

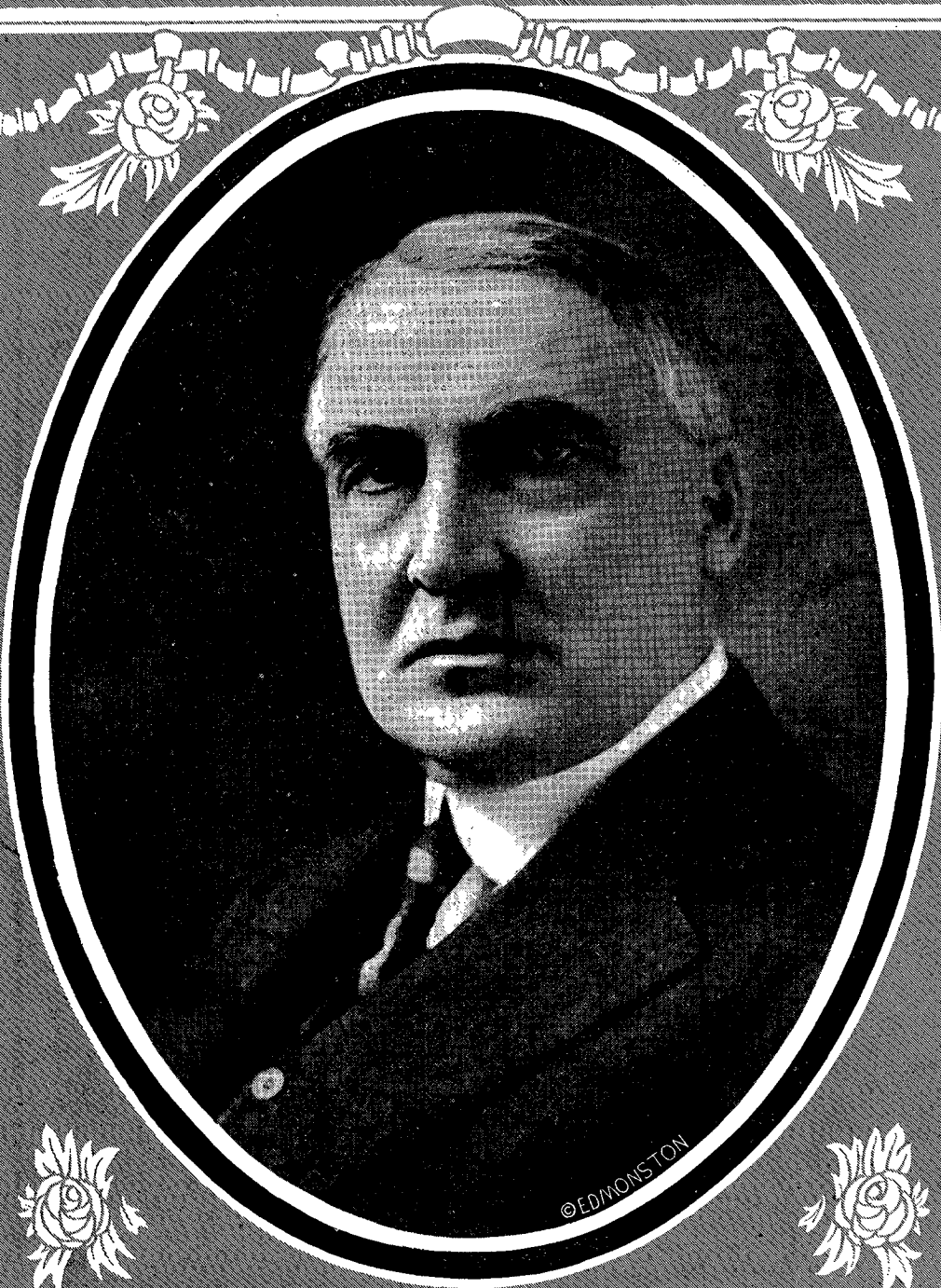
# The Advent REVIEW And Sabbath HERALD

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

Vol. 100

Takoma Park, Washington, D. C., August 16, 1923

No. 33



Warren Gamaliel Harding

A NATION MOURNS ITS FALLEN CHIEF

# Comment on Current Events

Few utterances of recent date have caused more general comment than that of ex-President Woodrow Wilson, in the August number of the *Atlantic Monthly*. Besides appearing as the leading article in that journal, the statement was summarized and wired to all points of the United States by news agencies as the first with which Mr. Wilson broke the silence he had maintained since retiring from office. Though this interest in the statement is due partly to the natural sensitiveness which many feel at this time toward anything that may have a bearing on national politics, there is food for thought in portions of the article itself quite apart from any such consideration. The following paragraphs are well worth pondering:

"In these doubtful and anxious days, when all the world is at unrest, and, look which way you will, the road ahead seems darkened by shadows which portend dangers of many kinds, it is only common prudence that we should look about us and attempt to assess the causes of distress and the most likely means of removing them.

"There must be some real ground for the universal unrest and perturbation. It is not to be found in superficial politics or in mere economic blunders. It probably lies deep at the sources of the spiritual life of our time. . . .

"The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ, and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out, and all the shadows lifted from the road ahead."

Here Mr. Wilson states a fundamental truth. What the world needs is Christ, and a stabilization of spiritual values. These latter are at present depreciated as greatly as Russian and German currency. But it is not in the conversion of nations or classes of men from materialism that relief is to be sought. The fatal malady cannot be dealt with in wholesale fashion. Only as a true revival of godliness comes into the individual heart can society experience the restoration to health. And it is because so few are sincerely turning from the gods of the world that the larger efforts to save society from its ills can result only in partial relief from the more distressing symptoms. The seat of the disease is not reached by general palliatives, although its progress may be somewhat retarded.

There can be no question that society benefits from the devoted efforts of men who attempt to apply a general remedy. By these agencies, which men devise and God uses, conditions are made more favorable also for the gospel work. But we should never be deceived into feeling that any effort to compass the whole sea with a net can take the place of fishing for the individuals one by one. In each heart is the great world problem of the present day, and it is only in the individual heart that it can be solved.

\* \* \*

In the cruiser "Milwaukee," the United States has developed something new in fighting craft. The vessel is a hybrid, modeled partly after the cruiser and partly after the destroyer type. She is said to be the swiftest steamship afloat. In her first tests she reached a speed of forty-two miles an hour, and according to her officers could have made forty-three. At this speed the "Milwaukee" could cross the Atlantic in less than four days. The present record for the transatlantic voyage is four days, ten hours, and forty-one minutes, attained by the "Mauretania" in 1910.

GREAT BRITAIN is developing a new air transit project which is the most extensive yet undertaken by any nation. Egypt, India, Australia, and Canada are included in the plans as parts of the empire to be tied to the British Isles by the air lines. The project is based on private ownership and control, but the government backs it with an initial subsidy of £400,000, to be increased when a biweekly service has been successfully operated for three months.

The airships selected for the new air routes will be dirigibles, larger and more elaborate than any hitherto constructed, and developing more speed and greater cruising power than any previous craft. They will accommodate 125 to 150 persons, and will be equipped with sleeping cabins, a lounge, kitchen, and dining-room. If these plans are successful, no part of the Pacific dominion will be more than ten days from the heart of the empire.

The phrase, "castles in the air," may yet come to mean something real and substantial, for it appears that the floating palaces of the sea are soon to have their counterpart in the clouds.

C. A. H.

\* \* \*

## Warned of God

BURIED away in old files of the REVIEW is many a paragraph telling of the Lord's intervention by His Spirit, or by the angels who are with us in the work for souls. In the REVIEW of March 10, 1891, a report from Elder L. R. Conradi tells of experiences of the elder of what then was apparently our only church of native Russians in the Caucasus. This elder was watched on every side, and was subject to banishment and imprisonment on being found teaching the truth. The report says:

"One night he went to visit a family in a lonely part of the city, and on his way, it being very dark, he heard some voices mentioning his name. He stopped short, and listened, and, lo! they decided that if he should come that way, they would surely kill him. He silently turned about, praising God for his deliverance. Another time, during a sermon, he felt such unrest that he told his brethren, and they counseled him to leave at once. He had hardly left before the police entered and searched the house."

Thus the pioneer worker went from place to place, visiting the people, working by night, we are told, and hiding by day.

W. A. S.

## The Advent Review and Sabbath Herald

THE GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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

VOL. 100

AUGUST 16, 1923

No. 33

Issued every Thursday

Printed and published by the

Review and Herald Publishing Association  
at Takoma Park, Washington, D. C., U. S. A.

### TERMS: IN ADVANCE

One Year	\$2.75	Three Years	\$7.75
Two Years	5.25	Six Months	1.50

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

In changing address, give both old and new address.

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

Entered as second-class matter, August 14, 1903, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.



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

VOL. 100

TAKOMA PARK, WASHINGTON, D. C., AUGUST 16, 1923

No. 33

## *A Lesson for Today*

### *The Unwise and Extravagant Use of the Automobile*

BY THE EDITOR

As one studies the writings of the spirit of prophecy, he is impressed more and more that the lessons they were designed to teach were not alone for the particular individual or church to which they were addressed, nor to the period of time in which they were written. They enunciate far-reaching principles which will apply to the church of God under similar conditions until the end of time.

We were impressed with this recently in reading a testimony addressed to the Battle Creek church about the year 1895. This testimony forms a part of the "Special Testimonies to Ministers," which may be found in the libraries of many of our workers. The statement to which we refer relates to the great craze which swept over this country in the purchase and the use of bicycles.

We were living in Battle Creek at the time, and know something of the spirit of infatuation that took possession of many of our people. Bicycles were purchased, not as a necessary commodity for use in business, or for necessary travel, but purely as a means of pleasure. We witnessed a number of bicycle processions with torchlights and colored lanterns, in which even our workers took a prominent part. The servant of the Lord was led to bear a very striking testimony against this extravagance in the spirit of pleasure, as contained in the following words:

"In the night season I was in a dream or vision, which revealed some things in Battle Creek. My guide said, 'Follow me.' I was directly in Battle Creek; the streets were alive with bicycles ridden by our own people. There was a Witness from heaven beholding our people indulging their desire for selfish gratification, and using the money in this way that should be invested in foreign missions, to unfurl the banner of truth in the cities, and in the byways of the land. There was an infatuation, a craze upon the subject. The course of those who invest money in these things when starvation is at the very door of thousands, does not bear a telling testimony to the truth that the end of all things is at hand. These things are counterworking against the messages that God has given His messengers to proclaim in order to arouse the world to the great event which is just before us.

"The Witness from heaven said, 'I will turn My face from you for your pleasant picture and your selfish practices, which are misrepresenting the religion of Jesus Christ, and preparing a people, through denying Him in practice, to be ensnared by the deceptions of these last days.' Every device that Satan can invent to make our people disloyal to Jesus Christ, the Captain of our salvation, will be ready at hand. The notices given in our papers extolling bicycles might be better cut out, and in their place the destitute foreign fields be represented. 'My people,' saith the Lord, 'do err, and separate from the Source of their strength. In their works they deny Me, and I will turn My face from them, unless they repent and do their first works.' . . .

"It is the work of the Holy Spirit to act as a reprover. This, I am bidden to say to you, is the work that has been and must continue to be carried on in every church in our land. The more nearly we approach the closing scenes of this earth's history, the more pronounced will be the work of Satan; every species of deception will take the lead to divert the mind from God through Satan's devices. The imagination will be intensely awakened in human minds to absorb money in buildings for convenience or to expend it unnecessarily through some excuse or invention of Satan; so that there will be less money to support laborers in the field, and less money for the opening of new fields. Money will be unwisely appropriated to do things that are really good works, but by doing which the larger and more essential work is cramped, and many things cannot be undertaken at all, in the lifting of the banner of truth in new fields, with the proper dignity that should characterize the proclamation of warning that should be given to our world. If at the great heart of the work the pulse beats are violent and erratic, the peril to spiritual life affects the whole body."

We are glad to say that these words bore fruit. Many who had spent money needlessly and foolishly were led to change their course of conduct, dispose of their means of pleasure, and place the proceeds in the cause of God. We wish, indeed, that this spirit of consecration might have taken possession of the entire church and have been maintained till the present time. But in the history of mankind one wave succeeds another. The bicycle craze has given place to a craze for automobiles, and this in turn will be supplanted by some other infatuation in coming years.

Is the principle of the warning which the servant of the Lord sounded against the craze for bicycle sports applicable to the craze for automobile sports at the present time? Is it possible that as some of our brethren and sisters went to excess in the use of the bicycle, some Seventh-day Adventists are going to excess in the use of the automobile? It is reasonable to suppose that as some years ago in Battle Creek money was invested in bicycles which should have been devoted to the cause of missions, there are some Sabbath keepers today investing money in automobiles to the neglect of the demands of the gospel cause. We believe this is altogether likely, and that the principle of instruction given by Sister White regarding bicycles is applicable at the present time in the excessive use of automobiles. Where one dollar was spent in 1895 for bicycles, thousands are invested today in automobiles.

We recognize that some of our brethren today need automobiles,—those who require their use in the transaction of business the same as they would re-

quire a horse and carriage; some (but not all) conference and mission workers who need this means of locomotion in order to assist them in their travels and enable them to do work that they could not otherwise do; some who require automobiles the same as they would use a horse and carriage for the benefit of their health. We are not disposed to criticize any class of brethren in the church or any individual for the use of this modern and efficient means of conveyance, and no man has a right to judge his brother. But it is for every member of the church to study this question for himself, and determine in the fear of God what his duty is. This is an individual matter, the same as the question of diet, of dress, of house furnishings, and a thousand and one items which pertain primarily and chiefly to the relationship existing between the individual and his God.

That the spirit of luxurious living has taken possession of men and women today, goes without saying. We see the evidence of this on every side.

Of the use now made of the automobile in the United States the *World League* says:

"As of July 1, there is a motor vehicle for every 8.5 persons in the United States. California has the densest automobile population, showing one vehicle for every 4.09 persons. Motor cars and trucks total 13,048,128, according to the survey of all automobile industries. This is a gain of 2,440,000, or 23 per cent, over July a year ago. It is indicated that the final figures of 1923 will show another gain of a million cars for this year. High gains are shown especially in the Southern States. There are now sufficient motor cars to haul every person in the United States at one time, with an average of four persons to the vehicle."

Thousands are willing to make any sacrifice for pleasure and excitement. This is well illustrated in the manner in which many automobiles are purchased. Some of these machines represent mortgages on the home. Some represent a mortgage upon the earning power of the owner for months to come; and because of these purchases, gifts to missions must be curtailed, and in some instances even proper food for the family must be sacrificed. We cannot believe that the Lord is pleased with purchases of this kind. It is better for every one to live within his means, and seek pleasure in simpler ways. It is well for our workers particularly to consider their relationship to this question, and the influence of their example upon the church of Christ. As one sees the large number of automobiles, many of them representing thousands of dollars in value, lined up at our general gatherings, he wonders if this vast expenditure is warranted.

May God enable us to take the instruction which He has sent to this church, to study it for our own benefit and not for the benefit of our brethren, and apply it in our own individual experience as the Spirit of the Lord shall lead. F. M. W.

\* \* \*

### ***Treading Down or Pulling Out, Which?***

SOME years ago, when the terrible catastrophe of the burning of the Iroquois theater in Chicago occurred, and so many unfortunate victims lost their lives, it was related in the published accounts of the disaster how one man who was in the theater, strong and robust, in his efforts to get out, trampled down helpless women and children, and men feeble with age and infirmity. Without any regard to any one but himself, he finally reached the street, leaving the victims whom he had remorselessly trod down by his great weight and strength, behind him to be burned to death. He was out, and thankful, of course.

The same account told about how another man who was not in the building, but who happened to be near when the terrible holocaust came, threw off his coat, and at the imminent peril of his own life crept into the burning caldron, and again and again appeared at the entrance, dragging or carrying some unfortunate victim to safety. When one victim was safe, he would disappear into the smoke and confusion, and amid the screams and wails of the perishing would again appear dragging some one to safety. It is said he saved nearly thirty persons.

Think of the contrast between the two men. They are typical of classes in the world. Which one as Christian brethren do we represent? Tokens of the impending ruin of the world are seen on every hand. Victims, snared and perishing because of sin, are in the grasp of death; they struggle and go over the precipice of ruin to return no more. The whole world is but a tinder box. A great European statesman recently admonished men gathered at a great council to be careful about striking matches, lest they set the world on fire.

On every hand we see men, in the mad rush for worldly things, treading down the helpless. Intoxicated with pleasure, they are dragging down women and men to gratify lust, passion, and worldly ambition. They have no care for any one but themselves. They are making human beings a ladder upon which to climb to the heights of fame or wealth. Speed victims are strewn about in other ways than by motor cars.

As Christians, what are we doing about the situation? Are we simply looking on, talking about it, preaching about it, telling the world how mean, wicked, selfish, sordid, it is, and giving statistics of the victims of rage, greed, and lust; or are we dragging the victims out? How many did you drag out last year? Any? Or have you been seeking to salve the qualms of a guilty conscience by saying you have no talent and are busy about many things? Suppose the man passing the burning theater, hearing the screams and wails of the perishing, had been busy, and rushed on perhaps to catch a train or meet an important appointment? What would you have thought of such a man? What do you think God thinks of you and me, in our indifference and sloth, and disregard of the perishing,—busy about many things, and neglecting the very things for which God has called us to this truth? What can God think about us? This question should give us personal concern.

In the parable a man was given into the keeping of another. If the prisoner was missing, the guard's life was to be forfeited. Later the man in terror came to his master, and said, "As thy servant was busy here and there, he was gone." 1 Kings 20:40. He lost his man while busy with other things. I fear many will be found in the judgment like this. Busy? Certainly, but doing what? Oh, the cares of the world and the lust of other things have entered in, and I have lost my man,—lost my boy and girl, perhaps, while neglecting to talk to them about their soul. Once they were within reach, but where are they now? We are losing our neighbors. The world is dragging them down. Stupefied with sin, they are falling by the way, to burn in the conflagration of the day of God. Are we doing all we can for their salvation, or climbing to safety ourselves? Which? O Spirit of God, help us to sense the import of this solemn question!

G. B. T.

# Danger Signals

CLARENCE SANTEE

THAT greater dangers will surround and menace the flock of God in the last days than in any past age, is clearly taught in many Bible texts. The Lord said of the days of Noah,

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5.

He then says,

"As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37.

Then in the days of the coming of Christ, man's wickedness will be great, and every imagination of the thoughts of his heart will be only evil continually. Again God said of Sodom,

"Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see." Gen. 18:20, 21. "Likewise also as it was in the days of Lot [Sodom]; . . . even thus shall it be in the day when the Son of man is revealed." Luke 17:28-30.

If their sin was "very grievous," so will it be when the Son of man is revealed.

Such statements as these and many others show that "in the last days perilous times shall come." 2 Tim. 3:1. Every deception and temptation that can be devised by Satan will be launched against the people who keep the commandments of God. Because of this, every danger signal should be heeded. The most deadly foes do not attack with noise and trumpet blast. The saying is as true today as it was when written by the wise man, that it is "the little foxes that spoil the vines." Cant. 2:15. Where are the vines to be found? "The vineyard of the Lord of hosts is the house of Israel." Isa. 5:7.

It would be vain, then, to hope that the temptations that ruin a person's usefulness would be exercised alone outside of "the house of Israel." They will surely find an entrance.

The association of the sexes is the field where these foxes are frequently found doing their deadly work. There have been occasions when men, though innocent, have received letters threatening exposure by some abandoned girl or woman, unless a certain sum of money is sent to an address given. The man has a wife and little ones. He feels helpless to face the issue. Though innocent, he knows that public charges, so planned that he cannot prove an alibi, may break the sweet confidence and peace of his home, and in unwise desperation he sends the amount demanded. From that day he is doubly bound, and must continue the payment of the price of secrecy. Each remittance thereafter renders exposure more certain to bring ruin and separation from all that he loves. This continued drain has caused many a man to take his first step in the illegal use of the funds of others, and thus put off the day of ruin. This is but one of the snares of the enemy laid for unwary feet.

When conducting series of meetings, ministers have become too familiar with the opposite sex, believing that their influence would be stronger to gain converts to the truth. God has warned of the fallacy of such reasoning, but there is a fascination about it that is most dangerous. He says:

"To encourage an unbecoming familiarity in the association of men and women, boys and girls, under the pretext of seeking conversion and sanctification, is to foster an evil whose

influence is of the worst character."—*Gospel Workers*, p. 274 (old edition).

"I was shown that the usefulness of young ministers, married or unmarried, is often destroyed by the attachment shown to them by young women. Such do not realize that other eyes are upon them, and that the course pursued by them may have a tendency to very much injure the influence of the minister. . . . It places him in a disagreeable position, and causes others to look upon him in a wrong light. Yet I saw that the burden of the matter rests upon the ministers themselves. They should show a distaste for these things, and if they take the course which God would have them, they will not be troubled long."—*Testimonies*, Vol. I, p. 381.

This places the blame of these things upon the ministers. "*If they take the course which God would have them, they will not be troubled long.*"

Some years ago I was asked to meet with a conference committee to settle a case of reported undue familiarity by a minister. The brother was deeply affected as the brethren pointed out his danger. Finally he said, "I can see it, but I have tried and I can't get away from them." The president shook his head, and gravely said, "Ah, my brother, no man will be troubled long that way unless he likes it." This is true. God has said, "They should show a distaste for these things."

A woman will attend meetings. She becomes deeply interested, and invites the minister of her choice to her home to explain and make more clear some points in his sermons. In responding to the invitation the minister should be most careful and guarded in his association. If reasonable, he should arrange for another to accompany him. If the woman has become infatuated with the minister instead of the truths he may teach, which is often the case, the reasons for care are greatly increased. The failure to heed God's safeguards has cut short the usefulness of many ministers, and their light has gone out in darkness and reproach. The "little foxes" must be reckoned with. The beginnings of indiscretions usually seem but trifles—a word, a look, a clasp of the hand.

A minister visits friends in another parish. He attends their church, sitting between the husband and wife. This, though often seen on the part of the minister, is not excusable, even if thought necessary on the part of the family, to show friendship.

The minister accepting of this courtesy, if such it may be called, is usually lacking in carefulness upon other occasions. If he is in company with married people, let the husband occupy the place beside his wife, and the minister take the place next to the husband. If there is seating room for but two, he, and not the husband, should seek another seat. A terse rule given in the Apocrypha, if followed, would have saved many a bitter tear, and many a ruined home. It reads: "Sit not at all with another man's wife." Ecclesiasticus 9:9.

When accepting the hospitality of friends, the minister should hold sacred from intrusion the private rooms of the family, visiting in the rooms provided for the visitor, and not in the kitchen.

If the housewife must be detained in the kitchen or the washroom, he should excuse himself and attend to his studies, or call at other places, and in this way teach the much-needed lessons of distinction between profitable association and undue familiarity.

Often men are on night duty in mills, mines, or other places where continuous work is maintained.



Under such conditions, while expressing heartfelt thankfulness for kind invitations, a minister will find a hotel room the better place to spend the sleeping hours, and the family will have a confidence in that minister's integrity that will not be easily shaken. This is more safe, not only for the minister, but for the family and the cause at large. We live in a time when the most exaggerated reports against the ministry are believed and retold.

These remarks may seem to be extreme. They may seem like challenging the integrity of the best of men; but like the laws of the land, it is no burden for a good man to keep them, and for the good of all, other men should keep them.

The terrible truth that men and women on every hand are leaving the honorable walks of life for those of ruin and disgrace, that men in the sacred desk and legislative halls are no exception, should stir the very soul to redoubled efforts to save honest hearts that are yet crying out against these patent and increasing evils.

The flatterer has the second place of advantage from which to attack the minister. His arrows will find the weak and unguarded places. The warning is given:

"I would warn my brethren and sisters never to flatter persons because of their ability; for they cannot bear it. Self is easily exalted, and in consequence, persons lose their balance. I say again to my brethren and sisters, If you would have your souls clean from the blood of all men, never flatter, never praise the efforts of poor mortals; for it may prove their ruin."—*"Gospel Workers," p. 276 (old edition).*

"A flattering mouth worketh ruin." Prov. 26:28. There is but one element that can wield a more paralyzing influence. It is the weapon in the hand of the man who can successfully discourage. He can use any or all the dangers mentioned in the foregoing as a basis for his attacks. When a person is caught in one of these snares, discouragement as to the future will stand at his right hand and wield a power with which no other can compare. It has led to self-destruction more frequently than any other cause. A man may in self-confidence say, "I can see the pitfalls into which other men in weakness have fallen, but for me there is no danger." My brother, has not every man and woman who has been overcome, said and believed the same? You are no stronger against the adversary than they. God has forgiveness for the man who repents, but far better to heed the danger signals, and keep the feet from the quicksands where so many have gone down.

*Lodi, Calif.*

\* \* \*

### **Loyalty Versus Dissembling**

AN OBSERVER

ONE of the most subtle and yet dangerous experiences one can be drawn into is that of dissembling. We read in Galatians 2:10-14 of Peter and Barnabas and other Jews who were "carried away with their dissimulation." By reading this scripture carefully we see that their offense consisted in joining with those who were scattering away from Christ, compromising with them in order to win their favor, while pretending to be loyal.

The history of the church has furnished many illustrations of dissembling. Aaron dissembled in joining with the rebellious tribes in making a calf for

them to worship, while at the same time pretending to be a worshiper of the living God. Korah, Dathan, and Abiram dissembled in pretending zeal for God's cause while seeking to become leaders in the place of the one God had chosen. Miriam dissembled when indulging in criticism of Moses on account of his Ethiopian wife, pretending that God was leading her. Time would fail to rehearse all the records of dissembling found in Sacred Writ.

During the many years the writer has been connected with this work, he has seen numerous cases of dissimulation. Often it takes the form of criticism of brethren with whom the critics disagree. Defects are carefully summed up and passed on to others, and a little circle of dissemblers is seen planning ways of securing their own ends. Private councils are held, a spirit of secrecy is cherished, and a confederacy is formed to carry out their purposes. Many times the real instigator of the dissimulation is not discovered; he uses others as his mouthpiece. If the great Searcher of hearts would open up to our vision the secret purposes of all hearts, many would shrink from being seen in the company of the disgruntled ones. But the fruits appear, and to the practised eye their real nature may be discerned.

When the plans of these dissemblers are being put into action in a conference, it is seen that this little group have a common end in view. They will place each other on committees as readily as if it were all understood. They are not inclined to take counsel from others not of their company. They are loud in their claims of loyalty to divine guidance, and are quick to brand those who oppose them with not having the best interests of the cause at heart, impugning their motives.

On the other hand, those who cherish a spirit of loyalty will be open as the day in their efforts. They realize that "in the multitude of counselors there is safety." They are willing to see others advanced instead of themselves. They have faith in their brethren. The wisdom they manifest is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." James 3:17. There is no private conniving to overthrow their brethren. They press together and make for peace.

\* \* \*

### **When**

"A SHREWD old gentleman described an acquaintance as being 'so busy with his good intentions that he never had time to carry out any of them.' Most of us have met that 'acquaintance.' There are persons who have no suspicion of their own selfishness and uselessness in the world; their good intentions have completely blinded them to their lack of action. They dream magnificent dreams of the good that might be accomplished, if only conditions were a little different. They openly count the efforts and the benefactions around them as scarcely worth while, when so much more might be accomplished if only individuals and society were in better shape."

\* \* \*

SEE that each hour's feelings and thoughts and actions are pure and true; then will your life be such. The wide pasture is but separate spears of grass; the sheeted bloom of the prairies but isolated flowers.—*Beecher.*

# The Message and Its Friends --- No. 2

## Joseph Bates as I Knew Him

JOHN ORR CORLISS

[In this article Elder Corliss does not attempt to present a biographical sketch. He relates only those incidents and circumstances which came within his personal knowledge, and which he is able to recall after these many years.—Ed.]

LIFE sketches of men having held prominent positions in important movements are valuable to those who follow them, as commemorative examples of firmness to principle amid suffering and sacrifice. This is especially true in the history of God's purpose in creation. In view of this, much Bible space is allotted to the personal doings of men called to represent God's work in the earth. The writer of the book of Hebrews names many of these in the eleventh chapter, who through faith subdued kingdoms, wrought righteousness, obtained promises, and stopped the mouths of lions. These were cited to keep in mind a class of prominent witnesses, as worthy patterns for the church to follow. Notice the use made of these examples of heroism. The exhortation is that these having set the pace in advance, believers should lay aside every hindering besetment, so as patiently to reproduce their labor. Heb. 12:1.

This exhortation to follow the pattern of worthy leaders holds good in every phase of gospel work, particularly so in the last divine message to men. It was therefore necessary to call leaders to this whose example of fortitude and assurance would be worthy of propagation. So in calling Joseph Bates to lead the way in proclaiming the third angel's message, the Lord impressed into service the needed character for such a position. A man of fixed purpose was necessary to meet the persistent opposition certain to arise, and to overcome obstacles calculated to prevent the spread of such a disturbing doctrine as man's relation to God.

Such a man was Joseph Bates. At the age of thirty years he became master of a seagoing vessel, and was subject to all the temptations of such a life. But he viewed the situation philosophically, and so concluded that in justice to his men he ought to maintain a dignity before them that would command their respect. He also felt that when ashore among government officers and the masters of other vessels, he should set before them a good example of sobriety and choice language. So without reference to practical Christianity, he ceased the practice of profane language, and gave up the drink habit and the use of tobacco in all its forms. He was sometimes tempted to break over his chosen course, when in the society of those who were accustomed to drink wine to the health of one another. But his firmness always arose to stiffen his loyalty to his adopted principles, even in the face of ridicule.

Having become possessed of about ten thousand dollars, which in those days was a competency, he forsook sea life, and took up farming near his native town. In 1832, through a local preacher, he first heard the doctrine of the Lord's early return, but did not fully commit himself to it until 1839, when he heard William Miller preach it in Boston. At once he began to travel and proclaim the new belief. Engaging Heman S. Gurney, a talented singer, to accompany him, he ventured into the State of Maryland, then a slave-holding commonwealth. There an opportunity was afforded to display the firmness of

the Bates' character, when he was threatened with a ride on a rail from the place where he was holding meetings. He quickly but calmly replied that, having no means of travel except by walking, a rail on which to ride would be very acceptable, provided it be furnished with a saddle. This retort silenced his enemies, and success attended his work.

With the rank and file of advent believers of that time, Brother Bates believed that the Lord would come by the close of 1843. That time passed, leaving the leaders of the movement without a satisfactory explanation of the disappointment. A camp-meeting was, however, appointed to be held in Exeter, N. H., in the hope that light would come to cheer their hearts. For a time things moved on in an ordinary way, until a man arose and tried to illustrate the situation by the course of a ship at sea. To break an almost tragic monotony, a sister of John Couch called out, "It is too bad, brother, to use precious time in this way. A man is here who has a message for the people." Her brother then arose and announced the correct date of the close of the 2300 days, when the sanctuary would be cleansed, saying they would end the twenty-second day of the following October. This was the announcement of what is now known as the midnight cry of the 1844 movement.

Brother Bates told me the whole story of this occasion, but failed to say who was the man interrupted by the woman in favor of her brother. Afterward, I learned from Elder James White, who was present at that meeting, that the man thus broken in upon was Brother Bates himself. His goodness, however, bore the disturbance properly.

With others, "Father" Bates came with confidence up to the 1844 time set for the close of all things earthly. I listened with deep interest as he told me of the situation when that expected day of the Lord's return passed in a second disappointment. His money and household supplies had been allowed to disappear. One source of support alone remained. A small crop of potatoes was yet in the ground in his garden. Neighbors had tried to buy these from him, but he said, "No; it would not be right to sell them to you when I know that you will not receive benefit from them. Let them remain in the ground as a witness of my faith in the Master's immediate return to the earth."

There were a few coppers in the house, and as he went out with these to purchase a little flour, even the boys in the street followed and cried out, "I thought you were going up yesterday." In telling me of this he said, "You can have no idea of the feeling that seized me. I had been a respected citizen, and had with much confidence exhorted the people to be ready for the expected change. With these taunts thrown at me, if the earth could but have opened and swallowed me up, it would have been sweetness compared to the distress I felt."

Much confusion reigned throughout the ranks of Adventists following the passing of that memorable time, but Brother Bates held steadily on his way, believing that in due time the mystery would be cleared up satisfactorily. In 1845, while traveling in the New England States, he met Elder T. M. Preble, and from him received the Sabbath doctrine, which he saw at

once to be the fitting climax to the doctrine of the Lord's coming. With this he was fired with new zeal, and the following year met Elder and Mrs. James White, to whom he communicated the light he had found.

I first met him in 1869, under peculiar circumstances. I had been for some time publicly connected with our work, while a member of the Battle Creek church. The leader of that church conceived the idea that the church ought to be purified. His method for doing this was for all but twelve of the members whom he would name, to withdraw from the church, and then singly to apply for membership under rigid examination. Feeling rather displeased with this arrangement, I departed for the north, and located in the neighborhood of my wife's relatives. Not long afterward, Brother Bates came that way, and after preaching to the church, said without further preliminary, "Brother Corliss is not a member of any church among us. You that are in favor of his joining this church, raise your hands."

This novel method of doing business drew a unanimous vote in favor of the proposition. His next suggestion was for me to accompany him in travel, which I did, to the blessing of my soul; for I found in him one who had a tender heart, and knew how to set wrongs right without "fuss or feathers." I had never before known the real efficacy of prayer, but when I knelt with him to address the heavenly throne, I was touched with his quiet earnestness and familiar confidence expressed in the power of God to help and save. I probably felt much the same as the Lord's disciples when they asked to be taught to pray as John taught his followers. I have often thought since, Why should not older ministers now kneel with younger ones, and teach them the efficacy of prayer, without seeming to show them how?

His method of teaching the message was peculiar to him. He did not wait for an audience in some public building, though he had the power to interest large gatherings. But upon finding a friendly home in some community, as soon as he settled, he would invite the family to a study from the Bible. Then hanging up his prophetic chart, he would cover the world's history in prophetic outline so tersely and earnestly as to convince his hearers of the truth in a single study. He knew nothing about many side issues by which to draw the mind toward the truth, yet his work was often far-reaching in effect. For instance, he was holding a study in the home of Dan R. Palmer, a First-day Adventist of Jackson, Mich., when a young man and his wife called who were on a journey northward. Listening to an exposition of the Sabbath question, they, and the Palmer family as well, were thoroughly converted to the truth. That young man was later known as Elder M. E. Cornell, who by God's help brought many souls to the truth.

Brother Bates seemed also to have predictive foresight. At another meeting held later in Jackson, a young man, little more than a boy, heard and confessed the truth. When mentioning his name shortly afterward, Brother Bates said that the young man would sometime carry the message with success. It proved to be so; for years afterward he became known as Elder I. D. Van Horn, one of the early, efficient workers in the message.

After I had been associated with "Father" Bates as a joyous and eager learner for a brief period, one day a man came from an adjoining county, begging him to go to his neighborhood and deliver a series of

Bible studies. The old gentleman cut short the interview by saying, "I am too old to go." Then pointing to me, without further debate he added, "Here is a young man who will go." To make good his word, he at once laid his hand on my head and said, "Now, young man, prime yourself and get ready." Of course at this word I was forced to leave my dear exemplar to "try the woods alone."

But the time spent with my fatherly teacher was not unappreciated. From him I learned most that I then knew about the rise of the message; for in our talks together the various phases of its development were recalled, and so firmly implanted in my mind as never to be forgotten.

I now recall a meeting held in the old Battle Creek church in the spring of 1871, the year before the death of Brother Bates. The question of health reform was up for consideration. In response to a call for his testimony, the old gentleman, then in his seventy-ninth year, arose to tell what it had done for him. He recalled the experience of his entire past, and the result of dropping one bad habit after another until he reached the point of total abstinence from all things hurtful, and closed with the declaration that he was then entirely free from aches and pains, with the gladdening, cheering prospect that if he continued in the way he had chosen, he would stand without fault before the throne of God.

Nor did his looks belie his words; for at that very moment he stood as straight as a marble shaft, and tripped about as lightly as a boy. The audience was so electrified by the aged man's eloquence that for a moment only deep "amens" were to be heard. Elder J. N. Andrews was then called for, but upon rising said, "What shall the man do who comes after the king?" This occasion went far toward elevating the cause of health reform to its rightful place as a part of the message.

As every bright sun has its setting, so Brother Bates was called to rest March 19, 1872, leaving a cherished life behind to those who knew him best. His course throughout was a constant incentive to fortitude and faithful discharge of duty. At the session of the Michigan Conference held in the autumn of the year of "Father" Bates' death, a resolution of sorrow was passed, which also said that "while we deeply mourn our loss, we will remember his counsels, imitate his virtues, and endeavor to meet him in the kingdom of God."

It would be well could the entire people of the message for today increase their love for it to the extent of yielding fully to its demands, as did this pioneer worker, Elder Joseph Bates.

\* \* \*

"I HAVE KNOWN one word hang starlike  
O'er a dreary waste of years,  
And it only shone the brighter,  
Looked at through a mist of tears;  
While a weary wanderer gathered  
Hope and heart on life's dark way,  
By its faithful promise, shining  
Clearer day by day.

"I have known a spirit calmer  
Than the calmest lake, and clear  
As the heavens that gazed upon it,  
With no wave of hope or fear;  
But a storm had swept across it,  
And its deepest depths were stirred  
(Never, never more to slumber)  
Only by a word."

— Charles Mackay.



# IN MISSION LANDS

"Before every church there are two paths: One leads to a mission field; one leads to a cemetery.  
When a denomination ceases to build, it has begun to die."

## *China and Our Work — No. 1*

I. H. EVANS

THE year 1922 was one of the darkest years in China since the overthrowing of the old dynasty, and so far 1923 is like it. In many places internal wars have greatly hindered the progress of our work. The activities of numerous organized bands of bandits have prevented our evangelists and colporteurs from doing what was planned. Sometimes our workers have been compelled to remain at home month after month, owing to the highways' being infested with these robbers.

Again, our men have been compelled to see fighting, and endure the consequent nerve shock, not knowing when a shot or a shell might end their lives. Not long ago Sister Ida Thompson, while performing her duties as teacher in our school near Canton, heard the sound of fighting back of the compound, and ran to the girls' dormitory to warn the preceptress to keep all the girls inside. Turning, she saw one of the girls coming toward her. Abruptly she paused, and the student also stood still. In that instant a rifle bullet passed between them, and they were standing not more than three feet apart.

These troubles are so serious that sometimes it seems impossible to make progress against such odds. We will let our workers tell of the conditions in their various fields.

### **East Siberian Union Mission**

Our organized work in this mission began in the summer of 1921, with only seven workers in the field, — two ordained ministers, four licentiates, and one woman Bible worker. The Lord has greatly blessed the efforts that were put forth. During the year and a half 150 persons were baptized. Most of that time we were not able to travel in the country, nor could we send mail or literature to our churches; but in those places where we had workers we had liberty to preach. The work was carried on in five different places in the union. We have started church schools, and had good success. The book work was very hard to start. We had no men, and no literature suitable for the time and the people. In a short time we secured the men and some literature; but we have not had very great success, for there is no money in the land.

Now a great change has taken place — for the worse. In the fall of 1922 Vladivostok and the surrounding territory was taken by the victorious army of the Far Eastern republic. Soon the Far Eastern republic was done away with, and its territory was joined to Soviet Russia. With that, new orders and new laws came in that are not so favorable to our work as formerly. Now we must have special permission to sell literature, and that we can have only when our literature is read and approved by the authorities — which is never done.

No Christian society or church can hold any real estate, or have any money in the bank, or any other property or furniture in the church. All must be reported and closely described to the authorities, and they have the power to direct as they please. Some

of our meetings are closed. One of our ministers was put in prison for preaching and giving out literature to the people. He is free now, but for how long we do not know. Our church schools are all closed, and we cannot get permission to open them. It is forbidden to teach about God. We do not know what will soon be done with all our ministers. We hear that they will be banished.

May God soon grant that the authorities and the people may see that we are not their enemies, but friends. We need your help and prayers.

T. T. BABIENCO, *Supt.*

### **The Manchurian Union**

Last year our general meeting was held in troublous times, bringing serious and solemn thoughts to those present. Manchuria, especially the southern province, had become involved in war with North China, which proved disastrous to the country. Thousands of defeated soldiers returned, and as usual they took to brigandage. Large portions of western Manchuria were pillaged by these robbers. For a few days things looked dark in the city of Mukden. The American consul sent us word to let him know how things were, as he wanted to keep in touch with us. A few soldiers who started to loot in the city were at once shot, and left unburied for many hours as a warning to others.

The year 1923 started in as usual with robberies. Brigands have been very active to the north and east of Mukden. A good many villages have been looted, and some have been entirely burned by the bandits. Soldiers were sent out to check them, but did not seem to accomplish very much. In one large town, the robbers burned the Chinese official buildings as well as a large part of the city, besides taking the officials prisoners.

These robberies have to some extent hindered our canvassing work. Some of the canvassers returned, and others did not dare venture out too far. On this account some of the territory was not canvassed at all. But in spite of these troubles, the Manchurian Union was able to lead the other unions in China nearly to the close of the year in the distribution of literature. The Lord also blessed in the evangelistic work, and helped us to gather in more converts last year than in any previous year.

BERNHARD PETERSEN, *Supt.*

### **The North China Union**

In 1922 we passed through a season of war, — a period of fighting such as the armies of China had never before seen. Usually the armies of China come to fitful clashes and then retire, calling this a battle. But never before have the generals and soldiers met in such deadly struggles as they did in the spring of 1922. The roar of the cannon resounded over Peking, and even the rattle of machine guns, as the opposing armies met in close proximity to the walls of Peking. Great confusion reigned throughout the city as the struggle continued. It was a struggle to the death for the control of Peking, and it looked for a time as if we would have to share in the tribulations of war.

Hundreds of people sought refuge in the foreign compounds and concessions. We were besieged by

requests to protect valuables, and one wealthy man, close by, asked if he could not bring his family, consisting of his three wives and numerous children, and a retinue of servants, into our compound. But just at the crisis it suddenly became unnecessary to care for this frightened crowd.

For a time the threat of looting hovered over the city, and struck terror to the hearts of the people. One afternoon fighting started immediately outside the city wall near our compound. One or two bullets flew over our garden, and hit in the wall outside. No one knew just what was happening, but supposed it was defeated troops trying to enter the city and loot. This supposition proved to be true, but the troops were soon driven away by the Peking guards. After a few weeks the war clouds blew over, and the sun again shone upon the transient Peking government.

One cabinet after another has fallen this year, thus making the government very unstable. In the midst of these very uncertain times we have continued to witness for the Lord in this important city of the Far East.

One of the most interesting experiences we had during the year was in the tent effort, the first to be held in this ancient city. The tent was pitched in the most important center and most romantic spot in the capital. We secured a place in the large plaza before the entrance to the Forbidden City. It seemed wonderful that we could preach the last message before the towering gates of this former stronghold of Oriental despotism. Surely the times have changed, and the people who listened to the message night after night in the midst of such surroundings, fully realized that a great change has come into the world. Our average attendance was six hundred each night for the month of the meetings. Many nights we had an attendance of more than one thousand. The attention of the people to the illustrated lectures was remarkable, and they drank in much of the truth which we all love so dearly. It seemed a wonderful privilege to the writer to have such an opportunity of presenting the truth to the better class of Chinese. The results of this effort are very good, and there are many who are now studying the truth in all its phases.

During the summer, negotiations were started for the purchase of the property at Da Fang Chia Hutung, which we had rented for five years. This is a most suitable location, and for many reasons is the best place we could think of getting for our headquarters in this section of Peking. The only difficulty was the amount of money needed. We had only half enough to buy the place. The Mission Board sent word that they could not give us an additional appropriation; but after studying over the matter, and praying about it for months, we were at last able to buy this property. The leadings of the Lord in this matter were wonderful. I tremble to think of the other pieces of property which we came so near buying. We now have a good, permanent center for the message in North China.

One of our trials this year has been the shortage of workers. We have no assistant for Brother H. L. Graham in Shantung, and no colporteur to look after that branch of the work. During the latter part of the year Brother Graham has struggled with the work alone. But for all this his labors have been blessed. The little school in Shantung has made good progress in self-support. The industries in the school have paid for the board of the fifty students, and

earned several hundred dollars besides. A good towel industry has been started in this school, and a number of regular customers have been secured. We have received more than \$3,000 in Harvest Ingathering this year for the school. We have thus received over \$5,000 this year and last for the building up of this important branch of our work here. We hope to begin building in a small way this spring.

The little handful of workers in this great North China field look forward to the future with confidence, and pray for greater success and more of the blessing of the Lord in their ministry during 1923.

FREDERICK LEE, *Supt.*

\* \* \*

### *Work for the Taungthoos of Burma*

W. W. FLETCHER

ABOUT eighteen months ago the Burma Union Mission, at its biennial session, voted to open up work among the Taungthoo people living in the Shan States, Upper Burma. Brother H. A. Skinner, of Australia, was asked to pioneer this work. Brother Skinner's early years were spent on a sheep station, in the sparsely populated far interior of New South Wales. About the time he came of age, he read "The Desire of Ages," which his grandmother had purchased years before. Through studying the notes in the appendix of this book he learned the truth about the Sabbath, and began to keep it. Not knowing of other Sabbath keepers in Australia, he wrote to the author, in care of the publishers, and received a reply from Sister White, who was then in California, putting him in touch with our people.

Brother Skinner had spent a number of years in our work in India and Burma when he was asked to pioneer the work among the Taungthoos, and had already acquired a good command of the Burmese language, which is, naturally enough, the lingua franca of the mixed populations inhabiting the native states that are under the control of the Burmese government.

His first task was to find the best point of contact with the Taungthoo people, who are more or less scattered over the country. In the wild life in the Shan hills Brother Skinner seemed to be as much at home as he was in the back blocks of Australia. It would stir the hearts of the boys in more settled lands to hear him tell of sleeping one night in a tree for safety, and awaking to see fifteen wild elephants camped beneath him, all unconscious of his presence. He tells also of once awaking from a daytime sleep on the ground, to see a leopard not many paces distant. Reaching for his rifle, he fired, only to wound the animal, which sprang toward him. His second shot brought the leopard down only in time to save his own life.

But our missionaries in the wilder and more remote parts of Burma (we have them in other such sections besides the Shan States) are not there for such adventures as these. I am thankful to say that our workers in this country and in India do not give their time to the so-called "sport" for which some Westerners come to these lands. Our men are here for the supreme adventure, that of winning men from darkness to light, from the power of Satan to the kingdom of God.

In a recent letter telling of those who had accepted the truth and were preparing for baptism, Brother Skinner enumerates them as follows: One educated

Indian and his wife, one Taungthoo and his wife, one Burman, one Dun-nu, and one Taungthoo-speaking Shan. These are the first converts to the message from the Taungthoo and Dun-nu tribes, so far as the writer knows.

In his quest for the most favorable location for work among the Taungthoos, Brother Skinner did a large amount of itinerating through the Southern Shan States. These states, many of them quite small in area and population, are each governed by a native ruler, or *sawbaw*. The *sawbaws* are under the supervision of a British political officer, who is in turn responsible to the government of Burma. This officer advised Brother Skinner to investigate Hse Hseng, as a likely place for work among the Taungthoos. Hse Hseng is the capital of a small native state called Hsa Tung, with a population of about 16,000, the great majority of whom are Taungthoos. The ruler of Hsa Tung is himself a Taungthoo, the only Taungthoo ruler in all the Shan States. There are about 200,000 Taungthoos in Burma. Hsa Tung contains the largest colony of them found in any one place.

Since starting work at Hse Hseng, Brother Skinner has been meeting with much encouragement. Land has been acquired, and a temporary house of bamboo and other mission buildings have been erected. Although without special training in that line, Brother and Sister Skinner have found the medical work a very effective means of gaining access to the hearts of the people. He writes:

"Our medical work is growing more rapidly than we expected. During the past fortnight I have given from six to eight treatments every day. Already one man has forsaken his heathen gods, and joined himself to us, cutting off his evil habits, and making a public confession of faith in Jesus Christ. He has been won through our medical work."

The *sawbaw* of Hsa Tung (or, more properly speaking, the *myosa*, as he is called in distinction from the Shan rulers of the neighboring states) is much interested in the work these missionaries have undertaken in his territory, and promises to help our workers in various ways.

The Taungthoos are closely akin to the Karens, who have during the past century embraced Christianity in such large numbers. Two Gospels, John and Mark, are the only portions of Scripture thus far available in the Taungthoo language; but Matthew and Luke are to be published soon. As yet very little work has been done for these people by other societies.

Brother C. E. Ronfelt has recently been invited to connect with the Taungthoo work. He will join Brother Skinner at Hse Hseng in language study during the wet season, which is just beginning. Brother Skinner has already acquired a working knowledge of the Taungthoo tongue.

This Taungthoo mission represents the entrance of the message to still another language and people of the Southern Asia Division. We ask for the earnest prayers of the readers of this article, for the Lord's blessing on the efforts these missionaries are putting forth.

\* \* \*

Do you wish the world were better?  
Let me tell you what to do:  
Set a watch upon your actions,  
Keep them always straight and true.  
Rid your mind of selfish motives,  
Let your thoughts be clean and high.  
You can make a little Eden  
Of the sphere you occupy.

— Ella Wheeler Wilcox.

## An Itinerating Incident

C. P. LITTLE

HE was just a small farmer in Hupeh Province, China, and lived near the village of Hugiagao. He was not in any sense a sage or a saint, but just an ordinary sinner, living the humdrum country life. But one day last year he died, and according to custom, it was not very long before he was snugly tucked away in one of the massive coffins of the land,—huge things, but not always very roomy. The last funeral rites were performed, but burial was deferred until a more convenient time.

And time went on. Somehow, from somewhere, the rumor started and grew that this dead man had become a god; and the sick people in the near neighborhood tested his supposed power to heal. Some of them got well. Some childless women came to ask for little ones. People began to come in from all quarters, by foot, wheelbarrow, and sedan chair. They came with their sticks of incense and packages of paper money and strings of firecrackers, and crowded into that little hovel of a house where the coffin was, and worshiped.

And hither in time, attracted by the growing excitement, came Djang Gwan Hwan, the evangelist. He is the Peter of the Hupeh Mission. Standing by the casket of the dead, he fearlessly preached the folly of idolatry. His blunt, unpolished utterances evidently cut to the quick, but no one hindered him. No one offered to harm him.

Before many days had passed, I came to Djang's chapel in the course of my spring itinerary. He had a program mapped out for every day of my stay. "And some day while you are here," said he, "you must go with me to Hugiagao, and preach to the people there, for they are very superstitious, and need enlightenment."

And so one day found us at Hugiagao, under the shade of a huge spreading tree, preaching against idolatry, and exalting the true God as revealed through Christ Jesus. The meeting was a good one; the people were quiet and attentive. After the meeting, some of the brethren who accompanied us had a morbid desire to see the coffin of the dead man so soon turned into a god. Djang also longed for another opportunity to preach the living God. So we climbed partly around a hill, and before very long came to the tiny hamlet where the dead man was. But the door was locked, and they would not let us in. However, Djang repeated his message to some of the people who were standing about. Then we went over the brow of the hill, descending to a temple. Here the brethren paused for a drink.

Then it could be seen that the people were gathering from all directions. They were curious, expectant, and somewhat excited, but did not seem unfriendly. But just as we were getting started again on our way, a company of men came tearing wildly down the hill toward us. They were armed with carrying poles, and yelled in a frightful way. The slogan was, "Beat the foreigner, beat the foreigner." Djang immediately stopped where he was, and calmly waited. I was ahead of Djang, and moved back to his support. And the assaulting party slowed up, faltered, stopped. Some of the more friendly disposed natives stepped in between, and the danger was over.



# OUR HOMES



Through the columns of this department, hints will be given on all matters pertaining to the home life. Short articles and letters are solicited from home makers, telling of their everyday experiences,—their joys and sorrows, their failures and successes.

## Pleasure, Entertainment, and Amusement

MILTON C. WILCOX

ONCE on a time a little child suffered much from babyhood. To help him forget his illness and pain and discomfort, his caretakers were told to amuse him. He soon came to demand it, and his frequent cry was, "Mamma, 'muse me; 'muse me, mamma."

The cry of the sick child has become the selfish, babyish cry of the age, "Amuse us. We do not want mere diversion or change; we want fun, sport, merriment, frolic." And the desire reaches out into the very madness of folly, until oftentimes good sense and reason and decency and virtue are trampled underfoot.

The apostle Paul puts it in a mild way, "Lovers of pleasure rather than lovers of God." 2 Tim. 3:4, R. V. It is a matter of sadness and alarm that the expression is a feature of a pen-picture of professed Christians in the last days.

Other scriptures present grosser forms and methods of selfish pleasure among those "whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things." Phil. 3:19, R. V.

It is a form of selfishness which hardens the heart, intoxicates the soul, and perverts the mind. The "pleasures" of the day are one of the devil's mighty agencies to sweep souls downward.

Even the noble words "enjoyment," "entertainment," "recreation," are poisoned to saturation with the thought of amusement and merriment. One authority says, "*Amusement* is a form of *enjoyment*, but *enjoyment* may be too keen to be called *amusement*." "Certain sports may afford *entertainment* or *recreation* to certain persons, according to their individual tastes; but *entertainment* and *recreation* are capable of a meaning so high as never to be approached by any meaning of *sport*."—"*English Synonyms, Antonyms, and Prepositions*," by J. C. Fernald, p. 153.

But with many there is no entertainment unless there is amusement, fun, frolic, even to unrestrained hilarity and boisterousness. So the world often wants it. So the worldly professor of religion oftentimes indulges.

The sad fact to record is, that it is sweeping in among those who profess to be looking for Christ to come, and to be preparing to meet Him with joy. Not infrequently it is a joke from the sacred desk to cause a laugh, or to put the people in a "receptive frame of mind" for—more of the same kind.

One scarcely hears a speech, or a serious subject even, unaccompanied by its amusing and laugh-provoking story, which is remembered when the serious, solid, vital things are forgotten.

By some an evening party would be considered dull that did not have its funny plays, even to the wearing of the apparel of the opposite sex on the part of both men and women.

A lecturer is not entertaining who does not keep his audience "roaring with laughter." Articles and books are "dry" and "commonplace," written though they may be in good, clear, forcible English, if they do not feed to some extent the love of sensation, the craving for selfish enjoyment.

Hence the Word of God, the Bible, is dry to the sense-saturated taste. Mightily helpful devotional and spiritual books are rejected by the supersensuous, jazz-jaded appetite. Even a very beautiful, highly educational moving picture is counted dull if there is nothing funny or thrilling about it.

All these and more are in evidence, yet we do not pause to reflect that all such sensuous pleasure has for its basic principle selfishness, which has no standard but desire.

God wants cheerful hearts, joyful, happy souls, smiling, helpful faces; but the desirable things, approved of Him, the enduring things, are not the outgrowth of the sensuous, the selfish. Thank God, not all are yielding to the flooding current; but many are. God calls His people in this age, as He did Israel of old, to weeping and to mourning, to repentance and to reformation; and instead of a response in kind, behold joy and gladness, feasting and drinking. The word then was, "Surely this iniquity shall not be forgiven you till ye die, saith the Lord, Jehovah of hosts." Isa. 22:14, A. R. V. Like calls come to His people in the last days. (See Joel 2:12-14; Zeph. 2:1-3; Rev. 3:14-21.)

Let us away with the world of folly forever. Let us come out and be separate, and let the blessed Lord come in. Let us plead with Him till the selfish, pleasure-loving heart breaks, plead till the vision of faith sees death in selfishness and despair, and destruction in sin. Let Jesus into the inner heart with the fulness of His blessing. Let us plead that the spiritual senses may be so quickened by His Spirit that we can see sublimest beauty in His everlasting truth; that we can know the joy of sins forgiven, and triumph in victory achieved; that we may possess the peace that "passeth all understanding;" that daily we may feast on the delectable bounties of His heavenly table; that we may find constant entertainment and recreation in learning more of Him in His noble service; that we may "know the love of Christ, which passeth knowledge," and "be filled with all the fulness of God." So shall the earnest, joyful, praying, trusting, diligent soul go on his ever-hopeful pilgrim journey in the path of life till he finds at the right hand of the Saviour and King, "fulness of joy" and "pleasures forevermore." Ps. 16:11.

\* \* \*

In the week ending July 9 the German bank statement showed an increase of 4,200,000,000,000 paper marks in circulation. The announcement caused a drop to 266,666 marks to the American dollar. There is only one currency below that, and that is the Russian ruble. At par the 266,666 marks which may now be had for a dollar would cost \$63,466.50.

### The Smoke

LORD, I have laid my heart upon Thine altar,  
But I cannot get the wood to burn.  
It hardly flares when it begins to falter,  
And to the dark return.

Old sap or night-fallen dew has dimmed the fuel,  
In vain my breath would flame provoke;  
You see, at every poor attempt's renewal,  
To Thee ascends the smoke.

'Tis all I have — smoke, failure, foiled endeavor,  
Coldness and doubt and palsied lack.  
Such as I have, I send Thee, perfect Giver,  
Send Thou Thy lightning back.

— George Macdonald.

✱ ✱ ✱

### The Children Who Wanted to Go to School

O. B. KUHN

WE arranged with the magistrate of Li Ling, in Hunan Province, to pitch our tent in that city. A day or two later we received a communication from the magistrate to the effect that a hostile army was approaching the city, and that the entire population had fled to the country and to other cities, also that he and the soldiers were on the point of leaving. The magistrate said that he and his people should all be there to hear us preach, but under the circumstances perhaps we had better come to Li Ling at another time.

It was several months before things quieted down sufficiently for us to pitch our gospel tent in Li Ling, but when we opened the services, both afternoon and evening meetings were attended by several hundred interested people. In the fall, when we opened our church school in Li Ling for thirty children of our church members, along came about a hundred other boys and girls, the sons and daughters of heathen parents. We told them that we could not take them.

The next day sixty parents with one hundred ten children came to the chapel where the school was conducted, and requested that we receive their children. They said, "We attended the gospel meetings at the tent last summer, and we want our sons and daughters to be trained in the truths which we heard there. Please be kind enough to take them in." We crowded into the small schoolroom fifteen more seats, and employed another teacher, and selected fifteen of the most promising of the heathen children whose parents assured us that they would not be required to worship idols or to engage in any heathen custom. O how we wished that day that we had provision to care for all those boys and girls!

*Written while at St. Helena Sanitarium.*

✱ ✱ ✱

### Another Little Slip

A FIRM in the United States last year made a shipment of what is called "cotton shirts" to a merchant in Saltillo, Mexico. When the shipment reached the border, the customs officers discovered that some slight trimming of silk, some silk stitching, had been used in the making of the shirts. They held the shipment four months, increased the duty beyond reason, and fined the merchant heavily for false billing. The shirts that were intended to sell at two dollars cannot be sold under five dollars at a profit. It was just a little slip, probably a thoughtless slip. It is a characteristic of little slips that wreck great enterprises.

— *World's Work.*

### The Cost of Solomon's Temple

WHAT would be the cost of Solomon's temple if it were to be erected today? This is an interesting question, and one which is discussed by Thomas M. Chalmers in the *Sunday School Times* for May 27. These are the conclusions reached by this writer:

"The cost of the most magnificent of modern buildings is a trifle compared to that of Solomon's temple, which, according to estimates given in the bulletin of the Illinois Society of Architects, reached the tremendous total of more than \$87,000,000, according to present-day values.

"The account further states that the cost of Solomon's temple and its internal decorations and the paraphernalia, was one of the wonders of the olden times. According to Villapardus, the talents of gold, silver, and brass used in its construction were valued at the enormous sum of \$34,399,110,000.

"The worth of jewels is generally placed at a figure equally high. The vessels of gold, according to Josephus, were valued at 140,000 talents, which, reduced, according to Chapel's reduction tables, to everyday coinage, equals the sum of \$1,876,481,515. The vessels of silver, according to the same authority, were still more valuable, being set down as worth \$3,246,720,000. The priests' vestments and the robes of singers were worth \$10,050,000; the trumpets, \$1,000,000.

"To the above add the expense of building materials, labor, and the like, and some wonderful figures present themselves. Ten thousand men hewing cedars, 60,000 bearers of burdens, 80,000 hewers of stone, 3,300 overseers, all of whom were employed for seven years, and upon whom, besides their wages, Solomon bestowed \$33,669,885.

"If the daily food was worth forty-five cents each, the sum total for feeding this army of workmen during the time of building totals up to \$344,385,440. The material in the rough is estimated at having been worth \$12,726,685,000. The several estimates show the total cost to have been \$87,212,210,840."

✱ ✱ ✱

SOMETIMES people grow discouraged because their work does not seem to count for much. A taper lay in a drawer, whence its owner took it out and carried it away.

"Where are you taking me?" asked the taper.

"To show big ships their way across the sea," was the reply.

"But no ship could see by means of my tiny light."

"Leave that to me," said the owner as he lighted the big lantern and blew the taper out.— *Selected.*

✱ ✱ ✱

"THE knowledge of God as revealed in His Word is the knowledge to be given to our children. From the earliest dawn of reason they should be made familiar with the name and the life of Jesus. Their first lessons should teach them that God is their Father. Their first training should be that of loving obedience. Reverently and tenderly let the Word of God be read and repeated to them, in portions suited to their comprehension and adapted to awaken their interest. And above all, let them learn of His love revealed in Christ, and its great lesson: 'If God so loved us, we ought also to love one another.'"

✱ ✱ ✱

THE greatest proof of Christ's resurrection is Christianity itself; for Christianity, the greatest power in the world's history, rests upon this foundation stone. Deny the resurrection, and away goes Jewish prophecy, which foretold it; down falls the authority of Christ, for He staked His claims upon it; you overthrow the preaching and writings of the apostles; for it was the burden of their preaching and the foundation of their doctrines; and the last book of the Bible becomes a rhapsody, for John said he saw on Patmos his risen Lord, who said, "I am He that liveth, and was dead."— *S. H. Adams.*





# YOUNG MEN and YOUNG WOMEN



Contributions for this department should be sent to The Missionary Volunteer Department,  
Takoma Park, Washington, D. C.

## The Object of Character

LEROY EDWIN FROOM

THE loftiest expression of character lies in service. All great men have been great workers, great servers. Work, not idleness, leads to genuine enjoyment, and conscious nobility of soul. Even in the world the estimate of success is shifting from acquisition to service, from getting to giving. Service brings its own reward, for satisfaction never comes through gathering to oneself. Joy is found in blessing others. "Service"—may it be far more than your watchword. May it be the motivating principle of your life. Service of whom? Your fellow men. And for whom? For your God. You could not have chosen a worthier word nor a truer objective. It was the motive spring and the passion of the Christ Himself, who was unwilling to be ministered unto in a world of woe, but who took upon Himself the form of a servant that He might serve.

Once, in conversation with a stranger, he asked in accented English if I considered myself a good American citizen. I assured him affirmatively. His reply was thought-provocative. Said he, "You are an American citizen because you were born so. You cannot help it. But I voluntarily chose to become such, and renounce my former national allegiance to do so."

Was not his, after all, the highest type? for it was voluntary. Jesus' service was of the highest type, for, being the Master, He voluntarily chose to become the servant. Let us follow Him in service, as in character.

\* \* \*

## What Is Our Business Here? — No. 3

MEADE MAC GUIRE

THE Lord calls us to this work of soul-winning. In 2 Corinthians 5: 18 we read: "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." This is spoken directly to those who have become children of God. He has reconciled us to God, and has given to us the ministry of reconciliation. He has given us a gift that the angels in heaven would accept with the highest gratitude. What have you done with it? I do not know of any more solemn question than this, What have you done with the ministry of reconciliation that God gave to you when you became His child?

Of what does this consist? I think a right life in conversation, in conduct, in dress, and in the motives of the inner life, are included. I believe it means that since I have taken Christ to be my King, and have surrendered my life to Him, whenever I find anything in my life that hinders, I will put it away; if God shows me anything in my life today that hinders the work of bringing souls to Christ, I will put it away.

I have often thought of the excuses people make as to why they do not go into the work of soul-winning enthusiastically. "I have been a Christian myself only a short time." According to the Scriptures you have been a Christian long enough to win souls when you have been a Christian an hour. Others say, "I am not good enough; I would be embarrassed to try to win others to Christ." No one is good enough in himself, but any one can be made good enough just the moment he is converted. Then there is the excuse, "I do not know enough."

I want to call your attention to three scriptures that illustrate these points: In John 1 we read that when Andrew and another disciple followed Christ, they went with Him to His home, and sat down to visit with Him. In a few minutes Andrew's heart began to burn within him. What did Andrew do? His heart burned for the conversion of another. He went out and found his brother, and brought him to Jesus. Perhaps it was only an hour or an hour and a half since he had come under the marvelous charm of the character of Jesus, and then he went right out and got his brother.

I think that is what you ought to do, brothers, if your sisters are wandering. Sisters, if your brothers have drifted under the influences of evil and all the temptations which surround them,—and they are many,—if you love God, go and get your brothers. God will go with you and help you. It will bring into your life the greatest joy you can know.

### I Am Not Good Enough

What about the one who says, "I am not good enough"? I often think of that experience recorded in the fourth chapter of John about the woman of Samaria at Jacob's well. I do not know of any incident in the ministry of Jesus that is more encouraging than this. This woman came to the well. She was a notorious woman, an immoral woman. She had had five husbands, and was living with a man who was not her husband. Jesus could read her heart, but He immediately engaged in conversation with her, for He loved her. As the Spirit of God told Him what to say,—just as He will tell us what to say,—He led around to the subject of spiritual things, until the great light, "This is the Christ," burst into her heart. She left everything, and ran up to the village.

I suppose there may have been neighbors standing there visiting, and one of them may have said, "Here comes that woman; she seems to be in a hurry; oh, but I wish she was out of this town. She is a bad character."

But the woman draws nearer. They see a strange, amazing transformation; they are impressed as she rushes up to them and says, "Neighbors, you must come out to the well! The Messiah is there, the One that we have looked for so long!"

You say, How could that poor, wicked woman win souls to Christ? The very hour she found the Saviour, and the water of life washed away all the sins of her past, she went out to win souls, and the witness that woman gave sent the men and women streaming down there to find the Saviour. It takes Jesus but one hour to cleanse your sins, and then you can go right out and win souls.

But the excuse comes, "I don't know enough." I think of this incident recorded in the fifth chapter of Mark: "They came over unto the other side of the sea, into the country of the Gadarenes. And when He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit." Jesus stood there. The man came up. I suppose the man hesitated when he saw the fearlessness of Christ. Jesus commanded the devils to come out. They came out, and went into the herd of swine which ran down the bank, and were drowned. Then the villagers came and begged Jesus to leave the place.

You will notice that there were three prayers offered to Jesus. The devils prayed, and Jesus answered their prayer; the villagers prayed that He would get out of their country, and He answered their prayers; then the poor man, who perhaps for years and years had been in terrible darkness of demon possession, his mind under the control of evil angels, followed Jesus to the boat, and besought Him that he might be with Him. Jesus said no to that prayer. He said, No, you go home and tell your neighbors and your friends what has been done for you. In doing that he was closer to Jesus than he could have been in His visible presence.

That poor man, who had been rescued from that awful darkness of a life possessed with devils, might have said, "Lord, I do not know anything; I have had no education." But no, he went to work, and he published through all that country what Jesus had done for him, and when Jesus came back, all the people received Him.

Ah, my friends, we have no excuse for not being soul-winners. If that poor woman who lived a life of wickedness and sin, the very hour she found Jesus could go and bring her friends and neighbors to Him; if that poor man the very hour he was delivered from demons could go back and arouse the country, is there any excuse for us?

God help us that these things may make an impression upon us and remain with us, and kindle a fire within us—a passion for souls—which, like that fire kindled upon the altar, shall never go out. We ought to put fuel on that fire, and keep it burning more and more brightly as the days go by, that we may become great soul-winners. When I see some young people with all their ambition summed up in what seems so shallow, so cheap, so frivolous, so light, I think, Ah, if they could only put that aside, and see the glory of a life devoted to the salvation of perishing souls!

May God help us to cultivate a spirit of concern for the unsaved; may God help you in your efforts to bring your brothers, sisters, fathers, and mothers into closer touch with God, and there will come into your lives an irresistible power to draw men to Him.

\* \* \*

### *The Power of the Intercessor*

J. B. CROUCH

Who can estimate the value of a godly person in a community? Ten of them would have saved Sodom and Gomorrah. In times of great sorrow and distress, how their presence reassures and comforts the hearts of the timid! Who knows but that it is the presence of these persons that is keeping the wrath of God from falling upon some of our cities and communities in this land today?

In these days God is calling for intercessors. The prophet said of Him, that as He looked down on the needs of the world, He "wondered that there was no intercessor."

The whole purpose of the Bible is that we might learn how to get in touch with God, live in daily communion with Him, and know how to pray. If God's Word calls us not to a faith in prayer and its answer, then its mission to us has failed. The development of the soul through believing in prayer is immeasurable, and God's Word demands it of us. Whatever you pray and make request for, if you believe you have received it, it shall be yours. (See Mark 11: 24.)

But this kind of prayer is not merely saying words; it is the deep outpouring of our inmost being until we touch the throne of God. Have we today sufficient of God's power in our lives to meet Jesus and to be caught away with Him should He suddenly appear? How many in the ordinary walks of life take thought of the necessary preparation to meet God?

We may never live to see the answer to our prayers, but the world will be enriched and souls gathered in when we pour out to God the supplications of an honest heart. If you cannot go to the foreign field just now, ask the Lord to make you an intercessor for the heathen. You may be an intercessor at home, at the office—anywhere.

\* \* \*

### *Proper Amusements*

CLANCY BARTLETT

PEOPLE are gradually beginning to look upon life as a gift to use for the gratification of self instead of employing healthful recreation as a diversion from the regular routine of work. It often happens that the diversion is carried to such an extent that the nerves are taxed more than in work, and the person becomes less fit to put forth his best efforts in his regular occupation. The present condition is synonymous with that of ancient Israel, for we read, "The people sat down to eat and to drink, and rose up to play." Thus we see that even in those times the great prevailing evils were just the same as today; namely, gluttony and pleasure. The sin that so greatly displeased God was not that Israel ate or had diversion, but that they made these things the dominating factors of their lives.

At creation, man was made in the image of God, and was a perfect being in every respect. To help illustrate this, let us suppose a man to have four equal sides. We will call this type of man the foursquare, or perfect man. Suppose we name each side of the square according to the four major characteristics of the perfect man; namely, the intellectual, physical, spiritual, and social. These qualities in a weakened degree constitute the man who is properly developed today the same as in the beginning.

Men have been continually trying to improve God's masterpiece by overdeveloping one of the qualities at the expense of the others; consequently most people have become somewhat lopsided. The result is that very few people can measure up to the standard of proper development; and if they ever accomplish the feat, it must be done by exercising the lacking faculty.

We see about us, every day, persons who have overdeveloped certain qualities at the expense of others. We see men of gigantic intellect, and no body to put force behind it, and vice versa.

"Amusements are to religion like breezes to the flame; gentle ones will fan it, but strong ones will put it out," said David Thomas. The same effect to a greater or less degree is true of the physical and intellectual.

Did you ever overeat until your stomach began to trouble you? What did you do, keep on eating? No, you decided to give your overworked organs a rest. This is the office of recreation; it gives the other overworked members of the square a rest.

Recreation becomes worthless unless it develops the faculties. This to my mind is the supreme test of any recreation. If you indulge in pleasures that keep you up until the wee hours of the morning, and you arise the next day with a headache, discontented, tired, and feeling unhappy, this is not recreation; it is more like degeneration.

The great danger in many amusements is that they act like a narcotic, which always calls for more and more. Their end comes only with the destruction of the victim they have enslaved. If you will carefully analyze this sort of amusement, you will discover that it tears down instead of building up. The only amusements that can be indulged in with safety are those that help to prepare for life's duties, and develop one physically, mentally, spiritually, and socially, into the foursquare man.

\* \* \*

### *The Big Brother*

FERN KENYON

HAVE you a younger sister? A sister, especially if she be younger than her brother, is influenced more largely by him than you may have thought.

If a big brother is really a true brother, a noble young man, his sister will believe him and have complete confidence in his judgment, and try to be what he wants her to be. Thus his ideal of womanhood becomes in part the ideal of his sister.

By their intimate association he is able to keep this ideal before her in such a way that she develops into that type of woman which he admires. Blessed is the young man who understands how much he can influence his sister, and who is strong enough to be all that she thinks he is.

If the brother admires self-possessed girls, girls who do not manifest their feelings on all occasions, he can help to make his sister that type of girl; first, by being that kind of young man himself, and then by indirect methods, such as expressed admiration for the qualities of fortitude and courage.

If the brother admires the girl who can be an interesting companion, a good comrade, he can lift friendship onto a higher plane by his conversation and by his own ability to give and take.

He may also very easily assist in the selection of her company by tactfully indicating characters who are worthy and those not worthy. She will inevitably be ashamed for him to see her with unworthy friends; but on the other hand, she will be glad to follow what she considers the judgment of her big brother.

This is only the beginning of the different ways an older brother may influence his younger sister, and so I appeal to you, brothers, that you take advantage of your opportunities.

\* \* \*

### *The Quickened Conscience*

A CERTAIN brother was in the courtroom being tried for working on Sunday.

"You must educate your conscience according to the laws of this commonwealth," was the mandate of the stern old judge.

This man who sat in judgment on other men's actions recognized the fact that the conscience could be educated. He failed to comprehend, however, that the true Christian must educate that conscience according to the laws of God.

Jesus came to this world to magnify to the world the glorified life of a conscience ruled by the Father's law. He came to magnify that law and make it honorable. Therefore, to be brief, the best and most substantial way to educate and quicken the conscience is to read God's Word and study the details of the life of Him who by properly meeting every issue arising in daily life, magnified that law and made it honorable. No conscience will become anesthetized, if daily those who desire an educated mind and a quickened conscience, intelligently endeavor to do as Jesus did.—Anonymous.



# THE WORLD-WIDE FIELD



## AN EXPERIENCE WITH OUR LITERATURE

IN connection with a recent trip to our various companies in the Anhwei Mission, which the writer made with Elders H. J. Doolittle and M. F. Brewer, a special effort was made to encourage all of our believers who could read to subscribe to our Chinese church paper, *The Last Day Shepherd's Call*.

Many of our believers were too poor to pay the required subscription, so we decided to hold field days with our literature in order to raise what they lacked.

When we arrived at Nan-giao-gi, we found some who were able to afford the subscription price, others who could pay a portion of it, and still others who were too poor to pay anything at all. We therefore called our believers to meet in the chapel, where we suggested that we organize into three companies, and sell our Chinese *Present Truth* and Bible portions. This plan met with an enthusiastic response, and we immediately started work.

We had only a short time in which to do this work, as it was necessary for us to make an early start for the next chapel; but after two hours we got together again, and found that we had sold 120 *Present Truth*, and nearly five hundred Bible portions. After paying the tract society for the cost of the *Present Truth* (the Bible Society supplies the Bible portions free of cost, provided we sell them for five "cash" apiece), and paying a tithe of our profits, we found that we had sufficient to make up all that we needed for subscriptions, and in addition had enough for an extra subscription to the paper for the church school.

We were all very happy, for had we not, with the blessing of God, raised sufficient money to provide each literate believer with the church paper for a whole year (two copies each month), and in addition scattered truth-filled literature throughout the length and breadth of that little village?

E. J. JOHANSON.

Shanghai, China.

\* \* \*

## PUBLISHING THE MESSAGE

MUCH success has been attending the efforts of Brother J. M. Boyce, a lay member residing at Hernando, Miss., in having the advent message published in the daily newspapers of Memphis, Tenn., and the largest county and weekly newspapers of Mississippi, as well as others in different points in Florida. He says: "For the last year or more I have succeeded in getting a number of pointed articles in the columns of the *Commercial Appeal* and the *News Scimitar*, two daily newspapers of Memphis, Tenn. Judging from the comment—most of which is friendly and favorable—which I hear everywhere regarding the subjects presented in this way, and also from the letters which I have received from different parts of the country,—some commending the truths presented, and some condemning them,—I am sure that my work is not in vain, and that the Lord is blessing

by speaking conviction to many souls who perhaps might never be reached with the truth for this time in any other way.

"I have been writing articles on different phases of the message, such as 'The Eastern Question,' 'The Conflict Between Capital and Labor,' 'The Increase in Crime,' 'The Second Coming of Christ,' 'The Sunday Law Crusade,' 'The State of the Dead,' 'The Fate of the Wicked,' and 'The Sabbath,' for several years, and these articles have been printed verbatim in some of the largest county and weekly newspapers in Mississippi. I do not mention this boastfully, but simply to show how in this way the message can be carried to hundreds of thousands of people, if only our brethren would sense the opportunities open to them through this channel. I had two earnest letters from a woman in the State of Washington some time ago, asking for extra copies of an article on the Sabbath and its observance, which appeared in the *Tampa Times*."

There are others doing just as acceptable work in writing for publication, but there is before our brethren and sisters everywhere a vast field of usefulness as yet untouched in writing for the newspapers. Will not the message go on the wings of the wind as we continue to hurry it to the unnumbered multitudes through the press? Such efforts open the way for the colporteur, the evangelist, and the Bible worker. As persons read the message, they are anxious to get it in book form, to hear the living preacher, and to welcome the Bible worker into their homes. Let us co-operate with God's servants in finishing the work, and cutting it short in righteousness.

W. L. BURGAN.

\* \* \*

## NEWS NOTES FROM THE INDIAN RESERVATIONS

FROM New York State one brother writes that he is doing what he can to keep some of the Indian families supplied with literature, and they in turn are passing it on to their Indian friends. He tells of several bright Indian young people who are endeavoring under severe persecution to live the truth.

Another brother who is teaching a government Indian school, and doing self-supporting missionary work, writes: "We have held meetings here in our community, and hold Sabbath school in our home every Sabbath. Some of the children are attending, and occasionally an adult. We are holding Bible readings with some of the neighbors who seem to be interested. A little more than a year ago a fine young man of about twenty-one years of age began keeping the Sabbath. He is now away attending a government school."

In another locality a few meetings were held in a schoolhouse. Stereopticon slides were used, and literature was circulated among the homes of the people. One family became interested, and the mother and son are keeping the Sabbath.

One woman of the Sioux Indians, after searching for thirteen years to find a church that accepted the Bible as their standard, recently accepted the truth, and is now doing what she can to interest other Indians.

A brother writes: "One of our workers has come in touch with the Indians on one reservation, and four of the leading Indian families have accepted the Sabbath."

The labor of the self-supporting worker will surely be rewarded, for we are reminded that it was just such self-supporting work that started the great revival among the Susquehanna Indians in the days of David Brainerd, the young student from Yale University, who sold what little property he had and gave the proceeds to advance the cause of God. Then, single-handed and alone, with no possessions but his Bible and his Indian pony, he entered the forest to give his life in service for the red men. Brainerd's success was due to his whole-hearted consecration to his appointed work, to his prevailing prayer, and his implicit faith in the power of God to work upon human hearts, regardless of race or nationality.

His was not an easy task, and results did not come without untiring perseverance. Few men would be willing to endure the hardships he bore, and fewer still would hold out under the discouraging indifference he met with in the beginning of his work; but he persevered, and at a critical moment, with the Spirit of God resting upon him, he risked his life as he dared to interrupt a savage feast. But as he spoke, the hearts of these North American aborigines were melted to repentance, and forsaking their superstitious rites and ceremonies and their frightful heathen dance, they fell prostrate, confessing their sins; and with tears expressing their heartfelt sorrow, they gave themselves to God, and were just as truly converted as any of their white brethren.

The God that lived in Brainerd's day is just the same today. Three hundred forty thousand North American Indians is surely a mission field worthy of earnest effort. We take this opportunity of inviting correspondence with any of our laymen living on or near an Indian Reservation.

E. R. NUMBERS,

Home Missionary Department.

\* \* \*

## BROOKLYN CHURCH DEDICATED

THE Brooklyn (colored) church building No. 2, which has been recently purchased, and in which the congregation has been meeting for several months, was dedicated Sabbath, July 14. The whole service was inspiring, both the music and the able sermon by Elder C. B. Haynes, and the soul-reviving prayer by Elder Humphrey.

The church is a commodious building, well located on Willoughby Avenue near Grand Avenue, with an auditorium seating about 850, with ten other good rooms. The building cost about \$32,000, including repairs, which is quite a good bargain for Brooklyn.

The congregation are much pleased to have this place of worship, and are faithfully supporting the enterprise in every way. They are also keeping up their regular obligations in tithes and mission offerings to the conference.

W. H. GREEN.

\* \* \*

### ATLANTIC UNION CAMP-MEETINGS

THREE spring camp-meetings were held in the Atlantic Union Conference, as follows: Massachusetts, at South Lancaster, June 21 to July 1; Southern New England, at Hartford, Conn., June 28 to July 8; New York, at Union Springs, June 28 to July 8.

The Massachusetts meeting was a conference session, and was well attended by members from throughout the State. The report submitted to the conference indicated an excellent gain, and a good state of progress in connection with the various departments of the work. The personnel of the laboring force and conference officers remains practically the same. Elder W. C. Moffett was re-elected president of the conference. All the conference business was handled with dispatch, and yet with thoroughness.

The major part of the time was given to the spiritual interests of our people. In all the meetings a heart-searching work was done, that proved most effective. I think I have never attended meetings where the whole congregation entered so heartily into full consecration to the Lord and in reaching out after a richer Christian experience. A great awakening came to our brethren and sisters in all these meetings.

The attendance at the Hartford meeting in Southern New England was larger than usual. The camp was centrally located and the tents neatly pitched. The interests of the work in that field were given thorough attention in the various departmental meetings, and many evidences revealed the fact that there is decided progress in the work in Southern New England. A substantial increase in membership has been made during the last year. The people responded liberally to calls for both foreign and local needs. Several thousand dollars were given and pledged at this meeting. Sixteen were baptized, and a number are to be baptized in their home churches. Elder E. L. Cardey and his force of laborers have the work well in hand.

The meeting at Union Springs, N. Y., was in some respects the most enjoyable and effective that I have ever attended. The attendance from the churches was good, and there was a full and regular attendance at services throughout every day. This is the first camp-meeting held in the New York Conference since the field was united and reorganized a year ago. Elder J. K. Jones is leading out with a strong corps of laborers, and evidences of advancement in the work were seen in all departments. Making a comparison of the first six months of the last two years, it was shown that an increase of more than \$15,000 has been made in tithes and offerings. Similar growth was seen in other features of the work. The Lord is greatly blessing the work in New York, and an excellent state of unity and brotherly love prevailed throughout this meeting. Very liberal responses were made to calls for means

for both local and general fields. About \$4,000 was pledged to the work. At the close of the meeting twenty-three were baptized, other candidates for baptism going to their home churches.

Including the twenty baptized at the Massachusetts meeting, there was a total of fifty-nine baptized at these three meetings. We feel that these annual meetings have brought great encouragement and hope into our field. E. K. SLADE.

\* \* \*

### EASTERN CANADIAN CAMP-MEETINGS

It was the privilege of the writer to attend the three camp-meetings in the Eastern Canadian Union, extending from June 21 to July 15.

The first was held in the town of Richmond, province of Quebec. The grounds were well located and afforded good drainage, so no special inconvenience was suffered from the heavy rains that fell during the meeting. There was a good representation from the Quebec churches, especially over the week-ends. All the camp equipment was new, as an incendiary fire during the preceding year had burned up all the tents owned by the conference. With the insurance money and some aid from the General Conference, they were enabled to replace the loss, and the camp composed of new white tents presented a beautiful appearance.

The Quebec Conference is growing in membership, and a fine spirit of courage pervades the churches. A part of the province of Ontario has been attached to the Quebec Conference, to give them more English-speaking territory. As is well known, the Quebec Province is predominantly French. The work among those people is making encouraging headway under the able leadership of Elder L. F. Passebois. In no way daunted by persecution and personal violence, our French workers are quietly penetrating into the strongholds of error, and bringing the light of present truth to souls that have been longing for help.

This is the only conference in the Eastern Canadian Union which held a business session this year. Elder F. G. Lane, who holds the confidence of members and laborers, was re-elected president. The official staff was returned to office, with slight changes.

Four young women from Montreal, all sisters, composed an orchestra, which furnished inspiring music. These four young women, educated in a convent school, took their stand at this meeting to obey the Lord.

The spiritual tone was of a high order, and those in attendance rededicated their lives to God for a victorious life. The Quebec Conference has a corps of strong workers who under God will insure a steady growth in membership. More converts were baptized last year than during any preceding year. The Quebec Conference led all North America in the per capita gifts to missions in 1922.

From Quebec we went to Oshawa, Ontario. The people were accommodated in the college dormitories, but the meetings were held in tents pitched on the campus.

This city was the home of the writer when serving as president of the Eastern Canadian Union before being called to the British Union six years ago. We were rejoiced to meet many of the old friends with whom we were formerly associated.

No business meetings were held at this gathering, and the entire time was given to spiritual interests. There was a large attendance of young people, and their meetings were highly inspirational. Revivals during the meetings brought a good response. Backsliders were reclaimed, and rich blessings were poured out from heaven's storehouse. Nineteen were baptized on the closing day.

Dr. D. H. Kress attended the early part of this meeting, and his help was greatly appreciated. A day given to the college interests aroused real enthusiasm for that institution. In the course of the discussion the fact was brought out that during the history of this school, extending from 1910 to 1923, it had sent out eighty-four graduates. Of these, seventy-three are engaged in denominational work, eight are in secular employment, two are dead, and only one has apostatized. Eleven are serving in foreign fields. It would be difficult to find a record to excel this.

The Canadian Watchman Press, situated in close proximity to where the camp-meeting was in session, was given its share of attention. The volume of business in that institution is steadily increasing. The presses were running overtime to complete the 130,000 Harvest Ingathering magazines to be used in Canada. The orders for books are coming in considerably in excess of last year's records. Every Canadian believer should rally to the support of this institution.

The *Watchman* magazine is certainly a credit to the cause. It would be well if each Canadian church would study ways and means of giving this truth-filled journal the widest circulation in their neighborhoods.

The Ontario Conference needs more workers to develop its field. Plans were laid to bring this about, and as the members co-operate by turning into the Lord's treasury a faithful tithe, the work in that conference will steadily expand until Ontario becomes what it rightfully should be, one of our strong conferences.

The Canadian field has one difficulty to contend with, that gives deep concern to those in charge. There is a constant stream of members moving to the States. The high wages paid there, and the seemingly better opportunity for Sabbath keepers to find employment, are a constant temptation to our people to turn southward. However, in spite of all hindrances, the workers are of good courage, and are pressing on in faith and zeal.

Elder D. J. C. Barrett, who is president of this conference, is highly regarded by the people, and is working hard to develop the cause in his field.

From Ontario we went to the Maritime Conference. Their camp-meeting was held at Moncton, New Brunswick. Here also those in attendance were accommodated in rooms, and the meetings were held in tents. Like the other two camp-meetings, this one was well attended, and a spiritual feast was spread by the Lord. No business meetings being held, all the time was given to Bible study and spiritual interests generally. The membership in the Maritime Province has grown in recent years, and many new faces appeared at this gathering. The evening services were devoted to an exposition of the principles of our faith, and were well attended by the general public.

One morning we paid a visit to the Maritime Academy, located at Memramcook. This school has room for a much larger attendance than has yet appeared. As the membership of the conference increases, the academy will naturally receive the patronage required to operate successfully. Funds are much needed to effect necessary improvements and put the school in good working order. Prof. I. A. Armstrong, who is in charge, has been doing excellent work, and with his associates has been giving the youth of the Maritime Conference and Newfoundland the benefits of Christian educational principles.

Those in attendance at these three camp-meetings responded very liberally to the various calls for financial help. In all, \$3,500 was raised in cash and pledges for the work at home and abroad.

May God abundantly bless the ministry and believers in Eastern Canada, and give them a large measure of success in all their undertakings.

M. N. CAMPBELL.

\* \* \*

### TRANSFORMED FROM DARKNESS TO LIGHT

A VILLAGE blacksmith's daughter who was motherless and very poor, frequently came to visit our Santali Mission station, and my wife took an interest in the girl, helping her to get food and clothing by giving her work about the house and compound. She would often stay and attend our evening service. After some years she desired to become a Christian and follow Jesus.

The village chief, who was a great drunkard, came to see me, accompanied by the girl's father and a crowd of villagers, demanding a sum of money (ten rupees) from me if the girl was baptized and became a Christian. Of course I refused, and informed them that I was not in the slavery business; at once they threatened the poor girl, and said they would sell her to the Mohammedans.

Before the crowd of witnesses I offered to send the girl home with her father if she so desired, but the girl refused, and said she would not go back to heathen darkness after receiving the light of the glorious gospel of Christ, the light of the world, who had given her light, life, love, and liberty. So she was baptized, and became an earnest Christian, and did all she could to win others to Jesus. She entered our girls' school, and afterward started her medical training in our Punjab medical training school at Chuharkana, where she fell asleep in Jesus, and is awaiting the resurrection morning. I visited her grave a few months ago, while on tour in the Punjab. W. A. BARLOW.

\* \* \*

### GOD'S PROTECTING HAND IN SMYRNA

THE following is a copy of a letter sent by one of our sisters to a friend who had rendered her valuable assistance at the time of the burning of Smyrna. A careful perusal of this letter will reveal again how God cares for His children in times of crisis. This is only one of many experiences, for quite a number of our believers went through the terrors of those awful days:

"You will surely think that I cannot

keep a promise. It is with much gratitude that I think of the time I passed on your boat. Indeed, I shall never forget your kindness to us poor refugees. The reason for my long silence is that I lost your address, together with some other papers, from my pocket. I asked for it from some young girls to whom you had given your room, but it was a considerable time before I secured it. I hope you reached home safely, and are now enjoying home life with your family once more. Now that most people are losing their relatives, we are learning to appreciate more fully what it means to be together.

"As to finding my dear mother again, I am thankful to say that your words came true. This is nothing short of a miracle, and I sincerely thank the Lord for what He has wrought. As I told you, I had left my mother for only a moment, and ran downstairs in order to tell — that some one was setting fire to a house opposite the school. As there was already fire on two sides of us, and this was the only side by which we could escape, I thought it my duty to report it at once; so telling mother I would come to fetch her soon, I ran downstairs.

"Coming back, however, was not so easy. In fact, it was impossible. As soon as the doors were opened, the panic-stricken people who had taken refuge from the sword and fire on the streets, as well as in their own houses, rushed out into the streets, dragging and trampling on anybody and anything that happened to be in their way. I can never describe that scene. To have lost a moment might have meant death to them, so these two thousand people just rushed after the sailors who were taking the only American left in the school.

"As I happened to be by her, I was dragged off by the crowd without realizing whether I was dreaming or awake, until we came to the seashore, whence we were taken to your boat. My mother remained upstairs waiting for me to return. She had with her a refugee from Cilicia with her baby boy, who had been with us for about six or seven months. From the window they could see the people going away from the house, and this young woman asked my mother to follow the crowd. She told her she could not do this, for her daughter was coming back to fetch them. After almost every one had gone and still I did not return, this young woman took her child, bade good-by to my mother, and also left the building.

"Upon arrival in the street she was met by fire on all sides, and did not know which way to turn. Some streets were so full of dead bodies that it was impossible for her to walk without stepping on them. She went up one street, but there was no turning. There she stood, alone with her baby, among the dead and surrounded by fire. Not knowing what to do or where to go, she prayed that God would send her help.

"Just then a wild-looking soldier came along with his weapon in his hand, looking for more to kill. In her perplexity she ran to him, caught hold of his arm and said, 'Sir, do you fear God?'

"The man suddenly changed and answered, 'And who does not fear God?'

"If so, will you please show a poor widow and her orphan child the way to the quay?' said the woman.

"As if thunderstruck the man held

her hand and said, 'Come, my poor woman, I will show you the way.' Then he led her to the seashore.

"I am telling you this story so that you can see that God still works miracles, and can close the mouths of lions if we only trust Him. That poor woman was taken to the island of Chios, and since then no one knows what has happened to her. I am still searching for her, and hope that some day the Lord will guide me to her also.

"As for mother, the dear faithful soul waited and waited for me, looking out from one window and then from another, but in vain. A group who had been killing and plundering, came to the school. Upon seeing the old woman, they asked her if she were not afraid to be alone in that big building. She said, 'No, there is nothing more than death, and that I am ready to meet.' They just looked at each other, and laughing at her supposed foolishness, went away. She waited there until the next room and the top of the staircase took fire. Then she took her hand bag, in which I had my diplomas and a few important things, and went out into the street.

"She was the only person in the street. All around her was a blazing mass; the heavens were dark with smoke, fires were crackling on every side, and buildings were falling with a tremendous crash. Wherever she turned or looked there was fire, fire. She was trembling from the effect of the scene. She prayed again for help, and walking a little farther, saw a narrow street on the left. Down this street no fire could be seen, and she went on, guided as it were by an unseen hand. In the distance she saw the heads of three men looking out from a door. All the rest of the houses were pillaged. All the people, young and old, women and men, had either fled or were lying dead upon the floor. As my mother came near the house in which she had seen the men, they quickly closed the door and locked it. She knocked at the door, and begged hard to be let in. After a while they opened the door and took her in.

"This house had already been pillaged, and the people had merely taken refuge there. They waited tremblingly until the morning. As soon as it was light, they left their hiding place. The fire was coming nearer, and there was no food for them. They walked down the streets, passed burning buildings until they came to the Greek cemetery, where were assembled thousands of men, women, and children.

"Don't you think it was very brave of my mother to wait for me until the last moment? Until then I had never broken my word to any one. She knew that when her daughter said a thing, she meant it and would do it. How glad I am that I could explain to her how I was carried down to the quay and from there to the boat, and how I tried so hard, begging with tears, to be allowed to go back and find her. My dear mother is sixty-eight years old, but much braver than many young men and women who leave their post even before there is such a danger.

"Now I come to the rest of my story. In that cemetery they remained for three days, having no food and sleeping on the bare stones. After three days the soldiers came to call out all the young men. At this time they also sold



bread to those who remained. One day my mother saw an old man with gray hair sitting on a gravestone alone. She went to him and asked him if he had any relatives. He cried and said that he alone remained of all his family. Then my mother told him that she had only one daughter, and she was lost. 'So,' said my mother, 'I also am alone. Will you allow me to remain with you until the Lord shows us a way out of these troubles?' The good old man consented to help my mother, and invited her to sit on the gravestone with him.

"From the graveyard they were all taken to a large, empty coal depot, where they stayed for two nights. Here my mother met an old servant of her mother's. This woman gave her half of a small blanket which she had, and also a little tin cup and a piece of an old sheet. How useful these things were to my mother! She at least had a cup from which to drink water. On the third day the Near East Relief people came, and said they would all be sent to Greece. During these last three days they also got bread and water, which was distributed by the relief officers. Thus, six days after the fire, they were taken to the boat and brought to Mytelene. All the time the old man had helped mother, bringing her food, etc. After reaching Mytelene, he bade her good-by, and went his way without even leaving his address, so that I am not able to write and thank him for his kindness. He was a real angel sent by God to help mother.

"When I came to Athens, I found my cousin, who had been searching for us anxiously. While there I went every day to the Piraeus to search for mother among the thousands who were brought on the boats. After a while I decided that this was useless, and so started in search of her myself. I could not rest day nor night.

"On the seventh day after my arrival I started my journey, taking with me the names of all the islands and seaports where refugees were brought. In two days I reached Mytelene, where 150,000 refugees had been landed. All the parks, cinemas, schools, and streets were full of refugees. Mytelene is a place of only 10,000 inhabitants, therefore the feeding question became very serious. Fortunately it was not raining.

"On the first day the government distributed a quarter of a loaf to each person, but soon all the supplies were exhausted, and this allowance ceased. My mother, together with many others, was sent to a nice pine hill near the sea, but as it was far from the city, she could not go to market. For one whole day she remained without food. She offered money and begged some people to buy food for her, but no one seemed willing to do this. She did not know what to do, and so prayed day and night for help.

"On reaching Mytelene I began to make inquiries concerning my mother, but no one seemed to know anything about her, as most of the people were not from Smyrna, but from the towns in the vicinity. At last I was told that some Smyrna people were on the pine hill, so I made my way there. When I reached the top, I looked around to see if I could find any familiar faces.

In the distance I saw some old people, and so went first to them.

"As I came near to them, I saw the dear face for which I was searching. She was in the attitude of prayer, and so did not see me. Some one who recognized me ran to her. When she opened her eyes and saw me coming, she could not understand whether she could really see me or whether it was her imagination. She rubbed her eyes in order to see better, but it was no more necessary, as I had reached her, and was already embracing her. She was so feeble and changed that I hardly recognized her, but I felt deep in my heart that loving touch of hers to which I was so used since my babyhood. Oh, it was only a miracle by which God directed me to her just in time to save her!

"The shock was so great for her that she became very ill. She was so weak that I had to administer medicines. As all the hospitals, hotels, and schools were full, I had her in the open air lying on the bare ground, with only a piece of blanket under her, and one small blanket, which I had borrowed from my cousin, over her. You can never imagine what it means not to have anything, not even money enough to buy.

"Thanks be to God, my mother improved, and I was able to bring her down to the boat, and finally to my cousin's home in Athens. After a few days, however, other relatives of theirs came in, so that there was no more room for us. I searched in vain for somewhere to stay. Some places were good, but I could not pay for them; others were not suitable for us to stay in. So we prayed again and again. One morning I was feeling particularly disappointed and perplexed, and we again earnestly sought the Lord for help. At noon my uncle came in, and said that in Old Faleron a family was willing to give a room to two refugees. He said that he had recommended us to them. As my mother was too weak even to walk to the tram, we took a carriage and went to the house. It is a small room in the back yard and was built for a laundry, but we are so thankful to have the privilege of being here. Most of the other refugees are in camps where there is no cleanliness. Now even typhus and small-pox are raging there. It is just another miracle of the Lord in bringing us to this place."

Truly "the angel of the Lord encampeth round about them that fear Him, and delivereth them."

W. E. READ.

✱ ✱ ✱

### THE MAGALLAN MISSION AT PUNTA ARENAS

THESE notes are extracts from a letter written by our worker, John Wedekamper, stationed at Punta Arenas. They were printed in our Spanish paper *Gaceta*, which contains reports of the work in the Austral Union. This report is from our most southern mission of South America:

"The peace of God be with you all in Christ. The work of the Lord here is moving forward. Just now there is a family who desire baptism. Other families are manifesting great interest, and are attending our meetings. A minister who formerly was opposed to us is now

writing me quite often. He termed us false teachers, but when he saw how I worked for his daughter, who had undergone an unsuccessful operation, and aided in her recovery [this brother is a nurse], his bitterness disappeared, and now he calls me brother. I gave him a copy of 'The Marked Bible,' and other literature to read.

"I am glad to report 200 pesos collected for the Harvest Ingathering. Brother Derpie is a very faithful helper in the Bible work, and his children help in the canvassing work.

"The Sabbath school and the other meetings are very encouraging. I am thinking of renting a meeting-room in another part of the city, that we may give the truth in every corner. We are well known here. We need very much a married couple, the man to preach and the wife for Bible work. Many are ready for the truth."

MRS. A. G. NELSON.

✱ ✱ ✱

### MORE ABOUT BIBLES FOR NORTH AMERICAN INDIANS

SINCE my article appeared in the REVIEW of May 17, giving a list of Indian languages in which the Scriptures or portions of Scripture are furnished by the American Bible Society, I have received a number of interesting letters, one being from a brother up in Western Canada, with which he inclosed a souvenir of the British and Foreign Bible Society. We quote from the souvenir:

"Below is a list of languages in which the British and Foreign Bible Society has translated, prepared, and supplied Scriptures for the native Indians in British North America:

"Aztec  
Beaver  
Blackfoot  
Bribri  
Cakvhiquel  
Carib  
Chinook  
Chippewaian  
Cree, Eastern Dialect  
Cree, Moose Dialect  
Cree, Western Dialect  
Dakota  
Dominica French Patois  
Eskimo, Baffin Land  
Eskimo, Copper  
Eskimo, Greenland  
Eskimo, Labrador  
Haida  
Iroquois  
Kwa-Gutl  
Malisect  
Maya  
Mic-Mac  
Mohawk  
Mosquito  
Ojibwa  
Quiché  
Slavi  
Tinne  
Tukudh

"As early as 1847 the Cree Indians had a form of writing, . . . and St. John's Gospel was published for them at Rossville, Norway House, north of Lake Winnipeg. . . .

"In 1853 a thousand copies of the Gospel of St. John were sent to Moose Fort for distribution. From Newfoundland nearly 14,000 Bibles and Testa-

ments were distributed in the early days, and through Labrador special editions of 1,000 each were sent at different times to Vancouver Island, where the Chinook Indian language is spoken.

"The Bible Society has been translating, publishing, and distributing the Scriptures in Canadian languages for 100 years, until at last thirty languages of the native Indian tribes have the Word of God."

We are glad to learn that the native Indians of British North America are so well supplied with the Holy Scriptures. Those of our brethren living near Indian settlements in Canada would do well to write to the Bible House, 184 Alexander Ave., East, Winnipeg, for further information.

Some work has been done by our people for the native Indians of Canada, but there are still a large number of them who have never had the opportunity of hearing the special message for this time. May God richly bless His cause among the native tribes of British North America, is our earnest prayer.

ORNO FOLLETT.

✱ ✱ ✱

### VISITING PRISON AND HOSPITAL

DURING a recent tour in the Punjab, while at Lahore I was invited one Sunday to visit the central jail. When seated with a number of European prisoners in the jail chapel, I was asked to give an address, without any notice beforehand. God helped me and gave me a message for the hour, "The Second Coming of Christ," and it was a blessed time. How the men enjoyed the service of song and the gospel message! I shall never forget that service. How glad the men were to have us visit them! and after the service we had a friendly chat with them in their quarters. One of the prisoners requested me to send them some literature for the lonely hours. I had the pleasure of sending them two lots.

At another cantonment I attended a parade service. The organist requested me to conduct the service, saying no one had arrived to conduct it. Again God helped, and gave me a message on "The Second Coming of Christ and the Signs of the Last Days." At the close of the service the organist thanked me for the encouragement and cheer received from the message, and I was invited to conduct the evening service in the same Wesleyan church. It was to be a missionary meeting, so God gave me help and wisdom in this meeting to recall some of my missionary experiences during my thirty-four years among the Santal people in the jungles of Bihar and Orissa. I made friends among the British troops, and had some good visits in their barracks, and sold many books while in this cantonment. To God be the glory. Always be ready for service.

W. A. BARLOW.

✱ ✱ ✱

### NEW JERSEY CAMP-MEETING

THIRTY years or more have passed since a camp-meeting was held in the town of Mt. Holly, and the encampment was welcomed by the residents of the vicinity. The county fairgrounds were thrown open without charge, and there was ample room for the eighty-nine tents that were pitched. Various buildings pro-

## COLPORTEURS' SUMMARY FOR JUNE, 1923

UNION			BOOKS		PERIODICALS		
	Agents	Hours	Val. 1923	Val. 1922	Copies	Val. 1923	Val. 1922
<b>Atlantic</b>							
Bermuda	1	100	\$ 154.00	\$ -----	47	\$ 5.67	\$ -----
Gr. New York	33	1757	3636.05	3840.70	16446	1908.61	2318.00
Maine	7	559	1105.12	1023.40	2272	265.30	222.50
Massachusetts	23	1361	3238.00	2378.27	5715	827.92	594.75
New York	19	1408	2648.90	4149.00	8925	650.24	1345.55
N. New England	6	659	1888.00	1113.77	3042	179.64	69.65
S. New England	6	293	720.75	1233.77	3800	475.19	290.30
	95	6137	13385.32	13738.91	40247	4312.57	4830.75
<b>Central</b>							
Colorado	14	1032	1918.60	2618.60	4620	636.20	175.55
Inter-Mountain	19	971	1989.15	756.25	1001	159.90	29.95
Kansas	28	2408	3199.00	6501.00	2996	413.39	206.75
Missouri	17	1425	2080.50	3736.10	5444	588.67	484.15
Nebraska	23	575	759.20	1583.98	12509	579.72	113.55
Wyoming	8	407	679.00	2306.85	2054	174.05	35.75
	109	6868	10625.45	17502.78	28624	2551.93	1045.50
<b>Columbia</b>							
Chesapeake	21	1028	2783.50	1373.10	6054	302.26	106.50
District of Columbia	3	504	766.25	1148.40	11830	631.82	75.25
E. Pennsylvania	21	1046	1646.65	2777.00	15786	720.11	212.40
New Jersey	18	-----	2806.25	2497.37	15562	883.21	732.80
Ohio	26	2352	5081.60	3526.26	24451	1175.71	784.15
Virginia	16	1336	3232.90	3395.40	3689	233.54	85.75
W. Pennsylvania	11	953	2883.10	1979.90	19696	586.71	160.95
W. Virginia	23	1778	3908.15	5579.45	3463	206.63	209.00
	139	8997	23108.40	22277.38	100531	4739.99	2366.80
<b>Eastern Canadian</b>							
Maritime	13	1052	2268.90	2166.15	453	49.21	80.00
Newfoundland	-----	-----	-----	-----	149	19.92	7.00
Ontario	14	1488	3948.20	2630.25	982	147.00	738.35
Quebec	6	541	589.17	2703.20	239	32.75	294.50
	33	3081	6806.27	7499.60	1823	248.88	1119.85
<b>Lake</b>							
Chicago	21	1233	3470.70	2320.51	12532	997.91	2441.40
E. Michigan	14	523	1400.93	-----	6791	1016.64	522.40
Illinois	8	451	670.75	1750.45	13073	462.33	197.00
Indiana	29	2669	5835.80	2326.80	4242	496.94	197.45
N. Michigan	12	622	1946.82	671.79	2313	232.72	12.95
N. Wisconsin	6	377	859.90	1465.25	1380	158.24	56.55
S. Wisconsin	18	1471	3238.95	2382.55	13200	711.16	219.10
W. Michigan	6	325	778.20	-----	6472	703.15	313.95
	114	7676	18202.05	11517.35	60503	4779.09	3960.80
<b>Northern</b>							
Iowa	17	3120	4274.65	5663.10	8175	807.03	457.40
Minnesota	17	1853	3021.75	5851.67	4670	695.17	260.35
N. Dakota	13	2183	4707.27	809.88	3840	225.53	215.30
S. Dakota	7	920	1529.85	2547.60	1875	215.12	25.35
	54	8076	13533.52	14872.25	18560	1942.85	953.40
<b>North Pacific</b>							
Alaska	-----	-----	-----	-----	6	.94	-----
Montana	11	826	1748.45	71.75	2601	233.10	121.15
S. Idaho	5	408	835.95	105.00	1649	199.59	349.70
S. Oregon	8	542	770.75	1040.00	4169	225.65	89.40
Upper Columbia	13	615	1335.20	1289.05	3788	498.60	207.05
W. Oregon	35	2507	4053.75	1728.20	5512	825.09	136.50
W. Washington	11	1115	1438.43	1342.30	7899	818.47	391.25
	83	6013	10182.53	5576.80	25624	2301.44	1245.05
<b>Pacific</b>							
Arizona	7	454	1644.90	937.25	989	152.91	34.00
California	14	872	1823.91	2797.30	22534	2089.74	376.10
C. California	14	456	1212.00	795.55	6527	738.43	122.00
N. California	5	166	305.50	1086.60	9664	713.58	94.00
Nevada	1	50	176.75	-----	459	68.49	-----
S. California	13	634	1357.50	734.70	15800	1648.57	1065.35
S. E. California	9	586	1343.35	475.30	9563	613.05	119.90
Utah	3	170	487.25	545.25	390	57.59	15.00
	66	3438	8351.16	7372.45	65976	6082.36	1826.35
<b>Southeastern</b>							
Carolina	26	3997	15994.40	11527.70	3989	321.79	168.95
Cumberland	16	2377	6820.47	2950.95	3639	485.04	353.85
Florida	8	916	1553.70	867.00	6277	487.54	246.25
Georgia	19	2977	6157.63	6002.43	5632	216.40	10.20
	69	10267	30526.25	21348.08	19587	1510.77	784.25
<b>Southern</b>							
Alabama	25	2012	2665.60	3933.95	5070	271.05	54.75
Kentucky	26	2540	6641.00	3367.55	7162	277.11	316.65
Louisiana-Mississippi	24	2362	5413.22	5041.40	2980	194.31	109.00
Tennessee River	15	1861	5637.45	3392.80	2213	306.44	128.50
	90	8865	20357.27	20735.70	17425	1048.91	608.90
<b>Southwestern</b>							
Arkansas	14	1443	5712.63	3848.50	1020	134.16	80.90
N. Texas	17	1820	4426.65	3610.00	1936	243.71	76.05
Oklahoma	37	4432	8390.45	5064.68	3913	450.64	304.10
S. Texas	20	2705	8480.20	7447.98	1831	260.81	133.80
Texico	18	2119	3252.80	1418.55	877	111.93	41.50
	106	12519	30262.73	21389.71	9577	1201.25	636.35
<b>Western Canadian</b>							
Alberta	9	755	2199.10	-----	1053	141.50	125.95
British Columbia	4	23	203.50	736.90	1220	130.42	199.25
Manitoba	5	478	483.45	2338.35	2380	98.65	185.25
Saskatchewan	-----	-----	-----	-----	1788	94.34	238.50
	18	1256	2886.05	3075.25	6441	454.91	748.95
<b>Special Signs</b>							
Foreign and Miscel.	-----	-----	-----	-----	61000	6100.00	-----
Mailing Lists	-----	-----	-----	-----	54701	3072.57	2200.25
	-----	-----	-----	-----	60621	12124.20	10086.15
	976	83193	\$188727.50	166906.26	571240	52971.72	32418.35

COMPARATIVE SUMMARY OF FOREIGN PERIODICALS					
1922			1923		
	Copies	Value		Copies	Value
January	19113	\$ 3495.48	January	168061	\$10556.81
February	555769	32032.17	February	38933	9447.02
March	444001	54263.90	March	232611	15545.48
April	409053	44709.11	April	146899	16872.23
May	252198	15127.97	May	108733	19933.89
June	224485	28035.57	June	170782	22397.51
July	296076	18951.07			
August	240016	16742.91			
September	111550	54186.43			
October	186334	10744.86			
November	276077	15716.03			
December	211899	8545.46			

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS					
	1921	1922	1923		
January	190441	84369	486525	July	181389 90704
February	1605595	112742	475388	August	113586 86239
March	112229	71205	637221	September	87063 107823
April	273376	106788	645027	October	125981 28836
May	197606	38291	617588	November	79876 79452
June	135614	178751	571240	December	64150 65234

COMPARATIVE BOOK SUMMARY					
	1918	1919	1920	1921	1922
January	\$ 68276.77	\$111467.25	\$141929.40	\$234508.59	\$ 64723.42
February	74560.50	114848.54	138199.16	246104.17	269480.88
March	12583.10	171496.11	196766.41	229220.64	335216.82
April	128480.24	251307.66	255974.97	261838.96	253342.04
May	160112.53	244584.54	245806.24	242377.33	241475.39
June	276413.96	381166.18	480868.75	385315.49	515302.10
July	336262.65	531282.95	718972.53	356481.93	321879.95
August	207615.34	343737.50	437838.18	246749.54	229762.18
September	137462.98	231475.12	349418.19	331932.39	225721.42
October	133893.11	199530.88	400422.05	165869.44	112044.39
November	101093.49	173967.04	237793.80	178215.72	209852.79
December	117592.42	131193.54	215795.56	177428.46	145672.59
	\$1854347.09	\$2886059.62	\$3819785.24	\$3075842.26	\$2724473.97

Foreign Union Conferences and Missions							
	Agents	Hours	Val. 1923	Val. 1922	Copies	Val. 1923	Val. 1922
Antillian	---	---	\$ -----	\$ 5979.95	-----	\$ -----	\$ 232.59
Austral	---	---	-----	6533.78	-----	-----	605.81
Australasian	---	---	-----	15606.95	-----	-----	2635.89
British *	78	13179	9151.81	-----	-----	7611.27	-----
Bulgarian	1	---	20.15	-----	35	3.50	-----
C. China	---	---	-----	269.48	-----	-----	471.13
Gen. European *	87	20463	19506.58	18830.33	33180	2042.46	2271.57
Chosen	---	---	-----	636.23	-----	-----	2258.02
Czecho-Slovakian *	53	11163	2860.22	6106.08	8570	1578.66	3186.70
Caribbean	---	---	-----	3243.79	-----	-----	52.50
E. China	---	---	-----	200.19	-----	-----	598.66
E. German	169	23885	12560.56	12816.37	47435	1114.15	2499.68
Hungarian *	36	7482	4517.95	2579.20	10609	4137.12	-----
Inca	4	250	712.40	63.26	-----	142.52	-----
Japan	---	---	-----	214.03	-----	-----	575.10
Jugo-Slavia *	28	6131	1148.33	-----	10131	811.87	-----
Latin *	44	7069	6664.12	1721.31	2919	953.14	247.25
Mex.-Cen. American	---	---	-----	2091.37	-----	-----	-----
Philippine	---	---	-----	9945.97	-----	-----	-----
Polish *	18	3014	2811.95	-----	6789	1859.11	-----
Rumanian *	23	2436	609.71	2214.23	3576	156.23	3578.62
S. Asia	---	---	-----	14275.14	-----	-----	-----
S. China	23	---	455.65	112.22	2152	258.10	202.35
S. Brazil	---	---	-----	2894.10	-----	-----	444.95
Scandinavian †	148	45336	46754.93	23793.32	-----	-----	723.50
W. German	128	26534	22240.52	18262.89	45336	1729.38	2450.95
Foreign Totals	840	167422	130015.38	\$148395.84	170782	\$22397.51	\$23035.57
North Amer. Totals	976	33193	188727.50	166906.26	571240	\$2971.72	32418.35
Grand Totals	1816	250615	\$318742.88	\$315302.10	742022	\$85369.23	\$55453.92
* Two months' report.							
† Three months' report.							

vided space for some of the activities of the camp, thereby saving the labor and space for other things. The grand-stand made a good auditorium when a speakers' stand was erected at the front.

A number of promising young people were present. Representatives from the Washington Missionary College encouraged them to enter upon a course of training to fit themselves for a place of usefulness in the cause of God.

That the people have a mind to work was evidenced by the sales of literature to the amount of \$1319.81. A good company of men and women participated in a field day in the surrounding territory, and two or three hundred small books were placed in the hands of the people.

Several new workers have recently connected with the conference. Six candi-

dates were baptized on the last day of the meeting, and others will have this rite administered in their home churches.

About three hundred fifty were encamped on the grounds, and many were placed in the homes of near-by residents. This helped to create an interest, and a good representation from the town attended the evening meetings. This interest is being followed up by Elders M. H. St. John and F. E. Gibson, who pitched their tent at once upon the courthouse grounds. Some have already begun to keep the Sabbath as a result of reading books sold a few months ago by one of our colporteurs, and the prospect is favorable for the organization of a church in the near future.

The offerings to missions through the Sabbath school totaled \$225.61, besides \$1,378.09 in cash and pledges made in

response to a simple appeal for mission funds on a special occasion. The evening offerings for camp expenses amounted to \$225. There is no reason why the work in this State should not show a strong and healthy growth, and with God's blessing we believe this will be the case.

E. L. RICHMOND.

FROM THE TAGALOG FIELD

IN a recent baptismal class from one of our tent companies, a man bore the following testimony, which shows that we should not become discouraged and regard certain cases hopeless, even though they may be long in taking their stand, and we feel that we have done all we can for them:

"I have attended several tent-meetings held by this denomination. I attended the tent-meetings conducted by Brother Panis in Siggalong. I also attended the meetings held by Brother Manalaysay in San Mercelino and in Gagalangin. I also seldom failed to hear Brother Emralino in his Sampaloc effort. But in all these meetings the decision was lacking in my own soul. It is only this time that my heart is willing to yield to the influence of the Spirit of God. I told my wife, 'We shall be joined together in the truth next month.' This stand I take now, not because my family are Adventists, but because I have come to love the message."

"EVERY MAN PERFECT IN CHRIST JESUS"

BROTHER AURELIO CASARES was the type that brings joy to the missionary's soul. He was a carpenter, mated but unmarried. His possessions were limited to a little daughter, his "woman," his carpenter shop, a few tools, and some debts; unless you desire to classify his doubting and troubled heart as a possession, for like the devils, he believed and trembled.

Every visit made by the missionary to Pachuca brought him joy as well as a new determination to straighten up his matrimonial affairs, and be baptized. But he never did it. Months passed, and finally a letter arrived from Aurelio, asking when the next baptism would be celebrated in Mexico City, and stating that he did not wish to await that opportunity in his home town. A reply reminded him of the futility of asking for baptism without the presentation of a marriage certificate. On the day appointed for the examination of the candidates, he proudly presented his document.

Upon asking for territory, he was informed that it would be better for him to wait to begin canvassing until after the institute, which was soon to be held. But without permission he went to work, and soon asked for nearly 500 pesos' worth of books to deliver. They were granted him, and he delivered them.

When last seen, his face still wore the smile that has become habitual with him, and he assured me that as Cortez burned his boats in the harbor of Vera Cruz to cut off hope of returning to Spain, so he had sold his carpenter tools, and was launched in a campaign that would have no respite till Jesus comes.

HENRY F. BROWN.

## GLEANINGS FROM THE FIELD

FOUR persons were recently baptized at Mitchell, S. Dak.

ON Sabbath, May 26, Elder W. L. Nott baptized twelve persons. They joined the Topeka, Kans., church. On the same day Elder E. R. Lauda visited the Ford church in Colorado, baptizing five members, and ten were added to the church.

## Appointments and Notices

### CAMP-MEETINGS FOR 1923

#### Atlantic Union

N. New England and Maine,  
Rochester, N. H. -----Aug. 16-26

#### Central Union

Nebraska, Hastings -----Aug. 16-26  
Kansas, Winfield -----Aug. 23 to Sept. 2  
Missouri, Boonville -----Aug. 23 to Sept. 2

#### Columbia Union

Ohio, Mount Vernon -----Aug. 9-19  
W. Pennsylvania, New Castle -----Aug. 16-26  
Chesapeake, Baltimore, Md. -----  
-----Aug. 23 to Sept. 2

#### Lake Union

Illinois, Springfield -----Aug. 16-26  
N. Mich., Big Rapids -----Aug. 23 to Sept. 2  
Indiana, Bethany Park -----Aug. 23 to Sept. 2  
W. Michigan, Berrien Springs -----  
-----Aug. 30 to Sept. 9  
Chicago -----Sept. 13-23

#### Northern Union

Iowa, Nevada -----Aug. 16-26

#### North Pacific Union

W. Washington, Puyallup -----Aug. 9-19  
W. Oregon, Hillsboro -----Aug. 16-26

#### Pacific Union

California, Oakland -----Aug. 9-19  
S. California, Los Angeles -----  
-----Aug. 23 to Sept. 2  
Arizona, Phoenix -----Sept. 6-16

#### Southern Union

Tennessee River, Nashville -----Aug. 16-26  
Alabama, Gilbertown -----Aug. 23 to Sept. 2  
Kentucky, Louisville -----Aug. 30 to Sept. 9

#### Colored

Kentucky, Louisville -----Aug. 30 to Sept. 9  
La.-Miss., Brookhaven, Miss. -----Sept. 6-16

#### Southeastern Union

Cumberland, Knoxville, Tenn. -----  
-----Aug. 23 to Sept. 2  
Carolina, Charlotte, N. C. -----Aug. 30 to Sept. 9  
Georgia, Atlanta -----Sept. 6-16  
Florida, Fairgrounds, Orlando -----Nov. 1-11  
Colored meetings on same dates.

#### Southwestern Union

Oklahoma, Oklahoma City -----Aug. 16-26  
Texico, Lubbock, Tex. -----Aug. 23 to Sept. 2  
Arkansas, Little Rock -----Sept. 6-16

#### Colored

Arkansas, Little Rock -----Sept. 6-16  
N. Texas, Dallas -----

✱ ✱ ✱

### PUBLICATIONS WANTED

Wilda Smith, Cambridge City, Ind. A continuous supply of our denominational papers.

Mary A. Morris, R. F. D. No. 2, Poplar Bluff, Mo. Denominational papers, magazines, and tracts.

G. H. Killinger, Box 398, McAlester, Okla., is a prisoner who is endeavoring to let his

light shine among his associates within prison walls. He asks the prayers of the brethren and sisters for his healing, also for spiritual help. He would be glad to receive any kind of denominational literature for use in the prison, especially copies of the Watchman.

✱ ✱ ✱

### NORTH MICHIGAN CONFERENCE ASSOCIATION

The North Michigan Conference Association of Seventh-day Adventists will hold its next annual session in connection with the North Michigan Conference camp-meeting on the Fairgrounds at Big Rapids, Mich., Aug. 23 to Sept. 2, 1923. The first meeting will be held at 11:15 a. m., Aug. 28, 1923. Trustees for the ensuing year will be elected and other necessary business transacted.

Howard H. Hicks, Pres.  
Andrew P. Petersen, Sec.

✱ ✱ ✱

### GEORGIA CONFERENCE

The twenty-second annual session of the Georgia Conference of Seventh-day Adventists is called to convene Sept. 6-16, 1923, in connection with the annual camp-meeting in Atlanta, Ga., for the purpose of electing officers for the ensuing year, and for the transaction of such other business as may properly come before the conference at this time. The first meeting is called for Friday, September 7, at 11 a. m.

A. S. Booth, Pres.  
H. W. Potter, Sec.

✱ ✱ ✱

### THE GEORGIA CONFERENCE ASSOCIATION

Notice is hereby given that the Georgia Conference Association of Seventh-day Adventists is called to convene in conjunction with the camp-meeting to be held in Atlanta, Ga., Sept. 6-16, 1923. This meeting is called for the purpose of electing officers, and transacting such other business as may properly come before the body. The first meeting is called for Wednesday, September 12, at 11:30 a. m.

A. S. Booth, Pres.  
H. W. Potter, Sec.

✱ ✱ ✱

### KANSAS SEVENTH-DAY ADVENTIST CONFERENCE ASSOCIATION

The forty-third annual session of the Kansas. Seventh-day Adventist Conference Association will be held in connection with the camp-meeting at Winfield, Kans. At this meeting officers and a board of trustees will be elected for the ensuing year, and such other business transacted as may come before the association. The first meeting will be called at 11 a. m., Wednesday, Aug. 29, 1923. Delegates to the conference are also delegates to the association.

C. G. Bellah, Pres.  
Herbert Griffith, Sec.

✱ ✱ ✱

### KANSAS MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION

The Kansas Medical Missionary and Benevolent Association, a corporation controlling the Kansas Sanitarium and Hospital at Wichita, will hold its annual meeting at Winfield, Kans., Thursday morning, at eleven o'clock, Aug. 30, 1923. This meeting is for the purpose of electing trustees for the ensuing term, for receiving reports, and taking up such other business as may come before the association. Delegates to the camp-meeting are also delegates to this association.

C. G. Bellah, Pres.  
L. C. Christofferson, Sec.

✱ ✱ ✱

### KANSAS CONFERENCE

The forty-third regular session of the Kansas Conference of Seventh-day Adventists will convene at Island Park, Winfield, Kans., Aug. 23 to Sept. 2, 1923, for the purpose of electing officers, and for the transaction of such other business as may properly come before the conference. The first meeting of the session will be called at 11 a. m., Friday, Aug. 24, 1923.

C. G. Bellah, Pres.  
Herbert Griffith, Sec.

## OBITUARIES

"Precious in the sight of the Lord is the death of His saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "I [Jesus] am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

We regret that the large number of deaths reported from our rapidly growing church membership throughout the world, necessitates a reduction of obituary notices to the simple recital of date and place of birth and death, with information as to relatives. Exceptions will be made to this rule only in the cases of field workers or others whose life and labors have made them known throughout the denomination.

Sherwin.—Mrs. Lettie Elizabeth Tryon Sherwin was born in Midland County, Michigan, June 26, 1882; and died in Cedar Lake, Mich., June 20, 1923, a faithful member of the Cedar Lake church.

J. G. Lamson.

Johnson.—Louise Anna Werber Johnson was born at Sandusky, Ohio, Jan. 27, 1864; and died in Milton, Oreg., July 5, 1923. She was married to James L. Johnson, Feb. 18, 1901. Her husband, son, and mother mourn their loss.

W. H. Thurston.

Dillon.—Blancy Wheeler Dillon was born Jan. 3, 1851; and died at Indiana, Pa., Jan. 31, 1923. In 1875 she was married to Frank Dillon, who is left to mourn. She united with the Seventh-day Adventist Church in 1887.

D. A. Parsons.

Housman.—Martin Housman was born in Olean, N. Y., Oct. 28, 1892; and fell asleep in Jesus, June 5, 1923. He was united in marriage with Laura Walker, Dec. 13, 1918. He leaves his wife and infant son, his aged father, and many friends.

W. D. Parkhurst.

Noris.—Gertrude Hayes-Noris was born at Toronto, Kans., March 8, 1891; and died at Brush, Colo., June 25, 1923. She leaves to mourn their loss her five sons, and her father, mother, three brothers, and one sister. Her husband died three years ago.

G. W. Berry.

James.—Mrs. Anna James was born in the State of New York, June 30, 1831; and died June 26, 1923. At one time she was connected with the Healdsburg College as teacher of music. At the time of her death she was a member of the Sacramento, Calif., church.

A. J. Osborne.

Brett.—Rena C. Copeland Brett was born in Ohio, Feb. 1, 1872; and died in Arcata, Calif., July 3, 1923. Sister Brett was a trained nurse from the St. Helena Sanitarium. She leaves to mourn their loss, two sons, four daughters, five brothers, and four sisters.

I. P. Dillon.

Christmann.—Estelle J. Marshall Christmann was born in Hancock County, Ohio, Nov. 13, 1879; and died in Wichita, Kans., July 2, 1923. She was united in marriage with Dr. Paul Christmann, Sept. 15, 1903. Three children were born to this union, two of whom still survive. Sister Christmann became a Christian at the age of thirteen, uniting with the Seventh-day Adventist church in Arlington, Nebr.

A. S. Bringle.

Osterloh.—Dora Osterloh was born in Kansas, Feb. 13, 1901; and died in Los Angeles, Calif., July 11, 1923, of a complication of scarlet fever and diphtheria, contracted from two children whom she was employed to nurse. She was a daughter of Brother Henry S. Osterloh, who has been for many years a member of the Kansas Conference Committee. She was graduated from the nurses' course at the Kansas Sanitarium in 1922. Her father, three brothers, and two sisters are left to mourn, but with assurance that she will have a part in the first resurrection.

R. W. Parmele.

# Missionary Volunteer

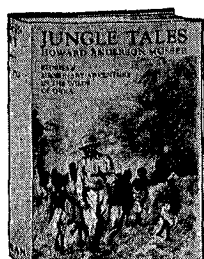
## JUNIOR and PRIMARY READING COURSE

### Books for 1923

The Reading Course books for the younger children are especially fine this year, and we can heartily recommend them to parents.

By purchasing these books once a year, the home will soon be in possession of a valuable library for the young people. Are your children not entitled to the investment in these good books?

### JUNIOR COURSE



#### Jungle Tales

This is a book of missionary adventure in India—the home of the tiger, the big snakes and giant crocodiles, and also the home of Indian boys who know nothing of Jesus. One cannot help but enjoy “Jungle Tales” as he

reads of how our missionaries risk their lives in this far-off country to save souls.

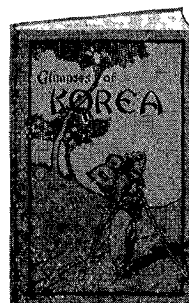
141 pages, with many illustrations. Price, \$1.50.

#### Glimpses of Korea

This little country is the home of an interesting people and their many strange customs.

The peculiar wagons, homes with paper windows, bulls instead of horses, queer kinds of fruit, etc.,—all make “Glimpses of Korea” an interesting book for boys and girls.

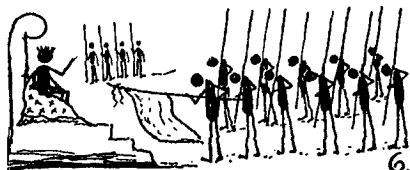
103 pages, with many pictures. Price, 90 cents.



#### The Iron Horse

This is a story of railroading. It tells about the engine, how the engineer and conductor talk by blasts of the whistle, the swinging of lanterns; how one may understand the signals, etc. It contains a fund of information which even the old folks would do well to understand. 256 pages, illustrated. Price, \$1.25.

### PRIMARY COURSE



2 Sam. 5:1-3

6.

#### Little Jetts

The unique illustrations in this little book will

hold the attention of the small boy or girl while some older one tells the Bible story. It is astonishing how quickly the child will catch the story from these peculiar little pictures. Bound in board covers. Price, 90 cents.

#### Really Trulies

No matter how many other stories the children have heard, they want a “really truly” story.

The author satisfies this demand with forty-two stories of real experiences of boys and girls, and draws many practical lessons therefrom. It is a book all will appreciate.

176 pages, abounding in illustrations. Price, \$1.25.



Junior Set, three books, special price, \$3.25, postpaid

Primary Set, two books, special price, \$1.90, postpaid

Order of your tract society





WASHINGTON, D. C., AUGUST 16, 1923

EDITOR FRANCIS MCLELLAN WILCOX

## ASSOCIATE EDITORS

W. A. SPICER G. B. THOMPSON C. P. BOLLMAN  
C. A. HOLT

## SPECIAL CONTRIBUTORS

A. G. DANIELS J. L. SHAW C. H. WATSON  
I. H. EVANS L. H. CHRISTIAN J. E. FULTON  
O. MONTGOMERY W. H. BRANSON E. E. ANDROSS  
W. W. FLETCHER CHARLES THOMPSON

CIRCULATION MANAGER L. W. GRAHAM

Because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

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

THE hearts of those who have been long in the way in connection with this movement are still thrilled and inspired by the precious truths of this message. Brother R. M. Caviness, of Fairfield, Iowa, says: "I am a man of seventy-one. I came into the truth at the age of eleven. How it thrills my heart to look over these sixty years in connection with the message! Human (my own) mistakes are in plenty, but divine blessings infinitely more—'like the sands of the sea' in number. If you should print my obituary soon, tell your readers it pays to form one's resolution to serve God early in life and stick to that resolution, even though the heavens fall." May God bless Brother Caviness and all the faithful pioneers in connection with this movement.

\* \*

## A CALL FOR EARLY PUBLICATIONS

For some time it has been felt that a greater effort should be put forth to secure copies of the earlier publications relating to the work of this denomination, as well as to the advent movement prior to 1844. The General Conference does not have a complete file of these early publications. Some of our brethren a few years ago donated copies which they had, and these have been greatly appreciated, and are now kept on file in the General Conference office for access by any who desire to refer to them. It is desired, however, to secure additional copies if it is possible to do so. Will any of our brethren and sisters having copies of early publications—books, pamphlets, or tracts—issued during the earlier years of this movement or of the advent movement prior to 1844, which they would be willing to dispose of, kindly correspond with the undersigned respecting the matter? It is desired to secure copies for use in our various offices of publication and headquarters, and also for public libraries where such use will be of benefit. All publications and correspondence should be addressed to the General Conference Library, Takoma Park, Washington, D. C.

H. E. ROGERS,

Statistical Sec. Gen. Conf.

## PRESIDENT HARDING

THIS nation mourns the death of a great leader. Warren Gamaliel Harding, the twenty-ninth President of the United States, died August 2. His death brought sorrow to every American home. The announcement was so unexpected that it came as a distinct shock. The bulletin from his attending physicians the day previous had been most reassuring. It expressed confidence in the favorable, if not speedy, outcome of the President's illness. And then the end came so terribly sudden and so wholly unexpected that the entire country was stunned by the tragical *dénouement*.

In marked contrast were the two last transcontinental trips of the President. Westward bound, he was received at every stopping place with glad acclaim. Citizens of all shades of political belief welcomed him as the head of a united nation. His journey was like a triumphal march. Returning, his silent form passed through an almost continuous avenue of mourning countrymen, who, with tearful eyes and heaving bosoms, testified their love and appreciation of their Chief Magistrate. What a commentary this picture affords upon the futility of human hopes and the uncertainty of the things of this world!

"Like a flash of the lightning, a break of the wave,  
Man passes from life to his rest in the grave."

It is not the field of this journal to discuss the political principles for which President Harding stood. Regarding these, there naturally is wide divergence of thought. There is, however, no difference of opinion as to the honesty and integrity of the man. So far as we are aware, he had no personal enemies, and his political opponents are generous in praise of his loyalty of purpose and sincerity of endeavor. He sought faithfully and conscientiously to discharge the duties of his high office. No man in public or private life can do more.

President Harding revered God and loved his fellow men. He was a man of noble, generous impulses. His kindly, courteous bearing endeared him to all classes. His simplicity of life, which he maintained from his early boyhood in a humble country home to advanced years when he occupied the highest office within the gift of his countrymen, was in marked contrast to the tinsel and show, the hypocrisy and cant, of much of present-day living. He was a loving husband, a kind neighbor, a wise counselor.

His loss will be keenly felt; above all, of course, by his devoted wife and other relatives; but with them the nation also grieves.

The effect of his death upon world conditions will not be without vital significance. No ruler of a great nation can pass from the stage of active participation in world problems without sensibly affecting national policies and international relations. President Harding loved peace, and his life was sacrificed in his earnest endeavor to find a solution of the perplexing problems following the Great War. Let us hope that those who follow in his steps will seek as earnestly as did he to stabilize conditions.

In the death of President Harding, Vice-President Coolidge automatically succeeds to the Presidential office. Let us pray that to him who has so abruptly and unexpectedly been thrust into the place of Chief Magistrate, special wisdom may be given. He and every ruler of state needs divine guidance in these fateful times. 1 Tim. 2: 1-4.

To Mrs. Harding and to other mourning relatives of our lamented President we extend our sincere and prayerful sympathy.

Upon the announcement of the death of the President, the General Conference Committee in session passed the following resolution of sympathy addressed to the bereaved wife:

"MRS. W. G. HARDING,

"Palace Hotel, San Francisco, California.

"In common with the entire nation we deeply sympathize with you in the untimely death of your esteemed husband. His noble character and kindly bearing endeared him to all classes, who mourn his death as that of a personal friend. We pray God to give you sustaining grace and strength in this trying hour.

"GENERAL CONFERENCE COMMITTEE OF  
SEVENTH-DAY ADVENTISTS."