

The Advent Sabbath

# Review Herald

THE FIELD IS THE WORLD

VOL. 95

TAKOMA PARK STATION, WASHINGTON, D. C., DECEMBER 26, 1918

No. 52

## 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. Pretyman 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 .....	444
1916 .....	385
1917 .....	498
1918 .....	607
<b>Total .....</b>	<b>1,934</b>

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:

"The larger congregations which now attend upon the study of the Word, the larger numbers accepting the truth and bringing their lives and their means to its final proclamation, the brevity of the time that remains, and the alarming ignorance of Bible knowledge in the masses about us, are mighty arguments for a work at home

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 unsaved 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 Esthonians, Letts, Lithuanians, and the people of Schleswig-Holstein; of Poles, Ukrainians, Czechs, Slovaks, Austrian-Germans and Germans in borderlands and mixed districts everywhere, of Magyars and Rumanians. The Balkan settlement will have to adjust the relations of Slovenians, Croatians, Serbs—whether Orthodox, Roman Catholic, or Mohammedan; whether subjects or former subjects of Austria-Hungary, Serbia, Montenegro, or Turkey—of Albanians, Bulgarians, Koutzo-Vlachs, 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 make the long-deferred settlement of the inheritance of the 'sick man' of Europe, jealousy in regard to which has kept the Great Powers in a state of unrest ever since it first became evident that the date of liquidation was drawing on. This problem may be looked at as one of lands—European Turkey (that is, in the main, Constantinople), the islands, Asia Minor, Mesopotamia, Syria, and Palestine; or from the point of view of the problems of the Straits, the Aegean, and the Black Sea. In any case it involves the future of the Armenians, Syrians, Jews, Arabs, Persians, Ottoman Turks, Kurds, and the people of the Caucasus.

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

"Further afield 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 Kiao-chau."

When we add to these the delicate and intricate work of settling the reorganization and relationship of new nations, the names 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 task before us? Have we that 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 arise 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.

G. B. T.

## The Peace of the World—No. 5

THE ENTHRONEMENT OF CHRIST AS KING; 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 worldwide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that Christ shall be this world's king, yea, verily, this world's king in its realm of cause and effect,—king of its courts, its camps, its comerees; king of its colleges and cloisters; king of its customs and constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics."

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.

## The Advent Review and Sabbath Herald

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Devoted to the Proclamation of "the Faith which was once delivered unto the saints."

VOL. 95 DECEMBER 26, 1918 No. 52

Issued every Thursday by the  
Review & Herald Publishing Association  
Washington, D. C.

### TERMS: IN ADVANCE

One Year . . . . . \$2.50 Six Months . . . . . \$1.50  
Two Years . . . . . 4.50 Three Years . . . . . 6.00

No extra postage is charged to countries within the Universal Postal Union.

Make all post office money orders payable at the WASHINGTON, D. C., post office (not Takoma Park Station). Address all communications and make all drafts and express money orders payable to

REVIEW AND HERALD  
Takoma Park Station - Washington, D. C.

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

## 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: 25-28.

## 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: 28); 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 with the Father his throne. Zech. 6: 12, 13. As we come to him in prayer we kneel before the throne of grace. Heb. 4: 14-16. When the gospel of Christ has accomplished its work in gathering out from the nations of men a people prepared for his kingdom, Christ leaves this throne of grace and comes to this earth the second time, to establish his kingdom of glory:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25: 31. (See also 1 Cor. 15: 24-28.)

## 5. 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 shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." 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 enthronement 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 gateway 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 and designs. They are seeking, 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 this peace-and-safety cry the fulfilment of the prophetic word.

## Humanity's Last Effort for Salvation

We believe that these religious-political reformers will succeed in their efforts. We doubt not that the so-

called Christian nations of earth will proclaim Christ king. United Christendom will stand sponsor for this movement. Protestantism and Catholicism will unite. It will be the last grand effort of poor humanity to save itself. For a time the movement will appear to have succeeded. The great church of Rome, raised to a new pinnacle of glory, will exclaim: "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7.

But the exaltation is only for a little time. The pent-up passions of men will again seek expression in warfare. It will be seen that while Christ has been enthroned by statute as king of the world, he has not become king in the hearts and lives of the world's inhabitants. Once more, according to the divine Record, the inhabitants of earth will be plunged into deadly conflict.

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.

tion taken by Dr. Gaebelein in one of the speeches at the conference, that the Jews are to return to Jerusalem in unbelief, and then accept Christ as their Messiah and king to reign over them. Such position would imply either that at the first advent conditions were unfavorable for the acceptance of Jesus as king by the Jewish people, or that Christ's statement that it would be more tolerable for Sodom and Gomorrah in the day of judgment than for Capernaum and other Jewish cities which had rejected him, was a mistaken one. If conditions were so unfavorable for Christ's acceptance as king of the Jews at his first advent that a second chance must be given to the Jewish nation as such, surely they could not be so severely condemned.

Mr. Chafer brought out clearly from the Bible the fact that while, at his second advent, all shall bend the knee and acknowledge Jesus king of all, yet this does not imply the salvation of all. Also he presented the thought that Jesus ascended to heaven as a man, and will always remain a member of the human family. Thus God has given his Son to us forever. Though the speaker mentioned in a general way Christ's work in heaven, he seemed to have no clear conception of his ministry as our High Priest, so clearly outlined in the book of Hebrews.

The second speaker of the morning, W. Leon Tucker, put himself definitely on record as opposed to the evolutionary interpretation of the days of creation. He said in so many words that these six days were twenty-four hours each. Of course, then, the seventh day of the creation week would also be a literal twenty-four-hour day, and a memorial of creation, even as it is recorded in the second chapter of Genesis. The speaker also had a clear idea of what was meant when it says that Enoch "was not; for God took him." He did not apply this, as some do, to the death of Enoch, but stated that this patriarch escaped death by the only possible means,—translation,—and that this is the experience which the righteous will have who are alive when Christ comes the second time. We felt to wonder, however, at Mr. Tucker's statement that whenever Israel is mentioned in the Old Testament, the literal seed of Abraham are meant, in view of Paul's statement of the spiritual nature of the true seed of Abraham. According to the conception of many, Christ is prophet, priest, and king simultaneously, but this speaker clearly disassociated himself from this view by stating that Christ is not now king.

## 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.

The second address of the first evening was given by R. A. Torrey, now dean of the Los Angeles Bible Institute. Emphasizing the personal coming of Christ as "the blessed hope," he referred to that scripture which says, "So shall we ever be with the Lord." In this connection also the thought suggests itself to our mind, that the stressing of the coming of Christ as the time at which we shall be with the Lord is very much out of keeping with the popular idea that man has an immortal soul which goes to heaven or hell at death. If this were so, the Christian's hope of being ever with the Lord would date from death rather than from Christ's coming and the resurrection.

### Tuesday Sessions

The first speaker on Tuesday morning, November 26, was Lewis S. Chafer. Speaking on the topic, "The Crowns of the Lord Jesus Christ," the speaker repeatedly stated and emphasized the thought that the Jews rejected Christ as their king and not as their individual Saviour. They said, "We will not have this man to reign over us." We should be inclined to modify this position slightly to this extent, that we think the Scripture indicates that while some of the Jews accepted Christ as a personal Saviour, a large majority really rejected him as their personal Saviour; and the Jewish nation as a nation did reject him as king. They told Pilate that they had "no king but Cæsar." Though he came to his own nation, they received him not.

This view of Christ's rejection by the Jewish nation as their king, is quite out of harmony with the posi-

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 speaking 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 wonders what he could have meant 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 smacks very much of Russellism.

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 Russellism, 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 God from John's time 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 preach-

ers. 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 made from the keeping of the seventh-day Sabbath to the keeping of 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-tribulationism," 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 Predicted Apostasy." The first point he made was that there should be added to his subject the additional thought that the predicted apostasy 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 worshipers, 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-

tures familiar to our readers were quoted. Among others the speaker referred to 2 Thess. 2:1-11. Speaking of the last verse, he called attention to the fact that the original Greek says, "the lie," not "a lie." By a strange twisting, however, this was made to mean the unwillingness of many to believe the doctrine of eternal torment. How the position that the wicked die and do not continue to live forever in hell, is to be associated with this first lie of Satan, is difficult for us to see. If, on the other hand, we see in this statement of the great adversary the foundation of the doctrine of natural immortality of man, we have indeed the root of many modern delusions, including Spiritualism. In concluding his remarks, the speaker called attention to the fact that recently there is a movement on foot for a union convention of all denominations, including Greek Catholic, Roman Catholic, and Protestant, to form a great confederacy, and that this confederacy of religion will come, for it has been predicted in the Scriptures of Truth.

Dr. Torrey, who then followed, made a striking argument for the visible and glorious return of Christ as a final answer to all infidelity and agnosticism. He said that Shailer Matthews' tract, "Shall Christ come Again?" was indeed a fulfillment of 2 Peter 3:3, and served to prove that Christ's second coming is near. He pointed out that the Bible contains more predictions concerning the second advent of Christ than concerning the first. Taking up the various forms of higher criticism, Dr. Torrey made it plain that Christ's coming would be a final answer to all of these. "But," said he, "when Christ's voice is heard at his second coming, it will be too late to repent." This is good, doctrinal teaching, and is much better than the theory presented by another speaker, Dr. Gray. As Christ comes in the form of God, and yet with the human form, Unitarianism will be answered. When Christ comes bodily from heaven, Christian Science will be answered. Christ's coming will answer Russellism, for Pastor Russell taught that Christ came in 1874. Christ's coming will also answer Universalism, for not all will be saved.

Dr. Torrey said that if he did not believe in Christ's second coming, he would be a pessimist, in view of the chaotic conditions which are surely coming upon the earth. Men said in the recent past that there would be no more wars; but the war came, and others may come. Men said that medical science was conquering pestilences; but the influenza epidemic came, and others may come.

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. Goebelein, 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 scoffed at for teaching it. It was doubted by the Corinthians, and therefore Paul wrote to assure them of its certainty. It was explained away by Philetus, 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 pacifists and pessimists. In one sense as believers in the Prince of Peace he said they were pacifists, 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 gos-

pel 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 son. 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. Gaebelien 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. C.

## 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 never can, 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 next, little though they be, and 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 things in everyday life 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 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 true,"—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" 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 don't see why somebody does not 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 little," how can we expect ever 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 yet each little was mighty when weighed in the balances of results.

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 opportunities. He went about "doing good," till it became plain that he was the only man who had a clear and distinct view of human life. He was the only one who in its full sense felt the burden and woes of his fellow men more than he felt his own.

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 the poor paralytic, "Stretch forth thine hand." While wicked guilty Pharisees and priests stood with stones ready to cast at a poor woman, Jesus stooped down and wrote the sins of their own lives, until they departed; then he said to the woman, "Go, and sin no more."

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 help thee; yea, I will uphold thee with the right hand of my righteousness, . . . saying unto thee, Fear not; I will help thee."

Jesus did what he did because of the view he had; therefore, is it not true that only to the extent that we catch that vision of the Master are we 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?

This 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 to the needy, can we lift humanity up toward heaven.

Man will have power to do openly for God, what he has received power from God to do. We get this power through secret communion with the divine, through hatred of sin, through renunciation of self, and through a settled determination to be loyal to both God and man.

Jesus is standing before the door, not only of the heart, but also of the sanctuary. He wants to come into our hearts before he leaves the mercy-

seat. Rev. 3:20. Many want him to come in, but they want something else more. They want this vision, but another vision still holds them. The Lord must give us that which we desire most, whether it be himself or ourselves.

The whole thing proves that the whole world has gone wrong. And "the whole creation groaneth" today because of the wrong that has been done, and is being done. The wrong and the groaning are because of the lack of the Christ love and the Christ vision.

Oh, how few there are in the world today who have any just conception of God's reason for allowing Jesus Christ to come in the flesh into this world, or to die on the cross! Nothing will reveal this today with greater

force or clearness than will another demonstration in the flesh—another demonstration on the part of professed followers of Jesus, of gladly filling little openings, doing little deeds, however humble, and doing them loyally and willingly. This will demonstrate that Jesus is in our flesh today as truly as he was in his own flesh back there in Judea. This is the vision we need and should see in the home, in the church, and in the world today. What a comforting vision it would be to a sorrowing, dying world!

This is not cold theory; it means a living Bible opened anew to perishing humanity in a way that they can both read and understand. Is it worth making any and every sacrifice to obtain?

Denver, Colo.

## Lessons from the Book of Ezra—No. 7

Recapitulation

A. T. ROBINSON

In our study of the first seven chapters of the book of Ezra we have found: (a) That the decree of Cyrus made ample provision for the speedy finishing of the return and restoration movement, exactly on schedule time; (b) that the movement was a divinely organized one; (c) that consecration to the service of God brought upon the Jews the opposition and persecution 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 ceiled houses for themselves; (f) that the prospering hand of God had been withdrawn from 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 reconsecrated themselves 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 praise 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 return and restoration might have been speedily accomplished under the decree of Cyrus, if God's people had risen to the occasion. Ezra 1:2-8. This modern movement out of spiritual Babylon, and the work of restoration, might have been speedily finished if this people had fully arisen to the occasion. Rev. 10:7.

"Had the church of Christ done her appointed work as the Lord ordained, the whole world before this would have been warned, and the Lord Jesus would have come to our earth in power and great glory."—*The Desire of Ages*, pp. 633, 634.

3. The reproach of indolence and slothfulness in the Lord's work, resting upon God's ancient people, shut them away from the Spirit and power of God in that movement. Haggai 1:2-11. The same kind of reproach has been resting upon the people of God in this modern movement out of Babylon. Rom. 13:11, 12.

"When God's people are truly converted, when they realize the obligation resting on them to labor for those within their reach. . . . the reproach will be removed from our churches."—*Testimonies for the Church*, Vol. VII, p. 11.

4. The Lord promised his ancient people that if they would renew their consecration to his service, and do the work appointed them, he would bless and prosper them. Haggai 1:7, 8, 13. A similar promise has been made in connection with this modern movement:

"When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and as in the time of the apoc-

ties, many souls will turn from error to truth. The earth will be lightened with the glory of the Lord."—*Testimonies for the Church*, Vol. IX, p. 46.

5. The work of rebuilding the house of God in Jerusalem, which had been delayed for years, when the people of God reconsecrated themselves to his service was finished in just four years. Compare Ezra 4: 24 with Ezra 6: 15. This modern movement is also to be finished quickly. Rom. 9: 28.

6. The secret of the speedy finishing of that ancient movement, was in the fact that "the people had a mind to work." Neh. 4: 6. Nothing short of that same spirit on the part of the rank and file of God's people now, will bring the speedy finishing of this modern movement.

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies for the Church*, Vol. IX, p. 117.

"Most willing will be thy people, in the day of thy power; thine offspring shall be

like the dew from the womb of early dawn." Ps. 110: 3, Spurrell's translation.

7. There was great joy and rejoicing in connection with the work of rebuilding the house of God in Jerusalem. Ezra 3: 10-13. There will be great joy and rejoicing in connection with the finishing of this modern movement.

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. [The people will then have 'a mind to work.'] . . . On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—*Testimonies for the Church*, Vol. IX, p. 126.

## The Gift of Giving

(Concluded)

E. R. 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 overjoyed 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 reward. The angel 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 her 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 mission board of his church a letter asking for a special offering for a needy field in the West. With the letter was literature setting forth the need. The call appealed to him, and with good heart he prepared a special sermon, calling the attention of his people to the great need.

"Sabbath morning came, and he preached the sermon. But somehow it did not just seem to hook in. The banker down there on the left looked listless, and yawned twice behind his hand. And the merchant over on the right, who could give freely, examined his watch secretly more than once. And so it was with a little tinge of discouragement insistently creeping into his spirit that he finished, and sat down. And he remained with his head bowed in prayer that the results might prove better than seemed likely, while the church officers passed down the aisles with the collection plates.

"Meanwhile something unseen by human eye was going on in the very last pew. Back there, sitting alone, was a little girl of a poor family. She had met with a misfortune that left her crippled, and her whole life seemed dark and hopeless. But some kind friends in the church, pitying her condition, had made up a small fund and bought her a pair of crutches. And these had seemed to transform her completely. She went about her rounds always as cheery and bright as a bit of sunshine.

"She had listened to the sermon, and her heart had been strangely warmed by the

preacher's story of need. And as he was finishing, she was thinking, 'How I wish I might give something! But I haven't anything to give, not even a copper left.' And a voice within seemed to say very softly, but very distinctly, 'There are your crutches.' 'Oh!' she gasped to herself as if it took away her very breath, 'my crutches? I couldn't give my crutches; they're my life.' And that strangely clear voice went on, so quietly, 'Yes, you could; and then some others would know of Jesus, if you did, and that would mean so much to them. He's meant so much to you—give your crutches.' And her breath seemed to fail her at the thought. And so the little woman had her fight all unseen and unknown by those in the church. By and by the victory came, and she sat with a beautiful light in her tearful eyes, and a smile coming to her lips, waiting for the plate to get to her pew.

"And the man with the plate came down the aisle to the end. It seemed hardly worth while reaching it into the last pew, just little Maggie sitting there alone, with her one foot dangling above the floor. But with fine courtesy, he stopped and passed the plate in. And Maggie, in her childlike simplicity, lifted her crutches, and tried rather awkwardly 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 eyes quickly 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 called back toward the pews. 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 in 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 trifle. Life is brief,  
And sin is here.

Our age is but the falling of a leaf,  
A dropping tear.

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."

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### GOD'S PROMISES

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

"God hath not promised  
Sun without rain,  
Joy without sorrow,  
Peace without pain.

"But he hath promised  
Strength from above,  
Unfailing sympathy,  
Undying love."

## His Eight Words While Nailed to the Cross

NOAH W. VINCENT

NAILS pierced our Saviour's hands and feet; Next hear our Saviour's dying cry  
 Sharp thorns had pierced his brow; Of sharpest agony.  
 As if for earth nor heaven meet, Oh, list: "My God! my God! oh, why  
 See Christ uplifted now. Hast thou forsaken me?"  
 In love he prays, "Father, forgive, Well thou was this long, long before,  
 They know not what they do:" Foretold e'en from the first.  
 His Father hears, the murderers live — Fulfilling now one scripture more,  
 God's wondrous love, how true! Emmanuel cries, "I thirst."

Soon to the humble, contrite thief "Tis finished! Love's triumphant cry,  
 Who owns his dying Lord, In Christ man's victory!  
 Christ gives, in death, a sweet relief, God make the cry on, on to fly,  
 Sure hope of blest reward: To bless eternity!  
 "This day," said Christ, "I do declare, Christ feels Death's cruel, crushing bands,  
 True are my words to thee, His earth life now must end:  
 In Paradise, God's city fair, "Father," he breathes, "into thy hands  
 Together we shall be." My spirit I commend."

Then to his mother, standing there, Then bowed his sacred head in death,  
 Sad, meek, heartbroken one, God's Offering for sin,  
 Christ speaks in tender filial care: Through whom now risen we may by faith,  
 "Woman, behold thy son!" Peace, pardon, heaven, win.  
 Then to his near and faithful John, It was our sins the Saviour bore  
 Disciple, friend, and brother, When nailed to Cal'ry's tree.  
 Came loving words from lips death-wan: God's love in Christ may we adore  
 "Behold," said Christ, "thy mother!" Now, to eternity.

## The Ancient Hebrew System of Education — No. 11

### Its Principles Applied to Modern Education

Physical and Industrial Education

M. E. CADY

OUR study thus far has clearly shown that among the ancient Hebrews strong emphasis was given to both the spiritual and the intellectual training of the children and youth. Do we find that strength of body, a strong physique, was emphasized in their educational system?

#### System of Hygiene and Sanitation

When Israel was led forth from Egypt into the wilderness, God gave them an absolute guaranty of physical health on the following conditions:

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. 15: 26. "The Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee." Deut. 7: 15.

Israel's exemption from the diseases of Egyptians and other nations was due to their living in harmony with the sanitary and moral laws given to them by God through Moses at Sinai. The regulations regarding proper food, cleanliness of body, sanitary homes and premises, must be strictly obeyed if they were to be immune from the diseases that ravaged the surrounding nations. Concerning this wonderfully complete code of sanitary laws we have the following comment by Hon. Albert J. Beveridge:

"We must note that the very first and most numerous of these [laws written by Moses] concern the health of the people.

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."

"We sometimes wonder at the amazing vitality of the Jews — their physical persistence as a people — but if you read the laws of Moses, and reflect that they have been observed rigidly even to this day, wonder begins to dissolve." — *The Bible as Good Reading*, pp. 71, 74.

The Hebrew people who entered the land of Canaan so fully lived up to these laws of health, and were so blessed of God, that the Bible historian declares that on their entrance into the Promised Land, "there was 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 is with 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 to." 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 teacheth my hands to war, and my fingers to fight." "He maketh my feet like hinds' feet. . . . He teacheth my hands to war, so that a bow of steel is broken by mine arms." "By thee I have run through a troop; and by my God have I leaped over a wall." Ps. 144: 1; 18: 33, 34, 29.

*Esther.* — This queenly Jewish maid was "fair of form, and good of countenance," and she "obtained favor in the sight of all them that looked upon her." 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 well favored." And when they faced the question of eating the food provided from the royal table, they purposed that they would not 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 was granted. Their 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 associates had been trained by their parents to habits of strict temperance. They had been taught that God would hold them accountable for their capabilities, and that they must never dwarf or enfeeble their powers. This education was to Daniel and his companions the means of their preservation amidst the demoralizing influences of the court of Babylon. Strong were the temptations surrounding them in that corrupt and luxurious court, but they remained uncontaminated. No power, no influence, could sway them from the principles they had learned in early life by a study of the Word and works of God." — *The Story of Prophets and Kings*, p. 482.

The following vivid pen-picture helps us in imagination to see these noble youth in their physical fitness as they mingled with their school as-

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 undimmed senses, the untainted breath,—all were so many certificates of good habits, insignia of the nobility with which nature honors those who are obedient to her laws."—*Id.*, p. 485.

#### "Glorify 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, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 17.

Paul recognized the futility of his efforts to win out in the conflict against evil unless the physical man was under control:

"I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9: 27.

The true attitude of bodily surrender is expressed in Paul's earnest entreaty to his brethren:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1.

He prays that the whole man—body, soul, and spirit—may be sanctified, so that it may be preserved 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." 1 Thess. 5: 23.

#### Thorough Knowledge of the Human Body

"Since the mind and the soul 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 as distinctly understand or as completely fulfil his obligations to himself, to his fellow beings, or to his Creator. Therefore the health should be as faithfully guarded as the character. A knowledge of physiology and hygiene should be the basis of all educational effort."—*"Education,"* p. 195.

"Children 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 guarding against disease by preserving 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, should be provided with facilities for illustrating the structure, use, and care of the body."—*Id.*, p. 196.

#### Necessity 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, and now and then, for a few hours 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 wants, 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 employments, the mother will gain the confidence of her children; thus she can the more effectually correct wrong habits or check the manifestation of selfishness or passion. A word of caution or reproof spoken at the right time will be of great value. By patient, watchful love she can turn the minds of the children in the right direction, cultivating in them beautiful and attractive traits of character."—*"Counsels 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."—*"Testimonies for the Church,"* Vol. VI, p. 205.

2. *Work*.—"The mother should be the teacher, and home the school where every child receives his first lessons; and these lessons should include habits of industry. Mothers, let the little ones play 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 sharing the domestic burdens, 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 useful employment, like learning a trade, degrading; but such have an incorrect idea of what constitutes true dignity."—*"Counsels to Teachers,"* pp. 145, 146.

"Useful manual labor is a part of the gospel plan. The great Teacher, enshrouded in the pillar of cloud, gave directions to Israel that every youth should be taught some line of useful employment. Therefore it was the custom of the Jews, the wealthy as well as the poorer classes, 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 literary lines, but they must also be trained to some craft. This was deemed an indispensable part of their education."—*Id.*, p. 307.

3. *Recreation*.—"While we are seeking to refresh our spirits and invigorate our bodies, we are required of God to use all our powers at all times to the best purpose. We can, and should, conduct our recreations in such a manner that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence will be more beneficial upon those with whom we associate. We can return from such occasions to our homes improved in mind and refreshed in body, and prepared to engage in the work anew with better hope and better courage."—*Id.*, p. 336.

"Those who are engaged in study should have relaxation. The mind must not be constantly 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 temperance in amusements, as in every other pursuit. And the character of these amusements should be carefully and thoroughly considered. Every youth should ask himself, What influence will these amusements have on physical, mental, and moral health? Will my mind become so infatuated as to forget God? Shall I cease to have his glory before me?

"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 instructive. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit."—*Id.*, pp. 333-335.

"Young men should remember that they are accountable for 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 amusement or 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 secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting, is not safe, but dangerous."—*Id.*, p. 337.

"Christians have many sources of happiness at their command, 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 debase the soul, such as will not disappoint, and leave a sad after-influence to destroy self-respect or bar the way to usefulness."—*Id.*, p. 342.

"In the place of providing 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 forth as workers in God'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 them to get physical exercise 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 make students efficient in helping themselves and others."—*Id.*, p. 354.

"So far as possible, facilities for manual training should be connected with every school. To a great degree such training would supply the place of the gymnasium, with the additional benefit of affording valuable discipline."—*Education*, p. 217.

"The question of suitable recreation for their pupils is one that teachers often find perplexing. Gymnastic exercises fill a useful place in many schools; but without careful supervision they are often carried to excess. In the gymnasium many youth, by their attempted feats of strength, have done themselves lifelong injury.

"Exercise in a gymnasium, however well conducted, cannot supply the place of recreation in the open air, and for this our schools should afford better opportunity. Vigorous exercise the pupils must have."—*Id.*, p. 210.

"Our schools are to be as the schools of the prophets. In them the truths of the Bible are to be earnestly studied. If rightly brought before the mind and thoughtfully dwelt upon, these truths will give the students a desire for that which is infinitely higher than worldly amusement. As they draw near to God, becoming partakers of the divine nature, earth-born amusements will sink into nothingness. The minds of the students will take a higher turn, and beholding the character of Jesus, they will strive to be like him."—*Counsels to Teachers*, pp. 353, 354.

"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 work, and bids him, 'Occupy till I come.' Luke 19: 13. In doing this, the heart warms to the enterprise. All the powers of the being are enlisted in the effort to obey."—*Id.*, p. 309.

#### The Mastering of Trades

"In God's plan for Israel, every family had a home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious, and self-supporting life. And no devising of men has ever improved on that plan. To the world's departure from it is owing, to a large degree, the poverty and wretchedness that exist today. By the Israelites, industrial training was regarded as a duty. Every father was required to see that his sons learned some useful trade.

The greatest men of Israel were trained to industrial pursuits. A knowledge of the duties pertaining to housewifery was considered essential for every woman; and skill in these duties was regarded as an honor to women of the highest station. [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. 275, 276.

"The pupils of these schools 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 children to grow up in ignorance of useful labor. Every youth, whether his parents were rich or poor, was taught some trade. Even though he was to be educated for holy office, a knowledge of practical life 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 handicraft maketh him an associate of thieves."

#### Modern Manual-Training Movement

Luther, Zwingly, Comenius, Locke, Rousseau, Pestalozzi, Fröbel, and other reformers and educators were all advocates of industrial education. Manual training as an educational feature was introduced into Finland in 1858; Russia, in 1868; Sweden, in 1870; France, in 1882; and into the schools of the United States, as a part of the common school system, in 1886. A few private technical schools were 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 mechanical engineering. In 1870 the University of Illinois provided shops for teaching architecture and engineering. The Stevens Institute, of Hoboken, 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 instruction came to Seventh-day Adventists relative to manual training, in a monograph entitled, "Proper Education:"

"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 our schools, and had 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 physical labor, there would now be a more elevated class of youth to come upon the stage of action to have influence in molding society. Many of the youth who would graduate at such institutions would come forth with stability of character. They would have perseverance, fortitude, and courage to sur-

mount obstacles, and such principles that they would not be swayed by a wrong influence, however popular. There should have been experienced teachers to give lessons to young ladies in the cooking department. Young girls should have been instructed to manufacture wearing apparel, to cut, make, and mend garments, and thus become educated for the practical duties of life.

"For young men, there should be establishments where they could learn different trades, which would bring into exercise their muscles as well as their mental powers. If the youth can have but a one-sided education, which is of the greater consequence, a knowledge of the sciences, with all the disadvantages to health and life; or a knowledge of labor for practical life? We unhesitatingly 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 introduction 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 provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,—covering as many as possible of the most useful trades,—also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, 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 degraded. Satan is delighted when he sees 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, taking from them the talents that God has given them, and placing in their stead his own evil attributes."—*Counsels to Teachers*, pp. 274, 275.

"The objection 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 committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent.

"Even from the viewpoint of financial results, the outlay required for manual training would prove the truest economy. Multitudes of our boys would thus be kept from the street corner and the groggery; the expenditure for gardens, workshops, and baths would be more than met by the saving 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. 218, 219.

**Work in the New Earth**

"There the Eden life will be lived, the life in garden and field. 'They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.' Isa. 65: 21, 22." — *Id.*, pp. 303, 304.

"Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body." — *The Great Controversy*, p. 677.

**Principles and Practice**  
*Physical Education*

1. From the first dawn of reason, parents should seek to awaken in their children an interest in the study of physiology, acquainting them with the physical structure of the body, and to this should be added a practical knowledge of hygiene. (See "Counsels to Teachers," p. 125.)

2. The study of physiology and hygiene should be continued in the school until a thorough knowledge and mastery of their principles and practice has been gained; and to aid in this work an equipment sufficient for illustrating and demonstrating these principles and their practice should be provided.

3. To promote physical development, exercises in play, work, and recreation should be provided, and so correlated as to meet the changing needs of childhood and youth.

4. Play and recreation, as well as work, call for careful discrimination and supervision of parents and teachers, for they are influences that largely determine what the adult character shall be.

5. "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8: 13.

6. Daily "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1.

7. Recognize the dignity and honor conferred by the Creator in forming the human body in the image of God, and in also making it a temple for the indwelling of the Holy Spirit.

**Industrial Education**

1. Parents should educate their children during early life to perform such duties in the home as their years and strength will allow.

2. When children are old enough to go to school, manual training should be a regular feature of their daily program. Play, work, and study should be so correlated as to insure the greatest advancement physically, mentally, and spiritually.

3. The advanced schools should provide for the youth opportunities to learn some useful trade, and this will be in part a substitute for the childhood play in the elementary schools. Physical-culture exercises, preferably in the open air, will develop strength and grace of body, and the occasional recreation period will serve to break the routine of the daily program and result in renewed vigor of body and spirit for continued effort to achieve the best and highest that the school can afford.

4. Provision should be made for instruction in agriculture, mechanical trades, manufactures, household eco-

nomics, and the treatment of simple diseases.

5. The provision for capable, experienced instructors in these branches, and industrial facilities in the way of shops and tools, should be as complete as for literary instruction.

6. Labor with the hand will be deemed as noble and as honorable as that of the head and heart, for it has been dignified and glorified by the Master Mechanic of Nazareth in the learning of the carpenter's trade.

7. The one great aim of the student will be to become a "workman that needeth not to be ashamed," and one "meet for the Master's use."

**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 to believe. When tempted to yield in the fight, 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, strenuous conflict which we are fighting. Many times the light is shut away entirely. 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 fall.

**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 which it is able to accomplish for the inhabitants of a lost world. It is a costly salvation, purchased by the shed blood, the out-poured 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 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 fully 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 blatant 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.*

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### "ONLY WAIT"

MRS. R. B. OWEN

Oh I hear a gentle whisper o'er 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 de-  
laying,  
And I tremble lest perhaps it come too  
late,  
Still I hear that sweet-voiced angel ever  
saying:  
"Tho' it tarry, it is coming; only wait."

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

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

I have chosen my eternal portion yonder,  
I am pressing hard to reach yon heav'nly  
gates;  
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-  
ward,  
Soon with Jesus we will sing the victor's  
song.

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

## IN MISSION LANDS

### 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  
seemed

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 blossomed since your touch; fragrant  
the way—  
The ling'ring incense of a lily gone.

### Pomata Mission, Peru

ORLEY 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 medicine office, a corral, and a hay shed.

The walls are up for a church, and are ready for a roof, which we hope to 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 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. Lonesomeness 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 it 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 imagine, 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 these 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

F. 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 Manaus 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 our brethren had planted their corn three times, the drouth 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 bap-

tized 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. We are told that a company consisting of some five or six families is awaiting baptism in the interior of the state, several hundred leagues from the capital, and at a place difficult of access. These families have learned about the truth through our reading matter. 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.

friend. On his return, however, about half an hour later, he made the request that I accompany 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.

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### THE FACE OF CHRIST

ALBERT CAREY

JESUS, thy face I long to see  
In realms of blest eternity;  
But O to see it now!  
'Twill glorious be in that glad day,  
When sorrows all are passed away,  
But I *must* see it now.

It then will fill my heart with joy,  
With all things passed that can annoy:  
But here these all abound;  
And here and now I must prepare  
For those bright glories beaming there  
Where harps of gold resound.

Oh, let me *now* thy face behold!  
In all its beauty, Spirit-told,  
May it before me stand;  
And as I see the lines of love,  
The gentle grandeur from above,  
May these my life command.  
Ah! Here it is—beside the bier,  
Where rains the mourner's bitter tear,  
Where pain and sorrow grow.  
Now, Lord, I see; thy face is found  
Where broken bodies strew the ground  
And burdened backs bend low.

As I the burdens share, O Lord,  
And light the load with thy kind Word,  
Thy beauteous face I see,  
O blessed path by Jesus trod!  
'Tis here I meet the Christ of God,  
And his face quickens me.  
*Portland, Oreg.*

❖ ❖ ❖

### GOD IS LOVE

WHEN fear her chilling mantle throws  
O'er earth, my soul to heaven above,  
As to her native home, upsprings,  
For "God is love."

I cannot always trace the way  
Where thou, Almighty One, dost move,  
But I can always, always say  
That "God is love."  
— *Selected.*

❖ ❖ ❖

"WHAT shall I render unto the Lord for all his benefits toward me?"

## 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 make 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 either to 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



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 o'er thy brow,  
A radiance such as angels know,—  
E'en 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 bask in fadeless 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 fondly cherish still  
The same dear mother loved on earth.

## At Home

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, I fancy, is 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 loses 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 aloes.

"2. Painful; distressful; grievous; sore, as, a bitter feeling; a bitter soul; a bitter lot.

"3. Causing pain or smart; as, a bitter cold day, a bitter hurt; hence, calamitous; poignant; galling. 'A bitter message of hopeless grief.'

"4. Expressing grief or pain; as, bitter tears.

"5. Characterized by sharpness, severity, or cruelty; 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 abiding 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. 310.

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, humbleness of mind, meekness, long-suffering; 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—sent, 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 townspeople; 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 home without a 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, unnoticed, ran quickly up the stairs, and it was not long before we heard the little chicks peeping at the back door. Upon some one's 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 outdoors.

She had gathered from our conversation that if the hen and chickens were left in the house, the family would be ill, so she thought to 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, to the relief of 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.

The 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, taking wraps 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."

I said, "Who is he? and who taught you?"

She quickly replied, "When mamma was sick, a lady came to our home, and she kneeled 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, "O aunty, I should love to 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 sober little face, with its serious look. 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 when the meaning was 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 arms 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.

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#### 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 scent and sights and sounds that never  
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 handclasp and the  
kiss—

Is heaven not, after all, the now 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 coveted war job?

Before the train drew into the station she had been talking to an elderly woman, 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 when she began to talk to that 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 she 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 these 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 announcement that she had come to Washington without any idea of where she was going to stay, that she knew no one, and had no letters of introduction.

### Not an Orphan

No, she was not an orphan, nor a foundling, nor a despised stepchild, nor anything like that. There was a mother "back home," a father and two younger brothers, and they were all devoted, and so interested in sister's coming to Washington to take the war job. But not one of them had taken the precaution to do the least investigating in advance as to sister's boarding place.

"Back home" every one knew every one else, and a spirit of kind-

liness and neighborliness prevailed, which, apparently, the family regarded as world-wide.

This babes-in-the-woods point of view in regard to this daughter's welfare is by no means unusual. There are mothers who never seem to regard the possibility of lightning's striking their own household. They take the most blood-curdling chances in regard to their daughters' associates, amusements, and environment; and when something does go wrong, they have a feeling that fate has been unnecessarily cruel in singling out so careful a parent.

Ask any member of the Travelers' Aid Society her opinion of the wisdom of sending young girls into a strange city when no arrangements have been made for their accommodation. Out of the fulness of her experience she will tell you some stories that will make you think twice before permitting your daughter to take such risks.

### Keyed to the Highest Pitch

Girls of the giggling age invade the movies in troops, with never a sign of an older person to exercise the least restraint on their innocent, but challenging merriment. Before realizing it they are swept away on some current of artificial stimulation that is everywhere these days, stimulation that results in tenser emotions.

Every one is keyed to the highest pitch, and any undertaking assumes the halo of a beautiful adventure. If there ever was a time in the world's history when the despised chaperon was required, it is in these days when nothing appears in its true proportions.

As far as the soldier boys are concerned, it is only too often a case of "the female of the species being more deadly than the male." Sammy is content to go his way, if the girl did not so often block it with her smiling attentions.

The other day in a café where the unusually crowded conditions resulted

in a group, chiefly strangers, sitting at the same table, I noticed two girls trying to attract the attention of a good-looking boy in uniform. Completely absorbed in his newspaper, he was unaware of them. They giggled and talked loudly of things they imagined would interest him, but he kept on reading. Finally, when he paused long enough to turn the page, one of the girls said: "Soldier boy, don't you think it rude to read a paper when ladies are present?"

He smiled rather gravely, put the paper aside, and the girls opened up a barrage of small talk. He was polite, but he did not appear to be especially interested. Perhaps he had just said good-by to some one in whom he was deeply interested. The girls continued their talk; they asked if he 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, I discovered that both girls were highly respectable, and belonged to good families. I don't know whether the soldier boy took them to the dance or not; his attitude, while courteous, was distinctly barricaded, and I wondered at their hardihood of temperament, 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 once, too. Let the careful mother reflect on some of the dangers that she escaped in her youth, 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 sigh he had heard, a sigh from his bright, cheery, 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 furtively with a corner of her ruffled white apron.

"What is it, dear?" he demanded, putting down his paper, and taking 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 brimming 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, and, after all, at seven, nine, and eleven, they aren't tremendously 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 squirms out of my arms, Albert acts as if he were ashamed to be kissed, and Maud 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," David declared. "We've got to

expect that they will assert their own individuality, and work out their own characters. They need us just 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 away 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, "you 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 a pretty busy 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 might 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 why we expect our children to be so much more thoughtful and affectionate than we are ourselves."

"I guess you had better go back to your paper," said Alice, with a swift kiss on David's cheek; "I want to finish this darning, and I want to do some thinking."

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."

"I sent her up 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 and smiled, and he came and stood by my chair. He asked me if I was writing to grandma, 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 losing my boys."

"Was their expression of love a sort of reward of merit, for telling your affection to our mothers?" asked David gently, but with a hint of whimsical laughter in his voice.

"I confess I did think that, just for a minute," confessed Alice, "and then a bigger thought came to me. Our children are groping their way forward, eager and patient little learners. I can't expect them to be gracious and gentle and courteous just by instinct. I must go before them and show them the path, then they will be glad to follow. I mean to show them what gratitude and love are like, David, before I complain 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. Colamore, in American Motherhood.*

## What Mothers Can Do<sup>1</sup>

SUGGESTIONS BY MOTHERS WHO HAVE BEEN KINDERGARTNERS

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 boy and 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 never point the moral. Let the story bear 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 kindergarten, 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. Ritter.*



"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.' Right living is a beautiful art, made up of courage and kindness and hard work and true religion; and it is open to everybody."

<sup>1</sup> Issued by the United States Bureau of Education, Washington, D. C., and the National Kindergarten Association, 8 West Fortieth Street, New York.



# THE WORLD-WIDE FIELD

## "E'EN THOUGH IT BE A CROSS"

WORTHIE HARRIS HOLDEN

E'EN 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, howe'er thou wilt,  
Till all is true and pure,  
And help me through the fiery trial  
E'en to the end endure.

We shrink from pain, we cherish ease,  
We seek the world's esteem,  
But life is vain and loves displeas  
When thou art not supreme.  
Thou servest at the end the best,  
The pure wine of the feast,  
For from the ashes beauty dawned  
Whose radiance e'er increased.

O to be thine is more than life;  
I glory in thy cross!  
Earth revels in an endless strife,  
And barter with its dross.  
Thy peace, which like a river flows,  
Thy love—a boundless sea—  
Bear forth my bark though winds oppose,  
To bliss eternally!



## THE SCHOOLS IN BRITISH NORTH BORNEO

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

The first school that we visited was at Mengattal, 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 taking studies 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 worker of this burden.

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 remaining pupils 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 rental, for the Sabbath meetings are held in the school-rooms. 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 at present it will be difficult 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 he will have to be held back rather than urged ahead. While I was in Mengattal two Chinese, a man and his wife, were baptized. They were prepared 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 no school there as yet, but 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 on the old place. As soon 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 thirteen dollars a month (gold) to work for a company, but as he could not have his Sabbaths free, he refused.

The next school visited was at Membakut, 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 North Borneo. Once while he was visiting in Membakut, he was asked why the Adventists did not open a school in Membakut, 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, a schoolhouse and living quarters were 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, leaving one hundred fifty 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.

It 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 schoolroom at Membakut is well lighted, and has good desks and benches. There is a floor of wood, and the room has windows on three sides. There are blackboards and maps. There were nine pupils 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 Seu Yin.

The next place at which I called was Jesselton. There is no school in that city now, on account of a dearth of teachers, but most certainly one should be established there as soon as possible. There are twelve children of Sabbath keepers, of school age, without a church school to go to, and the worker there says that he could get about ten children of interested persons to come. The Chinese are awake to the value of an education. When they accept the truth, their children are dismissed from other mission schools. There are no government schools to attend, and their only hope is the heathen school. The fact that we have no school in Jesselton is a drawback to some people who wish to 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 invited one of our brethren to use the school building and desks and collect all the fees himself. Chi Ki Tet is the brother who conducts the school. He has fourteen pupils. The school fee is seventy-five cents per month. There is one boy in school whose parents are believers. This building is not so good as the others. Its floor is the ground. The school has proper desks and benches. As usual in the tropics, there 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 upstairs 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 daily attendance is now twenty-eight. During the winter months 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 only Chinese 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 taught as regular 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 four grades and are

without school facilities as far as our work is concerned. Most of them, I believe, are not in school at all. It is just from this class that we should draw our recruits for workers, and nothing is being done for them.

As there is no regular church school in Sandakan, it seems advisable to recommend that a school be operated by the mission directly, as a church school, and that this school cover the first seven grades of work, or the equivalent of the Chinese elementary and middle schools. Arrangements should be made whereby Adventist young people not living in Sandakan can get board and room, and when such a school is started, all our young people who have finished the elementary school should be urged to come to Sandakan and continue their education.

Our school work has a promising future in Borneo. If intelligent study and care are given to this work, it is sure to grow from the good beginning it has made, and prove an important factor in the finishing of the gospel work in that field.

K. M. ADAMS.

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#### FROM SISTER R. C. PORTER

LAST evening, as I sat down to put in book form the many comforting messages received from dear friends after the death of my husband, I felt a desire to tell them how much their kind words had helped me to bear the great sorrow that has come into my life. To answer each letter would be quite impossible, so I am taking this way of thanking them. I take it for granted that they are all readers of our dear old REVIEW.

I feel that it will not be out of place to go back a little and tell how precious near the dear Lord came to us during Mr. Porter's illness, especially in the closing days of his life.

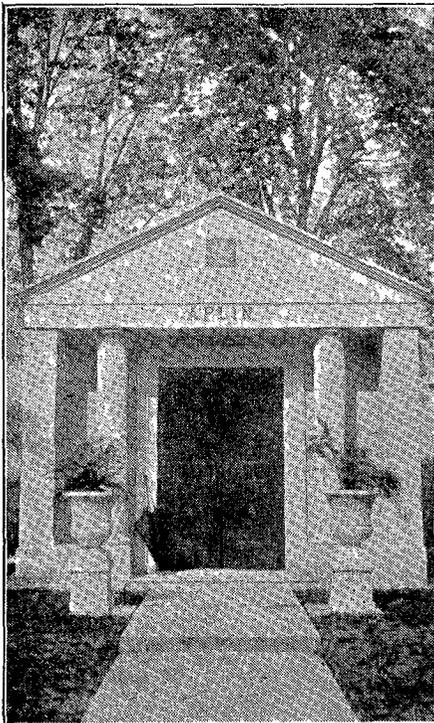
It is known to many how very much my husband desired to live and take his place again in the vineyard of the Lord. His faith in God's power and willingness to heal him never wavered. Never did he become discouraged or murmur at his lot. He was willing to abide God's time for restoration, which he felt so sure would come. Because of his constant words of assurance and confidence, I, too, thought that some day he would be well, even if from a human standpoint there seemed no hope. I knew there would have to be a miracle wrought if he were ever well again, but I knew God could and would work a miracle if he deemed it best. As day after day passed, as winter wore away and spring came, then the warm days of summer, and still there was no lasting change for the better, I grew anxious; and when it seemed that my anxiety would end in despair, the disease would seem to be stayed for a time, and my courage would rise again. My dear husband's confidence was steady and unswerving. Only once did I hear him use the word "if" regarding his illness. I overheard him say to a friend that if he could get through the month of August as well as he had June and July, the cooler weather would then be coming on, and he would gain faster.

Up to within a week of his death he was out riding every day. One day he came in looking so weary that I suggested we send the horse to the pasture and get a wheel chair for his outings. A wheel chair was kindly lent to us, and for a few days we enjoyed going out in the cool of the day. Sabbath we were in the park for a short time, and on Sunday he spent several hours on the veranda. He suggested that on

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 fomentations. 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.

He was 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



Tomb of Elder R. C. Porter

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, he turned and gave me such a sympathetic look, speaking words too indistinct to be understood, and then, with a pressure of the hand, he closed his eyes in death—defeated at last by the great enemy. But it is only for a little while, and then the defeat will be turned into a glorious victory.

My husband did not suffer any pain during the four years and more of illness. He would often say that if he were to judge of his illness by his feelings he would not know that he was a sick man. God's goodness was thus manifest. Some day it will all be made plain why this defeat had to come. God knows why, and we have no disposition to question.

"No chance has brought this ill to me,  
'Tis God's sweet will; so let it be;  
He seeketh what I cannot see.  
There is a need-be for each pain,  
And he will make it one day plain  
That earthly loss is heavenly gain."

My mother is with me, and is a great comfort to me. I try not to throw the shadow

that has come over my life, across her pathway. I am trying to look forward, not backward. To nurse my sorrow makes it harder to bear. Soon will come the glad reunion, when all things so hard to understand will be made plain. A little later I hope to take my place in the vineyard, and do what I can to hasten the coming of the Lord.

Again I thank my dear friends, both near and far, for their loving messages—all so comforting.  
HATTIE PORTER.

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#### ANOTHER PIONEER FALLEN

ELDER J. H. MORRISON, long known in the activities of the Seventh-day Adventist denomination, fell asleep at the age of seventy-seven years. It can be said of him that a prince in Israel has fallen.

He was born in Lawrence County, Pennsylvania, Oct. 22, 1841. It was at the age of twenty-two, after his removal to Iowa with his parents, while attending the Baptist College at Pella, Iowa, in 1862, that he embraced the doctrines of the Seventh-day Adventists. He used his energies and talents in every way to advance the new light that had come to him. Throughout the early days of the advent cause, when numbers were few and many obstacles were in the way of its advancement, he was always unfaltering in its advocacy.

Soon after he embraced the truth he felt that he had been called to the gospel ministry, to present the unsearchable riches of Christ. He was ordained in June, 1872. His ability and unusual degree of keen discernment in business and in spiritual matters, were recognized by the denomination. He always preached as one who spoke to the hearts and consciences of men. He was prominent for many years as a counselor in spiritual and financial matters in connection with the General Conference. Both by his life and by his ministry he everywhere persuaded men to be reconciled to God. He can be said to have been one of the pioneers of the message.

He was elected president of the Iowa Conference, 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 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 contains many threads which were woven into it by the life and service of Elder Morrison. It was my 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 what is now called the Lake Union Conference, 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, — College View, Nebr. He soon settled 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 for years as a member of the college board.

He was united in marriage August 17, 1871, to Miss Jennie Mitchell, of Illinois. Throughout the years of their wedded life his wife was an able and helpful com-

panion in all his untiring labors. To this union seven children were born. Three of these died at an early age. Those who grew to riper years are Myrtle, now deceased; Maude, who was the wife of Prof. B. G. Wilkinson, deceased; Mrs. Charlene Johns, wife of Elder Varner Johns; and Prof. H. A. Morrison, president of Union College. He also leaves behind to mourn their loss, five grandchildren; two sisters, Mrs. R. A. Hart and Miss Lucinda Morrison, of Battle Creek, Mich.; one brother, John M. Morrison, of Santa Ana, Cal.; and numerous nephews and nieces, many of whom were present at the funeral.

He was a loving husband, a kind father, and a lover of his fellow men. While Elder Morrison's talents of mind and of means were freely given for the uplift of humanity and for the advancement of the cause of Christ, the greatest gift he gave to the world is the heritage of the family he leaves behind him. His wife, children, grandchildren, other relatives, and many friends mourn their loss, and the community at large a valuable citizen.

Many have shared his generous hospitality.

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 by the specialists in 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 his life, and stood 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.

Even as 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 sweetly rest till the sound of that trump, 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 Adson's. 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 Wyuka. 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 world has ever heard, will break 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 when this diseased body shall be made like his glorious body. Then I shall see him as he is. Yes, I must go on and on, and up and up, and away beyond all these dark spots on the disk of my life, and higher 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 can see many more, also 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, my all, 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."

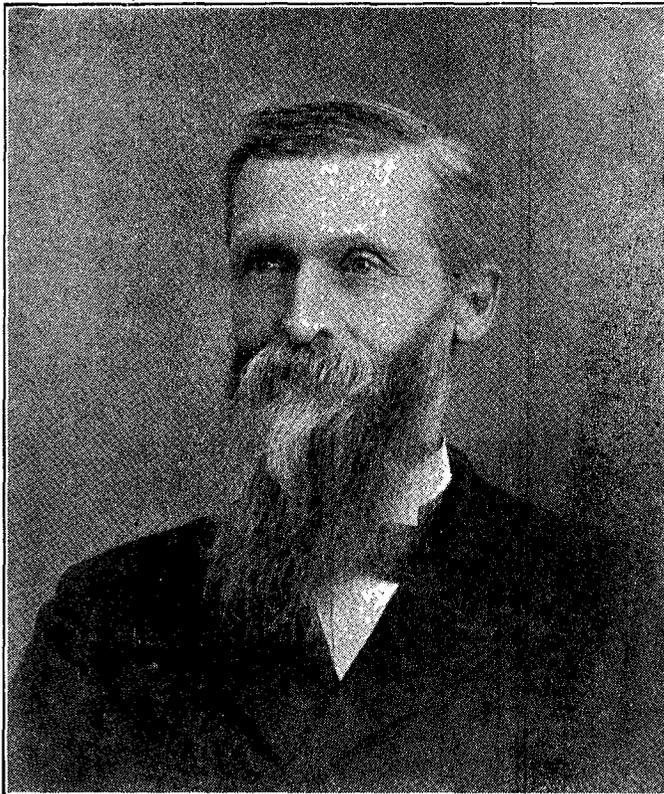
The faith which had supported him through those years sustained him as he went down into the dark valley. Just before the end he twice repeated the twenty-third psalm, claiming its promises as his own. His last moments were lighted up by the peace that passeth all understanding. As the sun reveals its brightest colors just as it sinks to rest, so he met the last enemy, 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. Words of comfort 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. Rouse, M. W. Lewis, and J. N. Anderson.

We laid our beloved brother to rest in the beautiful Wyuka Cemetery until the Life-giver calls him forth. It can be truly said of Elder Morrison: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." R. A. UNDERWOOD.

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"God often digs the wells of joy with the spade of sorrow."



ELDER J. H. MORRISON

or trample them down underfoot in our mental wrath, which in our humanity we are tempted to do. In short, we must put off the old man with his deeds, and put on the new man, and so be renewed in the spirit of our minds. It is absolutely sure that the only man that can be certain of the everlasting reward must have the patience and faith that will hold out and cry, 'It must be done'—not a patience and faith that sits down and idly waits, but a patience and faith that knows that the best that can be done has been done. Then we know if the result does not come today it will come later.

"Don't think by this letter that my courage fails me. I have deliberately chosen to take this risk rather than live on and suffer and drag out a miserable existence. I know I shall not rest long, for the night's shadow will soon pass away and the morning will come, a glorious dawn, a bright day. It will be the setting up by the Sun of Righteousness of his dazzling throne, ushered in

## 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 urges them on 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 anxiously waiting to go back to his work in Africa, he tells us how he is improving his time out in California. 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 the young 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 turning some of those in the homeland to the mission fields. So our stay has not been entirely in vain.

"I am glad to report that for the first eight months of this year the entire Pacific Union has more than reached its goal of twenty-five cents a week for missions, and that some of the conferences now behind will more than reach theirs by the end of the year. The school family has been active for the last month in the Harvest Ingathering. Many have gone out. They set a goal of \$75. That is \$3 a member. Mrs. Anderson and I set our goals—mine at \$10, and hers at \$5. I have passed mine, and she is only about fifty cents short on hers. This is in a resident district, among the poor people, but we have succeeded even in that kind of place. 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 of \$3 a member by 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 ever had before. We are now starting social settlement work, and have a nurse to give her entire time to it. The nurses and medical evangelists will join in it, and follow it up with Sunday schools and 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 patients who come here for treatment.

"Since the first of last January about twelve thousand patients have passed through the dispensary here, and the number is growing every week. I think the largest number was 114 in a single day, but we expect to pass that soon.

"We enjoy our work here, and this is a good foreign mission field; for we have Russians, Armenians, Jews, Greeks, Mexicans, and Japanese, as well as other nationalities that I have never classified."

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If you have so much business to attend to that you have no time to pray, depend upon it you have more business on hand than God ever intended you should have.—*Dwight L. Moody.*

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No man can produce great things who is not thoroughly sincere in dealing with himself.—*Lowell.*

## IN THE INCA UNION

[The following consists of extracts from a letter written by Brother Fernando Osorio, teacher of the church school at Lima, Peru, to Elder E. L. Maxwell, former superintendent of the mission.]

"For my part I am doing my best to help forward 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 something of the needs 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 even the women are asking 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 come 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 who are preparing themselves all alone, and who are keeping the Sabbath, though they have had no instruction from a minister."

"Brother L. D. Minner, with only a fair knowledge of the language, has baptized to date, in his two trips to the center and north, 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 thirteenth Sabbath, in the church at Lima. The goal had been set at fifty sols (\$24.33) 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 that; and we did, not only reaching it, but more than doubling it. For the first time an offering was made amounting to one hundred twenty sols and some cents (more than \$58), all in one single Sabbath in the Lima church. 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 centavos, will 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 telling 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 members were present,—we decided to place our goal at six sols per Sabbath for the next quarter. To this end Brother Nicanor Moreno painted a picture of the Central Railway, about two meters long, leading to Laraos Yayos, 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.

"Another matter of interest that I want to tell you about is that the president of the Committee for the Improvement of Public Instruction, Dr. Vicente Villarán, through the recommendation of Mr. Encinas, of Puno, invited Elder E. F. Peterson, Brother H. B. Lundquist, and Brother F. C. Varney to explain the method employed in our schools of Plateria, which are called 'model schools' by Señors Encinas and Villarán. 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 petitions on the subject."

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 Quichua 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.

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## AUSTRALIA AND POLYNESIA

THE Australasian Union Conference, upon which is laid "the burden of carrying the third angel's message to many of the islands of the Pacific," has a vast extent of territory. Its western borders lie along the 113th meridian east of Greenwich, while the island of Pitcairn, its eastern limit, is on the 130th west meridian; that is, from east to west it covers 117 degrees, or almost one third of the circumference of the earth. Estimated roughly, it runs from the equator on the north to the fiftieth degree south.

A glance at a map will instantly give one some idea of the main difficulty confronting us in performing the task assigned to us—that of communication. Faced with a field so vast and territory so scattered; faced with hundreds of languages and dialects to be learned, faced with conditions the most fierce and the lowest to which mankind has sunk, we truly have a mission impossible of fulfillment from the human standpoint. But in the power of the gospel commission, "Go ye into all the world," is our confidence, and in the outpouring of the Holy Spirit in the latter rain, is our hope.

The Commonwealth of Australia and the Dominion of New Zealand form what we style our home field, and constitute the base from which supplies and direction will emanate to the utmost limits of our scattered territory.

## Australian Commonwealth

The Commonwealth of Australia consists of six states, five—New South Wales, Victoria, Queensland, South Australia, and West Australia—being parts of the mainland, and one—Tasmania—consisting of an island lying directly south about two hundred miles.

Many will be surprised to learn that the area of the Commonwealth is almost equal

to that of the United States, containing 2,974,581 square miles. The estimated population is about 5,000,000.

Australia is a land of sunshine and enjoys a variety of remarkably fine climates. Northern Queensland extends into the tropics, while Tasmania lies far enough south to make its climate decidedly cool and bracing. Wheat and wool are the staple products of the Commonwealth, but apart from these it is richly blessed in natural resources. Gold, silver, tin, copper, and coal are abundant, while every known mineral is found in lesser quantities somewhere within its boundaries.

Its hardwood timbers are unrivaled, while its wide extent from north to south permits almost every kind of fruit of the finest quality to be produced in abundance.

The chief cities of Australia are all sea-ports, and between these there is regular and frequent communication by fleets of modern steamers locally owned and controlled.

Australia possesses a growing navy, which has already established its reputation by the part it has played in the Great War. Military training of her young manhood is compulsory, but conscription for service abroad has not met with the approval of the electors, and the 380,000 men sent to Europe, Africa, and Asia to participate in the great world struggle for liberty have all been voluntarily recruited.

Politically she is the most democratic of countries. Adult suffrage has been in force for many years. The vote was extended to females in some of the states as far back as 1894, and has been general throughout the Commonwealth for the past ten years. The governor-general of the Commonwealth is appointed by the British government as its representative. The Federal Parliament consists of two chambers: The Senate, comprising six members from each state, and the House of Representatives, whose members are elected for respective districts of the several states on the basis of population. Each state has, in addition, its own parliament of two chambers and its governor appointed by the crown. Truly Australia is a very much governed country, and there is a strong movement on foot for a reduction in the parliamentary and gubernatorial arrangements.

Class distinction is much less marked than in the countries of Europe, and for earnest and persevering young men there is every opportunity of advancement in social and political spheres. Several of the prime ministers of the Commonwealth have risen from the ranks of the workers. Consequently, current thought is decidedly liberal in its tone, and independence and self-reliance are marked characteristics of its people.

Generally, the religious sentiment is not strong. The desire for amusement and sport is much more marked, and with the great majority Sunday is a day of recreation rather than a day of devotion. The Church of England claims the largest number of adherents; Roman Catholics rank next, followed by Presbyterians, Methodists, and Baptists, in the order named.

Each state government owns and controls the railways within its boundaries, with the exception of 1,300 miles of private lines. The total mileage of state railways is about 21,000, the cost of construction being two hundred and five million pounds sterling.

There is at present but one Commonwealth railway, that from West Australia to South Australia; its length is 1,053 miles. The line passes through great stretches of desert country, and was built for strategic pur-

poses mainly. It was completed and opened in 1917.

There are 8,565 post offices and 6,119 telegraph offices, more than 71,000 miles of wire being in use at the close of 1916. The control of postal 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 facilities are being increased and extended continually. The cost of maintaining state schools for the year 1915 amounted to £3,595,018. The total annual expenditure on all branches of educational effort is nearly four and one-half 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, an intermittently active volcano, is 9,100 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 larger than Michigan. It is 525 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 twentieths of the population live east of this dividing range. The highest peak, Mt. Cook, is more than 12,000 feet high.

New Zealand has a splendid climate, as is 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.

Wool is the chief export. 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 troops have been sent to the Old World, and have taken an important part in the conflict.

The administration of the Cook Islands and the island of Niue 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 our dealing in detail with the many interesting features of the various island groups. The Fijian, Samoan, and Tongan groups and the island of Niue are closely connected by trade and in other ways. These form our Central Polynesian Conference. 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.

Farther east lie the Cook and Society groups. These, with Pitcairn, constitute our Eastern Polynesian Mission. The Society Islands are under 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.

Nearer to Australia and lying farther north, are the densely populated islands of Papua, the Solomons, 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 increases the hardships of the missionary, 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 delay and expense, and has made frequent supervision of the work in the various groups so difficult that we are now trying the plan of running our own vessel for the superintendent's use.

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, the Christianity professed is too often a mere form. Sins and vice continue under the Pharisaic 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. Cannibalism is still practiced in parts of Papua, the Solomons, and the New Hebrides. The worker must be prepared to run great risks in laboring for the raw savages who inhabit some parts of this field. And yet it is easier for the light of God's Word to break through the midnight darkness of heathenism 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. PRETTYMAN.

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#### NO BURDENS YONDER

OWEN C. BARRETT

No burdens yonder, not a care  
When home is entered, no load to bear;  
No burdens yonder, all care laid down,  
When we share his glory and his crown.

No trials yonder, the testing done,  
The school days ended, the prizes won;  
Faith, tried like gold in furnace heat,  
All free from dross, and made complete.

No burdens yonder, no weary days,  
No disappointments, no hedged-up ways;  
O bliss eternal! past understood,  
All the way He led was good.  
*Camp Meade, Md.*

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ELDER PAUL BADAUT, engaged in mission work in the island of Mauritius, east of Madagascar, sends to the Mission Board the names of several in the island of Madagascar who are interested in the truth and desire literature. We have not yet opened work among the people of that island. Brother Badaut thinks now is a favorable time to visit the island with a view to establishing mission work there.

# Missionary Volunteer Department

M. E. KERN - Secretary  
 MATELDA BRICKSON } - Assistant Secretaries  
 ELLA IDEN }  
 MBEADE MACGUIRE - Field Secretary

## TIMELY BOOKS

JUST at this time when so much interest is being manifested by our countrymen in the material progress and wonderful trade 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 "Makers 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, Allen 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.



## JESUS 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 tempted the same as we, and was likewise wholly dependent upon God. He sought divine strength and grace in the secret place of prayer that he might go forward braced for duty and trial.

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 by him of their infirmities. And he withdrew himself into the wilderness, and

prayed." "It came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." Jesus did not pray simply because he esteemed it a blessed privilege to establish an unbroken communion with his Father, but he found it 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 supplicate the throne of his Father, as a man, until he felt a heavenly current charge his humanity. 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 how constant was his communion with God. If we would take more time to go to Jesus and tell him all about our trials and needs, we should not be disappointed so frequently. There is a tendency to pray less and to study God's Word less as our personal labors and activities increase. We are in danger of trusting in human plans and methods, of building ourselves up in a self-sufficiency, of losing sight of our dependence upon God, and thus making a savior of our own activities. But such activity, devoid of God's blessing, even in God's service, is destined to leave the soul barren and our efforts fruitless. If we are going to measure up to the divine standard, we must take more time for meditation, for prayer, and for the study of the Word of God.

Lack of time and pressure of duties is really no excuse for a failure to observe the stated season of prayer. We cannot afford to begin the day, with all its burdens and uncertainties, without spending some time alone with God in communion and a study of his Word for our own personal need. We should make first things first. Martin Luther devoted the first three hours of each morning to devotion and a study of his Bible. He was commonly called "the professor Biblicus." What an enviable title! Would that we might be known as "a peo-

ple Biblicus." John and Charles Wesley each had a separate room built to his house where he spent the early hours of the day in secret study of God's Word. These were men who performed tremendous tasks. Their efforts were blessed with much abiding fruit. Their lives were filled with the power of God and the witness of the Holy Spirit. And cannot we, as the children of God, testify to the fact that in our own lives we have experienced a great spiritual refreshing, and God's choicest blessing on our efforts, when we were faithful in prayer, beginning the day as Jesus did when he met our trials and temptations as a man on earth?

"No prayer, no power; little prayer, little power; much prayer, much power," has been our common experience. Let us live up to our exalted privileges in Christ.

C. S. LONGACRE.



## OUR GENERAL SUMMARY

FOR the first time in the history of the Missionary Volunteer work we have passed the 1200 mark in the number of societies reporting. If all reports from the foreign fields were in, the number would reach 1,300. The total membership of these societies is more than 24,000 young people. What cannot God accomplish with such an army, if each is thoroughly consecrated to his service?

The British Union, Sierra Leone, the South African Union, and China are not represented in this summary, though they have reported in quarters past. But we are sure they have not been asleep at their posts. We understand that in European fields there has been a decided increase in membership and offerings among our people, in spite of the terrible war conditions which have prevailed there. Now that a lull has come, no doubt we shall soon be receiving excellent reports from our Missionary Volunteer Societies across the Atlantic. Truly, God is all-powerful; and, regardless of hindrances, his work is bound to prosper in the earth.

ELLA IDEN.



"A LIFE that measures with the life of God is presented to us for a brief life of sanctified obedience to the will and word of God."

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

Societies	Membership	Members Reporting	Letters Written	Letters Received	Missionary Visits	Bible Readings and Cottage Meetings	Subscriptions Taken	Papers Sold	Papers Lent and Given	Books Sold	Books Lent and Given	Tracts Sold	Tracts Lent and Given	Hours of Chr. Help Work	Articles Clothing Given	Value of Food Given	Treatments Given	Signers to Temperance Pledges	Offerings for Foreign Miss.	Offerings for Home Miss.	Conversions	
<b>N. America</b>	1012	10299	9875	19333	6324	27233	6795	2986	54441	201235	15792	13925	6533	64802	60365	47161	\$1,346.43	8418	673	\$10,175.98	\$6,394.09	405
<b>Asia</b>																						
Japan	8	52	40	121	82	71	151	6	186	30	58	13	4	259	7	4	2		9.24			
Malaysian Un.	1	50	36	49	10	144	175	57	234	456	742	46	1	608	84	36	1.70					
Philippine Un.	3	100		91	59	158	154	23	995	135	60	14	3	767	48							
<b>Australasian U.</b>	130	3249		1695	644	6322	946	158	12761	27262	1773	944	684	16104	9090	186		361	40	2117.65	280.98	71
<b>South America</b>																						
Austral Un.	22	190	124	247	39	364	279	51	3348	2373	130	130	66	1327	204	62	36.31	209			62.34	9
Brazil Un.	14	161	21	8	1	7	6	4	515	9	18	3		51			3.99					
N. Brazil U. M.	2	40	9	5	4	24	29				5	5	7	93			8.19					
<b>West Indian Union</b>																						
S. Caribbean	16	814	115	128	65	1129	296	9	500	557	60	108	80	460	718	106	6.59	29	6	7.86	7.48	13
<b>Northern Latin American Missions</b>																						
Haitien Miss.	14	401		192	180	2355	2045	34	316	214	117	33	26	50	2054	180	33.42	126			23.81	15
Porto Rican M.	6	144	69	440	422	2346	1680	70	130	751	392	250	149	636	1751	103	57.20	164	38	41.89	44.56	
Hawaiian Miss.	2			109	47	467	216	6	7	1623	32	3		1391	11	10	1.20			25.00	15.00	4
<b>Totals</b>	1230	24000	10289	22418	7877	40620	12772	3404	73383	234645	19679	15574	7553	86548	74332	47848	\$1,500.03	4314	757	\$12,876.62	\$6,823.21	517

# Bureau of Home Missions

L. H. CHRISTIAN - - - General Secretary

## FOREIGN LANGUAGE PRESS

ON the corner of Twelfth Street and First Avenue in New York City is a news stand kept by a Jew. Here on a winter evening one can buy 27 different newspapers, only 4 of which are in the English tongue, the other 23 being: 5 Italian, 3 Polish, 3 German, 3 Yiddish, 3 Hungarian, 2 Slovak, 2 Ruthenian, 1 Russian, and 1 Lithuanian.

The American Association of Foreign Language Newspapers is a corporation to which alone belong more than 751 foreign language papers published in the United States and Canada, in 28 different languages. The potential influence of these papers is shown by their enormous circulation of 8,519,365. The 55 Jewish papers lead with a circulation of 1,625,748; then come the 75 Polish papers, with a circulation of 1,238,418; and then the 153 Italian, with a circulation of 1,205,871. These papers are published in the Cyrillic or Russian types, in the Latin, Greek, Arabic, Hebrew or Yiddish, German, Turkish, Chinese, Japanese, etc. These alphabets present a strange appearance to us Americans.

"American in spirit, foreign in language," is the motto of a leading Croatian daily in New York City. During the Fourth Liberty Loan drive in Chicago, one of the first concerns on the list of subscribers was the Foreign Language Press, with a subscription of \$10,000. The aim of the foreign language newspapers of America, as printed at the head of the association's own semimonthly, the *American Leader*, is: "To help preserve the ideals and sacred doctrines of this our adopted country, the United States of America; to revere its laws, and inspire others to respect and obey them; to strive unceasingly to quicken the public sense of civic duty; in all ways to aid in making this country greater and better than we have found it."

These statements indicate the patriotism and loyalty of the Foreign Language Press, which, of course, includes scores of papers that do not belong to the association. All America today is proud of the devotion to this the land of their adoption manifested by our millions of foreign parentage, and especially by the many thousands of their young men at the front. This loyalty is largely the result of the influence exerted by the foreign language papers.

But the religious, or spiritual, power of these papers is not so encouraging. Every Bohemian paper in New York is freethinking; that is, infidel. A very large number of the papers are Catholic, printed and owned by some Catholic bishop or priest. Others are strongly Socialistic, as, for instance, the two Polish periodicals, the *People's Daily* and *God's Whip*. Until recently the only Russian journal in Chicago was an I. W. W. paper. The foreign-language people in America are reaching out for new ideas and are very desirous to read. The Bohemians alone have dailies and weeklies. They also have an illustrated magazine on the order of *Collier's Weekly*, and even a magazine strictly for farmers. What is told of the Bohemians applies to the others. Sad to say, the statement is true that in the field of foreign language literature "the Protestants are a practical nonentity." Here is our great opportunity.

L. H. CHRISTIAN.

## COLPORTEURS' SUMMARY FOR OCTOBER, 1918

UNION	Agents Hours		BOOKS			PERIODICALS		
			Value 1918	Value 1917	No. copies	Value 1918	Value 1917	
<b>ATLANTIC</b>								
E. New York	9	574	\$ 728.45	\$1563.10	2543	\$381.45	\$ 90.70	
Greater New York	4	67	895.55	979.30	6030	904.50	906.30	
Maine	4	82	768.90	1035.25	1435	215.25	163.00	
Massachusetts	5	387	758.10	697.36	2720	408.00	240.50	
N. New England	11	215	300.18	916.90	270	40.50	25.70	
S. New England	7	355	1521.55	2049.45	1441	216.15	65.00	
W. New York	7	553	911.20	1490.16	749	112.35	228.00	
Totals	47	2233	5883.93	8731.52	15188	2278.20	1719.20	
<b>CENTRAL</b>								
Colorado	11	311	432.95	275.15	515	77.25	43.30	
Kansas	20	738	2592.55	1136.15	1198	179.70	88.40	
Missouri	10	542	2012.00	2307.55	417	62.55	74.00	
Nebraska	11	295	481.95	1654.75	161	24.15	57.50	
Wyoming	3	37	115.25	198.75	305	45.75	10.20	
Totals	55	1923	5634.70	6072.35	2596	389.40	273.40	
<b>COLUMBIA</b>								
Chesapeake	10	684	3329.00	600.75	2115	317.25	89.10	
District of Columbia	3	168	550.00	879.50	708	106.20	35.70	
E. Pennsylvania	12	957	2359.20	2069.03	3457	518.55	149.70	
New Jersey	10	824	3058.25	150.65	1320	198.00	108.70	
Ohio	15	1356	2848.54	3768.75	2428	364.20	334.40	
Virginia	10	611	2239.10	492.00	855	128.25	20.60	
W. Pennsylvania	16	1049	1896.34	2128.60	1387	208.05	29.30	
W. Virginia	12	388	1888.20	2204.39	230	34.50	21.70	
Totals	88	6037	18168.63	12293.67	12500	1875.00	789.20	
<b>EASTERN CANADIAN</b>								
Maritime	3	84	26.25	871.50	50	7.50	-----	
Ontario	6	408	843.55	4095.20	949	142.35	134.50	
Quebec	-----	-----	-----	-----	352	52.80	2.00	
Newfoundland	-----	-----	-----	-----	-----	-----	-----	
Totals	9	492	869.80	4966.70	1351	202.65	136.50	
<b>LAKE</b>								
E. Michigan	5	819	1020.55	-----	861	129.15	52.60	
Indiana	12	973	1566.45	2535.70	715	107.25	63.70	
N. Illinois	8	710	1196.71	772.67	10363	1554.45	310.10	
N. Michigan	6	489	811.60	671.25	161	24.15	26.30	
N. Wisconsin	5	212	529.10	748.15	224	33.60	66.50	
S. Illinois	13	1097	2165.55	2086.70	137	20.55	46.70	
S. Wisconsin	3	151	554.35	729.60	1995	299.25	110.50	
W. Michigan	5	318	499.10	1105.24	520	78.00	30.40	
Totals	57	4769	8343.41	8649.31	14976	2246.40	706.80	
<b>NORTHERN</b>								
Iowa	3	165	770.55	1200.23	990	148.50	226.50	
Minnesota	6	757	1723.05	1121.10	1995	299.25	205.10	
North Dakota	-----	-----	-----	377.75	3359	503.85	38.10	
South Dakota	-----	-----	-----	-----	115	17.25	209.00	
Totals	9	922	2493.60	2699.08	6459	968.85	678.70	
<b>NORTH PACIFIC</b>								
Montana	-----	-----	-----	-----	429	64.35	37.50	
S. Idaho	-----	-----	-----	364.95	168	25.20	5.70	
S. Oregon	-----	-----	-----	108.00	-----	-----	19.90	
Upper Columbia	-----	-----	-----	-----	235	35.25	6.00	
W. Oregon	-----	-----	-----	527.35	1335	200.25	97.00	
W. Washington	-----	-----	-----	1162.80	2611	391.65	165.20	
Totals	-----	-----	-----	2163.10	4778	716.70	331.30	
<b>PACIFIC</b>								
Arizona	-----	-----	-----	491.60	535	80.25	111.50	
California	-----	-----	-----	269.25	1893	283.95	152.00	
Central California	3	32	36.00	532.50	780	117.00	24.90	
Inter-Mountain	1	83	198.85	226.70	87	13.05	12.60	
N. Cal.-Nevada	5	545	1096.90	314.00	160	24.00	73.40	
N. W. California	-----	-----	-----	426.54	12	1.80	-----	
S. California	6	387	780.45	136.55	4395	659.25	116.40	
S. E. California	2	112	123.65	339.30	975	146.25	10.20	
Totals	17	1159	2235.85	2736.44	8837	1325.55	501.00	
<b>SOUTHEASTERN</b>								
Cumberland	-----	-----	2408.65	1796.20	2455	368.25	192.20	
Florida	-----	-----	505.45	611.25	250	37.50	87.00	
Georgia	22	2406	1382.50	1790.70	666	99.90	234.80	
North Carolina	-----	-----	1359.70	2491.00	620	93.00	244.50	
South Carolina	-----	-----	3907.10	677.10	108	16.20	90.00	
Totals	22	2406	9563.40	7366.25	4099	614.85	848.50	

SOUTHERN							
Alabama	15	1635	\$ 920.57	\$ 846.46	912	\$ 136.80	\$ 55.50
Kentucky	16	1977	4001.00	2933.25	380	57.00	44.90
Louisiana	11	1143	133.43	894.25	535	80.25	54.00
Mississippi	19	1957	1759.18	157.65	102	15.30	61.50
Tennessee River	6	779	1069.80	-----	1425	213.75	118.90
<b>Totals</b>	<b>67</b>	<b>7491</b>	<b>7883.98</b>	<b>4831.60</b>	<b>3354</b>	<b>503.10</b>	<b>334.80</b>
SOUTHWESTERN							
Arkansas	21	2050	1007.00	3403.30	1600	240.00	198.80
N. Texas	15	1253	732.23	1105.20	415	62.25	47.10
Oklahoma	31	1058	900.75	1556.10	325	48.75	143.20
S. Texas	8	488	763.70	49.80	485	72.75	57.00
Texico	2	90	505.00	254.35	350	52.50	7.50
<b>Totals</b>	<b>77</b>	<b>4939</b>	<b>3908.68</b>	<b>6368.75</b>	<b>3175</b>	<b>476.25</b>	<b>453.60</b>
WESTERN CANADIAN							
Alberta	----	-----	-----	397.60	317	47.55	40.30
British Columbia	----	-----	-----	-----	90	13.50	101.50
Manitoba	----	-----	-----	684.10	172	25.80	78.20
Saskatchewan	----	-----	-----	704.70	619	92.85	167.80
<b>Totals</b>	----	-----	-----	<b>1786.40</b>	<b>1198</b>	<b>179.70</b>	<b>387.80</b>
Foreign and miscellaneous	-----	-----	-----	-----	5790	868.50	951.70
Mailing lists	-----	-----	-----	-----	19031	2854.65	4101.30
FOREIGN UNION CONFERENCES AND MISSIONS							
Australasian	89	5504	12472.66	9806.98	60951	1782.54	2555.78
British	45	2841	2206.57	889.63	8446	3075.69	3158.81
Scandinavian	128	21269	27301.77	16887.63	11736	986.54	632.91
Latin	12	1059	1057.55	1094.61	12993	454.04	401.48
South African	16	836	2508.18	1738.86	14812	910.32	262.80
Hawaiian	1	191	345.25	458.00	325	30.75	-----
Japan	-----	-----	-----	169.70	-----	-----	270.55
Korean	19	1716	37.84	-----	-----	422.96	197.73
Philippines	38	4229	5198.79	2260.76	3912	-----	63.70
Malaysian	-----	-----	-----	-----	-----	501.83	-----
North China	21	1757	1537.60	-----	15498	891.21	284.30
South China	13	-----	79.20	-----	8420	463.04	-----
Guatemala	-----	-----	-----	188.50	-----	-----	-----
Salvador	2	140	118.40	-----	-----	-----	-----
S. Honduras	-----	-----	-----	64.80	-----	-----	8.75
Cuban	9	649	2107.80	1761.50	-----	-----	-----
Jamaica	10	1060	566.42	511.23	-----	-----	91.06
S. Caribbean	3	227	630.40	-----	-----	-----	-----
W. Caribbean *	11	448	1906.15	1936.99	3375	448.60	394.20
Inca	4	179	804.00	-----	-----	42.00	-----
Brazilian	54	5479	2460.15	2004.59	-----	563.32	-----
Austral	32	2539	7568.40	8062.77	-----	-----	116.17
Foreign totals	507	50123	\$68907.13	\$47836.55	216468	\$10572.84	\$ 8437.74
N. A. totals	448	32371	64985.98	68665.17	103332	15499.80	12213.80
<b>Grand totals</b>	<b>955</b>	<b>82494</b>	<b>\$133893.11</b>	<b>\$116501.72</b>	<b>319800</b>	<b>\$26072.64</b>	<b>\$20651.54</b>

**COMPARATIVE SUMMARY OF FOREIGN PERIODICALS**

JANUARY, 1917, 320,416 copies, value \$9,368.55; January, 1918, 105,978 copies, value \$6,313.15.

February, 1917, 320,992 copies, value \$9,188.03; February, 1918, 168,396 copies, value \$3,504.90.

March and April, 1917, 293,147 copies, value, \$8,399.46; March and April, 1918, 285,762 copies, value \$7,022.74.

May, 1917, 185,430 copies, value \$6,607.67; May, 1918, 205,051 copies, value \$7,345.41.

June, 1917, 187,224 copies, value \$5,970.11; June, 1918, 205,051 copies, value \$7,345.41.

July, 1917, 206,715 copies, value \$7,450.15; July, 1918, 213,456 copies, value \$7,209.78.

August, 1917, 253,026 copies, value \$11,264.29; August, 1918, 208,702 copies, value \$9,393.42.

September, 1917, 231,408 copies, value \$10,926.97; September, 1918, 209,869 copies, value \$9,927.84.

October, 1917, 184,764 copies, value \$8,437.74; October, 1918, 216,468 copies, value \$10,572.84.

## 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 councilmen 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.

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 blue law is perfectly logical and a good

### COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1916	1917	1918		1916	1917	1918
January †	177107	104517	137723	July	151297	202270	97324
February	222470	129591	134197	August	153309	237711	230127
March	154019	107703	330318	September	111833	164438	164573
April	98217	201556		October	101997	122138	103332
May	117917	140580	117178	November	97439	136271	-----
June	154701	141169	220177	December	98488	63219	-----
<b>Totals</b>	-----	-----	-----	-----	1673894	1751163	-----

### COMPARATIVE BOOK SUMMARY

	1913	1914	1915	1916	1917	1918
January	\$64262.88	\$59697.52	\$46778.58	\$60418.25	\$66045.00	\$68276.77
February	62813.12	67149.45	47943.61	74298.80	82346.89	74560.50
March	66640.42	75962.31	72414.23	92431.51	100551.86	-----
April	73520.45	85685.35	78974.96	94066.35	103042.73	241063.34
May	101640.01	87024.10	107987.69	106602.30	136453.74	160112.53
June	137373.06	153480.96	151199.10	174415.86	237914.24	276413.96
July	140576.24	190116.62	170546.02	192033.15	265004.04	336262.65
August	111660.64	105391.65	119773.18	143185.26	203010.57	207615.34
September	73732.14	74359.96	78364.70	96001.38	172855.15	137462.98
October	84015.90	60357.25	76102.53	85128.41	116501.72	133893.11
November	73949.60	57388.95	69660.16	86248.56	107545.23	-----
December	59749.92	57496.17	69145.88	71060.56	87121.50	-----
<b>Totals</b>	<b>\$1049943.46</b>	<b>\$1083110.29</b>	<b>\$1088890.64</b>	<b>\$1275890.39</b>	<b>\$1675431.56</b>	-----

\* For two months.

† Multiply number of magazines in any month by fifteen cents to get value.

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 Los Angeles have made 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 swat them at the next municipal election. This town has progressed beyond 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 that it embrace all California in its activities. This plan is under consideration.

"The defeat of the city-killing Sunday law, whose proponents spent a lot of money in their efforts to put it over, proves 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 to organize for 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 agitating the Sunday-closing proposition before the municipal councils of Santa Ana, San Francisco, San Diego, and Watts. These organizations will not listen to arguments. The only thing they fear 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 the people rule. America must repudiate every form of autocratic power, or succumb to its machinations. C. S. LONGCORE.

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#### 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:  
"Oneatatime."

Take "Oneatatime," brother.  
Soon you will find  
Quiet serenity  
Filling your mind;  
Heaps of accomplishment  
Swiftly will climb,  
Moved by the magic of  
"Oneatatime."  
—Amos R. Wells.

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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. Sturgis.

## Medical Missionary Department

W. A. RUBLE, M. D. Secretary  
H. W. MILLER, M. D. } Assistant Secretaries  
L. A. HANSEN }

### 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 designed to do, it is now. Every Seventh-day 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 work. Every soul must be made aware of the truths of the three 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 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 in 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 an institution 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 attaching to a strange religion is lost sight of, 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 Christ. There doubtless will be a time of peace. Reforms of all kinds will be advocated. People will doubtless become more religious, or rather a greater effort will be made to cause them to be more religious, and all this to the end that wars, epidemics, and pestilence may be avoided.

Now, after the war, people's minds are in a better condition to hear and consider spiritual things. The necessity for important doctrines will be greater because of a rising tide of evil. God's people must be ready with the only remedy for sin and sin-sick souls.

The medical work has been said to be one of the best ways by which to reach men with the present-time message. By it prejudice is allayed. All classes of people can be reached through helpful ministry. Sickness is increasing, and greater opportunities for Christian help work are appearing rapidly. Wars and epidemics draw medical and nursing assistance from civil life, and a wide field of usefulness is opened up to the medical evangelist.

What are our sanitariums doing in evangelistic lines? The work that can be done inside an institution is good, but this is not enough. Our sanitariums are as cities set on a hill, to give the light of health reform and other truths to the world, especially to those in their own neighborhood. What can and ought and must these sanitariums do?

—Hold schools of health, cooking schools, first-aid courses, cottage meetings, systematically work their neighborhood with special issues of religious papers in the In-gathering movement, and render personal medical missionary service.

In the past nurses have been graduated from courses in these sanitariums, and have largely gone out into private nursing practice. Why?—Because that has been their training. Few have gone into medical evangelistic work, for the reason that their training in that direction has been deficient.

The time has come for a reform. Thought must be given to the most important things rather than to the medical and institutional details alone. The best way in the world to keep disciplinary troubles and other worries from an institution is to get all hands so busy that there is no time for irregularities.

Let us study, then, to make our medical work community-wide rather than institution-narrow. Every nurse in these institutions should be as competent to conduct a school of health, to give a cooking demonstration or a health talk after her graduation as to take charge of a surgical case, or manage a neurasthenic, or direct a treatment-room. This can be done only by doing these kinds of work during her course.

Then let every sanitarium organize for field work. Field work is the word now. Work your territory. Educate for service. Widen your horizon until it reaches the shores of the eternal world in its influence. Then, and only then, will our sanitariums fulfil the object for which they were brought into existence.

W. A. RUBLE, M. D.

## Educational Department

W. E. HOWELL Secretary  
O. M. JOHN Assistant Secretary

### 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. W. E. HOWELL.

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### 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. Extensions are to be made to the women's dormitory and also 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-

tation-rooms and a fine library on the second floor. The chapel had been reseated with new seats so as to accommodate more students than heretofore. We hope soon to begin building the new chapel.

The college opened September 11, with an enrolment a little exceeding that of last year. Within two weeks the dining hall was crowded almost beyond its capacity. Two tables more than it had ever had previously, were added. The crowded conditions in the women's dormitory made it necessary that we begin at once to build an addition. Ground was broken for a sixty-foot addition to the north of the building. This is now quite well inclosed, and we hope to be able to occupy it by the second semester.

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 Course, running from November 12 to March 18. These special courses are adapted to men and women of mature years who desire to make a speedy preparation for gospel service. 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 a permanent feature of the college.

The spiritual interests of the school are excellent. September 20 to 28 was observed as a fall week of prayer. We had a program prepared and neatly printed the week before, and the students came to the week of prayer with much interest. The general subject considered was "Steps to Christ." We plan to have the general subject of our spring week of prayer, "Walks with Christ." Great good resulted from the fall week of prayer. Its influence has been felt throughout the year. We can see much improvement in the lives of many of our students. Our Missionary Volunteer bands have been well organized and are doing a good work. Each student is required to be a member of one of these bands. He may choose the band which he prefers, but having entered the work of the band, he remains there unless permission is given him to change.

The influenza caused our school to close for a little more than four weeks. We have had about fifty cases. All of them have made a good recovery, save one, my stenographer, a very estimable young woman, whose death was caused by pneumonia following the influenza. Generally speaking, at the present time the health of our students is good. We are planning to have a health campaign, in which special instruction regarding healthful living will be given. We feel that it is very important not only that our students value good health but know how to have it. In spite of the great hindrance caused by the influenza, we are looking for this present school year to be a successful one.

FREDERICK GRIGGS.



### WHEN WE WALK IN THE LIGHT

[This article was prepared at my solicitation on hearing of the noble way in which the South Lancaster Academy had risen to the emergency created by the epidemic of influenza, both in training its own students and in ministering to the stricken community. This was truly walking in the light of our long-time instruction on medical missionary work. It both rebukes us for not having done more before, and encourages us as a demonstration of what we can do hereafter. The training of all students for such work ought to be a constituent part of our regular curriculum from this time on, not for emergencies only, but for missionary service at all times and everywhere.—W. E. H.]

SOME experiences we have passed through in South Lancaster during the last few

weeks have forcibly brought home to our hearts the value of the rational methods of treating the sick which are practiced in our sanitariums and by our people generally. The disease known as Spanish influenza began its ravages in America in this portion of the country. It appeared in virulent form in Clinton, a neighboring city, and in parts of Lancaster, as well as in the countryside round about. In Clinton one whole family of six was blotted out. Doctors and nurses succumbed to it, and in some cases the dead lay for days uncareed for because undertakers and sextons, working day and night, could not meet the demands.

The boys and girls in our school dormitories did not escape. While the majority of cases were of a mild type, some were very serious, and if treated by ordinary drug methods, would undoubtedly have resulted fatally. But fomentations, chest packs, hot blanket packs, in fact the free use of water within and without, applied by student hands under the direction of one of our own physicians, wrought marvels in the speedy recovery of our most difficult cases. Doctors who had patients dying day by day, marveled at the fact that in our large and crowded dormitories, with practically no professional nurses in attendance, we had no fatalities. For ourselves, we attribute it under God to the fact that we put into operation the methods of treating the sick which for years have been a part of our denominational belief.

Not only are we grateful for the recovery of our sick, but we believe the experience we have passed through as a school has deepened our faith in these God-given principles. During the early part of our enforced closing, classes were conducted daily in practical nursing and hydrotherapy, under the charge of Mrs. Harmon Lindsay, a graduate nurse of large experience. The students applied themselves enthusiastically to the mastery of the practical details of the more common treatments, and made excellent progress under Mrs. Lindsay's wise guidance. When the outbreak was at its worst, and it was next to impossible to get proper medical and nursing help, our girls, protected with masks and taking other measures to escape infection, entered homes where the disease was present in virulent form, and did splendid service in behalf of the sick and the dying. Their labors of love were rewarded with the warm appreciation of the leading people of the community. The health officers thanked them publicly for their assistance, and said that it was largely owing to the efforts of our students that the disease was stayed as quickly as it was.

The school is more widely and favorably known in the community than before as a result of its activities during these weeks, and students and teachers have learned anew the value of the God-given principles concerning the care of the sick. We are also endeavoring to be better prepared for any similar experience that may come to us. There are eight sections of our class in practical nursing and hydrotherapy, started especially to meet the needs of young men who would soon be in the draft, but now attended by large numbers of students and some teachers who are enthusiastically applying themselves to the mastery of these practical things.

During the epidemic teachers and students worked together to keep the school studies going to some extent. Lessons were sent through the mails to students not allowed to come to the dormitories, while the students in the dormitories were able to meet in classes. Thus we were able to make some

progress, and the fine co-operation of the students and their parents helped greatly to tide over the gap, and enable the school quickly to get back to its regular program.

The services of Dr. Mary Nicola, who providentially came to South Lancaster some time before the opening of our school year, were of very great value in dealing with the epidemic in our school. She gave 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.



"EDUCATE, educate, educate!"

## 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 Gotzian Hall, on the institute premises near Madison, Tennessee, at 9 o'clock on the morning of Tuesday, Jan. 14, 1919, for the consideration of such business as may properly come before this body.

The annual meeting of the patrons of the institution will be held at 10 o'clock on the same day and date and at the place above mentioned.

M. Bessie De Graw, Secretary.



### A FINNISH MAGAZINE

It became very apparent to us some time ago that a Finnish magazine is greatly needed in the field. After giving careful study and consideration to 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 appearance and size it resembles our other foreign magazines—twenty-four pages, with a beautiful three-color cover. An item of particular interest in connection with this magazine is the fact that the first manuscript which we received came by 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: "The Inspiration of the Bible," "Luther and the Reformation," "God Writing History," "Selfishness and Pride." This magazine ought to have a very wide circulation, and all our people who have Finnish neighbors and friends will find it an excellent missionary paper to place in their homes.

There are more than a quarter of a million Finns in the United States. They are an intellectual, sturdy, liberty-loving race. While many make no profession of Christianity, there are others who are devoted to their religion. This truly is the time to put forth strong efforts 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 to 40 copies, at 8 cents each; 50 copies or more, at 7 cents each.

We are also preparing a Slovak magazine, which will be ready about the middle of January.

We have recently decided to publish "The Great Controversy," in its abridged form, in the Serbian, Bohemian, Hungarian, Polish, and Rumanian languages. We have also just reproduced "Steps to Christ" and "His Glorious Appearing" in a number of languages, such as Polish, Bohemian, Greek, Armenian, and Italian. We are just now getting a little book ready, called "The World's Hope," similar in size to the World's Crisis Series. It will be published in Arabic (Syrian), Hungarian, Rumanian, Polish, and Bohemian. We are also printing a set of new tracts in the Arabic and Greek. So we have quite a busy program on hand and ahead of us.

We realize that the printed page is one of the greatest weapons we have in our warfare against the powers of darkness; and that unless we embrace every opportunity which is now presented to us to make use of this weapon, we shall not be able to accomplish the important task committed to us, the giving of the message to the millions of strangers within our gates.

Steen 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.

AS an appreciation of the work which our subscribers do, we will send to each one who secures a new subscription to the REVIEW before February 1, a copy of the new book,

### “After the War—What?”

This book will be ready the latter part of January.

Transferring the REVIEW from one person to another is not a new subscription.

Hand the new subscription to the church missionary secretary or to the conference tract society secretary, then fill out this blank, and return it to us.

Date.....

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

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To .....

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In accordance with your offer, please send a copy of “After the War—What?” as soon as it is ready,

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**REVIEW AND HERALD PUBLISHING ASSN.**

NEW YORK

WASHINGTON, D. C.

SOUTH BEND, IND.



WASHINGTON, D. C., DECEMBER 26, 1918

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

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

## NIGHT LETTER TO THE REVIEW

WEDNESDAY night at 7 o'clock, December 11, Emmanuel Missionary College, teachers and students, voted one thousand dollars Harvest Ingathering goal. Twenty-four hours later there was one of the greatest experience meetings in the history of the college. Goal completely annihilated, and the total of the one day's effort was over twelve hundred dollars, with report still incomplete. J. L. CONNAUGHEY.

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## WORLD OUTLOOK NUMBER

THIS is the name we have given to the first issue of the REVIEW for 1919. It will present strong articles from the officers of the General Conference, the secretaries of the General Conference departments, and presidents of union conferences, regarding the situation facing the church at the present time, and the duty of the people of God in view of that situation. This number will sound a great clarion call to the church to move forward in response to the opening providences of God. Every article should be read by every Seventh-day Adventist.

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## TWO IMPORTANT ARTICLES

WE have two long articles in this number, but both of them are well worth reading. The article on the Prophetic Conference held in New York City, reveals the widespread interest which exists in the return of the Lord; and also, it is to be regretted, the erroneous views held with regard to that coming. Taking advantage of the interest in this important subject, we should be wide awake in placing our literature in the hands of those interested, in order that they may obtain a true perspective and understand the relation of the things coming on the earth to the great climax of human history, — the setting up of Christ's everlasting kingdom. The current article in the series on education, by Prof. M. E. Cady, presents some most excellent points. We know that many have read the entire series with increasing interest. A word from Professor Cady tells us that he plans to place these articles in pamphlet form, for which we are glad. One more number completes the series.

## A MODEL PRAYER

"THE Brittany fishermen have a prayer, which they often repeat at sea:

"Keep me, my God,  
The sea is wide,  
My boat is small."

"That would be a good prayer 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!"

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## WHAT SOME SEE BEFORE US

In the July *Fortnightly Review* (London), the veteran British essayist, Mr. Frederick Harrison, 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 conditions 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 bloodshed and destruction 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 states and orders, of sexes, of habits and beliefs, has been too fierce and bitter; the sears are too cruel; the hopes, the fears, the surprises, the bewilderment, have been so bitten 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 civic organization, — these have been so keenly stirred to their marrow 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 canons cease to belch forth death, all the hopes, dreams, and lusts will be wilder yet for a generation — or more. The pains of new birth — economic, social, national — 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. That is the keynote given us for such unrestful times as are pictured by Mr. Harrison and by the prophecy.

And while we are bound to call attention to conditions foretold in prophecy, so that men may read the signs of 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 flame of human passion and controversy, or stir deeper the spirit of unrest? What men need, more than ever as the times become more complex, is the one gospel of Christ's salvation. In the midst of fiercest commotion and conflict of interests, the message is to lift up its call to men to separate from the spirit of this world and to build the hope on the world so soon to come. The keynote message for these coming times is, "Be patient therefore, brethren, unto the coming of the Lord." James 5: 7.

W. A. S.

## 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 of the promoters of the conference in making this clear differentiation between their work and ours, because, while we regard them as Christian brethren, we are quite as anxious as they are that the work represented by this movement should 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 prediction, is occupied by no other message in this world. 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 from there is to go out to all the world. Joel 2: 1. It carries in the forefront the herald of the coming of the Lord. It proclaims that the hour of his judgment is come. It calls men away from the worship of self, the worship of mammon, to 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 assizes. It sounds 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, calling men to take their stand upon the commandments of God and the faith of Jesus.

Some outside of this movement may proclaim the proximity of the Lord's coming. We rejoice 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 this propaganda 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 prophecy. It is not the great distinctive message which God has for this day and for this generation. It is well for us to bear this in mind, otherwise we shall lose our bearings, and face the danger of being swept off our feet by many of the delusions of these last days.

We must recognize that as surely as the Lord has a definite, specific message for this day, that message will have its counterfeits. The counterfeit message may contain much of truth, but it will also contain enough of specious error to lead its advocates off into the labyrinths of speculative philosophy and subtle delusion, blinding their minds to the great issues involved in the final controversy between truth and error.

As we see our brethren of other churches reaching out their hands after a knowledge of these times upon which we have entered, let us not criticize their efforts, but seek to aid them in reaching that viewpoint where they will obtain a correct understanding of God's purpose and plan for the ages. Surely, with the light and truth which God in mercy has given us, we should be most active in seeking to give to 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. Let us prove faithful stewards of that trust. Otherwise we shall be recreant to our God-given responsibilities, and others will be raised up to give the warning.