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The Advent Review and Sabbath Herald



Vol. 94

Takoma Park Station, Washington, D. C., Thursday, October 4, 1917

No. 40

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

AND TO THE TESTIMONY

JUSTIFIED FREELY BY HIS GRACE

DEDICATION OF LANCA CHURCH BUILDING, OTAO VALLEY, PERU

This church building, in the Otalo Valley, Peru, was erected by the Indian believers of that section. It was begun in 1915, with half the money in hand. The remainder was raised before its completion, and the building was recently dedicated to the service of God, free from debt. This little church is an honor to the cause of God. Its members are earnest, loyal believers, and are doing all in their power to give the message to the people in the surrounding valleys. At the time of the dedicatory service, eleven persons were baptized by Elder Maxwell in a little mountain stream near the church. This makes a total membership of thirty-four. See article in Mission Lands department.

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Special Attention

AN IMPRESSIVE FAREWELL

WEDNESDAY, September 19, Prof. and Mrs. W. W. Prescott left Washington for the Far East. They are to sail from Vancouver on the steamship "Empress of Russia," for Japan, September 27.

At the close of Elder Haskell's impressive sermon at the camp meeting being held in Takoma Park, it was announced that as Professor and Sister Prescott were leaving, a short time would be spent bidding them farewell.

Elder F. M. Wilcox spoke for the Review and Herald family. He reviewed the deeply interesting and critical experiences connected with the removal of the Review and Herald Publishing plant from Battle Creek, and pointed to the careful and able management by Professor Prescott, of both the plant and the church paper during those trying times.

Elder R. D. Quinn told of the inspirational uplift he received years ago in Battle Creek College under the guidance of its president, Professor Prescott, and expressed the earnest desire that all the workers in the Asiatic Division may receive the same help from Professor Prescott's labors there.

The writer laid before the audience the great need in Asia of the service Professor Prescott can render. There are now ten thousand Seventh-day Adventists in that division of our world field, and more than fifteen hundred workers,— five hundred ministers and evangelists, six hundred colporteurs, two hundred and fifty teachers, two hundred employees in our printing houses, and scores of Bible women and nurses.

At the April session of the Asiatic Division Conference, it was strongly emphasized that special efforts should be put forth in behalf of these workers. It was planned to hold a series of workers' institutes during the next two years, and an earnest request was sent to the Mission Board to send help for this work. At the July council Professor Prescott was requested to respond to this call, and he gladly consented. He goes for a long stay in that field.

Elder Haskell told the audience of having known Professor Prescott when he was but a lad attending the camp meetings in New England with his father. He also related the pleasant and profitable association with him in the study of the Bible during the early days of Professor Prescott's connection with our educational work.

Brother Prescott briefly reviewed his connection with this cause, and pointed to its power in the hearts of men and women in all lands as evidence of its divine origin. He assured us of his hope in the final, glorious triumph of this message, and solicited the prayers of all for himself and Sister Prescott.

Following these remarks Brother Quinn called the ministers present to the platform, and all bowed around Professor Prescott and prayed God to send his servant forth full of the Holy Spirit for the work to which he had been called. The presence of God was with us in a marked degree as we sought him most earnestly for help.

We are sure the prayers of God's people will go with Brother and Sister Prescott to that great, needy field.

A. G. DANIELLS.



ANNUAL OFFERING FOR THE WORK AMONG THE COLORED PEOPLE

FOR a number of years a special collection has been taken for the work among the colored people. This collection has greatly assisted us in securing necessary funds with which to carry forward the work for this people, which has grown rapidly year by year, making it necessary to increase our appropriations to this line of work.

This money has not been spent in vain. We now have large churches in many large cities in the United States, and in many rural districts. Schools are operated in most of these centers. The tent efforts are bringing out large churches. In one of the Southern cities a church of seventy-five has been developed the present summer, and in the North the tent meetings were attended by larger congregations than ever before. If we had more workers, we could quickly double the membership. The colored canvassers are having unusual success in taking orders for our good books. One of the students from the Oakwood school has taken \$3,500 worth of orders since school closed in the spring. Others have made scholarships. I mention these facts to show that God is now working in a special way for this people, and I believe that what we fail to do at once, may never be done for them.

At the Huntsville council it was voted to improve our school plant at Huntsville, to the extent of sixty thousand dollars. The colored people agreed to raise ten thousand dollars. The school was raised to a junior college, to meet our educational needs and to answer a call for a stronger school for the many colored young

people who are taking advanced work. To put in equipment for this grade of work we must have new buildings and other facilities. We should begin this work next spring, and must have at least twenty thousand dollars for the first building. It was voted to ask our people to give liberally. Those who have a surplus of means will doubtless give large sums. If all Seventh-day Adventists in this country would give a dollar apiece, we should be able to make this much-needed extension.

My dear reader, will you not take this request to the Lord in prayer and ask him to impress you just what he would have you give? Our colored people are giving liberally of their scanty means. In one of their recent camp meetings with less than fifty present, they pledged and gave in cash to missions more than \$700. Some gave all the cash they had, and borrowed money to go home on. I am sure if you could see their earnestness and their poverty, you would not be happy in keeping for your personal use money that would be a great blessing if invested in this fruitful work. I know of no race that is more susceptible to the truth.

One of our greatest problems is to furnish church houses for the large companies that accept the truth. We must have a church extension fund to assist in this way. I have several places in mind where from fifty to one hundred have accepted the message, and have no place to meet after the tents come down. The conferences and the members will do all they can to provide church homes, but they are not able to bear all the expense. I hope every reader of this call will help us to make this offering the largest ever made for this work, and thus help a most needy and worthy cause. Ten million colored people in this country have their faces turned toward us, asking for the light God has given to us for them. Shall we answer the call? May the Lord help us to do so before it is too late. Remember the date, Sabbath, October 20.

C. B. STEPHENSON,

Secretary Negro Department.



TO THE STAMP COLLECTORS

SINCE the announcement of three years ago, I have received about four hundred packets of used stamps. These are being disposed of continually, and the funds sent in as fast as collected. It was planned to acknowledge the receipt of stamps and notify the sender of the amount realized. This soon grew to be such an expense and required so much time that it was impossible to keep up to date in the

(Concluded on page 6)

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.

VOL. 94

TAKOMA PARK STATION, WASHINGTON, D. C., OCTOBER 4, 1917

No. 40

EDITORIAL

THE SIGN—A BIBLE ANSWER

ONE of our members in South Africa has related how the conviction of the truth of the Sabbath came to her. She had been exercised over the Sabbath question, and had inquired of various clergymen concerning it; but with no satisfaction. Then a student in the school with which she had long been connected said to her, "You must see Mr. —," mentioning one of our workers. So she asked our brother to call.

"Now," she said within herself, as the brother was being shown in, "if he answers me by the Bible, I shall believe that God has sent him."

As they met, she said that she had asked him to call in order that she might inquire concerning the Sabbath question.

"Well," he replied, "we will see what the Word of God says about it."

The inquirer felt at once that God had given her the sign she had asked, — a Bible answer; and as the brother led on in Bible study on the question, the deep conviction of the truth came to her heart.

Probably few inquirers have ever asked of the Lord the sign of a particular method of reply as a token that the Lord was leading; but the Bible answer is the powerful one to give on all occasions. "He that hath my word," says the Lord, "let him speak my word faithfully. What is the chaff to the wheat?"

Inspiration is its own witness and defense. It is in their human explanations about inspiration that men so often get into confusion. "Preach the word," is the divine command. God has given us a foundation of truth, every doctrine of which may be stated in the very words of Scripture, with no addition of human words. The preacher's voice or the teacher's voice is but to call attention to the words of the living God, which have life and power in them to send conviction that is not in the mere sound of the word.

That is why it is better to read the very scripture to the hearer, or to get

the searcher to read it with his own eyes, than to talk about the substance of it. That is why every believer should know the Bible reason for his faith.

"He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23: 28, 29.

W. A. S.

A SIGN OF THE TIMES

ALL the unsolved problems of the relationship of man with man are becoming increasingly more complicated and productive of friction than ever before in the history of mankind.

The doctrine that some men and their families after them have a divine right to rule, while all the rest of mankind are divinely intended to be in subjection to these few, is being seriously questioned. As a result, thrones are tottering and some have fallen. The political relationships of men are being changed.

The industrial world finds men divided into two great classes, the employers and the employees, the capitalist and the working class. The interests of these two classes seem to conflict, and as a result there is an increasingly acute struggle between them. Not only do the members of each class unite in great unions, but strikes and lockouts occur, in which much property is damaged, and often even lives are lost. To make the situation still more serious, belief in syndicalism, as well as in socialism, is gaining adherents among the masses.

The class distinctions of society add their quota to the troubles of the present days. A feeling of bitterness seems growing among the poor against the rich, among the lower classes in general against the upper. This cause of friction, and the jealousy and envy which often result in crime, will never be abolished as long as this world stands; for Christ's statement still remains true, "The poor always ye have with you."

Somewhat similar to class distinctions, are the questions of race relationships. As the ends of the world are brought close together by rapid transportation, men of different races are brought in contact, and new race problems arise. In the United States, which has been a great haven of refuge to the poor and the oppressed of all nations, the struggle for existence is becoming keener as the country fills up and the population becomes more dense. This keener industrial competition serves to increase the hatred and misunderstanding between the members of different races who reside within its borders. A comprehension of this simple fact affords an explanation of the outbreaks of mob violence of certain kinds seen so frequently in recent days.

But the United States is not the only country with race questions to solve; almost every other nation has them in as difficult or more difficult form. Throughout the world there seems to be springing up a strong sense of race solidarity and community of interest. In this present war, race interests play an important rôle; and it seems probable that if peace comes, race hatred will contribute its share to bring about another war, which can scarcely fail of being the great final conflict, the Armageddon of the Bible.

With these unsolved and insoluble questions threatening to disrupt human society, many serious-minded men, in looking into the future, experience anxiety. Christ foretold that this condition would prevail in the days immediately before his second advent. He spoke of—

"men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 26.

And adds:

"Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verses 27, 28.

Let us rejoice, even as troubles multiply all about us, knowing that soon our Lord and Master will re-

turn, and that we shall be delivered from the present evil world and be translated into the kingdom of God's dear Son.

L. L. C.

THE PERSONAL TOUCH

EFFECTIVE service for God requires the personal touch,—the personal touch with God, the personal touch with our fellows. It was the personal touch on the part of the woman with the issue of blood that brought divine healing from the great Physician, and Christ could distinguish this touch from that of the careless multitude that thronged his steps. The record is that he turned about and inquired, "Who touched my clothes?" The question seemed an idle one to his disciples. They said, "Thou seest the multitude thronging thee, and sayest thou, Who touched me?" But Christ knew that he had come in contact with an individual soul in that great throng whose touch was different from the touch of all others. And from the Master there went forth an answer to this touch of faith which others in the throng did not receive. There went from him virtue, and it healed the woman of all her diseases.

The Lord today sees mankind not as a great mass, but as made up of individual units. He takes account of every soul. He takes account of every individual prayer, of every outstretched hand, of every longing heart. He recognizes the touch of faith from the careless, indifferent touch of the great multitude. And he will respond today to that personal touch the same as he did to the woman who sought healing for her disease; and as there went out from him virtue into her soul, so there will go out from him virtue into the soul of every one who comes to him with the same exercise of living faith. And this personal touch with the Master will prepare one to administer the personal touch to his fellows who are in need. It was for this experience that the psalmist prayed. He said:

"Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Ps. 51: 10-13.

The value of this personal contact with souls is illustrated in the experience of Elisha. In answer to Elisha's petition the Shunammite woman was given a son. The son sickened and died. In her extremity the poor woman sought the help of the man of God. Elisha responded to her appeal. First he sent his servant Gehazi, to lay his staff upon the face of the child, hoping that by this

means the child might be restored to life; but there came no response from the dead. Elisha then went himself, "and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes."

We cannot understand altogether these processes by which the child was restored to life, but the incident affords a striking illustration of the need of personal contact with souls in order to bear to them the blessing and power of God.

Elisha's efforts to restore life to the child by proxy failed. It was only as he himself came in contact with this inert clay that the power of God attended his efforts, and life and vigor and health-giving strength were infused into the dead body. It is by this personal touch with souls that our missionary efforts will become effective. Too many of us are content to do missionary work in a second-hand way. We donate to the cause of foreign missions. We pay tithe into the conference treasury. From these funds the minister, the Bible worker, and the missionary go forth to do service for the Master. This work is necessary. It is well that we can contribute, and contribute liberally, to these funds, but this Christian work through others, this proxy effort, will never make up in our experience for the personal touch with souls which God wants us to experience. There is nothing that will bring so great a blessing into our lives as personal labor, as finding some one in need, some one outside of Christ, some one discouraged and disheartened, and seeking by personal sympathy, by personal touch, to warm him into a new life, and to revive his hope and courage in the Lord Jesus. Let us come into personal touch with God, warming our own lives at the fountain of spiritual life, and then go forth seeking to come in personal contact with our fellows in order to pass on to them the blessing which we have received.

F. M. W.

THOUGHTS ON THE TWENTY-THIRD PSALM — NO. 1

THERE is no psalm or portion of the Bible which is more familiar or more often read than the twenty-third, or shepherd, psalm. And no matter how often we read this beautiful and inspiring portion of Scripture, new truth and beauty shine

from the simple words of the inspired singer of Israel. This psalm speaks in the language that the heart of man can understand, and it has brought comfort and cheer to toiling pilgrims through all the centuries.

Speaking of this psalm, one writer says:

"This is my creed. I need, I desire, no other. I learned it from my mother's lips. I have repeated it every morning when I awoke for the last twenty years. Yet I do not half understand it; I am only beginning now to spell out its infinite meaning, and death will come on me with the task unfinished. But, by the grace of Jesus, I will hold on by this psalm as my creed, and will strive to believe it and to live it; for I know that it will lead me to the cross, it will guide me to glory."

Speaking of the charm and blessing of the psalm, another has said:

"It has reminded to their dungeon more felon thoughts, more black doubts, more thieving sorrows, than there are sands on the seashore. It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the heart of the sick. It has visited the prisoner and broken his chains, and, like Peter's angel, has led him forth in imagination, and sung him back to his home again. It has made the dying Christian slave freer than his master, and consoled those whom, dying, he left behind mourning, not so much that he was gone as because they were left. Nor is its work done. It will go singing on through all the generations of time, and it will not fold its wings till the last pilgrim is safe and time ended; then it shall fly back to the bosom of God, whence it issued, and sound on, mingled with all those harmonies of celestial joy which make heaven musical forever."

In reading this scripture as well as all others we should notice with care the words. This psalm tells us, not what we are, but what God is; not what we are doing, but what he is doing. And indeed our salvation depends not on what we are, but on what God is. We are saved, not because we are good, but because he is good.

In this psalm we have another example of the enduring qualities of the words of Jehovah. Three full millenniums have passed since the sweet singer of Israel first sang this psalm about the shepherd's care for his flock. This is a long time. In this period great nations have floated by as wreckage on the stream of time. The kingdom over which David was king has passed away; the people upon whose ears these words of comfort first fell have passed into the tomb. The greatest and most enduring works of man have passed away. But this shepherd psalm still lives to bring hope and Christian consolation into the hearts of those in the fold.

One writer says he would rather have been the author of this psalm than the builder of the pyramids. It is a truly divine achievement to start a song which will bring comfort and joy to weary hearts through millenniums of time.

There seems to be no question that David wrote this psalm. At just what period of his life he wrote it is not stated. While it abounds in images of shepherd life, it seems hardly to have been written by the author in the springtime of life. It tells of struggles, of leadings, of restoration, of passing through dark valleys, of being banqueted in the presence of his enemies. All this would seem to indicate that it expresses the experience of one nearing the sunset of life, who had gone through many trying experiences, and tasted the cup of sorrow. Though it expresses some of the memories of youth, it is the experience of old age, of a life buffeted by the enemy, yet kept by the great Shepherd who gave his life for the sheep. Let us study this beautiful psalm verse by verse.

"The Lord is my shepherd; I shall not want."
Verse 1.

We must not fail to notice the pronouns in this psalm: "*My* shepherd;" "*I* shall not want." There is great significance to the pronoun "*my*." Hear the loving mother exclaim when the oculist says, "Your child is blind," "What! *my* child blind?" Or when a council of physicians tells the mother there is no hope for her sick baby, "Must *my* child die?" Or hear the heir to an estate say, "This is *my* estate." The psalm is very personal. It makes all the difference whether we believe the Lord is *a* shepherd or *my* shepherd. It is not enough to see Jesus as *a* Saviour; I must see him as *my* Saviour. That Jesus is a Saviour can be believed without bringing salvation to the heart. To say, "Jesus saves *me*," expresses belief in him as a personal Saviour.

"The Lord is my shepherd." Little words are sometimes very important. Suppose you read it thus, 'The Lord is a shepherd;' would it mean just the same to you? The name 'shepherd' carries in itself all its wondrous revealing of love, tenderness, care, safety, providence, as a picture of God; but what comfort is all this to you so long as you cannot say, 'The Lord is *my* shepherd?' Some poor children, passing a beautiful home, with its wealth and luxury, may admire it, and say, 'What a lovely home!' But how much more it means to the children who dwell inside, who say, as they enjoy the good things in the house, 'This is our home!' It makes a great difference to me whether a good man is a worthy friend or is my friend; whether God is a Father or is my Father; whether Jesus is a wonderful Saviour or is my Saviour; whether the Lord is a shepherd or is my shepherd."

It is truly a great thing to have a shepherd. Believing that Jesus is our shepherd does away with all unbelieving worry, fretting, and irritation. It is the shepherd's business to care for the sheep. And if I believe the Lord is "*my* shepherd" instead of *a* shepherd, I shall rest, and trusting him, cease to worry, seeing that he

who is my shepherd is *the Lord*, the One who made heaven and earth and all things that are therein. If I believe the Lord made the worlds and upholds them, I shall have no difficulty in believing that he can care for me.

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." John 10: 14, 15.

"*I shall not want.*" Great assurance this! Though men may talk of a world's famine; though a pestilence may stalk by; amid all the sorrows and wants of the world, the Lord's sheep are promised a supply.

"My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4: 19.

We have seen those who feared to obey God and keep the Sabbath lest they could not make a living, and they and their families would starve. The writer has preached a number of funeral sermons in the years of his ministry, but not one of those deceased had died of starvation because he obeyed God. God does not starve his children; he feeds them.

"We must notice here, too, the grounds of David's confidence. He was very rich in his old age, when he wrote this psalm; but he does not say, 'I have much goods laid up, vast sums of gold, and therefore I shall not want.' He was a great king and a mighty conqueror. Nation after nation had submitted to him, and now the whole Eastern country was at his feet, with its power and wealth; but he does not say, 'I am king of vast realms; many peoples own my sway; the resources of great countries are at my disposal, and therefore I shall not want.' His confidence was in something securer than money or power. 'The Lord is my shepherd, and therefore I shall not want.' To have God is better than to have all the world without God. 'The world passeth away,' but the word of God abideth forever.' When we can say, 'God is mine,' we have all the wealth of the universe for ours; for 'the earth is the Lord's, and the fulness thereof,' and what is God's is ours. 'All things are yours, and ye are Christ's.' Blessed are all who can say, 'The Lord is my shepherd.' They can sing then with confidence, 'Therefore I shall not want.'"

G. B. T.

NEEDS OF OUR NEGRO DEPARTMENT

A LITTLE more than fifty years have passed since a whole race of people, from aged sire to newborn babe, were made free by proclamation of the President of the United States. Some of these men and women had been wrested by force and fraud from their native tropical homeland, had been transported across the ocean under the most cruel and trying conditions, had been bought and sold as chattels, and held as slaves by a much boasted, liberty-loving, free people. Others were born under the Stars and Stripes, the guarantor of equality and liberty to all who enjoy

its protection; but their birthright under it was bondage and life servitude for themselves and their children.

When they were emancipated, they had little property of any kind, real or personal. They had no training, either in school or by experience, that would fit them for the responsibilities of life. They had nothing that indicated success for the race. They had been slaves, untrained to think or plan for themselves, or to provide themselves homes, clothing, or daily food. More than three million slaves were emancipated by proclamation, and while they were legally free, but few knew what to do with their liberty. A race of slaves were made freemen, with neither home, nor land, nor personal property, nor money, nor education.

From this wretched condition the Negro race began to work its way upward. There were few if any schools which they could attend; strong prejudice against the race prevailed in both North and South; and there was a lack of coöperation on the part of public officials to help this people gain an education and a suitable training. Every inch of the way upward was fraught with struggles against odds and opposition beyond our comprehension. Often individuals would do what would bring the whole people into disrepute. The history of the world affords no parallel to the tremendous odds against this race of liberated serfs, fighting to qualify for intelligent citizenship in a free country.

The struggle was far greater than it would have been had they been liberated from serfdom in Africa. There they would have wrestled only with their equals, their own race and color; but here they had to compete with the white race, who already owned the land, the personal property, the schools; controlled all legislation, interpreted and executed all laws, and often lacked the sympathy and confidence which would have helped this needy people.

It is wonderful to see how this people have increased in numbers, while oftentimes underfed and exposed to the severest hardships. Today we find more than ten million of the Negro race in this country, constituting about one tenth of our entire population. We find large numbers of them who can read and write, and thousands are educated and trained in the best schools in the land, or in their own well-established colleges and universities.

Yet they are a needy people. The condition of many excites and demands the sympathy and help of

Christian people. The masses of Negroes still lack the possibilities and opportunities of the white race. North and South, East and West, they are an isolated people. Many are unable from lack of training and experience to cope with the odds against them. While legally free, they are still underpaid, undereducated, and are hedged in by prejudices, traditions, and weaknesses not found among the white race.

These people are religiously inclined, though many are not professed Christians. They respond to religious instruction, and when properly trained and indoctrinated they become firm, exemplary, reliable Christians. About twenty-five hundred of them are now believers in the third angel's message. They are true, sincere, self-sacrificing Seventh-day Adventists. They accept and live the message, and are earnest, clean, devout Christians. But they come to us with limited means, and are almost helpless to supply themselves with necessary facilities properly to enjoy and represent the truth.

The Negro is strongly attached to the church building in which he worships. But few of them know how to worship in a private house. They are accustomed to assemble in a church building for their public worship. When they accept the truth, they often can provide only some very inferior structure in an out-of-the-way place, similar to the wretched homes in which they live. A respectable church building appeals to them. It is an improvement over what they see in their homes, and becomes to them a real sanctuary. Thousands of dollars should be appropriated to provide suitable places of worship for this people. A score of places in the South are calling for funds with which to help provide believers with church buildings. If we hold the people in the message, they must have places of worship.

Church schools must be provided for their children. The educational opportunities of this people in some sections are very limited. The rural communities often have not a semblance of a school. But especially do our own people need the help of the church school for their children. The colored public school is often so inferior, receives so little attention, is so hampered for means that it is a mere pretense and makeshift, and is far from what it should be. Our people should be helped in securing and maintaining church schools. Some do not appreciate this need as fully as they ought, but they must be taught the value of training their children, and helped to see what a properly

conducted church school will do for them.

Our school near Huntsville, Ala., has been doing and is doing a good work for the students who attend. It is said that not one worker whose training has been obtained in this school ever has turned against our organized work. This speaks volumes. Our future workers must be trained in our own school.

But if we train the help needed for the field, this school must be enlarged. Last spring at the Huntsville council of the Division Committee, it was voted to enlarge, better equip, and more strongly man the school, qualifying it to carry fourteen grades of work. These increased facilities are a necessity.

Our colored people cheerfully do their share in tithe paying and in the support of foreign missions. They must be educated to continue in these good works, but they cannot do these necessary duties and also provide themselves with needful equipment and facilities.

Sabbath, October 20, is the day set apart by the Division Conference Committee for a dollar offering to be taken for the work among the colored people. This does not count on the Twenty-cent-a-week Fund, but is an offering for a race of people whose needs are equal to those of any people in the world. They are in this country, not by their own volition, but through force. We owe them a debt which we must try to pay, and the Division Committee feels anxious that our people rally to help provide them with church buildings, church schools, and with a suitable training school, equipped to train colored workers for efficient service.

A large offering should be taken at this time. If the believers in the Division Conference should give an average of one dollar a member, we should not then have enough to supply fully the needed facilities demanded by existing conditions. We hope the offering will be a very liberal one.

I. H. EVANS,

*President North American Division
Conference.*

◆ ◆ ◆ THE PROFITABLENESS OF TITHING

THE *United Presbyterian* states that a band of Christians in Dallas, Tex., for the last six years have offered a prize of \$100 "for the name of a Christian who has faithfully paid one tenth of his income to God and has not prospered as well as or better than he did before on his entire income." This offer of reward has now been increased to \$500 gold.

We do not believe that the hope of material gain is the motive which

should prompt the payment of tithe to God. We should give to him because he has first given to us, as a small return on our part for the exercise of his boundless love. We believe, however, that Heaven will reward with a material blessing according to the promise in Malachi 3, the one who faithfully renders to God his own.

TO THE STAMP COLLECTORS

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matter. So many letters were received asking questions that it was impossible to satisfy all the writers. The value of the packets ran all the way from one cent to sixty-five dollars. One packet from England brought fifty dollars, and some brought several dollars each, but the most of them sold for but a few cents each, and these, which were chiefly common United States stamps sent in by people in this country, were not worth the effort involved, hardly paying the mailing cost.

Therefore it seems best to change plans for future operations, and hereafter we request that only foreign stamps be sent. Do not send United States stamps nor torn or damaged ones. We found people in foreign countries sending in United States stamps when we wanted their own homeland stamps.

So many asked that the proceeds be devoted to particular fields and funds and to tithe, that it became irksome, and we would request that all the money be devoted to the general mission fund. However, where the proceeds amount to more than one dollar, we will have such amounts specially forwarded to the mission stations or foreign conferences sending in the stamps, when so requested. Please include in each packet a postal card with your full address on the proper side. This will insure a reply and save much time and expense. It will be wise to save all war stamps possible, and as it is not possible for packets to be sent in from Central Europe, we would request collectors there to collect all the stamps they can and hold them until more favorable conditions arise for sending them. South American and British colonial stamps still prove to be the most valuable ones. I wish to thank all those who have been helping in this undertaking, and should there be any who have not received direct acknowledgment of receipt of package, may this notice suffice. We received a number of packets from unknown senders. Perhaps yours was one of them. Send stamps to the undersigned, at 35 Wenham Building, Grand Rapids, Mich.

A. T. BENJAMIN.

GENERAL ARTICLES

OUR YOUNG MEN

(Concluded)

MRS. E. G. WHITE

(From REVIEW of April 10, 1913)

OUR churches are languishing for the want of whole-hearted, self-denying workers. Our smaller churches are losing their vitality because their members do not seek to work for those around them. God can work with few as well as with many, but personal responsibility does not seem to be comprehended as it should be by the members of our churches. Can God bless the church that is indolent and selfish? O rouse, my brethren and sisters, and come to Christ, and he will give you life. God has given to each one his work, and hours are as precious jewels to be treasured and improved for the glory of God. Although we should not move rashly, we must not stand in idleness, but go forward as light bearers for Christ. God would have his followers men and women of undaunted determination and resolution. They are to be as lights in the world, making those with whom they come in contact wiser, purer, happier.

Young men should have broad ideas, wise plans, that they may make the most of their opportunities, catch the inspiration and courage that animated the apostles. John says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." An elevated standard is presented before the youth, and God is inviting them to come into real service for him. True-hearted young men who delight to be learners in the school of Christ can do a great work for the Master if they will only give heed to the command of the Captain as it sounds down along the lines of our time, "Quit you like men, be strong." You are to be men who will walk humbly with God, who will stand before him in your God-given manhood, free from impurity, free from all contamination from the sensuality that is corrupting this age. You must be men who will despise all falsity and wickedness, who will dare to be true and brave, holding aloft the blood-stained banner of Prince Immanuel. Your talents will increase as you use them for the Master, and they will be esteemed precious by him who has bought them with an infinite price. Do not sit down and neglect to do anything, simply because you cannot do some great thing, but do whatever your hands find to do, with thoroughness and energy.

We each have some power of influence. Men are led to change their

plans in temporal matters by the influence of others who approach them in a judicious manner, presenting reasons for such a change. Men lead others to confide in them, to trust their judgment, and to shape their course of action in a different way from what they would otherwise do, simply because of personal influence. Why not use this power of influence to persuade them in matters that pertain to their eternal interests? Use your influence in persuading men to believe the truths of the Bible. Work for God as earnestly in this matter as in things that concern this life; as you exercised your power in society in earthly things, now exercise your power to stay the tide of corruption that is flooding the world. You can save your fellow men from leading a life of sin and unhappiness. Do not wait for better opportunities; work now, while it is called today. Just where you are, take hold of your opportunities. Those who have a heart to work will find openings all around them; for such will be praying and watching for opportunities, and when these appear, they will seize upon them, and make the most of them. The faithful improvement of small openings will prepare the way for a larger work.

Christ is calling for volunteers to enlist under his standard, and bear the banner of the cross before the world. The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world. Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice.

But first the young men who would serve God and give themselves to his work, must cleanse the soul temple of all impurity, and enthroned Christ in the heart: then they will be enabled to put energy into their Christian effort, and will manifest enthusiastic zeal in persuading men to be reconciled to Christ. Will not our young men respond to the invitation of Christ, and answer, "Here am I; send me"? Young men, press to the front, and identify yourselves as laborers together with Christ, taking up the work where he left it, to carry it on to its completion.

We have a most solemn message to bear to the world, and how circumspect should be our conduct, how unblamable our example! If through our influence souls are led astray, the loss will be placed to our account. We

shall not only suffer because of our own rejection of Christ, but because our impotence encouraged others to continue in transgression. The Lord will help all who feel their need of help, who seek him earnestly for strength and divine guidance. Those who will purify their hearts by obeying the truth will be used of God in accomplishing great good. Those who have the love of God in the heart will show it by corresponding works; for they will let their light shine forth in deeds of truth and goodness. "A city that is set on a hill cannot be hid." I appeal to you, my brethren and sisters, have root in yourselves. Let your souls be riveted to the eternal Rock. God is not mocked; he knows those who are his. Our profession of truth will not save us; we must be sanctified through the truth. Christ said, "Thy word is truth." We must study the Bible, comparing scripture with scripture. A mere reading through of the Bible will not be sufficient. The heart must be opened to understand what saith the Scriptures in regard to duty. We must have a calm, steady faith, and that moral courage which Jesus alone can impart to us, that we may be strengthened for trial and prepared for duty. We need living faith that we may, be closely united with God; for only in this way shall we be able to make a success of the Christian life and be a blessing to others.

GETTING RID OF SIN

MRS. O. VICTOR

IN weeding a garden we find that we must pull out the weeds and destroy them. If we throw them down, there is danger of their taking root again. The safest way is to pull them up and burn them. So it is with our sins. When we confess them, Christ says he is faithful and just to forgive us. He also says that he will cast our sins as far from us as the east is from the west. So why not let him have them? Why do we cling to our iniquity? Do we love sin? Let us take Christ at his word, and give our sin-polluted souls to him. He has bought us and paid the price on the cruel cross. He has delivered us from death. Now he has bought us, has he not a right to us, to our lives, our means, and our time?

We are his. Then let us forsake our evil ways; for he cannot look upon sin with the least degree of allowance. If we have confessed every wrong, let us forsake every evil way. Let us have no more pet sins; for if we regard iniquity in our hearts, the Lord will not hear us when we pray. Ps. 66:18. Do any of God's people want to hear the awful words, "Away with your prayers, I am weary to hear them"? Let us get rid of every sin; then we can pray with confidence that God will hear us.

St. Cloud, Minn.

"JUST GOING TO DO IT"

JAS. H. CARR

WHEN are you going to begin studying the Bible daily, as you promised yourself you would time and again?

When are you going to give that Bible reading you have planned for so many weeks?

When are you going to take out that package of truth-filled literature and distribute it among your neighbors?

When are you going to stop spending that little ten or fifteen cents each week on yourself, and use it to save some soul?

When are you going to ask Brother or Sister Blank to forgive you for those unkind words spoken in haste a little while back?

When are you going to stop criticizing people, and pick the beams out of your own eye?

When are you going to see that sick brother or sister you have intended visiting for so long?

When are you going to speak to that person about his soul's salvation whom the Spirit bade you talk to weeks ago?

When are you going to stop sinning and really "prepare to meet thy God"?

Columbus, Ohio.

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MAGNANIMITY

J. M. HOPKINS

YESTERDAY the ocean was placid and serene, not a gale nor a wave disturbed it; and our noble ship glided so peacefully, so gracefully, over its mighty depths that we had never a thought of tempest or danger. All was joy and gladness among her passengers and crew.

But today a terrific gale has lashed her waters into fury. The waves roll mountain high. The breakers on yonder shore greet our ears like the thunder's deafening roar. And our ship, which yesterday moved so peacefully upon the placid deep, today—ah, this raging sea! The mighty waves lash her sides, and cover her with briny foam. This moment she rides the crest of a mountain-like wave, the next she plunges into a seemingly bottomless abyss; again she rises, and anon she sinks into that yawning trough. But ever onward she plows her way, steady, strong, bold, fearless; as if a creature of life, she defies the strength and power of the sea.

When the sea was calm, there was little that really tested and demonstrated her quality; but now, in this mighty battle with wind and wave, she is tested in every part. She proves her strength in every detail of her construction. Her wise captain, her skilled and faithful crew—every one knows his place and duty. The proud ship moves obedient to the master hand.

How like human life is the ocean, — yesterday calm and quiet, today tempest-swept by winds of adversity and sorrow. Well for us if we are like the gallant ship. Ours should be the magnanimity of soul which has been defined as "greatness of mind; that elevation or dignity of soul which encounters danger or trouble with tranquillity and firmness; which raises the possessor above revenge, and makes him diligent in acts of benevolence; which makes him disdain injustice and meanness, and prompts him to sacrifice personal ease, interest, and safety for the accomplishment of useful and noble objects." That is a pen-picture of a noble life, a Christlike life.

My brother, my sister, it is not simply a duty, but a happy privilege so to become a new creature, or creation, in Christ, so to possess those qualities and endowments of true, noble, Christlike manhood and womanhood, that, let any trial or emergency overtake us, we can in the consciousness and dignity of right, hold up the head and walk serenely and calmly forward in the pursuit and final accomplishment of life's mission.

We may be misunderstood; we may be misjudged, misrepresented, criticized, condemned, ostracized. Our motives may be impugned. But the severest gale of the raging, foaming sea could not overcome the ship that was perfect in its construction, and controlled by a wise captain. No more need we be overcome if we are right with our conscience and with God. We can in a dignified, godly manner, quietly go forward, unmindful of the storms about us.

Let us study that word "magnanimity" until, with God's help, our lives become a living definition, a noble, happy demonstration, of its exalted sentiment. Let us regard life's mission in the world as a privilege, a joy. It is our right and duty to be clean, true, strong, noble men and women, whatever others may think or say of us. God wants us to be all this. Jesus brought salvation to us that we might become this. The indwelling Holy Spirit and the Word of God will make and keep us thus. Let us be magnanimous in life.

Roseburg, Ore.

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COME OUT OF BABYLON

O. MONTGOMERY

IN Revelation 18:1, 2, the apostle John says: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." And in verse 4 he says: "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Here is a very definite message to God's people. It is the last call made,

the lake of fire being just ahead, into which all will be plunged who do not heed that call. Commenting, in "Early Writings," page 277, on the work of this angel, the servant of the Lord says:

"Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. . . . The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet."

If the heeding of the message borne by this angel of Revelation 18 leads God's people to heart searching and to a deeper, more definite personal experience that will fit them to give the loud cry, it is surely time we fully understood the character and import of the message.

First, what is Babylon? For years we have taught that Babylon is a system of religion in which the teachings and doctrines of men are set forth rather than the doctrines of God's Word, thus exalting man in the place of God; and that the daughters of Babylon are those other churches that have received her false doctrines.

In Revelation 17 Babylon is represented as a vile woman with a golden cup in her hand, who has made all nations drink of the wine of her fornication. It is a striking symbol which inspiration here uses. No doubt it was borrowed from the experience of ancient Babylon. There seems to be no doubt that ancient Babylon was a prototype of modern Babylon, and there is abundant proof that many of the doctrines held by the spiritual Babylon of today can be traced to ancient Babylon.

We find in Genesis 11:7-9 the origin of the word "Babylon." It is "Babel," which means confounding, or confusion—the confounding of the language. Babylon, then, means confusion, mixture. As applied to modern Babylon, it means the mixing of error with truth, the profane with the holy, the impure with the pure, the unclean with the clean, the earthly with the heavenly. This is the fundamental principle of Babylon, the spirit that has been found in her from the beginning. It is with this basic principle that we wish to deal, rather than with the doctrinal errors found in her. If we can always recognize the principle, it will help us the better to understand this message.

Going back to the gate of Eden, we find in the worship of Cain and Abel the establishment in the earth of the true and the false forms of worship, or systems of religion. Abel's offering was made in strict harmony with the Lord's command. He brought a lamb, which was a type of the Saviour of man. In the shedding of its blood, Abel saw the atonement that would be made for his sin, and by faith he accepted the promised Saviour as his personal Redeemer. Here, then, was

a divinely revealed Saviour accepted by living faith, a faith manifested by perfect obedience. Here was established the true church in the earth.

Cain also brought an offering and built an altar. No doubt his altar was as well built as Abel's. He laid the wood in just as good order as did his brother. So far he was in the right. Then he laid his offering on the altar. But his offering was not a lamb. He said in his heart: "God is not very particular. I'll not go way over to yonder hillside to get a lamb from Abel. It will not make any difference to God what I bring, so long as it is an offering." So he brought of the fruit of the ground. There was no blood in his offering, nothing to typify "the Lamb slain from the foundation of the world," nothing to atone for his sins. He claimed to worship God, but he wanted to do it in his own way. He started well, but soon began to put his own will and desires in the place of the Lord's command. In his service was started in the earth a false system of religion, a false form of service, in which man's will and wish are put in the place of God's revealed will. Cain was a mixer in his Christian experience. In this respect there are many Cains among God's professed people today.

Coming from the gate of Eden, these two systems of religion have continued side by side,—the church of God, and Babylon. Following the flood, in the days of Nimrod, when the tower of Babel was in building, the Lord named this false form of worship, calling it "Babel"—Babylon.

In all the ages, the Lord has admonished his people, warning them of the danger of departing from him and drifting into Babylon. Even in apostolic times there was a strong tendency in this direction, of which Paul speaks: "The mystery of iniquity doth already work." 2 Thess. 2:7.

Following the days of the apostles, there came into the church a great falling away, a turning toward the world, a lowering of the standards of piety and holy living. The church joined hands with the world—a heathen world at that. Her doors were thrown open, and the world, with its standards, its fashions, its pleasures, and its heathen ideas, was invited in. It was a terrible apostasy, a great confusing or mixing, and out of it grew the "man of sin, . . . the son of perdition"—modern Babylon. This is the climax. We look upon it with amazement as we see revealed the "mystery of iniquity."

In Revelation 3:14-22 we have the testimony of the Faithful and True Witness, which causes the shaking among God's people. First of all, this Faithful and True Witness says: "I know thy works. I know the daily life, the secret thoughts, the innermost desires of the heart. I know

every ambition and purpose and inclination. I know every action, every word, and their influence upon others. I know that thou art neither cold nor hot, neither zealous for God nor wholly given to the world, trying to hold on to the world with one hand and on to God with the other. A mixture in the life! not very bad, not very good; not very earnest or consecrated, yet counted as a member of the church in 'good and regular standing.' Not very cold; not very hot—a lukewarm Christian, one who is mixing truth and error in his life, one whom God will spew out of his mouth. Be zealous therefore, and repent of this lukewarmness, of this mixing in the life."

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified."

This message of the Faithful and True Witness to the remnant church, to those who say, "I am rich, and increased with goods, and have need of nothing," bears a striking resemblance to the message of Revelation 18:4: "Come out of her, my people." It is given to the same people, at the same time, for the same purpose, and calls for the same reforms in the life. "Come out of her," or go into the lake of fire. Repent, or be spewed out by the Lord. What a challenge! What a call! What a sentence!

In the case of Achan, we have a striking example of what it means for a child of God to allow his heart to go out after the things of the world. Achan was an Israelite, one of those who had crossed over Jordan dry-shod. He had marched around Jericho. He had seen the walls fall. He had had a part in these victories of faith. His feet had stepped upon the Promised Land. But he allowed himself to covet the things which the Lord had said were accursed. He saw "a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight." In his confession he said: "Then I coveted them, and took them." All his life he had been with Israel in the wilderness journeyings, eating manna, and dressed, no doubt, in the plainest of apparel. Suddenly he sees before him the opportunity of dressing himself in the latest fashion, and of having plenty of money and gold to satisfy his every fancy and desire. He gets a glimpse of the world, and is charmed. He takes the goodly Babylonish garment and other accursed things, and puts them among his own stuff, in the midst of his tent. Like Cain, he mixed the sacred and the profane; but at what a fearful cost!

In the Scriptures, the bond of matrimony, the most holy and sacred bond known to the human heart, is used as a symbol of our union with Christ, as the following texts show:

"I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11:2.

"That ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4.

"Thy Maker is thine husband; the Lord of hosts is his name." Isa. 54:5. See also Hosea 2:19, 20, and Eph. 5:23 and onward.

What an exalted privilege—to be married to Christ, to be one with him! Surely such a union calls for a pure, holy, undivided love. Our heart's best affections, our joyful service, our willing obedience, should gladly be given to him who loved us and gave himself for us.

We can hardly picture the intense grief, the deep, gnawing sorrow, that comes into the life of one whose companion has turned toward another, lavishing upon a stranger that love which at the altar was pledged to the one with whom she "became one flesh." It seems to us that this must be the most bitter of human sorrows. But what must the heart of our blessed Lord feel, what must be the depth of his sorrow, to see those for whom he died, those who have been married to him, turn carelessly or lightly away to bestow their love and interest upon the things of this life, to love the world, to be charmed by its glitter, its pomp, its pride, its fashions, and pleasures, to accept its standards and teaching!

This is the sin of Babylon—trafficking with the world, committing fornication. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" James 4:4. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16.

Brother, sister, are you tintured with this spirit of Babylon? Are you inclined to put your desires in the place of God's will? Are you charmed with the world? Are you regarding lightly your baptismal, your marriage vows? Are you seeking to mix love of God and love of the world in your Christian experience? It is possible to be a member of the Seventh-day Adventist Church, to be numbered among those who are looking for the coming of the Lord, and yet be a partaker of the sins of Babylon. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." By heeding this message, "the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet."

Buenos Aires, Argentina.

ALWAYS act in such a way as to secure the love of your neighbor.—*Pliny the Elder.*

THE SABBATH STORY SIMPLY TOLD**NUMBER TWO**

J. O. CORLISS

WHOEVER reads carefully the Sabbath commandment in the twentieth chapter of Exodus, cannot fail to notice that the mandate clearly states that the day required to be observed is the seventh day, and that this is also called the "Sabbath of the Lord." According also to the record in Genesis 2: 2, which states that God rested, or kept Sabbath, on the seventh day, it becomes clearly established that the Sabbath day enjoined by the commandment is identical with the time of God's creative rest day, which he made holy time by virtue of his rest upon it.

Another point worthy of serious attention is that although the commandment designates the seventh day as "the Sabbath of the Lord," yet after making that day his own delightful holy time because of first having rested upon it, he solemnly prepared it for man's adoption and delight, by a special blessing and sanctification, but with the injunction that its original holiness, imparted by the resting of Divinity upon it, be ever carefully guarded.

How the Sabbath Was Made Holy

The very life and character of God are complete in holiness, because all his attributes partake of that nature. Joshua 24: 19. His name is therefore holy (Ps. 99: 3), and he sitteth on the throne of his holiness (chap. 47: 8), where he dwells in the high and holy place (Isa. 57: 15). His counsel is therefore holy and immutable in that he created man in "true holiness." Eph. 4: 24.

His presence at any point or in any place has always invested it with holiness. For example, when Moses approached the burning bush, in which was being exhibited God's symbolical presence, he was commanded to remove his shoes, and stand in bare feet, because the very ground under him had become endued with God's holiness. Ex. 3: 5. Again, when the wilderness sanctuary was erected, its inner apartment was declared to be holy because in it, between the mercy-seat cherubim, the Shekinah of God's holy presence dwelt. Lev. 16: 2, 17. After the same manner, God's presence in the Sabbath, when he rested upon it, constituted it at once and forever God's holy day. For this reason the admonition of the Sabbath precept was and ever will be, "Remember the Sabbath day, to keep it holy."

Heavenly Witnesses of the Sabbath Proclamation

Another interesting fact about the delivery of the law from Sinai is the attendance of holy beings who were called from heaven to be present at that solemn time. From the fact that Israelites only were gathered at the base of Sinai, some have openly as-

serted that the Sabbath precept of the law was designed for Jews alone, and so is not binding on Christians. But such logic appears decidedly lame when one thinks that such a conclusion must involve the entire ten commandments, since they were all delivered at the same time and to the same auditors. Surely no person sincerely desiring to follow the way marked out on Bible lines, could afford to base his moral conduct on such a doctrine; for then, to be consistent, he would of necessity take the same position on other parts of the same law which forbid murder, theft, and adultery, and the other precepts which are popularly admitted to be necessary to Christian ethics.

When Moses was about to close his eyes to earthly scenes, he called the attention of Israel's families to their earlier experience before Sinai, and by way of leaving with them his final blessing, he said: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints ["holy ones," Hebrew]; from his right hand went a fiery law for them." Deut. 33: 1, 2.

This recital was evidently in view of future influences tending to minimize the occasion and weaken their faith in the thought that the hand of God was really leading them. So in order to emphasize the importance of the occasion, Moses attempted to show them the full extent of that wondrous gathering. He wanted them to know that even the holy ones of heaven accompanied the Lord's descent upon Sinai. That these were angels from the courts of glory is clearly established by later words from the "sweet singer of Israel," when he said: "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." Ps. 68: 17. Admitted that this was but a rapturous burst of song, yet the words show that the inspired vocalist believed that the loyal dwellers of heaven really came down to witness the delivery of the law from Sinai. These from the heights of the mountain eminence, and the Israelites at its base, constituted God's force of loyal ones. All beings of this character were henceforth to unite in making known the claims of Jehovah's law. Acts 7: 53; Heb. 1: 14.

This consideration alone should forever deter any from concluding that the original Sabbath was local in nature, and so subject to change. Indeed, the world's Saviour was careful to admonish all not to think that he came to destroy or overthrow the law; for he said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18. The fulfilling of all things here mentioned, certainly did not take place at the first advent of Christ; for then the plan of salvation would have been

closed forever. That most important moment was unquestionably deferred to the second coming of the Lord, when the "times of restitution of all things" is due, in accordance with the words of God's holy prophets. Acts 3: 21.

So then, the smallest letter or the corner of a letter (the meaning of the words, "jot" and "tittle"), cannot be removed from the law until the plan of salvation has borne its fulness of fruit. This statement of the Lord Jesus preserves the seventh-day Sabbath in the law of Christian ethics, and proves it to be as obligatory now as when it was first made a gift from God to our first parents in Eden.

Glendale, Cal.

**RELATION OF RIGHT THINKING TO INWARD PURITY — NO. 3**

ALLEN WALKER

WHAT a person reads has a direct effect upon his morals. As we read, thoughts are continually flowing into the mind. These thoughts have a direct influence upon the character for good or bad. Good books are a great blessing, and are productive of inward purity. Bad books are a great curse, and are destructive of inward purity.

What young people read has a great deal to do with the shaping of their characters. Since this is true, it is distressing to learn what Dr. Stowe, as publishing agent of the largest book establishment in the world, found from careful investigation, — that "eighty-six per cent of the reading of young people is fiction." Professor Hicks of the *Word and Work*, declares, "It is a fact that seven eighths of the novels sold in America today are bought by women."

Modern fiction is written, not to elevate morals, but to supply the demand of the most corrupt-thinking age that has ever existed. Many novels that are tolerated today would have been condemned as indecent and prohibited from circulation a few years ago. Novel reading is one of the most effective agencies that the devil has ever introduced for the destruction of purity.

When the taste for novel reading has once been developed, the poor victim has no relish for wholesome reading. Books that would contribute to the elevation of character are uninteresting and have no appeal to the diseased imagination. The mind of the novel reader is in such a condition that it is impossible for him to enjoy devotional services. The spirit of prayer and real worship is a stranger to him.

Hon. Charles R. Skinner, when State superintendent of public instruction of New York, said:

"Sensational reading, even when not impure or unchaste, is hurtful, because it makes the mind weak, incapable of continued effort, averse to real work. It suggests scenes and incidents out of the ordinary experience of life, and fills readers

with unreal, impracticable, impossible plans and projects, and unfits them for the plain, practical duties of today. The mind grows by what it feeds upon. If fed by sensational books, it can never gain the heights of excellence for which it has not the strength and endurance needed to reach them. The power to grasp and retain the great moral truths forming the basis of the noblest and purest characters, is impaired and weakened by reading those books wherein of necessity these truths are ignored. The mind lacks the vigor and fiber needful to hold strongly to anything. Besides, these truths become distasteful to those whose minds are fed on sensational reading. This leaves the young easy victims to evil. They lack moral stamina to resist temptation. Because the way of ease and indulgence seems bright and pleasant, they are eager to go therein."

This educator was speaking from the standpoint of good citizenship. If novel reading hinders one from becoming a useful citizen in this world, how much more does it unfit him for citizenship in the new earth!

Another writer says:

"If you read books which fall in with your passions, and which will redouble their violence; if you read those writings which are, so to speak, sewers of the human mind, and which, despite their flowers, contain only frightful corruption, you cannot escape damage."

Let all such reading be abandoned for that which is true, honest, just, pure, and lovely, and chastity of thought will come as a natural result, and an impure imagination will be overcome and removed.

After all, let us keep in mind that character is the essential thing. Whether we are saved or not will depend entirely on character. Character will determine everything, even our eternal destiny. Character is the only passport to heaven. It is the one thing we can take from this world to the next. What we see, hear, and read will in a large measure shape our character for eternal loss or gain.

OUR GREAT AUXILIARY

ERNEST LLOYD

THE printed page was never more powerful than it is today. The newspaper, the magazine, the periodical, are increasingly influential. Ours is distinctively a reading age. Today almost every organization, industrial, educational, or religious, has its magazine. And as never before, Christian authors, editors, and publishers are using this mighty arm of power—the press.

The literature provided by a religious organization must be "as attractive in form, as compelling in interest, and as powerful in treatment, as that supplied through any other medium." We are thankful that today our denominational publishing houses are turning out periodicals meeting these requirements.

Has not God given his people a special message to deliver to the world in this last generation?

"The message that means so much to the dwellers upon the earth, will be heard and understood. Men will know what is truth."—*"Testimonies for the Church,"* Vol. IX, p. 96.

How can they hear and understand the truth unless it is taken to them?

If our people everywhere fully realized the evangelistic value of the timely literature we are publishing, and if they would read and help "circulate the literature with as much zest and urgency as the votaries of cheap and unwholesome literature read and recommend their favorites, there would be a surprising increase in the output of our publishing houses, and a corresponding strengthening of the things that make for the kingdom of God."

The necessity for a wide distribution of present truth literature is greater than in any former period. In the days gone by, God's men fought ignorance and gross sin. Today we face and fight "a superficial wisdom, a misguided intelligence, and a gilded wickedness which at heart is as black and deadly as any in the past."

The great need of the reading world today is a literature of righteousness. God's people have a tremendous duty in this respect. We are under solemn obligation to prepare and circulate a literature that will combat and counteract the fallacies and falsities of much that is now published.

"Whatever our position,—whether presidents of conferences, ministers, teachers, students, or lay members,—we are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth. And one of the principal agencies he has ordained for our use is the printed page."—*Id.*, pp. 86, 87.

"Let the workers go from house to house, . . . circulating the publications, telling others of the light that has blessed their own souls." "The moments now granted to us are few. We are standing upon the very borders of the eternal world. We have no time to lose."—*Id.*, pp. 123, 117.

Dear friend, we should seek earnestly the part the Lord would have us take in this fast-closing work. It is time for us to work with more earnestness and liberality. We cannot now be satisfied with a small effort only. We should be sowing the pages of truth, literally scattering them broadcast like the leaves of autumn.

THE ANGELS' INTEREST IN MANKIND

E. HILLIARD

WHEN the foundations of our world were laid, the angels from glory sang for joy. Not only all the angels of glory, but all the sons of God from other worlds, shouted for joy. Job 38:4-7.

Christ, who made all things, created the angels. Their Creator is our Creator. This brings the angels in relationship with mankind. Through transgression our world has become estranged from God, and we are deprived of beholding the form of him who created us, or the form of the angels, except as they have appeared in the form of men as they did to Abraham and Lot. Because of this lack of visible association, most of the

people of this world have lost their interest in the world where the angels of life and glory dwell, but the angels have never forgotten our world, no, not for one moment, since their glad song ascended heavenward on creation's morning.

Not only did they sing for joy, when the foundations of our earthly home were laid, but they sang in strains of sweetest melody when our Redeemer, through the mystery of godliness, was born in the rude manger at Bethlehem, amid the bleating sheep and the lowing cattle. Notwithstanding the humiliation of their loved Commander, the strains of that angelic music, "Glory to God in the highest, and on earth peace, good will toward men," was sung with as deep, joyful emotion as was their song when the corner-stone of our earth was laid. They knew what the birth of our Saviour meant to us. It is through creation and redemption that their interest is so closely bound up with ours. It is when the sinner is bowed in tears of contrition, appealing to Christ for pardon, that there is joy among the angels of heaven. How glad they are to see us humble our souls in acknowledgment of our selfish, rebellious course; for they know that this is preparing the sinful one to dwell with them in glory.

When Christ was prostrate under the shade of the olive trees in Gethsemane, pressed to the cold, damp ground under the weight of the world's woe and sin, their harps were silent. Their hearts were pierced with grief. But on the morning of that memorable first day of the week, swiftly and gladly an angel descended from heaven, rolled away the stone from the sepulcher, and the Redeemer arose a victor over death and the dark tomb.

From time to time, as the plan of redemption has been unfolded to the inhabitants of this sinful world, the angels of God have taken an active part in the impartation of knowledge to mankind. When Christ had finished his earthly mission, and from Mt. Olivet ascended to his Father, angels were the first to announce the joyful news of our Lord's return. Two of their number alighted by the side of the apostles and exclaimed, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11. They have a deep interest in the day when Christ will come to gather the fruit of his precious blood. The promise to them and to us is that they will all come with their beloved Commander, to gather those whom they have watched over, protected, and delivered in the hour of peril. Ps. 34:7; Matt. 25:31; 24:31. It is through the glorious plan of redemption that we are pardoned of sin, clothed in the righteousness of Christ, and thereby become the associates of the sinless angels.

IN MISSION LANDS

"THY HEART SHALL THRILL"

C. E. WEAKS

"LIFT up thine eyes round about, and see. . . . Then thou shalt see and be radiant, and thy heart shall thrill and be enlarged; because the abundance of the sea shall be turned unto thee, the wealth of the nations shall come unto thee." Isa. 60:4, 5, A. R. V. These are the words used by the "prophet of hope" in describing the wonderful view given him of the glorious triumphs of the church. Today we see in reality what Isaiah saw in vision. Truly blessed are our eyes, for we actually see those things that prophets and kings desired to see, but saw only as they beheld by faith or were given visions of future glory.

To see what God is doing today in these lands of heathen darkness does indeed cause the heart to "thrill and be enlarged," and the countenance to be radiant with holy joy. And this joy, which refuses to be hid, has a reflex influence upon those coming within its range. "The nations shall see thy righteousness," declares the prophet, "and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name." Chap. 62:2. And the nations are seeing; their wealth is coming. Not the wealth represented by gold and silver; that would be insufficient to satisfy the demands of the promise, for to the same prophet was the promise made that when the Lord should "set his hand again the second time to recover the remnant of his people," he would "make a man more precious than fine gold, even a man than the golden wedge of Ophir." Chaps. 11:11; 13:12. This is the wealth that today is flowing into the church of God from all parts of Asia.

And there is not only the inflowing, but the outflowing as well; for those who come quickly catch up the light, and with their countenances aglow, their faces radiant because they have found the "pearl of great price," they speed on their way to find still others whom God has proclaimed "precious." In this way the work goes on, and on, and on, ever enlarging, ever spreading to the still unworked regions of Asia's apparently boundless shores of humanity. But God's plans know no barriers, and if our eyes could be more widely opened, so that we could see out and beyond what we have thus far seen, I am sure that our hearts would thrill yet more as we were permitted to see what is actually taking place.

Constantly are we being given glimpses of the wonders that are

being wrought. Two colporteurs were working in far-away Szechuan. Many miles away, still farther west and south, lay the great unentered province of Yunnan, with its teeming millions. The silent plea of its waiting people called the colporteurs on and on until they reached the very heart of the province. They entered the capital city itself—Yunnan. From that remote place they sent us a list of five hundred subscribers for our Chinese *Signs of the Times*. Now these hundreds of homes are monthly receiving the visits of these silent messengers. The colporteurs went on their way to others who were waiting, though many of them knew not for what they waited. Soon these far-away colporteurs can stand on the China-Burmese border and greet the messengers coming up from the south with the Burma *Watchman*. Thus will be forged another link in the chain that is circling this old world with the message of a soon-coming Lord.

From far-away Kan-su, a distance of thirty-five miles from the end of the railway, comes the good news that there are two hundred keeping the Sabbath through the reading of the Book. They had never heard of our people until their leader, while down in central China on business, was directed by one of our colporteurs to our mission in Yen-cheng, Honan. This man rejoiced to find that others were keeping the Sabbath of Jehovah. He has returned to his far-away home, but with the plea that some one be sent to his people to tell them the whole message. Kan-su borders on Mongolia, Chinese Turkestan, and Tibet, so this means the far outflinging of the battle line; but the soldiers of the cross must take advantage of this new position and send reinforcements to hold and strengthen it.

A few days ago I went through Manchuria with our workers there. I found the colporteurs pioneering the way to the remote corners of that most northerly part of the Asiatic Division. They have left the beaten paths and have gone into the byways and hedges. Although constantly urged by the authorities to turn aside because of the dangers besetting their path on account of robbers, they have been unmoved. They have followed the broad Sungari as far as the Siberian border; they have gone east almost to Vladivostok; they have skirted the Yalu River, the boundary that is the meeting line between them and their fellow colporteurs who are working in northern Korea. Thus another gap in the gospel line of advance has been filled in.

We rejoice, yea, our hearts thrill, because of what our eyes see, yet we know that much still remains to be done. It is high time to "arise, shine;" for "light is come;" "the glory of Jehovah is risen" upon us. God has pledged himself that the work shall be finished. He is waiting, yes, anxious, to cooperate with us in the doing of the work. If we hold our peace, the work will go forward even though the stones must cry out. But in that event we lose the reward. We cannot afford this.

The workers in the Asiatic Division feel deeply the responsibility resting upon them. They long to be able to do more; they crave more power; they are calling for more reinforcements of men and means, that the work may be the more quickly done. Sabbath day, October 6, has been set apart as a day of fasting and prayer throughout the Division. On that day prayers will ascend from all parts of Asia that the Lord will first of all empty us of all self and sin, and then fill us with his Spirit, that we who are on the ground may do a greater work. Many prayers will also be offered that he will so move upon the hearts of his church in the homelands that the needed help will pour into Asia today, the day of our opportunity. Brethren, pray for us here.

SOUTH HONDURAS AND SALVADOR

R. W. PARMELE

At the close of the north Honduras camp meeting, I started on a trip through the republic. There were with me Brother Henry F. Brown, superintendent of our South Honduras Mission, and Brother Manuel Alvarez and his family, who were moving to Siguatepeque, in order that Brother Alvarez might engage in the work in south Honduras.

From Portrillos, at the end of the railroad, we traveled with mules and horses as our conveyance. Brother Karl Snow had sent us seven animals and a *mozo*, or servant. Three of these animals we laded with our baggage, including two trunks, and the remaining four carried Brother Brown, Brother and Sister Alvarez and their children, and me. There is no road, only a trail through the mountains. The country is very sparsely settled, and accommodations are of the crudest sort, but the people are warm-hearted, and gladly shared with us the best they had.

Owing to the daily rains, the large amount of baggage, and having the little folks with us, our progress was slow, and five days were required to reach Siguatepeque. At Brother and Sister Snow's school we were given a most hearty welcome, and the privilege of spending a few days with them repaid us for our arduous journey. These dear workers have stood faithfully by their post under very discouraging circumstances, and are able now to see fruit of their labors. The influence of their school reaches

nearly all parts of the republic. Every year the president remembers them with his greetings. While there it was my privilege to baptize three men whose conversion is the direct result of Brother and Sister Snow's work, and to organize the little company into a church.

Siguatepeque has a good altitude, and the weather was quite cool. I am informed that that is a normal condition. There were no mosquitoes, but an abundance of fleas. The school is well patronized by a company of bright young men and women, whose health I am informed has been much improved by their stay at the school. But Brother and Sister Snow have labored very hard and incessantly, and should be given a rest. We are hoping that relief may soon be sent to enable them to take this much-needed furlough.

Three more days of riding brought Brethren Brown and Alvarez and me to Tegucigalpa, the capital. Brother Brown is favorably situated there, with a good room for his meetings. Brother Alvarez will canvass the town first with "The Coming King," after which he and Brother Brown will hold a series of meetings. A report of his work which has just come to hand shows the value of orders taken in one week to be \$324 gold.

From July 28 to August 11, I was in Salvador with Brother J. L. Brown, the superintendent, and Brother U. M. Cooke, the field secretary. The work in this republic has grown more rapidly than in any other Central American country. One year ago last October, when Brother Brown entered the field, there was not a believer in the republic, so far as we knew. We have now in Salvador thirty baptized members, and about twenty Sabbath keepers who have not yet been taken into church fellowship. A church was organized in the capital by Brother J. B. Stuyvesant about one year ago, which was the fruit of Brother Brown's labor there.

About three months after Brother Brown entered the field, Brother and Sister Bodle opened an English school at Santa Ana. Recently duties at their home in the States required them to retire from the field. Brother and Sister Brown had gone to Santa Ana for a temporary stay only, but the earthquake having wrought such havoc in the city of San Salvador, they decided to remain for the present. While I was there, we organized a mission church, and four were baptized.

I desired very much to visit Guatemala, but found it impossible to get passage before I should be obliged to embark for Panama to attend the general meeting to be held there beginning August 27. Brethren Brown and Cooke and I are now aboard the steamship "Peru," and hope to reach Panama about August 25. All the fields in Central America are now open to the message. Our books can

be sold readily here. There is opportunity for those wishing to do self-supporting English school work to do effective service for the cause of present truth, and evangelical work always produces results. The power of Catholicism has seemed largely broken, but I am told by the workers here that there seems to be a disposition on the part of the people to return to their former spiritual thralldom. These laborers urge that now is the time to work these fields, and if the present favorable opportunity is allowed to pass, it will be much harder to do the work later.



THE DEDICATION OF THE LANCA INDIAN CHURCH

O. MONTGOMERY

TAKING the train at Lima, Peru, about three and one-half hours' ride up into the Andes, brought us to the little town of San Bartolome. Here we were met by some of our Indian brethren with horses and mules to carry us over the mountains to the valley of Otao, where most of our



Elder E. L. Maxwell baptizing Indian believers at Lanca Church

Indian brethren of this region live, and where they have erected a new church building. In some places the trail up the mountain side from the railway station was very steep, and some of us preferred walking. When we reached the mountain top and looked down, the valley beyond presented a beautiful view, with the great barren mountains rising thousands of feet on either side, and at their base a narrow ribbon of living green winding in and out, with a little dashing mountain stream that looked like a thread of silver woven throughout its length, and with houses dotting it here and there. About three miles and a half up the valley, we could see the school building and our new church. Upon reaching the church, we found several of our brethren and sisters waiting our arrival, and we were given a cordial welcome. A little later the pack mules, with our folding camp beds, came, and before dark we made all necessary preparations for the night.

During our entire stay, we slept in the church building, and our meals were served by our Indian sisters in the basement of the church.

Our Indian brethren are scattered up and down this valley for several miles, and some of them stayed at the

little village of Lanca during the full time of our meetings, which continued for five days. Others came from their homes each morning and stayed throughout the day. We had a good attendance of our people, and many came that are not of our faith. The Indians of this valley all speak the Spanish language, so all our services were held in this tongue.

The truth was first carried to this valley by an Indian by the name of Maximo Espiritu, who obtained some literature from Sister Beltram, the wife of one of our believers. From the interest awakened, six were baptized in 1910. There was much persecution, but after it all, greater liberty was obtained for the Indian race. (Brother Claudio de la Cruz was largely instrumental in bringing this about by appealing his case to the supreme court of the nation.) In 1911, four others were baptized. This church was organized in 1912, and the work of collecting money for the building began at once. About one half of the amount was on hand when the building was begun in 1915, the remainder being raised since that time.

We were very happy to know that this church, the first in the republic of Peru to be built entirely by the natives and from native resources, could be dedicated to the Lord free from debt. We were much pleased, also, with the splendid result of their effort, for they have erected a building that is an honor to the cause of truth, and a great credit to their zeal, earnestness, and consecration.

The building is two stories high, with two rooms below opening onto a little *patio* in the rear. The assembly-room is above, opening onto the main road of the valley. It is built of adobe, and roofed with corrugated iron. The assembly-room will seat about one hundred and fifty persons. The total cost of erecting this building is about \$1,995.

The dedicatory service took place on Sabbath afternoon, and was participated in by Brethren E. L. Maxwell, C. E. Knight, and F. A. Stahl, and the writer. It was truly a high day for the Indians of this valley. They were encouraged, and their hearts greatly rejoiced in the Lord.

One of the early believers later turned persecutor, and for a long time was a very bitter enemy, and when filled with drink, was the terror of the whole valley; but at last, becoming interested in the temperance movement, he signed the pledge, and became friendly to our people. He has since then worked with the brethren in the maintenance of this temperance movement.

In 1915 the Indians of this valley organized a temperance society. This was the first temperance society in the republic, outside of Lima, numbering thirteen members, all of the Lanca church. It made application to the National Society at Lima, and became

a local branch of the same. It has thrived ever since, and has been a great blessing to the Indians of this valley, and the inspiration for the formation of many other societies. While our brethren were instrumental in the launching of this movement and still have a leading part in the work, yet the society is strictly non-religious, and there are now many belonging to it who are not of our faith.

One of our Indian brethren, Brother Espiritu, teaches a school a little farther up the valley, and the brethren were talking of starting a church school for the benefit of the Adventist Indians. We were especially interested in the treasurer's report and the church clerk's report, and with the way in which the records of this church have been kept. These brethren are both native Indians and have never had many educational privileges, but their records were the most complete and accurate of any that it has been my privilege to see for a long time.

The brethren and sisters of the Lanca church are a true and loyal people. They love this truth, and are putting forth earnest effort to take it to the people of these valleys. Elder Maxwell baptized eleven persons in the beautiful mountain stream, a few rods from the church. This brings the total membership of this church up to thirty-four.



A VISIT TO THE TEMNE COUNTRY SIERRA LEONE, WEST AFRICA

MRS. R. S. GREAVES

RECENTLY my husband and I took a trip into the interior of Sierra Leone, and visited the Temne tribe. The first part of the journey being by railway, as we passed the different stations we saw crowds of native people in many varieties of dress, from full European suits including a helmet, down to a loin cloth, and large numbers of the children did not have even that. On the stately heads of many of the women were borne aloft calabashes filled with bananas, bread, coconuts, avocado pears, native sweetmeats, etc., which they hoped to sell to passengers. One had quite a high-priced display,—a tin of Quaker oats, one of foreign biscuits, and a few of sardines, but none of these seemed to be in demand, possibly because of the price. *Aggadee*, a starchy preparation from corn, and wrapped in a banana leaf, is a favorite lunch. It is eaten with the fingers, and though rather sticky very little is wasted.

At Mamunta, we were met by Dr. E. W. Myers, who with his faithful wife is in charge of our medical mission at Motamp. He and my husband had bicycles. Some boys soon had our boxes on their heads, and I rode in a hammock, which was borne on the heads of four strong young men, one at each corner. They walked de-

corously through the village, but as soon as they were out of it, off they went on the trot, singing native songs, talking and laughing, and seemingly enjoying their little outing. I was reminded of a lesson I tried to give to some small children in our mission day school on the use of the head. When I had finished, I called for a volunteer to tell something that the head is good for. "Fer tote," came the unexpected answer in a chorus, and I concluded that they knew fully as well as I did at least one use of the head.

On our way we passed a station of the Sudan Mission at Mayoso. This is in charge of a lady missionary who, with the exception of a young lady teacher, is the only foreigner there. Beyond the village is a river which we crossed in a dugout. At this season, crossing is a simple matter, but in the rainy season it is quite dangerous, yet our missionaries must go over for mail and supplies. From here the path is mostly through the jungle, where leopards live, but these animals are not known to attack men in a crowd. Until very recently a Leopard Society was in existence, whose members dressed in imitation of a leopard, and used to spring upon human beings, and carry them away for food.

At Motamp, our destination, we crossed another stream, and as it was night, our lanterns had been seen, and we were met in the middle of the stream by quite a crowd ready to welcome us to their village and follow us to the mission. When we reached that place, the hammock boys, so far from seeming tired by their nine-mile trip, started to run up the steps with me, but were promptly stopped by Sister Myers, who had more apprehension than they did of what might happen to me.

Here we had the welcome experience of sojourning at a well-built, well-ordered mission station, set down like an oasis in the desert of heathenism. Dr. and Sister Myers have a substantial, four-roomed house, with walls of cement and roof of corrugated iron. As he has had to superintend the work of building, and do a large part even of the rough, heavy work, it is well that he knew how. In the mission compound, there is also a native house for the teacher, a dispensary, and a *barry* which is used for meetings and school work. The *barry* is a tent-shaped building with mud floor and walls, the latter about two feet high, and in it are embedded posts which support the neat thatched roof, an excellent protection from the sun.

At the dispensary the principal treatment is for tropical ulcers, with which some patients are nearly covered. Minor surgical work is done, and patients are already coming a distance of thirty miles to be treated. Many come wearing charms, which sometimes they discard. Sister Myers

has one which was used in cursing people when it was desired to kill or injure them. It consists of stones, seeds, etc., covered by an old skin, with another covering of cloth. One man presented her with his *krefi* (devil), which he carried about in a tin biscuit box. It was simply a stone, and beside it was some rice and a small canvas sack.

There are many little *krefi* houses by the roadside, and much rice and many fowls are sacrificed to the devil inside. Evidently they know that rats, etc., carry off the food offered as sacrifices, but they believe that these foods have an inner being or soul, which the animals cannot get, and that is what is absorbed by the devil.

In the existing superstition, the Mohammedans find good soil for their work, and the leaders a ready sale for their charms. The natives are much afraid of their curses, which are dealt out freely to opposers. The encouragement of polygamy also helps the Mohammedan propaganda.

The natives are very hospitable; our native teacher says he could travel a long time among them without any money. In the morning, about ten or eleven o'clock, the men go from house to house, helping one another to eat the rice brought by the wives. They take a handful from the common bowl, and if the crowd is large, that may be all they get at one place. The women and younger children eat next, and if the supply has run out, the older children may have to go out and hunt for bush yams, ants, rats, snails, or whatever else they can find. When the new rice is brought in, they eat as much as possible, sometimes making three kinds of sauce to go with it. They use the poorest sauce first, and when the rice ceases to taste good with that, they take the next in order. At certain seasons there is a scarcity of food, known as the "hungry time," and then they starve heroically.

Rice harvesting is about as primitive as possible. The stalks are gathered one by one, and cut with a small knife. The women thresh out the grain with their feet, and by reason of the skilful movement of the toes, the process is not so slow as might be thought.

When a new chief is to be crowned, his prospective people first put him in the *kanter*, which means a place of imprisonment, where he is starved and otherwise ill-treated for several days. It is said that this is because they know that when he becomes chief, he will oppress them so much they want to do what they can to pay him in advance. One man was so weakened by this treatment that he died in four days after his release, and another was getting in a very serious condition when the British authorities interfered. When the chief is crowned, his turn has come, and the people have to give him whatever he asks.

This interior part of Sierra Leone is not a British colony, but only a protectorate, and the chiefs have considerable latitude as regards their native customs. However, the people are getting some idea of freedom, and recently a man refused to give his young daughter to an old chief, because of the girl's vigorous protests. Then the father accepted a dowry for her from another old man, and again the girl protested. The father received another dowry from the young man of her choice, and to his house she went. Then the man who first paid for her "made palaver," and the case was taken before the old chief who wanted the girl in the first place. He promptly settled it by taking the girl himself, and there was no more appeal. This is not the only dispute that he has settled in the same simple fashion.

In spite of strong Mohammedan opposition and heathen persecution, some souls are found faithful, and while we were there, two were baptized as the first fruits of this mission. About twelve were keeping the Sabbath. This baptism and the celebration of the Lord's Supper took place on the Sabbath of our visit, and is a day not to be forgotten by those who were there. The new Sabbath keepers needed no urging to testify of their thankfulness to God for deliverance from devil worship and other ignorance and follies. The hearty singing of well-known hymns in their native tongue, with the valuable assistance of Sister Myers's little folding organ; their evident wide-awakeness to everything said and done; and their knowledge of Sabbath school lessons, with the aid of the picture roll (another great help in this work), all testify to the thoroughness of the work that is being done. Brother Henry Wilson, the native assistant at this station, has done faithful work as interpreter, Bible worker, teacher, and helper at the dispensary.

Just before our visit, one of the school boys there suggested that as they had learned about Paul's collection among the churches, they follow his example; and their first collection from natives was taken when we were there. It was quite liberal, one person bringing an egg in lieu of money.

During the ten days we were there, Dr. Myers and my husband visited two outstations. Our time to return came quickly, and we departed in the same fashion that we came. Many villagers accompanied us to the stream; a strong young man carried my husband over on his shoulders; bicycle and boxes followed on other heads, and my hammock boys brought up the rear. With sadness we waved our last *manderiyo* from the far bank, but with the hope of seeing some of those faces in the new earth. Truly to the workers in such places as this, "first comes the labor hard, then the reward."

Waterloo, Sierra Leone.



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.

FAITH

I WILL not doubt, though all my ships at sea
Come drifting home with broken masts
and sails;
I will believe the Hand which never fails,
From seeming evil worketh good for me.
And though I weep because those sails
are tattered,
Still will I cry, while my best hopes lie
shattered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still, white realm
above;
I will believe it is an all-wise love
Which has refused these things for which
I yearn;
And though at times I cannot keep from
grieving,
Yet the pure ardor of my fixed believing,
Undimmed shall burn.

I will not doubt, though sorrows fall like
rain,
And troubles swarm like bees about a
hive;
I will believe the heights for which I
strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath
my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well-anchored is this
faith;
Like some stanch ship, my soul braves
every gale;
So strong its courage that it will not
quail
To breast the mighty unknown sea of death.
Oh, may I cry, though body parts with
spirit,
"I do not doubt!" so listening worlds may
hear it,
With my last breath.

— Selected.

JUST FOR TODAY

INEZ HOLLAND-STEVENS

LATE one January evening one of our workers came over to see me. The day had been unusually hot, and I noticed she looked tired, if not discouraged.

"Something wrong?" I asked.

"Well, nothing wrong, exactly, but I guess I tried to do too much today and got too tired. Then I began to feel sorry for myself; and before long I was actually discouraged. So I dropped everything and ran off."

How many of us have the same experience! And it usually comes in the same order,—overwork, self-pity, and then *discouragement!*

It is so easy, when we are sick or very tired, to scrutinize our own troubles, and indulge in self-pity.

We reason about like this: "No one understands how much I have to do; people have no idea how badly I feel, because I hide it with a smile; they do not realize how heavy are my burdens; they do not sympathize." In short, we "feel sorry for ourselves." Discouragement is sure to follow, and cast its gloom over those about us.

My friend, mentioned above, is not one who wastes much time in self-pity. Her life has been spent in consecrated and efficient labor for others; but like most women, she is sometimes intemperate in work, and has to suffer the consequences. All through her life she has had to struggle against disease and inherited weakness, and for a long time has suffered from two painful and weakening ailments, although only her most intimate friends know this. Like thousands of other brave women, she has toiled on in spite of suffering, doing her part in the world's work.

It is just such women as this of whom I am thinking tonight,—women who are never "perfectly well," but have heavy burdens to carry; mothers who sometimes feel unequal to the day's responsibilities and unfit for its work because of lack of strength and endurance.

Were you ever tempted to think, "O, if I only had health, how much I could do!" As a matter of fact, comparatively few women are perfectly well, and those who do enjoy the blessing of health are not always the ones who are doing the great things, either. Many of the world's geniuses have accomplished their work under trying physical disabilities, suffering with chronic diseases or semi-invalidism.

Lack of health may be a handicap, but it need not hinder real usefulness. Fanny Crosby's blindness did not keep her from soothing millions of hearts by her hymns; nor did Paul allow his "thorn in the flesh," however painful or annoying, to keep him from evangelizing the world of his day. But in spite of such examples as these, we see all around us persons much less afflicted who are always hunting a juniper tree.

I once knew a fellow Bible worker in Chicago who seemed to have the ambition and strength of three women. She was past sixty, very stooped and gray, but firmly denied being old. More than once has she surprised some younger woman on

the street car by jumping up and saying, "Do take my seat, you look so tired!" Upon objection from the stranger, she would answer, "I may look old, but I'm not, and really enjoy standing." And she actually seemed to. I once saw one of her monthly reports, and although I never saw another like it, and could never hope to duplicate it myself, still it was always an inspiration to me to put in as full time as possible, and give as many readings as my strength and time would permit.

That little old (?) grandmother used to get up about four o'clock, take her train to a distant suburb, and spend the day in giving readings, holding a meeting, distributing literature, and helping the poor. One day she told me she had just fitted out a poor baby who came into the world without so much as a napkin to be wrapped in. "That is the sixth outfit I have furnished already this month," she said, laughing.

"How do you do it all?" I asked, wonderingly.

"O, my friends provide the clothes, and I look up the folks who need them — no trouble to find, you know."

Now that wonderful little grandmother, far from being "perfectly healthy," as one might imagine, was the victim of serious chronic stomach trouble, and did all that work on one meal a day! "My stomach cannot manage more," she explained, "and as long as I can work on that, why eat more?"

We might mention also the experience of Sister White. Few persons have ever crowded so much activity into their years as did she. Mother, preacher, author, counselor, she filled her lifetime using her talents to bless others. Yet we all know that she was seldom free from illness or pain, and often labored under intense physical discomfort. During her first visit to Australia, in 1892, she suffered a severe attack of neuritis, which continued for eleven months. During that time she wrote two thousand pages of manuscript, propped up in bed, her arm and shoulder in constant pain, sometimes almost beyond endurance.

How could she do it? Simply in the strength of the promise, "As thy days, so shall thy strength be." She recognized that her weakness and frail condition were a part of God's plan for her, and in faith went ahead with the work he had given her to do.

We all need a more complete confidence in God. He has given to every woman her work, and he will see that she gets it done. Shall we not trust him for strength? With a merry heart, let us each look our duties squarely in the face the first thing in the morning; then determine by God's help to do that day's work to his glory and in his strength. When things begin to go wrong, it will be a help to smile and sing; then when we get tired, we should go aside and rest

awhile, if only to our closet, to ask for more strength. Let us not pity ourselves, but rather thank God for the great work he has given us to do, and then for his sake and in his might let us *do it*.

"Lord, for tomorrow and its needs,
I do not pray;
Keep me from every stain of sin
Just for today;
Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips,
Just for today.

"I would both diligently work
And duly pray;
I would be kind in word and deed
Just for today;
O make me strong to do thy will,
Swift to obey,
Willing to sacrifice myself
Just for today!

"And if today this life of mine
Shall ebb away,
O may thy promises divine,
Still be my stay!
So for tomorrow and its needs
I do not pray;
O keep me, guide me, hold me, Lord,
Just for today!"

Puiggarri, Argentina.

SUCH A LITTLE THING

MRS. WALTON C. JOHN

A PIECE of lead from under a green, smiling mountain, fashioned by man and costing but a few cents, used by another man, has cost the world more than eighty billion dollars in money, more than one hundred billion in property, and more than eleven million lives. The sorrow and anguish in other lives is beyond computation.

That little piece of lead has embroiled in war Germany, Austria-Hungary, Britain, France, Belgium, Turkey, Serbia, Italy, Montenegro, Rumania, Bulgaria, Albania, Egypt, Canada, China, Japan, South Africa, India, Russia, and last, our own United States.

That piece of lead was fired from a pistol, from the hand of a Serbian into the body of the heir to the Austrian throne.

Such a little thing,—costing but a few cents,—but the costliest thing the world has ever known.

A little Baby born to lowly parents, in a manger. So insignificant it appeared, that birth, that no one in the inn gave attention. Only a few shepherds came from the hills to see him. Such a little thing, the birth of that Baby, but he has brought boundless comfort and joy, peace and hope, to struggling humanity throughout the ages. And he has become the greatest power the world has ever known.

Such a little thing! A mother bending over a book and drilling a stupid child in his lesson. "Oh," exclaims the father, who has watched with increasing exasperation the dullness of the child and the persistent patience of the mother, "why waste your time with the child? You have

already told it to him nineteen times."

"Yes," answered the mother, "but the twentieth may bring success."

A little thing—the patience of a mother. But it made a John Wesley, who has drawn thousands to Christ.

Life is made up of little things. It is the bright smile of the morning, treasured in his heart, that carries the husband through a day of hard work. It is the guidance of a mother's wise hand that restrains a child from foolish action. It is the sympathy of a loving heart that eases a soul over the hard bumps of life.

The little things of life are here for us to use. We need never reach high for the small fruit. We need never attempt what is beyond us when we give of our small gifts,—our patience, our kindness, our helpfulness.

But little things have a way of increasing amazingly. Nearly all great movements have started with the spontaneous action or thought.

It was a cry for help, sixty years ago, from a war correspondent, in the *English Times*,—"Are there no devoted women among us able and willing to go forth to minister to the sick and suffering soldiers of the East in the hospitals of Scutari?"—that reached the heart of Florence Nightingale, and carried her and her faithful band of nurses to the Crimea. To such work—begun when there were no proper facilities for caring for wounded and dying soldiers, when those brought in from the battle field were huddled in outhouses or sheds, and lay from sunset until daybreak without care or attendance, and in darkness, except for the light which came from a fitful moon—Florence Nightingale dedicated her life.

The wounded and dying soldiers called her "The Lady of the Lamp." Longfellow says of her,

"A Lady of the Lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood."

Is it to be wondered at that those sick, lonely soldiers watched the flicker of her candle, as it appeared and broke the dense darkness, and that, as she passed, they leaned over to kiss her shadow as it fell on their pillows? From this beginning has grown our care and provision, not only for the soldiers but for suffering humanity wherever it is found, until now millions of dollars are expended through the channel of the Red Cross. To that cry of sixty years ago, womanhood responded and hastened to relieve suffering.

It was just a visit of Elizabeth Fry, among her many other duties, both social and domestic,—for she was the mother of eleven children, and had a large house, many visitors, and a retinue of servants to direct,—that instigated the reforms in the prison system of England. She visited the women's prison. They had no beds, those inmates, sleeping on the boards of the floor, with some planks raised

a little to serve as pillows. Those women quarreled, swore, and stole from one another. Young children, first offenders, were housed with the older inmates, who were thieves and sometimes worse. Elizabeth Fry started a school for the children in an empty cell. She brought them combs, that they might comb their matted hair. She collected clothes for them, for most of them were in rags, and she taught them some useful trade. Where before one could not enter without a guard, the women being so violent, it was not long before they were industriously at work or learning to read.

It was a man's lost daughter, just one among thousands, that started the wonderful work of the Crittenden homes, which has rescued thousands of women and girls.

It is the little thing, the moment, lived day after day, that at last makes up the years, and, for us, eternal life, the greatest gift of God to mankind. It is a little thing at the moment, but what significance it holds in its fleeting! It was in a moment that Peter denied his Lord. It is "in a moment, in the twinkling of an eye," that we shall be changed, and "caught up . . . to meet the Lord in the air."

SCIENTIFIC DISH WIPING

RECENTLY I watched two men in a cafeteria wiping trays, and I discovered some points that are worth observing by those who do their own work. One man wiped the top of a tray at the top of a pile, then turned it over, at the same time passing it on to a second man who wiped the bottom of the same tray and set it right side up on a second pile, which was then carried to the dining-room by a waiter. Each man used two towels, one in each hand, so that every motion counted. Even the work of wiping one tray was thus highly specialized.

This gave me an idea. By experimenting and watching my own motions when wiping dishes, I found that I made many useless passes through the air. I discovered that I could gain time by using two drying-towels instead of one, and several motions, such as picking up the end of the towel, were eliminated.

Now, when a woman spends, on an average, two hours a day washing dishes, it will pay her to save even a minute or two at each process. If a business man finds it profitable to study to eliminate every useless motion, it certainly should profit the housewife.

In estimating the cost of a product made in the home, a common expression is, "I didn't count my time anything." With this idea it is not strange that there is no leisure for recreation or reading or music. Save the minutes, and eliminate the useless processes, and there will be time for spiritual things.—*Flora Huntley.*



THE NEWFOUNDLAND ANNUAL MEETING

As previously arranged for, the writer, in company with Elder A. V. Olson, president of the Eastern Canadian Union Conference, sailed from North Sydney, Nova Scotia, the night of August 16, for Port aux Basques, Newfoundland, where we took the island's narrow gauge railway to St. John's.

Brother J. W. Davis, the Union field missionary secretary, had preceded us one week, and we found him busy conducting an institute with the church. The brethren and sisters there showed their interest by attending a five o'clock meeting in the morning before going to their work, even before partaking of the morning meal, and another meeting, after returning from their work in the evening. The writer joined Brother Davis for the remainder of the institute, while Elder Olson, in company with Elder D. J. C. Barrett, superintendent of the Newfoundland Mission, went to Bonavista, a distant town, where a successful tent effort was being conducted by Elder R. A. Hubley, assisted by Brother Gray. I understand this is the first effort of the kind for years in the island. The brethren also visited Catalina and dedicated a church building that had been completed the present year.

The annual meeting for the field was held in the St. John's church, August 22 to 27. In view of the tent effort in progress in Bonavista, some of the laborers could not be present, and other hindering causes prevented brethren from a distance from attending. With but few exceptions the members of the local church, with some interested persons from the city, constituted the attendance at the meeting. The Spirit of the Lord was present, and the church was blessed as day by day they studied the Word and sought the Lord together. Definite plans were laid for a more aggressive extension of the work in the island, both in the circulation of literature and in evangelistic meetings.

Newfoundland has a population of more than 230,000, most of whom are fishermen, scattered in villages along a coast line of two thousand miles, and are accessible only by boat. Our hearts were stirred to find that practically nothing had been done to reach these people with the message. The indications are that it will be a fruitful field for the colporteur, and the brethren have made a request for at least two experienced colporteurs, and for financial assistance that will enable them to secure a boat for the purpose of starting this work in the early spring. They are also planning for two preaching tents, with a view of running two strong tent campaigns next summer. It has been thought that tent meetings could not be conducted successfully in that field, and because nearly all the school houses and halls are owned and controlled by the various denominations, there has seemed almost insurmountable difficulties in the way of advance. But the tent effort held the past summer has demonstrated that such meetings can be carried on successfully.

The same is true of the evangelistic canvassing work. The World's Crisis books have been successfully sold by some of the brethren the past summer. A brother, who is engaged in business in St. John's, after attending the institute conducted by Brother Davis, took about twenty orders for "Bible Readings" from men whom he met in his business relations, just during the few days we were there. This brother is planning to dispose of his business and enter the colporteur work permanently.

We were glad for the privilege of visiting this interesting and needy field, and believe the message of the third angel is yet to encircle the island and gather out a people, as in all other parts of the world.

W. W. EASTMAN.

PANAMA MEETINGS

IN company with Brethren W. T. Knox and N. Z. Town, the writer attended the meetings held at Cristobal, Canal Zone. The journey by boat from New York takes about one week. At this time of year the sea, especially in the Caribbean, is often very rough and stormy, as the hurricane season is on. Our voyage, however, was favored both ways, and our boat glided through the sunny waters of the South much of the time on a remarkably smooth sea.

The purpose of the gathering at Panama was to get together representatives of both the English and the Spanish work in the West Indian fields, Central America, and Mexico. Consideration was given to various phases of the work. It was the most representative gathering ever held for the consideration of problems pertaining to these fields. A very successful bookmen's convention was also held, which will undoubtedly give added impetus to the publishing work in these great fields, some of which are almost unentered. Concerning this Elder N. Z. Town will report.

There were in attendance from the Pacific Press, H. H. Hall and H. G. Childs; from the West Indian Union Conference, A. J. Haysmer, F. H. Raley, and J. A. P. Green. Of the three conferences in the Union, there were present from the South Caribbean, which includes Trinidad, the Lesser Antilles, and the Guianas, E. C. Boger; from Jamaica, G. A. Roberts, J. A. Applegate, and J. G. Pettey; and from the West Caribbean, the territory of which we shall make mention later, W. G. Kneeland, C. E. Boynton, J. W. Shultz, J. Berger Johnson, H. C. Kephart, and John L. Holder. From the Northern Latin American field, R. W. Parmele; from the local missions in that field there were present from Mexico, G. W. Caviness; from Salvador, John L. Brown and U. M. Cooke; from Porto Rico, William Steele; and from Cuba, F. G. Lane and S. E. Kellman. The attendance of foreign workers, though not large, represented a variety of interests.

The West Caribbean Conference had timed its biennial session to meet at this time. The territory of this conference includes, in Central America, Panama, Costa Rica, and a portion of Nicaragua, also Old Providence and St. Andrews Islands; and in South America, the republic of Colombia. There are 7,000,000 inhabitants within the area of the conference. While a few of these are English, the great majority are Spanish. With its headquarters on the Canal Zone, this conference has a unique position, around what is destined to be the great highway of nations, the Panama Canal. Its location and the large number of people within its boundaries, seem to indicate that more consideration and thought must be given it in years to come.

So far, the work of the conference has been almost wholly in English. There are seventeen churches, with a combined membership of 700. Delegates were in attendance from most of these churches. It was a pleasure to see the interest of these brethren in all matters pertaining to the work which came before the conference. They entered heartily into the discussion of reso-

lutions covering various branches of the work. This message grips the hearts of believers and challenges their attention and interest the world around.

Plans were laid to release some of the conference workers from English work to study Spanish, and thus make a beginning among these people. Colombia, with its 5,000,000 Spanish-speaking people, is waiting. Nothing but the circulation of a few books has thus far been done in that republic. While the English work already in hand must not be neglected, it does seem that now is the time to press into Colombia.

Much interest was shown in the Harvest Ingathering campaign. The goal set is two dollars for each member. One sister among the Americans on the Zone last year obtained \$85.

The West Indian Union and the Northern Latin American Missions each held a series of committee meetings, to consider various phases of work. Some changes in territory of the Northern Latin field and the West Indian Union were recommended. Much interest was shown in the question of the establishment of training schools, both in the English and in the Spanish. The West Indian Union, with a constituency of more than 4,000, has no training school for its young people. These questions, and others dealing with the publishing work and with other departments, together with urgent calls for workers, will be given consideration at the coming fall council of the General Conference Committee.

Many matters pertaining to finance needed thought and attention. It was fortunate that Elder W. T. Knox, treasurer of the General Conference, could meet with these committees, see the financial needs of the fields, and give helpful counsel and advice. The brethren had come together especially to make their call for men and means, and to make out their budget for the year 1918. They were anxious to know what was the prospect of added appropriations for their respective fields. As the amounts needed for work already in hand were placed upon the blackboard in one column, and for new work so strongly pressing upon them in another column, it was not easy for the treasurer of the Mission Board to tell these brethren that on the present basis of receipts there was no provision for any new work, and that he could hold out no assurance to them that funds above what is needed for the support of present work would be available. While we were glad we did not have to say to the representatives of these needy fields, "Beat a retreat, and cut down your forces and your work," yet it was hard not to be able to promise funds for the advance the fields demand.

There are in these fields well on toward forty million people in close proximity to the home base, and more should have been done to establish our work among these millions of Spanish-speaking people. There are reasons which lead us to conclude that if our work could be made strong in these fields, in time some of them would come on a self-supporting basis, and possibly be a source of strength to other less favored lands. Nature has been prodigal in her gifts in many places in this part of the world. Our canvassers find ready sale for literature. A spirit of inquiry is among the people, and many calls are pressing in upon the workers, and it seems only reasonable that more men and money should be made available.

Though we may not be able to add to the appropriations as we should like, there are great possibilities before the workers in all these fields. The unfailing riches of heaven's storehouse await their demands. God stands ready mightily to strengthen his servants in every neglected mission field. As we consider what one man, the apostle Paul, did in the power of the Spirit among heathen multitudes, we feel to say to our believers around the Caribbean and the Gulf of Mexico: You have a mighty God; there are no limits to your possibilities in him while working amid obstacles, and short

of men and means in the Latin fields. There are praying men and women at home holding the ropes. They have given and will give still more. Go forward. A rich harvest awaits you.

J. L. SHAW.

THE MARITIME CAMP MEETING

The annual camp meeting of the Maritime Conference was held at Oxford, Nova Scotia, August 31 to September 9. Oxford is a beautiful village of about two thousand inhabitants and is almost wholly a Protestant town. It is said there are only two Catholic families in the place. Wherever the eye turns, evidences of thrift and prosperity are to be seen.

There were in attendance at the meeting more than one hundred of our people. Elder J. L. Wilson, president of the conference, with Brother William Wasell, one of the conference laborers, had been conducting at Oxford a tent effort with most excellent success for several weeks previous to the time of the camp meeting. Each evening of the camp meeting, the tent was filled with the people of the town; thus giving substantial evidence that the interest had not abated, notwithstanding that some of the testing truths of the message had been presented. We have never had a church in the place, but it is confidently expected that a good company will be raised up as the result of the present effort.

Every day was filled with meetings for our people, as is usual in these annual gatherings, and these services were attended by the Lord's blessing on both speakers and hearers. The last Sabbath of the meeting was especially marked with the presence and blessing of God. Following an earnest discourse and appeal by Elder A. V. Olson, president of the Union, a call was made, first to the members of the Union Conference Committee present, then to the laborers and workers of the Maritime Conference, and finally to the entire congregation, for a rededication of life to God for service. In each instance this call met with a hearty response, until with but three or four exceptions, the entire congregation pressed to the front, and while standing made special requests for prayer. All hearts were tender, backsliders were reclaimed and sinners converted to God.

In the past the Maritime Conference has met with many discouragements. The message has not made the advancement it should have made considering the time the work has been organized in that field. Because of these difficulties the believers in some instances have become discouraged. But the past year has been one of progress. A tract society has been established at Oxford, with a wide-awake, consecrated young lady secretary from the Oshawa training school. A young man of the same type, from the same school, has been leading the colporteur forces in the field, with the result that the sales in the Maritime Conference have been more than doubled. The conference president is wide-awake to the importance of the colporteur work as an evangelizing agency, and is himself an active evangelist, spending a portion of his time in tent efforts. These activities are bringing confidence and courage to the hearts of the believers.

More than \$250 was given to missions by the Sabbath school on the two Sabbaths of the meeting. On the last Sunday, in response to a call for pledges, more than \$1,000 was given for local work in the conference.

In addition to the regular laborers of the conference, Elder A. V. Olson and J. W. Davis, of the Union; Elder H. M. J. Richards, president of the Ontario Conference; Elder S. A. Wellman, of India; and the writer, took an active part in the meetings.

The people of Oxford were especially friendly, and manifested their hospitality in a most practical way by furnishing rooms and sleeping accommodations to all who were in attendance at the meeting. Excellent boarding accommodation was provided

by the conference under the direction of the Williamsdale Academy faculty.

There was an excellent spirit in the meeting from the first, and the people returned to their homes much encouraged and with new resolutions for faithfulness both in support of the cause and in earnest labor for souls. A number were baptized the last day of the meeting.

W. W. EASTMAN.

WESTERN NEW YORK CAMP MEETING

As the result of the very timely instruction given by the different workers present, a great spiritual uplift came to the brethren and sisters who attended the annual camp meeting of the Western New York Conference, which was held in the city of Rochester, August 23 to September 2. Every day throughout the entire camp meeting, the need of reaching a higher standard, and engaging in the one work above all others—that of bringing salvation to our fellow men—was impressed in a profound manner upon the hearts of all. There were deep heart searchings, the Holy Spirit was given free access to do a greater work in the souls of those who are looking for the coming of Christ, and practically all returned to their homes with the determination to do more individual missionary work as well as live closer to the Saviour.

That the instruction given from the sacred desk left its impression in a practical way was evident from the liberal donations of the brethren and sisters that the cause might be advanced both in the home and in the foreign fields. When the call was made for the campers to assist in raising the fund needed to make improvements at the South Lancaster Academy, it took only a very short time to gather in the quota set apart for the conference; the people gave cheerfully toward making improvements at the Fernwood Academy, at Tunesassa, N. Y.; they donated freely toward the furtherance of the cause in foreign lands, and took six thousand copies of "The World War," which they planned to get into the hands of men and women in their immediate neighborhoods.

The daily talks by Elder F. W. Paap, secretary of the Home Missionary Department of the Division Conference, during the first half of the meeting, brought to the attention of the people the responsibility that God has placed upon them to help in bringing the gospel to its triumphant close in this generation. His instruction was of that kind that makes a true disciple of Christ realize the need of a closer walk with God, and the necessity of coming into the condition where he will get a genuine burden for souls that are perishing all around him. The lessons taught practical Christianity throughout, and helped our brethren and sisters to come into that attitude of mind where they felt that God would bless their souls richly when engaging in real missionary work for him. Prof. Frederick Griggs, educational secretary of the General Conference; Elders R. D. Quinn, president of the Atlantic Union Conference; F. W. Stray, president of the Southern New England Conference; and K. C. Russell, president of the Western New York Conference, also gave impressive talks that were helpful to our people.

An unusual interest was manifested among the residents of Rochester, and the evening sermons were planned so that they might hear the leading truths of the message. With the encampment on one of the prominent car lines of the city, the residents found no difficulty in reaching the grounds. When the weather was clear, there were at least as many strangers in attendance at these evening meetings as there were campers, on some occasions even more, and the straight testimony was borne by the speakers, God giving them freedom to present the truth in clear-cut and convincing words. That many were present who were searching after salvation was manifested by the

eagerness with which they purchased books treating more fully on the subjects presented from the pulpit.

An excellent plan which Elder Russell followed was that of having a number of the young men of the camp station themselves at vantage points outside the tent at the close of the meeting, with their arms full of books treating on the subject of the discourse. Of course the audience was told of the plan, and it was encouraging to note the eagerness with which these books were purchased. Surely some good seed was sown through these efforts which some day will spring up and bear fruit to the glory of God's everlasting kingdom. The book work was well represented, and the campers responded nobly in the purchase of various kinds of literature. Brethren J. W. Mace, of the Review and Herald; J. D. Snider, of the New York Branch; and V. O. Cole, of the Atlantic Union Conference; were in attendance and gave valuable assistance. Brother V. O. Panches represented the home missionary department of the Atlantic Union Conference.

Dr. D. H. Kress spent several days at the encampment in the interest of the medical work, and so did Dr. Clara M. Schunk, of the sanitarium at Melrose, Mass. Dr. Schunk's demonstrations, with the aid of Mrs. Daisy Weick of Buffalo, a trained nurse, were highly appreciated, not only by the campers, but also by a number from the city.

Present truth was well advertised through the daily newspapers. Every day liberal reports of the program, a major part of which was devoted to thoughts on the evening discourse, appeared, and persons came to the meetings who had not otherwise heard of them. Our cause was elevated in the minds of many in Rochester and the surrounding country, as the result of the liberality of the editors in publishing reports favorable to our work. The officials of the conference planned to follow up the interest manifested.

W. L. BURGAN.

SOUTH LANCASTER ACADEMY

THE opening exercises of South Lancaster Academy were marked by deep solemnity and a sense of the absolute need of the divine blessing, if the school is to fulfill its true mission, that of training workers to give the third angel's message. Elder R. D. Quinn gave the leading address, dwelling on the significant and thrilling events that are taking place before our eyes, and exhorting to sobriety and earnestness in the pursuance of school duties.

Short addresses were given also by Elders S. N. Haskell, F. W. Stray, G. E. Nord, and P. F. Bicknell, after which the whole body of students rose to their feet in token of their determination to consecrate their all to God. We feel that it was a great boon to the school to have these soul workers with us at the opening of the new school year, and we hope that the earnest words spoken and the solemn impression made will long be remembered alike by teachers and students.

M. E. OLSEN.

OUR people in heathen lands greatly appreciate the privilege of meeting with those of like faith in general meetings. After spending a year or more alone amid heathen surroundings, it is a feast of good things to them to fellowship again with those who worship the true God,—a worship so in contrast to the idolatry they are daily forced to witness. In Korea one old sister traveled on foot seven days in order to be present at a general meeting. This journey was made in midwinter, and Korea is a cold country, the mercury frequently falling below zero.

At the close of the Schenectady tent effort in eastern New York, eleven persons were baptized, and several others expect to take the step soon.

Religious Liberty Department

C. S. LONGACRE - - N. Am. Div. Secretary

YET A LITTLE WHILE

PEARL WAGGONER HOWARD

THERE'S a sound of awful tumult
Echoing throughout the land,
There is groaning and oppression
Seen and felt on every hand;
There is mourning, there is fighting—
Nay, not in one land alone,
But in earth and sky and ocean,
Reaching on from zone to zone.

Not alone do those see danger
Who are at the war's grim front;
Not alone do they know conflict
Who must bear the battle's brunt.
In the mountains' high recesses,
In the valleys' calm retreat,
Rise the cries of sore-oppressed ones,
Sounds the tread of armed feet.

'Tis a time as we predicted
To precede the last great day,
When the one who loveth justice
Maketh of himself a prey;
When the land is full of murders,
Full of violence and greed,
When to naught but lying rumors
And to bribes will men give heed.

'Tis a time when men love pleasure
More than God and more than right,
Caring not for law, but doing
That most pleasing to their sight;
When extortioners and robbers
Are in even high estate,
Threatening those whose lives condemn
them,
Hating them with cruel hate.

'Tis a time, yea, when the godly
Fast are failing from the land;
When the devil and his angels
Seem to be in full command;
When the battle is so earnest,
So intense, so real, so strong,
That no human power can meet it;
Oh, how long, O Lord, how long!

How long must the wicked triumph,
Fighting 'gainst thy work and thee?
How long yet must justice languish
Ere thy chosen ones be free?
How long must the ones now hungry
For thy Word be thus oppressed,
Ere the wicked cease from troubling
And the weary be at rest?

"How long?" 'Tis a cry wrung from us
That no power can well restrain.
Listen, too! It brings an answer:
"Even till I come again.
In the world is tribulation;
You may meet it as did I;
Be of good cheer, have courage, patience,
For my coming draweth nigh."

"Yet a little while," his coming,
Which shall bid all evil cease;
"Yet a little while," the conflict,
Then forever calm and peace.
Then with patience toil, O Christians;
And with zeal unknown before,
Winning precious souls, to later
Shine as stars forevermore.
Moho, Peru, South America.

RELIGIOUS LIBERTY IN VIRGINIA

GOVERNMENTS are sometimes worse and sometimes better than their laws. Much depends upon the men by whom the laws are administered. King John had no sooner signed the great charter at Runnymede than he proceeded to violate it in every way possible without losing his crown. Judge Jeffreys administered bad

laws in a needlessly odious and oppressive way. The Bloody Assizes held by him after Sedgemoor netted three hundred and twenty executions, besides many hundreds transported and sold into slavery in the West Indies. Jeffreys not only administered a bad law most heartlessly, but he even went beyond the law to the extent that his own will became the law rather than the letter of the statute, and that will demanded the death of every man who in any way stood in the way of Jeffreys's ambition.

On the contrary, for various reasons the government of Virginia was in some respects better than its laws, because humanely administered. Whether this was due to the humane disposition of the men in authority or to public opinion is not material. The fact remains that Virginia, governed under laws which provided the death penalty for heresy, did not hang or otherwise put to death dissenters from the Established Church, though some were expelled from her jurisdiction.

But there were men in the commonwealth who recognized the fact that the situation, though not as bad as it might have been, was fraught with a grave danger, and there came a time when broad-minded statesmen, loving liberty and wishing to make the same forever secure to all men, not satisfied with a comparatively mild administration of bad laws which might be invoked at any time in the interests of bigotry and oppression, demanded not only the repeal of those laws, but a declaration of principles so broad and far-reaching as to make persecution on account of religion forever impossible in Virginia.

As referred to in a former article of this series, Thomas Jefferson called attention to the fact that times and men change. As long as bad laws remain unrepealed they may be invoked and enforced. "A single zealot may commence persecution and better men be his victims."

It was before the close of the Revolutionary War that Jefferson thus urged the danger of neglect, but not until several years later, at a time when he was in France, was the thing actually accomplished by the passage in 1785 of this provision by the Virginia Assembly:

"Be it enacted by the general assembly, That no man shall be compelled to frequent, or support any religious worship, place, or ministry whatever; nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious belief; but that all men shall be free to profess, and by agreement to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities."—*12 Hening Statutes, 84.*

This legislation was not secured without a struggle. Thomas Jefferson was in France from 1774-89, and had no direct part in this battle royal for the rights of conscience, though by correspondence he contributed much to the success of the movement for the establishment of liberty of conscience.

But the friends of liberty were not lacking an able leader. James Madison early championed the cause of religious liberty and prepared a "Memorial and Remonstrance," which was widely circulated and extensively signed. In this remonstrance against "a bill establishing provision for teachers of the Christian religion," Mr. Madison set forth the principle "that religion or the duty we owe to the Creator is not within the cognizance of civil government." He declared "that to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on supposition of their ill tendency, is a dangerous fallacy, which at once destroys the religious liberty, and that it is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order."

So extensively was Mr. Madison's Memorial signed and so strong was the public sentiment created by the agitation, that

not only was the "bill establishing provision for teachers of the Christian religion" defeated, but in its stead was adopted a bill establishing religious liberty.

In only a little more than a year after the legal establishment of religious liberty in Virginia, the Constitution of the United States was framed and submitted to the several States for their approval. Mr. Madison was one of the leading spirits in the constitutional convention, but for some reason failed to secure the incorporation into it of any sufficient guaranty of religious liberty. Mr. Jefferson was still in France, and upon seeing the draft of the proposed constitution, called attention to the absence of any declaration insuring against religious legislation by the general government.

Almost immediately after the adoption of the Constitution eleven amendments were proposed, and among them that one ever since known as the First Amendment, not because it was the first to be proposed, but the first to be adopted. This amendment provides among others, as everybody knows, that—

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

The courts have held, and no doubt properly so, that this is a guaranty of certain rights only as against any action by Congress. As a matter of fact, at the time of the adoption of this Amendment some of the States did have religious establishments, and so far as the provisions of the First Amendment go they might have retained them. But following the lead of the nation all the States presently adopted similar provisions for their own local governments, so that now, the writer does not know of a single State that could, without amending its constitution, set up a state church. This is not to say, however, that the principle of total separation of church and state has not been many times violated in this country, both by the several States and by the nation, and this phase of the question it is our purpose to discuss in one or more additional articles.

C. P. BOLLMAN.

Medical Missionary Department

W. A. RUBLE, M. D. - - - General Secretary
L. A. HANSEN - - - Assistant Secretary
H. V. MILLER, M. D. - - N. Am. Div. Secretary

MEDICAL MISSIONARY WORK IN INDIA

MORE than a year has elapsed since we said good-by to our friends and native land, and turned our faces toward the dark, needy Orient. In company with two other families, one of which had China as its destination and the other India—the same as ourselves—we set sail from Seattle, Wash., the latter part of February. We reached India in due time, stopping en route at several places in Japan and China.

In Calcutta we found the workers well and happy in their work, and after a two weeks' stay, in which we learned our Hindi alphabet and began reading the Gospel of John in Hindi, we, in company with Brother and Sister L. J. Burgess, who were going for their month in the hills, started for Mussoorie, where we remained for nearly six months, deeply buried in language study.

Although the time was supposed to be entirely devoted to Hindi, it is hard to find a place where some one is not sick, and harder still to say no to those suffering and in need of help; consequently more than thirty patients sought and found help.

When the weather began to be too cool for comfort, we left our hill retreat and descended to the plains, taking up our residence in Lucknow for the winter, where language study was continued under competent teachers.

After the language examination in April we came to our present station, where Mr. Smith had preceded us, to take charge during the absence of Brother and Sister R. H. Leech, who left in February on furlough to the States.

Here at Karmatar is a small dispensary, a girls' school with seventeen or eighteen students, and one for boys with about the same enrolment. Most of these boys and girls live at the school, but a few are day students.

The schools are both doing nicely under the guidance of six native teachers; and the children are a bright, intelligent company, anxious to learn, and quite as willing to work as most boys and girls in more enlightened lands. Part of each day is spent in study and recitations, and part in industrial work. This not only helps the school, lessening its expense, but the students learn how to work, so that when they return home, they are of more value to their parents, and are better able to make a living for themselves when the time comes that they are thrown on their own resources.

The dispensary practice is not the least interesting feature of our work here. People with all kinds of diseases come from far and near for help. Every few days some one comes asking us to go to his village and see some one sick there. Perhaps you would like to accompany us on one of these out-calls.

It is about five o'clock in the morning. A nice-appearing Hindu gentleman, accompanied by two servants, comes to the bungalow. His dress and general appearance bespeak wealth. He comes begging us to go to see an old lady, a relative of his, who has been very sick for many days. We inquire from what village he comes, and he gives the name (strange to us), and we ask "How far away?" "Three kos," he replies (a kos is two miles). We make inquiries concerning the pay, the road, etc., and tell him to start back and we will eat our food and come, for we can travel faster with the horse and buggy than he can walk. He is to wait for us at a certain place, if he arrives there first, and show us the rest of the way.

As soon as breakfast is over, in company with our native boy we start out. It is as beautiful a morning as one could wish, with the sun shining, the birds singing, a cool, gentle breeze blowing, and the dewdrops sparkling on everything by the roadside. Now we travel along with jungle brush, interspersed with trees, on either side. Farther on we come to cultivated fields and rice paddies, rising tier above tier like the seats of an amphitheater and verdant with the soft green of the young blades, while dotted over the landscape in every direction can be seen the native villages, some large, some small, where the inhabitants know nothing of our God and the way of salvation, but bow down to wood and stone.

Three kos bring us to a village, so we halt under the shade of a large tree to wait for our guides to come up. They inform us that this is not their village, but that it is a kos farther on (they really have little idea of distance in these jungle wilds), so on we go again. Another kos brings us to a small village on the bank of a large river—a tributary to the Ganges. This also is not the proper place; it lies across the river. We ford the stream, our native boy going ahead on foot to make sure we do not drive into quicksand, which is very common in these streams, and then we resume our journey. The village is at last reached, three miles beyond the river, making a journey of eleven miles.

On arriving, we find a large house surrounding an open court in which pigeons are flying about, children playing, and servants going about their respective duties. We find it to be a home of wealth, as we

had suspected, judging from the large number of cattle, buffalo, pigeons, and even some horses, which are a rarity with these natives.

The patient we find to be suffering from fever of many days' standing. After giving the proper explanation of conditions and requirements, we clear the room of the male portion of our audience, which, by the way, always swarm in like flies about a tempting morsel, and proceed to prepare to give the treatment. Finding the way clear, the timid little women and child wives come stealing quietly in, and soon we have quite an interested little company, who look on with curiosity, to be sure, but good will and trust in their large, dark eyes. It is pleasant to see with what willingness they are ready to help in every way possible, and our hearts go out in love to these little dark sisters of ours, and we long to help them in some way. Speaking a different language from the one we are studying, the only thing we can do is to pray God to send them help, for among the women only about one in one hundred can read. Among the men a larger proportion are somewhat educated, so through our interpreter we talk to them a little and leave Bible verses.

By the treatment the fever is greatly reduced, and the patient feels much better, and after giving instruction as to how to care for her, we are about to depart when one and another in the company come forward asking for treatment for this and that ailment until we have quite a dispensary practice right here.

As we start away, a man begs us to go to his village, only a mile away, to treat one of his relatives, and we finally decide to go, even though it is very hot, and we have a long way to go to get home. The family in whose home we have been, urge us to take some food that they have prepared for us, so we consent, and they bring us each a large bowl of hot milk, the only thing we feel inclined to accept in native homes.

The way to the other village is so winding that by the time we have reached it, we find we have had to go three miles instead of one. Having arrived there, we find and treat the patient and two or three more in the same house. This is also a home of wealth, and the sight of the quantity of jewels and ornaments on the ankles and arms and in the noses and ears of the women and girls is amazing, and we can but feel sorry for them with such weights to carry about everywhere—and for what?

They pay us for our services, and give us some young pigeons besides, and we start for home only to be stopped several times on the way. In the villages through which we must pass, the people have gathered up their sick since we came through in the morning, and now stop us to do something for them. Alas, our supply of medicines is exhausted, with so many unexpected demands upon it, so after treating one or two, the only thing we can do is to tell them to come to our dispensary on the morrow, and we will attend to their needs. We then hurry on, reaching home as the shades of night are gathering, and just in time to escape a heavy downpour of rain that we have been watching all the way.

Another day we were called out about six miles to see a woman in a very serious condition. After treating her and several others in the village, we started home, only to be stopped time after time, as usual, to help the suffering ones.

One young man stopped us just outside one of the villages, and asked us to look at his baby's shoulder. We did so, and what a sight!—an immense abscess, almost ready to burst, and the whole surface covered with dry cow dung! And what a situation in which to work! The side of the road for an operating room, no sterile water, or water of any kind, except a little in our canteen that we had taken to drink; but the baby needed it worse than we, so the surface of the ulcer was cleaned and disinfected, instruments sterilized, and with the child in the mother's arms, a free in-

cision was made and the terrible pressure and pain relieved. The wound was then cleansed and dressed, and the parents were instructed to bring the child to the dispensary the next day to have it dressed again. They did so, and as we have not seen them since, we presume the child made an uneventful recovery.

A little farther on, a small group of people stopped us. Among them stood an old man holding his son by the arm, and as we halted, he began to beseech us to cure his son whom he said was "mad and could not talk." As he proceeded with his description of the case, we could not help recalling similar instances in the Saviour's ministry, and how we did long for power such as his! We could only sadly explain to the poor father and friends that his sickness could not be helped by any medicine we could give him. So we passed on.

There is a sort of conveyance that passes our compound very often, which impresses one deeply. It is shaped like a long box, with a pole through it lengthwise, and extending out far enough at each end for two men to hold it on their shoulders, thus utilizing four men at a time as carriers. As they advance, they all keep step to the words, "Hum jorum, hum jorum," which means "I am strong, I am strong." Almost as far as you can see them coming you can hear their chant, which trails off into space as they disappear from view. As one looks and listens, he cannot help being impressed with the lesson. By perpetually keeping before their minds the thought, "I am strong, I am strong," they are able to carry their burdens long distances. What a thought for the Christian! If he keeps continually looking to Jesus for help, and while advancing keeps repeating, "I am strong, I am strong," he will find that through the help of God he will be strong to surmount every difficulty and receive the victor's crown at last.

MRS. O. SMITH, M. D.

Food Conservation

WHY CONSERVE WHEAT?

IN view of the fact that we have none too much wheat and a great abundance of corn, the query very naturally arises, Why not send corn to Europe in place of wheat? Why should we subsist on corn in order that those in Europe may have wheat?

The answer is that for certain parts of Europe, particularly France, the use of corn would be impractical. In Italy corn is now used in large quantities. In England wheat can be replaced in part by other cereals, such as oats, but in France there is no such thing as home baking of bread. Practically everybody there uses bakers' bread, and this time of stress and distress, when the women are doing the men's work in addition to their own, is no time for them to take on additional burden, such as baking a new kind of bread.

It is not practical to make corn bread in bakeries. Corn bread is a home-baked bread, therefore at the present it would not be adaptable for France. Moreover, there are no mills in that part of Europe prepared for grinding corn; and cornmeal, if sent from here, would be liable to spoil in transit.

Now as to the belief that wheat is superior to all other grains, recent research has proved that wheat flour in the quality of its proteins and in the quantity of the growth of determinants—the so-called "vitamines"—lacks considerable of being a perfect food. Aside from the fact that wheat flour rises more perfectly than any other grain, and therefore makes a lighter loaf, it has little superiority. This is now admitted by physiologists generally. Another consideration, in this time of soaring prices, is that even at the present high price of cornmeal, it is a much cheaper food than wheat. According to a recent calculation

based on the average prices in a large number of localities, the price of corn per one thousand calories is little more than half that of wheat.

The Food Administration is not asking any one to give up the use of wheat. All that is asked is that for *one meal a day*, probably breakfast, some other grain be substituted for wheat, both for cereal and for bread. It is expected of course that in some cases sufficient wheat flour will be added to oat or corn or other grain in the use of certain recipes for the preparation of muffins, gems, etc., to make them light.

The Food Administration has sent out directions for making breads with wheat substitutes. But as these usually contain baking powder, there is given in the October and November *Life and Health* a series of recipes for making breads without the use of wheat or with only a small proportion of wheat, and without the use of baking powder. Inasmuch as these two numbers contain special information regarding food conservation, it might be well for every Seventh-day Adventist family to have them. As long as the edition lasts, the two numbers will be sent as samples for ten cents.

Order through your tract society.

G. H. HEALD, M. D.

CONSERVATIONISMS

ONE ounce of sugar less than usual a day would not be much of a sacrifice, but one ounce less per person in the United States would mean a great saving, a saving of 1,185,000 tons a year, and that would keep sugar plentiful and cheap. Remember to save your ounce.

This is a short year for wheat and a good one for potatoes. A baked potato equals a slice of wheat bread as food. Therefore eat the baked potato and save the slice of bread.

Foodless and less food are two very different things. Some of us can afford to eat less food in order that none may be foodless.

There are two great classes of foods: (1) Those that supply fuel or energy; and (2) those that are necessary for bodily growth and repair. If the Food Conservation propaganda can lodge this idea in people's minds, and along with it the knowledge of a well-balanced diet, it will have conferred a lasting benefit upon the American digestion.

Eat less cake and pie, not only to save wheat and sugar for the world's needs, but to save your own health.

Growing children need whole milk, but grown people can drink skim milk, which is as rich in protein and mineral matter as whole milk.

Realize that there is a shortage in the milk supply owing to shortage and high prices of feed, leading to the killing of thousands of milch cows for meat. For the sake of the babies and children, we must not waste a drop of milk.

A quart of milk gives as much energy as eleven ounces of sirloin steak or eight and a half eggs.

Drink skim milk, if an adult, and use it in cooking. Make cottage cheese of the sour milk. Cottage cheese is one of the best of foods.

One pound less of wheat flour a week per person in the United States would save 133,000,000 bushels of wheat. That would go far toward filling the gap between the need and the supply.

Eat more corn and less wheat. We have a bumper corn crop, a record breaker, according to the estimates—3,000,000,000 bushels and 200,000,000 bushels added to that—figures beyond all realization. This crop is 616,759,000 bushels larger than in 1916, while the wheat crop is below normal. Eat corn products, therefore, and save the wheat for those in need. There is no hardship in putting corn in place of some wheat.

Once learn to like corn bread,—and if properly made, there is no trouble about liking it,—and it will hold its place after war is forgotten. Corn bread is cheaper than wheat bread, much cheaper when the food value obtained for the money is considered. Try it.

A dollar's worth of cornmeal, even at the present high prices, contains twice as much nutritive value as a dollar's worth of wheat bread. This is not guesswork. The actual figures show that 47.4 cents' worth of cornmeal now equals one dollar's worth of wheat bread in actual food value. It is fortunate for folks who have to make a dollar go as far as it can these days, that we raise in this country four bushels of corn to every bushel of wheat.

Plenty of food at fair prices—not at war-boom prices—is the aim of the Food Administration. Hoarding will not be permitted any more than speculation in food-stuffs. Both these come under the authority given by law, and no one doubts the intention of the Food Administration to enforce the law in such cases.

Missionary Volunteer Department

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THE SENIOR BIBLE YEAR

ASSIGNMENT

- October 7. Matt. 8-10: Miracles; commission to the twelve.
- October 8. Matt. 11-13: Jesus teaches and preaches; prophetic parables.
- October 9. Matt. 14-16: John beheaded; Sabbath keeping; faith commended.
- October 10. Matt. 17-20: The transfiguration; parables.
- October 11. Matt. 21-23: Triumphal entry; parables.
- October 12. Matt. 24-26: Christ's great prophecy; parables; Gethsemane.
- October 13. Matt. 27, 28: Crucifixion and resurrection.

THE FOUR GOSPELS COMPARED

Matthew introduces us to Jesus as he is revealed in his words. The genius of the writer of this Gospel is typically Jewish. He is characterized by zeal. He writes to unfold the significance of the past. His thought is Biblical, prophetic, culminating. His style is logical. According to Augustine, his ecclesiastical symbol is the lion. He presents Jesus in his royal aspect as the true Messiah, the King of the Jews. The writer's aim is to convince the intellect. He is influenced by his residence in Judea and his contact with the apostle James. He writes for Jews living in Judea. He presents Christ as he is revealed to us in his speech, sayings, words, discourses, and doctrines. He appeals in support of the cogency of his argument to the fulfillment in Christ of the prophecies of the Old Testament. He agrees with James in the emphasis which he lays on the teaching of Jesus and in his constant appeal to the Old Testament. He has points of contact with Acts 1-8, the early history of the church in Jerusalem. His key word is "that it might be fulfilled."

Mark introduces us to Jesus as he is revealed to us in his works. Mark's genius is typically Roman. He is characterized by energy. His thought is vigorous, pregnant, practical. His style is vivid, graphic, impetuous. According to Augustine, his ecclesiastical symbol is the face of a man, but Jerome reverses the symbols and gives to Mark the lion and to Matthew the man (see Eze. 1:10). Mark's aim is to arouse the will. He is influenced by his travels with Peter. He presents Christ as he is revealed to us in his mighty deeds. He writes

for Roman readers and appeals to the Roman sentiment of imperial sovereignty. He reflects Peter's energetic, impulsive, unconventional character. He omits all facts reflecting honor on Peter, but faithfully records instances of his presumption and rebuke. He has points of contact with Acts 8-10, Peter and the Roman centurion Cornelius. His key word is "straightway."

Luke introduces us to Jesus as he is revealed to us in his grace. Luke's genius is typically Greek; and is characterized by breadth of sympathy. He writes to reveal the hopefulness of the future. His thought is philosophical and historical. His style is literary and artistic. His ecclesiastical symbol is the ox. He presents Jesus in his sacrificial aspect as the atoning Victim and Saviour of the race. His aim is to touch the heart. He is influenced by his constant companionship with Paul, his literary opportunities, and his later date. He writes for Greeks living all over the world. He presents Christ as he is revealed to us in the grace, tenderness, and charm of his silent influence. He appeals, in the beauty of his portrait, to the world-wide sympathy of the universal human heart. He reproduces Paul's universal gospel of God's free forgiveness and justification of all by grace through faith. He has points of contact with Acts 13-28, Paul's great missionary journeys. His key word is "to preach the gospel to the poor."

John introduces us to Jesus as he is revealed to us in his unique personality. John's genius is typically Oriental, and is characterized by penetration. He writes to unfold the meaning of eternity. His thought is contemplative, intuitional. His style is oracular, peremptory. His ecclesiastical symbol is the eagle. He presents Christ as he is revealed to us in his divine glory as the Son of God. His aim is to convince the whole man. He is influenced by his acquaintance with the facts of our Lord's Judean ministry during the first year of his ministerial life, by his residence in Asia, and by his far later date. He writes as an independent witness, incidentally though not designedly supplementing the synoptics with which he is acquainted. He writes for Alexandrians and Asiatics in Egypt and Asia Minor. He presents Christ as an embodiment of divine life and light and love. His appeal is addressed to the faculty or intuition or spiritual vision. His key words are "witness" and "believe."—*How to Understand the Bible*, pp. 95-98.

Publishing Department

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

WHAT A TRACT DID

It was during a testimony service held one Sabbath afternoon in connection with the recent general meeting in Canton, China, that a stranger arose to tell his story of how the truth had found him in his distant village, many miles inland from Canton. He had made the long journey in order to meet with those whom he had never met before, but who believed the doctrine taught in a tract that had fallen into his hands.

A year previous to this meeting one of our sisters had passed through the village where this man lived, and had left some tracts on the Sabbath question. He read one of them, and was convinced as to the truthfulness of the message therein contained. He soon began to observe the day, and to tell others of the newly found light. One room of his dispensary (for he was a physician) was converted into a chapel, and on the Sabbath day, instead of carrying on his regular business, he met in his

chapel with those interested in the new teaching. He soon had more than a dozen regular attendants.

He came to the general meeting at Canton, bringing seven other men with him whom he had interested. Before the meeting closed he was baptized, and now he has returned to his distant village to hold up alone the light of truth until help can be sent him, or until others take a definite stand and unite their efforts with his in making known God's message in this another new field in needy China.

DIFFICULTIES ATTENDING COLPORTEUR WORK IN CHINA

TRIBUTE is paid to the little army of colporteurs who are, in a measure, carrying forward in this country the work begun by the great apostle to the Gentiles. Some of these men have been called upon during the past year to endure most trying experiences, in one case even to the sacrifice of life itself, for the work's sake.

In the province of Shantung, our Brother Liu Di Seng refused to take refuge in flight when the revolution broke, preferring to stand faithfully by this work. Being from a neighboring province, he was suspected of espionage, and shot while asleep in bed. One other young man languished in prison for several weeks, during which time he faced death on more than one occasion. But an overruling Providence finally secured his release. He is now actively at work again, heralding the glorious message for which he hazarded even life itself.

Our boys have been stripped of their clothing and robbed of their money. They have been called before magistrates to answer for their faith, and in many other ways have pursued their work through suffering and almost insurmountable obstacles. Such a spirit of sacrifice will surely bring results in the service of the blessed Master.

WAITING FOR THE MESSAGE

I AM away up in the redwood forests of picturesque northern California, busy at work with our good truth-filled books. The Master hears prayer in my behalf and a wide door is opened ahead.

Recently I made a long trip through southeastern California and western Arizona, selling our literature. It is wonderful how the way had been prepared against my coming, and Spanish-speaking people, colored people, Indians, and whites were all ready to purchase. It was truly refreshing to see how some of these peoples were led to purchase the best of all books the good Master ever gave to this sin-beclouded world, outside of the blessed Bible; namely, "The Great Controversy." They sent after me, and hailed me as I passed, in order to procure books, where a few years ago it seemed almost impossible to give them literature.

"The Great Controversy" is surely a timely book, so full of instruction and warnings, pointing out the way of life, the dangers to shun, the deep-seated wiles of Satan and how to escape them, till we are on the bright shores of Christ's eternal kingdom. Who would not be interested in such exalted themes?

After a rest at Loma Linda I was privileged to attend the Stockton (Cal.) camp meeting. It surely was a feast of fat things. Soon after that I had the joy and blessing of the closing days of the Oakland camp meeting. Words fail me to tell of the good things God gave his children there.

At the close of this meeting I went to Humboldt County on the coast of northern California, working with "The Great Controversy," "The Practical Guide," "Ministry of Healing" (relief edition), and "His Glorious Appearing" (foreign); also "World War," and *Signs of the Times* in foreign languages.

It is cheering and inspiring to see how gladly these alien peoples, notably Bohemian, Italian, and Russian, receive our papers and tracts printed in their native languages. This work surely is of the Lord, and we can but thank and praise and extol his matchless grace. Every day I see much to thank the Saviour for. "My cup runneth over." Dear brethren and sisters, do pray for the canvassers, and remember me by name before the throne of grace. He surely hears and answers prayer.

WALTER HARPER.

FIELD NOTES

SEVEN persons were recently baptized at Prescott, Ariz.

SIXTEEN have accepted present truth at Murdo, S. Dak.

SIX have taken their stand for the truth at Lacombe, Ore.

SIX new members have been received into the church at Fort Wayne, Ind.

SEVEN young persons recently united with the church at Locust Branch, Ky.

SIX new members have been added to the church at Hornell, western New York.

SIX persons, all adults, received baptism at North Platte, Nebr., on a recent Sabbath.

THE tent effort in Mobile, Ala., resulted in seventy new Sabbath keepers this season.

THE baptism of five colored persons is reported by one of our workers at Waco, Tex.

FIVE new members have been received by baptism into the church at Holland, Mich.

THE new church building at Woodworth, N. Dak., has been dedicated to the service of God.

TWENTY-FOUR members have been added to the Boise (Idaho) church since camp meeting.

ELDER J. J. IRWIN of the North Wisconsin Conference reports the baptism of six at Bloomville.

THE new church for colored believers in Savannah, Ga., was recently dedicated to the service of God.

ELDER A. E. SANDERSON recently baptized seven persons who united with the church at Lewiston, Maine.

THE tent company at Fowler, Colo., report fifteen converts during the four weeks of their meeting.

SEVENTEEN persons received baptism on the closing day of the California camp meeting, held at Oakland.

ELDER L. V. FINSTER writes from the Philippines that sixty new converts have been baptized as the result of a tent effort held at Malabon.

A SABBATH school of twenty-one members has been organized at Peetz, Colo., where there are some twenty-four new Sabbath keepers.

ELDER G. C. BELLAH reports that twenty-one have taken their stand for present truth during the closing meetings held at the tent in St. Louis, Mo.

A CHURCH of twenty-five members has been organized at Exline, Iowa. Twenty are newly baptized members. Thirteen new believers were recently baptized at Ruthven and eight at Red Oak.

OBITUARIES

Tyler.—Martha Jane Strickland was born near Williamston, Mich., July 15, 1840, and departed this life near the place of her birth, Aug. 28, 1917. She was one of the charter members of the Seventh-day Adventist church at Alledon, Mich., and was loved and honored by all the members. She died with a bright hope of immortality. L. T. Nicola.

Serna.—Christina Serna died in Sanchez, Ariz., May 3, 1917, aged seventeen years. She was converted and baptized some three years ago; and although bitterly opposed in her faith by her relatives, she held unwaveringly to the truth of God. She fell asleep hoping for a part in the first resurrection. Her father, four sisters, and one brother mourn. H. F. Courter.

Darling.—Orlando V. Darling died at National City, Cal., aged 82 years. Brother Darling was a native of Vermont, but his early life was spent in Kansas. Afterward he moved to Visalia, Cal., where he accepted present truth, and the hope he had in God was his comfort and strength to his last hours. He is survived by three sons and one daughter. W. M. Healey.

Wandless.—Mrs. Jennie T. Wandless was born in New York State, Oct. 18, 1852, and died in Seattle, Wash., Aug. 29, 1917. Two years ago she accepted present truth, and although most of the time since she has been in great physical distress, yet her hope and trust in God were firm until the last. She sleeps in hope of soon meeting the Life-giver. F. M. Oliver.

Sanchez.—Mrs. Abel Sanchez died in Sanchez, Ariz., Feb. 14, 1917. She accepted present truth in 1916, and was baptized while at the Loma Linda Sanitarium for treatment, and united with the Sanchez church. Through the last months of her illness she was encouraged by her hope in God, and fell asleep trusting in his keeping power. Her husband and seven children and her aged parents mourn. H. F. Courter.

Newlan.—Ethel May Pugh was born Jan. 4, 1894, in Battle Creek, Mich. In December, 1911, she was married to Alvin Newlan. She was a member of the church at Lovington, Ill., where she held membership until her death, Aug. 25, 1917. She is survived by her husband and a little daughter, her parents, three half brothers, and one half sister. J. O. Ferris.

(Lake Union Herald please copy.)

Wood.—Rosalvann Wood was born in Norridgewock, Maine, Aug. 26, 1845, and died in Fairton (Ramah), N. J., July 27, 1917. For twenty-five years he lived a consistent Christian life, adhering conscientiously to the truth of God. Twenty of these years he made his home in Westerly, R. I., but five years ago the family came to New Jersey. Brother and Sister Wood have been a great help to the little company at Ramah. His wife and one daughter mourn. A. R. Sandborn.

Daggett.—Mary E. Knowles was born in Greenbush, Wis., Jan. 16, 1852. In 1871 she was married to Henry Daggett, and to them were born two sons and one daughter. Early in the seventies Brother and Sister Daggett embraced the third angel's message, and united with the Seventh-day Adventist church at Clintonville, Wis. Sister Daggett fell asleep at her home, near Bear Creek, Wis., Sept. 5, 1917. She rests in hope. Her husband and three children mourn. E. F. Ferris.

Parker.—George Kendel Parker was born at Kettering, Maine, in July, 1843. He died at Loma Linda, Cal., Aug. 4, 1917. Thirty-six years ago Brother Parker embraced present truth in Nebraska, under the labors of the writer. He served in the Eightieth Illinois Infantry during the Civil War. Those who knew him best say he lived a devoted, earnest, consistent Christian life, looking for the coming of the Lord. His third wife, one son, and three daughters mourn. G. B. Starr.

Todd.—Isaac Todd was born in Ireland, April 20, 1826, and came to New York in 1847. From there he went to Canada, where he was married to Miss Martha Hueston, Nov. 27, 1850. In 1865 they moved to Illinois, and three years later to Minnesota, where he lived to the advanced age of ninety years, passing away Feb. 14, 1917.

Martha Hueston Todd was born in Canada, Aug. 19, 1833, and died March 27, 1917, five weeks after the death of her aged husband. They celebrater their sixty-sixth wedding anniversary, Nov. 27, 1916. Sister Todd first accepted the third angel's message, and later her companion followed her example. They both sleep in Jesus. To them were born thirteen children, and the last five years of their life together were spent in the home of their son-in-law, at Wykoff, Minn., and there they fell asleep. J. M. Hopkins.

ELDER J. M. WILLOUGHBY

James Milton Willoughby was born in Gaylesville, Ala., Dec. 5, 1855. In the fall of 1864 he went to Tamaroa, Ill., where he remained until he finished high school. In 1876 he went to Iowa, where he accepted present truth under the labors of Elder E. W. Farnsworth. He was ordained to the gospel ministry in 1886. He was married to Miss Elizabeth A. McKinzie Nov. 25, 1880, and to them were born five children. He passed peacefully away at the Portland (Ore.) Sanitarium July 24, 1917. His wife, two sons, and one daughter survive him. H. E. Willoughby, following in the footsteps of his father, is giving his life to gospel work, and is now at Clovis, N. Mex. Another son, F. E. Willoughby, with whom his mother will hereafter make her home, lives in Tacoma, Wash.; and the daughter, Mrs. Pearl Featherston, resides in Cornelius, Ore. Elder Willoughby devoted eight years to Christian work in Idaho, where he served for a time as president of the Southern Idaho Conference. Five years of faithful service were given to evangelistic work in Tacoma, Wash. At the time of his death he was chaplain of the Portland Sanitarium. A strong man and a true soldier of Prince Immanuel has fallen. Memorial services were held in Portland, conducted by W. B. Holden, M. D., and the writer. Another was also conducted by Elder A. C. Bird in Cambridge, Idaho, where interment was made beside the body of his son, Earl. He now rests in divine assurance that he will rise again. H. W. Cottrell.

FLORIDA SANITARIUM

A legal meeting of the constituency of the Florida Sanitarium and Benevolent Association is called at 11 A. M., Oct. 9, 1917, in connection with the camp meeting to be held at Orlando, Fla. W. H. Heckman, Pres. R. S. Ingersoll, Sec.

QUICK RESULTS

In all lines of work the *results* of the efforts made are the true and safe basis upon which to estimate the value of the plans used to produce the results. When plans are found that bring immediate and desired results with a reasonable outlay of means and energy, they should be adopted and faithfully worked.

In "Testimonies for the Church," Vol. IX, pp. 117, 116, we find the following instruction, which is important for this time:

"There should be a well-organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is training, education, that is needed. Those who labor in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work." "Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this."

Wherever a work of this kind has been done, the most encouraging results have quickly followed. Many reports have been recently made where the simple plans for systematic missionary work to be done by the churches with *Present Truth* were carried out, and in every instance there was a perceptible awakening in the church, and an unexpected interest created in the community among those not of our faith. The following report made by a local missionary church secretary to the conference missionary secretary is the last one received, and it fairly represents many others:

"LANCASTER, PA.

"DEAR BROTHER BARRITT:

"The work here is going on very nicely. How thankful we are to have Sister Poch with us! Indeed, it seems as if we have awakened out of a sound sleep. The system that is used with the *Present Truth* is the one suggested by you [the same as given in *Present Truth* circular]. There are ten members working, each one having a given territory to work each week. There are eight members who use twenty-five papers each week, and two who take five each week. We are having splendid experiences, and I am sure the Lord will give us some souls as the result of our efforts.

"Some people have offered their bit to help pay for the papers. Quite a number seem very glad to get them, and others have favorably expressed themselves concerning the papers. Two persons thus far are coming to our meetings, and we have good reasons to expect others soon. We can see that this work launched a month ago is going to succeed. So pray especially for this church and the work it is doing.

"We have ordered the second thousand of papers, seven hundred and sixty-six of the first thousand having been used. During the four weeks, my personal experience has been very encouraging. I have had only three refusals out of the twenty-five homes I visit each week. There are seven in my territory whom I believe are intensely interested. Some of them seem a little fearful, but the truth must prevail if we will only be patient. The Lord will surely use our efforts for the saving of some of these precious souls.

"I am sincerely,

"[Signed] BLANCHE BRUBAKER."

Appointments and Notices

CAMP MEETINGS FOR 1917

Southern Union Conference
Mississippi, Jackson ----- Sept. 27 to Oct. 7
Mississippi, Jackson (colored) -----
----- Sept. 27 to Oct. 7

Southeastern Union Conference
Florida, Orlando ----- Oct. 4-14
Florida, Orlando (colored) ----- Oct. 4-14

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.

N. L. Ingram, R. F. D. 5, Hickory, N. C.
James Johnston, R. F. D. 5, Box 49, Hickory, N. C.

Mrs. H. T. Moore, Formosa, Fla. Especially Signs, Watchman, and tracts.

M. Davis Smith, Box 656, Monte Vista, Colo. Spanish and English literature.

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 shut-in brother asks our prayers. His home is in the far West.

A brother in Colorado requests that we pray for his success in working among the Spanish-speaking population of the Southwest.

"Please pray that my husband, who used to be a Seventh-day Adventist, may return to the right way, and for the conversion of my daughter," is the request of a sister in Louisiana.

An anxious mother in Pennsylvania asks prayer for the conversion of her youngest son, who is suffering from tuberculosis; also for her elder son and his wife, who have wandered into the world, that they may return to God.

ADDRESS WANTED

Any person knowing the whereabouts of Mrs. T. I. Hewitt will confer a great favor upon her son, P. A. Hewitt, by passing on this information to him. His address is Portland, Ore.



WASHINGTON, D. C., OCTOBER 4, 1917

EDITOR FRANCIS MCLELLAN WILCOX
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 I. H. EVANS W. W. PRESCOTT

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.

WE direct attention to the articles on pages 2 and 5 relating to the work of the Negro Department.

DR. C. A. BURROWS, of Los Angeles, spent several days in Washington recently, returning to the West from postgraduate work in the East.

JUDGING from personal letters from the field, our schools throughout the Division had a most favorable opening of their new school year. Let us pray for the young men and women who will be preparing for service in the work of God.

WE are pleased to report that the Mission Board is hearing from a number of appointees to the fields, that their release from call to military service is secured, so that soon we shall be again reporting sailings to the mission fields.

WE were glad to greet in Washington last week Dr. A. B. Olsen, of England, superintendent of the sanitarium work in the British Union Conference. The doctor was on his way to the sailing port, returning to his field. We heard with much interest his report of progress in the work in Great Britain.

AFTER their long journey from the East African mission field, Brother and Sister V. E. Toppenberg, with their little girl, have arrived safely in Washington. The necessity of leaving their field has been a heavy burden upon their hearts, but these workers, particularly Sister Toppenberg, will require thorough medical care in order to save their strength and experience for future service. It is their desire to make recovery and get back to the field, if the Lord so wills. It is hoped that South Africa may already have found some way to send help into this region by the Victoria Nyanza, where a large work had to be left with no European supervision.

A WORD FROM EAST AFRICA

WORD from Brother E. Kotz, superintendent of one section of our East African missions, came to the Mission Board office a few days ago, telling of conditions as they were May 31. Brother Kotz wrote from Tanga, where he was interned the last of September, 1916. His wife, also Sisters Ohme, Stein, Seiler, Kaltenhauser,

and Lusky, were left to assist in the work of the various stations. Brother Kotz says:

"The churches are strong enough to take care of themselves, especially in view of the help our wives will be able to render. We had a good season with missionaries Stein and Seiler here in camp considering our missionary work. Missionary Drangmeister has been granted furlough to assist his wife at their station. Sister Enns is at Vunta. My wife has charge of the work at Kihurio. They expect a good baptism at Kihurio soon, and also at the other mission stations. We have ordained three promising natives for Kihurio, Friedenstal, and Vunta. Thus the Lord helps in all difficulties."

This word truly is encouraging, and shows how God does care for the interests of his work even though some of the workers are set aside. The Mission Board has been able to get \$2,500 through to the American consul at Mombasa for these missions, and last week \$1,000 more was sent on for them. Let us continue to pray earnestly for our workers out in these trying situations that their faith fail not in these days of real hardship and peril.

A GOOD GENERAL MEETING IN TAKOMA PARK

OWING to the proximity of the churches in the small territory of the District of Columbia Conference, regular annual camp meetings have not been held in this conference. Our brethren and sisters have felt that in this they sustained a spiritual loss.

This fall, Elder R. E. Harter, the president of the conference, arranged for a general meeting of ten days, hoping to approach the camp-meeting program as closely as possible. Arrangements were made for Elders S. N. Haskell, R. D. Quinn, K. C. Russell, and F. W. Stray to be present and carry forward these meetings.

These brethren were given a hearty welcome, and the services were well attended. From the very beginning, we all felt that these laborers had brought a good message to us, and that the special blessing of the Lord accompanied the messages they gave.

The burden of Brother Haskell's heart was to impress upon us the value and importance of the Bible and of the Testimonies of the Spirit of prophecy in our endeavors to live the victorious Christian life. Brother Quinn and the other brethren were led to place before us the plenitude of power the Lord will gladly bestow upon all who turn to him with all the heart for salvation from sin.

These truths were not new to us, but somehow they came to us all with new force and power. Each sermon seemed to be charged with cheering, uplifting inspiration. Personally I think I never received more help from any meetings I have attended. The presence of large congregations at the six o'clock services gave evidence of the deep impression these meetings were making upon our brethren and sisters.

One of the evening services was set apart for the young people. A great blessing attended this meeting. Scores of the young men and women rededicated their lives to their Lord and Master.

We feel that a new life has come to us. We feel a new love for the Word of God

and the Testimonies of his Spirit. We hope anew in his mercy. We lay hold anew upon his power. We dedicate our lives, our time, and our means anew and wholly to his service.

When the ten days of the appointment closed, an earnest request was made to continue the meetings, and it was granted. A good work has been wrought among us, and we believe a similar effort should be conducted in all our large churches in prominent centers. We need a revival of true religion in these serious times. Let us all pray for it, and the Lord will grant it.

A. G. DANIELLS.

CHANGE IN FOOD CONSERVATION DATES

THE time of the Pledge Card Week, or National Enrolment campaign, has now been set by the United States Food Administration for October 21-28. The week following will begin the home reporting system. The report cards for this are not yet ready to send, but will be soon. The Food Administration is crowded with work, but we are assured that the cards and other literature will be ready to send out on time.

L. A. HANSEN.

STENOGRAPHERS WANTED

WE should like to secure the services of five additional stenographers at the office of the General Conference, and two stenographers who could take up stenographic work in China.

In inviting applications, we wish to state that only competent, experienced stenographers will be given employment. To give acceptable service, stenographers should have ability to write at least one hundred and twenty-five words a minute, and fifty words on the typewriter; should be able to punctuate and paragraph correctly, and to arrange matter in a neat way. References should accompany applications. The applicants should have good health, and be capable physically to stand the work required.

Address applications to W. T. Knox, Takoma Park, D. C.

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