

W. M. C. TAKEDOWN N.Y.C.

The YOUTH'S INSTRUCTOR

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My New Year's Resolve

Resolved, That I will this year endeavor, by God's help, to live a simple, sincere, and active Christian life; repelling promptly every thought of discontent, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God. I will make an earnest effort every day to spend some time in Bible study and prayer, and at least once a week will make some personal effort to encourage or draw some one nearer to Christ.—*The Morning Watch*.

From Here and There

The per cent of illiteracy is higher among the whites of the United States than among the colored.

Two million women can now vote in New York City, as a result of the suffrage triumph in the last election.

Five Vice-Presidents of the United States have succeeded to the higher office upon the death of the President.

For the ten months beginning with January, 1917, there was an average of one automobile stolen every four hours in New York City.

King George is said to be the most approachable monarch that ever held the English throne. He pays his own railroad fare when traveling.

The Food Administration has estimated that a saving of six cents a day per person in the United States will amount to \$2,000,000,000 a year.

Finger prints as a means of identifying criminals, it is now claimed on good authority, were used by the Chinese and Japanese at least a thousand years ago.

Even the blind have a part in serving the nation. They are employed at the electrical works in Ampere, New Jersey, to wind wire for armatures and to do other insulating.

The second of November, 1917, the new law raising letter postage to three cents an ounce went into effect. In 1885, thirty-two years ago, the rate was lowered from three to two cents.

Judge Hyland, the Tammany candidate, won the mayorship of New York City with a plurality of 148,000. Mayor Mitchell came second, with only a little lead over Morris Hillquet, the Socialist.

All ships flying the American flag have been ordered into Government service. Every vessel of any size under construction in private yards on the Atlantic and Pacific coasts and on the Great Lakes has been commandeered.

Mental efficiency tests will be given the 160,000 enlisted men in the four national army camps. Men who are found to be mentally incompetent will be recommended for discharge, while all others will be rated for promotion according to efficiency.

In 1789 when the United States Supreme Court was organized, the Chief Justice received a salary of \$4,000 and the associate justices \$3,500 each. These salaries have been increased from time to time until now the Chief Justice receives \$15,000 a year and the associate justices \$14,500.

Separate collars for men's shirts were first made about 1825 by the wife of a blacksmith in Troy, New York. Rev. Ebenezer Brown, a retired Methodist minister, took up the idea and advertised such shirts and collars in 1829. Eighty per cent of the collars made in the country in 1909 were made in Troy.

A motor truck line connects Boston, Massachusetts, and Akron, Ohio. One week is consumed in making the round trip. Five large trucks are in the service. Rubber tires are carried on the eastern trip and general supplies coming back. The rubber concern that operates the line has found the method more economical than the transportation by rail.

Paper pipes as conduits for water, oil, and gas have recently been invented, owing to the shortage of iron and lead in Germany. They are made by rolling sheets of paper with an adhesive substance, around a mandrel of the desired dimensions until the required thickness is obtained. They weigh from one sixth to one tenth less than the iron or lead pipes, and resist three or four times as much pressure for a given thickness. The one drawback in the extensive use of these pipes is their lack of elasticity.

Mrs. Theodore Roosevelt, Jr., is serving as head waitress in the Richmond Hotel, maintained in Paris by the Y. M. C. A. for American officers. Mrs. Roosevelt is assisted by American women of high social standing. The work is regarded as a kind of relief work, the object being to offer the very best physical accommodations to American officers on a sojourn in Paris or waiting assignments. Other institutions offer similar accommodations for enlisted men.

Representative Kahn of California, the Republican who led the administration forces in the House when the Army Draft Law was passed, said that a new draft act would have to be passed at the next session of Congress to affect the many young men who have become twenty-one years of age since May 18, 1917, and that it would probably amend the existing law so as to register youth from sixteen to seventeen to become automatically subject to call on reaching twenty-one.

Officers of the American soldier units in training here have asked the Associated Press to inform the American people that the soldiers lack reading material. The comparatively small quantity of magazines and newspapers which has been arriving is eagerly read by the men. Some of the publications have passed through dozens of readers' hands until the pages are in fragments.

The first wooden ship to be launched under war rush plans for the federal merchant fleet, took the water Dec. 1, 1917. The vessel was constructed in 120 days, said to be a world record for ships of this size. The ship was named by Mrs. Woodrow Wilson, wife of the President, and was christened by the daughter of a banker. The ship is 4,000 tons' deadweight, and 290 feet in length.

The use of lead as a fertilizer has been found to exercise a stimulating effect on a majority of agricultural plants, provided too much is not used. The lead nitrate was made into a fine powder and mixed with potash salt or sodium nitrate, used as a fertilizer. Good results were secured with rye, wheat, oats, barley, maize, peas, and beets, but not with potatoes.

A complete military bakery, mounted on a motor truck and operated by a crew of five men, capable of turning out 6,000 loaves of bread an hour, has been invented by James and J. H. Garvey. This equipment will do the work of more than one hundred bakers working in the old way.

Principal Contents

CONTRIBUTIONS	PAGE
The Well of Remembrance	3
The Perfect Number, or the Significance of Seven ...	4
By the Rivers of Babylon	5
A Visit to the Lepers	6
Ancient Sabbath Prophecies	7
Mission Outlook for 1918	9
A Week in the Wild	12
Do You Do This?	16
SELECTIONS	
A War Story of Other Days	13
When the Office Closed	13

The Youth's Instructor

VOL. LXVI

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No. 1

The New Year

B. F. M. SOURS

THE day is dead,
The west is red,
The evening birds are singing;
From O how far
The silver star
Its placid light is bringing!

The autumn came
With leaves aflame,
And all the mountains' glory;
And chestnut burs
And joy were hers
Who rambled as in story.

Has come to stay —
This New Year's Day?
No, but twelve months caressing
The hearts of men,
Will raise again
Her wings, so onward pressing.

The months have fled,
The year is dead,
And all its garb is tattered;
And high and low
The wild winds blow
And crimson leaves are scattered.

Good-by! Good-by!
Old Year, the sky
With newer light is breaking;
We somehow seem,
As in a dream,
To hear the bird songs waking.

Then, New Year, come
And touch my home
With all the joy you gather;
For Christ to me
Will make you be
A blessing from the Father.

Now hail! Now hail!
The gust and gale
Have blown away December;
And for it stands
With jeweled hands,
A friend we will remember.

Ah hail! Ah hail!
On gust and gale
The happy news is riding,
And, if you hear,
Into your ear
Is holy joy confiding.

The Well of Remembrance

KENYON ALEXANDER PALMER

"The Lamb with his fair army doth on Mount Zion stand,
And glory, glory dwelleth in Immanuel's land."

THE echo of the chimes was fading in the distance as Grandpa Fowler, leaning heavily upon his cane, walked down the center aisle to his pew in front of the pulpit. Like the apostle of old, Grandpa Fowler had fought a good fight.

His threescore seven and ten well-spent years were incontrovertible proof of the verity of the religion which had sustained him all the way, and as he bowed his head for a moment of silent prayer, it seemed as if the inspired writer must have had him in mind when he wrote:

"The hoary head is a crown of glory, if it be found in the way of righteousness."

Having come West when a young man just out of college, he had grown old in the city of his adoption, and to that city's business, social, and religious life he had added tremendous force. Success had followed his efforts from the start, until he was known as the city's merchant prince; but no suspicion of taint was attached to a dollar that passed through his hands.

Honors without number had been bestowed upon him, but greater than any of these was the silent adoration of some fond mother, who would press her infant son closer to her breast as he passed by, thereby expressing the unspoken prayer that her little one might some day be as good a man as Grandpa Fowler.

The minister arose and announced his text:

"David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!"

Then, as was his custom after reading his text, he advanced to the front of the platform, and extending his hand heavenward, said, "Let us pray. Dear Lord, we ask that every man and woman in thy presence may this morning go back to the scenes of their childhood, and there drink from the Wells of Remembrance.

"Go thou with us, dear Lord, and as we find refreshment for our bodies, give us to drink of the Fountain of Living Water, that our souls also may be refreshed. Amen."

At the first invitation to drink from the Well of Remembrance, Grandpa Fowler was a barefoot boy again, laughing and shouting among the hills of Vermont.

How delightfully familiar the old farmhouse looked, and his attic bedroom, with the sloping roof, seemed as homelike as if he had slept there the night before. He thought of how the snow used to sift through those very rafters during the night, until the bedclothes were white when he awoke, and he chuckled to think of how quickly he jumped into his clothes those cold winter mornings.

And then a tear rolled down the withered cheek as he caught sight of the calico dress with the little pink rosebuds, which he bought for his mother with the first money he ever earned, and her voice, though stilled these many years, was speaking once more those loving words which he had never forgotten: "It's the bonniest gown, laddie, that your mother ever owned."

Even the rod of correction hung in its accustomed corner, but the water from the Well of Remembrance was sweet this morning, and he knew that while the chastenings had seemed at the time not joyous, but grievous, yet they, like the cold and the snow and the early privations, had afterward yielded their peaceable fruit of righteousness.

There, too, was the little country schoolhouse. Oh, how he longed to tell his favorite teacher how much her efforts had meant to him during all these years! He was too young to appreciate them at the time, but afterward, and especially in later years, he had realized the strength and beauty of her character.

Once more the scene was changed, and he was now a student again at Williams College. Beating time with his cane on the floor, he hummed softly to himself:

"The mountains! the mountains! we greet you with a song."

Dear Mark Hopkins, asleep these many years; who could measure the debt of gratitude that he owed that

good man? And even if his love for his old teacher had prompted him to name one of his sons for him, how little that seemed to do for one who had done so much for him. Were not he and his children and his children's children enjoying the fruit of that great teacher's planting?

During his reverie the old man's head had bowed lower and lower until it now rested upon the pew in front of him.

It seemed to him that he could hear singing far away in the distance, and he listened attentively to distinguish the words.

Why, that was his mother's favorite hymn they were singing, just as they had sung it at her funeral, but how far away it sounded: fainter and fainter grew those dear familiar lines:

"He is faithful that has promised, an' he'll surely come again,
He'll keep his tryst wi' me, at what hour I dinna ken;
But he bids me still to wait, an' ready aye to be,
To gang at any moment to my ain countrie."

The sermon was ended; the benediction was pronounced; the congregation was dismissed. Coming down from the pulpit, the minister touched the old man gently on the arm, but there was no response.

Stooping over, he spoke lovingly in his ear, but he heard him not, for Grandpa Fowler had fallen asleep by the Well of Remembrance.

The Perfect Number, or the Significance of Seven

OF all the numbers in our scale, seven stands forth with peculiar significance. It is true that thirteen is known to all as the unlucky number, that nine enters most remarkably into certain mathematical relations and classical allusions, and that twenty-three has come into slang usage with a certain meaning, but the strange and mystical significance of the figure seven has been marked in all religions, and from the very earliest times. Seven is contrasted with thirteen as an especially lucky number. It is called also the "perfect number."

There were seven days in creation, and particular emphasis is laid repeatedly upon the seventh. Writers speak of seven graces, seven cardinal virtues, and seven deadly sins. There are seven divisions of the Lord's Prayer, and seven gifts of the Holy Ghost. Curiously enough, the great sacred books of the world are seven in number. They are the Bible, the Eddas of the Scandinavians, the Chinese "Five Kings," the Koran of the Mohammedans, the Tripitika of the Buddhists, the Vedas of the Hindus, and the Zend-Avesta of the Parsees. Buddhism has its seven gods of happiness. John Ruskin wrote "The Seven Lamps of Architecture," and it will be remembered that the golden candlestick in Solomon's temple had seven lamps. In legend we have seven champions of Christendom: St. George of England, St. Anthony of Italy, St. James of Spain, St. Patrick of Ireland, St. Dionysius of France, St. Andrew of Scotland, and St. David of Wales.

Ancient Greece had seven wise men, while the liberal arts and sciences also number seven. The seven wonders of both the ancient and modern worlds, the seven planets associated with our earth, and the famous seven hills of Rome are other noteworthy examples of the prominence of seven, far exceeding that of any other number.

Physicians and surgeons frequently speak of a patient being out of danger in a certain number of days, and these periods are largely composed of seven and

its multiples, as, for instance, the seven-day fever. Seven has been called the medical number, and the more usual climacterics seem to have been septennial, perhaps for astrological reasons, but more particularly because within such periods man's body and mind were supposed to undergo some remarkable changes with respect to health, life, or fortune. Indeed, it was believed that the constitution of man changed every seven years, and that during every septime the whole of the solids and fluids of the body were periodically renewed,—the old cast off and new matter formed. Infancy without teeth was said to last seven months, and at seven years a child had left infancy; at twice seven, or fourteen, he had attained puberty, and at three times seven, or twenty-one, he had reached manhood. With us that is the legal and voting age. At five times seven, or thirty-five, a man was considered to be at the height of his physical and bodily strength. Our Constitution makes that the minimum age limit of a President of the United States. At seven times seven, or forty-nine, a man was considered at the height of his mental strength or intellectual powers, and at nine times seven, or sixty-three, he was said to have arrived at the grand climacteric. The seventieth year was considered the ordinary limit of human life, as the psalmist wrote, "The days of our years are threescore years and ten," while the poet Shakespeare speaks of the seven ages of man.

But greater importance is to be attached to a Scriptural consideration of the number. Since the seventh day was to be commemorated as the memorial of God's creation, it might be expected that the number would be holy unto the Lord. The most exalted title of the Creator is Jehovah. It contains seven letters. The same is true of the words "Sabbath" and "seventh." The ceremonial law was full of reminders of the number. The priest was to sprinkle the bullock's blood seven times. Lev. 4:17. The consecration of Aaron and his sons continued seven days. Again seven days and fourteen days were the periods of purification in the twelfth and fifteen chapters of Leviticus. A leper was shut up seven days, or periods of seven, before examinations; the priest sprinkled for leprosy seven times, and afterward he that was cleansed was to "tarry abroad out of his tent seven days." In Numbers 12, such was the treatment of Miriam. After the Passover on the fourteenth day, there was to be "an offering made by fire unto the Lord seven days," and there were seven sabbaths until a new meat offering. In the seventh month a feast of tabernacles was appointed by the Lord for seven days and also a feast for seven days after the fruit of the land had been gathered. Again the Lord commanded in Lev. 25:8, 9, "Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month." In Lev. 26:28, the Lord says, "I, even I, will chastise you seven times for your sins."

The foregoing illustrations are taken from only one book of the Old Testament. Other examples of the sacred character of the number are readily found. Enoch, the seventh from Adam, walked with God and looked forward to the second advent. God in directing Noah concerning the ark said, "Of every clean beast thou shalt take to thee by sevens," and again, "For yet seven days, and I will cause it to rain upon the earth." In Joshua 6, before the fall of Jericho, the Lord commanded, "Seven priests shall bear before the

ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times." Joseph interpreted Pharaoh's dream of the seven fat kine and the seven lean kine, the seven good ears and the seven poor ears. Elisha bade Naaman "go and wash in Jordan seven times." In Prov. 24:16, we read, "A just man falleth seven times, and riseth up again." The psalmist says, "Wisdom hath builded her house, she hath hewn out her seven pillars." The prophet declares in Isa. 30:26, "The light of the sun shall be sevenfold, as the light of seven days." In Gen. 4:15 the Lord said unto Cain, "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold." Our Master declared, "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." When asked by Peter, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus answered, "I say not unto thee, Until seven times: but, Until seventy times seven."

If any one considers these examples appropriate only to a former covenant, let him turn to the book of Revelation and it will be found that the sacred character of the number seven is more prominent than before. John's salutation in the last book of the Bible is "to the seven churches which are in Asia." There are mentioned seven stars, seven golden candlesticks, seven lamps of fire, the seven Spirits, seven seals, seven thunders, and seven angels with seven trumpets. "In the midst of the elders, stood a Lamb . . . having seven horns and seven eyes." Rev. 5:6. Seven thousand men were slain in the great earthquake. Both the great red dragon and the beast which rose out of the sea in the twelfth and thirteenth chapters had seven heads. There are mentioned also seven golden vials full of the wrath of God, the seven last plagues, and seven kings.

LAWRENCE D. RHOADS.

By the Rivers of Babylon

ABOUT all that is now known of ancient Babylon has been gleaned from the writings of Herodotus, a Persian subject, who was born, as near as can be conjectured, about 484 B. C. When quite a young man he set out to explore the country of the great East, covering Asia Minor, European Greece, Palestine, Egypt, Susa, and Babylon, with many other smaller portions.

In describing Babylon he tells that it was an immense city, through which flowed the great river Euphrates. Along both banks of this river within the city were breastworks, or low walls, with openings where the street terminals touched the river banks, and led down to the water by flights of steps. These openings were secured by gates of brass, and when closed would prevent an enemy from gaining access to the city from the river.

The country about Babylon, on each side of the river, for a long distance, was generally low and level, and therefore subject to periodical inundations. In view of this, one early sovereign, Queen Nitocris by name, had caused to be constructed an immense lake, not far from the city, in which to receive the superfluous water in time of flood, and thus prevent an overflow in the city channel of the main river.

She also opened a large number of dikes, or canals, across country where natural surface conditions afforded facilities, and for a double purpose. First of all, ample provision was desired for the disposition of

a large flow of water in the flood season. It was further planned in building these laterals, to have the system so intricate as to screen the navigation of the main river, and thus guard against the sudden approach of an enemy upon the city.

When the Jewish people were driven into Babylonian captivity, it is said that they sat down by the rivers of Babylon and wept, while their musical harps hung on the willow branches that skirted these streams. Ps. 137:1-3. These bondage wailings must have been expressed on the banks of these inland rivers, rather than by the flowing Euphrates which wended its way through the city of Babylon.

But strange as it may seem, these lateral streams, which were designed to protect the city of Babylon against enemy attacks, were made the very means of its overthrow. When Cyrus, the Persian general, drew near the place, and saw the exact situation, his mind at once settled on how he would accomplish his mission thither. Having employed a strong force of men to widen and deepen these rivers above the city, and also to open new channels, he appointed a certain night when he knew that great revelry would occupy the attention of the Babylonians, and stationed a large detachment of troops near where the main river entered the city, and another where it issued forth, with orders to rush into the city by the bed of the river, as soon as they should observe the water to have subsided.

Then at a given signal the water was turned from the great river into the cross-country channels, when it soon ceased to flow through the city. With a vast number of ladders the two detachments of soldiers marched in over the bed of the river, and quickly scale the inner walls of the city, which at once fell into the hands of the invaders, and Belshazzar, the king of Babylon, was slain. Dan. 5:30.

J. O. CORLISS.

The Morning Watch

AWAKING in the morning is both a symbol and a promise of the resurrection. In a certain true sense the Christian has been "asleep in Jesus" during the night. To him the breaking of a new dawn is a call to walk in newness of life for another day. The heavenly Watcher greets him, bids him be true, warns him that the day may bring forth a little sharper conflict with the tempter than yesterday. It is as if life were beginning all over again, bright with promise of retrieving past losses, shunning the bypath that led astray in an unwary moment forever flown, and treading for today the narrow path of truth, honesty, and virtue. Who would not linger with God a few transcendent moments while the crystal rays of eternal day warm his heart, brighten his path, and reflect the dawning glory of the first resurrection?

W. E. HOWELL.

Along the coast of South America from Peru to Panama there grows a palm having large pods in which are seeds resembling real ivory. These seeds are collected by shippers, who export them to Europe and the United States, where they are used in making buttons, umbrella handles, poker chips, and other articles made from what is known as dentine ivory.

The muskmelon first grew in Armenia. Later its seeds were planted in Cantalupo, Italy, from which comes the name "cantaloup."



LEPERS OF THE ST. CROIX CAMP

A Visit to the Lepers

D. D. FITCH

AS a nurse I had become somewhat accustomed to contagious and infectious diseases, but had never fully decided to visit a leper camp if the opportunity presented itself. But having heard about an especially interesting penal camp on the island of St. Croix, one of the recently purchased Virgin Islands, I decided to improve my trip to that island by visiting the colony and preaching to the prisoners. Mr. Hansen, the man in charge, received us very kindly and invited us to inspect the grounds and buildings. From the jail he took us to the institution for the insane, and then through the prison farm. Without asking us if it was our wish to do so, he directed the way to the leper camp where are confined fifty-six inmates, twenty-five men and thirty-one women. The camp was soon astir because of our visit. My heart went out in love and sympathy for them, but still I had no desire to greet them in the usual manner of hand-shaking. Some had only recently come to the camp, but it was easy to see that they realized the barrier existing and the meaning of the word "unclean."

As I had planned to speak to the prisoners at the jail before returning to the city for dinner, and as the afternoon was well advanced, I was in somewhat of a hurry. I wished, however, to get a picture of this interesting company as proof of my visit, so I invited such as cared to, to gather for this purpose. Before I could accomplish my plan I had to learn the truth of the saying that "every cloud has its silver lining." While the lepers were gathering, He who rules above and told us that "all things work together for good," was working out plans of his own by gathering clouds to obscure the sun's rays to the extent that I could not get a good picture. The relationship of one taking a picture of a group of people is so similar to that relationship to which I have become accustomed in preaching, that while waiting for the clouds to pass I could not resist the suggestion of the small voice which said to me, "Here is an opportunity to present the message to a more needy and worthy people than the ones to whom you came to preach," so without any further ceremony I began to present to them the hope as it is in Jesus, the one who came to seek and save that which was lost, and who healed the lepers. Occasionally casting my eyes toward the beclouded sky I continued to talk to them of the soon-coming Saviour and the consequent relief from their affliction.

Closing with a word of prayer, we left, having been successful in getting the accompanying picture. You will notice that most of them have their hands hidden, because in them the disease seems to have made the greatest progress.

Here is an opportunity for some Missionary Volunteer Society with a good degree of continuity to furnish literature to some very needy English readers. Such should be addressed to Elder Frank Hall, Christiansted, St. Croix, Virgin Islands, U. S. A. Note that domestic postage is in use in that island, and that it costs no more to send papers there than to your nearest post office in the States.

Observing the Morning Watch

I WANT our young people to observe the Morning Watch with us—

Because they need it as a guide in their daily devotional studies;

Because it provides a good thought for the foundation of the day's thinking;

Because the thought of God in the morning is a tower of strength for the day;

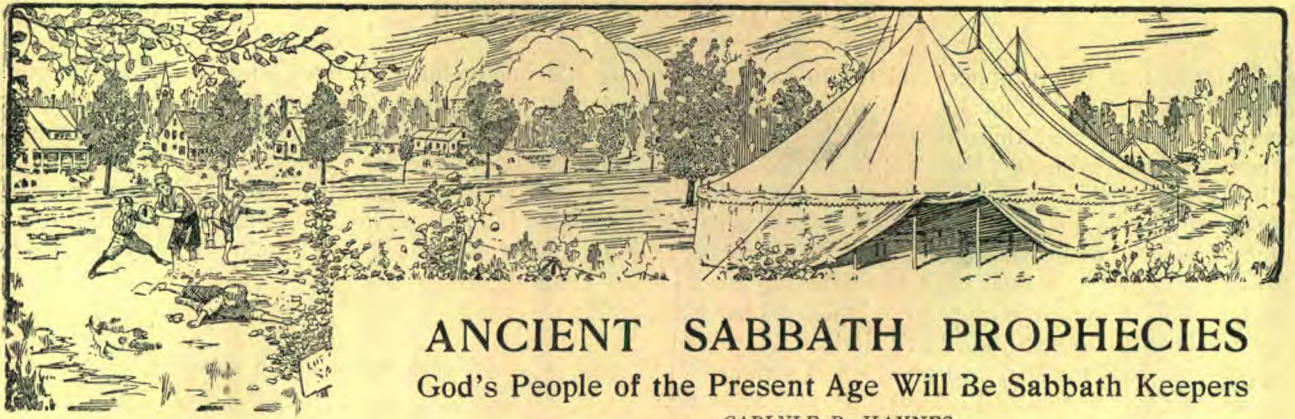
Because its daily use leads to constancy in Bible study, to a relish for, and a belief in, the Word of God;

Because it leads to prayer and the love of God;

Because it aids in supplying the essential, daily spiritual food for Christian growth, vigor, and strength.

D. W. REAVIS.

RECENTLY a lad of eight years was playing with his younger brother on the breakwater in Chicago, when he fell into Lake Michigan. His brother ran screaming to a crowd of boys playing near by, and Johnnie Curran, a boy of seventeen, who had lost both his arms, rushed to the place where the boy fell, and dived into the water. He had learned to swim without his arms, and, as the drowning boy came up for the last time not far from him, he swam to him, caught the garments of the boy with his teeth, and swam back with him to the pier. Efforts to resuscitate the little fellow thus rescued were unavailing, and he died before the ambulance arrived. There are few braver acts recorded than that of Johnnie Curran, the armless boy.—*Selected.*



ANCIENT SABBATH PROPHECIES

God's People of the Present Age Will Be Sabbath Keepers

CARLYLE B. HAYNES

THE promise that the speaker would on Wednesday evening show that God had foretold in the prophecies that his last-day people would be Sabbath keepers, brought to this service as large an audience as usual to see if such prophecies existed. In his regular seat was Donald Hunter. He had not yet missed a meeting.

Brother Harris opened his sermon by saying:

"The teaching that Christian people today would observe the seventh-day Sabbath is not a new teaching. It seems to be received with considerable disfavor in some quarters, yet there are in the Bible, prophecies thousands of years old, prophecies with which every Christian should be familiar, that God's people of this age would be Sabbath keepers.

"Thus Isaiah, beholding in heavenly vision the time of the end, the time when 'my salvation is near to come, and my righteousness to be revealed,' speaks of the blessing which God will then place on every one 'that keepeth the Sabbath from polluting it.' Isa. 56: 1, 2. And this promised blessing upon Sabbath keepers in the last days is not confined to Jews, as you will see by reading the sixth verse of the chapter.

"It is therefore plain that in the days of the end, when men are waiting for the coming of Christ, there will be a message of Sabbath reform, a call for those who love Christ to separate themselves from the world and from all opposers, in order to observe the true Sabbath of the Lord, and to depart from all sin and evil.

"At this very time, the time of waiting for the Lord, God tells his messengers, 'Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression.' Isa. 58: 1. Here it is plain that in the last days the people of God will have their attention directed to some 'transgression' which they are committing. What this transgression is will be seen by reading the twelfth and thirteenth verses of the same chapter. The transgression is that they have been trampling God's Sabbath underfoot, and now in his last message he says to them: 'Turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; . . . not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.'

"The 'ordinance,' then, which God's professed people in the last days of the earth's history were to forsake, is the Sabbath of the fourth commandment. This passage points to a time when those who profess to serve the Lord will be trampling it under their feet, using it for the performance of their own work, and their own pleasure, not giving it the honor due it, but calling it 'Jewish,' and in other ways casting discredit upon it. At this time God calls upon them to cease trampling upon his holy institution, and call it holy and honorable, not only by word of mouth, but by having

their lives so cleansed by the blood of Christ that they may thus become true Sabbath keepers. This is the important message for today, a message of Sabbath reform. The Lord foresaw the conditions which would prevail in the religious world today, and he inspired the prophet to write as he did.

"Turning again to the book of Isaiah we find a prophecy that God's professed people in the latter days will be a rebellious people, people who will not hear his law. Isa. 30: 8, 9. And these people in the latter days who are rebellious, and who will not heed God's law, are represented in the following verse as speaking to their religious leaders, and saying to them, 'Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.' Verses 10, 11.

Here is a prophecy which it is impossible to misunderstand. It predicts definitely that in the days just before the second coming of Christ, 'the latter days, there will be a great class of people who profess to serve the Lord, but who are rebellious in the matter of the law, who refuse absolutely to hear or heed the teachings of the law. They make it plain to their ministers that they do not care for the straight truth to be preached to them, but they want 'smooth things' from the pulpits. And they demand that their religious leaders 'turn aside out of the path,' and get 'out of the way.'

"What this 'path' is, and the 'way,' here spoken of, will be evident when we read such passages as, 'Blessed are the undefiled in the way, who walk in the law of the Lord,' and, 'Make me to go in the path of thy commandments; for therein do I delight.' Ps. 119: 1, 35.

"These scriptures make it plain that the symbols 'path' and 'way' have reference to the commandments of God, and that to be walking in the way is to be keeping the commandments, and to 'turn aside out of the path' is to reject God's law, and disobey it.

"Just as this prophecy foretold, God's professed people today have turned aside out of the path of his commandments, they are rebellious in the matter of his law, and they desire to have 'smooth things' preached to them, rather than the truth of God.

"Another prophecy which undoubtedly has reference to God's great final message of reform in commandment keeping is found also in Isaiah 62: 10, 11.

"The symbols here used are taken from the ancient custom of taking all obstructions from the path of a king who was on a visit to another king. A special road would be made for him to travel on, the stones would all be removed, and a standard bearer would precede him, with a herald to announce his coming.

"According to this prophecy something similar to this is to precede the second coming of Christ. There

is no doubt that this prophecy relates to the second coming of Christ, for it speaks of him as bringing his reward with him, and this does not take place until he comes the second time. Rev. 22:12. In connection with his coming this prophecy informs us that a highway is to be cast up. This we have already seen to refer to the path of his commandments. The prophecy also declares that a standard is to be lifted up for the people. This standard is the law of God. This was the standard by which the Lord judged Abraham. Gen. 26:5. It is the standard in which is summed up the whole duty of man. Eccl. 12:13, 14. It is the standard by which the whole human race will be judged. James 2:10-12.

"From these passages, in connection with the prophecy, it is evident that as a preparation to meet the Lord in peace when he comes the second time, a great message will go to the world which will emphasize the need of keeping all the commandments of God.

"This same truth is made plain in the New Testament as well as in the Old. In holy vision, John, on the isle of Patmos, was permitted to look down through the centuries of the Christian era, and he saw the last Christian church, the church which will meet the Lord at his second coming. And this church, John thus describes: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

"The 'dragon' here represents Satan. The 'woman' represents the church of Christ. 'The remnant of her seed' has reference to the last end of the church on earth, the church in the days of the coming of Christ. This church is here pointed out as possessing two marked characteristics. First, it keeps the commandments of God. Secondly, it possesses the gift of prophecy, which is the testimony of Jesus Christ. Rev. 19:10. This last church, then, will be a Sabbath-keeping church, for it never could be truthfully said of any church which did not keep the Sabbath, that it kept God's commandments. A church which keeps only nine of the commandments of God is a commandment-breaking, not a commandment-keeping, church. This last church is a commandment-keeping church. It is, therefore, a church which keeps the Sabbath.

"Again, John, looking in vision down through the centuries, sees the last message of the gospel being preached 'to every nation, and kindred, and tongue, and people.' He describes this message in the fourteenth chapter of Revelation. The message is threefold, and when it is completed, Christ is seen coming in the clouds of heaven to reap the harvest of the earth. Rev. 14:14. Hence this must be the final message of the gospel to be delivered to mankind. And John sees also the people who will deliver the message, and he thus describes them: 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' Rev. 14:12.

"So in both the Old and the New Testament, God makes it clear to the student of the Bible that every Christian is under obligation to observe every part of his divine law. This law in the last days is to be a test of the faith of his people. And those who stand this test faithfully and successfully are given this blessed promise: 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.' Rev. 22:14."

As Donald walked home that night he decided that

this was one of the most interesting of all the meetings yet held in the tent. That God had seen, even in the ages of the past, that this great test of the Sabbath was coming to the last generation of men, and had written it all down beforehand, seemed very wonderful to him. He made up his mind that he would be among that remnant people who would keep all of God's commandments.

Facts About Two Prayers

The Rich Man's Prayer to Abraham

FROM Luke 16:19-31, in connection with other scriptures, we may learn the following facts:

That "this parable," to use the language of another, "draws a contrast between the rich who have not made God their dependence, and the poor who have made God their dependence." Luke 16:19-21.

That the rich man lived as if all that he possessed were his own. Verses 19, 20.

That he neglected the suffering poor. Verses 20, 21; Isa. 58:6, 7; Matt. 25:41-46.

That riches will not save one from death, for as "the beggar died," so "the rich man also died." Luke 16:22.

That it is futile to pray to human ancestors. Verses 24, 27; John 8:33; Acts 5:31; 4:12.

That the condition of the rich poor and of the poor rich, will be reversed. Luke 16:25.

That it is impossible to secure salvation after death. Verses 25, 26; Ps. 6:5; 115:17; 146:4; Eccl. 9:5, 6; Isa. 38:18, 19.

That sins unrepented of and unforgiven become "a great gulf fixed" between God and the sinner. Luke 16:26; Isa. 59:2.

That "those who refuse to be enlightened by Moses and the prophets," says one, "and ask for some wonderful miracle to be performed, would not be convinced if their wish were granted." Luke 16:27-31; Ps. 138:2; John 8:47; Isa. 8:20.

That "the angels" "shall gather together" God's elect. Luke 16:22; Matt. 13:38-43; 25:30, 31; 1 Thess. 4:16.

That "death and hell" (Gr. *hades*, "the grave," Rev. 20:13, margin) shall give up the dead which are in them, to be punished. Luke 16:24-31; 13:28; Ps. 37:9, 10, 20, 34.

Dear reader, let us repent of and confess our sins to God "who is able to save." James 4:12.

The Penitent Thief's Prayer to Christ

From Luke 23:39-43, in connection with other scriptures, we may ascertain the following facts:

That both of the thieves at first "reviled" Jesus. Matt. 27:44; Mark 15:32.

That one later repented. Luke 23:39-42.

That the penitent rebuked his fellow, confessing his guilt. Verses 40, 41.

That the penitent, accepting Jesus as the true Messiah, prayed: "Jesus, remember me when thou comest in thy kingdom." Verse 42, R. V.

That "the full establishment of the kingdom of his glory will not take place until the second coming of Christ to this world." Verse 42; 19:11-15; Dan. 7:9, 10, 26, 27; Acts 3:19-21; 2 Tim. 4:1.

That Jesus, in answer to the penitent's prayer, immediately *promised* him: "Verily I say unto thee this day: With me shalt thou be in Paradise." Luke 23:43. — *Rotherham's Translation (from Westcott and Hort's Greek Text), 1902.*

That "Paradise" is a term "employed to designate the Garden of Eden."—*Kitto*. See also Josephus, "Antiquities of the Jews," book 1, chap. 1, par. 3; Septuagint and Douay Versions of Genesis 2:8.

That before the flood the Garden of Eden, or Paradise, was translated to "the third heaven," where God's throne is located. Luke 23:43; 2 Cor. 12:1-4; Rev. 22:1, 2, R. V.

That "the tree of life" is still "in the midst of the

Paradise of God" (or "garden," as in Gen. 2:8), in "the third heaven." Luke 23:43; Gen. 2:8, 9; Rev. 2:7, A. R. V., margin.

That erelong the penitent thief, with all the faithful, will realize the fulfilment of the promise, and be admitted through the gates of Paradise from which our first parents were shut out. Luke 23:43; Gen. 2:8, 9; 3:22-24; Rev. 22:14; 2:7.

ARTHUR L. MANOUS.

Mission Outlook for 1918

The Situation in Europe

W. A. SPICER

IN the prophecy of the rebuilding of Jerusalem, it was said that the walls should be built "even in troublous times." The report of the work in Europe during the last year is certainly a report of progress in "troublous times." Yet there has been progress. Not yet is it possible to get together the statistical report of additions to the faith; but this we know, that since the beginning of the war, several thousand believers have been baptized, and souls are being won in every part. One remarkable fact is the increase in tithes and offerings, report of which comes practically from the entire field.

The British Union Conference has had thrown upon it the direction and heavy burden of support of the work in the mission fields of Africa, formerly under direction of the European Division. Every year since the opening of the war has shown increase in mission gifts in the British field. In 1916 the amount of mission offerings was \$13,000; the believers expect to reach full \$15,000 for 1917. The brethren of the Scandinavian Union Conference are turning their mission gifts to the British committee for carrying on this work in Africa, recently reporting the remitting of 20,000 kroner, or \$5,400, for this purpose.

It must be understood that the progress represents very earnest service amidst great difficulties. The believers in Europe have realized pretty nearly to the full the meaning of that word given through the Spirit of prophecy long ago, that the work not done in times of peace would have to be done amidst great difficulties and hindrances in time of war.

In Holland, surrounded by war, our workers have conducted meetings in Rotterdam, Amsterdam, The Hague, Leyden, Leeuwarden and other parts, and a band of four or five young evangelists, and a yet larger number of colporteurs, have been growing in experience and efficiency in soul-winning.

From Portugal comes the report of about eighty members in the Lisbon church, marking a growth at that point that we had not heard of before.

Throughout Europe generally more publications have been issued than ever before in our history. Not so many of the larger books, however, have been sold. Yet in Norway, Sweden, and Denmark, and in Iceland the highest records have been set in the sale of the larger books. At the Scandinavian Union meeting last March, it was planned to place three permanent book representatives in the far North, along and within the arctic circle, to lead out systematically in placing the publications round the Arctic and White Sea regions. The young people of Scandinavia are earnest volunteers for mission fields, ready to respond the moment doors are open for them to push out from Europe.

Last July the Russian brethren held a general meeting in Saratof, for the reorganization of their work on

the new lines made possible by the revolution and the declaration of full religious liberty. Elder O. E. Reinke wrote at that time: "The gospel minister has now an open field to let the light of heaven shine, an opportunity to which we are not equal. Every society is called upon to organize. The churches are doing the same, and we as a people in this land have our opportunity."

Times are troublous, however. Elder J. C. Raft, of the Scandinavian Union, left Sweden in July to attend the annual meeting in Finland, northern Russia. He says that the Russian brethren appealed to him to attend the Saratof meeting, but he was unable to do so. Of the Finnish conference, held amid unusual conditions, Elder Raft reports:

"It was interesting to meet with the Finnish brethren and sisters. As you may know, we have held no yearly meeting in Finland since 1914. We had a very blessed meeting, attended by some three hundred fifty of our people. Two of our young ministers in Finland were ordained."

We count the work in Persia really a part of the European field, so I add one word from Elder F. F. Oster, who wrote last summer from Tabriz, to which place he had fled from Maragha in the days of the Kurdish uprisings. He says:

"Conditions here are quite safe; in fact, we should feel safe to return to Maragha, though, of course, one cannot foresee what may happen. We have felt equally safe on previous occasions. Until the war is over we intend to remain here in Tabriz. Every one expects a famine here. We bought native flour the other day at the rate of about eighty cents for ten and one-half pounds (American). Other things are even higher. The American-Armenian relief fund has been feeding about forty thousand persons this past winter in Urumiah and Salmas, and conditions seem to be getting worse."

Thus the situation in Europe presents the outlook of mingled opportunity and hindrances, with the net result of general progress amidst the greatest of difficulties.

The Asiatic Division Conference

J. L. SHAW

WHAT is known in our work as the Asiatic Division Conference includes that part of the Orient south of a line starting at the Persian Gulf, running north and east along the east side of Persia, and south of Siberia to the Pacific Ocean, and then east to the International Date Line. Within this sweep of territory lies Australia; New Zealand and the islands about it; India, Burma, and Ceylon; Malaysia; the Philippine Islands; all of China and Japan, including Korea.

At the General Conference Council held in Loma Linda in the fall of 1915, it was decided to organize this vast territory, peopled with many different races

and languages, into one division conference. Though compassing an extended territory, and including peoples much different from one another, there are in the main some common problems in advancing the message in this part of the world.

In the interests of the work in these fields, and their organization and development, Elder A. G. Daniells, president of the General Conference, within the past three years has made two extended tours, visiting nearly all the important centers within the Division. Elder W. T. Knox, treasurer of the General Conference, visited India, Malaysia, and the Philippines, spending some time also in China and Japan. Prof. Frederick Griggs, secretary of the General Conference Educational Department, made an extended tour, visiting many of our schools in various parts of the Division. Elder N. Z. Town, secretary of the General Conference Publishing Department, visited all the printing and publishing houses, and studied with the workers in the fields the problems involved in producing and circulating literature within the Division.

These tours were so arranged as to make it possible for these brethren to be in Shanghai during the meeting for the reorganization of the Division, held in April of last year. There were in attendance representatives from Australia, India, Malaysia, the Philippines, China, Japan, and Korea. It was, in fact, the largest and most representative gathering of our missionaries ever held in Eastern lands. Much constructive work was done, which is destined to mark it a very important conference in the development of our work in the Far East.

In his address to the conference, Elder R. C. Porter was able to present a very encouraging report of the development of the work in various fields. Speaking of the workers and means sent to the field, he said:

"The largest number of workers ever sent to any one field in one biennial period have reached our field and have entered upon their work, or upon language study in preparation for it. The largest special appropriations for the purchase of land and the erection of schools and printing plants and dwellings ever sent to this field have been received and invested during this period."

Mrs. N. L. Woodward, in reporting the Sabbath school work at the Shanghai meeting, was able to state that every field in the Asiatic Division Conference had shown a decided increase in membership during the biennial period. Use was made of that view of the world given to Mrs. E. G. White in her early life. The Sabbath schools dotted over the Asiatic Division were cited as a fulfilment of the vision of the jets of light shining out amidst the darkness of the world.

Splendid progress has been shown in the literature work during the past few years. In the Division there are seven publishing houses. Literature is being produced in thirty-three different languages. Thirty-two regular magazines are issued, and nearly every division of the field is manned with leaders.

The educational work has a large field in the Asiatic Division. Training schools are developing in different places, and workers are passing out of them to work for their own people.

Earnest efforts are being made in this great field to enlist the young people in the work. The Missionary Volunteer Department is a very important factor in the work of the Australasian Union, both in home missionary efforts and in the support of the island mission field. In Malaysia, the Philippines, Japan, China, India, and other mission territory efforts are being made

to enlist the Christian young people in service where they are. There are several flourishing Missionary Volunteer Societies in these lands, and the prospects are bright for the future.

The medical missionary work in the Division has been carried on quite largely in the general operation of mission stations. At Sydney, Australia, is a well-equipped sanitarium, enjoying a good patronage and capable of accommodating about eighty patients. In India are several dispensaries and treatment-rooms. Some medical missionary work is also being carried on in China and Japan.

The outlook for the advancement of our work is decidedly favorable in most every part of the Asiatic Division. Countries like China, India, and Japan, that were once shut up to themselves, unwilling that any foreign or Christian influence should enter, are now wide open for the missionary. Transportation facilities have made rapid advancement in recent years and are becoming continually more favorable. The touch with the Western world has broken down much prejudice. Many different mission societies are now carrying on mission work of various kinds. The Bible in prominent languages has been widely scattered. Christian schools have given prominence to Western educational methods, and created a desire among the people to break away from ancient educational standards. These developments have placed people in these lands in a more receptive attitude.

Now is the hour of opportunity for the advancement of the message among the multitudes of Eastern lands.

Our Work in Africa

T. E. BOWEN

WHILE actual war conditions have been on in East and Southwest Africa, more or less affecting near-by sections, yet progress is reported for the work of God the past year from that great continent.

South Africa held its biennial Union Conference session in April, 1917, at East London. Since their former meeting at Durban, Elders U. Bender, George R. E. McNay, and C. A. Paap, also Brethren G. C. Jenks and W. E. Straw, had reached Africa. These brethren were able to participate in the meeting of the conference as new representatives from abroad, thus supplying quite largely the lack of general help.

One special feature of advance in our South African upcountry missions is their recent organization into a group, with Brother U. Bender, located at Bulawayo, as superintendent. A property was purchased in Bulawayo providing a home for the superintendent. This will tend greatly to unify our mission operations. All of the stations are prospering. Good schools are conducted on the main stations, with an ever-widening circle of outschools. Late in the year, after a year's waiting, permission was given by the government to S. M. Konigmacher to locate a station in Northern Rhodesia. He is granted the privilege of laboring across the border in the Belgian Kongo. This is the northernmost of our South African missions. Also splendid advancement in South Africa is being made in the development and circulation of truth-filled literature in both English and the vernaculars.

Our missions in British East Africa are resuming their work since the British boundary line has been established farther south. Schools are opening, and recent reports come telling of baptisms, with other encouraging features indicating real progress throughout that field.

From West Africa, where war conditions have not so seriously affected the people, come splendid reports. S. Morgue and wife and Brother and Sister J. A. B. Davies were recently sent out from Great Britain to the West Coast. The former located in Nigeria to assist Elder D. C. Babcock, the other on the Gold Coast. The latter arrival proved very timely, as W. H. Lewis and family were soon sent home on sick furlough, by order of the government physician. The two missionary families in Nigeria are unable properly to look after the interests springing up, where often large numbers of Mohammedans give attentive audience to the preaching of the message, and are forsaking, in a marvelous manner, the worship of their false gods. The missions in the Sierra Leone district are also making advancement, pushing their work out into the thickly populated Timue country.

The good work started in Algiers and vicinity, North Africa, about four years ago has practically been abandoned because of the war. Elder and Mrs. W. E. Hancock are now laboring in Spain. We have no word from the Egyptian mission. Its superintendent, W. C. Ising, being a German, has been interned at Malta, since shortly after the outbreak of the war in 1914. His wife and family returned to Germany.

Progress in the South American Division

N. Z. TOWN

GOOD reports reach us from the South American Division Conference, the junior member of the division family. The autumn council for 1917 was held at the River Plate Academy, in Camarero, Argentina, June 1-19. The gain in membership in the Division during 1916 averaged one new convert to each six and one-third members. Their motto for 1917 was, "Every One Win One." In this the young people planned to do their part, their goal for 1917 being three hundred to be won for Christ.

Our work first started in South America largely among the colonists and other country people, especially on the Atlantic side, but in recent years greater efforts have been made to win the people in the large cities. In these efforts the Lord has greatly blessed. In Buenos Aires and its suburbs, where the Division headquarters is located, there are four organized churches. In connection with the organization of the Division in 1916, a general meeting was held in La Plata, Argentina. At the same time a strong effort was also made to reach the public. This effort was continued after the general meeting closed, and a recent report tells of a church being organized in that city with thirty-five members. In the city of Rosario, the Chicago of South America, a substantial church has also been organized, and in Bahia Blanca, away to the south, the second seaport in importance in Argentina, a church of over twenty members has been organized.

When Mrs. Town and I visited Rio de Janeiro in 1896 on our way to Buenos Aires, Brother W. H. Thurston, who was then in charge of the work in Brazil, reported one Sabbath keeper in the city besides his family. When Professor and Mrs. Prescott and Brother O. Montgomery and family and I passed through Rio in December, 1915, we had the privilege of meeting a company of about seventy believers. And now the report comes from Brethren F. R. Kumpel and E. C. Ehlers that in the month of May, 1917, they baptized nineteen persons, which brings their membership up to one hundred in that city. Good

strong churches have also been organized in Santiago and Valparaiso in Chile, and in Lima, Peru. The total tithes and offerings of the South American Division for 1916 amounted to more than \$61,000, and their literature sales were \$59,200. The total number baptized during the year was seven hundred thirty-three, bringing the membership up to five thousand three hundred eighty-one.

Colporteur Work

In a report of the colporteur work in Chile, Brother Otto Schulz, the field missionary secretary, says:

"The Lord is greatly blessing the colporteur work in this conference, the total sale of literature during 1916 being \$44,257 Chilean currency, or \$9,834 gold, which is double the amount that we sold during the previous year."

For 1917 the brethren in Chile set their stakes for \$70,000 Chilean, or approximately \$14,000 gold. Some of the recent reports show that they sold as high as one fifth of this amount in one month. The September number of *El Atalaya*, the Spanish paper published in Buenos Aires, is a temperance number. An edition of 54,000 of this number has been published.

Schools

Reporting from the River Plate Academy, Brother H. U. Stevens, the principal, says:

"Our school has had a prosperous year. One hundred twenty-five students have enrolled, aside from the nurses from the sanitarium, who took some classes. This year we have registered the largest attendance of students in the history of the school. We have had two baptismal services during the year, nine young people receiving baptism."

Brother Montgomery reports the finishing of one wing of the new training school in Brazil. He says:

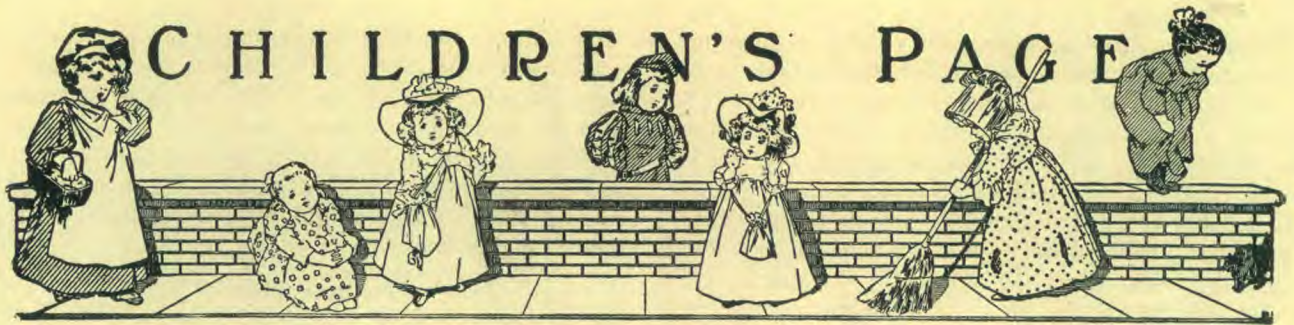
"The building is of brick, one story high, with roof of cement tiles, and the house is plastered inside and out. It is a good solid structure, and presents an attractive appearance from all sides. The bricks and tiles were made on the school ground. There are thirty-six boarding students, all of them excellent young people."

The Indian Work

The following is the first published report from any of our native Indian workers in Peru. Speaking of When he saw those he said, 'You may go, my sons,

"When we arrived at the house, we found the owner was absent. After waiting a minute, we saw a man coming on horseback who proved to be the governor. He was accompanied by a policeman. They arrested us and took us to the police station. The governor was very angry, and desired to whip us, but the Lord protected us from harm, and he soon became calm. We were kept five hours in the police station. While there I had the opportunity of preaching the gospel to all the officials, soldiers, and prisoners. I asked permission to bring my books and papers, and they allowed me to go to my rooms, accompanied by a soldier, and bring them. When I returned to the police station, I sold and gave away literature to the officials. Later they took me to the subprefect. I presented to him my credentials from the superintendent of the mission. When he saw those he said, 'You may go, my sons, you are free.' When we reached the plaza, accompanied by the governor, he shouted to the people, 'Here is the evangelist. Buy his books.' We were able to sell a good quantity of literature among them."

(Concluded on last page)



CHILDREN'S PAGE

Who Is He?

A JOLLY little stranger
Is in the town today;
He came last night at stroke o' twelve,
So I hear them say;
And every one is smiling
As merry as you please;
Pleasant words are flying, too,
Like leaflets in a breeze.
People, calling here and there,
Walk and drive about;
Young folks, old folks, boys and girls,
All are mustered out.
No one thinks to give a frown;
Skies and eyes are bright;

E'en the prim old gateposts,
Having donned their caps of white,
Wear the jaunty, pointed things,
With an air of glee;
You would laugh as well as I
If you chanced to see!
Every face is full of fun,
Every heart is gay;
All small quarrels are forgot—
Forgotten let them stay;
Rub the old score out, my dear,
Begin anew today.

— Selected.

A Week in the Wild

MAX HILL

GET right up! Get right up!" Many times repeated came the call of the California quail, sometimes from a distance, often very near. Adolph and Oscar raised their heads from their bed on the ground, and looked to the other bed where Alfred and I were sleeping, to see whether the call would be obeyed.

"Let's get up," one suggested.

"And go swimming," another added.

"Before breakfast?"

"Sure thing!"

Remember this is the first morning in camp, not an English class, even if the biggest boy is teacher, and these his schoolboys of last week—to say nothing of the last seven years.

"A boat ride for me," declared Adolph.

So it was a boat ride, with our bathing suits on, so that at the psychological moment the boat could be rocked a little too far and the program suddenly changed, the next number being a noisy, splashing swim.

But you may want to know where all these events took place, and when. That is easy. The place was Putah Creek, twenty-five miles from Pacific Union College; the time, the week after the close of school, 1916. The occasion was "our annual outing," as you may have gathered. The ponies took us over the hills to the sheltered spot, and brought us home again after a few days of double-distilled delight.

"Is that all?" do you ask?

No, indeed; that is only the outline. Would the mention of a clear, deep pool of water of just the right temperature, and a jolly little boat, help you to fill in the details? With examinations and commencement in the past, with green trees and rolling hills about us, and with light hearts within, a rest beneath a clump of splendid oaks, far from "the madding crowd's ignoble strife"—first thing you know I'll drop right into verse! Seriously, though, it is a good way to celebrate the close of a strenuous year of school.

I am sorry for people who do not occasionally get away from the usual cares and occupations of life for a complete change. And I am almost as sorry for those who do get away, but must take some task along,

must be "doing something" all the time. To enjoy an outing, one must be contented to take what comes, keep sweet, and be helpful. Take your share of camp duties; we four know how to do that, so we never quarrel. (Take my word for it, if you ever go camping with one who shirks duties or quarrels, plan to slip off without him next time.)

But this is not to be a sermon; it is the faithful record of the doings of four boys in the woods. And there was much to do. Three camp meals a day take some time and respectful consideration. Swims before breakfast and after, before dinner and after, before supper and after, with naps and tramps and reading between times, with the ponies to be cared for, pictures to be snapped, nature to be communed with—O there is much to do! And how pleasant it all is!

One evening, over the glowing coals of the camp fire, we toasted marshmallows on spicy green twigs. Do you know the haunting bitter of a green twig? During the day, when the sun threatened to blister, we found a delightfully cool place in the shallow water near the shore beneath a clump of friendly willows. Or, cool from the water, we rolled in blankets and lay in the grateful warmth of the sun.

Did I mention reading? We always take something to read. This time, besides the Book, it was a boys' paper, a botany key, and a book on geometry! Did you ever hear of such a combination? Well, it was a good one; everything on the list was read and enjoyed—all good grist for the mill.

One of our party was usually camp tender. His principal duties were to have the next meal ready for a hungry trio of trampers who spent much time in the hills and woods about. The evening meal is the event of the day. Take potatoes and onions and eggs and "condemned" milk and coffee and "all such,"—with the sauce of real, healthy hunger,—and you can make a meal that campers know what to do with.

Supper over, pile on the wood for a roaring fire, spread blankets about for comfort, and stretch out to watch the genial blaze. Give Burns his "wee bit ingle" and Whittier his "stout back log, green, huge, and thick,"—not to mention Lowell's famous fireplace where 'Zekle came a-courting,—we boys will take a

camp fire. What fanciful shapes the flames assume! What writhing monsters do the burning twigs and branches become! And as the blaze dies down, to watch the glowing embers, slowly blackening; to pull the blankets around us and talk and tease and yawn — time for bed, boys, time for bed!

Shake the dust and leaves from blankets and spread them down, smooth the hills and hollows, take a last peep to see that the ponies are safe and contented, slip under the covers, and forget everything till Bob White calls again.

Home-coming day came all too soon. With a last dip in the pool — now so like one of the boys — a last picture, and a last clearing up of the camp, we were off. The ponies, fresh after a good rest, were willing and lively; and soon our pleasant, green home in the wilds was left behind. As we crossed the ridge that separates Putah Valley from its neighbors, the friendly call of a quail echoed over the hills —

"Come a-gain! Come a-gain!"

And our hearts responded in unison, atune with the cheery note of the whistler. Our holiday was over, all but the clinging memory, a dream that lingers long and is ever pleasant.

A War Story of Other Days

AN interesting incident connected with Washington's encampment at Valley Forge in the winter of 1777-78 has just come to my attention through an intimate friend in Jersey City.

Twelve miles distant from Valley Forge there lived a farmer by the name of Knight, with his three little daughters, Margaret, Lydia, and Deborah, aged twelve, ten, and seven, respectively. Their mother had died the previous autumn. One day British troops rode up to the Knight place, attacked the servants, and took possession of the live stock and the serviceable supplies, leaving the farmer only one team of horses and a little cow, which he begged them to leave for the sake of the children. Shortly afterward a detachment of American troops arrived and pressed the farmer himself and his team into their service, leaving only the little cow, for the sake of the children. Before leaving, the farmer asked that he might be permitted a little moment alone with his children. This was granted. He hastened into the house, where he knelt down with the little ones, commending them to God's care, and then, instructing Margaret how to "fasten up," he was driven away.

Margaret busied herself with her household duties, but suddenly the two younger children ran in crying, "Soldier men have taken mooley cow!" and Margaret, running to the door, saw two American soldiers leading the cow away. She sat down at once, and with the help of her little sisters ripped one side of the unattractive quilting from the front of an old skirt made for her by her mother, so that it formed a pocket. Then, following the example of her father, she knelt down and committed her little sisters to God's care, and started on foot for Valley Forge. At early dawn of the next day she arrived at the encampment and told her story to the sentinel and the soldiers. She was taken at once by an officer to General Washington, who listened attentively to her story of hardship and heroism. He had the pocket which she had made in her skirt filled with salt, which at that time was very scarce, costing, it is said, not less than four shillings a pound. Then the great general placed the little girl on a horse by the side of a trusted soldier,

who not only took her home, but, at the order of the general, delivered the little "mooley cow" in safety to the farmyard. Two days later General Washington sent the father and his team back to his farm and his children.

So runs the true story of a little heroine whose courage and fidelity places her with many another patriot whose name is well known to fame. Margaret Knight is represented today in Jersey City by her great-granddaughter, Mrs. G. F. Whitman, an aged lady living on Jersey Avenue.—*Selected.*

When the Office Closed

THE services of Miss Eunice Patterson and Miss Lucia Boyd would not be needed after the first of the next month. It was no reflection on the ability or the work of either of these young clerks, however. Mr. Hamilton was merely planning to move to another town, and therefore to close the office on Sixth Street where the two girls had been employed for three years.

"You have been most satisfactory helpers, both of you," Mr. Hamilton assured them. "I am sorry to have to part with you."

It was odd how different the office seemed after the girls knew they were so soon to leave it. Even though there had been no dismantling as yet of the rooms, they seemed to take on a certain bleakness of appearance.

"It is queer how homelike they used to seem, isn't it?" said Eunice as the girls came in one morning. "But I don't know that it was so very strange, after all. Three years in one place is a good while, and Mr. Hamilton has always been very kind. When we hear some of the other girls talking of their places, we realize how fortunate we have been!"

"Yes, he has certainly been kind and good to us," Lucia assented, "and we have had a great many more privileges than most clerks have."

Later, in the home circle, Eunice confided to her mother a little fear that Mr. Hamilton's business affairs were not very prosperous. "I feel almost sure that has something to do with his going away. He has been wearing that old overcoat all winter, and it is almost shabby. Of course they have had a great deal of sickness. Mrs. Hamilton has not been well, and then their little boy had such a long siege at the hospital when he hurt his knee. All that may have something to do with it, but I imagine he is moving away because business has not been so very good. He has an uncle, mother, in Jackson, where they are going, and I am pretty sure he has offered him something — partly to help him out."

"I certainly hope it will be a good move for him," Mrs. Patterson said with feeling. "He has been so kind and considerate to you — he could not have been kinder if you had been his own daughter."

"No, he could not," said Eunice warmly, "and it makes me feel so sorry for him now. He looks much older these last weeks."

Lucia too had expressed the idea that Mr. Hamilton's affairs were not flourishing. "It is these 'hard times,' I suppose, but I'm sure I'm sorry for him," she had added lightly.

In the month that followed this first knowledge that the office was to be closed, it soon became noticeable that the girls were affected in very different ways.

"I just can't feel any interest in my work any more," Lucia remarked one day at the luncheon hour. "I feel that it is all going to be over so soon — nothing

permanent about it. Why, Eunice, I feel as if I hardly belonged here any more. I haven't any ambition left — of course, that's natural. Before, there was always something to look forward to — the hope of promotion, and all that sort of thing," she added frankly. "But now there is nothing ahead of us but just going into some new place — and my, how I dread that!"

"Yes, I do, too," Eunice admitted, "and I feel almost homesick at the thought of leaving here. I cannot help feeling as if I 'belonged' right here and nowhere else."

"Oh, well, I don't — any more. I feel just aloof, now."

Somehow, as the days passed, Lucia's feeling of "aloofness" began to show in her work. She was still at her desk promptly at half past eight, and she did not lay aside her work till the clock hands pointed to five. She took Mr. Hamilton's dictation as swiftly and correctly as she had before, and turned in as neat typewritten copy, too, but there was still a marked difference. The "interest had gone out of her work" — that was obvious in her manner and in a dozen little ways. She showed less initiative, she was more "machinelike" — Mr. Hamilton could not help seeing and feeling that.

As for Eunice, Mr. Hamilton perceived with grateful surprise that she was showing an even added interest in the work. Always faithful and ready to do more than was "nominated in the bond," Eunice was going still farther now.

"Do you know, mother," she said with a troubled face one evening. "Mr. Hamilton's working himself to death. You know he let that boy Dick go a month ago. I did not know why, at the time, but I suppose it was because he was planning this change and because he has to economize. Why, mother, I know from a remark Mrs. Hamilton made when she came into the office the other day, he is working till all hours of the night, trying to do a lot of work Dick used to do; and then his coming change involves much extra work, of course."

"It is too bad," mother's voice was very thoughtful.

"Mother, do you suppose we could have breakfast just a wee bit earlier the rest of this month? If I could get there by eight instead of the usual time, I know I could help out some. The days seem so short now with so little time left." And Mrs. Patterson smiled her warm approval of the plan, and the Patterson breakfast hour was put forward a little, Eunice insisting upon rising early enough so that the change might not be hard on mother.

Of course Mr. Hamilton protested when he discovered that this young clerk was lengthening her work hours. And he protested again when half past five sometimes found her still at her desk, busied with copying or with long columns of figures. But she waved off his protests. "I can just as well stay — and I'd rather. There's something I want to finish," and once she added, "I am only too glad, Mr. Hamilton, to have a chance to do it. When I think of all the kind things you have done for me — all the privileges you have given me — I have always felt it was too one-sided."

As for Lucia — Lucia who had received just the same kindness and the same number of privileges — she told Eunice frankly that she considered her foolish to be spending so much unpaid-for time over Mr. Hamilton's affairs. "He can't expect it of you."

"Of course he does not, but I want to do it," Eunice answered. "I am glad of the chance, there are so

many things he needs to have finished and put in order before the first. He can hardly get through, and he looks all tired out, Lucia."

"Well, of course we are not responsible for that," Lucia replied. "I just cannot understand you, Eunice. Anybody would think you were going to stay here for years yet — instead of being out of a place in just two weeks more."

How much effect Lucia's comments had on her friend and coworker, was evident that very evening. It was half past five, and Eunice was pinning on her hat to leave, when she glanced toward Mr. Hamilton's desk and took in, in one comprehensive look, his whole tired, dispirited attitude, the stooped shoulders, the pile of papers over which he was evidently planning to spend a weary evening. She paused, uncertainly, wondering how she could make her suggestion delicately.

"Mr. Hamilton," her voice was gentle and yet matter-of-fact, "why can't I take part of those home with me tonight? No, I was not going anywhere, and I can do it just as well as not. I know what that work is, and it really ought to be finished by tomorrow, oughtn't it?"

"But you must be thoroughly tired, Miss Patterson," Mr. Hamilton protested, "I cannot let you do anything more. If I were able to — to make some return for it, it would be different. But this is altogether one-sided."

"Oh, but it isn't," objected Eunice. "I was telling you the other day I feel it has always been too one-sided in my favor — all these three years."

And she had her way, taking home enough of the papers to insure a good deal of relief to the overburdened Mr. Hamilton.

"I'll tell you what I think," Lucia remarked, when she stopped at the Patterson home that evening. "I think you're foolish to be doing so much work that you'll never be paid for. It's bad enough to be thrown out of a position when there doesn't seem to be many very good openings, without adding to the trouble by doing extra work for him now. Well, I suppose there's no use urging you to leave that and come over to my house. We're going to toast marshmallows, and Lou and Rob are coming over!"

"I'm afraid not tonight," Eunice answered, with a resolutely bright smile.

"And oh, Eunice," Lucia looked back to say, "I don't believe I can find anything better than that place in Tomlinson's — a jewelry store isn't so bad, and I won't have to stay long if I don't like it. I think you'd better put your application in right away — it would be nice if we could stay together."

"Yes, it would," said Eunice. "I have about decided to see them — and ask for a place."

Probably Eunice would have done so the very next day, if something unexpected had not happened.

Mr. Hamilton's face was oddly bright as he greeted her in the morning. "Some good news!" he remarked.

"Oh, I'm so glad," Eunice said. She was glad indeed for anything that was good enough to brighten that kindly, worn face.

"You have not found a position yet, have you?" Mr. Hamilton went on.

"No, not yet," Eunice answered in surprise, wondering why he did not proceed with his "good news." "But I'm going to see if I can get a place at Tomlinson's — that new jewelry store. Lucia's probably going there, you know."

"I think I have something for you that you will like much better," Mr. Hamilton remarked, in a satisfied tone. "My friend, Mr. Grant, of Grant and Gibbons, you know," Eunice nodded, with sparkling eyes. Of course she knew the name of this greatest law firm in the city!

"They are in need of just such a clerk as you are," Hamilton continued. "I have had this in mind for some days, and yesterday I had a talk with Grant, and he is anxious to have you. He can pay you more than I was ever able to—and I shall tell you frankly it takes a load off my mind to know you can step into such a position. I'd find it hard to express my appreciation of your attitude these last weeks. All I can say is—it is most unusual! The average clerk would have let her interest in the work wane as soon as she knew she was going. But as I told Grant—you are very far indeed from being the 'average clerk.'"

"Oh, Mr. Hamilton, I don't know how to thank you!" It was all Eunice could say. "I never dreamed of anything so lovely coming to me."

"I know you did not!" said Mr. Hamilton.

"Well, if I ever heard of such good luck!" Lucia exclaimed, trying to keep envy out of her face and voice when she heard the news a little later. "I'm glad for you, Eunice, that goes without saying. You deserve it, and I congratulate you!"

"But she isn't a bit more competent than I am," Lucia said to herself as she opened her desk, and prepared with a look of dry endurance to copy a long page of tabulating. "I'm up on legal terms much better than she is! I could do splendidly there! But then, some people always do seem to be lucky!"—*Bertha Gerneaux Woods, in the Girls' Companion.*

The Sabbath School

Lesson II.—The Story of Creation (Concluded)

(January 12, 1918)

LESSON SCRIPTURE: Gen. 1: 20-31; 2: 1-3.

MEMORY VERSE: "God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1: 26.

STUDY HELPS: "Patriarchs and Prophets," pages 44-51; "Bible Lessons," Book One, McKibbin, pages 26-32.

"Ah, you are so great, and I am so small,
I tremble to think of you, World, at all;
And yet, when I said my prayers today,
A whisper inside me seemed to say,
'You are more than the earth, though you are such a dot;
You can love and think, and the earth cannot.'"

Questions

Review

What was created during the first four days of creation week?

Fifth Day

1. What did God cause the waters to bring forth? What did he make to inhabit the air? Gen. 1: 20-23.

2. What do we know concerning the number of animals in the water and in the air? Note 1.

Sixth Day

3. What was the earth made to bring forth on the sixth day? Verses 24, 25.

4. What did God then say? Verse 26. Note 2.

5. In whose image was man created? Verse 27. Note 3.

6. From what did God form man? How did he receive life? Gen. 2: 7. Note 4.

7. What dominion was given to man? Gen. 1: 28.

8. What was given to man for food? What food was provided for birds and beasts? Verses 29, 30. Note 5.

9. What did God see concerning all that he had made? On what day was the work of creation finished? Verse 31.

Seventh Day

10. What did God do on the seventh day? Gen. 2: 1, 2.

11. After he had rested, what did he do? Verse 3. Note 6.

12. What three steps were taken to make the seventh day the Sabbath? Note 7.

Things to Do

Make an outline showing what was made on each of the days of creation week. Read what the psalmist says of man. Ps. 8: 4-8. Memorize the Sabbath commandment.

Notes

1. The waters truly brought forth "abundantly" the moving creature. The oceans, the lakes, the rivers, the brooks, are full of animals, many of them so small that we cannot see them. There are many millions of animals in the air. From the eagle that makes its home on the lofty mountain crag, to the tiny insect that wings its way from flower to flower,—all are creatures of His loving care. The psalmist says: "These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good." Ps. 104: 27, 28.

2. "God created man in his own image. Here is no mystery. There is no ground for the supposition that man was evolved, by slow degrees of development, from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions."—"Patriarchs and Prophets," pp. 44, 45.

3. "Man was to bear God's image, both in outward resemblance and in character. Christ alone is 'the express image' of the Father; but man was formed in the likeness of God. . . . As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy. Adam's height was much greater than that of men who now inhabit the earth. Eve was somewhat less in stature; yet her form was noble, and full of beauty."—*Id.*, p. 45.

4. "The mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. It is not as the result of a mechanism, which, once set in motion, continues its work, that the pulse beats, and breath follows breath. In God we live and move and have our being."—"Testimonies for the Church," Vol VIII, p. 260.

5. "Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet."—"Ministry of Healing," p. 296.

6. "God looked with satisfaction upon the work of his hands. All was perfect, worthy of its divine Author, and he rested, not as one weary, but as well pleased with the fruits of his wisdom and goodness and the manifestations of his glory. After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man."—"Patriarchs and Prophets," p. 47.

7. In the making of the Sabbath, (1) God rested; (2) he blessed the day on which he had rested; (3) he sanctified it—set it apart for man to keep. These are things God has never done for any other day, so none but the seventh day can ever be the Sabbath.

Auroras often illuminate the under surface of clouds, and sometimes descend to fifty feet above sea level. Peary, the arctic explorer, reported seeing an auroral ray projected between his ship and the shore. Lemström, during the Swedish expedition to Spitzbergen in 1868, several times saw auroral lights projected between himself and the near-by mountains, and once found himself in the midst of an aurora. The modern method of measuring the height of the aurora is by means of simultaneous observations, visual or photographic, at two stations connected by telephone.

If all the crude petroleum produced in the United States in the last fifteen years were placed in fifty-gallon barrels and laid end to end, they would form a band 150 feet wide around the earth at the equator. If the barrels were piled one on top of the other, they would reach more than a million and a half miles into the heavens, and there would be a pressure on the bottom cask of 560,000,000 tons.

"The International Journal of American Linguistics," a quarterly, has been started under the editorship of Messrs. Franz Boas and Pliny Earle Goddard. It is devoted to the study of American aboriginal languages.

The Youth's Instructor

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Do You Do This?

DO you always return a borrowed quarter or dollar promptly? Do you always pay your room rent and your board bill when due? Do you pay your dressmaker or tailor when you receive the finished garment? Or do you wait until a more convenient season?

Carelessness in meeting such bills may occasion real inconvenience or discomfort to those who have served you acceptably. Is it not a crime to spend money for pleasure, presents, or even for much desired and possibly needed articles for oneself before meeting the washerwoman's or dressmaker's bill? The following incident, related by the *Youth's Companion*, emphasizes this point:

"I really don't see how I am going to get through this Christmas!" sighed little Mrs. Evans, the dressmaker. "I want to make it happy for mother, and give her all the comforts she needs; but my expenses in other ways are pretty heavy."

"You surprise me," said her neighbor, Mrs. Baker, who had run in with a tumbler of jelly for the old lady. "The college girls like you so much, and give you so much to do, that I supposed you were quite prosperous."

"Oh, there's work enough," rejoined the other, a bit wearily. "But the girls are thoughtless. They order expensive dresses, often at the shortest possible notice—and pay when the fancy takes them. Most of them are friendly and pleasant spoken, and a few of them pay promptly. Those are not the rich ones, either. You can depend much more on the poor girls, who have to plan closely. A bill means more to them."

"It's a shame," murmured her friend, sympathetically.

"Did you notice that tall girl who was just going out with a suitcase and a box as you came in?" asked Mrs. Evans. "That's Miss Richards. Isn't she handsome? She's a sophomore; and they say she's one of the most popular girls in college. Well, she came in here a week ago, and said she'd just got to have a dress made to take away this afternoon. College closes today for the holidays. She's going home with one of the other girls, and there's some special party in her honor tomorrow night. She coaxed me until I promised to do it, though I had more on hand already than I knew how to put through."

"Well, the dress turned out a beauty. I wish you could have seen it: pale-blue charmeuse, with Irish lace—just the thing for her complexion. And this afternoon in she sails, just before train time, and says it's "wonderful," and she's "so much obliged, Mrs. Evans." She can hardly wait to have it put in the box,

and sails out again with never a word about the bill. You'd think it might occur to her that I might have some special plans for the holidays, to say nothing of the fact that I bought the lace and findings out of my own pocket, and shall be out that much extra until the bill is paid."

"It's simply outrageous!" exclaimed Mrs. Baker. "When do you suppose she will condescend to pay you?"

"Oh, sometime in the middle of the winter, perhaps. But I've no doubt she'll buy a lot of fine Christmas presents for her friends. And I shouldn't be at all surprised if she even sent me a pretty Christmas card. Well, I guess Christmas cards are about all I shall be sending this year."

"I call such performances downright dishonest!" cried the indignant Mrs. Baker.

"No, it's not that," replied the little dressmaker. "They're good girls, and are sure to pay sometime, but they just don't stop to think. And I don't believe they've been taught as they should be. I hear this Miss Richards is planning to do settlement work among the poor. I guess the poor could teach her a few things about paying for things promptly."

"I guess they could," said her neighbor."

Mission Outlook for 1918

(Concluded from page eleven)

Doubtless many of those who read the INSTRUCTOR have seen the reports from Brother and Sister Ellis Howard, who are located at an altitude of 14,000 feet in the territory of the "broken stone" of which Brother F. A. Stahl has told us. At first they suffered much persecution from the local governor and from the priests, but the following, taken from a recent letter from Brother Howard, shows how the Lord has worked for them:

"We are in the Lord's work, and the angels that excel in strength have a watchcare over us. If it should get too dangerous we should flee to Bolivia, only twelve miles away. However, things have quieted more now. The Lord has stepped in to do the work others would not do. Truly the living God is with us. Our very bitter enemy, the governor, is removed by death, another is drowned, another has turned our friend, and the Lord has put fear into the hearts of the commisario and soldiers. . . . Two Sabbaths past twenty-one persons were baptized, making twenty-five in all. We expect as many more in December. The work is growing, even under difficulties."

Brother Stahl reports a total of nearly seven hundred baptized Indian believers in the Lake Titicaca Mission.

Testimony for Vegetarianism

MANY persons dig their own graves with their teeth. They eat too much. They clog their system with the poisons of food, and these poisons bring on rheumatism and other diseases. The experience of Carthusian and Trappist monks and Carmelite and Dominican nuns, who live in health to a good old age on a meager diet, shows that much food, such as meat, that folk generally think indispensable, is not necessary. George Bernard Shaw, the famous dramatist, declares that he has been a vegetarian for forty years and that the meat diet is a relic of cannibalism.—*Catholic Columbian*.