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THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

The First Need of Every Congregation

IT is not money. It is not a fine church edifice. It is not a fine organ or a fine choir. It is not an eloquent preacher. It is not a large membership. The first need of a congregation is spirituality,—that gift of grace which Mary had who loved to sit at the feet of Jesus, and of whom he said, "She hath chosen that good part which shall not be taken from her;" that divine sense of kinship with Jesus which drew John to the Saviour and made him love to recline on his bosom; that deeper yearning of the soul which Jesus described as hunger and thirst after righteousness; that fondness for a message from God which makes men receptive, so that their hearts are like the good ground upon which the seed of the Word falls and brings forth fruit to perfection.

What men call a flourishing congregation, because it has many external signs of prosperity, may yet be a spiritually dead one, having a form of godliness but denying the power thereof. If you would know what your congregation's first need is, ask yourself such questions as these: Can Christ be pleased with it? Do its members have the same mind in them which was also in Christ Jesus? Do they love to go about doing good as he did? Do they find a real joy in serving him by serving others? Is it their meat and drink to do their Father's will? Measured by such a yardstick, how much is your congregation worth?—*The Lutheran.*



Special Mention

IS NATIONAL PROHIBITION IMMINENT?

PROHIBITION has made enormous strides in the United States since the November election. William Jennings Bryan attributes the decided impetus given the temperance movement to three main causes. We quote from an article by Mr. Bryan published in the *Independent* of May 19:

"First, the decision of the Supreme Court sustaining the Webb-Kenyon law vindicated the contention of those who supported it, and completely overthrew the arguments relied upon by the opposition. It will be remembered that the leading opponents of the law relied upon its unconstitutionality, the dignified and respectable argument usually resorted to when a legislator is ashamed to give the real reason for his opposition. Nearly all the Senators and members who spoke against the bill when it was up for passage thundered their protest against the passage of an 'unconstitutional law.' It was vetoed on that ground by one of the most eminent jurists who has ever occupied the White House, and he was supported in his position by the written opinion of a learned attorney-general. But when the law came before the nation's highest tribunal, behold! the court by a vote of seven to two sustained the constitutionality of the law, and virtually declared that the saloon has no constitutional rights. It was black Monday for the liquor traffic. . . .

"Encouraged by the sustaining of the Webb-Kenyon law, a number of States have passed what is known as the 'bone-dry' law, entirely excluding the importation of liquor from without the State. These laws are unmistakable evidence that the tide against the saloon is still rising, because in most cases they were passed in States that have already closed the saloon. . . .

"The second cause which has operated in favor of prohibition is to be found in the constitutional amendments which have been submitted during the last three months. Wyoming led in this, although her legislature had not received specific instruction in the subject. In Utah both parties declared in favor of submission, and the legislature not only put the amendment before the public, but closed the saloons by a very drastic statute, following the example of Idaho and Iowa, where statutory prohibition preceded constitutional prohibition. Minnesota has joined the States aspiring to prohibition, by submitting a constitutional amendment, and is now considering statutory prohibition. In Ohio the amendment has again been submitted by petition, and will be voted on this fall.

"The most signal, not to say unexpected, victory has been won in Indiana, one of the States in which the liquor interests had succeeded in temporarily turning back the temperance tide. Some eight years ago Indiana went from county option back to township option, but the seeming retreat on the part of the State only increased the wrath of the citizens. This year the rebound has not only resulted in the calling of a constitutional convention, which is expected to include the prohibition amendment in the constitution, but it has resulted in a very strong prohibition statute. . . .

"The third cause for encouragement is the passage by Congress of the bill making the District of Columbia dry. More than two thirds of the Senate membership went on record as favoring prohibition in the District of Columbia, and the vote in the House was almost exactly two to one. It received the President's signature. This is a triumph, a great triumph, the importance of which can hardly be overestimated."

To these three causes may now be

added a well-nigh universal sentiment that the entrance of the United States into the war makes national prohibition imperative. Of this the *Christian Herald* of May 16 says editorially:

"With the entrance of the United States into the war, the question of nation-wide prohibition has come to the front in a manner that leaves little doubt as to the preferences of the American people. Since the first suggestion was made, only a few weeks ago, that our government adopt prohibition as a war-time measure, the voice of the country has been uttered with a definiteness which shows with what sincere appreciation the proposition is welcomed. Not only a large portion of the religious press and many secular publications, but an amazing number of business and professional organizations have spontaneously approved of prohibition during the war. Health commissioners and many distinguished physicians at notable gatherings a few days ago declared against the manufacture and importation of alcoholic beverages during the war and for a whole year afterward.

"One organization of influential business men, which includes also many who are eminent in professional life, has established itself in New York, with the slogan, 'Save 11,000,000 Loaves of Bread a Day!' This represents the amount of grain that is now consumed daily by the brewing interests. Various church temperance organizations, too, are strongly urging prohibition as a war necessity. The President and Congress have been flooded with petitions advocating the passage forthwith of a general prohibitory law, which will save the crops of the country for feeding the nations. We will have grain enough for bread, but not for food and drink, and it would be wisdom to take time by the forelock and conserve the nation's food supply now.

"Half of Europe has outlawed the drink traffic during the war, as a measure of necessity. With us, the food situation alone would justify a similar step, especially as it means not only the assurance of a sufficiency for our own needs, but the opportunity to supply the wants of Europe, which will doubtless be larger than we now anticipate.

"On moral as well as economic grounds, prohibition is necessary. Nor is it such a radical step as it would seem. Of 2,543 counties in all the States, only 355 are wet today; 22 States and the District of Columbia are wholly dry; five more are nearly so and ripe for full prohibition. In half a year, six States, representing 10,000,000 of population, have joined the dry column.

"Whatever tasks lie in the immediate future, let us meet them as a sober nation. It is a time for clear heads and for one-hundred-per-cent efficiency. National prohibition for the duration of the war would assure both. It would, besides, dispose in advance of many troubles that might otherwise rise to vex us afterward."

We cannot quote, for lack of space, the many statements by men much in the public eye, who are now advocating both by pen and by word of mouth national prohibition for the time of the war. As an example of many others, we quote a few words from a public address by Col. Theodore Roosevelt:

"When we are threatened with a shortage of foodstuffs, as is apparent in the country-wide reports today, and when it is our duty to supply food to our allies to our utmost ability, we should see that needed grain food necessities are not diverted from their proper usage to the manufacture of intoxicants.

"Most of the belligerent nations in Europe have taken up this problem and settled it. Let us begin at once to see to it that our grain is kept for food and not put into alcoholic beverages."—*Washington Post*, April 22, 1917.

Benefits in Prohibition

Though more quiet in its working, and therefore perhaps not duly appreciated as a factor for promoting prohibition sentiment, is the benefit which prohibition is bringing to the communities where it is actually in force. Yet if the evils of alcohol and the benefits of prohibition become generally understood and appreciated, the American public will demand prohibition, not as a war measure merely, but as a permanent national policy.

The story of prohibition in States dry for at least a year, as told by their newspapers, was recently made the subject for the leading article of one of the issues of the *Literary Digest*. We quote a few of the many statements of benefits through prohibition. The Boulder *Camera*, speaking of Colorado's labor troubles, said:

"Our licensed saloons had inflamed the passions of ignorant men to the point of vengeance for wrongs real and fancied, and the end of the strike was but a truce all felt could not be enduring. There was much fight left in the bottle. Colorado smashed the bottle. It went out of the saloon business. It saved the situation. Now we have industrial peace because we have sobriety; now we have two hundred fewer convicts in our State penitentiary, though Colorado is larger by 150,000 citizens than it was when Colorado was 'wet.' Our banks are bulging with the deposits of the thrifty. Old saloon buildings are filled with the stocks and machines of useful business and industry. We are saving millions annually on our drink bill."

The *Times Republican* of Marshalltown, Iowa, speaks of the advantages brought by prohibition to that city:

"Business of the city has multiplied. Its character has risen high. Its workmen have built and are building ten homes where they built one before, and building excellent homes where their forebears under a wide-open liquor policy built poor ones. Hundreds of those whose habits denied them credit and respect have attained both. The remark of a coal dealer in answer to the question the *Literary Digest* has put, was: 'Men who used to beg for credit for a dollar's worth of slack now order by the load over their own phones, and we send it up without question.' That remark has the meat of it all. The abolition of the saloon makes a new community. To put it more exactly, it gives men a chance to be normal."

We will let the *Oregon Journal* of Portland speak for that city:

"In its one year under prohibition, Portland had one of the most successful commercial and industrial years in its history. Bank clearings, post-office receipts, and bank deposits broke all records. The holiday trade was by far the heaviest ever done by Portland merchants.

"At the end of the dry year, Portland had more telephone stations, more electric-service connections, more gas connections, and more water connections than at any time in its history. School enrolment and school attendance were larger. The real estate movement, though not so pronounced as in former boom days, was more active than at any time during four preceding years.

"Crime decreased. Public drunkenness almost disappeared. Petty offenses, such as larceny and the like, diminished more than fifty per cent. Vagrancy was cut to an

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The Advent HOLY BIBLE REVIEW AND SABBATH HERALD

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

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TAKOMA PARK STATION, WASHINGTON, D. C., JUNE 28, 1917

No. 26

EDITORIAL

DEFEAT TURNED INTO VICTORY

ONE of the finest sights I saw in Europe was the busy corner known as Akersgaten 74, in the city of Christiania, Norway. There stands a memorial of the blessing of the Lord that turns defeat into victory; and a memorial also to the blessedness of Christian fellowship in this cause.

At this corner, on the well-known Akersgaten thoroughfare, in the heart of the city, is our Christiania publishing house and other associated enterprises.

Many will remember that this publishing house was driven into insolvency in the financial crisis that disturbed commercial circles in Norway about twenty years ago. The moves by which the house became involved were not authorized by our Scandinavian brethren in general charge of the field; but they had to send the dismal word "failure" to their brethren in America.

The constituency in Scandinavia at that time was too small and weak to handle the large insolvency. The situation was distressing. The "Christiania failure" weighed heavily on the hearts of the brethren in Europe and America. For a time it seemed that there could be no remedy. But the honor of the cause and the good name of the denomination were involved.

So, in the fellowship of the one world-wide work, the believers in America, cheered on by inspiring appeals from the Spirit of prophecy, came to the help of their brethren in Scandinavia. Thousands of dollars were given by our churches to lift the Christiania publishing house out of its deepest distress.

Sufficient was given to start the work again, and thus enable the house gradually to pay off the still remaining obligations from its own earnings.

This brotherly stretching out of the helping hand across the sea brought new courage and a new devotion to the believers in Scandinavia. The work in the whole field seemed to start forward with new vigor.

And the Lord blessed the brethren in Europe in utilizing all the possibilities of Akersgaten 74 to recover fully from the burden of debt. Now the plant has a very valuable property, no debts, and has more than \$7,000 in cash for enlargement of its work, now made necessary to meet the demand for our publications.

In few places have we more enterprises crowded together and running successfully for the advancement of the truth than in this Akersgaten establishment. In the basement is the printing house, filling every inch of space, and visibly overflowing all its quarters. Above, on the first floor, is a vegetarian restaurant and two well-equipped treatment-rooms, for men and for women. Above these is the large meeting hall of the Christiania church; and in the building more recently added alongside are the offices of the Union and local conferences, and of the publishing and editorial departments. Above these are yet two floors more, containing rooms to accommodate sixteen or eighteen patients patronizing the *kurbad*, or treatment-rooms. These guestrooms are generally full, and often patients must wait for admittance. One day while I was there, the ambassadors to Norway of two of the great European powers were waiting in the office lobby to make arrangements for treatments.

It is a busy and varied establishment, indeed, operating at this corner of Akersgaten. And every one of these varied enterprises is being blessed with financial earnings. Last year the *kurbad* earned about \$3,000, and the publishing house about \$5,000.

Thus has the blessing of God attended the effort of nearly twenty years ago to redeem the Christiania publishing house from failure, and to maintain the honor of the cause. The enemy nearly broke through the wall of our work on this northernmost border. But the trumpet sounded the call of need. The believers over the sea rallied to help at the point of danger; and the situation was

saved. We may well thank God for it today.

When the people were rebuilding the walls of Jerusalem, after the captivity, Nehemiah said to them:

"The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us." Neh. 4: 19, 20.

Thus coöperating round the whole circuit of the wall, the work was finished; "for the people had a mind to work." And just so, too, in our time, as the wall of our work goes up round the wide circuit of the earth, the believers are summoned to help here and to rally there, at the call of need. The grand transformation wrought at Akersgaten 74, must ever encourage us to respond to the calls for help, and to trust in the Lord's power, which is able to turn defeat into glorious triumph. W. A. S.

THE OLD GENERATION AND THE NEW

ONE could not watch the marching Confederate veterans in their recent parade in Washington, without contrasting the old generation with the new, and the conditions in the days of the Civil War with present-day conditions.

What a change has been wrought in the history of the world in the lifetime of one generation! Wonderful progress has been made in geographical discovery. The science of medicine has been almost revolutionized. The application of steam and electricity to the use of trade and intercourse, has brought the ends of the earth into daily communication. The genius of invention has made the luxury of yesterday a necessity of today. In no department of invention and political development are there seen such marked changes as in army and naval equipment. The flintlocks, the propelled wooden frigates of our fathers, are regarded today only as interesting curiosities. Long since, the armaments of that period have been relegated to the junk heap. Today we have the dreadnaught and the

superdreadnaught, the aeroplane and the submarine — inventions entirely beyond the wildest dreams of past generations. Nor has the power of inventive genius yet spent its force; we may believe that future days will see further marked departures and changes from the equipment and methods of the present.

As was stated some months ago by Prince Lvoff of Russia:

"This war separated the past from the present by a heavy curtain. Whenever and however it may come to its end, it is clear that we are through with the old order of things, and that a new one will have to take its place."

The same thought was expressed by Mr. J. I. Jonescu, a member of the Rumanian Chamber of Deputies:

"We are faced by a catastrophe involving the whole of the human race. We have before our eyes the declining twilight of one world, preceding the dawn of another and a new."

The probability of these vital changes in the life of the world is coming to be recognized more and more by the people in this country. This was recently expressed by George W. Perkins, who in addressing a camp of student officers in New York, said:

"Do not think that you will go back to the same conditions you left. When you came to this camp, you laid down jobs in a world that will be almost obsolete when this war is over."

President Butler of Columbia University, in his commencement address, expressed the same thought. He said:

"The hundreds, indeed the thousands, of American youth who pass out from this university today go into a new and a strange world. It is more than a world at war; it is a world in ferment. Before such a scene the timid will despair, while the reckless will affect an indifference that they cannot really feel. The wise will follow a different course. They will not be hurried into judging of normal man on the basis of his latest abnormalities, and they will not permit themselves to forget all that human history teaches because the happenings of the moment seem to teach something quite different. The wise will not lose their sense of proportion in judging of events in time, in space, or in circumstance."

Unquestionably there will be in the future a readjustment of political, social, and economic relationships. We know not what these adjustments may involve, nor indeed what they will portend. There will need to be, as well, a readjustment of the church in its relationship to the world's great problems. Both its plans and its methods will have to be modified and changed, and made to conserve its interests as conditions will be then, not necessarily as they are today. The Christian worker as well as the man of affairs will need, in coming days, great power of adaptability. Only the gospel will remain the same.

God has provided but one remedy for sin, and that remedy is applicable

to every man and every condition. But it must be adapted to the needs of the situation, and it is only the Spirit of God which will give this wisdom of adaptation. We cannot go out and present the gospel message as we have presented it in the past. Its principles are the same, but it must be given a new setting, a new adaptation to the changing conditions which we face; and as the power of sin increases in the hearts of men, in order for the gospel to accomplish its work it must be permeated with new life and power.

Oh, how greatly the church of God today needs in its labors the power and wisdom of the Holy Spirit! This Spirit is promised. We are told that it awaits the demand and reception of the church of God; that when the church purifies itself from sin, so that heaven may come in and use it in the accomplishment of a mighty work among the nations of men, that Spirit will descend in copious showers. For divine enlightenment, for sanctified heavenly wisdom, we need, as never before, to pray in the times upon which we have entered. These are indeed times of intensity and thrilling interest, of unrivaled opportunity. May God help us to meet the demands which are imposed upon us by the situation which confronts us.

F. M. W.

HOW SALVATION MAY BE OBTAINED

Do you long for daily personal salvation from sin? Nothing is more important than a clear understanding of how to obtain and retain this experience.

First, salvation is not obtained by works, by observing some rite or code of rules. It is not obtained by obedience to some creed, be that creed ever so correct and orthodox. A man may be a great stickler for some point in the Christian faith, and at the same time be a slave to some wrong habit in his life. This is characteristic of extremists and fanatics; they are usually quite free to ascend the throne of judgment and pronounce sentence of condemnation upon those who do not follow their code of regulations, yet they are lamentably weak because of some defect in their own experience.

This was the trouble with the Pharisees. They were precise in many things — things, too, which God had by express precept ordained. But they erected a standard of their own, which even the Son of God himself could not meet. They accused him and his disciples of being Sabbath breakers. They paid tithe even to a small fraction. They were so precise

on the question of diet that Jesus was in their eyes a glutton. They said, "Behold a man gluttonous, and a winebibber." Matt. 11:19. And while the diet of John the Baptist seems to have been satisfactory, he did not meet their standard in some other respects, for they said he had a devil, and could not be believed. The question was not whether these things were right, but whether salvation was to be obtained by doing these things, or by having faith in the Son of God.

And we fear there is more of this spirit in the church today than there should be. There is a constant tendency in the heart to magnify the importance of the outward rite, and to minimize the value of the spiritual attribute. We see the outward rite with our own eyes; the spiritual is invisible.

The Sabbath should be observed, for God has commanded us to keep the Sabbath holy. But the moment a man concludes he is holier because he keeps the day holy, he has lost sight of the real thing, and substituted works for faith. We keep the Sabbath because we are saved, not because we *are to be saved*. Paying tithe is all right. No Christian can withhold the tithe without robbing God. But there is just the difference between Pharisaism and real religion that there is between paying tithe because one is right with God by faith, and paying tithe to get right with God. The man who is right with God will always love to render to God his own. On the other hand, a man might be strict in this matter, and be a Pharisee at heart.

The health principles advocated by Seventh-day Adventists are of God. He has given his people a message calculated to reform man physically and morally. But a man is never more blind, or farther from God, than when he concludes he is holier than some brother who does not eat according to his standard, and because of this fact he discounts this brother. The principles of health, though of God, will not save a man from apostasy, as past history demonstrates.

It is a dark hour in a man's life when he makes what he or any one else eats the standard of righteousness or personal piety. There is a vast difference between eating and drinking as we ought because salvation has come into the heart, and eating and drinking to bring us into favor with God, or concluding we are in favor with Jehovah because we are careful in our diet and divers washings. The Jews were strict in these things, yet they crucified the Saviour.

Second, salvation from sin is obtained by faith, and by faith only.

The rite may have its place as the outward sign, but it has no efficacy apart from the spiritual experience. Of what benefit is baptism, the Lord's Supper, or prayer, apart from faith? A man may perform all these outward signs of piety, and yet be far from right with his Lord. It is not circumcision or uncircumcision that counts, but faith in God. It is this, and this alone, that brings righteousness into the heart. Abraham believed God, and it was counted to him for righteousness (Rom. 4:3); and this blessing comes to all in the same manner. Let us be of that class who have no confidence in the flesh, but who trust implicitly in the God of our salvation.

G. B. T.

IS NATIONAL PROHIBITION IMMINENT?

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unheard-of minimum. Nonsupport cases were reduced from ninety-one in 1915 to thirty-one in 1916.

"Accidents, especially automobile accidents, decreased more than sixty per cent. Commitments to the penitentiary were cut more than thirty per cent. The number of inmates in indigent homes was much reduced."

When the State of Washington went dry on Jan. 1, 1916, a majority of the prominent business men of Seattle had become convinced that that city of 330,000 would suffer business depression at least temporarily under the new régime. The editor of the *Times* of Seattle, Mr. C. B. Blethen, was among these prophets of evil. He has now become convinced of his mistake. Mr. Blethen's summing up of the whole situation is so convincing in its statistics that we quote it as a sample of the prosperity that prohibition brings to large cities:

"We insisted, for example, that Seattle would have miles of empty stores as the result of prohibition. Yet today the only vacant places formerly used as saloons, outside the old tenderloin, do not, as I have shown, exceed twenty in number, and each of these is in a district no longer of use in retail business. The rest of the vacancies are new stores, not yet completed. Before me as I write is the bulky list of these old saloon locations, each one tabulated like this:

"J. O. Short, 915 Second Avenue. Two-story brick. Florsheim Shoe Company.

"Of the 211 places vacated when the saloons were put out of business, 191 have been occupied by new businesses.

"We said that taxes would go up in the city of Seattle. They went down from 18.98 to 18.11 mills.

"We insisted that bank clearings would go down. The total bank clearings of 1915 were \$612,928,879. Those of 1916 were \$790,217,950, an increase of more than \$177,000,000!

"Of course I know that Seattle has been doing a lot of shipbuilding, and that her ocean-borne commerce has increased a lot. What of it? We said certain things would happen. They did not. We said that bank deposits would go down. Look:

At the end of 1915 \$ 87,815,076
At the end of 1916 106,000,000

"Savings-bank deposits are not available, but the banks assure me that there has been a tremendous increase in deposits and numbers of new accounts.

"We all agreed Seattle would lose in population. The government says we have gained more than 15,000, having, on December 21, 348,639. Post-office figures confirm this.

"The liquor dealers said—the business men concurring—that crime would increase, particularly drunkenness.

"Note this tabulation of crime taken from police records of these two years:

	1915	1916
Arrests for all offenses.....	18,325	10,653
Drunkenness, disorderly conduct, etc.	6,303	3,651
Murder	29	23
Other crimes of violence.....	173	149
Suicide	95	54
Burglaries, theft, etc.....	422	254

"The liquor men insisted destitution would increase. Yet the newspapers which for years have conducted their own charity bureaus, found only about one case in twenty this winter as compared with last. Police records show:

	1915	1916
Professional begging	708	128
Abandoning families	15	3

"One of the pet wet arguments has always been that the population of jails and houses of correction increases in dry territory. The record shows:

	1915	1916
King County (Seattle) jail.....	2,464	1,182
Chehalis Reform School	184	160
Walla Walla Penitentiary	735	645

"Collections are much better. The grocery stores and meat markets say that in addition to buying more, the average small-account man is paying quickly—two or three times more promptly than ever before.

"There were many vacant homes and flats in 1915, although that was a good year. You can't rent a place in which to live in Seattle now unless you search long or have great luck. We said general business would decline. While this is well covered in the statement of clearings, let me say right here that there is not a merchant in Seattle who was in business in 1915 who has not done a much better business in 1916."

Not merely individuals, but even State legislatures, are now petitioning Congress for national prohibition. The following letter and inclosure appeared in the *Congressional Record*:

"Senate, State of Michigan, Lansing, May 3, 1917.

"Mr. Charles E. Townsend, Washington, D. C.

"MY DEAR SENATOR: I am directed to forward to you the accompanying resolution, which has been adopted by the two houses of the Michigan Legislature.

"Very respectfully,
"D. E. ALWARD,
Secretary of the Senate."

"Senate concurrent resolution 24.
"WHEREAS, There now exists a state of war between the United States and Germany; and,

"WHEREAS, The experience of the nations now engaged in war demonstrates beyond any question the necessity of husbanding every resource in this great struggle, to the end that the interests of our people may be preserved to them; and,

"WHEREAS, The liquor traffic as we know it today is a burden economically and industrially; twenty-five States, among which is our own beloved State of Michigan, recognizing this great truth, have outlawed it; most of the great nations now engaged in the greatest war of the ages have as a war measure either absolutely abolished it or very materially reduced its activities, and are considering further reduction thereof; and this has all been done in order to in-

sure the full strength of these nations against their enemies, unhampered by this gigantic evil; and,

"WHEREAS, The liquor traffic is today withdrawing from legitimate lines of industry and commerce of the United States upward of \$2,000,000,000 annually, and in addition to this awful economic waste is using enormous quantities of fuel, food-stuffs, and other useful commodities that will be needed by the nation in order to prosecute successfully the struggle in which we are now engaged, and if deprived of such commodities the people will suffer serious inconvenience and distress and the nation will be handicapped in the prosecution of the war; therefore be it—

"Resolved by the Senate (the House of Representatives concurring), That the Congress of the United States be, and is hereby, requested to enact, as a war measure, such legislation as will be effective to immediately stop the manufacture and sale of intoxicating liquors within the borders of the nation; and that Congress be further asked to submit at once to the several States for ratification a resolution providing for an amendment to the Constitution providing for national constitutional prohibition of the liquor traffic; and be it further,

"Resolved, That copies of this resolution be sent to the Speaker of the House of Representatives, to the President of the Senate of the Congress of the United States, and to each member of the Senate and House of Representatives of this State in Congress."

This is all having its effect. Concerning the prohibition question before Congress, the *Washington Post* of June 11 says:

"Prohibition questions are looming into prominence as the food and revenue legislation nears committee completion. Prohibition measures during the war are involved in both. The Senate judiciary committee today meets to consider resolutions of Senators Sheppard, Curtis, Thompson, Jones of Washington, Shafroth, and many others proposing national prohibition. The committee is understood to favor reporting out one of the resolutions for submitting a constitutional prohibition amendment."

Let every advocate of prohibition and every lover of his fellow men do all he can toward helping Congress settle the prohibition question and settle it right.

L. L. C.

CHRISTIANITY OUR ONLY HOPE

DR. RENWICK HARPER MARTIN, president of Geneva College, in a recent number of the *Christian Statesman*, declared:

"Nothing save Christianity will save our civilization. Wealth will not save it. Military power will not save it. Education will not save it. The civilizations of antiquity had all of these, and perished. Christianity is our only but all-sufficient hope."

And Christianity can effect this salvation only as it is received into the hearts of individuals, the units which make up society. The world today has many worthy institutions and organizations, educational and beneficent in their influence. But the sad feature of present-day civilization is the growing degeneracy in the life of the individual man and the individual woman. It is in the individual heart that the work of regeneration and reformation must begin.

Bible Studies

THE THREEFOLD JUDGMENT

MRS. S. N. HASKELL

(A study from the Bible and the Spirit of prophecy)

THE work performed by the high priest on the day of atonement in the ancient sanctuary, was a type of the threefold judgment. The work of cleansing the sanctuary from the sins of Israel and bringing them forth and placing them upon the head of the scapegoat, was a type of the investigative judgment of the righteous.

The high priest performed this service clothed in gorgeous robes and wearing the breastplate of judgment. Lev. 16:4; Ex. 28:15-30. When the sanctuary was cleansed, the high priest laid off his priestly robes, and, clothed with other garments, began the work of setting in order the court of the sanctuary. Lev. 16:23-28. The court was where the sacrifices were slain, and typified the earth, where Christ, the Lamb of God, was crucified.

At the end of the world Christ comes into his kingdom, the antitypical court, to set it in order. He will gather out of his kingdom "all things that offend, and them which do iniquity." Matt. 13:38-41. He cannot destroy those that "do iniquity" until they have each been judged "according to his deeds;" therefore there must be a judgment of the wicked, and the life records of each one investigated, before any can receive their final punishment. This will take place during the thousand years, while the earth lies desolate. It is as King of kings, and not as high priest, that Christ judges the wicked. This was taught in the type by the change of raiment on the part of the high priest on leaving the sanctuary and entering the court to cleanse it.

The last work of the day of atonement was the burning of all that represented sin. When the sun set on that day, nothing but ashes remained as a reminder of sin. After the investigative judgment of the wicked is finished, Christ, assisted by the saints, executes upon the wicked the judgments which have been rendered, and the last trace of sin is removed from the universe of God. This is the executive judgment, and completes the judgment work.

The Investigative Judgment of the Righteous

"In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the day of atonement. So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work and takes place at a later period."—*The Great Controversy*, p. 480.

The Law of God the Standard

The law of God will be the standard by which the characters and the lives of all will be tested in the judgment. Eccl. 12:13, 14; James 2:12. "Sin is the transgression of the law," and the broken law demands the death of the transgressor. 1 John 3:4; Rom. 6:23. Those who did not call upon Christ for pardon, but let their names come up in the judgment with unconfessed sins, will be condemned by the law, and be proved worthy of death. Their names will be blotted out of the book of life, and their sins will remain uncovered. Rev. 3:5. But those who through the strength of Christ overcome the wiles of Satan, gaining victories in their daily life, and confessing every known sin, will be clothed in white raiment, nevermore to be tarnished by sin. Christ will confess their names before the Father and the holy angels. Their sins will be blotted out, and their names remain forever in the Lamb's book of life. Acts 3:19.

"As the features of the countenance are reproduced with unerring accuracy on the polished plate of the artist, so the character is faithfully delineated in the books above."—*The Great Controversy*, p. 487.

Every sin is recorded. Jer. 2:22. The thoughts and counsels of the heart, although perhaps never spoken by human lips, are faithfully written in the books of heaven. 1 Cor. 4:5. Those secret sins which have never been revealed, even to the nearest friend, will all be made manifest when the books of judgment are open. Eccl. 12:14. Those foolish words of jesting, and the bitter words of anger, are all written in those books. Matt. 12:36, 37, 34.

"Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the judgment, how many words that are daily uttered would remain unspoken; how many deeds would remain undone."—*Ibid.*

If we sensed these truths as we should, we would not rest one moment with sins unforgiven.

"How important, then, that every mind contemplate often the solemn scene when the judgment shall sit and the books shall be opened."—*Id.*, p. 488.

The Close of the Judgment

The judgment will soon close. In "Early Writings," article "The Third Message Closed," second and fourth paragraphs, we have a vivid description of the close of this work:

"I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth, and reported to Jesus that his work was done, and the saints were numbered and sealed [Eze. 9:11, margin]. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer [Rev. 8:5]. He raised his hands,

and with a loud voice said, 'It is done.' And all the angelic host laid off their crowns as Jesus made the solemn declaration, 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still' [Rev. 22:11]. . . .

"It was impossible for the plagues to be poured out while Jesus officiated in the sanctuary; but as his work there is finished, and his intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation and hated reproof." (See also "The Great Controversy," page 613).

"The temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." Rev. 15:8; 16:1. (See Ps. 75:8.) This is the unmixt wrath of God. Rev. 14:10; 15:1.

The Great Time of Trouble

Then will come the great time of trouble referred to as the time of Jacob's trouble. Jer. 30:5-7. The only mediator between God and men, "the man Christ Jesus," has left the temple, and there is no longer mercy for the race. 1 Tim. 2:5. The seven last plagues begin to fall.

"These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals."—*The Great Controversy*, p. 628.

The sixteenth chapter of Revelation, with the ninety-first psalm, gives the nature of the plagues and the relation of God's people to them.

"The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation, and suffer for want of food, they will not be left to perish. . . . While the wicked are dying from hunger and pestilence, angels will shield the righteous, and supply their wants."—*Id.*, p. 629. (See Isa. 33:16.)

As the plagues increase in severity, the wrath of the wicked becomes more intense. All protection of human laws will be—

"withdrawn from those who honor the law of God, [and] there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect."—*Id.*, p. 635. (See Esther 3:12-15; Rev. 13:15.)

At the pouring out of the seventh plague the voice of God from the throne in the temple in heaven declares, "It is done." Rev. 16:17. (See "The Great Controversy," page 636.) During the pouring out of the first six plagues, the wicked had power to afflict the people of God, but could not take their life. The righteous were thrown into severe persecution, and some were imprisoned. But when God says, "It is done; my people have suffered enough," deliverance comes to his people. The earth is mightily shaken. Rev. 16:17-20. Every mountain and island is moved

out of its place. Rev. 6:14. While mountain chains are sinking and inhabited islands disappearing, God remembers his people and delivers the innocent. His children are secure. No raging waves can harm them. Job 22:30.

"Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free. Graves are opened, and many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt' [Dan. 12:2]. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept his law."—*Id.*, p. 637. (See also Rev. 14:13.)

"It is at midnight that God manifests his power for the deliverance of his people."—*Id.*, p. 636.

This was taught in type by the destroying angel's passing through Egypt at midnight. Ex. 12:29, 30. Before midnight the Israelites were slaves; after God manifested his power by slaying the first-born at midnight, they were free from the power of the Egyptians to hold them in bondage. In the final deliverance, God says to the nations, "My people are delivered; you have no longer any power to afflict them." It was at this time that Isaiah heard the righteous singing with gladness of heart. The reeling earth under their feet is but a sign of their deliverance, and they sing for joy. On page 639 of "The Great Controversy," we are told what the righteous sing. This song touches the heart of God, and again "the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm." Isa. 30:30.

"The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to his people. Like peals of loudest thunder, his words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with his glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping his Sabbath holy, there is a mighty shout of victory. Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour, and which seems in the distance to be shrouded in darkness."—*Id.*, p. 640. (See Acts 1:9-11; Matt. 24:30.)

The righteous hail with joy the harbingers of their returning Lord; and as the cloud draws near the earth, the Saviour is seen seated upon it, not as a bleeding sacrifice, nor as high priest, but as a mighty conqueror. He has laid aside his priestly robes, and upon his vesture is written, "King of kings, and Lord of lords." Rev. 19:16. The righteous dead are called from their graves, and all are made immortal and caught up to meet their Lord in the air. 1 Cor. 15:51-53; 1 Thess. 4:16-18. The wicked are slain and left dead upon the earth. Isa. 11:4; Jer. 25:30-33; 2 Thess. 2:8.

The Judgment of the Wicked

The earth will be desolate for one thousand years, and will be the home of Satan and his evil angels.

"Limited to the earth, he will not have access to other worlds, to tempt and annoy those who have never fallen. . . . Since his fall, his life of unceasing activity has banished reflection; but he is now deprived of his power, and left to contemplate the part which he has acted since first he rebelled against the government of heaven, and to look forward with trembling and terror to the dreadful future, when he must suffer for all the evil that he has done, and be punished for all the sins that he has caused to be committed."—*Id.*, pp. 659, 660.

As the scenes of the judgment passed before John in the vision, he saw a mighty angel lay "hold on the dragon, the old serpent, which is the Devil and Satan," and the angel "bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him." Rev. 20:2, 3, R. V. There was no chance for him to escape, as it was sealed over him. He was shut up to this earth, which he had made desolate. Satan was told long ago that he would be a spectacle to the universe. "They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, that destroyed the cities thereof; that did not let his prisoners loose homewards?" Isa. 14:16, 17, margin. All the universe will know that Christ, not Satan, opens the prison house of the grave, and lets the prisoners loose.

Satan and all his angels, together with the wicked, are reserved unto judgment. 2 Peter 2:9. Of this judgment Paul writes: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. 6:2, 3. Paul speaks of this judgment as an event that follows the coming of Christ. 1 Cor. 4:5.

John was permitted to see the saints in heaven, seated on thrones of judgment, where they are to live and reign with Christ a thousand years. Rev. 20:4. After investigating the life record of the wicked, the saints can better understand why the wicked are lost. The books of heaven will reveal how God has striven by his Holy Spirit with every soul, how he called after the lost again and again, and did everything that an infinite God could do to save them, but they resisted his Holy Spirit and clung to their sins.

The Executive Judgment

"At the close of the thousand years, Christ again returns to the earth. He is accompanied by the host of the redeemed, and attended by a retinue of angels. As he descends in terrific majesty, he bids the wicked dead arise to receive their doom. They come forth, a mighty host, numberless

as the sands of the sea."—*Id.*, p. 662. (See also Jude 14, 15; Rev. 20:5-7.)

When Christ descends with all his saints, his feet touch the Mount of Olives, and immediately a great plain is purified and prepared for the New Jerusalem, which descends from heaven and rests upon the plain. Zech. 14:5, 4, 9; Rev. 21:1, 2. (See also "Early Writings," article "Shaking of the Powers of Heaven," second paragraph.)

The wicked are raised, and as Satan beholds the earth filled with those who were once his faithful followers, his hope revives. During the thousand years his confinement consisted in his being kept where there was no one to tempt; now he is loosed, as there is a numberless host for him to deceive. Satan does not appear before them as the devil. He deceives them. Rev. 20:8. He claims to be a prince robbed of his rightful ownership of the world.

Among the wicked —

"there are kings and generals who conquered nations, valiant men who never lost a battle, proud, ambitious warriors whose approach made kingdoms tremble. . . . As they come up from the grave, they resume the current of their thoughts just where it ceased. . . . Satan consults with his angels, and then with these kings and conquerors and mighty men. . . . All immediately begin to prepare for battle. Skilful artisans construct implements of war, military leaders, famed for their success, marshal the throngs of warlike men into companies and divisions."—"The Great Controversy," p. 664. (See also Rev. 20:8, 9.)

As John beheld the scene, he "saw a great white throne, and him that sat on it." Rev. 20:11. The gates of the city were closed.

"Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around him are the subjects of his kingdom. . . . In the presence of the assembled inhabitants of earth and heaven the final coronation of the Son of God takes place."—*Id.*, pp. 665, 666.

God is just, and will not destroy sinners without showing them the reason why they should be destroyed. Before the numberless host of the lost the books of record are opened (Rev. 20:12), and all are permitted to see where they have diverged from the path of purity; and before the wicked receive their final doom, they fall prostrate before Christ, confessing that he is indeed Lord. Phil. 2:9-11. (See "The Great Controversy," pp. 668, 669.)

Fire then comes down out of heaven and devours them. They are burned up, root and branch,—Satan the root, and the wicked the branches, of the great vine of the earth, all are devoured in the fire. Rev. 20:9, 10; Mal. 4:1-3; Rev. 14:18, 19.

The atmospheric heavens pass away, and the old sin-scarred earth is dissolved with fervent heat. 2 Peter 3:10, 12. In this great lake of fire the wicked experience the second death. Rev. 20:14, 15.

The saints have a part in executing the judgment upon the wicked, as well as a part in the investigative judgment of their cases. Ps. 149: 6-9.

The fires of judgment, or the second death, have no power over the righteous. Rev. 20: 6; 2: 11. The redeemed will ride safely in the city on the molten earth as the ark floated on the waters of the flood. Isa. 33: 14, 15. Many prophets have seen the purifying of the earth. Isa. 65: 17; 2 Peter 3: 13.

Ezekiel gives the final history of Satan. He was shown those that had known him in the past gazing upon his ashes, assured that he would never be any more. Eze. 28: 18, 19; Nahum 1: 9.

"One reminder [of sin] alone remains: Our Redeemer will ever bear the marks of his crucifixion. Upon his wounded head, upon his side, his hands and feet, are the only traces of the cruel work that sin has wrought."—*Id.*, p. 674. (See also Hab. 3: 4, margin; Isa. 49: 16.)

QUESTIONS

1. Of what was the work of the day of atonement a type? What part of the service typified the investigative judgment of the righteous? Of what was the cleansing of the court of the sanctuary a type? What was typified by the burning of all that defiled the court?

2. Who only have a part in the investigative judgment? What is the standard in the judgment? What is sin? and what is its penalty? Whose names will be blotted out of the book of life? Whose retained? Name some of the things that are written in the books of record. What should we often contemplate? Describe the close of the judgment. With what words does Christ announce it? Can the plagues fall while Jesus officiates in the sanctuary? Repeat Rev. 15: 8.

3. When will the great time of trouble come? Are the plagues universal? Will God's people be free from suffering? Who will supply their wants?

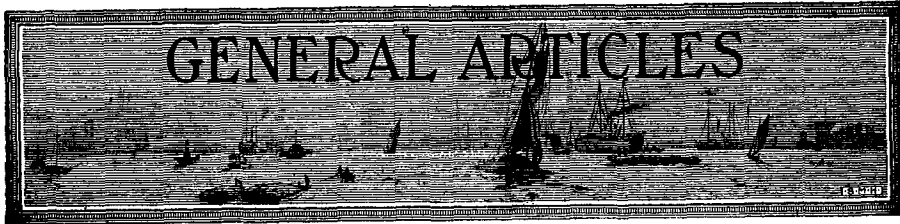
4. How will the plagues affect the wicked? What will they plan to do? When does God say, "It is done"? What then comes to God's people? How is the earth affected by the voice of God? Who come out of their graves at this time? When does God deliver his people? How was this taught in the type?

5. What prophet heard the righteous singing at the time of final deliverance? What does God then declare from heaven? Describe the scene as given in "The Great Controversy," page 640.

6. What is the sign of Christ's coming in the heavens? How is Christ clothed? What becomes of the righteous? the wicked? Where will Satan and his angels spend the thousand years?

7. Who join in judging the wicked? How are they judged? What takes place at the end of the thousand years? How does Satan deceive the wicked? Tell how the city of God comes down from heaven, and where it is located. Mention some of the characters that will be among the wicked. As Satan deceives them, what do they unite to do?

8. What did John see, as recorded in Rev. 20: 11? Where will the final coronation of Christ take place? What is shown the wicked before their destruction? What do they acknowledge? How thorough is their destruction? What is the second death? Where will the righteous be while the fires are purifying the earth? What does Ezekiel say of the destiny of Satan? What are the only traces of sin that will be seen throughout eternity?



THE PATH OF PROGRESS

MRS. E. G. WHITE

(From the REVIEW of Feb. 21, 1888)

TEXT: "Besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1: 5-11.

The apostle has presented before us the importance of making continual advancement in the Christian life. There is no excuse for our lack of spiritual understanding. The successive steps in the path of progress are stated in the exhortation of the text, and we must take these steps if we fulfil the requirement of God, and become fitted for the heavenly courts. The work of progress is not left wholly dependent on our weak human efforts; but as we endeavor to walk in the footsteps of the Redeemer, divine strength will be imparted, that the righteousness of the law may be fulfilled in us. Help has been laid upon One who is mighty to save, and as we strive to add these virtues, he will multiply grace, according to our need, from his own divine sufficiency.

Faith is the first round in the ladder of advancement. Without faith it is impossible to please God. But many stop on this round, and never ascend higher. They seem to think that when they have professed Christ, when their names are on the church record, their work is completed. Faith is essential; but the Inspired Word says, "Add to your faith virtue." Those who are seeking for eternal life, and a home in the kingdom of God, must lay for their character building the foundation of virtue. Jesus must be the chief corner stone. The things that defile the soul must be banished from the mind and life. When temptations are presented, they must be resisted in the strength of Christ. The virtue of the spotless Lamb of God must be woven into the character till the soul can stand in its integrity. "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

The young Christian will have severe tests and temptations. Satan

will not permit you to leave his banner of darkness to march under the blood-stained banner of Prince Immanuel, without making an effort to retain you in his service. He will present every attraction to cause you to leave the narrow road that leads to eternal life; but you must stand like a faithful soldier of the Lord Jesus Christ.

Joseph is an example of how the youth may stand unspotted amid the evil of the world, and add to their faith virtue. Though a captive in a strange land, far from the restraints of home, he kept the fear of God before him, and when he was sorely tempted to indulge in evil, he exclaimed, "How then can I do this great wickedness, and sin against God?" The grace of God enabled him to resist the tempter. He was cast into prison because of his steadfastness of purpose to keep the commandments of God. But prison walls could not shut out the light of Heaven's favor, nor hinder his advancement in the divine life; for "the Lord was with Joseph, and showed him mercy." And the Lord will be with every soul who adds the precious grace of virtue, and who fears to transgress the law of Heaven.

Joseph did not complain at his lot, nor question why the Lord permitted him to suffer for righteousness' sake. He did not allow any cloud of despondency to settle upon his heart. He believed in God, and patiently waited for his salvation. He determined that this affliction should serve as an occasion to glorify God and benefit his associates. He did not cease his efforts toward perfection of character. He forgot his sorrow in seeking to lighten the sorrows of others, and the prisoners saw that the Lord was with Joseph. When he had borne the proving of the furnace, the Lord brought him out of the gloomy cell, and exalted him to a position next to the king of Egypt. Those who honor God will be honored by him.

Had Joseph wavered and fallen under the first temptation, his strength would have been insufficient for the second test. It is important that we do not take a wrong step in any direction; for it is very unprofitable to us. Whatever it may cost you, add to your faith virtue. The greatest earthly loss will prove eternal gain if this is accomplished. If we use our powers unwisely, for the gratification of sinful desires, we cannot attain to the exaltation of character to which God would have us attain. We rob God of the service we should render, and fail to accomplish

the good that we owe to our fellow men. If we give ourselves to Christ, he will become our helper. Poor and sinful and dependent as we are, he will wash us in his own blood, put his Spirit within us, and make us to reflect his image.

Every moment of our lives is intensely real, and charged with solemn responsibilities. Ignorance will be no excuse for lack of spiritual understanding and attainment; for we are exhorted to add to virtue knowledge. Many are very ignorant of Bible truth, and they do not realize the duty and necessity of becoming intelligent Christians. The disciples learned of Jesus, and men perceived the benefits of his association and service, as they saw the change in these men. The uncultured fishermen became men of refinement and ability; and the lessons that they were privileged to learn are written for our admonition and instruction.

We are invited to become learners in the school of Christ. We need to acquire all the knowledge possible. We cannot afford to be ignorant of the things that pertain to our eternal welfare. If all would cease gossip and evil communication, devoting the time to contemplation of Christ and the plan of salvation, they would add the knowledge essential to a growth in grace. We are to add knowledge from "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report."

God wants us to understand why he has placed us in the world, and given us the sacred burden of life to bear. He would have us develop the faculties of mind and body, that we may be a blessing to those around us, and that his glory may be reflected from us to the world. It is not his will that our powers should be bound up in torpid stupidity and ignorance. "God is light, and in him is no darkness at all."

(To be concluded)

THE ONE THING NEEDFUL *

M. E. OLSEN

FAILURE in the Christian life is very often associated with lack of attention to one's own spiritual needs. This may be the case in our educational institutions. School life is full of varied activities. The hours and moments fairly fly past as one duty after another is attended to, and secret prayer and devotional study of the Word are largely crowded out, while even the public religious exercises are attended in a sort of mechanical way without really coming into vital relation to the everyday life. There is great lack of waiting on God in prayer, of quiet thought and meditation directed toward the things of eternity. As a result, students who enter school in the autumn with hearts full of zeal and courage, sometimes

find themselves after a few months of busy school life drifting toward spiritual coldness and indifference.

The Saviour repeatedly warned his followers against this fatal error. He counseled them against letting their hearts be overcharged with the cares of this life so the last day should come upon them unawares. He said: "Seek ye first the kingdom of God, and his righteousness; and all these things [of a temporal character] shall be added unto you." His memorable words to Martha put the matter in a striking light: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

It is not hard to understand Martha's viewpoint. She loved the Saviour, as well as her sister, and she was giving herself a large amount of care and trouble in order that he might be suitably entertained. But while thus engaged in ministering to his physical needs, she forgot her own great spiritual needs. Her nerves were overstrained, she lost poise, and her temper got the better of her, so that she was ready to rebuke her Master for allowing Mary to sit at his feet while she served alone in the kitchen.

There are many Marthas today,—busy, hard-working, loyal souls who nevertheless utterly fail of living triumphant Christian lives because they are too much engrossed with temporal things to give proper attention to the spiritual. They are engaged in laudable activities, but they are neglecting the one thing of supreme importance. They may even be busy in the Lord's work; but they neglect personal religion,—neglect to sit at the feet of the Master and listen to his words of life,—neglect to drink at the living springs in order that their lives may be filled to overflowing with divine grace, and may flow forth in living streams to others.

As teachers and students, we need to "take time to be holy;" we need to remind ourselves every day that our educational institutions, which have been built up at a cost of so much personal sacrifice and devotion to the work, exist primarily to give to our young people an education which will fit them to minister to the spiritual needs of the great multitudes. If young people fail to make spiritual advancement, whatever else they may gain, obviously they have not succeeded in obtaining the thing which the institution is intended to give. The getting of the daily lessons is important, and high intellectual standards should prevail, but it must always be recognized that character building is the thing of supreme importance in every one of our educational institutions, and especially in our more advanced schools, from which the students enter directly upon their life work.

How small and cheap a thing must a college degree seem in comparison with a vital hold on God and the ability to do some really effective work for suffering humanity! On the other hand, how beautiful is the effective combination of the two,—deep spirituality and a good mental equipment such as should be indicated by the completion of a college course.

But the spiritual must always take first place, while getting the preparation as well as after entering the life work. Therefore it becomes our daily duty to sit as did Mary at the feet of Jesus. If lessons have to be neglected in order to do this, then the lessons should give way. It is better to curtail the daily work, and take a longer time to complete the course, than to lose that vital hold on God and on spiritual realities which lies at the very heart of a successful life work.

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SHALL WE PRAY MORE?

H. A. BIRBECK-ROBINSON

THE Lord has said we should have faith in him, implicit faith, like that of a little child in its father. If we heeded this advice and went to the Lord in prayer every time something came up that we could not decide, how much worry would be avoided, how much better would things turn out, and how much happier we should be! When there is a decision to be made, when one of two ways is to be chosen, when we realize that on our decision lies a weighty responsibility, and that a mistake will cause more than ordinary trouble, is it not a most comforting thought to know that in the heavens above is an all-wise God, a loving, kind Father, who yearns to make plain to us the way, and to give us the help necessary in coming to a correct decision? Would it not be worth the little it costs to go straightway to the quiet place, and on bended knee lay the whole matter before the Father of lights, and leave the decision in his faultless hands? We may speak to him as if he were a friend, as to one who has the keenest interest in our success and prosperity, believing with all our heart and soul that our petition will go up to the throne of grace as sweet incense, and that in due time and in God's own good way that petition will be answered.

Here is a perfectly clear, inspired statement written for our comfort: "If we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Is there any room for doubt?—Certainly not. "If God so clothe the grass of the field, . . . shall he not much more clothe you?" "Behold the fowls of the air. . . . Are ye not much better than they?" "Whatsoever ye shall ask in my name, that will I do." Are not these promises just as plain, clear,

*Abstract of a Friday evening talk before the students of Washington Missionary College.

and emphatic as they can be? Is there any excuse for our failure to use often, yea, more often, this great privilege which Christians are permitted to enjoy? Is it not unwise, and does it not seem very false economy of time, to neglect sweet communion with our heavenly Friend? Shall we not here and now determine that such a privilege for us shall not go unused any more, that the Lord of hosts shall be our guide and our strength, our counselor and our deliverer? Shall we not daily, and often each day, speak to our God for ourselves and for others, because we need to, and because he loves to have us do so?

AN ANTISEPTIC WORLD

H. S. PRENIER

THE Master Physician has diagnosed the world's woe as the leprosy of sin. The only remedy found in the divine pharmacopœia is the blood of Jesus Christ.

Back in Old Testament times the priest or rabbi was the doctor of pub-

earth itself, and even the water: for the blood caught in the earthen vessel over running water teaches the super-cleansing qualities in nature of the blood of the Son of God. And to make sure of a complete world disinfection, the air is purified from germs and microorganisms, as pictured by the live bird set free to fly dripping with blood.

Humanity, freed from sin and death, will long enjoy a new heaven and a new earth, and "the former things shall not be remembered, nor come into mind." "The blood of Jesus Christ his Son cleanseth us from all sin." Behold a pure environment! an antiseptic world!

HOW I FOUND THE SEVENTH-DAY SABBATH

ALBERT WEEKS

WHEN I was a child, everybody seemed to know that the ten commandments were the law of God. Therefore when I sought the service of God, I did not think it possible to

be a Christian and disobey the ten commandments. So when my attention was called to the fourth commandment, and I realized that it said, "The seventh day is the Sabbath of the Lord thy God," I inquired why the first day was kept instead.

Every one seemed to know that Saturday is the seventh day. Every child was taught to begin with Sunday in numbering the days of the week. I found the time-table in the old family Bible, and it read, "First day of the week, Sunday;" and when it came to the seventh day, it read, "Seventh day, or Sabbath, Saturday." In the dictionaries, the almanac, and wherever the numbering of the days of the week occurred, it was always the same.—Sunday was the first day of the week, and Saturday the seventh.

Occasionally I would find some who would number the days of the week to suit themselves. They would call Monday the first day, and that would make Sunday the seventh day. The statute law of Michigan (1871) enjoins the observance of the first day of the week. So those who have changed the numbering of the days of the week are, according to their own reckoning, bound by the law of Michigan to keep Monday. The same law would exempt those that keep the seventh day (Sunday) from the observance of the first day (Monday).

But man did not make the week. God made it. The first weekly cycle constituted the origin of the week.

God wrought six days and rested the seventh, and so started the week for man. He blessed the seventh day and hallowed it. From that time it was a holy day, and as such it was to be kept by man.

The fourth commandment refers to this origin of the week and of the Sabbath thus: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11. As God commands the observance of the seventh day, there is in the commandment itself a pledge that he will preserve the reckoning of the days; otherwise there would be no force to the command, and man would have a valid excuse for disobeying.

In Exodus 16 we have a record of the Lord's miraculously pointing out the true Sabbath. He fed his people by causing bread to fall from heaven. On the sixth day there was a double portion, to last over the Sabbath. On the seventh day none fell, but the extra amount gathered on the sixth day was miraculously kept sweet. To have kept the first day would have been impossible, as they would have had to fast, or go out and gather it. To have kept any other day than the seventh would have been impossible, as food left over from the previous day spoiled. So by this continual threefold miracle the Lord instructed the people to obey him in keeping the seventh day. Ex. 16:4, 5, 22-30.

When the Saviour was upon the earth, the seventh day was kept, and he kept it, and taught his disciples to keep it. When the Lord was crucified, he rested in the tomb over the Sabbath, and the disciples rested according to the commandment. Luke 23:56. Having been close associates of the Saviour, they knew what to do, when the Sabbath came. The following day they began the work of another week. Luke 24:1. Thus it appears that at the crucifixion the seventh-day Sabbath was still kept. The Lord has preserved the reckoning of the days of the week. There is no chance for mistake in this matter.

"THE serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God."

READ your Bible. If you can read it with your soul as well as with your eyes, there shall come the Christ there walking in Palestine. At one word of prayer, as you bend over the illuminated page, there shall lift up the body-being of that Christ, and come down through the centuries, and be your helper at your side.—*Phillips Brooks.*

**"THE BLOOD OF
JESUS CHRIST, HIS
SON, CLEANSETH
US FROM ALL SIN"
1 JOHN 1: 7**

lic health. As the record reads in Leviticus fourteen, the leper who had recovered from his disease presented himself for the final medical examination, to be sprinkled seven times with the blood and pronounced clean.

The homely, archaic paraphernalia of the priest-doctor was scarlet wool, a piece of cedar wood, a bunch of hyssop, an earthen vessel, and two live birds. One of the birds was killed in the earthen vessel over running water, then the wool, hyssop, cedar, and live bird were dipped in the blood, and while the bird struggled for freedom it was released to fly in the air, and by the violent flapping of its wings the blood-drops were shaken off into space.

This operation is full of rich significance. The bird's blood typified the blood of Christ our Saviour. "The blood of Jesus Christ his Son cleanseth us from all sin"—cleanseth not only the man but his environment, the world of nature. It is an all-inclusive cleansing, comprehending the animal kingdom, represented by the wool; the vegetable world, represented by its two extremes, a piece of a gigantic cedar of Lebanon and the insignificant hyssop plant; the



THE WORLD-WIDE FIELD



THE ASIATIC DIVISION CONFERENCE

A. G. DANIELLS

WE are now in the midst of the first session of the Asiatic Division Conference. It is truly a great occasion. Here are gathered one hundred and eighty-nine delegates, representing half of the human race. They have come from Australia, India, Malaysia, the Philippines, Japan, Korea, Manchuria, and every part of this great China. Besides the delegates, we have a hundred or more students of the China Missions Training School and employees of the printing office, making a gathering of about three hundred.

The territory from which we have come, the hundreds of millions we represent, the stupendous tasks we face, the marvelous providences all about us, and our own blessed work now under way in this part of the world, all combine to make this meeting a peacefully solemn occasion. Yet it seems impossible to sense its meaning as we should. How earnestly we, who are charged with the proclamation of this last message to the world, should pray God to fill us with a deep, full realization of its solemn meaning! Of John the Baptist we read in "The Desire of Ages" that the "burden of his mission rested upon him." We read also that he was a type of those who are to warn the world of its approaching end. How greatly we all need to let the weight of our solemn work rest more fully and heavily upon us.

Elder R. C. Porter, the president of the Division Conference, has given a comprehensive statement regarding the field and the work. The secretary, Elder J. E. Fulton, has given a good review of the progress of the work during the last biennial period. Some of his statistical comparisons are quite impressive, and withal very encouraging.

Following the opening proceedings, the usual standing committees were elected, and the conference settled into earnest work. We see much to be done to place the Asiatic Division Conference, with all its departments, on the best possible vantage ground.

The proceedings of each day are opened with a prayer service of thirty minutes, followed by a Bible study of forty-five minutes. We have arranged the work of the conference under four heads,—administrative and financial, educational, publishing, and evangelical. Elder Knox takes charge of the first named, Professor

Griggs of the second, Brother Town of the third, and I of the fourth. The Sabbath School and Missionary Volunteer Departments are grouped with the educational, and the Home Missionary with the publishing.

Two public services are held each evening, one for the Europeans and the other for the natives.

Excellent reports are being rendered by presidents of Union Conferences, superintendents of Union Missions, and secretaries of departments. These reports show encouraging progress in all parts of the field and along all lines of endeavor.

The delegates have adopted, with but slight modification, the constitution recommended for the Asiatic Division Conference at the Loma Linda Council of the General Conference Committee in the autumn of 1915. It has been decided to organize during this session five new Union Conferences in this Division. It is understood that the India Union will be organized into a conference at a later date.

Our brethren will be sorry to hear that on account of failing health Brother Porter must leave this field. He was not well at the time he left here to attend the Loma Linda Council, and had not fully recovered when he returned to China last fall. Many of his friends feared that he was taking serious risk in returning, but his heart was in the Far East, and he felt that he could recover here as well as in the States. In this he has failed, and now the physicians advise his immediate return to America. He is planning to sail for San Francisco on the "Tenyo Maru" May 26, and will be due June 18. Elder and Mrs. Knox are also to return on this steamer. Many prayers will be offered for Brother Porter's restoration to health, that he may continue his work in the cause to which he has devoted his life.

I must reserve many encouraging items of the conference for later reports.

Shanghai.

LAMP WORSHIPERS ON THE BANKS OF THE SACRED JUMNA RIVER

T. C. BADLEY

THE high priest comes down to the edge of the water, holding aloft a many-branched lamp, which he waves for about five minutes while he repeats some incantations, then he places the lamp on a pedestal, and the multitudes throng around, passing their fingers through the flame and then touching their foreheads. Before

doing this, however, they throw a money offering on the pedestal. Men and women and children surge down to gain the merit that comes by touching the fire in this way, and it is not unusual to see a mother struggle through the vast crowd with a little baby in her arms, and pass her hand through the flame once for herself, and then for the little one, and touch its forehead with her finger.

It is indeed sad to witness the blindness of these misguided people who are so religious and so devoted to their false gods. On the edge of the bank there are myriads of great turtles, which the worshipers feed, and which walk right up onto the steps to get the food offered. The worshipers also float little lamps down the river on little straw rafts. These do not get very far, however, as the turtles snap them up, evidently being fond of the flavor of the oil.

Lucknow, India.

HOW GOD WORKS

D. C. BABCOCK

THAT God works "in a mysterious way his wonders to perform," is just as true today as at any time in the history of this world. This has been demonstrated many times since we began our work in Nigeria.

From the first, we found difficulties daily to encounter, and these trials have not diminished in the least, but have increased. Yet with the perplexities, wonderful victories have been gained in the gathering of souls.

Kaiode is a boy of ordinary mental ability, or probably a little above the average, but he developed a spirit evidently actuated by the evil one.

His father and mother being anxious that their boy should become useful in the world, and a benefit to his people, he was placed in one of the missions for training, but his life was such that the missionaries refused to keep him longer. He was then placed in another mission, but with the same result. The third mission accepted him, but he continued to grow worse, and became so reckless that his father had but little hope of ever making anything out of the boy. He would run away, and for weeks, although his father spent many dollars, Kaiode could not be found.

When we opened our first mission station among the Yorubas, his father brought him to us, and asked us to take him. He was then about twelve years of age. We accepted him, knowing nothing of his past career. After we had kept the boy about one year, we noticed his father seemed interested in the message of Christ's soon coming and in kindred truths, and in a short time he joined us. What had been accomplished for his wayward boy had won his heart, and he soon carried the good news to his own people more than one hundred miles away.

They in turn sent me an urgent message to come and tell them the truth. This I did, and today the attendance at our Sabbath meetings at that place is from two hundred to two hundred and fifty. But here it does not stop. Imbued with the spirit of the message, they tell others the good news, and believers are springing up in many other towns.

Elder W. H. Lewis and the writer spent a Sabbath with these people recently, and it was indeed inspiring to see them studying the Word of God together. Most of them read their own language, and know how to pray.

While the Spirit of the Lord is going out before us, we earnestly pray for greater zeal and strength to work while opportunity presents itself.

Ilorin, Nigeria.

NORTHERN RHODESIA

S. M. KONIGMACHER

SOME people have just been in to sell pumpkins and corn, and when I showed them one of the good charts, they said: "Why do you not come over into the Belgian territory? There are many people there, and we want a school for these boys," pointing to some standing in the group. Thus we have the call from across the border.

The owner of this place has a dog which he has taught to bite the natives, and when a little boy came in with some roots to sell, the dog attacked him, biting him on the ear and on his foot. We were having worship at the time, and before I could get a stick, the dog was off. Landowners will dock the native's wages on the least provocation, to keep from paying him. A cook boy was docked a whole month's wages because he rode his employer's bicycle. A leopard pounced on a dog lying out in the yard and carried it off. The owner said he would make the boy, who was supposed to look after the dog, pay more than its value, which was one pound. The boy gets eight shillings a month.

Yesterday two native women came here, and as I was coming out of the house with the chart to show them about the Saviour, along came the owner of the place. He likes to have them come, so he can take advantage of them, but he does not care to have them receive any help or to learn of the gospel. My little boy came up just then and took them into our kitchen and showed them the pictures. He speaks the Chilama so well that the natives wonder at him. Thus a little child shall lead them. He is only seven.

The other night the boys gathered in the kitchen and sang and sang. It did sound so good. I then told them that if they would come into the hut, we would sing for them, and Mrs. Konigmacher would play. You may

be sure they came. We have to do this, for we have no permission to hold village services. When the songs were over, the charts were called for again. Some started to leave before we had had prayer, but they were soon called back by the others.

The next night the boys came of their own free will and asked to pray. There were some new boys in the compound: a boy went outside and raised his voice, and in a few minutes six shadows came out of the dark night. They were the first Lala people to enter our hut.

These are some of the incidents in connection with our battle out here on the forefront against the powers of darkness in the Dark Continent. But "if God be for us, who can be against us?"

PARADING WITH THEIR IDOLS

A MISSIONARY in Fu-chau, China, C. R. Kellogg, tells how the people try to keep up their interest in their idols:

"The other evening I saw an unusual ceremony, and I was greatly impressed both with its absurdity and with its fascination for the people.

"As we passed through the streets, we saw much feasting and revelry, joss sticks and incense burning everywhere, and many of the homes were splendidly decorated with red cloth hangings and paper lanterns. As we passed a little temple, we saw one of the idols being groomed and prepared for its journey. The people laughed when we stopped to look at it, and one man said: 'Our idols are great. They do many things for us.'

"The procession was not especially elaborate. At the head marched a group of merchants and business men—the ones who were financing the ceremony—wearing clothes of an early historical period and carrying a large paper lantern. A number of small boys, looking tired and worn out, and utterly sick of the performance, followed on horseback. After that came a band making a terrible din with long straight horns and brass cymbals. Then came the idols, the 'Tall Brother' and the 'Little Black Imp,' both of which are common in processions here.

"The Tall Brother is a great, tall idol about eight feet high, dressed in long flowing robes and decorated with a headdress of long tawdry ornaments. Some of these headdresses are said to be worth \$3,000. A man walks inside the idol to hold it up, and it looks funny to see the big idol come swaying down the street, with the man's eyes looking out through its chest, and his dirty bare legs showing beneath the idol's fine dresses.

"The Little Black Imp is dwarfish in size and has a big, round, ugly head and a grinning face. A very short man or boy walks in this idol, and looks out through its eyes. The people all see men inside, and must know the idols cannot walk, and yet as they are carried through the streets, in-

cense is burned and prayers said to them.

"In the temple there were idols everywhere, before which dozens of candles and incense sticks burned till the air was so full of smoke as to make breathing difficult. There were many tables where cakes and tea, as well as other articles, could be bought and offered to the idols. Of course after the idols had taken what they wanted, any of these things could be eaten.

"The most interesting event was the visit of an idol from another temple. When it arrived, its torchbearers and the merchant lanternbearers lined up on either side of the passageway, and the idol was taken from the sedan chair in which it had come and was carried between the lines of men into the temple. Here it was set down, and a man knelt before it to interpret for it. A man representing the people of that district, knelt before the idol and asked it if it would protect them this year. The idol, through the interpreter, answered in the affirmative, and after a few more questions and answers, was taken up and carried out to its chair.

"Throughout all such proceedings one rarely sees anything that could be taken for a spirit of reverence. All the people are ready to laugh at and joke about their idols, yet it is difficult to get them to give up idolatry and become Christians. They would be perfectly willing, however, to take up Christianity in addition to idolatry, for then they would be doubly protected."

AFTER SIX WEEKS AMONG THE INDIANS

ELLIS P. HOWARD

WE have now been at the main station in La Plateria six weeks. We are quite pleasantly situated, though living in only a two-room adobe house. We occupy the rooms in which Elder F. A. Stahl's family first lived when beginning the work here. Some additions are being made to this building, so that soon we can have another room.

Brother and Sister Stahl started three weeks ago for Lima, to attend the council meeting, leaving the medical work here in our charge. The general work, as well as the school management, is in charge of Brother J. M. Howell. We should have liked to stay in Arequipa awhile longer on account of the language, but were urged to come here, so we answered the call; and we are glad to be here.

The work truly is in need of more laborers, so many calls are coming in from all around Lake Titicaca. We came to La Plateria partly to relieve Brother and Sister Howell, who were in need of a change to lower altitude for a short time.

My first work was to take charge of some roof construction, joining the

new addition of the church to the old part. It fell to my lot to cut and fit in the jack rafters. I am glad for the knowledge gained in Professor Wood's carpentry class at the Washington Missionary College.

The summer school is now [February 2] in full swing, and I am assistant teacher. I have two large classes, one in mathematics and one in history. I really enjoy the teaching, which is all in Spanish, and naturally gives me considerable practice.

You understand this is the class of teachers—twenty-three in number—whom we are training for service next winter [summer for the States]. Most of the boys seem earnest in their work. But though these boys are bright for Indians, their education is very meager in comparison with what our boys and girls have in the States.

It is hard for them to grasp the arrangement of events by centuries; therefore I have had them draw squares, each representing a century, and in these write the names of the kings and the principal events. This helps them to remember. I have just given them an examination in history covering the period of the Incas, from 1178 to 1533, when Pizarro treacherously killed Atahualpa, the last king of the Incas. On our way here, Mrs. Howard and I visited the cathedral in Lima, viewing the bones of Pizarro.

The medical work is truly "the right arm of the message." I have enjoyed this work very much, and it keeps me busy most of the time. When I was ready to go to my class this morning, a man came to have a tooth pulled. Somehow I have learned to delight in pulling teeth,—I don't know why I should,—so it did not take me long to relieve this man. I also had another tooth to pull this afternoon. I was in the medical office or dispensary most of the afternoon, treating people for stomach trouble, coca habit, kidney trouble, pneumonia, etc. People with all kinds of diseases come for treatments, some as far as thirty or forty miles. Nearly every day this time of year some one comes for treatment for smallpox or pneumonia. We also treat dropsy, intestinal and stomach troubles, and diseases of the lungs. The other day a man came from quite a distance who had been bitten by a dog five days previously. He was lying down in front of the dispensary, groaning with pain, when we found him. The bites, which were very deep, had become infected, and blood poisoning was setting in. I went to work quite energetically with nitrate of silver and caustic potash, and burned out the wounds, and then neutralized them with acetic acid, and dressed them with iodoform. I told the man to come back in two days, which he did, and I again dressed his leg. The swelling had mostly gone down, and he was much improved.

Recently a man came requesting

medicine for his heart, as it pained him very much. I asked him where the pain was, and he put his hand on his right side. A few days ago a woman came who wanted us to remove her lungs, as they hurt her badly. The Indian has little knowledge of physiology and anatomy, or of hygiene either.

There are some very serious cases. We do not run a hospital here; however, just now we have two patients with us who came for treatment and were unable to go home. One is an Indian who lives twelve miles away and has an attack of pneumonia. It was of a few days' standing when he came. He was too sick and weak to sit up, so had to lie on the dispensary floor. His temperature was 104° and his pulse 120. On closer examination it was evident that he had croupous pneumonia.

The other patient is a Spaniard who came three days ago with a severe attack of laryngitis of long standing. He had been in the hospital in Puno for twenty-five days without making any perceptible improvement. He was also so weak that he could scarcely walk. These two patients occupy a little adobe hut of one room with a thatched roof, which an Indian sister has prepared for just such cases. Two mud elevations constitute the beds, the space between them being but two and one-half feet. There are no other furnishings or conveniences. We supply their meals from our house; of course for the pneumonia patient these have been very light, composed mostly of gruels, up to the present. With simple treatments both men are improving. In a few days the pneumonia patient will be able to go home.

But the treatments are not all. The Lord hears prayer, and is answering our petitions in behalf of these men, and blessing us in all our work. It is for the sake of the truth we hold dear, and as a means of reaching their hearts, that we are especially interested in seeing them receive physical benefit. We have given a number of our Spanish tracts to the Spaniard, who received them gratefully. I am glad that Mrs. Howard is a trained nurse. With her knowledge and the aid of our medical books, we have not failed to help any one who has come. But most of all, we attribute our success to prayer and the special blessing and assistance of the Great Physician.

In our church work I have spoken several times to congregations varying from five to seven hundred. I know that the Spirit of the Lord is working among these people. A week ago Sabbath the Holy Spirit was truly with us.

So far it has been necessary to have two interpreters, one for Spanish and one for Aymara. Next Sabbath I hope to speak in Spanish, with only the one interpreter.

I can say that we are well pleased with our work, and that there is no place on earth where Mrs. Howard and I would rather be than in this work among the Indians of Lake Titicaca. Very many things are different from what they are in the States, but the difference is by no means so great as that between the home Christ left for us and this earth, to which he came. We know the Lord led us here, and we are happy in this knowledge and in seeing his continual leading day by day.

WAR AND EAST AFRICA

THIS war of wars leaves no part of the earth where its devastating effect is not felt. Africa is playing no small part in this titanic struggle for supremacy among the nations, and it will no doubt have a good deal of consideration in the day of final settlement after peace has been declared. Those who have penetrated the heart of Africa declare that all parts of the continent are feeling the pressure of the war. No tribe is so distant and secluded but that it must pay its contribution in men or money, or both.

A missionary, Mr. P. W. Keys, says that on several occasions some of their people in Inhambane have been taken to defend the northern frontier of Portuguese East Africa. The economical hardships brought about by the war, he thinks, have doubtless been one of the greatest hindrances to mission work in this section of Africa.

THE QUICKENING OF FOREIGN MISSION WORK

ACCORDING to the publication of recent figures, the strenuous war times of 1916 caused an increase rather than a lessening of missionary activities on the part of the several churches. The Protestant church as a whole donated that year \$25,454,000, as compared with \$18,794,000 in 1915. The quickening of missionary interest was noticeable in our own church funds. The conditions existing in the world today afford great opportunity for the church of God.

The church, to which has been committed the giving of the gospel of the kingdom, should arise to meet the great demands made upon it by these strenuous days. Thousands on every hand are reaching out after God. Our hearts turn from the contemplation of war, with all its disastrous and far-reaching results, to the God of peace and salvation. Wherever in the providence of God our lot may be cast, be it at home or abroad, in regions of peace or within the area of warlike activity, let us remember that we stand as Christ's representatives, to pass on to others the joy and hope which have come to us.



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

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.

AS THY DAY

THE weary day is done, at last;
The maples by my doorway cast
Their lengthening shadows, cool and sweet,
Upon the warm grass at my feet.
We are so tired, my heart and I,
What care we for a crimson sky,
The first, faint star, the bird's low call,
The sweet peace brooding over all?

I sigh and say: "How can I bear
The coming days, so fraught with care?
The winter's storm, the summer's heat,
Sharp rocks that bruise my stumbling
feet?

Must I go on from sun to sun,
Beaten and bruised, the goal not won?
What is there gained with each day gone?
The weary way winds on and on."

But, lo! a whisper comes to me:
"Child, as thy day, thy strength shall be!"
So, then, my heart, just let's be still,
Bidding the days bring what they will;
And in the promise let us rest,
Knowing whatever is, is best.
Let us be glad, and, singing, go
Where each day leads, content to know
We hold the promise, full and free,
That, as our day, our strength shall be.
—Florence A. Jones.

THE MOTHER'S OPPORTUNITY

MRS. I. H. EVANS

It is a wise mother who recognizes her opportunities.

You have had a busy day; from early morning till twilight, the children's bedtime, every hour, almost every moment, has brought its task-that-must-be-done. The demands of your household, expressed and otherwise, have left you not only physically weary, but mentally fagged, and you look forward almost with longing to the hour when the children shall be tucked safely into bed, and the house settle down to quiet. Perhaps *then* you will have time for a little uninterrupted resting in whatever way suits your tired nerves best!

But even so simple a matter as the children's going to bed has its complexities to the conscientious mother,—complexities that you sometimes dispose of summarily, not seeing in them one of your most fruitful opportunities. How often your bright-eyed little son, who knows every coaxing wile, has pleaded with you for "just one"—or maybe "one more"—story, and been met with firm denial. No; you are too tired—you "need the rest more than he needs to be amused," you say, thus lightly excusing yourself from what should be a privilege, and is certainly a duty.

With perhaps a little sigh you slip away, and into the quiet nook where you may read a few pages from some favorite book, or perhaps fold your hands, and just rest. This is a good thing for mothers to do, and the busier they are, the oftener they should seek an opportunity to relax; but—have you ever thought how very swiftly the sands of these childish lives slip through the glass; how quickly the days run into years; how rapidly the bedtime hour is coming when your little lad will make no demands on your time and strength and patience? Then will come leisure,—and loneliness, it may be. Shall there be, also, regret for opportunities unimproved?

For those days *do* come; and to those to whom they come, they seem to run on winged feet. Motherhood is not, as some one has said, a permanent job. It gets over—and finished. *How* it is finished, how it is to be finished, are the most momentous matters any mother has to decide. But while it lasts, this work is of paramount importance; no other occupation compares at all with it in its influence on human lives, no other is so filled with responsibilities and opportunities. And so we say again, It is a wise mother who recognizes her opportunities.

A Gift to the Mother

The bedtime hour, the story hour, the reading hour, offers to the mother, ready to her hand, what she might at a more unfavorable season labor in vain to obtain,—an open, receptive attitude of mind on the part of the child. The work-and-play hours are over; there is nothing more to "do" till morning. Whatever of instruction, information, or wholesome amusement may be added to his day at this hour is to him—and you may be sure he feels it, even if he cannot express it—like the frosting on his little cake of life.

When my thoughts fly backward to linger in the home that was mine as a very little girl, I do not think often of the small rooms, or the plain garments, or the tasks that kept the busy hands of my elders occupied during the long days; but I think of the bowls of "clove pinks" set in the open windows, and the sweet June breeze blowing the curtains softly in; I retrace in fancy the long walks on

drowsy summer afternoons, in quest of wintergreens and raspberries; and when evening comes, and the lamps are lighted, I hear again the voice of mother or grandmother reading certain stirring poems that transported us all far away from those narrow walls, and gave us a whiff of the fragrance of heather on Scottish hills. "There is no frigate like a book, to take us worlds away;" and though we did not know this happy way of phrasing it, we knew the experience very well indeed.

And it may be just the same with your child. If the story-teller's gift is denied you, or you are not yet adept in the art, select some suitable book, and read to the children. Enter into its experiences with them, and it may be that you will find it not so hard a task after all.

A Lost Opportunity

A little boy of my acquaintance was very fond of saying, "You can lead a horse to water, mother, but you can't make him drink." If the application of this saying is true of anything, it is certainly true of books. It is futile to pick out instructive books for your children, and then try to lecture them into liking them. Not long ago I read of a mother who bought a beautiful and expensive set of books for her little son, and handed them over to him with the words: "Here are these lovely books—they cost *thirty dollars*, and they are full of things you ought to know. Now be a good boy, and read them!" Not being fond of instructive reading herself, she went her ways to a social affair; and naturally enough the child did *not* read the books. In fact, they very soon became to him an object of dread. If this mother had, with those truly instructive and entertaining books, given *herself* to her child, reading with him, and rousing his enthusiasm, how easily his interest might have been awakened and his attention won! A lost opportunity!

One of the first questions of the mother who sincerely wishes to improve her opportunities for selecting suitable reading for her children is, How shall I know the best books? How can I distinguish between what is really valuable and what only seems attractive? For fortunately few mothers are like the one who, seeing a gentleman reading a book bound in red, asked to borrow it, saying that "from her earliest childhood books bound in red had had a peculiar fascination for her"! They like to see the case of the treasure attractive, but above all they desire that the jewels within it shall be genuine.

The mother who lives near a library, and has time, and will take time, to make a careful choice of the best books, will find even then that the problem she has to solve is no easy one; and it is intensified many fold for those mothers who live in small villages, or in the country, or in distant mission lands.

Influence of Bad Books

For it is not enough that the child shall read, in spite of the fact that there are a large number of parents who seem to believe that any reading is better than no reading. In this class is the fond father who loves the sight of his small son settled in a cozy corner and absorbed in a book. "He loves to read—he'll be a great student," the father comments; but one observing the book held at precisely the correct angle beneath the little lad's eyes might have another opinion. "She is so smart," I heard a doting mother say of her child; "she reads from morning till night."

In no field is discriminating selection more imperative than in the world of books. For so far from its being true that any reading is better than no reading, it might be nearer the facts to say that no reading is better than bad reading, or poor reading, or even indifferent reading. One evil book, or one evil thought in a passably good book, may leave a taint on the child's mind that nothing but the grace of God himself can remove.

"We are slow to learn," says a Jewish rabbi, "that mere reading constitutes no more love of literature or excellence of character than mere knowledge of the rules of right conduct constitutes virtue. There is a love of reading that has back of it nothing but pruriency, or a diseased appetite for stories of intrigue and crime, the indulgence of which is about as healthful as would be the substitution of sewage for the limpid water of some mountain spring. There is a love of reading that debilitates the mind and vitiates the heart, that clouds instead of illumines the intellect, that debases instead of elevates the tastes. There is a love of reading that fills our dives and dens, that crowds our reformatories and penitentiaries, that makes our sharpers and tricksters and gay deceivers. We have had boys who confessed that they had never thought of organizing themselves into brigand bands until they had devoured novel upon novel on Wild Western life, and girls have admitted that they had never known of vice and shame until their eyes had been opened by some novelist of the realistic schools to what they should never have known."

A "Selection" or a "Collection"

The bright side of this picture is that good books are just as potent for righteousness. And this brings us again to the ever-insistent question, "What can I get for my children that is interesting and good? How can I make my child's library a 'selection,' not merely a 'collection,' of books?"

One way is to take time to read your children's books, to make sure that they are desirable. "Good books have a large and hallowed place in the story of childhood. They root the child agreeably in virtue, and train it pleasantly in useful knowledge.

They teach it to love the good and to shun the evil. They kindle noble ambition, foster high ideals, develop a habit of correct speech, and a taste for pure style. They acquaint the young reader with the struggles and victories of great men, and inspire courage and heroism. They open eye and ear to the beauties of nature, and lift heart and soul to nature's God. They awaken and stimulate and direct latent talents. They deepen thought and widen sympathies. In short, the right book is a gateway to the right life." If the book you have selected for your child's library measures up to this standard, you are safe in assuming that it will be a good book for him to have.

The Missionary Volunteer Reading Courses

A few years ago the Missionary Volunteer Department undertook through its Reading Course work to recommend a certain number of books each year for its members to read. When the plan had been in operation one year, it was seen that the Juniors must have a Reading Course, too,—that their need was as great as that of their older brothers and sisters, if not greater. Up to and including the courses for this present year, thirty-six books have been selected and recommended for the Senior Reading Course, and twenty-five for the Junior. This year a new course, for children of primary age, has been started, with one book, and new "selections" will be added year by year.

All these books are chosen after being subjected to the most careful criticism by a number of young people's workers. Very many excellent books—good in the main, but failing in some point to measure up to the high standard required to gain the Missionary Volunteer Department's stamp of approval—are rejected every year. And even in those which remain, there are occasionally allusions that we would not pass if the books were being written by our own people. However, we believe that these can be explained in such a way that the child's confidence in the writer will not be impaired, and yet he will not be influenced by the error, if such there be.

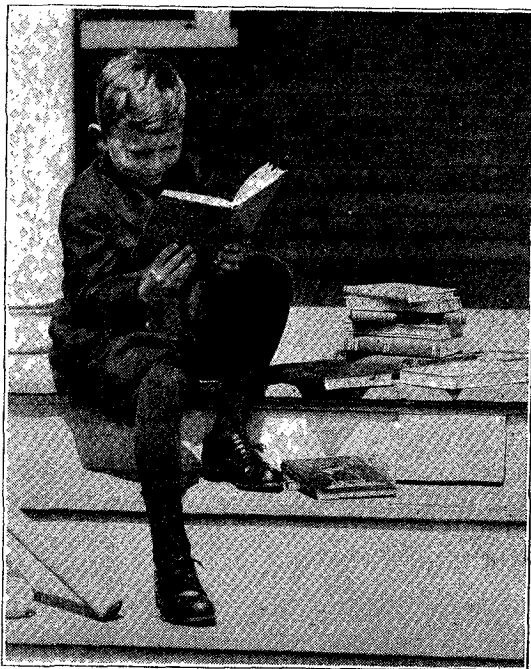
The result of any work must be judged by its fruits. Only this morning I was talking with an earnest young woman who has had an opportunity of working with these books for the last two years, and of observing their effects. "It is wonderful to see what they do for our young people," she said. And bearing out her testimony, we have many letters from the young people themselves. Here are a few:

"I think no one can read the splendid books in the Reading Courses each year without being inspired to make his life count for something for the world and for God. They have given me a clearer glimpse of the possibilities that are before us as young people."

"The reading of the 'History of the Waldenses' has given me broader views of the sacrifice and hardships endured by others for the cross of Christ. It makes me feel more determined to prepare to live the life of a missionary, and I feel sure it will help me to stand more firmly for the truth."

"I was not a Christian when I began these courses, but I am glad to say that when I began the study of the fourth course, I decided to give my heart to Jesus. The missionary biographies have been helpful to me, and have given me a desire to let God have all there is of me to be used in service for him."

This Reading Course plan is not a money-making enterprise—so far from it, indeed, that some of the publishers feel that they are not making an even margin for the necessary handling, every detail of which costs



Junior and His Reading Course Books

so much more than formerly. But it is designed to help our young people, the older ones and the younger ones of every Seventh-day Adventist family, to form a taste for good reading. It is no part of this plan to recommend that the children shall have no other books. Those whose parents can afford more will have more; but we hope they will like good books so well that all that they select may reach the high standard set by these chosen books. And for the parents who cannot buy many books for their children, these Reading Course books, added year by year, will soon make a very desirable little library, and one that will be a boon to mothers as well as children.

Next week's REVIEW will contain an announcement of the three Missionary Volunteer Reading Courses for 1917-18, with brief descriptions of the books selected, prices, etc.

We hope many mothers will read this announcement carefully, and if possible add these books to their children's library, or better still, encourage the children to earn the books for themselves; for this will greatly enhance their value in the eyes of their owners.

It is said that the test of a good book, whatever its nature may be, "is one that leaves you farther on than when you took it up." This is a good test, and we hope it will prove true with every mother who reads these books with her children.

A LITTLE LESSON IN GOOD GOVERNMENT

Nor long ago I overheard a young mother giving her little son a "review" of the principles of good government, and an exposition of the nature and occasional need of its temporary suspension, in order that martial law might cope with unusual conditions; and yet I was sure, from the casual, unpretentious, and colloquial manner of her informal little talk, that she would have been greatly surprised to know that she had been discoursing on anything so abstract as "good government."

She and her two children had been visiting neighbors of ours, and she was rather dreading the next moving, which was to the home of an elderly aunt quite unused to children. She sat with me out in the grape arbor, making buttonholes in a new dress for Harry's baby sister, while Harry played horse noisily up and down the garden path. When his breath gave out, he came to in the arbor, kicking his heels joyfully against the legs of the rustic bench. His mother put down her sewing and looked at him with an affectionate smile.

"Well, Harry," she said, "our nice visit here is 'most over. There's only a week more before daddy will be back from his business trip, and then we'll go home and be all together again. We've just a visit to Aunt Emeline to make before that."

Harry projected himself homeward with an effort of the imagination: "I wonder if Gretchen *has* remembered to give Whiskers his milk every day! Say, has Aunt Emeline got a cat?"

"She has two cats," said his mother. "And that reminds me, I want to tell you some things about our visit at Aunt Emeline's. Come over here, don't you want to? and sit in my lap while we talk."

Thus ensconced, his head on his mother's shoulder, Harry took part in the following little dialogue. His mother said:

"Aunt Emeline is a good deal older than daddy or mother, and she isn't so strong as young folks, and she hasn't quite the same way of doing things; so while we're there, we'll have to do things a little differently. For instance, cats! Aunt Emeline loves cats, but she doesn't think it's

good for them to be handled. She won't mind if you just pat them gently, but it would make her sorry you'd come if you should pick them up and hug them and love them the way we do Whiskers."

"Isn't that *funny!*" said Harry, wonderingly.

"Well, it's not our way; but when we're visiting her in her house, of course we have to do things her way."

Harry seemed to see the force of this, and assented thoughtfully. His mother went on: "There are lots of ways like that, that Aunt Emeline's different about. I can't think of them all now, to tell you beforehand, so we'll have to fix things this way. You know I never ask you to mind me unless there's a good reason for it?"

"Oh, yes." Harry nodded as at a well-known proposition.

"And I always try to explain the reason so you can understand it?"

Harry took this again for granted as a self-evident truth.

"And yet there are *some* times, once in a while, when the reason is too hard for you to understand, or things are so I can't stop just then to explain it to you, and you have to mind anyhow, because mother means to do right things."

"Like the time," said Harry, "when the lamp caught fire in the next room, and I didn't know what was the matter, and you hollered to me to grab the baby and run."

"Yes," said his mother, "like that time. Or when you started to tell Mrs. Pratt about little sister's cunning way of banging her spoon, and I told you to run away and play with Helen; and I couldn't explain till after Mrs. Pratt left that her little girl-baby had died, and it would make her feel so bad to hear about other babies. Well, at Aunt Emeline's house there will probably be a good many times when I can't very well explain to you the reasons for things without hurting Aunt Emeline's feelings. So you'll have to make up your mind to do what I say without understanding as much as usual the why of things. For instance, Aunt Emeline's head aches if people whistle in the house, so if you begin to whistle, and I say, 'Please don't whistle now, Harry,' you'll just stop, won't you, without asking why? You can save up, though, till I put you to bed, and then you can ask me all the whys at once."

Harry was apparently quite used to this experience of quiet talking-over of a situation; for he listened with a sober attention, and at the end meditated for a moment in silence. Then he remarked: "I shouldn't think little boys would have a very good time at Aunt Emeline's house."

His mother laughed. "Oh, I've just been warning you about the uncomfortable things. Just you wait till you see the size of Aunt Emeline's cooky jar, and the raisins in the cookies." On which cheering note she

dismissed him to play again. As he ran off, I said, curiously: "Do you have any trouble in managing Harry? His father was always so headstrong as a child."

"Oh, no!" she answered fervently. "Harry's such a good child! He must be just naturally reasonable! I shouldn't know *how* to manage a troublesome child!"

But it occurred to me that very likely she was doing it every day.—*Dorothy Canfield Fisher, in "Mothers and Children."*

THE CARE OF CREAM ON THE FARM

THE University of Illinois has issued an interesting pamphlet having to do with the care of cream on the farm.

A good many producers, says this pamphlet, do not stop to consider that to command the highest price, their cream must be of the best quality. The butter maker's finished product will be no better than the cream from which it is made. Therefore, if a farmer expects to receive the best market price for his cream, he must produce a quality of cream that will warrant such a price.

The following rules offer suggestions for caring for cream on the farm:

Keep the cows clean.

Use covered milk pails.

Milk with dry hands.

Remove all milk from the barn immediately, and separate it at once.

Set the separator so that it will skim cream that will test from 35 to 40 per cent in the winter and from 40 to 45 per cent in the summer.

Wash, scald, and dry the separator and all utensils immediately after using. The separator bowl may be dried in a warm oven, though the oven should not be so warm that it will melt the tin on the bowl parts. Setting utensils in the sun is a good practice, as the sunshine acts as a germicide.

Cool the cream immediately after skimming, by setting the can in cold running water. Construct a cooling tank, so that the cream will be cooled with the water that is used to fill the stock tank.

Keep all utensils and separator parts dry when not in use.

Never mix warm cream with cold cream. Cool the cream before mixing it with previous skimmings.

Do not allow the cream to freeze in cold weather.

Stir the cream at least twice a day; this will keep it smooth and free from lumps. Do not use a wooden paddle for a stirrer, as it is unsanitary.

Deliver cream frequently, at least twice a week in winter, and three times a week in warm weather.—*Every Week.*



THE FIELD WORK

"GO YE INTO ALL THE WORLD"



THE TAKOMA PARK (D. C.) CHURCH

THE members of this church have taken up a special work in the city of Washington in connection with the tent effort conducted by Elder R. E. Harter, of the District Conference. This work includes the placing of selected numbers of *Present Truth*, every week, in between two thousand and three thousand homes in the section of the city where the tent is pitched. A sufficient number of volunteers have come forward to visit these homes weekly. Those who cannot devote time to the distribution of literature are contributing liberally of their means to provide the literature for the work.

During the week preceding June 10, the date of the beginning of the tent effort, two thousand announcements of the tent meeting were inclosed in the papers carried from house to house.

Besides this special effort, the church is carrying on quite an extensive missionary work by means of correspondence, Bible readings, visits to city hospitals, etc. Already some good fruit is seen, and we know that the Lord will fulfil his promise not to allow his word to return unto him void, but will make it accomplish the work to which it was sent.

ALLEN MOON.

When it is remembered that this is but one of scores of similar letters, it helps to explain the splendid success which is attending the efforts of our colporteurs at the present time. Does it not also signify that the Lord is preparing to do a quick work in the earth?

A number of our conferences have been having "big weeks" in the colporteur work. During a recent "big week" in Arkansas, both the field secretary and the tract society secretary canvassed for "Daniel and the Revelation." The former took \$424 worth of orders, and the latter \$316.50. In writing of this experience, the tract society secretary stated:

"I am so glad I went out in this special effort. I had no idea that the people were so ready to accept our books. I met one man who had read some of our literature, and was acquainted with Uriah Smith's writings, and the moment he saw it was a book written by him, he gave me an order for one in the best binding. I can hardly wait until the time comes for us to deliver these books. Brother Kirkham and I were working a large plantation, and after we had worked it, we stayed all night with the plantation agent, and the next morning as we were eating breakfast, I suggested that sometimes we needed the assistance of the

Never before have our workers witnessed such manifestations of the power of God in their work as they are experiencing this year. Surely the angels of God are going before them and preparing the way for the sale of our books and other literature. Not only is he greatly blessing the efforts of our colporteurs, but as the lay members take up the sale of our small books, they are meeting with surprising success, and are finding the people eager to purchase literature that will throw light upon the present situation.

Thus, the work is onward throughout the Southern Publishing Association territory. Our workers are of the best courage, and are coming to realize more and more that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts," that the work is to be finished.

R. L. PIERCE,

Manager Southern Publishing Assn.

A NEW VENTURE IN CHILDREN'S CAMP MEETING WORK

THE repeated cry on every hand of late years, "More work and workers for the children, that they may be fitly trained to be efficient agents in the closing of the Lord's work in the earth," has awakened a response from many directions, and is now taking effect, here and there, in plans and preparations for additional and special exercises for the little folks at our State camp meetings. No thoughtful, observant person can be an attendant at one of our camp meetings for any length of time without being impressed, in spite of himself, with the scant time and attention allotted to the children, and with some of the results

THE DEMAND FOR LITERATURE

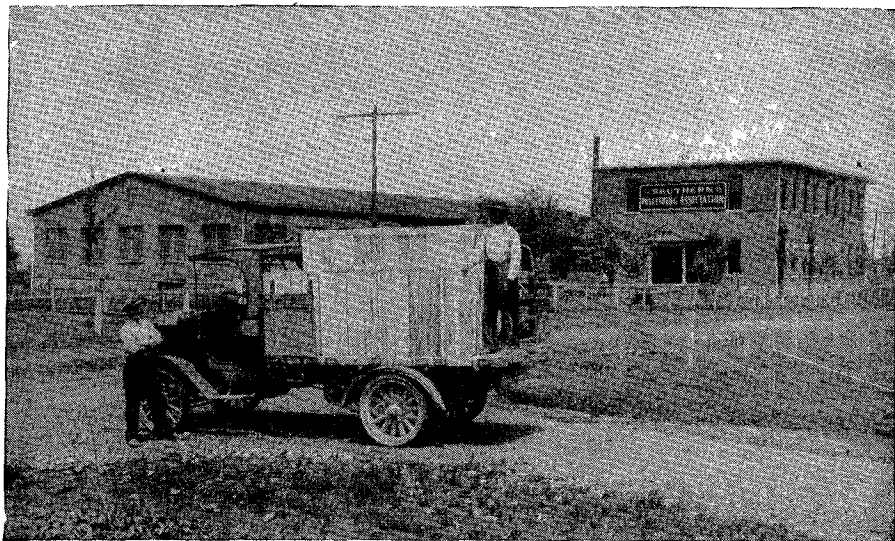
THERE never was a time when the demand for Seventh-day Adventist literature was so great as it is today. A few years ago our publishing houses were doing a large amount of commercial work, but at the present time their facilities are being taxed to the limit in the production of literature containing the third angel's message.

In every department of the factory of the Southern Publishing Association it has been necessary to employ additional help. Our pressroom is now running night and day,—from sundown the evening after the Sabbath until Friday afternoon. This is due not only to the extra work connected with the Harvest Ingathering *Watchman*, but also to an increasing demand for our books and the regular issues of the *Watchman*. The demand for the Crisis Series has been especially heavy, particularly for "The World War," and Elder Haynes's books, "The Other Side of Death," "The Christian Sabbath," and "The Return of Jesus." In some instances we would hardly get an edition off the press before it was necessary to put the plates back on and print more.

Recently another carload of books was shipped from the home office at Nashville to our Western branch, at Fort Worth, Tex. The accompanying picture shows the truck of the Southern Publishing Association with a load of books on the way to the car. This car consisted of 125 cases, containing 21,900 bound volumes, with a value of \$33,030.50. The books weighed 35,715 pounds, or nearly eighteen tons.

Many letters of inquiry are being received as to "what these things mean." It is coming to be recognized more and more that Seventh-day Adventists have a clearer understanding of the prophecies than have any other people. The following letter is typical of many which are now reaching this office:

"Some years ago I bought a 'Bible Footlights,' published in 1907, from a traveling man. I am so anxious to understand more about the prophecies relating to this awful war. I am sure it is all in the Bible if we could only unravel it. Now, have you any later books bearing on these things? If so, I want to get one."



Truckload of Books on the Way to the Car

agent in making our deliveries, as he handles his men's money, and asked him if he would help us when we came to deliver in November. He told me that if crops were looking all right in June, for me to bring him a list of the names we had, and he would give us a check for the entire amount. We are to allow him five per cent, and all we have to do is to drive up and unload the books and get the check. Brother Kirkham and I together have about \$200 worth of orders on this plantation. Other agents promised their help."

During the month of May one of Mississippi's colporteurs worked 237 hours and secured 367 orders for "Daniel and the Revelation." Including the sale of \$25.75 worth of helps, his sales for the month totaled \$1,634.25. So far as we have been able to ascertain, this is the largest record ever made by one colporteur in a single month. Another colporteur in this same conference, with the help of the field secretary, secured \$649.60 worth of orders in one week, but his report for the month did not run quite so high as that of the first worker mentioned.

thereof. The two regular children's meetings are well attended and greatly enjoyed, but they are widely separated in point of time, usually from eight o'clock in the morning till four in the afternoon. The teachers spend this time at the adult meetings, giving little extra labor to their classes.

The children's older relatives come to the meeting for spiritual revivification and refreshment, and are consequently loath to absent themselves from any of the services in the large tabernacle, and it is impossible to force healthy, normal children to sit with their elders the day long, listening to services of which they understand little; but if they are allowed to remain away from the meetings, some relative must forego attendance at the services, or the children will run free, often with disastrous and most humiliating results. The holy time and place are wholly forgotten; quarrels occur, and even injuries are inflicted; loud and coarse language is often heard, while rude and unseemly conduct is common.

All this is the result of a great lack — the consequence of circumstances and conditions,

right in themselves, but improperly balanced. There is but one remedy, and that is to give the children proper occupation and surveillance the day long, throughout each meeting. Occupation is placed first here because it properly belongs first; give the normal child congenial occupation, and he will inevitably require the minimum of surveillance.

The time of the grown person at camp meeting, from dawn to bedtime each day, is filled full of spiritual uplift and delight. Is it any wonder that he leaves it rejoicing in the Lord and with strength and courage renewed to carry on the battle of truth with ready zeal? Is it fair, then, that the child should leave the camp with not only less spiritual benefits than his elders, but with habits of carelessness, indifference, and irreverence for the Lord's house and cause increased rather than diminished by his stay at camp meeting?—A thousand times no! Let the children so spend their time from dawn till bedtime, that they, too, will go home rejoicing in the Lord. Let the impressions made and the knowledge imparted be such as will build up the child's character, and enable him to bear fruit to the Lord's glory in the years left us for work.

When we can see this perfectly balanced camp meeting, with all on the grounds, young and old, praising the Lord, thinking of him, and working for him, then the Lord can draw near to his people as never before, and all in the camp will say, as did Jacob at Bethel, "Surely the Lord is in this place."

But the question is, How is this ideal spiritual condition to be secured at our camp meetings? It may be difficult, but the Lord will smooth out the difficulties as the work develops. As has been said, watchful care and loving guidance in suitable occupation are all the children need to establish their place in these ideal conditions.

Unlike the adult mind, the child mind is always open to teaching and leading, and is never appealed to in vain; nor would it be in this case. Systematic and thorough preparation, constant prayerfulness, and unceasing effort and application, are the chief requisites in the workers for success in such an undertaking. Hard work and self-sacrifice?—Yes; but isn't it worth while when bestowed on training future servants of the Master? It is glorious to feel that one is able and is privileged to work hard in the Father's service.

With every child at camp meeting in charge of a staff of consecrated, diligent workers, the next question to arise is, What constitutes suitable occupation for the children, and where shall it be found? One has only to consider the object of all camp meetings—spiritual growth, a drawing nearer to God, and the increasing of efficiency for his work—to find the answer in this case. The surroundings, too, speak in unmistakable terms as to whence the material for inspiration is to come. God's two books, the Bible and nature, are the only possible sources of material for such a course of training. How they may be used to such an end may perhaps be best presented by describing some efforts along these lines that have been begun by the Kansas Conference.

In this conference a few enthusiastic persons, with the work very much at heart, have, for three camp meeting seasons, labored, in a humble and obscure way at first, but with constantly broadening prospects, to establish a system of children's work based upon the Bible and nature. The Lord blessed, and the experiment grew in favor, until last year it reached quite encouraging proportions and seemed in a fair way to ultimate complete success. The children had come to look forward to it, and on their arrival upon the grounds, their first thought was to see if the leaders of the movement were present, and if they were to have their "school" again.

The children's Bible and nature manual training school, which, for want of a better title the new system of training has been christened, included in its membership every

child on the grounds between the ages of six and twelve years. It assembled in the children's tent, the kindergarten tent, the furniture tent, or any other convenient spot not in use for other purposes, and was designed primarily to extend the children's spiritual training, and secondarily, to relieve the parents or other relatives of the care of the children during services in the large tent.

Until nine o'clock in the morning, when the first regular children's meeting was dismissed, the children were found to be fairly well in touch with their elders, but from then until four in the afternoon was the empty time for them. The new class convened, therefore, immediately after a short intermission following the morning children's meeting, continued till the adult meetings were dismissed for dinner, began again with the beginning of the adult meetings in the afternoon, and continued till a few minutes before the opening of the regular children's meetings in the afternoon. Usually half or three quarters of an hour was spent in service for the children, between the supper hour and time for evening service, when the smallest tots were ready for bed, while the older children attended services with their elders. In this way, the juvenile element was kept in direct charge of older people throughout the day.

The nature of the exercises employed to interest such large groups of children for considerable periods of time, was of necessity greatly varied, but there was little difficulty about this, with one or two experienced kindergarten, manual training, and primary teachers on the staff of workers. The central point around which all the work revolved and the objective point toward which all results were directed, was the generation of a spirit of reverence for the place and time, and a practical working out of that spirit in countless ways. A Bible story, or perhaps the lesson of the previous regular children's meeting, formed the basis of the theme of each session, and then the illustrative work began.

The school was roughly graded, and each division assigned work suited to its ability. The forms of work included card sewing, drawing, and coloring with crayolas, cardboard construction, paper folding, clay modeling, picture mounting, etc. The children were kept at one occupation but a few minutes at a time. A period of quiet table work was followed by a period of active exercise, in which marches, gymnastic drills, and nature plays and games were an important part. Often a second or even a third appropriate story was told, and again, a pretty object lesson was worked out on the table before the children. Four dozen kindergarten chairs had been obtained through donations, and the conference had kindly furnished a few low tables on which the manual work could be done.

A feature of special importance was the opening exercises of each session, with its children's sacred songs and devotional exercises, in which all were encouraged to take part. The smaller children sat in a circle on little chairs, with the older children standing or occupying larger seats behind. One feature considered of the utmost value was the training of the older children to assist in the care of the younger. In many instances, most remarkable results were obtained in this respect, and no more efficient, enthusiastic little workers could be found than these eleven- and twelve-year-old children in their first post of responsibility in the Master's service.

Great plans are being laid in the Kansas Conference to continue and broaden this work at the coming camp meeting. The children are writing already to inquire about it, and the workers are striving to prepare to meet the touching call of the little ones with the true spirit of their Elder Brother, praying his wisdom and strength in doing so. It is hoped that a tent will be assigned exclusively to the training school, in order that certain additions may be made to the work which would not otherwise be possible.

It is planned to meet every child immediately upon his arrival on the camp ground, register, and grade him ready for work. The mothers' meetings, begun last year, are to be called regularly, little workers' meetings are to be held with the children workers, a missionary sewing class is to be organized for the big girls, and some difficult and beautiful manual work laid down for the large boys. All this is but a suggestion of the ground that is hoped to be covered this year.

A few who did not understand the matter, raised the objection, at first, that it was impossible and cruel to expect little children to be kept in meeting all day and every day. But when they found that the "meeting" was only occupation in doing the things that children naturally love to do, that there were numerous periods of free play out of doors, and no confinement more than the restraint of being in charge of older persons, the objections disappeared, and the objectors became staunch advocates of the new system.

MINNIE ROSILLA STEVENS.

Missionary Volunteer Department

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MATILDA BRICKSON	Assistant Secretary
MRS. I. H. EVANS	Office Secretary
MADE MACGUIRE	Field Secretaries
C. L. BENSON	
J. F. SIMON	

THE SENIOR BIBLE YEAR

ASSIGNMENT

- July 1. Psalms 90-99: Brevity of human life.
- July 2. Psalms 100-105: Serve the Lord with gladness.
- July 3. Psalms 106-110: His mercy endureth forever.
- July 4. Psalms 111-118: God's glorious and gracious works.
- July 5. Psalm 119: Praise, love, power, and use of God's Word.
- July 6. Psalms 120-134: Psalms of degrees.
- July 7. Psalms 135-139: Praise and thanksgiving.

HOW THE HEBREW PSALTER GREW

THE Hebrew Psalter was formed by a gradual growth. It appears that even the individual psalms gradually grew from a few lines to the length of stately songs. There is plain evidence that there existed originally a number of smaller collections of psalms, and that these were brought together in the five books which make up the Psalter. It was probably a process like the accumulation of the individual songs into the different parts of the modern Gospel Hymns, first number one, then number two, and so on to number five; and then a combination of the five parts into one volume. The titles of the psalms indicate that those of them attributed to the same author were placed consecutively in the larger collections. For example, book three consists of two minor collections, one attributed to Asaph and the other to the sons of Korah; and book five consists of a group of pilgrim songs and a group of hallelujah songs, each apparently at one time a distinct songbook.—*Armstrong.*

PSALM 119

IN psalm 119 we find the peculiarity of alliteration, the chapter being divided into twenty-two sections of eight verses each, and each verse in each section in the original writing beginning with the letter of the Hebrew alphabet standing at the head of the section. The alliteration shows the psalm to be divided into verses. It is well known that the books of the Bible were not generally divided into either chapters or verses until long after they were written. But the fact that the book of Psalms was thus divided may doubtless have suggested

the propriety of so dividing the other books of the Bible, and certainly it is a very convenient and helpful arrangement. . . . The one hundred and nineteenth psalm is the most noted of all inspired productions that set forth the excellencies of the law of God. Every one of the one hundred and seventy-six verses seems in some way to speak of the commandments of Jehovah.—*Starr.*

THE SONGS OF DEGREES

FIFTEEN psalms (120 to 134) are in the Authorized Version called Songs of Degrees, and in the Revised Version, Songs of Ascents. Many explanations of these terms have been made, two of which are here given. Dr. Henry van Dyke says:

"The interpretation which is followed by the best modern scholars refers the word ["degrees," or "ascents"] to the successive stages of the pilgrimage which the Jews were accustomed to make, thrice every year, to the temple on Mt. Zion. On such journeys it would be natural to beguile the tedium of the way, or to cheer the nightly encampment, by the singing of familiar ballads. The 'singableness' of these fifteen psalms, 'their freshness, their brilliant color, their allusions, their reflection of the homely phrase and surrounding of the folk,' make them fit for such a purpose. And we may feel quite sure that we have here a brief collection of the popular songs which were used in this way.—'Songs of the Upgoings,' or, as they have been called by one of our best expositors, 'Pilgrim Psalms.'"

Others believe these psalms to have formed a collection used by the two hundred singers who accompanied the Jews returning from Babylon to Jerusalem.

It is not unlikely that both these explanations may be true. It is still the custom in the East for pilgrims and companies of natives, "traveling together through the open country and along mountain paths, especially during the night, to break out into singing some of their favorite songs. . . . Something like this may have often rendered vocal the dreary ascent to Jerusalem. It is common in that country to travel in the night during the summer, and we know that the Hebrew pilgrims journeyed in large companies; and it would be strange indeed if sometimes they did not seek relief from the oppressive solitude by singing the beautiful songs of Zion."

A spiritual application of these psalms has been made by one Bible student, who "defines the fifteen degrees of going up out of the valley of weeping to the presence of God to be, (1) Affliction; (2) looking to God; (3) joy in communion; (4) invocation; (5) thanksgiving; (6) confidence; (7) patient waiting for deliverance; (8) God's grace and favor; (9) fear of the Lord; (10) martyrdom; (11) hatred of sins; (12) humility; (13) desire for the coming of Christ; (14) concord and charity; (15) constant blessing of God."

PRAYER BANDS

THE history of the experiences of God's chosen people in all generations reveals times of peace, prosperity, and tranquillity in temporal affairs, interspersed by decided contrasts of anxiety, hardship, persecution, and even death. In taking a panoramic view of such history, there ever appears in the foreground companies of God-fearing people who, in times of crisis, give themselves wholly to intercession with God for guidance and deliverance, and whose petitions are alone availing.

Daniel and his three companions, Haniah, Mishael, and Azariah, when captives at Babylon, formed a prayer band, and obtained remarkable interposition of Providence in more than one critical situation. Dan. 2: 17, 18. Esther and her maidens gave themselves to fasting and prayer, and saved the day for the Jewish nation. Esther 4: 16. The believers in the early church met at the home of Mary, where

prayer was made without ceasing in behalf of the apostle Peter, who, bound in chains and confined in the inner cell of the prison, awaited the execution of the death sentence. Acts 12: 5, 12. Prayer opened the prison doors and the iron gates and led forth God's faithful witness. Paul, when in bonds, assured his praying friends, "I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ." Phil. 1: 19. And on another occasion he writes, "Ye also helping together by prayer for us." 2 Cor. 1: 11.

In God's plan there are no superfluous. His great and mighty work is connected link by link; and although "now we see through a glass, darkly," and cannot behold the completed pattern which the hand of Omnipotence is weaving through the thread of human events, yet we are permitted to glance back at the pattern as it develops, and see how each move in the leadership of God's people fits into its required place.

It was not by chance that, ten years ago last May, an organization, which has come to be known as Young People's Missionary Volunteer Society, came into existence and has steadily advanced in power and influence. One of the departments of this organization is known as "prayer bands," and many answers to prayer might be recorded as the result of these praying companies. Just now, as never before, the strength of prayer bands is needed among us. Let the bands now in existence redouble their petitions, and let there be a great increase in the number of such bands in every Missionary Volunteer Society and church community. Seventh-day Adventist young people stand at a crisis in our nation just as truly as did the Jews in the time of King Ahasuerus, and "who knoweth whether" our organization and prayer bands are in existence "for such a time as this"?

Let us earnestly seek divine power in behalf of our young men. Let us pray that the influence of heavenly powers may prevail in the deliberations of the rulers of our nation, and that the principle upon which we base our request for exemption from military service may be recognized as genuine and worthy of favorable consideration, and not an attempt to shirk civil duty. Let us pray that our young men who may be called into Red Cross or other noncombatant service may be faithful in their service, and true to God.

Listen to the voice of our Commander: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." "The effectual fervent prayer of a righteous man availeth much."

M. E. KERN.

Publishing Department

N. Z. TOWN - - - - - General Secretary
W. W. EASTMAN - - - - - N. Am. Div. Secretary

NOTES BY THE WAY—NO. 8

SOUTH CHINA

We were very grateful when we arrived at Hongkong on the morning of March 9, that the Lord had enabled us to get passage in time to reach that place as early as called for by our schedule.

Brethren B. L. Anderson and B. A. Meeker met us at the boat, and we were all generously entertained at Brother Meeker's home. But our stay in Hongkong was short. The same evening we took a boat for Canton, arriving there the following morning. Here I had my first introduction to real Chinese life, although in Malaysia in many places I had found the Chinese in the majority, and a large share of the busi-

ness in their hands. One writer says concerning this:

"At Batavia we find that we must order our white duck or pongee silk suits from a Chinese tailor, and we are told that tailoring is the smallest part of the Chinaman's grip upon the country's trade,—that the retail trade of the forty million inhabitants, save for a small share with the well-to-do Europeans, is utterly and permanently in the hands of the children of the dragon.

"At Singapore, with its marvelous harbor, where sampans and steamships alike seem as countless and restless, almost, as the sands of the sea; with its 18,000 Chinaman-drawn jinrikishas that line the streets like automobiles in front of an opera house, we again buy our white duck and silk pongees from the Chinese tailor. In the outskirts of the city the Chinamen are nipping off the heads of the pineapples with their machetes at the rate of over forty a minute for the factory across the street. As we step into the factory, the Chinese proprietor offers us our fill of the choicest fruit, and refuses our money in payment for it. We pause to talk with the president of the local chamber of commerce, and he tells us that, only a few days earlier, a Chinaman cornered the brick market, after still another Chinaman had started a building boom and had been so successful that he could hardly get a foundation laid before he had a tenant.

"In Manila the Chinaman holds in the hollow of his hand the direct trade, the small trade, the finger-to-finger trade of the islands; . . . the white man can never hope or even dream of breaking the Oriental grip."

But here at Canton we see the Chinese in their native element, showing the same alertness in driving a bargain as in Malaysia.

When we reached Canton, our boat anchored out in the river, and we were soon literally surrounded by sampans whose occupants wanted to take us ashore. The most of these sampans are in charge of Chinese girls. Two of these, bright-eyed, jolly-golucky girls, came on board and wanted to take Brother and Sister Knox, Brother Anderson, and me ashore. Brother A. L. Ham offered them forty cents to land us, but they wanted sixty, which Brother Ham refused to give. They laughed and chattered and made all sorts of signs, but would not come down in their price. When Brother Ham tried to dicker with other sampan men or women below, these girls would motion to them to charge eighty cents. After about a half hour of fruitless bantering, Brother Ham was obliged to give them their price. Then when we landed, they demanded ten cents more, as they said they should have landed us in a nearer place. So he had to give them the extra ten cents.

Here, as in Burma, the women act as coolies, and it is remarkable the loads they are able to carry. A large proportion of these coolies live in sampans, a kind of house boat, on the river. It is estimated that 350,000 people live in this way on the river at Canton.

Canton is one of the places where one traveler said he recognized seventy-nine distinct smells, besides several others which he could not classify! But we are told that conditions there are much better now than they used to be. The streets in the main business portion are so narrow that one can stretch out his arms and touch the walls on both sides. In many of these streets a ray of sunlight never penetrates.

As soon as we landed, we took jinrikishas and rode out to the Bethel Girls' School and the headquarters of the Cantonese Mission. Here we were hospitably entertained in the homes of Brother Ham, the superintendent of the Cantonese Mission, and Brother P. V. Thomas, the treasurer of the South China Union Mission. After life on shipboard one does appreciate getting into a good Seventh-day Adventist home and sitting down to a real Seventh-day Adventist dinner.

The following interesting items we take from Brother Ham's annual report for 1916:

The Cantonese division is that part of Kwang-tung Province in which the Cantonese language is spoken, and it has a population of from fifteen to twenty million. It includes the British port of Hongkong and the Portuguese colony of Macao, and many other large and small cities. Hongkong has a population of 400,000, and Macao has about 80,000.

Of the interior cities, Canton, the capital of the province and chief commercial center of south China, has a population of 2,000,000. Canton is also one of the three largest cities in China. Fatshan has a population of 500,000; Sheklong has 500,000; Kongmoon, 100,000; Sun Wui has 100,000; Shui Hing, 500,000; and there are many other large and influential cities scattered through a well-watered, fertile delta connected either by water or railways with Canton, Hongkong, and other coast ports.

The evangelistic work has been carried on by seven native evangelists, assisted by three native Bible women and the students from the workers' training class in our school. Strong efforts have been held in all the outstations during the summer vacation, when the students from the school joined the regular workers at these different places, and good results followed. At Fatshan the number of inquirers has now reached 150. During the year we have baptized twenty-eight, and have added 170 inquirers to our lists in the different places.

Our evangelists seem of good courage, and are working for the advancement of the message. One fine opening has come to us in Tsing-yuan, where there are about thirty people who desire to unite with us.

We are now holding meetings in the following places: Hongkong, Yau-ma-ti, Canton City (two places), Bethel School, Im Po, Siu Pin, Fatshan (two places), Sun Wui, Ngoi Hoi, and Tsing-yuan.

We are glad to report development in the colporteur work. The figures for 1916 show a growth in the subscription work. In 1914 we took in only 163 subscriptions to the *Signs of the Times*, and during 1915 we received 1,953, or a gain of 1,790 over 1914; in 1916 we received 3,846, which is a gain over 1915 of 1,893, almost double the number taken in 1915. About 12,000 single copies have been distributed and sold during the year, besides many small tracts. It would be impossible to make any kind of estimate as to the results from this output of message-filled literature, but we may feel sure that God is using this means of bringing the gospel to the attention of those who might otherwise never hear the glad tidings.

The Sabbath school work has also made a good growth. At the beginning of 1916 we had seven Sabbath schools, with a membership of 175, and during the year we organized one new school at Yau-ma-ti. Now our Sabbath school department has a membership of 261, and we have received offerings to the amount of \$468, which is a gain of \$41.70 over 1915. An ever-increasing interest is being shown in this work.

We now have in the Cantonese Mission, two boarding schools, with an enrolment of seventy-one; one, Bethel Girls' School, carries grades one to seven inclusive, and the school in the city of Canton carries grades one to ten inclusive, with a workers' training class for young men definitely preparing for some part in the message. Workers have already been developed from both our schools for positions as teachers and evangelistic workers.

There are also in the field four church schools, with an enrolment of about fifty students. These schools receive a tuition of from \$2 to \$4 a year. The study of the Bible is made prominent in our school work.

Last year we received \$291.29 in tuition, and this does not include board receipts, and is a gain over 1915 of \$219.89, which seems very encouraging. Bethel Girls' School is situated at Tung-shan. The Cantonese Training School for workers is in the city of Canton, and the four church schools are in Fatshan, Im Po, Sun Wui, and Ngoi Hoi.

Up to the present time we have had but one dispensary in this field, and it is at Fatshan. It is being operated by our native evangelist, Brother Wong. Aside from being elder of the Fatshan church and in charge of that large and growing work, he has had to minister to the physical needs of those about him. His methods of work are telling for good in spreading the truth. He has arranged his program so that every one who comes for treatment has an opportunity to hear about the Saviour, who is the Great Physician. Brother Wong's influence upon his patients proves that he is following the Saviour's injunction: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

During 1916 the workers in the dispensary treated 3,325 patients, and received \$651.55 for services rendered. The last three months of the year Brother Wong had an attendant, and after deducting the wages of the attendant and the other running expenses, the dispensary still had a balance of \$48.25. I am very glad for this financial progress, for it is a great advance over last year. The place has not much for equipment, except the man who operates it, but it is showing results.

Elder Meeker, assisted by Brethren A. Mountain and H. B. Parker, with the help of some of the church members, succeeded in gathering in \$787 through the Harvest Ingathering work in Hongkong. Brother Meeker has been giving much of his time to this and the sale of English literature, and in both lines of work has met with excellent success. We pray and trust that the sale of our message-filled literature will sow the seeds of truth in many honest hearts, and that they will spring up and bear fruit to life everlasting. On the little isle of Hongkong, with its 400,000 people, Brother and Sister Meeker are sowing the seeds beside all waters. We pray that God will grant them an abundant harvest.

At Canton, Brethren Knox and Griggs decided to accompany Brother Anderson to Hui-chau, where Brother S. A. Nagel is stationed, while I went up the West River to Wu-chau to visit Dr. Law Keem's field. We all went together as far as Fatshan, which is about ten miles from Canton.

Brother Knox and I were carried to our Fatshan mission in sedan chairs. Here, as at Canton, in some places the streets are so narrow that two of these chairs can scarcely pass when they chance to meet. The work in this city was started about ten years ago by Brother and Sister E. H. Wilbur and Dr. Law Keem. Brother Wilbur has had to lay off the armor, and Mrs. Wilbur has been compelled to leave the field, but their works do follow them here in Fatshan. We had the privilege of meeting a few of the church members. They all sent their hearty greetings to the brethren and sisters in America.

From Fatshan, Dr. Law and I traveled about an hour by train, and then took a boat up the West River, leaving at 4:30 p. m. and arriving the next day at noon.

"In Perils by Robbers"

On our return we had a providential deliverance from river pirates. About 1 p. m., March 14, we took the boat to return. All went well until about nine o'clock in the evening. Dr. Law and I had both retired for the night and turned out our lights. But before I could get to sleep, I heard a revolver shot outside on the deck. After about fifteen or twenty minutes I heard more shots, also a scurrying on the deck, and the captain talking loudly with some one.

Finally I said to the doctor, "Do you hear what is going on outside, and can you make out what it is?" He replied, "I don't know what it is, but we would better keep quiet," which we did. Our door was locked, but as our windows had bars, they were both open. We raised our shutters as quietly as we could in the dark, and waited. After a time we heard the anchor drop, and the boat stopped. After some little time

again, we heard the anchor being heaved up, and we were soon under way. In a few minutes the captain's Chinese boy rapped on our cabin door, and told us that the captain wished to see us.

As soon as I could get my clothes on, I went round to the captain's cabin. I found him sitting on the sofa, with his face and head covered with blood. The back of his shirt was also soaked with blood. I sent for Dr. Law, and then we had the boy get us some hot water, and we washed the captain's wounds as best we could, and tried to find out how badly he was hurt. He had evidently received a very ugly blow in his right eye, also other blows on the head. A bullet had passed through his left shoulder, about halfway from the neck to the point of the shoulder, but high enough so that it did not appear to have hit any bone, being only a flesh wound.

Then from the different ones we learned how it all had happened. At Do Shing, the first stop after leaving Wu-chau, five men came aboard and took passage to Sam-shui. That was just before dark. Just after nine o'clock they went to the first mate, who was at the time on duty forward, covered him with revolvers, made him kneel down, and then tied him hand and foot and gagged him. One suggested that they tie the man at the wheel, but the others advised to leave him free, as they would need him to steer the ship where they wanted it.

Then they began looting the ship. They held up the comprador in his cabin and took from him \$1,200. The man they seemed especially to be after was one who boarded the boat at the same port where they did, who had with him \$8,000, to pay off some employees farther down the river. They took all he had. They then went to the captain's cabin, and finding it shut, fired a shot through the window. Then they demanded that he open his door, telling him in plain English that they wanted to search his cabin. After a bit the captain opened his door, and there stood four ruffians, all armed with revolvers. They at once attacked him. In the struggle the cabin door swung shut, and as it had a Yale lock, neither the captain nor the robbers could open it from the outside. This made them desperate. They fired several shots, only one hitting the captain, the one that passed through his shoulder. They soon overpowered him and locked him in the comprador's room until they finished their looting.

When they had finished, they ordered the man at the wheel to steer in near shore, and then ordered the crew to lower the anchor. This they did. Then they ordered them to lower a sampan and row them ashore; and this also they did. As soon as they were ashore, and the man had returned with the sampan, the anchor was hoisted, and we continued on our way.

Dr. Law Keem has in his field, the Kwang-si Province, 195 Sabbath keepers, 130 of whom have been baptized. Last year seventeen were baptized in this field. There are four churches, and three stations where work is being carried on. Dr. Law is the only ordained minister in his field. He has twenty-four native workers, five of whom are colporteurs. Last year they took 772 subscriptions for the Chinese paper. The outlook in this field and the Cantonese field for successful work is very encouraging. Our next visit will be at Swatow.

N. Z. TOWN.

THE COLPORTEUR WORK IN GUATEMALA, CENTRAL AMERICA

THREE months ago Mrs. Mayers and I came to this country to take up the book work. We found the money very much depreciated in value, so much so that there was no silver or gold coin in circulation, and the paper peso was worth only two and a half cents American. In order to sell books for this paper money, we must receive pay in forty-peso paper bills, otherwise we should need a suit case to carry our money in on delivery days.

Men who work at trades get from twenty to thirty pesos a day, and common laborers get less than half that much; therefore we can never sell a large book to a working-man. We find it necessary to work among the merchants and professional men, not only because they have means with which to buy, but because they are educated and therefore appreciate good reading matter. Only a small percentage of the people can read—about thirty per cent. Comparatively the percentage is greater in the cities than in the country. Then, too, a large part of the common people are Indians.

The customs of these Indians are very interesting. We see them carrying large loads of everything the country produces. The women put the burdens on their heads, and the men on their backs.

The women wear gayly colored garments and go barefooted and bareheaded. They are strong and healthy, and can carry a load at a dog trot for miles. Many times the woman has her infant wrapped in a shawl and strapped to her back.

These people are totally ignorant of book learning, and how shall they hear the gospel unless some one goes to live among them and teaches them by word of mouth? They have many good qualities that would make missionary work among them a success, perhaps as much so as our work for the Indians in Bolivia and Peru has been. The Presbyterian and other churches have done much to preach the gospel in this country, and have established many centers of work. Our own work for this people has scarcely begun, and as yet we have no organized churches.

This field has been barely touched with the book work. Years ago some boxes of books were ordered by some one, and then left to mold. I found many volumes of "Patriarchs and Prophets" in the more expensive bindings in bad condition. The rainy season in this country is bad for leather bindings, and they soon mold unless very well taken care of.

On arriving I began to work off the stock of "Practical Guide," and the Lord has blessed my efforts to the extent that I have sold more than one hundred and thirty copies, and hope to place as many more in the city before leaving it. As this is a health book, it does not arouse prejudice, and I am hoping it will open the way for our religious literature.

I have never been in a place where the people were more under the power of Rome, and it will no doubt require much faith and prayer and steady, persevering effort on the part of our colporteurs to successfully place "The Coming King," "Patriarchs and Prophets," and other books; but it has been done in other countries, and can be done here.

Last year Brother Innis placed about \$900 worth of books in Guatemala in nine months. All that is needed is a number of faithful, steady colporteurs—young men who can ride a mule through the mountains and valleys and bear the printed page to the lonely plantations. There are few railroads, and most of the towns must be reached by cart roads and over trails. We are hoping and praying that suitable workers may be sent to help give the message here.

These are Spanish-speaking people, and a knowledge of the language is essential to success. The saying, "Knowledge is power," is especially true in this case,—the knowledge of how to talk to these people in plain, easy words.

Most of the native people are very polite, and it is delightful to deal with them. Usually the colporteur is kindly received. After having lived in turbulent Mexico for a long time, it is quite a relief to be where we can travel in safety from place to place. This is a great blessing in these troublous times.

The climate in the lowlands is hot and unhealthful, but here in the mountains it is much cooler and quite pleasant. We have just passed through the hot, dry months of February, March, and April, and it is now time for the rains to begin. The weather will then become cooler. The rains are tor-

rential, and usually come down in the afternoon, but we can go out in the morning without fear of a drenching.

While most of the manufactured articles come from the States, and are very high in price, we have some native fruits nearly all the year. We also have Avocado pears. These are nice for spreading on bread, and have a fine flavor. Butter is very expensive here,—twenty-four pesos a pound,—so we are glad to find a substitute.

One of the qualities needful for those who come to foreign fields is adaptability.

This is important from a health standpoint, because nothing is so conducive to health as being contented with one's circumstances and surroundings.

W. F. MAYERS.

Educational Department

FREDERICK GRIGGS - - General Secretary
W. E. HOWELL - - Assistant Secretary

VISITING OUR SCHOOLS IN THE ORIENT INDIA

(Continued from last week)

The Najibabad Station School

OUR next stop was at our mission station at Najibabad. Connected with this station is a village mission school. This is an evening school, taught by Brother Lakan Singh, an evangelistic worker, and has enrolled about thirty Hindu men and boys. When we arrived at the station, nearly the entire membership of this school, with their teacher and his father, Buddha Singh, who is our native evangelist, were there to meet us. After giving us greetings, the men and boys returned two miles to their village, and the Brethren Singh to their home. This was Friday night.

On the way to the mission home from the station, Brother R. P. Morris, who accompanied us, was continually on guard against an attack from a large sacred bull which wanders at will over the country. This animal had taken a great dislike to the mission bullocks, and had attacked them that evening on the way to the station. On two or three other occasions he had attacked the mission bullocks, and once, before he could be driven away, had overturned the cart, in which were Sister Morris and the children. While the animal is a menace to the country, the Hindus most strongly object to his removal.

On Sabbath I spoke to the church; about twenty-five were present. In the afternoon we visited one of the neighboring villages, Buddha and Lakan Singh each speaking to the people who assembled. The congregation gave most excellent attention, and from their expressions of approval seemed to agree with the teachings presented. A few of the men had especially good faces. Surely God has many of his own among these multitudes.

In the evening we went to another village and visited the school, the pupils of which had come to greet us at the station the evening before. It was after dark when we arrived at the village. We passed through the narrow streets between rows of mud houses to a long, low house which Lakan Singh and the pupils had built for the school. Dried grass covered the floor. They placed Elder Wellman, Brother Morris, and me in front, on low seats, while the school sat on the floor, or rather sat on their heels. The Indians seem as comfortable sitting on their heels as we in chairs.

After garlanding us, the opening exercises of song and prayer were held, and the school was opened. In concert they, an-

swered Bible questions covering early Bible history, and recited Scripture. They read, wrote, and ciphered. These men and boys appreciate the school. Before it was begun, an audience could not be obtained for a gospel talk, but now more than one hundred listen each week to the teaching of the gospel by Buddha and Lakan Singh. However, the truth does not yet have free course in the village, for recently one of the boys of the school who believed and desired baptism was spirited away by relatives and friends.

Connected with the mission is a dispensary, in charge of Sister Kurtz. This is doing an excellent work, and together with Brother Morris's dental work, is making many friends, and assisting to open the way for the truth to be accorded a good hearing by these people. There is also another school held in the compound. It is conducted for the children of believers, but is attended by others, also. It is very important that the children of our believers be educated in our own schools, for without such an education they are easily lost in the darkness of the land.

Simla

Leaving Najibabad, we started for Simla, but stopped for a few hours en route at Rurki, a city about thirty-five miles northwest of Najibabad, to see the possibilities of a site for a girls' school. Such a school is needed for the daughters of our native believers and for young women who are believers but whose home environment makes it necessary that they be placed in a school where they may be thoroughly grounded in the faith. Rurki presents some good conditions and sites for such a school.

At Simla is the Simla Hydro, a treatment-room and small sanitarium. Dr. H. C. Menkel and his fellow workers have established here a growing work. The health home is beautifully situated. Simla is about a thousand feet higher than Mussoorie, and the view is no less desirable. The central government of India has its summer capital here, and when the hot weather sets in at the end of March, the viceroy and the officers of the supreme government of India quit Delhi for Simla. This brings to the sanitarium many who appreciate the help they can get there. A beautiful little chapel has been fitted up in the building, and evangelistic meetings are held regularly. Thus our work is becoming favorably known to the government officials, as well as to the people of the city, and a strong, growing church is the result.

Our return to Lucknow was by way of Delhi, Agra, and Cawnpore, cities the names of which appear often in history. Delhi and Agra are noted for buildings of great architectural beauty. Delhi, now a city of more than two hundred and fifty thousand inhabitants, was the old Mogul capital, and by royal proclamation issued by King George V on the occasion of the durbar in 1911, was again reestablished as the capital of India. Buildings on an extensive and regal scale are being erected southwest of the city, for the permanent residence of the government, which for the present is located in temporary buildings that look substantial and beautiful enough for permanent ones, on the north side of the city.

Delhi came under Mohammedan rule, from that of the Hindus, in A. D. 1193. The modern town dates from 1638, when Shah Jehan, who was one of the greatest builders, if indeed not the greatest, of all Indian history, began the building of the fort. Inside the fort was built the shah's palace, on grounds capable of supporting thousands and of withstanding a great siege. From the Delhi gate of the fort a short walk brings one to the Jami Masjid, or Great Mosque, built in the middle of the seventeenth century. It is said to be capable of holding fifty thousand kneeling worshippers. These buildings, and many others that might be mentioned, are not only noble examples of architecture, but were so well built that the centuries have had no appreciable effect on them.

Agra, several hours' ride from Delhi by fast train, is most noted perhaps for its Peace Palace, also built by Shah Jehan, inside another of his great forts; and the Taj Mahal, built by him as a tomb for his favorite wife. The Taj Mahal is considered by many judges of architecture to be the most exquisitely beautiful building in the world. Its delicate marble lace and inlay work seem to justify the saying that "The Taj is a poem in stone."

However, these are by no means the only noteworthy buildings, centuries old, which stand as evidence not only of the wealth and power of those who built them, but also of the slavery of their subjects, who toiled by the thousands on these buildings. Their enduring beauty is marred by the thought that they stand as witnesses of an over-weening desire on the part of those who could do so, to have their memory in stone rather than in the hearts of a benefited and grateful nation. All India today still feels the effects of the lives and work of those men of might. How truly might Christ say, "My kingdom is not of this world." He left his name in the hearts of men, not in monuments of wood or stone.

These cities still bear the marks of the great Sepoy Mutiny of 1857-58. While this rebellion was aimed at the overthrow of the British rule in India, which had been carried on quite largely by the British East India Company through the native rulers, it resulted in its rule being much more firmly established by removing the majority of these rulers and governing the people direct. That a few thousand Englishmen, thousands of miles from their home base, should conquer the many thousands opposed to them and firmly establish their foreign rule over India's millions, is little short of miraculous, and leads one to feel that for the nations God indeed "determined the times before appointed, and the bounds of their habitation."

The Indian Christian Training School

This new training school at Lucknow promises much for the advancement of this message throughout the great Indian Empire. Principal and Mrs. L. F. Blue are conducting a well-organized and successful work in training the young men coming to them from all parts of India and Burma. Eight languages of India are now represented in the school; namely, the Tamil, Telugu, Marathi, Punjabi, Hindi, Burmese, Urdu, and Bengali. All the class work is in English, which makes the ninth language spoken in the school.

Among the students are converts from Hinduism, Buddhism, and Mohammedanism. They have given evidence of a genuine conversion, and of ability to teach this message when they are properly trained to do so. Some of them already know what persecution means, for they have had to experience it in accepting this faith. As a class they are very devoted. There is great need of their work in the various provinces from which they have come. Several workers have already been sent out from the school, although it was established only about two years ago.

At the Calcutta conference the following actions were taken looking to the organization of a balanced system of schools:

"That the school work of this Union Mission be comprehended in the following three classes of schools:

"a. Elementary schools, which may carry up to approximately seven standards; these elementary schools shall prepare students for the mission training schools.

"b. Mission training schools, to prepare evangelists, teachers, and other workers for the mission fields in which each particular school is situated, and further to prepare students for the Union training school; these schools to carry work up to and including approximately ten standards.

"c. A Union training school, whose work shall be to prepare evangelists, teachers, and other workers for the field at large, and it shall endeavor to carry work approximately at least two years above the mission training schools."

As an illustration of the working out of this arrangement, the Nazareth school would be under "a;" the Coimbatore under "b;" and the Union school under "c." The Nazareth school has sent students to Coimbatore, and is in turn receiving teachers from it for this next year's work; and the Coimbatore school has students at the training school who will soon be returning to them. As our work grows, this plan will operate in every division.

FREDERICK GRIGGS.

(To be continued)

News and Miscellany

Notes and clippings from the daily and weekly press

—Typhoid fever costs the nation \$350,000,000 annually.

—Three out of every four persons in South America can neither read nor write.

—In the United States there are 630,000 preventable deaths a year, or 1,726 every twenty-four hours.

—It is stated that Iowa has more ordained ministers of all denominations than South and Central America and Mexico combined.

—The U. S. Envelope Company, of Springfield, Mass., has been instructed to provide 750,000 envelopes a day for the army. The envelopes will be furnished to the soldiers free of charge.

—Glen Alex Queen de Kol, a two-year-old Holstein cow, broke the world's record recently when she produced in seven days 603 pounds of milk and 42 pounds of butter. Her owner lives in Utica, N. Y.

—Every battleship of the United States Navy is entitled to 250 American flags every three years, although there are many renewals during that period. The cost of the flags for each ship is \$3,000.

—Marshall Field & Co. of Chicago recently announced their intention of building a new town, to be called "Fielddale," near Martinsburg, Va. The chief business there will be the manufacture of cotton textiles.

—A tract of land near Dayton, Ohio, 2,500 acres in extent, has been leased for an aviation school, planned to be the largest in the world. Recruits will be given training there in connection with laboratory work at the Ohio State University.

—Owing to the lack of ocean transportation facilities, and also for the purpose of stopping the roundabout passage of parcels between this country and Germany, the parcel post system from the United States to Denmark and Sweden has been discontinued.

—Construction work on what is planned to be one of the most powerful wireless stations in the world has been begun at the navy yard at Philadelphia. According to official announcement, the station will have a sending radius of approximately 18,000 miles, making it possible to communicate directly with stations as far away as the Philippine Islands. The tower will be about 700 feet high.

—Officials of 180 universities and colleges throughout the country met at Washington recently in conference with a committee of the Advisory National Defense Commission, to devise means for cooperating with the government during the war. The educators agreed that the calendar of every college should be modified to comply with the needs of the nation, and that their schedules should be so arranged that time which might prove valuable to the nation would not be wasted.

—Owing to the shortage of material for making tin cans, tin plate manufacturers, canners, and wholesale grocers throughout the country have agreed to substitute for tin cans, wherever possible, containers made of fiber. No tin cans may be used for canning beans or soups, it is said, the committee in charge of the matter holding that they are not perishable foods.

—The women lace workers of Velay, France, have united in making a lace flag with the colors of the United States, and intend to present it to the first American regiment which comes to fight upon French soil. General Lafayette came from the region of Velay, and the old chateau in which he lived is still standing.

—The executive officers of the railroads of the country have met the extraordinary situation growing out of entrance into war in a manner which does honor to their patriotism and public spirit. There have been conferences between them, and an organization has been formed which assures a maximum of efficiency in national transportation during the war. They have agreed to coordinate their operations in a continental system and to merge all competitive activities. An organization has been formed which will formulate in detail a policy of operation. The plan covers all service on the roads, public as well as government. Fairfax Harrison, president of the Southern Railway, is chairman of the executive committee which will have charge of the plan. The government must advise the railroads what service it requires, and the responsibility will be upon the railroad managers to provide that service. When working to that end, the railroads of the country will be operated practically as one system. This plan places responsibility upon experienced railroad officers for producing results. The government's only function is to determine what its requirements are. It is the belief of railroad companies that this will work not only for efficiency of service, but for economy in operation as well.

—Certain of the international boundary marks display a sentimental as well as practical character, says the Los Angeles Times. The famous "pillar of farewell" which marks the line between Russia and Siberia has been celebrated in song and story. This boundary mark stands between Ekaterinburg, Russia, and Tiumen, Siberia, and is on the main road along which thousands of exiles have passed. It is an obelisk of brick, about sixteen feet in height. On the west side it bears in Russian characters the word "Europe," and on the east side the word "Asia." The boundary marks along our northern frontier separating us from Canada are of a most practical sort. For many hundreds of miles the St. Lawrence River and the Great Lakes form the natural boundaries, but there is a vast stretch of prairie land beyond with no natural demarcation. The boundary marks here are pillars of iron and wood placed at intervals of one mile. They have been alternately supplied by the two governments, and may be seen from the Lake of the Woods to the Red River valley. Beyond that the marks are mounds of earth and cairns of stone. The strangest of European frontier lines is that marking the boundary between Hanover and Holland where it crosses the Rhine. A row of pontoons lies across the river, chained bow and stern. Inasmuch as the dividing line runs through from stem to stern, the eastern halves of the boats are painted in German colors, the western in Dutch. The effect is most striking. Austria has a frontier line of about 3,800 miles, of which more than 2,000 are land. Every mile of this must be guarded against the encroachments of Austria's enemies. Germany is in a similar situation, as her land frontiers are more than 2,250 miles in extent, and by far the larger portion is not protected by mountains, rivers, or any other natural boundaries.

OBITUARIES

Harbaugh.—Myrtle Florine Harbaugh was born Aug. 21, 1905, in Windber, Pa., and died in Johnstown, Pa., June 5, 1917. Four weeks before her death she was baptized. She was laid to rest beside her mother, in Hillsdale, Pa., to await the coming of the Life-giver.
R. M. Spencer.

Peterson.—Mary Beck Peterson was born June 9, 1848, in Sweden. She was married to Alfred Peterson Jan. 3, 1880, and to them were born seven children. In 1906 she united with the Seventh-day Adventist church, and was devoted to the cause of God. She died suddenly on June 1, 1917. Four children mourn.
E. Lovold.

Evans.—Daniel Evans, aged 78 years, died at Ionia, Mich., Dec. 12, 1916. He accepted present truth in 1887, through the efforts of Elders K. C. Russell and Frank Peabody. From that time until his death he faithfully served as elder of the church at Cherry Flats, Pa. He sleeps in hope of a part in the first resurrection.
Howard J. Detwiler.

Dunn.—Mrs. Hattie M. Dunn was born in Brooklyn, N. Y., Aug. 3, 1860, and died at her home, in Standing Stone, Pa., May 19, 1917. She accepted the truths of the third angel's message twenty-one years ago, and remained a faithful member of the Seventh-day Adventist church until called by death. The bereaved family sorrow in hope.
Howard J. Detwiler.

Oliver.—Mary Leah Woodruff was born in Philippi, W. Va., March 31, 1842, and died in Ridgefield, Wash., Jan. 9, 1917. In 1859 she was married to Joseph J. Oliver, who died in 1901. Mother was loyal to the third angel's message, which she embraced in 1876, and ever sought its welfare and advancement. She awaits the call of the Life-giver in Lone Fir Cemetery, Portland, Ore.
H. W. Oliver.

Ralston.—Mrs. Florence J. Ralston died in San Pedro, Cal., May 13, 1917, aged sixty-one years. She is survived by her husband, one son, one daughter, and one sister. In August, 1913, she united with the Seventh-day Adventist church in San Pedro, and maintained a strong Christian experience to the end of her life. For several months she was confined to her room, but she was truly shut in with God.
C. F. Marvin.

Taylor.—Mrs. Mary A. Taylor, a native of the State of New York, was born Nov. 13, 1828, and died in Woodland, Cal., May 27, 1917. She was converted at the age of thirteen, and in her eightieth year embraced present truth and united with the Seventh-day Adventist church. She was an earnest, faithful Christian. The last seven years of her life she was confined to her bed. One daughter is left to mourn.
A. J. Osborne.

Meadows.—Foster Meadows was born in Chattanooga, Tenn., in the year 1898. Left an orphan in infancy, he spent his childhood in the home in Chattanooga which is under the care of Mrs. Steele. Three years ago he entered Beechwood Academy, Indiana, and last year was in the Waldery Academy, Wis. It was his ambition to become a minister and work among the colored people of the South. He fell asleep at Superior, Wis.
J. J. Irwin.

Winne.—Nathan Remus Winne was born in Delaware County, New York, May 25, 1855. He came to northern Michigan some forty years ago, and settled in Otsego County, where he remained until failing health made it necessary for him to go to the home of his brother. He united with the Seventh-day Adventist church early in life, and held this belief until his death, June 7, 1917. He is survived by one son, one sister, and two brothers.
E. A. Bristol.

Sanders.—Ermina T. Sanders was born in Freeborn, Minn., Jan. 18, 1881, and her death occurred in Prescott, Ariz. Interment took place at College Place, Wash. Sister Sanders was ill for two years, but was ever patient and uncomplaining. Eight years ago she became a believer in the third angel's message, and by the grace of God lived a Christian life day by day. We feel confident that she sleeps in Jesus. Her husband, two sons, one daughter, and two sisters mourn her death.
J. P. Sanders.

Tapham.—Eliza N. Hooker was born in New York in 1849. Four years later the family moved to Michigan, and when she was twenty-one they moved to Missouri, where two years later she was married to D. W. Tapham. To them were born two sons, one of whom survives. Sister Tapham accepted present truth about thirty years ago, and remained faithful until called by death, March 27, 1917. Eighteen years ago she was stricken with paralysis, but though an invalid she was always cheerful. In 1913 the family moved to Florida. Interment took place in Fort Ogden.
E. Martin.

Appointments and Notices

CAMP MEETINGS FOR 1917

Atlantic Union Conference
Massachusetts, Leominster.....June 21 to July 1

Central Union Conference
Wyoming, Crawford June 28 to July 8
Missouri Aug. 9-19
Kansas Aug. 23 to Sept. 2

Columbia Union Conference
Eastern Pennsylvania, Allentown June 21 to July 1
New Jersey, Trenton June 28 to July 8
Ohio, Bellefontaine Aug. 16-26
West Pennsylvania, Dubois July 5-15
West Virginia Aug. 30 to Sept. 9

Eastern Canadian Union Conference
Quebec, Sherbrooke July 2-8
Ontario, Toronto July 12-22
Newfoundland, St. Johns Aug. 22-27
Maritime Sept. 3-9

Lake Union Conference
Northern Illinois, Brookfield.....June 21 to July 2
South Wisconsin, Fond du Lac, June 21 to July 1
Southern Illinois Aug. 9-19
Indiana Aug. 16-27
North Michigan Aug. 23 to Sept. 8

Northern Union Conference
Iowa, Marshalltown Aug. 23 to Sept. 2

North Pacific Union Conference
Southern Idaho, Boise June 25 to July 1

Pacific Union Conference
Northern California June 21 to July 1
Nevada, Reno June 27 to July 1
California, Oakland July 5-15
Montana, Wibaux (local) July 6-16
Arizona, Prescott July 12-22
Inter-Mountain, Grand Junction, Colo. July 12-22
Southern California Aug. 2-12
Montana, Billings (local) Aug. 3-12
Southeastern California Aug. 16-26
Arizona, Safford Aug. 16-26
Montana, Hamilton (local).....Aug. 24 to Sept. 2

Southern Union Conference
Kentucky, LouisvilleSept. 6-16
Tennessee, NashvilleSept. 13-23
Alabama, BirminghamSept. 20-30
Mississippi, JacksonSept. 27 to Oct. 7

Southwestern Union Conference
South Texas, San Antonio July 9-16
North Texas (local), Jefferson July 16-22
Arkansas, Little Rock July 23-29
Texas (east), Abilene, Tex. July 30 to Aug. 5
North Texas (general), Keene Aug. 3-12
Texas (west), Albuquerque, N. Mex. Aug. 15-22
Oklahoma, Oklahoma CityAug. 24 to Sept. 2

Western Canadian Union
Alberta, Lacombe June 27 to July 8
Saskatchewan, Moose Jaw July 5-15
Manitoba, Winnipeg July 12-22

NURSES' TRAINING COURSE

The nurses' training school at the Tri-City Sanitarium, at Moline, Ill., will enroll a new class Oct. 1, 1917. We are desirous of securing a class of ten Christian young women who wish to devote their lives to medical missionary work. The requirements are Christian character, good health, at least twenty years of age, ten grades of academic work, and willingness to work.

The course includes a thorough didactic and practical training. For further information, write to Superintendent of Nurses, Tri-City Sanitarium, Moline, Ill.
H. H. Todd.

EASTERN CANADIAN UNION CONFERENCE CORPORATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that the first meeting of the Eastern Canadian Union Conference Corporation of Seventh-day Adventists will convene at Toronto, Ontario, in connection with the annual meeting of the Ontario Conference. The first meeting will be held July 17, at 9 A. M. Officers will be elected; also a board of trustees. By-laws will be adopted, and such other business as may require attention will be transacted. The constituency of this corporation consists of all ministers and workers in this Union, and all delegates to the local conferences.
A. V. Olson, Pres.

CALIFORNIA CONFERENCE ASSOCIATION

The twenty-first annual meeting of the California Conference Association of the Seventh-day Adventists will be held in connection with the regular annual camp meeting of the California Conference of Seventh-day Adventists, at Oakland, Cal., July 5-16, 1917, for the election of a board of seven trustees for the ensuing term, and for the transaction of such other business as may come before the meeting. The first meeting will be called at 10 A. M., July 9.
J. L. McElhany, Pres.
H. B. Thomas, Sec.

MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION OF WISCONSIN

The sixteenth annual session of the Medical Missionary and Benevolent Association of Wisconsin will be held in connection with the South Wisconsin Conference of Seventh-day Adventists, at Fond du Lac, Wis., at 10 A. M., June 25, 1917.
The purpose of this meeting is to elect trustees, and to transact such other business as may duly come before the session.
C. S. Wiest, Pres.
P. L. Larson, Sec.

WEST PENNSYLVANIA CONFERENCE ASSOCIATION

Notice is hereby given that the West Pennsylvania Conference Association of Seventh-day Adventists, a legal corporation, will hold its annual session in connection with the camp meeting at Dubois, Pa., July 5-15, 1917. The first meeting of the association is called for 1:30 P. M., July 11.
F. H. Robbins, Pres.
H. S. Brown, Sec.

INTER-MOUNTAIN CONFERENCE ASSOCIATION

The first annual session of the Inter-Mountain Conference Association of Seventh-day Adventists will be held in Grand Junction, Colo., in connection with the annual conference and camp-meeting. The purpose of this meeting is the election of all the regular officers and the board of trustees for the following year. All accredited delegates to the conference compose the constituency of the association. The first legal meeting of the association will be called at 10 A. M., July 16, 1917.
E. A. Curtis, Pres.
J. H. Weeks, Acting Sec.

INTER-MOUNTAIN CONFERENCE

The first annual session of the Inter-Mountain Conference will be held in connection with the camp meeting at Grand Junction, Colo., July 12-22, 1917. Each local church is entitled to one delegate for the organization, and to one additional delegate for every fifteen members. This meeting is for the purpose of electing officers for the coming year, and of transacting such other business as may properly be brought before the constituency.
E. A. Curtis, Pres.
J. A. Neilsen, Sec.

PUBLICATIONS WANTED

The persons named below desire late, clean copies of our publications, sent postpaid, for use in missionary work. In sending publications care should be exercised to select only such as are free from soil and disfigurement. We have been credibly informed that some who oppose this movement and the truths which it represents, answer these requests for literature, and are sending to our brethren and sisters in various parts of the country tracts and papers representing their opposition. Our workers should be careful not to confound this literature with our denominational publications, and thus unwittingly become agents in sending out matter not printed in the interests of the cause of truth.
J. H. Keum, Ralls, Tex.
N. D. Ingram, 140 Worth St., Mount Airy, N. C.
Mrs. Nina Emmerson, Binford, Wyo. Signs, Instructor, and Little Friend.
Jess McNabb, Nebo, Ill. Papers, magazines, and tracts.
Mrs. Kate Taylor, 8102 Platt Ave., Cleveland, Ohio.
Mrs. Mary J. Church, Statesville, N. C.

REQUESTS FOR PRAYER

Though widely separated from one another, the followers of our Lord and Master can meet in spirit daily at the throne of grace. In our devotions let us remember our brethren and sisters who are in affliction. Says the apostle: "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." We ourselves shall share in the blessings we seek for others. "The Lord turned the captivity of Job, when he prayed for his friends." We suggest the noon hour as an appropriate time for remembering these special requests.
A California sister asks prayer for the healing of two friends, a mother and daughter, who are afflicted with rheumatism.



WASHINGTON, D. C., JUNE 28, 1917

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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.

WORD has been received of the safe arrival of Elder M. N. Campbell in England. Brother Campbell succeeds Elder W. J. Fitzgerald as president of the British Union Conference. His family will remain in eastern Canada for the present.

BROTHER W. P. BARTO, at Medan, Sumatra, reports a good interest in the school work that has been started at that place, the only kind of work our missionaries are permitted to undertake at present. Thirty-two are attending the evening school, and others are entering each week. The students are Chinese, Malays, and Japanese. These new missionaries in Sumatra are enjoying their work and are of good courage.

ANOTHER missionary has fallen in death. About a year ago Elder R. C. Wangerin was advised by his physician to leave southern Korea, where for some time he had been laboring beyond his strength while waiting for recruits from America. For a time he seemed to improve in the favorable climate of Colorado; but it has been the Master's will that our brother should rest, although it was his fond hope that he might be restored to health and be able to return to Korea to labor for the people he loved. Sister Wangerin has our sympathy and prayers in this hour of sorrow.

COLLECTION FOR THE RED CROSS SOCIETY

SABBATH, June 23, has been appointed as a day on which a collection shall be taken in all our churches in behalf of the Red Cross Society. It is hoped that our people will make a liberal contribution at this time. The Red Cross Society is doing a great work in relieving suffering, not only in the war zone, but also in every emergency caused by a great catastrophe, such as earthquake, storm, or fire. The work of this society is denominational. Through its ministry many thousands of lives have been saved during the last three years.

It is thought advisable that these offerings should be contributed to the local Red Cross Society in the community where the church is located. Notwithstanding the many calls for funds with which to carry on our own denominational work, we feel that all can lend a helping hand in this other work, and give liberally to the "good Samaritan" work done by the Red Cross Society. The need of funds is great, and we trust our people will cheerfully respond.

I. H. EVANS,

President North American Division
 Conference.

BROTHER J. E. FULTON tells of a wonderful interest which has sprung up in the city of Wen-chau, Che-kiang Province, China, as the result of the circulation of our literature. Three congregations are meeting in this large city on the Sabbath. They are calling for a worker. Brother Fulton was leaving to visit them, in response to an earnest entreaty brought by a delegation to Shanghai. "Even if only a fraction of the interest proves to be genuine," he says, "it no doubt will be productive of fine results."

A WORTHY CAUSE

WE published last week a call for offering in our churches for the benefit of the Red Cross. We earnestly hope that if any of our churches fail to take the offering at the appointed time, June 23, they will arrange to take it at their earliest convenience, sending it direct to the local Red Cross Society to which the offerings made by churches of other denominations in their locality are sent.

The Red Cross movement has done much for the alleviation of suffering throughout the world. It is a great national agency which has stood ready to respond to the call of suffering from every quarter. Many times in devastation wrought by flood or fire, by earthquake or war, by famine or pestilence, the Red Cross has been the first to respond. In the suffering and distress which has come to thousands of war sufferers in Belgium, Poland, Armenia, and other parts of the world, the Red Cross has proved an angel of mercy in the relief it has carried to those in need. This good work it proposes to continue in the future; hence we believe that money contributed to this cause is contributed to the poor and needy as truly as if given to those whom we know personally to be in need. Every contribution to the Red Cross fund is accounted for, and is expended under careful and judicious administration.

On this page we print another statement from Elder Evans regarding this offering, which reached us too late for insertion in last week's REVIEW.

A CALL TO CONSECRATION

A PREPARATION FOR SERVICE

THE North American Division has appointed Sabbath, July 14, as the day for our summer offering to be made to foreign missions. I understand that the foreign mission treasury is already drawing upon its reserve fund to meet the demands of laborers in the fields. There must be a liberal response on the part of all in giving of their means, if we maintain the posts already established in foreign lands during this period of the world's crisis. The assistance rendered a few years ago from Europe to aid in our expansion in foreign fields has been largely withdrawn or nullified as a result of the terrible war.

The Red Cross and similar societies are calling for large sums of money, with which to assist the suffering and starving of Europe. These societies afford proper channels for the benevolent distribution of means. And we must not overlook the hundreds and thousands of missionary workers proclaiming the gospel of peace in the

Orient and in Africa. These servants of God must be sustained.

Not only is there occasion for large sacrifices to be made in assisting the needy and in sustaining the missionaries, but there is a crisis in the world such as we have never witnessed, which calls for a consecration of God's people with fasting and prayer. Hence Sabbath, July 14, has been suggested by the North American Division as a day of prayer and fasting in connection with liberal offerings for the mission cause.

Every indication is that in a few months there will be called to the front in Europe from America tens of thousands of men. Many of our brethren will evidently be called into some line of service. While we trust the United States will release us from bearing arms in taking life, we must be ready to assist in any way within our power to save life. Even in carnage and in strife, we must be channels of light and mercy to those who are ready to perish. The people of God need to do service to save men, not to destroy them.

The spirit of criticism and backbiting, which leads men to become accusers of the brethren, and thus join the ranks of the great deceiver in the world's confusion, must be put out of our lives. A day of humiliation and earnest prayer to God for the overshadowing mercies of heaven to cover his people in these days of peril, is very appropriate. Shall we not unitedly pray for God to bring deliverance to individuals, as well as to the nations that are grappling in the struggle of death?

R. A. UNDERWOOD.

BIBLE PICTURE CARDS FREE

THE Review and Herald Publishing Association has on hand a large quantity of out-of-date Memory Verse Cards. Rather than throw these away, we prefer to give them to those who will use them. They are excellent for use in mission Sunday schools, and in hospital and other missionary work where there are children. Send five cents in postage stamps for mailing and wrapping, and an assorted lot of about 500 cards will be mailed to you, as long as our stock lasts. Send direct to Review and Herald Publishing Association, Takoma Park Station, Washington, D. C.

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