treatment-rooms should be provided, and the work in every line should be under the direction of skilled instructors."—"Education," p. 218.

Objections to Manual Training

"The public feeling is, that manual labor is degrading, yet men may exert themselves as much as they choose at cricket, baseball, or in pugilistic contests, without being regarded as destainers of their character when they see human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While the youth are becoming expert in games that are of no real value to themselves or to others, Satan is playing the game of life for their souls, and is teaching them the lesson that does not give them, and placing in their stead his own evil attributes."—"Counsels to Teach-ers," pp. 274, 275.

"The objections most often urged against industrial training in the schools is the large outlay involved. But the object to be gained is worthy of its cost. No other work com-mitted to us is so important as the training of the youth, and the most careful attention to this must not be neglected. Multitudes of our boys would thus be kept from the street corner and the groggeries; the expenditure for gardeus, workshops, and bathes would be more than that of the amount spent on hospitals and reformatories. And the youth themselves, trained to habits of industry, and skilled in lines of useful and productive labor,—who can estimate their value to society and to the nation?"—"Education," pp. 818, 819.
The Will Is the Man

J. S. WASHBURN

The will is the center of the man. We are not to believe and obey simply from feeling. God requires the will.

"If any man willeth to do his will, he shall know of the teaching." John 7:17, R. V. When a man's will is given up to God, that man belongs to God. We do not fully believe until our will is affected.

If Satan tells us that we do not believe, let us answer, I will believe. When tempted to yield in the field, say, I will not surrender, I will not give up. If we have made a mistake, if we have even fallen into sin, and are then tempted to utter discouragement, say: No, I never will give up the conflict until I win the prize.

Through the prophet Isaiah Christ says of himself: "I shall not be confounded: therefore have I set my face like a flint." Isa. 50:7. A Christian without a will is worthless. He who is moved simply by the emotions of the moment is worthless in the strong, intense conflict which we are fighting. Many times the enemy seems to have won a victory, and we can only say with Christ: "I shall not be confounded: therefore have I set my face like a flint." I will persevere, I will not surrender. I will believe, I will do God's will. O brother, give your will to God, and let him strengthen it and make it unconquerable. Hope against hope. Believe against every earthly evidence, because God has spoken, because he has promised, and he cannot fail. He that willeth shall be led of God, shall know the teaching, shall not be deceived, shall surely prevail, though heaven and earth fail.

Christianity a Positive Force

ANDREW NELSON

"How shall we escape, if we neglect so great salvation?" Heb. 2: 3.

There is only one way of escape from the terrible doom that is coming in all its fury on the human family, and that is through the "great salvation" that has been provided at infinite cost by the Son of God. The greatness of this salvation is seen in what it has cost to provide it; and also in that it is able to accomplish for the inhabitants of a lost world. It is a costly salvation, purchased by the shed blood, the outpoured life, of the incarnate Son of God.

"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8: 9.

Christ, who was one with the Father, gave up his place at his Father's side, the glory of heaven, and the homage of the angels, and stepped down from the throne of the universe and "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. 2: 6-8. God gave the best gift heaven had. In Christ all heaven was poured out. He was given to the human family, not as a loan, but as a gift.

"God so loved the world, that he gave his only begotten Son." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" John 3: 16; Rom. 8: 32.

The gift of Jesus outweighs every other gift, and in it God has pledged all the resources of heaven to the salvation of man:

"There is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

It is salvation in Christ or it is no salvation at all. In Christ any one can be saved, but out of Christ no one can be saved. All that one need do to be lost is simply to neglect this wonderful salvation.
In order to bring upon one the awful displeasure of God and be forever lost, it is not necessary that one should be a murderer, an arrant and blatan blasphemer; one need not be an avowed infidel, nor go into outrageous immoralities, nor is it necessary that one should positively refuse to accept Christ. What must be done to be lost? Just one word will answer this question — Nothing. Yes, "how shall we escape, if we neglect so great salvation?" You are already lost, and if you do not do something, and do it quickly, you are lost forever. Christ is your only hope; accept him now. Tomorrow may be too late. If we neglect this "great salvation" we are eternally lost.

Sanitarium, Cal.

"ONLY WAIT"

Mrs. B. S. Owen

Ow I hear a gentle whisper over me stealing
When my trials and my burdens seem too great,
Like the sweet-voiced bells of evening softly pealing;
It is saying to my spirit, "Only wait."

When I cannot understand my Father's leading,
And it seems to be but hard and cruel fate,
Still I hear that heavenly whisper ever pleading:
"God is faithful; God is working; only wait."

When the promise seems to linger, long delaying,
And I tremble lest perhaps it come too late,
Still I hear that sweet-voiced angel ever saying:
"Tho' it tarries, it is coming; only wait."

When I see the wicked prosper in their sinning,
And the righteous pressed by many a cruel strain,
I remember this is only the beginning,
And I whisper to my spirit, "Only wait."

Oh, how little noon will seem our hardest sorrow
And how trifling is our present brief estate!
Could we see it in the light of heaven's tomorrow,
Oh, how easy it would be for us to wait!

I have chosen my eternal portion yonder,
I am pressing hard to reach you heav'nly shores;
And though oft along the way I weep and wonder,
Still I hear that heavenly whisper, "Only wait."

Only wait; again I hear that gentle whisper,
Only wait, the time will not be very long;
Even now the Father's hand is leading on;
Soon with Jesus we will sing the victor's song.

ENERGY will do anything that can be done in this world; and no circumstances, no opportunities, will make a man without it. — Goethe.

To a Comrade of the Mission Field (C. P. A.)

J. W. Hall

When first I knew that we must part, dear friend,
Perhaps you thought it strange I said no word;
And yet you saw wet eyes, and knew this heart
Helpless, unreconciled, and sorely stirred.

How we had planned a thousand different things!
Knowing full well that few would come to pass,
Yet happy and content; for were it not
A double joy to plan again? Alas,
Came one contingency we had not dreamed.

And quietly you slipped away, and I
Have tried to do as you would wish. Yet seem
It never that you had passed far away.
In your calm temper and your humored speech
My irritations still find rebuke.

To measure to your love my heart does reach.

And so I tread your path, and joy to find
Your sweet memorials scattered all along:
Hearts blossom where your feet; fragrance
The way —

The lingering incense of a lily gone.

Pomata Mission, Peru

Okeby Ford

We have been very busy since coming to this mission six months ago. Notwithstanding the fact that there is work for two or three men on the mission, I have also been trying to complete our mission buildings. This is the first work the missionary has to do here. Even if the buildings are made of adobe, it is not very easy for one who is not a carpenter to erect them. We have also had to learn the Spanish, as we did not know the language when we came.

For a time we had to live in an Indian hut of two small rooms, with a door about large enough for a good-sized dog, and no windows. I could stand erect only in the middle of the room. These Indians did not plan on men of my stature when the house was built. But now we are very comfortably situated in our new house, which seems like a mansion to us, after having had to live in the Indian hut. We have also completed a nice little medical office, a corral, and a hay shed.

The walls are up for a church, and are ready for a roof, which we hope we will put on very soon. Although the church is without a roof, we use the place for services, and more than two hundred are present each Sabbath, with the number increasing each week. It has been quite difficult for me to preach in Spanish, but I have been at it ever since we came, as there was no one else to do it, and the people must hear. I feel that the Pentecostal promise has surely been fulfilled in my case to enable me to speak so quickly. As I see the need of these poor Indians, and hear their petitions for some one to come to their part of the country and teach them the message, I wish that I were a dozen men, so that I could do more. We have six native schools in this vicinity, and it takes a great deal of time to visit and superintend them. There could be two dozen such schools if we only had the men and means.

Sometimes we are a little lonely and long to see our friends and loved ones again, especially as the nearest English-speaking people are sixty miles away, with nothing but a trail between us and them. But we are so busy that we have little time for such thoughts, and the work we are doing we know is hastening the grand reunion day, which by the fast-fulfilling signs seems very near. Loneliness only spurs us on to work harder so that that day may come the sooner.

A very interesting part of the service is the medical missionary work. We see how the Lord is using us as an entering wedge to subdue prejudice. I will relate one incident that took place only a few days ago, in which I feel sure the Lord intervened.

Less than two years ago Brother Stahl was attacked by a crowd of drunken Indians near here, and had a very miraculous escape. The chief instigator, or at least one of the chief instigators, was a priest very influential in these parts. The other day I received a letter saying that he was very ill, and asking me if I would not please come and help him, promising to pay me well for my trouble. I imagined, from the tone of the letter, that his friends were afraid I would not come. At first I thought there might be treachery, but decided to take the chances. I found him very ill. I was heartily welcomed, and treated royally. After a few hours of vigorous treatment he was much better, due, I believe, to my prayers more than to the remedies I administered.

When
I left him I was assured in many ways that those associated with him were my friends. I have since been back, and was received very warmly. After an occasion of that kind, there is little danger of our being troubled again by those persons. I am also sure that their words to their congregation, warning the people against us, will have but little effect, for have they not themselves called us to their home and made friends with us?

There are many evidences here that God is working in a miraculous way for us. Surely this field is ripe and ready for the harvest, but where are the workers? The conditions here are a little trying to one's health, but the reward will be in proportion to the consecrated effort put forth.

North Brazil Union Mission

P. W. SPIES

INASMUCH as it has been impossible for Elder John Lipke, who in 1916 was appointed superintendent of the North Brazil Union Mission, to labor in or even visit this field, because he has had charge of the Brazil training school during this time, the writer visited this union mission during the months of June and July.

Taking into consideration the great lack of workers, the progress made has been encouraging. In Recife, the capital of Pernambuco, where I spent the Sabbath, I found new groups of Sabbath keepers in different parts of the city. About eighty believers gathered together, thus enthusiastically evidencing their love for and their interest in this last-day message.

From Manaos came the good news that through our excellent reading matter, souls had been won to the truth at that place, and that these in turn were actively engaged in bringing others to a knowledge of it.

In the interior of Pernambuco the truth had gained a foothold in several new places. The progress in the work of the message was encouraging, but nature had again this year withheld her treasury of rain. Some of the brethren had planted their corn three times, the drought killing the first two plantings, and still there was little hope of any crop. There had been very little rain for twelve months, and the water supply was getting very low in many places, so much so that persons who had been ready for baptism for some time could not be baptized on account of the lack of water.

These believers certainly appreciate the promised blessings of the new earth, where such conditions will forever be past.

The work has also been growing in Bahia, a new company having recently been baptized in Itabuna, in the southern part of the state.

And here is this vast North Brazil Union Mission, including more than half the Brazilian republic in its territory, with approximately ten million souls waiting for the message, and up to the present only one minister and one Bible worker to look after its interests.

I found many of the believers somewhat discouraged over having to wait so long for the help that had been promised them since 1916. We are certainly glad that Prof. T. W. Steen has arrived to take charge of our training school, thus enabling Elder Lipke to go up to the North Brazil Union Mission next year to take charge of the work there. But there should be a large working force sent into this field; for, although it presents difficulties of all kinds, it promises an abundant harvest of souls.

We ask our brethren to remember this needy field in their prayers.

Traveling Experiences

MAX RHODE

On a missionary tour in the interior of the state of São Paulo, Brazil, it happened that at a certain point I took the wrong train, and was obliged to return to the same point. Having made the trip many times before, I thought it extremely strange that I should be caught by such a mistake.

The station agent told me that there would be another train in about three hours, but that this train would go only half the distance to my destination, and that I would have to either stay overnight at the station or try to take a freight train to the end of my journey.

While thus waiting for the train, I entered into a conversation with the ticket agent, and told him something of the message, with the result that he invited me to call at his home on my return journey, and tell him and his friends, whom he promised to invite, more about the truth.

Having reached the point from which I expected to proceed on my journey by freight train, I learned that there was no chance of doing so until the next morning, and that therefore the only thing left for me to do was to pass the night right there. The next morning, I spoke to a young Italian who had come with me on the same train. We visited awhile, but soon he excused himself, saying that he had to call on the family of a friend. On his return, however, about half an hour later, he made the request that I accompanied him to the home of his friend and give what help I could to a seriously sick child, "for," said he, "I believe you understand how to treat sick people, and there is no doctor at this place."

Though I explained to him that I was not a doctor, he insisted upon my going with him. Upon our arrival at the house, we found a two-year-old child suffering with a violent dysentery, and showing all signs of a dangerous state of debilitation.

I gave it at once rational treatment. I was also able to administer some spiritual comfort to the weeping parents, and when I finally took leave, I supplied them with a number of tracts dealing with different points of our faith.

Now it became clear to me why I had missed the train. Our incomprehensible disappointments are God's opportunities to scatter the precious seed of truth in the hearts of men.

THE FACE OF CHRIST

ALBERT CAREY

Jesus, thy face I long to see
In realms of bluest eternity;
In all its beauty, Spirit-told,
May I ever see thy face behold;
In realms of blest eternity;
Where harps of gold resound,
May these my life command.

As I the burdens share, O Lord,
And light the load with thy kind Word,
Thy bounteous face I see.
O blessed path by Jesus trod!
Now, Lord, I see; thy face is found
Where brethes strew the ground
And burdened hearts bow low.

The gentle grandeur from above,
May these my life command.

Where thou, Almighty One, dost move,
O'er earth, my soul to heaven above,
May these my life command.
OUR HOMES

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.

MY MOTHER

MRS. L. D. AVERY-STUTTLE

My mother! still the same—the same
As when I was a wayward child.
Still dearer grows that precious name,
And sweeter seems thy presence mild.

Time's wasting fingers only throw
A sacred halo over thy brow,
A radiance such as angels know,—
Even such as these I deem thee now.

My mother! Oh, that precious name
Is very, very dear to me,
All through the changeful years the same
Thy child shall ever cherish thee.

And if my waywardness hath caused
One little furrow on thy brow,
One silver thread among thy locks,
My mother, oh, forgive me now!

O joy! when all earth's woes are past,—
Eternal bliss! eternal rest!
We'll look in faultless bloom at last,
Forever on our Saviour's breast.

Then through those bright, unchanging years
I'll love the one who gave me birth,
And ever family cherish still
The same dear mother loved on earth.

MY MOTHER

TYLER E. BOWEN

Lives are really tested at home.
What a man is at home, is what he really is. This is equally true of each member of the family. Agreeableness abroad may not always indicate agreeableness at home. I believe God's thermometer of character-test is usually placed upon the walls of the living-room in each home. Of course records in the books above are kept of all out-of-the-home doings, but that which counts for the most, is, I fear, the record of the hours spent at home.

If a man spoils the peace of his home while there, he would mar the peace of heaven if there. If the wife and mother causes all about her in the home to be unhappy, she would take the same evil element into heaven itself. If the daughter lays aside, on reaching her home, all the smiles and charms that cause so many to admire her, she would do this after a while were she in heaven itself. If the voice closes all its music at home, there is danger that it would be unmusical in the heavenly home.

How much is contained in the words the apostle wrote to the husbands at Colosse! "Husbands, love your wives, and be not bitter against them."

"Bitter"? Yes, "bitter;" that is the very word that expresses two thirds of the unhappiness at home. And not only husbands can be bitter, but wives as well. And then the children can catch the infection. And even the aged are not immune to the habit of using embittered words and performing embittered acts.

Here, according to Webster, is what the word "bitter" really means:

1. Having or designating a peculiar, characteristically disagreeable taste, like that of wormwood or an infusion of hops; as, a bitter medicine; bitter as aloe.
2. Painful; distressful; grievous; sore, as, a bitter feeling; a bitter poison.
3. Causing pain or smart; as, a bitter cold day, a bitter hurt; hence, caustic; as, a bitter tea.
4. Expressing grief or pain; as, bitter tears.
5. Characterized by sharpness, severity, or crudity; harsh; stern; also, characterized by animosity; virulent; caustic; as, bitter reproach.

God's servant wrote to the husbands to "be not bitter against them," their wives. And all husbands are included with those of Colosse. What a world of woe is wrapped up in this word "bitter!" And note, "love" is the opposite of each of the synonyms of "bitter." Love alone is the antidote for all this bitterness. By treating our loved ones in the home in a manner exactly the opposite of that indicated by all these definitions, we shall be loving them according to the royal law of liberty,—according to the apostle's injunction; for the word is, "Husbands, love your wives, and be not bitter against them."

Every bitter word is an oblation to Satan himself. Every cross word, every impatient word, is as if we offered incense to his Satanic majesty. How we would recoil at the thought of joining the heathen in their demon worship! But this is the very thing we do when in the home we engage in jangling, or utter words of bitterness,—or display unloveliness of character in any form.

"We can have the salvation of God in our families, but we must believe for it, live for it, and have a continual willing faith and trust in God. We must subdue a hasty temper, and control our words; and in this we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All jangling, and unpleasant, impatient, fretful words are an offering presented to his satanic majesty. And it is a costly offering, more costly than any sacrifice we can make for God; for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness. The restraint which God's Word imposes upon us is for our own interest. It increases the happiness of our families, and of all around us. It refines our taste, sanctifies our judgment, and brings peace of mind, and in the end, everlasting life."—"Testimonies for the Church," Vol. I, p. 510.

None of us can accomplish this of ourselves. It means the abiding presence of Christ's life within. Quite likely we have all sinned by allowing these bitter words to escape our lips. Some in our homes have been hurt thereby. But God is merciful and gracious. It is by true repentance toward God, and the seeking of forgiveness from our loved ones who have been wronged, that forgiveness and peace are assured, and happiness restored within the home. It is principally at home that we need to "put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humility of mind, meekness, gentleness with all patience, forbearing one another, and forgiving one another: . . . even as Christ forgave you, so also do ye. And above all these things put on charity [love], which is the bond of perfectness."

It is safe to say that if these victories are achieved in the home life, we shall be able to retain them elsewhere.

An Opportunity

MRS. HATTIE PORTER

There came into our home a little girl of five summers, who remained with us more than two years. Her coming was so unusual—I must believe, by a direct providence.

The mother had died and left a large family, all under sixteen years of age. The eldest was a girl quite crippled in mind; then came some boys, then little Nellie and Loma, and next twin babies fourteen months old, weighing twelve and fourteen pounds respectively. The destitute condition of this family drew forth much sympathy from the townpeople; so much so that different church societies took
it upon themselves to go to this home once a week to clean and sew and instruct the children how to make a little house for the mother. It was winter, and bitterly cold, and although we tried to teach them that huddling together was not good, we usually found them trying to live in one room. The twins, being so small, were often tucked away in the coal bucket or under the bed. A much-prized old hen, with her starving brood, was given an upper room, where she was allowed to scratch the straw from the beds during the day, and at night it was gathered up, brought downstairs, and placed on the floor for the boys to sleep on.

Our society went one week to help straighten things up a bit, and found the mother hen, with her chicks, upstairs. Some one made the remark that if they were not careful, others of the family would be ill and might follow their mother to the grave. Little Nellie overheard the remark, and, unthinkingly, ran quickly up the stairs, and began to hear the little chicks peeping at the back door. Upon some one opening the door, the old hen promptly ushered her brood into the house again. Nellie came forward timidly and explained how the hen came to be out of doors.

We had gathered from our conversation that if the hen and chickens were left in the house, the family would be ill, and she thought she could do her part toward preventing it by hoisting the upper window and throwing out the poor hen and chickens. A more convenient place was found for them, or rather for the children, who were very fond of their pets.

Little Nellie came to me, and with a sweet, pleading look on her upturned face, said, "Will you take me home with you?"

I said, "How can I? You are the only little mother there is to tend Loma and the babies. Papa could not spare you, I am sure."

No more was said until another visit; then again came the same question, "Will you take me home with you?"

I said to her, "You ask your papa about it." This satisfied her for the time.

Little father was a miner, a man who drank and did not provide for his family as he should. He was willing that we should take Nellie with us, saying there were too many of them, and he would be glad if homes could be found for them all. My husband and I went for the child one evening, took her home, and offered to cover the little form so thinly clad. She seemed content to stay with us, so we kept her until she became of school age. She was quick to learn, but knew little about work. The ground of her little heart was all new and ready for the good seed, so I began one day by asking her if she knew the Lord.

"O yes, aunty, I know the Lord," she said, "Who is he and who taught you?"

She quickly replied, "When mamma was sick, a lady came to our home, and she kneaded right down on our dirty floor by mamma's bed, and said, 'Trust in the Lord.'"

This was the extent of her knowledge of the Lord.

I began to teach her Bible stories, telling them to her for bedtime stories, and with what delight she came to look forward to the evening hour! I gave her a full course of studies on all points of our faith, so simple that her little mind could grasp them all. Such appreciation was shown as would be hard to equal by those much older in years.

Especially was the Sabbath theme her delight. Friday morning she was up earlier than usual, to make sure that everything was in readiness for the Sabbath at the going down of the sun. As the sun began sinking out of sight, she would take her position at the west door, and quietly welcome the Sabbath. Talking to herself in her sweet childishness, she would say how glad she was that the Sabbath day had come; and this was repeated as the Sabbath departed, only her gladness was changed to sorrow.

What sweet lessons she taught us!

Another cherished theme with her was prayer. She loved to pray. She was never tardy at the table, lest she should lose her opportunity of giving thanks. I well remember when she asked if she might give thanks at the table. She said, "Oh, aunty, I should love to do so well—so well." I then said that if my husband did not return in time for supper, I would call on her to give thanks. Just as we were about ready to sit down my husband came. I noticed that her countenance fell and that she looked troubled, but she flew for her bonnet, and away she ran to the barn. The two came in together, and I noticed my husband trying to conceal a smile, so I fancied I knew the object of her errand to the barn. When all was in readiness for the evening meal, she was asked to return thanks. I shall never forget the simple little face, its seriousness. She spoke a few chosen words, slowly, and we received what she had asked for, a blessing. Once a day after that she was permitted to give thanks at mealtime.

I remember talking with her about that text, "If we confess our sins, he is faithful and just to forgive us our sins," and we found she had been fully grasped, she said, "And if we sin and ask God to forgive us, is it just as if we had not sinned?"

I said, "Yes, Nellie, dear; just as if we had not sinned."

A few days later I had occasion to reprove her for a wrong, and quick as a flash she was off to her room. On her return I said, "Nellie, why did you go to your room?"

"Why, aunty, I went to pray. I asked God to forgive my sin, and now I have not sinned, have I?"

"No, dear child," I said, "it is all forgiven, completely blotted out."

There was no doubt in the mind of this little child about her sins being blotted out.

One day I came upon her seemingly in deep study, and counting something on her fingers. I said, "And what is my little girl doing now?"

"Aunty, I am just thinking of the things you have told me. I want to remember them all; and if I do not think them all over every day, I shall forget them."

One evening I was telling her the usual bedtime story, and she was standing by me with her little arm folded, and as I talked I noticed the tears begin to roll down her cheeks. I stopped and asked the reason for the tears. "Aunty," she said, "I am not crying because I am sorry. I am crying because I am so glad you have told me this."

In the two years and more that she was with us she daily grew in grace.

Years have passed, and this child is now in a home of her own, but never has she forgotten the lessons we taught her, and she is now repeating them to her own little son. Train up a child in the way he should go, and when he is old, he will not depart from it."

Here was a child taken from surroundings and environment all forbidding and against spiritual growth, and yet what a transformation! If this could be accomplished in this dear child, what could not be accomplished with those more favored? There is a way to root out the evil tendencies and supplant them by the good and the beautiful. Do not neglect food needed for spiritual growth any more than you would deprive one of temporal food for his physical growth, lest the opportunity given to train the children for God be lost, and the enemy reap the harvest.

**LIFE'S COMMON THINGS**

The things of every day are all so sweet—
The morning meadows wet with dew,
The dance of daisies in the noon, the blue
Of far-off hills where twilight shadows lie,
The night with all its tender mystery of sound
And silence, and God's starry sky—
O life —the whole of life—is far too fleet,
The things of every day are all so sweet.

The common things of life are all so dear—
The waking in the warm half-gloom
To find again the old familiar room,
The sweetest sounds and sights that ever tire,
The homely work, the plans, the lilt of baby's laugh,
The crackle of the open fire,
The waiting, then the footsteps coming near,
The opening door, the handsclap and the kiss—

Is heaven not, after all, the new and here,
The common things of life are all so dear—

Anonymous.
Dangers Menacing Traveling Girls

The other day a pretty girl of eighteen stepped off a train at Washington. She carried a suitcase, and she beamed a delightful smile of importance, to which she had every right; for was she not at last in the national capital, about to embark on a war job. Before the train drew into the station she had been talking to an elderly lady, and she started up and hurriedly secured her suitcase, a knitting bag, book, and what appeared to be, from its ribbon trappings, a box of candy. A moment later she and her belongings were deposited on the platform in rather a scrambled fashion.

Asks About Boarding House

The girl looked rather blank; she had not realized how close she was to her destination; she had been talking to an elderly lady; she had had it in her mind to ask her something about boarding places in Washington.

But the girl was in no mood to be long dismayed by anything, so with equal confidence she went up to a middle-aged man and asked if he knew of a good boarding house, not too expensive.

The man looked her over; she was pretty as a picture, inexperienced, evidently from the country or some small town. She also supplied the information that she had come to Washington to do war work.

He said he knew of such a boarding house. Automatically he reached for her suitcase, which he handed over to him with the confidence she might have shown to any of her neighbors at home. Now, perhaps, the man was just as trustworthy and respectable as one of those home-town friends, but the incident had been observed by one who was taking no chances.

A moment later, a woman connected with the Travelers' Aid Society had darted up to the girl, taken the girl and her suitcase under her charge, and the man who may, or may not, have been trustworthy, disappeared.

The girl then made the startling introduction. "I'm just said good-by to some one in whom I was deeply interested. The girls continued their talk; they asked if she knew any one in town. He said he did not; and they finally asked him to take them to a dance that evening.

The address they gave was in an excellent neighborhood; and later, through a curious combination of circumstances, the girls were discovered to be good families; with girls who were highly respectable, and belonging to good families. I don't know whether the soldier boy took them to the dance or not; his attitude, while courteous, was distinctly barreled, and I wondered at their hardihood in this environment, which could run the risk of such treatment.

Ignorance and innocence are no longer synonymous terms. Girls ought to be instructed by their mothers as to the dangers that lie in wait for those who take chances with the conventions which have been arranged entirely for the protection of women. Every girl has a feeling that she can take care of herself. The millions that have come to grief have had it. The old derelict sitting on the park bench had it too. Let the careful mother reflect on some of the dangers that escaped her notice, and if there have been none, she might with profit read the daily papers, then turn them over to her daughters.—Beatrice Fairfax, in the Washington Herald.

The Path Forward

DAVID HASTINGS watched his wife from behind his newspaper. Surely that was a slight to him, a slight from his bright, cheerful, happy-hearted little wife. Now her lips were quivering, a tear fell on the gray sock she was darning, leaving a dark blue spot, and another tear would have fallen if she had not wiped it away furiously with a corner of her ruffled white apron.

"What is it, dear?" he demanded, putting down his paper, and talking the mending from her resisting fingers.

"Tell me what the trouble is."

"There's nothing the matter, really," she insisted, looking up at him through her cunning eyes. "It's just that the children are growing up.

"I know they are," agreed David in a slightly puzzled tone, "but they have been doing the same thing for some time, after all, at seven, nine, and eleven, they aren't tremendous old, not compared with their parents."

"They are not my babies any longer," sobbed Alice; "they don't seem to want to be loved and petted. Donald runs out of my arms, Albert acts as if he were ashamed to be kissed, and Mandu gets cross every time I reprove her, or refuse to let her do as she wishes. She is just as nearly rude to me as she dares to be."

"They are strong, sturdy, self-reliant little folks, and we are glad of it," Dick declared. "We've got to
expect that they will assert their own individuality and work out their own characters. They need not give up as much as ever, but in a different way. We can't do their growing for them. We must be content to watch their growth, to guide it, prune it, train it, as sensibly and as beautifully as we can.

"But suppose they stop caring?" whispered Alice.

"They can't stop," David answered.

"Oh, I feel as if they were growing farther and farther from me. Little Donald used to throw his arms around my neck a dozen times a day, to tell me he loved me miles and miles. Now he has stopped, and Albert stopped long ago, and when Maud hugs me, I know it is because she is going to tease me for something. Don't laugh at me, I can't bear it. If I don't have their love, and appreciation, and gratitude right along, as I used to have it when they were little, I know I can't do my best. I shall be blue and disheartened all the time."

"Now look here, Alice," said David suddenly, "I love your own mother, don't you? How long is it since you wrote to her?"

"Two — no, three weeks," Alice admitted. "I hadn't thought it was so long. I had those blouses to make for Albert, and it was my turn to help on the church supper. This has been busy month by month."

"How long since you wrote her a real love letter, full of appreciation and gratitude, and all those things you are talking about?"

"Of course mother knows how much I love her. She understands me. I don't have to tell her things. Besides, she would think it queer if I wrote a — a real gushy letter. I never have, you know."

"Exactly. You never have. And I haven't been as loyally loving to my mother as I might have been, considering all she has done for me. I wonder if I can try to do more pretty much by myself."

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The next night, when the children were in bed, a radiant Alice perched on the arm of David's chair. "It has been a wonderful day," she cried, "a glorious day. Your mother came over early this afternoon. She was lamenting because her hands were so crippled up with rheumatism that she couldn't help me, couldn't sew or knit for the children, as she would love to do. I told her she had done more for my children than anybody else could ever do for them when she brought you up to be the kind of father you are. Then I tried to thank her for all her kindness to the children and to me, and for the loving care that made you what you are to all of us. She was so sweet; I never guessed before how dear she is." She sent me a box of her favorite candy today," said David.

"When she was gone," continued Alice, "I sat down and wrote a long letter to my own mother, a real love letter, as you suggested, but half of it was the newsy kind she likes. When I was finishing it, Donald came in. I just looked up swiftly, and he came and stood by my chair. He asked me if I was writing to grand- ma, and what I was telling her. So I told him some of the things I had written. He said, 'When I grow up, I'm going to write you letters and tell you that you are the best mother in the world, just as you are telling grandma.' Then Albert came home and told me he had one hundred in arithmetic. 'I hate arithmetic,' he said, 'but I've been working hard to get a hundred, because I knew you and father would like it.' I don't feel half so much tonight as if I were los- ing my boy."

"Was their expression of what gratitude and love are like, David, before I complained that they do not give them to me. I owe a lot of thank-yous myself, and I'm going to pay up."

"I will, too," said David. "It is fairly easy to be a good father and mother to babies, but when they begin to grow, there is no hope for our happiness, unless we grow ourselves, and keep ahead of them." — Edna A. Col- lanore, in American Motherhood.

What Mothers Can Do1

SUGGESTIONS BY MOTHERS WHO HAVE BEEN KINDERGARTENERS

KINDERGARTEN methods, whether begun by the mother in her own home, as should be the case in the home of the right kind, or by the trained teacher in school, are of inestimable value to the child, for character building is always made their principal aim and object.

Perhaps mothers may not have been trained in kindergarten methods, but at least they can learn how to tell a story. Any one can read a story, but telling one is much more effective and much more enjoyable to the child. Every mother should learn how to tell a story. Use your own words, and choose simple and forceful ones. A bare plot is interesting to the tiny child, but many details should be supplied for the older child, boy or girl, they love them. Use direct discourse when possible. Be enthusiastic. Be dramatic. After the story is finished, talk it over freely with the children. Choose some stories which teach kindness to animals and some which give training in morals or good habits, but always point the moral. Let the story hear its own message.

A taste for the best literature is often formed in early childhood through a wise choice of stories. This is also true of music. The songs and music used in the kindergarten are always carefully selected by the kinder- garten, and should be just as carefully selected for the home by mothers. Allow your children to hear only the best. There is plenty of good, simple music now published, simple enough for children to enjoy and good enough to lead into a love of true music.

Besides story-telling and music, there are also pictures. Those which interest the child most show action and movement. Pictures are helpful because they develop the imagination and arouse creative faculties. Care should be taken as to the subject matter of the pictures. They are teachers and comrades when rightly understood.

Although my son is only fourteen months old, he enjoys his picture-book much more if a little story is told about the pictures.

Games also aid in the great work of character building. They help to develop self-expression and originality, and can also be used to teach helpfulness toward others. Through games children may be led to discover the evil effects of self-will and the good resulting from self-control.

But again we say: Do not moralize. Let the game make its own impression.

Play a story with your child. See how attentive he will be and what powers of self-expression he possesses.

Childhood is the time of "make believe" and "let's pretend," and play means more than anything else to a child. If only more mothers would learn this! — Mrs. Ona B. Kritter.


"It has been rightly said that 'the fortunate people — the truly fortunate — are not so much those who succeed in life as those who succeed in living.' Living is a beautiful art, made up of courage and kind- ness and hard work and true religion; and it is open to everybody."
"EVEN THOUGH IT BE A CROSS"

WORTHY HARRIS HOLLEN

"E'er though it be a cross, my God,
O lift me unto thee,
To crucify the self and sin.
And raise to purity!
Remove the dross, however thou wilt,
Till all is true and pure,
And help me through the fiery trial
Even to the end endure.

We shrink from pain, we cherish ease,
We seek the world's esteem,
But life is vain and love is dispансe
When thou art not supreme.
Then set me at the end the best,
The pure wine of the feast,
For from the ashes beauty dawned
Whose radiance ever increased.

O to be thine more than life:
I glory in thy cross!
Earth revels in an endless strife,
Thy peace, which like a river flows,
Thou 'wryest at the end the best,
Remove the dross, however thou wilt,
Till all is true and pure,
And raise to purity!

The schools in British North Borneo

I LEFT Singapore on the seventh of August and arrived at Jesselton the twelfth, where Brother Menush, the director of the field, met me.

The first school that we visited was at Mangattal, a village about eight miles from Jesselton. This is a village with a population of about three hundred persons. Most of the inhabitants of the village and the surrounding country are Chinese. There are several baptized members in the vicinity, all Chinese. The school is conducted by Ng Shu Kong, a worker who received his training in the Singapore Training School. He is carrying on the school work, as he is not allowed by the government to do direct evangelistic work in this district. He conducts the school, and outside of school hours is indefatigable in visiting interested ones and giving Bible readings.

The enrolment of the school so far during 1918 is eighteen. The present daily attendance is fifteen. Of these, nine are in day school work and six are older persons attending classes at night. The tuition charged is seventy-five cents per month for the day pupils and two dollars per month for the night pupils. As the night school is not necessary for the purpose of doing evangelistic work, and does not directly aid in such work, after careful consideration, it was decided to take steps to relieve the work of this school.

All the day pupils are members of the Sabbath school. One is a baptized member. The parents of three others are baptized members, and the parents of the remainder are interested in the truth and are taking Bible readings. School is held from 10 A.M. to 4 P.M., with two intermissions totaling one hour. The building is a shop house, the monthly rental being six dollars, local currency. Of this Ng Shu Kong pays three dollars, as his living quarters are in the rear of the building. The remaining three dollars is met by the mission as school rental, and church rent. For the Sabbath meetings are held in the schoolrooms. The building is substantial, and the school accommodations regarding light and ventilation are all that could be expected. A different arrangement of the seats was suggested and acted upon. This gave the students better light while studying. The school has the usual Chinese desks and benches. A vote was taken to lower the foot rests on the benches so that the students would be more comfortable. Another blackboard was ordered for the school. The school has little other equipment besides that mentioned, but what is still to be procured to remedy this matter. It was advised that a regular chapel period be held each day, and that talks on hygiene, and other things of importance be given to the pupils.

I was much pleased with this school. The teacher seems to have the confidence of the pupils and parents, and all seems to be working well. Ng Shu Kong is working beyond his strength, and his student home will be held back rather than urged ahead. While I was in Mangattal two Chinese, a man and his wife, were baptized. They were previously professed for baptism by Ng Shu Kong. The Sabbath school membership there numbers fourteen.

Our next stop was at Brother Henry Wong's place, near Beaufort. There is another school there as yet, as Brother Wong has seventeen children, all living, as soon as he is settled, he will start a family school for his children. He has procured a grant of jungle land from the government, about sixty acres. Most of this is cleared and planted to rubber and garden. Part of Brother Wong's children are with him now, while his wife and the rest of the children are in the school in the old place. As he builds a permanent house, the rest of his family will join him. Brother Wong is a faithful Christian. Not long ago he was offered one hundred dollars for something (gold) to work for a company, but as he could not have his Sabbaths free, he refused.

The next school visited was at Membukat, a village on the railway between Beaufort and Jesselton. The school has a rather peculiar history. Our Chinese evangelist in Jesselton is well and favorably known throughout all the west coast of British Borneo. Once while he was visiting in Membukat, he was asked why the Adventists did not open a school in Membukat, as no other mission had yet entered there. After the question had been agitated a little, the leading Chinese of the country round about subscribed about four hundred fifty dollars, local currency, and a plot of land over an acre in extent was bought. The schoolhouse was completed, quarters erected, desks and benches made, and an Adventist brother procured to take charge of the school. The whole expenditure amounted to about six hundred dollars, which leaves one thousand dollars owing on the property. The mission was asked to take over the property and assume the debt and take direct management of the school. And this it did.

This is a fine piece of property, and the buildings are now, substantial, and very suitable for school work. The land is river bottom land, fertile, and has many fruit trees. After looking the place over and considering the proposition, I felt free to recommend that the mission take over the property under the conditions suggested. This property would always be suitable for a school, and there is ample room for a church on it. An evangelist could live there and have a nice garden and orchard.

The schools in Jesselton are all well and favorably known in the town. There are three Chinese and English schools in attendance, four of them studying English. The tuition of the pupils studying Chinese was one dollar each, while those studying English paid two dollars each. One of the pupils has Sabbath-keeping parents. The school is conducted by a Chinese brother, Pan Sou Yin.

The next place at which I called was Jesselton. One of our Chinese children was to be thine. The race did not accept the truth, and by all means a school should be opened there as soon as possible.

The next school visited was near Sandakan. This school also is an independent school. The Chinese in the gardens near by wished school facilities for their children, so one of the leading Chinese erected, at his own expense, a school building and in- tended to provide school buildings and desks and collect all the fees himself. Chi Ki Tet is the brother who conducts the school. He has fourteen pupils. He is a good worker, and his salary is little danger of not having enough light and heat. The teacher seemed to be doing good work.

The last school is in the city of Sandakan. It is up stairs in a shop house. This school has a good equipment of desks, maps, and books. The teacher is Brother Pan Ki Heng. He is an energetic and able teacher. The school attendance is now twenty-eight. During the week the attendance is much larger, sometimes going up to fifty. Chinese and English are taught. The school tuition charged for Chinese is from fifty cents to one dollar per month, and from one to two dollars per month for English. As British North Borneo is an English colony, and the official language is English, the progressive Chinese will not send their children to a school where English is taught. If we wish to hold our children in our schools, it seems that in the large towns at least it will be necessary to have English as the language of the church school work.

All these schools in Borneo teach only the first four grades. This is high enough for the outschools at present, but there are at least fifteen Sabbath-keeping young people who have finished the fourth grade and are...
Monday we go for a ride in an auto. He went to bed Sunday evening feeling more refreshed than on the previous evening, and slept well until the early morning, when he awoke with that tired feeling of which he spoke on Sabbath morning. Later he complained of distress in his bowels, but this was largely removed by sedations. At his usual time for rising he asked that his reclining chair be made ready, saying that he would get up. When all was in readiness, I called in a neighbor to help lift him to the chair. This was the first time he had not been able to get into his chair with my assistance.

If it is always helpful in caring for himself, more so than he should have been. The determination to resist the inroads of the disease and do his part toward recovery was never more manifest.

His earnest daily pleadings with God still ring in my ears. I had almost come to the point where I thought death could not claim him, that God would do something for him, even though it might be at the last moment; and when the physician said Monday noon that the end was near, I was quite unprepared for it. Conscious to the last moment, prepared for it. Conscious to the last moment, he closed his eyes in death — deceased at last by the great enemy. But it was in accordance with his wishes and his feelings. He was a kind man, a gentle man, a prayerful man, a man of patient endurance. He always preached as one who spoke to the heart, and by his life and by his ministry he everywhere persuaded men to be reconciled to God. He was able to be associated with him for more than ten years as a member and counselor on the General Conference Committee. He was one of the founders of Union College, and bore the responsibilities in connection with that position for many years. The cause in that State and elsewhere had small resources, and he labored untiringly. The Iowa Conference, and before the Iowa Conference, had developed under his watchful care. His means, as well as his time and mental powers, were given to the cause without stint. The growth and organization of this denomination contain many threads which were woven into it by the life and service of Elder Morrison. It was his privilege to be associated with him for more than ten years as a member and counselor on the General Conference Committee. Long before the organization of union conferences, he labored for some years as superintendent of two districts, one on the Pacific Coast, and one in the semi-tropical region of Florida, with headquarters at Battle Creek, Mich. It was while he was laboring unceasingly in the field now called the Lake Union Conference, that his health compelled him to give up active labor in the cause.

When Union College was established, some twenty-six or twenty-seven years ago, he was on the committee that chose the site for it, he contributed money, and had his family there, and gave his children the opportunity of an education at the institution. He was one of the founders of Union College and served seven years as a member of the college board.

He was united in marriage August 17, 1857, to Miss Jennie Mitchell, of Illinois. Throughout the years of their wedded life his wife was an able and helpful com-

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I have failed, I am conscious of making an effort. I know a man must be clean within and without. It is not enough to convince our friends that we are right and honest, but we must know within ourselves that we are. We must keep our whole heart, soul, and life above the contamination of what is called business lies. This I have tried to do.

Every man must fight to have truth within, for the heart is deceitful, and who can know it? I think I have been willing all these years to pay the price to be a Christian man, husband, and father. However much I have failed, I am conscious of making an effort. I know a man must be clean within and without. It is not enough to convince our friends that we are right and honest, but we must know within ourselves that we are. We must keep our whole heart, soul, and life above the contamination of what is called business lies. This I have tried to do.

Elder J. H. Morrison was with him during the last days of the Morrison, president of Union College. He greatly enjoyed entertaining his brethren and those with whom he had had sweet communion in labor in the years of the past, when he was in the full strength of manhood. He was an ardent lover of young men, and was interested in helping them in school to be trained for service in the world. He was recognized as an able counselor to all who were in trouble. His death came unexpectedly to all. He had suffered greatly for many years with his digestive organs, and finally sought relief from the Mayo Brothers' institution in Rochester, Minn. The operation was successful, but his heart was unable to endure the strain. His son, Prof. H. A. Morrison, was with him during the last days of life, and attended by him at the hospital until the last. He was given every care and comfort that human skill could render, but he had finished his course. He passed away in triumph.

This was his life, his last written and spoken words are a source of inspiration and comfort to his relatives, and to the church. The following are some excerpts from letters written just before he went under the operation. These words express more of the real character of our brother than anything we might say. Writing to his daughter-in-law, Mrs. H. A. Morrison, he said:

"I would choose to lay down my armor and swiftly rest till the sound of that trumpet, sweeter than any music, shall break on the sleep of ages and charm the dull ear of death. O bright morning! But don't fear; be of good cheer. Keep mother cheered up. I am resigned whatever way it turns. Though I walk through the valley of the shadow of death, I will fear no evil, for His rod and staff they comfort me."

Again, writing to his dear wife the evening before the operation, he said:

"It is getting dark. They would not allow Archie to remain, so he goes back to Adasens. Will be here at the operation in the morning.

"I think I have been willing all these years to pay the price to be a Christian man, husband, and father. However much I have failed, I am conscious of making an effort. I know a man must be clean within and without. It is not enough to convince our friends that we are right and honest, but we must know within ourselves that we are. We must keep our whole heart, soul, and life above the contamination of what is called business lies. This I have tried to do.

"Every man must fight to have truth within, for the heart is deceitful, and who can know it?"

"Well, if my hour is come and my work is fully done, I shall lie down and sleep sweetly with the sleepers, my dear ones, at Wyrks. I know we can't envy our enemies by the sound of his trumpet; and the voice of the Archangel, sweeter than any voice the ears of men have heard on the sleep of ages and charm and awake the sleepers to a conscious life and a glorious immortality, Oh, let us all be there! My faith is abiding."

The next morning, just before the operation, he wrote:

"I have had another night of sweet rest. I slept and awoke and the Lord kept me through my defenseless moments, and he will keep me through these coming trying hours. I want to be like him every way,—like him mentally, full of courage; and certainly like him morally, pure and holy. Then I can be like him physically. Whatever this diseased body shall be made like his glorious body. Then shall I see him as he is. Yes, I must go on and on, and up and away, and beyond all these dark spots on the disk of my life, and up, and higher, till I reach the heights of the saved and redeemed. I am ready for the knife."

"I have nothing I know of especially to say, only that my life—while it has been a life of toil, anxiety, and care, I have enjoyed it, and you have made it happy all these long years; and while on the disk of my life I can see some dark spots, and no doubt my friends see many more, whether the all-seeing eye, I can only ask my dear ones to let the tears that are shed for human weakness fall on these dark spots, and let the veil that is woven for human frailty be spread over them, and ask the All-Seeing One to cover them with the shadow of his wing."

"I have long since committed my ways, my life, all his work, to him, and he will not leave me nor forsake me now, for he is mine and I am his. This day I am joyful and happy in the Lord; and if the day of my departure is at hand, I can say I have tried for more than fifty years to fight a good fight and to keep the faith, and henceforth, I have assurance in my heart,—yes, it is strong with that assurance,—that the Lord in mercy will grant me a crown of life, unworthy as I am."

The faith which had supported him through those years sustained him as he went down into the dark valley. Just before the end he repeated the twenty-third psalm, claiming its promises as his own. His last moments were lighted up by the peace that passeth all understanding. As the sun reveals its brightest colors just as it sinks to rest, so he met the last evening, folding his mantle about him, a tried and victorious warrior, at 8 a.m., Nov. 25, 1918. Angels will guard the spot where he sleeps until the morning of the resurrection, when the Redeemer of the world will call his faithful servant to enter upon his reward. The funeral services were held at College View, Sabbath afternoon, November 30. More than five hundred were spoken to a very large concourse of friends from the words, "Precious in the sight of the Lord is the death of his saints" (Ps. 116:15), by the writer, assisted by Elder J. S. House, M. W. Lewis, and J. N. Anderson.

We laid our beloved brother to rest in the beautiful Wyrka Cemetery until the Resurrection. The Life-giver calls him forth. It can be truly said of Elder Morrison: "Blessed are the dead who die in the Lord's service. God saith, the Spirit, that they may rest from their labors; and their works do follow them."
WHILE ON FURLough

It is often that missionaries on furlough are called upon to labor almost, if not quite, as strenuously as while at work in the mission fields. Their interest for the field they have left is so great that they are more than willing to answer calls here and there, giving mission talks at some school, sanitarium, or church. Thus their time is often filled full of these labors of love while on furlough, or rest leave, at home.

In a letter from Brother W. H. Anderson, who is anxioulsy waiting to get back to his work in Africa, he tells us how he is preparing his work for the winter. He writes from Los Angeles:

"We have agreed to stay here until the first of January and teach in the medical missionary school. We have been encouraged by seeing one of our men here in the medical course offer himself for the mission field, and I think he will be accepted. He is free, and bids fair to make a useful laborer in medical evangelistic work in China or Africa or South America.

"It has been an encouragement to us that, while we have been detained, God has permitted us to have a little part in burning scripture and literature, and sending it on to the hungry mission fields. So our stay has not been entirely in vain.

"I am glad to report that for the first eight months here in Los Angeles we have reached our goal of twenty-five cents a week, and that some of the conferences now behind will more than reach theirs by the end of the year. The school family has now collected $130, and we are taking a rest until the first of December. Then we hope to start out again and finish our territory. I feel sure we shall more than double our goal, chosen as a member of the end of the year.

"We are now organizing the work here in a stronger way than we have ever done before, and we hope for better results than we have yet had. We are operating as a missionary department of the Dispensary, and are doing all possible to encourage social settlement work, and have a nurse to give her entire time to it. The nurses and medical evangelists will join in it, and are working up a plan for doing other helpful lines of work as the way opens.

"We now have a quantity of literature in the dispensary that we shall use among the people. We have some of the literature translated into the language of the Aymara Indians, and the new translations of the Bible will be ready in a few months. We are trying to get the teachers of schools and workers to superintendent and send them to higher school, and are getting them to study the Sabbath. They are very encouraging.

"Another matter of interest that I want to tell you about is the fact that the president of the Committee for the Improvement of Public Education, has made a trip through the recommendation of Mr. Encinas, of Puno, invited Elder E. F. Peterson, Brother H. B. Lundquist, and Brother F. C. Varney to come over the Andes to the various schools of Plateria, which are called 'model schools' by Señor Encinas and Villanuva. The best elements of the university and of the Congress have a very live interest in our work for the Aymara Indians. They say that it is a marvel that the Indians learn habits of cleanliness and are becoming civilized so quickly under the influence of the Adventists, while for centuries under the Catholic Church they have done nothing. They already know the reason—the Holy Bible.

"At the present time there are in Congress two very important bills, one concerning civil marriage, and the other to permit the Protestant churches to hold property. Already the Catholics have begun to flood the Congress with their agents.

"The Plateria Mission on the shores of Lake Titicaca has exercised a wonderful influence in all Peru. But it is only a small part of the great Indian field of that country. There are millions of Quechua Indians from the Bolivian border to the northern boundary of Ecuador, who have never heard of Plateria, who are sitting in the darkness waiting for us to bring them the light.

"Workers and more workers we need, henceforward the work of the Lord. I have been helping the brethren in the study of the language since their arrival. They are slowly but surely learning the language, and also getting some understanding of the field.

"I cannot find words, my brother, to tell you how the calls are coming in from all parts of Peru. I have read many letters that reach the office of the mission, in which the workers are longing for literature and more light on the message. They are continually coming; and even special messengers are coming, asking for missionaries and more missionaries. I never thought that the Lord would work after this manner. From places where no worker has ever penetrated some letters from educated and well-to-do people, begging for reading matter and workers.

"Yesterday a young school-teacher came in from Mala to get a minister to go back with him to baptize about thirty persons in his village. All about the mountain are who are keeping the Sabbath, though they have had no instruction from a minister."

"Brother L. D. Minnner, with only a fair knowledge of the language, has baptized to date in his own field in the northern part of Peru, upwards of fifty persons. (On the second trip, when he visited Trujillo, Ascope, and Contumaza, he baptized thirty-nine.)

"In the Titicaca region more than two hundred have been baptized just recently. I believe the number baptized this year in the two Peruvian missions will exceed five hundred."

"My brother, I call this result and what is being done in the Peruvian field (largely the fruit of our literature sales), the 'Harvest Ingathering'; or, in other words, it is a great and easily gathered-in harvest of souls."

"Another fruit of the Holy Spirit in the heart of the Peruvian brethren was seen the last thirteen Sabbath, in the church at Lima. A large crowd was present, and over $24.33 was collected for that day. I think this was the first time such a thing had been done. I am sure that you believe we would be able to reach their goal if we did not reach, but more than doubling it. For the first time an offering was made amounting to one hundred twenty sols and some cents (more than $50), all in one single offering. One hundred twenty sols! We all sang and laughed for joy and gladness because of the blessing of the Lord. A little boy said to me: 'I have only six cents, and they be accepted!' He gave it all joyfully.

"The brethren of Junin, just six in number, collected twenty-four sols that same day. Reports are coming in from all parts of the offering of the thirteenth Sabbath. They are very encouraging.

"After the success obtained here in Lima, and I am sure that not more than two thirds of the meetings have worn west,—we decided to place our goal at six sols per Sabbath for the next quarter. This to Brother Ninoran Moreno painted a picture of the work being done. He is a man two months long, leading to Larancuy Yacu, and showing a worker leaving the mission here and traveling at the rate of an inch for every sol. This has created a great interest among the brethren. Some have made an offering, and then seeing that the goal for the day was not quite reached, have given again so spontaneously that on some Sabbaths we make the missionary travel as far as seven and a half inches. I see that a good intention is a great help.

"Workers and more workers we need, brother."
to that of the United States, containing 3, 974,581 square miles. The estimated population is about 5,000,000.

Australia is a land of sunshine and enjoys a variety of remarkably fine climates. New South Wales is known as the Garden of the East, while Tasmania has such a favorable climate that its rivers, lakes, and harbors are navigable. Wheat and wool are the staple products of the Commonwealth, but apart from the several important composite crops of grains and telegraphic matters is vested in the Commonwealth, as is also the control of customs and defense. Educational matters are controlled by the several states. The standard is high, and the attendance of pupils, being registered and extended continually. The cost of maintaining state schools for the year 1915 amounted to £5,595,018. The total annual expenditure on all branches of educational effort is in excess of one hundred and one million pounds. Universities are established in each of the state capitals.

The Dominion of New Zealand
New Zealand was a self-governing British colony until 1907, when it was created a dominion.

It lies to the east of Australia, at a distance of about 1,200 miles. Auckland, its most northern and largest city, is in about the same latitude as Sydney, while Dunedin lies farther south than Tasmania. It consists mainly of two large islands, which are divided by Cook Strait. The North Island, which is a little larger than Ohio, is 515 miles in length, and is mountainous and well watered. It is volcanic, and earth tremors are of frequent occurrence. The highest peak, Mt. Ruapehu, is an inactive volcano 12,195 feet in height. Wellington, the capital of the Dominion, lies at the southern end, and its harbor opens into Cook Strait.

The South Island is more than 350 miles in length, its greatest width being 180 miles. The Southern Alps run from end to end of the island, almost touching the western shores. Nineteen thousand square miles of the population live east of this dividing range. The highest peak, Mt. Cook, is more than 13,000 feet high.

New Zealand has a splendid climate, as attested by the death rate, which is the lowest in the world.

The population is about 1,000,000, of whom about 54,000 are Maoris (aborigines) and Maori half-castes.

Here the pastoral sport. Dairy farming and the raising of cattle for meat are also important industries. Gold and coal are the chief minerals, the west coast of the South Island being the chief center of the mining industry. The principal crops are wheat, oats, barley, potatoes, and flax.

The Church of England claims forty-one per cent of the population as its adherents. About fourteen per cent are Roman Catholics.

Military training became compulsory in 1909, and since the opening of the Great War, conscription has been enforced. Large numbers of men have been sent to the Old World, and have taken an important part in the conflict.

The administration of the Cook Islands and the Land of Nue is directed by the government of New Zealand.

There is regular communication by steamship with Australia, England, America, and the leading island groups of the Pacific.

The Pacific Islands

The bounds of this article will not permit of a detailed account of some of the many interesting features of the various island groups. The Fijian, Samoan, and Tongan groups and the island of Nue are closely connected by trade and in other ways. These form our Central Polynesian Confer- ence. Regular trade is carried on with New Zealand and Australia, tropical fruits, copra, and sugar being the chief exports. This field is free from malaria.

Further east lie the Cook and Society groups. These, with Pitaeria, constitute our Eastern Polynesian Mission. The Society Islands are the French administration. Papeete, the capital, is the center of our work in eastern Polynesia. The trade route from San Francisco to New Zealand passes through these two groups. This field is also free from malaria but many other tropical diseases are very prevalent.

To nearer Australia and lying farther north, are the densely populated islands of Borneo, the Solomon and other Melanesian groups, including the New Hebrides and New Caledonia. Trade with these all comes to Australia, mostly through the port of Sydney. In these groups malaria is endemic, and constitutes one of our most difficult problems. Intergroup trade communication is practically nil in this section of the field. For instance, the removal of a missionary from the New Hebrides to the Solomons would necessitate his return to Australia, whence a steamer would sail to his destination. This has been the cause of much disappointment, and so persecution of the work in the various groups so difficult that we are now trying the plan of running our own vessel for the supervision of the work.

The people of central and eastern Polynesia are almost wholly civilized and Christianized, so that the missionary is not now faced with any personal danger. Sad to say, however, there is too often a mere form. Sins and vice continue under the Pharaoh garment, and to the call of the third angel's message comes the reply, "I have need of nothing." In Melanesia the missionary is faced with dangers unknown in the eastern Pacific. Con- nivance is still practiced in parts of Pagan, the Solomons, and the New Hebrides. The worker must be prepared to run great risks in laboring for the raw savage who inhabits some of this field. And yet it is easier for the light of God's Word to break through the heathen darkness than it is, by the preaching of the self-same message, to remove the stupor from the self-satisfied people of Tonga and the Cook and Society groups.

CECIL H. PRESTMAN.
Missionary Volunteer Department

December 26, 1918

THE ADVENT REVIEW AND SABBATH HERALD

Summary of the Missionary Volunteer Work of the General Conference for Quarter Ending March 31, 1918

T IMEL Y B O O K S

Just at this time when so much interest is being manifested by our countrymen in the wonderful opportunities of Latin America, we congratulate our young people on having in their Reading Courses for 1919 "The Land of the Golden Man" for the Juniors, and "Majors of South America" for the Seniors.

The stories of the terrible sufferings of the Indians at the hands of the Spaniards will stir your hearts, we feel sure, to do your utmost in helping our missionaries to give these poor, downtrodden Indians a knowledge of the truth. You will get new inspiration and help from the lives of such men as General San Martin, Albin Gardiner, and others; and the general information that one who is acquainted with the countries, recognizes as true to the conditions, will give you valuable fuel to help keep your missionary fires burning.

N. Z. TOWN.

J ESUS AND THE PRAYER LIFE

Jesus is our perfect pattern. He took upon himself our very nature. He was a sharer in our needs and weaknesses. He was not tempted the same as we, and was like us in all respects, save one. In God's service, his prayer was as necessary as it was a daily necessity in his own daily and continual communion with God. Christ received life and strength from God of this daily and continual communion that he found it an absolute daily necessity in communion with God. Here he found peace from all the storms of life; he could unburden his heavy load only in communion with God. Here he found relief, comfort, and joy. He delighted to supplant the throne of his Father, as a man, until he felt a heavenly current charge his body. It was through the means of this daily and continual communion that Christ received life and strength from God that he might be enabled to impart life and strength to the world.

Since this experience was a daily necessity with him as a man, it certainly must be our necessity. No other life was ever so crowded with tremendous tasks and responsibilities as was that of Jesus, and yet he was ever constant and maintained an absolute daily necessity in order to live a sinless life wholly consecrated to the good of others. When trials, burdens, and sorrows seemed to crush and torture his soul, he could unburden his heavy load only in communion with God. Here he found relief, comfort, and joy. He delighted to supplant the throne of his Father, as a man, until he felt a heavenly current charge his body. It was through the means of this daily and continual communion that Christ received life and strength from God that he might be enabled to impart life and strength to the world.

According to the Sacred Scriptures, Jesus must have observed the morning hour for prayer. Repeatedly in the history of his early ministry are found records such as these: "Rising up a great while before day, he went out, and departed into a solitary place, and there prayed." "Great multitudes came together to hear, and to be healed of their infirmities. And he with them to leave the soul barren and our efforts fruitless. If we are going to measure up to the responsibilities as was that of Jesus, and yet he was ever constant and maintained an absolute daily necessity in order to live a sinless life wholly consecrated to the good of others. When trials, burdens, and sorrows seemed to crush and torture his soul, he could unburden his heavy load only in communion with God. Here he found relief, comfort, and joy. He delighted to supplant the throne of his Father, as a man, until he felt a heavenly current charge his body. It was through the means of this daily and continual communion that Christ received life and strength from God that he might be enabled to impart life and strength to the world.

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Here is our great opportunity.

Protestants are a practical nonentity."

Sad to of the Bohemians applies to the others. The order of They also have an illustrated magazine on ple in America are reaching out for new stance, the two Polish periodicals, the Other's are strongly Socialistic, as, for in-

ing; that is, infidel. A very large number Bohemian paper in New York is freethink-

These statements indicate the patriotism and loyalty of the Foreign Language Press, with a subscription of 1,205,871. These papers are published in Greek, Arabic, Hebrew or Yiddish, German, Turkish, Chinese, Japanese, etc. These alphabets present a strange appearance to us which, of course, includes scores of papers alone belong more than 751 foreign language papers published in the United States and Canada, in 23 different languages. The potential influence of these papers is shown by their enormous circulation of 8,519,365.

The American Association of Foreign Lan-

due Loan drive in Chicago, one of the first

in Chicago, one of the first foreign language newspapers of America, as printed at the ancy of $10,000. The aim of the foreign language
guage Newspapers is a corporation to which concerns on the list of subscribers was the

or Russian types, in the Latin, Greek, Arabic, Hebrew or Yiddish, German, Turkish, Chicos, Japanese, etc. These al-

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the statement is true that in

ON the corner of Twelfth Street and

is kept by a Jew. Here on a winter evenings one can buy 27 different newspapers,

 sogar is largely the result of the influence
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THE ADVENT REVIEW AND SABBATH HERALD

DECEMBER 26, 1918

Southern

Alabama 15 1035 $290.67 $484.46 912 $180.80 $55.00
Kentucky 16 1077 403.69 2653.25 350 57.00 44.90
Louisiana 11 1145 133.25 894.25 235 80.35 134.40
Mississippi 19 1937 1759.18 157.05 192 15.30 61.00
Tennessee River 6 779 1099.85 1425 213.75 118.90

Totals 67 7491 7883.98 4331.50 3525 505.10 334.80

Southwestern

Arkansas 21 2505 1007.00 3403.30 1600 240.00 198.60
N. Texas 15 1223 732.55 1156.20 415 62.55 47.10
Oklahoma 12 1208 906.75 1556.10 255 45.75 134.40
S. Texas 8 488 765.70 49.80 485 75.75 57.00
Texas 2 90 505.00 254.35 350 52.50 7.50

Totals 77 4930 3906.68 6836.75 3175 476.25 453.60

Western Canadian

Alberta                    ...
British Columbia          ...
Manitoba                   ...
Saskatchewan              ...

Totals                     1786.40 1198 179.70 387.80

Foreign and miscellaneous

	...

Mailing Lists

	10031 3854.05 4103.60

Foreign Union Conferences and Missions

Australia 9 5594 15472.66 9006.98 6051 1724.54 2550.78
Britain 44 8519 2394.37 8667.98 3409 9571.80 2549.87

Scandinavia 136 21629 27031.77 10867.83 11725 986.04 610.01
Latin 12 1059 1057.55 1094.91 12903 454.04 401.48
South African 15 3516 2105.58 1419.68 1848.32 307.55
Hawaiian 1 191 485.25 219.59 235 57.00 61.00
Japan 6 1716 37.84 210.05 954.25 425.00 197.30
Korean 38 4289 5189.79 2826.70 3912 63.70
Philippines 35 1768 1154.10 1154.10 1154.10 1154.10

Malayan...

North China 21 1727 1537.60 1537.60 1537.60 1537.60
South China 13 76.20 76.20 76.20 76.20 76.20
Guatemalan...

Salvador...

S. Honduran...

Cuban 4 649 2107.88 1721.50 1721.50 1721.50

Japan

Jamaica 10 1090 566.48 511.23 1090 91.06
Jamaican 2 227 630.40...

Caribbean * 11 448 1906.15 1936.99 3375 448.60 394.20
Inca 4 179 864.00 864.00 864.00 864.00
Brazilian 54 5479 2107.88 1721.50 1721.50 1721.50
Austral 22 2539 7568.40 8062.77 116.17

Foreign Totals

507 5072 65907.15 47936.55 216468 10852.84 8437.74

N. A. Totals

448 52571 64859.98 86966.17 103332 15499.89 13218.90

TOTAL GRAND TOTALS

955 82494 $133893.11 $116501.72 $319800 $26072.64 $20651.54

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS

January, 1917, 220641 copies, value $9,399.42; February, 1917, 220641 copies, value $9,399.42; March, 1917, 203147 copies, value $8,399.42; April, 1917, 203147 copies, value $8,399.42; May, 1917, 185430 copies, value $6,607.07; June, 1917, 185430 copies, value $7,345.41; July, 1917, 200715 copies, value $7,450.15; August, 1917, 205875 copies, value $7,200.75; September, 1917, 205875 copies, value $7,575.54; October, 1917, 209860 copies, value $7,575.54.

Religious Liberty

Department

C. S. Longacre

Secretary

The Los Angeles Sunday Law

DeFEATED TWO TO ONE

The city council of Los Angeles, Cal., gave the people of that city an opportunity in the November election to vote on the proposition whether Los Angeles should have Sunday laws or not. The citizens of the State of California have repeatedly voted, with overwhelming majorities, against the enactment of Sunday laws. But notwithstanding this clear expression of public sentiment by the people as a whole, the Church Federation and the Ministerial Association have endeavored to establish an ecclesiastical dictatorship through the city councils. They could influence a few councils to pass Sunday-closing ordinances in spite of the verdict of the people. They ignored the decision of the people and preferred the rule of the autocrats.

But the Sunday laws would not stay fixed. The city council of Los Angeles twice enacted a compulsory Sunday-observance ordinance, and twice repealed the same. Finally, they decided to submit the Sunday-law proposition to the citizens, with the result that the people repudiated the Sunday laws by a majority vote of practically 2 to 1; or, to state the matter exactly, by a vote of 26,390 for a Sunday law, and 50,586 against it.

The decisive squelching of the Sunday-law crusaders, as follows:

C. S. Longacre

Secretary

THE LOS ANGELES TIMES, NOVEMBER 17, 1917

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Whenever the people have been given an opportunity to vote upon the religious question of compulsory Sunday rest, they have always put their veto upon such restrictive measures. They are not opposed to Sabbath observance, but to compulsory Sabbath observance. The Los Angeles Times of November 7 published a statement, after the battle was over, from the Anti-Freak Legislation Club, which conducted the campaign against the Sunday-law crusaders, as follows:

The decisive squelching of the Sunday law is perfectly logical and a good
object lesson. The vote shows that the people have no confidence in the city council, even with the Church Federation and the Ministerial Association behind it. The citizens of any city may make it clear that they will not stand for a dictatorship which would curtail their personal liberties and common rights. This club has become a permanent institution, and will keep up the good fight against freak legislation and the dangerous and tricky officials who seek to foist it upon the community. Watch us and influence the next municipal election. This town is trying to get on the stage where it will tolerate their ilk in important places.

"The Anti-Freak Legislation Club instantly became popular, its members jumped into the thousands, and support was volunteered from every quarter. The idea of an organization to combat the legislative pests with which this city, county, and State are afflicted, hit the spot, and numerous requests have been received by them that it embrace all California in its activities. This plan is under consideration.

"The defeat of the city-killers Sunday law, whose proponents spent a lot of money in their efforts to have the law passed, is due, to my knowledge, to the fact that the club is proceeding along the right lines and that its work is effective."

It is very evident that the forces that stand for the separation of church and state in California will have an organization on a State-wide campaign in the near future, as the religious organizations which are seeking a legal recognition of their Puritanical cult, according to the San Francisco Bulletin, have already prepared a compulsory Sunday observance bill, and are going to have the Barbers' Union introduce it into the next California legislature.

These same religious organizations are all organizing for a Sunday-morning proposition before the municipal councils of Santa Ana, San Francisco, San Diego, and Watts. These organizations will not listen to arguments. The only way to influence them is the referendum. They know that the verdict of the people is against compulsory religion. The battles of freedom must be fought in the future through the ballot box. Let people everywhere, not regard every form of autocratic power, or succumb to its machinations.

C. S. Longacre.

A RECOMMENDATION

When work is harassing
And driving you mad,
And not enough patience
And strength to be had,
I'll give you a medicine

Fairly sublime:

"Onetimee."

Take "Onetimee," brother.
Soon you will find
Quiet serenity.

Filling your mind
Bears of accomplishment
Swiftly will climb,
Moved by the magic of

"Onetimee."

—Amos R. Wells.

Once become a master of prayer, as the Master wants you to be, you face life a gentleman and a friend; you walk through life surrounded as in an atmosphere with the power of Almighty God; you are daily and hourly conscious of the presence of God; no difficulty can reach you which is not immediately solved by the wisdom of God.—W. C. Srugdga.

Medical Missionary Department

W. A. Bolliw. M. D.
Secretary
H. W. Mjllowe, M. D.
Assistant Secretary

THE TIME FOR ACTIVITY

If there was ever a time when our sanitariums and our medical people, physicians and nurses, should bestir themselves and do the work in this message that they are destined to do, that time was yesterday. The Adventist realizes that there is very little time in which to finish the work of God in the earth. We realize to a limited extent the greatness of the message. Every soul must make away of the truth of the angels' messages and must have opportunity to accept the present truth for today. Laborers are few. Not many people today know how near we are. They are to the end, they must know, and we must tell them. In order to do this we must make use of every facility the Lord has placed at our disposal.

Let sanitarium superintendents and business managers, and all other workers, ask themselves what they are accomplishing for God and for the promulgation of the truths of the message of their institutions. Let every physician and nurse in private practice ask himself how he is using his medical talent to the glory of God and for the advancement of his truth. Medical practice in a sanitarium, or out, is an easy and attractive way in which to be a Seventh-day Adventist. There a person is looked up to, feared, and almost revered by many. The cross in service is obscured, the stigma attached to the practice of medicine is left behind, and personal inconvenience is minimized in medical work. Will not the crown be missing at the end of the race unless greater effort is made in missionary lines than has yet been put forth by us as medical workers?

The next few years will surely be the most opportune time for spreading a knowledge of the second coming of the Angels. There will be a time when the robes of the angels are to be worn, and personal inconvenience is minimized in medical work. Will not the crown be missing at the end of the race unless greater effort is made in missionary lines than has yet been put forth by us as medical workers?

A REQUEST

We have received a request from Prof. C. B. Hughes, the principal of our new training school in Jamaica, for a set of our Ministerial Reading Course books from the beginning of the course, as a contribution to the library of the school. If there are any who read this notice who have books belonging to our Ministerial Reading Course for the several years it has been operating, we should be pleased to have them shipped to the Department of Education, and we can have them shipped to the island at a convenient time with other books that may be going from the Review and Herald. We ought to help this young school all we can.

EMMANUEL MISSIONARY COLLEGE

At the time of the San Francisco General Conference, provision was made to spend seventy-five thousand dollars in enlarging the facilities of Emmanuel Missionary College. During the summer, plans were laid in a definite way for these necessary building operations. A large chapel is to be added to the present building. Expenditures are to be made to the women's dormitory and to the men's. Work was begun upon these changes during the summer vacation, and at the opening of school the present chapel had been divided horizontally so as to provide two new reci-
sation-rooms and a fine library on the sec-
ond floor. The chapel had been reseated
with the epidemic in the women's dormitory made it nec-
essary that we begin at once to build an
foot addition to the north of the building.
This is now quite well inclined, and we hope to
be able to occupy it by the second sem-
ster.

The college made provision this year for
two short courses. One is called the Gospel
Workers' Course and extends throughout the
year; and the other, the Home Missionary
Workers' Course, running from November 12 to
December 26, 1918. These special courses are adapted to
men and women of mature years who de-
sire to engage in foreign missionary serv-
vice. We have been much pleased with
the interest which has been shown in
these courses. Several have enrolled in
them, and we purpose to make these courses
permanent feature of the college.

The spiritual interests of the school are
excellent. September 20 to 28 was observed as
a full week of prayer. We had a pro-
gress toward the completion of the new dormi-
ries did not escape. While the majority
of six was blotted out. Doctors and nurses
attended by large numbers of students and
students and their parents helped greatly
to tide over the gap, and enable the school
quickly to resume its regular program.

The services of Dr. Mary Nelson also providentially came
to South Lancaster some time before the opening of our school.
She was making a very great value in dealing with the epidemic and
was the spirit of cheerfulness which she showed of her best to us, cheerfully laying aside
her other duties in order to minister to the
needs of our sick ones. M. Ellsworth Olsen.

Appointments and
Notices

NASHVILLE AGRICULTURAL AND NORMAL INSTITUTE

The annual meeting of the constituency of the Nashville Agricultural and Normal Institute will be held in Gatlin Hall, on the institute premises near Madison, Tennessee, at 9 o'clock in the morning, October 29, for the consideration of such business as may properly
be brought before the body.

The annual meeting of the patrons of the
institution will be held at 10 o'clock on the same day and date at the institute church.
M. Beene De Grav, Secretary.

A FINNISH MAGAZINE

It became very apparent to us some time ago that
a Finnish magazine is greatly needed in the
field. Among the numerous efforts that have been
carried out, the matter, action was taken about
two months ago to publish a Finnish magazine at an early date.

This magazine is now ready for distribution. In
spite of circumstance and also it rectangles other
foreign magazines — twenty-four pages, with
a beautiful three-color cover. An item of par-
ticular interest in connection with this maga-
azine is the fact that we received our air mail post.

The title of the magazine is The Light of
Truth. Among the special articles of this first
number I might mention the following: We see
the inspiration of the Bible: " Ither and the
Reformation," " Self-Wright of Evolution and
Pride." This magazine ought to be of con-
cern to every Finn, and all our people who have Finnish background will find it an excellent missionary paper to place in
their homes.

There are more than a quarter of a million
Finnish people in the United States. They are an
intelligent, sturdy, liberty-loving race. While
many make no profession of Christianity, these
are others who have retained their religion.
This truly is the time to put forth strong ef-
forts in behalf of the Finns, as well as of all
other nationalities in our country.

This magazine sells at the same price as all
our other magazines. Five cents per copy, 50 cents
per year. In-

We have recently decided to publish "The
Great Controversy," in its abridged form, in
the Serbian, Bohemian, Hungarian, Polish, and
Russian languages. We have just now
produced "Steps to Christ" and "His Glorious Ap-
pارية" in a number of languages, such as
Polish, Bohemian, Greek, Armenian, and Italian.
We are just now getting a little book called "Steps to
the World's Crisis," which will be presented to
the World's Crisis. It will be published in the
Danish, Hungarian, Russian,
Polish, and Bohemian.

We have just announced the printing of a set of new tracts in the
Arabic and Greek. So we have a busy program on
hand and ahead of us.

We believe that the printed page is one of
the greatest weapons we have in our war
against the powers of darkness; and that un-
less our agencies are ever watchful, every opportunity which
is now presented to us to make use of this weapon,
we shall not be able to accomplish the impor-
tant task committed to us, the giving of
the message to the millions of strangers within
our gates.
Eileen Rasmussen.
ONE THIRD LARGER

ANNOUNCEMENT was made last week that, beginning January 1, 1919, the REVIEW & HERALD would contain thirty-two pages each week. This will make our church paper one third larger than it has been heretofore. Some advantages of a thirty-two-page paper are:

1. More liberal representation can be given to the field. Many interests which have not been represented in the past, for lack of space, will find representation. Reports of enterprises which have been crowded out will be inserted in the future.

2. Greater space will be devoted to plans and policies. Our General Conference officers will speak through the REVIEW more fully in the future than they have been doing in the past. They must do this to keep the church generally apprised of the growth of the movement in all its departments, and of the support necessary to its success.

3. More space will be devoted to reports from our ever-lengthening foreign mission advance. Mission fields will be studied geographically, socially, religiously. Their needs and opportunities will be presented before the church.

4. A thirty-two-page paper will permit of more liberal illustration. This is demanded. In seeking support for our world-wide activities, we must appeal to the eye of our readers as well as to the ear, bringing before them appropriate illustrations of the situations which exist, opportunities which the providence of God has created, and the facilities which have been provided.

5. A larger paper will permit of the publication of more general articles from the field, and will enable us to present better balanced departments, representing all lines of our work. The departmental secretaries of the General Conference will have larger opportunity to speak of the work represented in their departments. As never before, the REVIEW will be made the great medium of communication between the members of the church and the various branches of the cause of God.

LARGER—But Costs the Same

THIS increase in size will add materially to the cost of the REVIEW, but the subscription price will remain the same, $2.50 per year. The increased expense can be met by adding to the subscription list, so that the REVIEW will not be a loss financially to the publishers.

BETWEEN now and Feb. 1, 1919, we desire a net increase of 5,000 subscriptions. Our readers can materially assist in this worthy enterprise by finding out who are not subscribers, telling them of the benefits to be received by reading the REVIEW, and urging them to subscribe.

As an inducement to add 5000 subscriptions between now and February 1, we offer to send

The REVIEW
Fourteen Months

for

$2.50

To NEW Subscribers

This offer is not made for renewals.

THE REVIEW goes to only about one half the homes represented by the membership of our churches. There is, therefore, ample room to increase the subscription list.

THE time is here for a great forward movement in every branch of our work. In this advance it is essential for every member of the denomination to have a part, to be constantly informed of the plans of our leaders and the needs of the hour. There is no better way of keeping informed than by reading the REVIEW each week.

Date

Review and Herald Publishing Assn.,
Takoma Park Station,
Washington, D. C.

I have forwarded $2.50 to the church missionary secretary or conference tract society secretary for a new subscription to the REVIEW & HERALD, to go to

To

In accordance with your offer, please send a copy of "After the War--What?" as soon as it is ready.

To
THE WORLD'S CRISIS SERIES
Nearly THREE MILLION SOLD    Several New Numbers

THE WORLD'S CRISIS
The signs of the times and their connection with Bible prophecy; events of the last days; and the culmination of all things.
Sales to date, 568,655.

ARMAGEDDON
The last great battle in the world's history, where will it be fought and when? Marshaling of the nations. Storm-center of the Near East.
Sales to date, 241,699.

HIS GLORIOUS APPEARING
An exposition of the Saviour's wonderful prophecy of his second coming and the end of the world, as found in Matthew 24.
Sales to date, 35,709.
(Sales of previous editions, 410,000.)

THE OTHER SIDE OF DEATH
Answers to questions relative to death and the future life. The teachings of the Bible on this subject carefully outlined and listed.
Sales to date, 178,491.
(Sales of former editions, 100,000.)

OUR PARADISE HOME
A masterly treatise on the important subject of the saints' inheritance, the future universal kingdom, and the restitution of all things earthly.
Sales to date, 25,517.
(Sales of former editions, 100,000.)

OUR LORD'S RETURN
An earnest review of the Scripture evidences which establish the great Christian doctrine of the second coming of our Lord Jesus Christ.
Sales of former book, 197,585.

A WORLD IN PERPLEXITY
This book considers present-day conditions, the whole world in perplexity and trouble, and the obstacles to lasting peace.
Sales to date, 466,648.

WORLD PROBLEMS
The Industrial Conflict; the Past War; a Narcotized World; the Bible or Tradition; Can We Talk with the Dead? Solution and Remedy.
Sales to date, 182,962.

THE WORLD WAR
The greatest seller and one of the best books on the war ever published. The relationship of the past war to Bible Prophecy.
Sales to date, 884,429.

THE FOOD QUESTION
A book on foods and how to conserve. The reason for a vegetarian diet, food tables, fruits and their value, etc.
Sales to date, 102,582.

THE SHADOW OF THE BOTTLE
The story of crime, misery, bloodshed, and wickedness resulting from the liquor traffic, as told by the cartoonist, the statistician, and the lecturer.
Sales to date, 149,736.

SPIRITUALISM VS. CHRISTIANITY
An account of the origin, history, work, character, and destiny of the Spiritualist Movement. Christianity vindicates itself.
Sales to date, 54,796.

THE CHRISTIAN SABBATH
In the Christian world there are two Sabbaths. Which is the true Sabbath? Scripture compared with history makes this very plain.
Sales to date, 78,782.

A WORLD IN PERPLEXITY
This book considers present-day conditions, the whole world in perplexity and trouble, and the obstacles to lasting peace.
Sales to date, 466,648.


Order of your tract society.

REVIEW AND HERALD PUBLISHING ASSN.
New York  Washington, D. C.  South Bend, Ind.
A MODEL PRAYER

"The British fishermen have a prayer, which they often repeat at sea:

'Keep me, my God, the sea is wide. My boat is small.'

'That word is one of the prayers for us all. The sea of life is wide and the storms sweep over it, and the tides of daily trials ebb and flow, and our boat, our soul and body, how frail a craft! But for the upholding and strengthening power of the Spirit of God, how often would we have been overwhelmed!'"

WHAT SOME SEE BEFORE US

In the July Fortnightly Review (London), the veteran British essayist, Mr. R. G. Collingwood, gives a forecast of the unrestful and changing state of affairs that he sees coming, following the Great War. While human foresight is faulty, and opinions differ as to the social and industrial movements that will immediately follow, the sure word of prophecy indicates that just such conditions as Mr. Harrison pictures are to prevail in the closing times. We quote from this Fortnightly article:

"When blood-letting and reconstruction have ceased—as I firmly trust in the triumphant victory of Right—there can be no immediate era of peaceful settlement, international communion, or social harmony. The upheaval of the world, the emigration of, some perhaps, habits and beliefs, has been too fierce and bitter; the scars are too raw; the hopes, the fears, the surprise, the bewilderment, have been so torn into the soul that hardly one generation can efface them. The aspirations of all the races on earth, from the Arctic to the Pacific, of all the classes and orders of society, of all the multiform ranks of industry, of all the grades of the organization—these have been so keenly stirred to their narrow that they will break forth even more fiercely with any formal peace. There will be no real settlement with any self-styled Peace Congress. When canine cease to be heard, the ills of the world will be constant, often savage, sometimes with waste, blood, and ruin. There will be no time of real peace for a generation yet."

It is a comment on the last-day prophecies, drawn with relentless hand. It is to meet such conditions that the Lord sends the message of the everlasting gospel with its appeal to men to be patient unto the coming of the Lord, James 5:7. That is the keynote given for such unrestful times as are pictured by Mr. Harrison and by the prophecy.

While we are bound to call attention to conditions foretold in prophecy, so that men may realize the times, is it not clear that we need prudence and wisdom in dealing with these topics, lest our treatment of these burning themes add fuel to the flames of debate and controversy, or stir deeper the spirit of unrest? What men need, more than ever at the times become more complex, is the one gospel of God's purpose and plan for the ages. As we see our brethren of other churches in this agitation, and in every discussion which turns the minds of men toward the contemplation of God and toward the study of His Word. But His prophecy is not the giving of the third angel's message. It is not the preaching of the coming of the Lord in the setting of prophetic times as we have given responsibilities, and others will be active in seeking to give others the definite, specific message which Heaven has for the people of this hour. There has been committed to us a great and solemn trust. How shall we use it? The love of Christ is in our hearts, and in the prospect of the coming times, is, "Be patient therefore, brethren, unto the coming of the Lord." James 5:7. W. A. B.

TRULY STATED

In the announcement of the Prophetic Conference recently held in New York City, the statement was made that the conference in question had no connection with Seventh-day Adventists. We appreciate the courtesy shown the Conference in making this clear difference between their work and ours, because, while we regard them as Christian brethren, we are quite as anxious as they that the work may be conducted as we have been conditioned to expect. They must not be confounded with the movement represented in the Prophetic Conferences which are being held.

Seventh-day Adventists represent a distinct and separate movement. They stand for a distinctive message, a message which they believe, in the setting of prophetic production, is occupied by no other message. This movement is represented by the great threefold message of Revelation 14. That message is to go to every nation, kindred, tongue, and people. It is to be sounded in Zion, the church of God, and through the great number. (Revel. 14:6.)

Joel 2:1. It carries the forefront of the herald of the coming of the Lord. It proclaims that the hour of his judgment is at hand. It calls all men away from the worship of self, of wealth, of sin, the worship of the Creator of the heavens and the earth; to obedience to the law of the great Judge, the standard or rule of judgment in the heavenly annals. It is not a warning against the beast and his image, against those false systems of worship which would exalt the commandments of men above the commandments of God. It is, in short, a great message of reform and restoration, to take their stand upon the commandments of God and the faith of Jesus.

Some outside of this movement may pretend to the proximity of the Lord's coming, and in every discussion which turns the minds of men toward the contemplation of God and toward the study of His Word. But this prophecy is not the giving of the third angel's message. It is not the preaching of the coming of the Lord in the setting of prophetic times as we have given responsibilities, and others will be active in seeking to give others the definite, specific message which Heaven has for the people of this hour. There has been committed to us a great and solemn trust. How shall we use it? The love of Christ is in our hearts, and in the prospect of the coming times, is, "Be patient therefore, brethren, unto the coming of the Lord." James 5:7.