

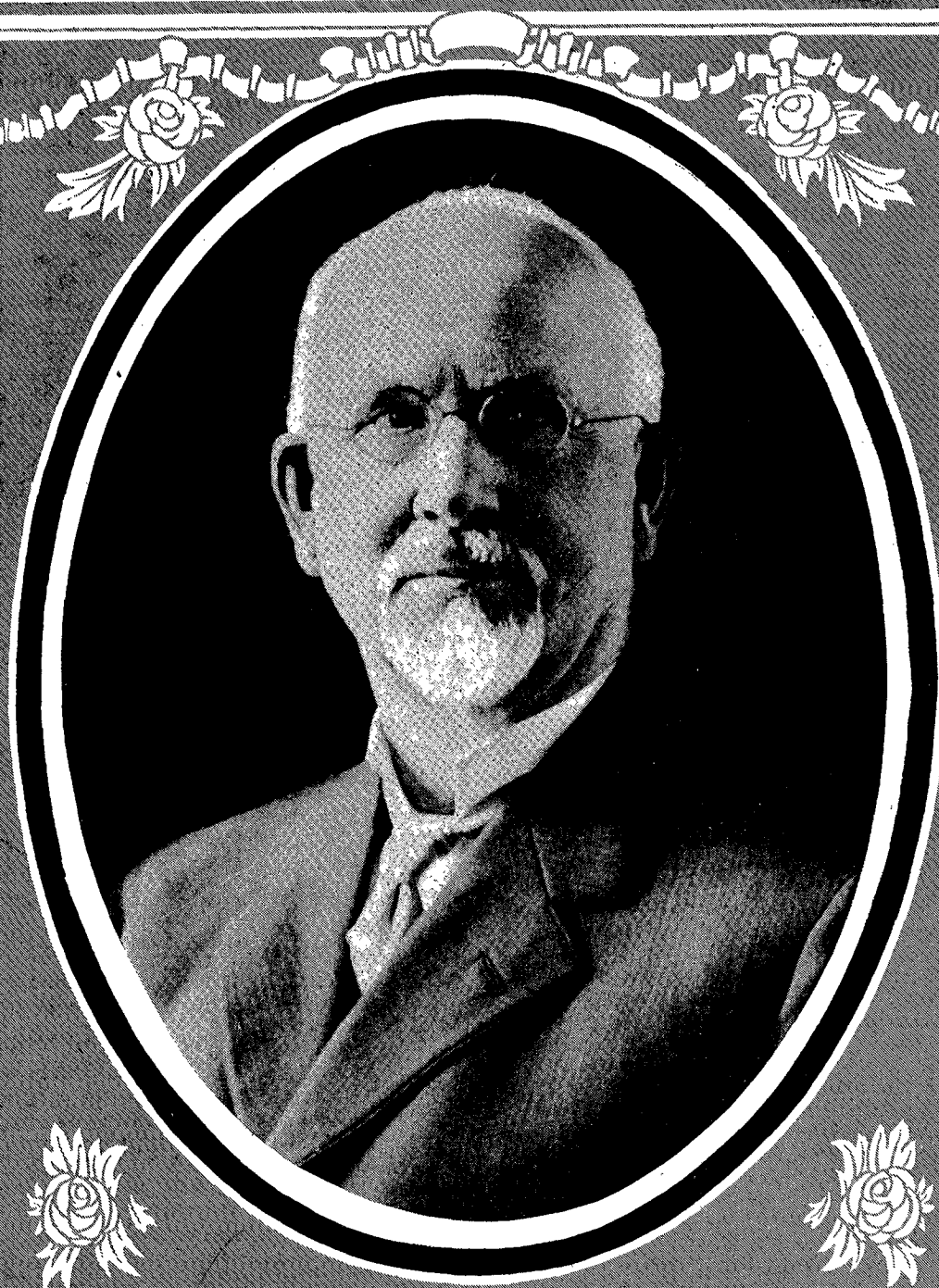
The Advent REVIEW And Sabbath HERALD

"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., October 25, 1923

No. 43



John Orr Corliss

My Views About Evolution

WILLIAM JENNINGS BRYAN

RELIGION has no quarrel with science, and cannot have, because real science is "classified knowledge."

Nothing, therefore, can be scientific that is not true. All truth is of God, whether found in the book of nature or in the Book of books; but guesses are not science; hypotheses, such as the hypothesis of evolution, are not truths.

There is a wide difference of opinion as to what evolution really means. Most of those who declare that they favor it think it means growth, like the growth of the chicken from the egg, or development from without, like the improvement of the automobile. They are mistaken. "Evolution" is the word used by scientists to describe the hypothesis which links all life together, and assumes that all species are developed from one or a few germs of life by the operation of resident forces working from within.

My purpose here is to show that science, as well as the Bible, condemns evolution. If science is classified knowledge, then we are justified in rejecting as unscientific anything which is not established as true. On this ground evolution should be rejected.

Idea Older than Darwin

The hypothesis has its place, whether it requires four syllables to express it, or is expressed in one syllable—by the word "guess." But the hypothesis is nothing more than a hypothesis until it is proved true.

The prospector uses the hypothesis; he guesses that there is ore at a certain point on a mountain side, and digs a pit to prove it; but the pit is not a mine until he finds the precious metals.

So with the lawyer; he tries his case upon the hypothesis; but the decisions of the court show that at least half of these hypotheses are wrong.

So with the scientist. It is part of his business—guessing is his middle name. He formulates a hypothesis, and then tries to prove it; but most of the hypotheses advanced by scientists in the name of science have been proved erroneous.

Take evolution, for instance. It did not originate with Darwin nor with his grandfather. People have been guessing as to the origin of man as far back as there have been means of recording guesses. There is enough physical similarity between man and the brutes about him—although they are separated by infinite distance—to suggest to some ancient the possibility of a common ancestry. Darwin's connection with this hypothesis is due, not to origination of the idea, but to reasons which he advanced in support of the hypothesis.

Darwin imagined that species came by slow and gradual change, one from another, and suggested two so-called laws, or explanations, which he deemed sufficient to account for the origin of and change in species. These two laws, or explanations, were defined as "sexual selection" and "natural selection." Whatever he could not explain by one, he tried to explain by the other. Sexual selection has been laughed out of the classroom, and natural selection is being discredited as its insufficiency is being more and more disclosed. John Burroughs, the great naturalist, announced his dissent from this in an article published just before his death.

The whole case in favor of evolution is based on physical resemblances. Those who believe in the evolutionary hypothesis reject the Mosaic account of man's creation by separate act of the Almighty, and give him a jungle ancestry; but they offer only circumstantial evidence in support of their speculation.

Most scientists now reject Darwin's monkey-gorilla-ape line of descent, and argue that man came by some other imaginary limb of the imaginary tree to which evolutionists attempt to trace all living things. The new limb to which they are trying to attach man's ancestry has disappeared entirely; not a fragment remains, so far as they have been able to discover, between man and the imaginary tree.

The trouble with circumstantial evidence is that one fact will overthrow any amount of it.

Holds Evidence Circumstantial

The evolutionists have attempted to prove by circumstantial evidence (resemblances) that man is descended from the brute. No one will deny that they have labored industriously. Men who would not cross the street to save a soul have traveled around the world in search of skeletons. If they find a stray tooth in a gravel pit, they hold a conclave, and fashion a creature such as they suppose the possessor of the tooth to

have been, and then they shout derisively at Moses. If they find a skull, or even a piece of a skull, they summon the geologists, the biologists, the anthropologists, the fossilologists, the paleontologists, the archeologists, the psychologists, and all the other experts whom they regard as authorities, and hold a post-mortem examination. Sitting as a coroner's jury, they solemnly declare that the Bible account of man's creation is a lie.

All of these resemblances and all this circumstantial evidence are overthrown by one single, indisputable fact; namely, that *no species has ever been traced to another species*. With more than a million species (Darwin estimated the number at between two and three million) to furnish proof, if there were any proof, they have so far failed to find one instance in which they can establish a descent from one species to another or change from one species to another. If the hypothesis were true, evidence of its truth could be found on every square foot of the earth's surface. Being untrue, evidence cannot be found anywhere. Evolution still rests upon imagination—upon a presumption, an unproved hypothesis, a mere guess.

But the case against evolution is even stronger. Chemistry, the science with which man is best acquainted, and from which he has drawn the largest practical benefit, presents what seems to be conclusive evidence against evolution. Chemistry deals with the original elements, some ninety-two of which have been found on the earth. Its business is to separate these elements one from the other, to analyze them, and to reveal their differences and relationships. If the evolutionary hypothesis is true *anywhere*, it must be true *everywhere*. It cannot be isolated, like a germ, and confined to some particular portion of the universe. If it explains the heavenly bodies, the strata of rock, vegetable life, animal life, and man, linking each to every other by indissoluble ties, then surely it must exert a controlling influence over every atom of matter (and over the 1,740 electrons which make up the atom), and over every larger unit of matter, wherever it is found and whatever it is doing.

Chemistry has not discovered any law of evolution. It has registered the various gases, and diagrammed the movements of the molecules, but it has discovered no pushing force at work in the original elements of which all things animate and inanimate are composed. Chemistry is an exact science; it mocks the atheist, and brings confusion to the evolutionist.

Water Cited as an Example

Let us take, for instance, the best known thing with which man deals—water. It is the daily need of every living thing. Without it there could be neither plant nor animal life. It was, therefore, on the earth before either plant or animal life appeared. It is the largest single element in man's body.

Water is composed of hydrogen and oxygen, H_2O . Is it conceivable that two such gases as oxygen and hydrogen should

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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

OCTOBER 25, 1923

No. 43

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.



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Lessons from the Past---No. 6

BY THE EDITOR

WE have spoken in the last two numbers of some of the disorganizing elements which are working against the Second Advent Movement. These are by no means unique developments. As we study church history, we learn that every religious movement which has ever existed has had opposition. There have been those who associated with it for a little time; but because it promised no reward of worldly honor, of social or political preferment or monetary gain, they lost their interest, and either dropped out entirely and were lost in the world's great eddies, or became opponents of their former brethren, and by lying misrepresentation sought to injure the cause which they once espoused. It is a real blessing to the work of Seventh-day Adventists when these individuals make a complete and formal separation from the main body, and this indeed is the most honorable course for them to take.

Some, we regret, follow the dishonorable practice of still professing to be loyal Seventh-day Adventists while they carry forward the same undermining work, and by criticism of those in official positions, and by misrepresentation, discourage the hearts of the believers and instill into their minds doubt and uncertainty.

Some years ago, when a young man in Battle Creek, we received a copy of a tract advocating that we had reached the close of probation, that only a few more days remained. We well recall a remark made by Elder J. O. Corliss, whom we met the next morning after this tract appeared, "Well, the devil is trying to be a Seventh-day Adventist." And that is the mischief of those who masquerade under the garb of true believers, and at the same time carry on a nefarious work of misrepresentation of the truth and of their brethren.

The Messenger Party

These subtle, underhand methods employed under the guise of the church, it is sometimes necessary to meet. We have received specific instruction, however, as to the manner in which we should relate ourselves to open opposers. Back in the fifties there arose what was called "the Messenger party." Like some of their modern prototypes, their stock in trade was misrepresentation of their former brethren. By evil suggestion, by falsehood, by deceit, and by every other wicked means within their power to exercise, they sought to accomplish the downfall of the church of God.

The servant of the Lord gave a clear, ringing message to the believers back in those days, as to the relationship they should sustain to this opposition movement. They were not to seek to meet argument

with argument. They were not to enter into controversy, nor even to answer falsehoods and misrepresentation. Rather they were to *let them alone*. The church was to go on with the work to which God had called it, and the separation of these disaffected ones was to be counted an occasion for rejoicing rather than regret, because God in His mercy had rid the church of them, and their separation had opened a place where the disgruntled ones in the church could go "and find pasture with those of their kind." We quote from "Testimonies for the Church," Volume I, pages 122, 123:

"The Messenger party has arisen, and we shall suffer some from their lying tongues and misrepresentations, yet we should bear it all patiently; for they will not injure the cause of God, now they have left us, as much as they would have injured it by their influence had they remained with us.

"Find Pasture with Those of Their Kind"

"God's frown has been brought upon the church on account of individuals with corrupt hearts being in it. They have wanted to be foremost, when neither God nor their brethren placed them there. Selfishness and exaltation have marked their course. A place is now open for all such, where they can go and find pasture with those of their kind. And we should praise God that in mercy He has rid the church of them.

"God has given many of these persons up to their own ways, to be filled with their own doings. An excitement and sympathy now leads them, which will deceive some; but every honest one will be enlightened as to the true state of this company, and will remain with God's peculiar people, hold fast the truth, and follow in the humble path, unaffected by the influence of those who have been given up of God to their own ways, to be filled with their own doings. I saw that God had given these persons opportunity to reform, He had enlightened them as to their love for self and their other sins; but they would not heed it. They would not be reformed, and He mercifully relieved the church of them. The truth will take effect if the servants of God and the church will devote themselves to Him and His cause.

"I saw that the people of God must arouse and put on the armor. Christ is coming, and the great work of the last message of mercy is of too much importance for us to leave it and come down to answer such falsehoods, misrepresentations, and slanders as the Messenger party have fed upon and have scattered abroad. Truth, present truth, we must dwell upon it. We are doing a great work, and cannot come down. Satan is in all this, to divert our minds from the present truth and the coming of Christ. Said the angel, 'Jesus knows it all.' In a little from this, their day is coming. All will be judged according to the deeds done in the body. The lying tongue will be stopped. The sinners in Zion will be afraid, and fearfulness will surprise the hypocrites."

This counsel is quite as appropriate for Seventh-day Adventist believers today as for those for whom it was written years ago, and this counsel from the servant of the Lord is in harmony with the counsel which we have in the Holy Scriptures.

"I Cannot Come Down"

A notable example is found in the experience of Nehemiah, who with his companions, in answer to the call of God, went down to Jerusalem to build up the Holy City and to restore the temple, which for long years had been in ruins. Those round about Jerusalem, represented by Tobiah and Sanballat and Geshem, opposed this good work of reform which Nehemiah had undertaken. They sought by threats, by bribes, by flattery, by every means in their power, to weaken his hands and divide his interests. They sent to him a proposal, asking him to cease his operations, and come to a certain city and there hold conference with them. Nehemiah returned to them this answer: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" Four different times they pressed their claims, and four different times Nehemiah answered them after the same manner, and he persevered in his resolution. He paid no attention to their slanders. He did not try to meet their falsehoods. He knew that the great work to which he had been called required his every energy, his undivided attention. He said, "I am doing a great work: . . . why should the work cease, whilst I leave it, and come down to you?" And this is the answer which the servant of the Lord bids us return to the elements that are opposing this movement today.

Satan would be well pleased indeed, if he could get every Seventh-day Adventist preacher to cease proclaiming the message, and spend his time meeting the falsehoods and misrepresentations which are circulated about this work.

The advice given by the servant of the Lord concerning this Messenger party was heeded, and this movement went on from strength to strength. A few short years saw the extinction of the Messenger party, and its adherents were scattered to the four winds.

May God help us in the experiences which we are meeting today, and shall meet until the close of earth's history, to give good heed to the lessons of the past. In following the counsel which has been given us, we shall find life and strength and salvation.

* * *

A Land of Complicated Legal Restrictions

MORE than ever, one appreciates the power of the message of truth for these last days as it is seen making its way through the barriers that stand before it in some lands.

"Here in Poland," said Elder Wills, of Warsaw, speaking of the old Poland (formerly Russian), "we are liable to be closed up at any moment. While the new constitution gives freedom for religious propaganda, we have all the old laws to deal with. We have the Russian laws and regulations that obtained formerly; we have the Roman Church laws, and we have business and commercial laws. All these have to be met in the conduct of our publishing work."

With the Catholic Church authorities steadily gathering power to make use of all these regulations, our brethren in Poland are obliged to work with the greatest carefulness and perseverance in pressing the work forward. Nevertheless the work does move forward. Elder John Isaac, who is leading out in this new Polish Union Conference, reported a gain of 184 new members during the last quarter. And away beyond this figure, Sabbath keepers are de-

veloping, in some places by the hundred, beyond reach of immediate instruction and baptism. Elder R. J. Cunitz told of baptisms at midnight down in the province of Galicia. Early the next morning the detectives were busy trying to ferret out the story of the service, and looking for the officiator; but he was not there. By an early train he had gone somewhere else, to minister the message to other souls.

A really Pentecostal outpouring seems to have come upon regions along the Russian border, where the people are part Russian and part Polish, and companies have begun to keep the Sabbath. It is a region devastated by war, famine, and pestilence. Visiting one of these companies, Elder Wills felt that he should talk with them about standing by the cause financially, hard as it was for him to do so, when he viewed their abject poverty. However, he pressed the needs of God's cause upon the hearts of these new converts.

Coming back to them on his return from regions yet farther afield, he found these brethren and sisters heartily rejoicing that the call had come to them to help in the general missionary campaign. "You did quite right," they told him, "in telling us about our duty to support the cause of God, and we have been getting our gifts together." They had gathered what seemed an impossible sum, considering their poverty. Joyfully the people brought offerings and gifts for the work of God.

It is the power of this truth to win the absolute devotion of those who truly believe it, that is the marvel of the world. Out of these hard times and forbidding conditions in Poland, we may confidently expect to see this new union conference growing in strength, just because of this power of the truth, and because of the love of these faithful souls for the message that has brought them hope and salvation.

W. A. S.

* * *

Teaching Important Things

I HEARD once of an old, illiterate preacher who announced to his congregation one Sunday morning that he proposed in his sermon to "define the undefinable, to explain the unexplainable, and to unscrew the inscrutable."

We, of course, smile at the language of this old pastor; yet, while not making any announcement of the fact, we find people who are continually endeavoring to do what this preacher said he would do. They are possessed of a mind that leads them to search for truth, for the deep things of God, and with an air of profound wisdom they are continually seeking to pry into the inscrutable things of God, and constantly speculating on things that God has never revealed. To them these speculations and guesses seem very important, and they are pushed to the front on every occasion; while the great things of truth, fundamental questions upon which the destiny of souls depends, and upon which clear revelations are given in the Word, are deemed of little importance. The curious and the occult are studied and become hobbies. Conscientious souls are disturbed by theories which are immaterial to salvation. We should dig deep into the mines of truth, of course, but when God has not spoken and given us information, silence is golden.

The following instruction from the spirit of prophecy is most excellent counsel to us all:

"In time past there have been presented to me for my opinion many nonessential, fanciful theories. Some have advocated the theory that believers should pray with their eyes

open. Others teach that, because those who ministered anciently in sacred office were required, upon entering the sanctuary, to remove their sandals and wash their feet, believers now should remove their shoes when entering the house of worship. Still others refer to the sixth commandment, and declare that even the insects that torment human beings should not be killed. And some have put forth the theory that the redeemed will not have gray hair—as if this were a matter of any importance.

"I am instructed to say that these theories are the production of minds unlearned in the first principles of the gospel. By such theories the enemy strives to eclipse the great truths for this time.

"Those who in their preaching pass by the great truths of God's Word to speak of minor matters, are not preaching the gospel, but are dealing in idle sophistry. Let not our ministers spend time in the discussion of such matters. Let those who have any question as to what they should teach, any question as to the subjects upon which they should dwell, go to the discourses of the great Teacher, and follow His lines of thought. The subjects that Jesus regarded as essential are the subjects that we are to urge home today. We are to encourage our hearers to dwell upon those subjects which are of eternal moment.

"When at one time a brother came to me with the message that the world is flat, I was instructed to present the commission that Christ gave His disciples, 'Go ye therefore, and teach all nations: . . . and, lo, I am with you alway, even unto the end.' In regard to such subjects as the flat-world theory, God says to every soul, 'What is that to thee? follow thou Me. I have given you your commission. Dwell upon the great testing truths for this time, not upon matters that have no bearing upon our work.'

"Workers for God should not spend time speculating as to what conditions will prevail in the new earth. It is presumption to indulge in suppositions and theories regarding matters that the Lord has not revealed. He has made every provision for our happiness in the future life, and we are not to speculate regarding His plans for us. Neither are we to measure the conditions of the future life by the conditions of this life.

"To my ministering brethren I would say, Preach the word. Do not bring to the foundation wood, hay, and stubble,—your own surmisings and speculations, which can benefit no one. Subjects of vital importance are revealed in the Word of God, and these are worthy of our deepest thought. But we are not to search into matters on which God has been silent.

"When questions arise upon which we are uncertain, let us ask, What saith the Scripture? And if the Scripture is silent upon the question at issue, let it not be made the subject of discussion. Let those who wish for something new, seek for that newness of life resulting from the new birth. Let them purify their souls by obeying the truth, and act in harmony with the instruction that Christ has given.

"The only question asked in the judgment will be, 'Have they been obedient to My commandments?' Petty strife and contention over questions of no importance has no part in God's great plan. Those who teach the truth should be men of solid minds, who will not lead their hearers into a field of thistles, as it were, and leave them there."—*"Gospel Workers," pp. 313-315.*

Recently, while in Africa, attending some of the camp-meetings of the natives up in Rhodesia, who have but lately come up from the dark pit of heathen ignorance and superstition in its grosser forms, I was impressed with the fact that these people will be saved while never understanding many of the things over which we haggle and argue and which we deem of importance. Definite dates of the rise and fall of once flourishing empires are difficult, if not impossible, for them to understand. Many of them do not know their own age, so ignorant are they concerning dates and the division of time into years. You cannot describe the sea to them, for millions of them have never seen the sea, and do not catch your meaning, for, like a man born blind, they have no means of comparison. You cannot explain to them about the "Sick Man of the East."

One of our workers, some years ago, was up in this region of the earth, and was giving a study on

the prophecies,—the rise and fall of empires, the ten kingdoms,—and seeking in this way to impress them with the nearness of the end. But the translator lost his way, not knowing any words to explain the discourse, and not clearly understanding it himself. Instead of attempting to translate, he said, in his own language to the congregation, "The old man is in deep water; he will be out soon," and then went on preaching a sermon of his own instead of translating till the "old man" got out of "deep water." This helps us to understand how many Bible truths which we teach and can understand will never be clear to those who have not had the privileges that we have, and who cannot comprehend many of the things which to us seem easy to be understood.

But while a man can be saved, and at the same time be technically wrong on some points of theology, he cannot be saved without a clean heart. He must know Christ as a personal Saviour, and the great themes of salvation. He must give up his sins, and live a clean life. It is remarkable how the poor, untutored native grasps this great truth, and learns to love and reverence the Son of God as his Saviour from sin. It cleans him up inside and out. Heathen customs, which have been as dear to him as life, are put away. Lustful and polygamous practices are abandoned. He bears testimony in the social meeting to how through the power of the Holy Spirit has been lifted from a life of filth and degradation to a clean and upright Christian life. He will tell you he knows that through Christ his sins have all been forgiven, and of his determination to live a life of victory over sin.

As I saw hundreds of these natives leaving the meetings, and going back to their kraals to live amid the uncleanness of heathen superstition, I wondered at the power of the gospel, and thought how we ought to grow in grace when we contrast our opportunities with theirs. It is surely a great blessing to be born in a land of Bibles.

And even in the lands of gospel light, I believe that we should recognize the great truths of righteousness by faith and deliverance from sin. There are many in the churches who can argue on theology, yet who know but little from personal experience of deliverance from sin in their families and in their association with their neighbors who do not know God. We must teach doctrine; we must teach the prophecies; we must point out the rise and fall of nations, and definite dates when this event and the other took place. But with it we must not neglect to point lost souls to the Saviour who died on Calvary, to tell how by faith in Him who was lifted up on the cross there is a remedy for sin, and to let no great fundamental gospel truth be obscured by some fanciful speculation upon which the great God has seen fit to remain silent.

G. B. T.

* * *

"BLESSED be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead!" 1 Peter 1:3.

* * *

"BELOVED, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

The Message and Its Friends---No. 10

John G. Matteson, the Invincible

JOHN ORR CORLISS

WITHOUT strong faith to support the advocacy of an enterprise, one lacks the very foundation on which to erect his contemplated structure. The counsel given to Joshua when he was called to lead the people of Israel into the Promised Land, was: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9.

The prophet Daniel was greatly cheered by the heavenly assurance that he should rest, and should stand in his lot at the end of time. Christ also revealed to His disciples the persecutions of the future, and then said that He had told them of the things they must meet, in order that they might learn how to rely on His grace for strength to go forward. "Be of good cheer," said He, "I have overcome the world," and this fact will insure you power to become invincible against the enemy of your souls.

When the third angel's message began its mission, those bearing responsibilities in its proclamation had not foreseen how it was to reach the many nations and tongues of the world as had been predicted. But as it progressed in the English tongue, a young Baptist preacher, who had partly mastered the English, came from Denmark to America, and settled in Poy Sippi, Wis., where were located a considerable number of his countrymen. There he met a zealous Sabbath-keeping brother, P. H. Cady by name, who called his attention to the Sabbath message. After due reflection, he embraced the truth, and soon began its proclamation among his neighbors. Not long afterward he had the pleasure of seeing about forty others near his home unite with him in Sabbath observance.

This man was John G. Matteson. So ardent did he become in carrying the message to others, that for four years he traveled and labored to build up his new-found faith, and that without direct compensation, except the trifling sum of twenty dollars. Faith in the success of the message was his arm of strength, and notwithstanding low finances, he labored on, receiving small private donations enough to save his borrowing money with which to meet traveling expenses. Worldly inducements were offered, but he steadily refused to be drawn from his chosen calling.

At times the nature of his work called him from his family for six months, his faithful companion sharing his sacrifice by helping to provide family sustenance. This spirit of devotion to continuous labor in the face of teeming difficulties, proved a great benefit to many believers. More than this, it laid a good foundation for a permanent work among the Scandinavians. As an evidence of progress, John F. Hanson soon united his efforts with those of Elder Matteson. This faithful preacher stood nobly by the message until his death. When officiating at his funeral, the writer felt free to represent his loyalty as worthy to be followed by all workers.

Yet with this added help in proclaiming the message, Elder Matteson was not contented. So anxious was he to press forward the work, that while living in Poy Sippi, though handicapped by poverty in his home, he contrived to issue a monthly paper written by hand, covering twenty-four pages of foolscap. Being able to produce but a single copy of each

monthly issue, he gave direction that each reader of it should retain it but a specified time, so that it might have as complete a circulation in the month of its issue as possible. This plan continued a full year. No one but a sincere friend of the message would have contributed so much time and energy gratuitously to advance it.

But even this did not satisfy his ambition. He felt so deeply the need of tracts in the Scandinavian tongue to set forth the truth, that he wrote matter for one, and then journeyed to Battle Creek, Mich., to secure its publication. Reaching there, he was told by the management of the publishing house that they did not see any need of branching out in that line of work. The reason given for this decision was that some German and Dutch tracts previously issued by special request, were yet on the shelves as dead stock, and that they feared a Danish tract would but add to the already useless collection.

Brother Matteson, however, was not to be so easily thwarted. Persisting in his cherished idea, he pleaded for permission to enter the composing-room, and there learn to set the type himself, without expense to the publishing house. Consent to such an earnest plea could hardly be refused, but when the foreman of that department was approached for instruction, he told Brother Matteson that it would be only a waste of time, since he knew absolutely nothing about typesetting. However, a book of instruction was given him, from the earnest study of which, and by continued prayer to God for understanding, he was able to set the type for his tract of thirty-two pages, entitled, "Sabbatens Dag." His insistence was rewarded with unspeakable joy in seeing a Sabbath tract in his mother tongue, ready to be sent forth on its holy mission.

The blessing of God marvelously attended this effort, and when about eight hundred Scandinavian Sabbath keepers could be counted in America, the publication of the *Advent Tidende* was begun. Its friends in America posted many numbers of this paper to relatives in Denmark, causing many there to become interested in the message. This result, in turn, stirred the friends in America to plead for ministerial help to be sent thither. The request won consent, and the choice for that mission fell, of course, on Elder Matteson. So in May of 1877, he and his wife sailed for the old country, leaving their children to be cared for by friends of the message in Wisconsin.

As soon as arrangements could be made, meetings were begun in the city of Christiania, and hundreds flocked to the services. The few tracts and papers at hand were freely distributed, and a church quickly developed, the members of which gladly joined in the evangelistic campaign. They took tracts and papers and went out on the streets and in public places, and found a ready sale for them.

Only four months after opening the work in Christiania, *Tidernes Tegn*, a weekly paper, was put in circulation. To save printer's bills, a hand press was procured on which to print the paper. Here again perplexities developed. Elder Matteson not being an expert pressman, the papers were badly printed. Be-

sides, an unsuitable ink was used at first, and the papers could be kept from offsetting only by hanging them on a line for a week to dry.

But persistency won out, and in due time the believers purchased a building which was large enough to accommodate their printing outfit and provide a place for their meetings. The price of the building was \$14,500, which was to be paid in equal installments, in thirty years' time.

These were pioneer days in real earnest. The history of the hardships and embarrassments met in the work, first in Denmark, then in Norway and Sweden, will never be fully told until the great day of final accounts reveals it, because he who pushed forward against every opposing element, has passed away without relating them. What has been here given, simply calls the attention of later believers in the message to what the pioneer work demanded, and what was cheerfully borne by the earlier laborers in its behalf. Could the same unselfish zeal be shown by those now called to press the work to completion, the time would doubtless be hastened for the Master's return to claim His own.

* * *

A Good Work Never Lost

E. H. GATES

THE following extracts, taken from the book, "Walks and Homes of Jesus," were written many years ago, but for a long time this excellent book has been out of print. The author, Rev. Daniel March, who was a thoroughly evangelical and spiritual writer, was the author of other books, among them being "Night Scenes in the Bible" and "Our Father's House." Commenting on the words of Christ concerning Mary's act of anointing His feet, the writer says:

"The 'good work' which Mary wrought upon Jesus at Bethany by anointing Him for His burial is not the only one which shall live forever. Jesus Himself will remember and reward the simplest service, though it be but a cup of cold water given in His name. The humblest and poorest of the disciples of Jesus can start waves of blessing that shall deepen and widen and flow forever. You need not know, you need not suspect, that you are doing anything great; you need not weary yourself with busy activities about success. You have only to go on quietly, faithfully doing the work which God's providence assigns you, and you may be sure that the memorial of your life will be written in the book of heaven, and there will be redeemed souls in the final day to call you blessed.

"Every world in the material universe is bound to every other by immutable law, and no atom is ever lost from the immensity of things created. The circle of waves produced by the fall of a pebble travels to the uttermost parts of the sea. The blow that I strike with my hand is felt around the earth and beyond the stars. Every act of duty starts a wave of light and of blessing that shall roll and expand for endless ages. It is the skeptic's dismal philosophy which says, 'The good that men do in their lives is interred with their bones.' In the service of Christ, effort is success, and a right purpose is victory.

"Not many years ago, a European philosopher, unrolling the countless bandages of an Egyptian mummy, found a few grains of wheat in the black and withered hand. Curiosity led him to start the kernels in the colder soil of the north. The germ of life which had been imprisoned three thousand years in the dark channel of death, responded to the touch of warmth and moisture and light, and shot forth the green stalk and matured the ripened grain. And now, year by year, broad fields sown from the produce of those revived kernels of Egyptian wheat, wave their rich harvests beneath the autumnal sun, and thousands of lives are sustained by food, the fruitful germ of which was so long imprisoned in the house of death.

"And so the laborer in any department of Christian service, by precept or example, may drop the seed corn of the divine word into the cold, dead heart of the world; he may

go on year after year, faithful although despondent and sad of heart, making ten thousand unrecognized, unapplauded efforts for the good of others, and at last he may go down to the grave, feeling that nothing of all that he has done will live after him to bless the world or to cause his name to be remembered with gratitude.

"And yet the countless years of heaven alone may be sufficient to estimate the blessed fruit springing from that life of toil, of patience, and of disappointment. It may be found that the most needed and successful laborers in God's great vineyard of the world, were they who were willing to toil on without apparent or applauded success, but simply because they believed that no right purpose, no well-meant effort, could ever fail of its appropriate result or be forgotten before God. The delay of a year or of a century is no indication that the truth has lost its power, or that the divine purpose is defeated."

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Good Doctrines

B. M. HEALD

IN my contact with our people, I find an ever-increasing desire to reach that place in Christian experience where complete victory over sin is gained. Sin is hated, but somehow the secret of knowing how to perform that which is good is not known.

The following is the secret: "Do not give ear to the tempter, but say, 'Jesus has died that I might live. He loves me.'" "Day by day say, 'I am Christ's; I have given myself to Him.'"—"Steps to Christ," pp. 58, 56.

God says, "I will teach thee what thou shalt say." Let us give heed to Him, and give no heed to false counsel. I am not to say, "Every day in every way I am getting better and better," but rather, "The life which I now live, . . . I live by the faith of the Son of God." "Say, 'I believe it; it is so.'"—"Steps to Christ," p. 55.

Say it, brethren! This is good doctrine. It is genuine. "Let the redeemed of the Lord say so." Ps. 107:2. When the tempter hears the child of God "say so," he flees. There is power in saying it aloud. If it is true that as a man "thinketh in his heart, so is he," it is more true that as a man sayeth, so is he. Saying it gives victory. Saying it frightens the enemy. He cannot read your thoughts, but he can hear you say it.

It is not that "I am getting better and better," but that Christ is more perfectly formed within. It is not I, but Christ. He is everything; I am nothing. He is growing brighter and brighter in my life. He satisfies; He sanctifies; He glorifies. He is the "chiefest among ten thousand." He is my hope; He is my life.

This is the doctrine that we should preach in our sanitariums, publishing houses, schools, churches, and families. It is good doctrine, brethren. Try it. Day by day say, "I am Christ's; I have given myself to Him."

* * *

Being Lights

BEING lighted is never the end of the Christian's life, not even being lighted from above. Being "lights"—that is the end. The moon is bright when it happens to be in a bright place; when the earth comes between it and the sun, it is dark. There are moonlight Christians who are bright enough when lighted by God's manifest favor, but if the darkness of earth—a sorrow or a burden—rises between them and God, they are black and dark. . . . Christ would have us so "dwell in the light" that we may become "children of the light," in whom there is "no darkness at all."—Selected.

Outline Bible Studies

The Book of Job

H. CAMDEN LACEY

THE book of Job introduces us to the second great section of the Old Testament. Hitherto in these studies we have been outlining and epitomizing those books of the Bible which are essentially historical in character, though they contain, here and there, some compendia of laws, and a few noble lyrical poems. But from this point on we meet with quite another type of Biblical composition. From Job to the Song of Songs inclusive, we have the "Wisdom and Worship" section of the Scriptures, and this comprises sacred writings that are distinctively poetical in their theme and structure.

Hebrew poetry differs from all other known poetry in that it possesses neither rhyme nor the usual poetic rhythm. Its one marked and dominant characteristic is parallelism, or the arrangement of the thought in companion phrases, sentences, and paragraphs. In this way a providential prearrangement has been made for universal translation; for, obviously, poetry of this kind is capable of transference without any serious impairment into every other human language.

In the estimation of many literary critics, the book of Job ranks supreme in the list of the world's great masterpoems. Bradley said, "It stands alone in the Bible, alone in the literature of the world, as the very flower of inspired Hebrew poetry." Tennyson and Webster each spoke of this book as "the greatest poem in all literature." Froude testified: "Job is a book, of which it is to say little to call it the greatest of its kind, and which will one day, perhaps, when it is allowed to stand on its own merits, be seen towering up alone, far above all the poetry of the world."

"I call that one of the grandest things ever written," cried Thomas Carlyle, "a noble book, all men's book, . . . oldest choral melody as of the heart of mankind, so soft and great as the summer midnight with its seas and stars. There is nothing written, I think, in the Bible or out of it, of equal literary merit."

The Christian student values the book of Job as a divinely inspired discussion of one of the most perplexing problems

of life—the problem of pain. Why it is that under the governing providence of God, who is infinite in both goodness and power, man should so often suffer affliction when innocent, and escape punishment when guilty, appears to many thoughtful minds to be an inscrutable mystery. No doubt the doctrine of future rewards and penalties affords some mental relief to the believer; but even so, even granting a time when all wrongs shall be finally righted, and all right shall receive its due meed of eternal glory and peace, the perplexing question still remains, Why is there so much undeserved suffering here and now in human experience? Why is a "perfect" man afflicted? The book of Job is Inspiration's answer to this perennially baffling problem.

As the keyword of the book we may adopt the word "Probation," for that word indicates accurately the remarkable contents of this treatise, which reveals a strange, even an amazing, trial of character. But careful heed must be taken not to miss the true solution of this mystery of suffering,—a solution that is partly revealed and partly hidden in the two opening chapters. Stated concisely, the explanation is this: Job, a "perfect and upright man," was afflicted, not as a punishment for his sins, nor as a purification for his ultimate salvation, but as a proof that God is ever worthy of our love, and that a good man can serve Him for His own sake alone, and not for the blessings of His favor, that naturally accrue to one who is loyal to his Lord. In other words, beyond the testing of the character of Job may be discerned the ultimate testing of the character of God Himself. The Lord of heaven and earth, no less than the patriarch of Uz, is here in fact seen on probation, and we can therefore read with a clearer appreciation the words of James, the Lord's brother, when he said, "Ye have heard of the patience

of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." James 5:11.

As a preliminary to the main discussion of the book we are shown "Job before his trial," a man thrice acknowledged to

I. PRELIMINARY. 1: 1-5.

Job before his trial, "perfect and upright."

II. THE DRAMATIC HISTORICAL POEM. 1:6 to 42:6.

"The end of the Lord" and "the patience of Job."

A. CONFLICT BETWEEN GOD AND SATAN. 1:6 to 2:10.

1. The First Scene. 1: 6-22.

a. Conflict in heaven. 1: 6-12.

Job's integrity.

b. Issue on earth. 1: 13-22.

Job's wealth.

2. The Second Scene. 2: 1-10.

a. Conflict in heaven. 2: 1-6.

Job's integrity.

b. Issue on earth. 2: 7-10.

Job's health.

B. CONTROVERSY BETWEEN JOB AND HIS FRIENDS. 2:11 to 37:24.

1. The Friends' Arrival. 2: 11 to 3: 26.

a. Their silent sympathy. 2: 11-13.

b. Job's passionate lament. 3: 1-26.

2. The First Debate. 4: 1 to 14: 22.

a. The friends' contention: God is righteous, punishing the wicked and blessing the just.

b. Job's answer: I am not wicked, nevertheless I suffer affliction at the hands of God.

3. The Second Debate. 15: 1 to 21: 34.

a. The friends' contention: Those who suffer affliction at the hands of God are the wicked.

b. Job's answer: The righteous also are oft-times thus afflicted, and the wicked frequently escape punishment and are even prospered in this life.

4. The Third Debate. 22: 1 to 31: 40.

a. The friends' contention: Job's great suffering proves that he has sinned greatly; hence all his professed piety must be hypocrisy.

b. Job's answer: God knows that I am absolutely innocent of any sin deserving such afflictions as I now suffer.

5. The Last Human Voice. 32: 1 to 37: 24.

a. Elihu's contribution to the debate: God is great and good, and afflicts only for man's betterment.

b. Job remains silent and unconvinced.

C. COMMUNION BETWEEN GOD AND JOB. 38: 1 to 42: 6.

1. God's First Self-revelation. 38: 1 to 40: 5.

As creator and sustainer of the material universe.

Result: Job is awe-smitten and humbled.

2. God's Second Self-revelation. 40: 6 to 42: 6.

As governor and guide of the material universe.

Result: Job is humbled, and surrenders himself finally to the Lord.

III. FINALE. 42: 7-17.

Job after his trial, "perfect and entire, wanting nothing."

be "perfect and upright, and one that feared God, and eschewed evil." Job 1: 1, 8; 2: 3. Such a one God had richly prospered in this world's goods, for he had seven sons and three daughters, and great herds of cattle and sheep and camels and she-asses, and a vast retinue of servants. "So that this man was the greatest of all men of the East." Moreover, his simple and unaffected piety is shown by his high-priestly sacrifices offered in behalf of his sons, of whose birthday festivities he did not ascetically disapprove, while he sought nevertheless to guard against their possible spiritual dangers. It is an idyllic picture of early patriarchal life, pious and prosperous, pure and tranquilly peaceful.

But now comes a startling and dramatic change in the story. From earth we are suddenly transported to heaven, and there we see arise a mysterious "conflict between God and Satan," the occasion being this very integrity of Job. It was one of those great days when, gathered from all parts of the universe, the sons of God, the representatives of the celestial worlds (Luke 3: 38), assembled before the throne of Deity, to counsel upon matters pertaining to their respective jurisdictions. Among them Satan appears, representing this earth, of which, until the cross, we are told, he was the recognized prince and vicegerent (John 14: 30; 2 Cor. 4: 4), he having received, by right of conquest from the first Adam, all the power and glory of the kingdoms of this world (Luke 4: 6). To the question put by the Lord as to whether in the course of his perambulations (1 Peter 5: 8) he had ever "considered" Job, Satan boldly replies, "Doth Job fear God for naught? Hast Thou not made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand now, and touch all that he hath, and he will curse Thee to Thy face." Job 1: 9-11.

The cunning subtlety of this satanic insinuation needs a moment's consideration. It is as if the great adversary had said before the assembled hosts of heaven, "God is not worthy of service by any of His creatures for His own sake alone, but merely for the sake of the blessings which He confers upon their loyalty. Hence they fear Him, but do not really love Him, and were He at any time to reverse His policy toward them, and to treat them as if they were disloyal and wicked, even the most perfect and upright man would curse Him to His face." It was a covert and wicked dagger thrust at the very heart of God's character as love, and therefore demanded a final and unequivocal disproof of the deadly insinuation. Such a disproof is precisely what the agonized experiences of the long-suffering Job have served to afford for all time.

It is hardly necessary to trace in detail the further development of the conflict between God and Satan, as recorded in these chapters. After stripping Job of all his wealth, without breaking his trust in a loving God, Satan returned to the original charge with the further stipulation that if Job were deprived of his health as well as of his wealth, he would curse God to His face.

This added experiment was also permitted, and Satan went forth to inflict upon Job the most terrible bodily disease known to antiquity, a disease which was then regarded as a direct punishment of God upon an iniquitous life. But Job patiently endured this test also. Although his wife's faith gave way at the new trial, his own sublime trust in the Lord never wavered for a moment. To her despairing advice to "curse God, and die," in which she unwittingly, perhaps, and yet in cruel reality, acted as an ally of Satan, Job calmly replied, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?" Whereupon inspiration testifies simply, "In all this did not Job sin with his lips."

After that we are introduced to the first great section of the dramatic poem,—the controversy between Job and his friends. This division comprises the bulk of the book, and contains those marvelously eloquent discussions upon the mystery of suffering which these old-time Idumean emirs held with the great sufferer as he sat on the ash heap outside the city of Uz. They are very interesting figures, all of them,—the grave and courtly Eliphaz, the scholarly Bildad, the commonplace and somewhat coarse and very bigoted Zophar, and finally, most interesting of all, Elihu, a young man who felt perfectly certain that he could solve in a moment the strange problem of Job's sufferings, although his three venerable predecessors had utterly failed to do so. It is very instructive to note that nobody seems to pay any attention whatever to anything Elihu says, neither Job, nor the three friends, nor the Lord Himself, all of whom silently ignore his discussion

of the problem. (See the conclusion of each speech of his and especially Job 42: 7, 8.)

Upon the arrival of the three friends, they all sat down together upon the ash mound which customarily accumulates outside an Eastern city, and for seven days and seven nights they exchanged not a word! This was rather too long a time for "silent sympathy" on the part of the three would-be comforters, touching and healing as such silence often is to a sufferer. At length Job could stand it no longer, and so he broke out into a "passionate lament," in which he "cursed," not God, but his "day" of birth.

Let us not be too quick to criticize him for this natural outburst of feeling. For it is well to remember that God did not condemn him for it. Indeed, we need to know how he really felt under these unparalleled afflictions. And the very bitterness of his expressions proves the intensity of his sufferings, showing us that his was no heart of stone, indifferent to pain, but a keenly sensitive heart of flesh, one that was being cruelly lacerated by the increasing agony of his calamities. When it was all over, God, looking back upon the whole course of the argumentation, took Job's side as against his friends, and twice testified that he had spoken the thing that was right. Job 42: 7, 8.

Now this is a great fact to be held in mind as we read the three impassioned debates of Job and his friends. We must remember that while Eliphaz, Bildad, and Zophar said many excellent things to Job,—things which we are often constrained to endorse,—still they utterly failed to arrive at the true cause of Job's affliction. On the contrary, they themselves greatly aggravated his pain of heart, by insisting that God was punishing him for his sins and his hypocrisy, applying to him an undoubted truth of God's general dealings with mankind, but which, by not being the truth in his case, became in their hands a most cruel form of error. For a truth wrongly applied is ever the most mischievous and cruel form of error. Thus these well-meaning wise men of the East, devout and zealous worshipers of the true God as they were, became in this instance guilty of the grossest unwisdom and folly, so that the Lord Himself finally said to them, "Go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of Me the thing which is right, like My servant Job." Job 42: 8.

To follow minutely the course of the varied arguments of these earnest men of God is beyond the scope of this outline study, one already growing too long. We must content ourselves instead with a very brief summary. Let it be noted, then, that in the first two debates, in which the friends speak in turn and Job replies to each in order, the contention is in effect this,—a very simple one, yet presented with a rich variety of statement and illustration:

"God is a righteous ruler of the universe, ever blessing the just and punishing the wicked. Since you are suffering punishment, Job, you must be a wicked man; and our advice to you is, to confess your great sins to Him, and receive His forgiveness. Then He will bless you again."

To this, Job, freely admitting that he was not perfect (Job 9: 20, 21), yet knowing in his soul that he was not guilty of any such sins as his friends were imputing, could only reply with increasing vehemence, "I am not wicked, although I do suffer these terrible afflictions at the hands of God."

In passing it may be observed that there is some method apparent in the friends' statement of their case. Eliphaz the Temanite sets forth the general principle in eloquent and majestic terms. Bildad the Shuhite follows with numerous and telling illustrations; and Zophar the Naamathite drives the charge home unmercifully to Job himself.

The second debate shows a slight shifting of the emphasis. As the heat of the dispute rises higher, the friends continue to affirm with growing anger that "those who suffer affliction at the hands of God are wicked, indisputably wicked, and possibly hypocritical." Job's answer is, "The righteous also are often afflicted in this life, and the wicked often escape punishment, nay, are even prospered by their very wickedness!" Job 21: 5-16. This was an amazing statement to make, according to the almost universally accepted philosophy of ancient times, and seemed perilously near blasphemy to the friends. But Job nevertheless made it unhesitatingly; and then seemed determined to turn away from his "miserable comforters" and make a direct appeal of his case to God Himself.

In the third debate, Eliphaz and Bildad alone argue with Job, Zophar having been shamed into silence by the very energy of Job's protestations. Their reasoning, however, is

still the same, only that now Eliphaz definitely charges Job with great wickedness and infinite iniquities; and then proceeds to specify them as follows: Spoliation of the poor, neglect of the starving, and oppression of the helpless,—the most dastardly sins possible to a man of wealth and position. Added to these is the insinuation that Job had committed these sins because he conceived of God as in the height of heaven, and therefore inobservant of the ways of men; and so had plunged recklessly into wickedness, thus richly deserving the punishment he was getting, a punishment at which the righteous laughed and were glad. Job 22: 1-19.

To the cruelty of these specific accusations Bildad could add nothing, so he made a very brief speech, tending to show, in his opinion, the absurdity of Job's desire to appeal to God, by declaring that man is a mere "worm," and the son of man a "worm" in the sight of the Creator, the glorious one who governs the infinite universe.

In his reply Job makes what has been called his "oath of clearing," in which he solemnly and emphatically protests his innocence, saying in effect, "God knows I am absolutely innocent of any of these charges, and of any sins whatever deserving such severe affliction as I now suffer," and then he sat down on the ash mound, indignant and unconvinced.

But a final human voice is yet to be heard. As already stated, a young man, Elihu, who had been an interested hearer of the discussion, now introduces himself with apologies, and presents as his contribution to the debate a principle which, while true in the abstract, was *not* the reason of Job's suffering,—namely, the principle that God, who is great and good, afflicts man only for his spiritual betterment. To this Job gave no answer whatever; so Elihu turned to the three friends, and insisted at great length that Job had charged God with injustice by saying that he had been afflicted by Him notwithstanding his integrity. Then he expatiated at large on the mighty power of the Creator, and the impossibility of His doing any wickedness or committing iniquity, and closed by saying that Job had added "rebellion unto his sin." But to this eager eloquence the three friends also deigned not a word in reply, and Job himself remained scornfully silent and unconvinced.

While the youthful Elihu continued talking still further of the greatness of God, the heavens began to darken, and a violent thunderstorm soon broke over the heads of the awestricken company. This is the dramatic introduction to the third and concluding part of this wonderful historical poem,—the communion between God and Job. For Jehovah Him-

self condescended to come and speak to His sorely tried servant. And so we have the final and matchless lesson taught in this record of the trial of Job. Where reason and philosophy utterly fail in solving the mysterious perplexities of life, the heart may still be comforted by fresh revelations of the nearness and care of God for us personally, and by a newer fellowship with the Lord Himself. It is the supreme thing in Christian experience to hear for ourselves the voice of God speaking to the soul.

Some critics have dared to express disappointment at these addresses of Jehovah. A wiser course on their part and on ours would be to give reverent heed to these divine declarations. It will be seen, on careful reading, that the Lord, without once explaining the original cause of Job's many calamities, made instead a twofold revelation of Himself to His servant: First, as the great creator and sustainer of the universe; and secondly, as its gracious governor and guide. Repeatedly Job's mind was directed to contemplate the incomprehensibility of the divine operations in nature, animate and inanimate. He could understand little and do none of all the "wondrous work of God" in earth and sky and sea. But yet he could see that everywhere God's love and tender care provided for the welfare of all His creatures. And so the lesson would come warmly home to his heart, thus illustrated on every hand, that though he could not explain all the intricacies and mysteries of his past unhappy experience, he could still repose in the arms of infinite wisdom and love. If he suffered, he could still know that he "suffered according to the will of God," and so could gladly "commit the keeping of" his "soul to Him in well-doing as unto a faithful Creator."

Thus Job is finally humbled and made submissive, and surrenders himself into the hands of God.

The last picture we have of Job is that of a man completely restored, "perfect and entire, and wanting nothing." He who at the beginning was seen praying for his children, is at the end found praying for his friends,—praying for those who in his sorrow and affliction had for him no words of sympathy and commiseration, but only accusations of hidden sin. In that unselfish prayer, following his vision of the Lord's love, Job's captivity was turned. His material prosperity was doubled; and above all, his steadfast patience under his many undeserved afflictions was ultimately portrayed in an inspired poem which shall through all time demonstrate the fact that a good man can serve God faithfully for His own sake alone, irrespective of whatever benefits come from His hands, and that therefore "God is love."

Rest and Peace

E. E. ANDROSS

"COME unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11: 28-30.

How precious is this invitation of the Creator, Redeemer, and Saviour, to those living in this troubled world of today! As I write these words, I am sitting on the deck of a beautiful steamer, looking out on one of the calmest seas ever found on the Gulf of Mexico; and yet these waters, with but the slightest breeze to disturb them, will become restless. So it is with the whole world today. Never have there been so many disturbing elements let loose; the winds of strife are blowing ever more fiercely, and the sea of humanity is becoming more and more violently agitated.

"At the heart of the cyclone tearing the sky
And flinging the clouds and the towers by,
Is a place of central calm;
So here in the roar of mortal things,
I have a peace where my spirit sings,
In the hollow of God's palm."

But how, amid "the roar of mortal things," may we find this place "of central calm"? It can be found only in Jesus. "The wicked are like the troubled sea, when it cannot rest, whose waters cast

up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57: 20, 21.

Sin is the one disturbing element in this world. If we can be freed from sin, we can find rest and peace. Jesus came into this world and suffered the cruel death of the cross, that He might save us from our sins.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9.

The one condition upon which our sins may all be forgiven, and all unrighteousness cleansed from the soul, is that we truly confess our sins. Having done this, we may know, upon the authority of God's unfailing Word, that opposite our name on the records above is written the blessed word "Forgiven."

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1.

The knowledge that our sins are all forgiven, that every spot or stain of unrighteousness has been cleansed from the soul, cannot fail to bring peace and rest to the troubled heart. Obedience to the commandments of God brings peace "as a river," and "righteousness as the waves of the sea." Isa. 48: 18.

How sweet, how blessed, to know that the sins which brought condemnation to the heart,—which

must eventually, if not forgiven, bring eternal death,—are now all taken away; that the dark record is made whiter than snow in the precious blood of the Lamb of Calvary! There is no joy with which the human heart is acquainted that is more precious or more enduring than this joy that comes to the renewed, purified, sanctified heart. The joy may not be ecstatic, but the assurance of forgiveness and cleansing will bring a peaceful, abiding trust in God that cannot fail to make the soul calm and restful.

"The tears of the penitent are only the raindrops that precede the sunshine of holiness. This sorrow heralds a joy which will be a living fountain in the soul."—*The Desire of Ages*, p. 300.

This quietude of mind cannot be disturbed by surrounding circumstances or conditions. It is of heavenly origin, and therefore not subject to earthly influences. Just so long as every sin is forgiven and the heart is kept pure, the soul will be at rest with God, and peace will flow on like a river.

Continued peace and rest because of continued purity is, however, dependent on a daily study of the Scriptures and continued communion with God through prayer. In this way one may hear His still small voice saying, "Be still, and know that I am God." Ps. 46:10.

"When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God. He bids us, 'Be still, and know that I am God.'"—*The Ministry of Healing*, p. 53.

"Inward peace and a conscience void of offense toward God, will quicken and invigorate the intellect, like dew distilled upon the tender plants. The will is then rightly directed and controlled, and is more decided, and yet free from perverseness. The meditations are pleasing because they are sanctified. The serenity of mind which you may possess, will bless all with whom you associate. This peace and calmness will, in time, become natural, and will reflect its precious rays upon all around you, to be again reflected upon you. The more you taste this heavenly peace and quietude of mind, the more it will increase. It is an animated, living pleasure which does not throw all the moral energies into a stupor, but awakens them to increased activity. Perfect peace is an attribute of heaven which angels possess."—*Testimonies*, Vol. II, p. 327.

The uncertainty of the times in which we are living is daily more and more manifest. All things seem to be in a state of unrest. No one can tell what a day may bring forth. This is true in the affairs of men and of nations, in the very elements that surround us, and in the earth beneath our feet. "Men's hearts" are "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

The great day of God draweth nigh. If ever men needed to know the Master of earth and sea and sky, they need to know Him now. Only the things that are eternal will abide the day of the Lord's wrath.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3.

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10.

In this safe retreat that is so freely offered us we may dwell securely while the storm beats wildly about us, and while all things earthly are passing away.

"I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety." Ps. 4:8. May this peace be ours in ever-increasing measure.

One Accord and One Consent

S. H. CARNAHAN

WE learn that the members of the early church were imbued with the Holy Spirit in a special manner. We might ask why and when this took place. It was when "they were all with one accord in one place," and because they were in agreement and were also praying.

The parable of the great supper was presented by Christ. The invitation, "Come; for all things are now ready," was sent to the class of professed Christians who had been bidden. But "they all with one consent began to make excuse."

The parable mentions three that asked to be excused. The first, who needed to look after his purchased ground, might represent those who are busy on their farms, or in various lines of work, who say that because of the necessity of long hours of labor, they wish to be excused.

The second desired to prove his oxen. This would well represent those who are absorbed in their possessions. They are compassed with many cares, and so they desire to be excused.

The third, who had married a wife, and therefore could not come, might indicate those who are taken up with the social affairs of life.

How applicable seem these excuses as regards our attendance at prayer meeting. They all make excuses "with one consent" for nonattendance at the midweek prayer service, while those who are seeking God for His Holy Spirit are "with one accord in one place," which is the place of prayer.

According to the spirit of prophecy, we find it was this class of God's professed people, who "continued with one accord in prayer and supplication," that the Lord "chose to deliver," "as they cried day and night for deliverance."—*Early Writings*, p. 285.

It is not from some of their arduous work, or their studies, or from some social gathering, that God's people will at last be delivered; but it is after they have gathered in praying groups, and as they cry unto the Lord for help, that deliverance will come.

* * *

The Bestowal of the Holy Spirit

P. E. HOWARD

JESUS said, "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." John 14:15, 16.

Before the Lord Jesus can ask the Father to give the Holy Spirit to them that ask for it, those who ask must first love the Lord Jesus. They are to prove that they love the Lord by being willing to keep His commandments. And the apostle James says, "Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. The apostle is speaking of Christian duty. He says that we are not to be partial, that we must treat all with Christian courtesy.

"If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." Verse 9. If we offend in one point, we disobey God.

It is plainly evident that the keeping of the commandments includes every Christian duty, and as long as we are neglecting a known Christian duty, we cannot expect the Holy Spirit to come to us as an indwelling guest.

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."

Our Work Among the Karens

W. W. FLETCHER

THERE are about one and a quarter million Karens in Burma. These people have shown themselves easily responsive to the gospel. They hold traditions and customs that give the missionaries a hopeful point of contact with them. It must not be supposed, however, that there are no serious obstacles to be confronted in working for them. Although they have traditions regarding the true God and His worship, the Karens have drifted into animism (the belief that inanimate things are endowed with souls), and are involved in gross darkness and superstition.

It was recently my privilege again to visit Kamamaung, Burma, where we have a mission station which has thus far been the chief center of operations in our work for the Karens. Kamamaung is a village on the bank of the Salwin, about one hundred twenty miles north of where that great river empties into the sea. From our mission buildings the mountains of Siam may be clearly seen, being only about twenty miles distant.

Our missionaries at Kamamaung have for some years conducted a boarding school, with the object of training young people for the evangelization of the surrounding districts. The students are almost all drawn from heathen homes in near-by villages. The school is conducted for the sole purpose of instructing the young Karens in Christianity, and teaching them such other things as are necessary to make them useful workers in the cause. The missionaries have been encouraged by seeing conversions, and have been looking forward to the time when the work could be extended by the opening of village schools.

It had been some years since I previously visited this school, so I was able to note progress in a number of directions. It was satisfactory to see a goodly number of students of sufficient maturity to undertake work in the villages as soon as their preparation is completed.

The brethren have this year made a beginning with the village school work. Kamamaung is about twenty miles from Shwegun, which is the terminus for the river steamer traffic. About a mile south of the mission station, the river divides into two equal streams, and flows around an island fourteen or fifteen miles long by about a mile wide, and unites again a few miles north of Shwegun. This island is very fertile, and is peopled entirely by animistic Karens. A favorable opening led the brethren to start the village school work here.

Saya Peter and his wife, who have been in the truth for a number of years, and have done faithful work as teachers in the school at Kamamaung, were selected to open this new work. It was a pleasure to visit them in their island home, in company with Brother Harold Baird, and see the good work they are doing. The villagers seem to be of an intelligent, substantial class, and are taking a keen interest in the school. Two Buddhist priests, who had been exercising an influence over the villagers, made threats as to what they would do if the children were allowed to attend

the Christian school; but the villagers were not afraid, and only one or two of the children were withdrawn.

As the island lies between our mission station and Shwegun, the point of communication with the outer world, the development of the work there can be frequently observed as the workers pass to and fro in the little mission oil launch. The launch will enable the missionaries to call frequently at villages on either side of the island, wherever our work may be started.

Brother and Sister Harold Baird are in charge of the work at Kamamaung at the present time. Brother Baird has been in Burma for about two and one-half years, and Sister Baird for less than one year. These young workers are carrying a heavy load of responsibility in the mission work, and are kept busy from daylight till dark. Brother and Sister E. B. Hare, who have spent a number of years in the work for the Karens, are at present on furlough, but are expected to be back in the field again in the near future.

Our missionaries have done much steady, patient, loving work for the Karen people, and we believe their labors will soon be rewarded with a harvest of precious fruit.

The Maw Ley Karens, whose remarkable prayer was published in the REVIEW some time ago, are asking that we arrange for one of our foreign workers to settle among them. We hope that it will soon be possible for this request to be granted.

* * *

Thirsting for the Truth

HENRY F. BROWN

In reading the New Testament, one is struck with the number of military men who accepted Christ. The jailer, Cornelius, and some of Cæsar's own household accepted the Christ whom Paul preached.

Under recent date, Capt. David Osorio Morales, a member of the general staff of the minister of War and Marine, of the republic of Mexico, wrote to the Pacific Press as follows:

"Just now a woman entered the office of War and Marine, in which I have my office, offering books for sale. I called her to see what she was selling. What should be my surprise to see that her books dealt with the second coming of Christ. I am expecting with great pleasure this great millennial day, and read with great joy anything relating to it."

He then asked for "The Great Controversy." The Press answered, giving the tract society address in Mexico, and then sent both his letter and the answer to our office. An hour after these letters arrived, the captain appeared at our door, asking for "The Great Controversy" and other books. He purchased five of our large books, and would have taken more, but he had not brought enough money for the purchases.

The captain's story runs thus: He is a Baptist, as he says, "by profession." While on military duty in the northern part of the republic, he found that his colonel, an unbeliever both in word and life, had a book that dealt with the theme of the second coming of Jesus. The captain read a large portion of this with his wife, the only Protestants in the little

town of Ojinaga, famous for its associations with Villa and the punitive expedition of General Pershing some years ago. But much to his regret, the book had to be returned when he separated company with the colonel, and this was his first opportunity to secure the coveted treasure. In the meanwhile his father-in-law had obtained some of the Millennial Dawn books, and was convinced on the return of the Saviour. The captain with his wife visited us and explained their difficulties with the Millennial Dawn teachings, and have asked for studies, hoping to get straightened out in the matter.

They have now purchased all our literature in Spanish, and are determined to know the truth of the matter. He explained to us that he believed in being consistent, and that he would not declare himself an Adventist until he was fully convinced; but that when he was thoroughly convinced, he would let no difficulty stand in his way, as he wanted to be ready to meet his Saviour. We reviewed our beliefs with both him and his wife, and they were struck with the Biblical proof for what we believe.

In a land where on one hand there is great fanaticism, and on the other much indifference, it is very refreshing to meet people who are thirsting for a more perfect knowledge of the second coming of Christ.

* * *

Industrial School Work

E. D. THOMAS

It is a long time since I sent a report to the REVIEW AND HERALD. I have read this good paper with great interest. Since my return from the General Conference session at San Francisco, I have many times spoken to the students in our school about the different kinds of industrial work done by our young people in the many schools and colleges which I visited on my trip. This aroused a genuine interest in their hearts, and they began to try various enterprises to meet the local needs, and so earn money for their requirements in school.

Some of the boys began to sell cooked beans to the public. As cooking is very much looked down upon by the people in the East, and is also generally thought to be a woman's job, our boys hesitated a little at first. They asked me if I would ask the woman who cooks in the boarding school to prepare the beans for them. I told them that she would be glad to do that for them if they would pay her half the gain. So they let her do it; but after a week's trial they came to me and said that they were losing a good portion of their gain, and so had decided to cook the beans themselves.

I asked them why they had changed their minds so soon. They said they thought I would ask the cook to do that little to help them, without any remuneration, as it was only a woman's job, which cost nothing. Then I argued with them, and made them see how selfish it would be if they kept the whole profit, and told them of the noble Christian idea we should have toward women. They were quite satis-

fied with my explanation. From a business standpoint, also, they thought it would be better if they cooked the beans themselves. I encouraged them, and they did it very well for a time. But many people in the village were watching the gain the boys were making, and they began to carry on the same trade, and this lowered the price. There was a real competition going on here for some time, and at last the boys had to give up that business.

Several boys began to burn lime. This work is always done by the so-called low-caste people. The boys who did it earned some money.

The boys began to operate an Indian-fashion hair-cutting saloon. Barbers are always supposed to belong to the untouchable caste. In many parts of India, even now, the people will take a bath immediately after having a shave or hair cut done by a barber. This bath is supposed to cleanse them from all manner of defilement caused by touching a low-caste man. I was quite surprised to see how our boys bore all the public reproaches. At present in our school all the barber work is done by them. The caste barbers in the community, since learning this, have begun to give us some trouble, as they have actually lost much of their trade.

Then some of our boys thought they would try hawking if I would furnish them with some new clothes. In our church there is a brother who is a cloth merchant, and he has been kind enough to let us have some of his goods at a very cheap price. As the hawkers' business is a big thing in India, the boys who took up that trade have been able to make some money also.

During the last summer's vacation, nearly all our boys and girls in the school helped in building a



Boys and Girls of the Tamil Intermediate School at Nazareth, India, Carrying Brick and Water for Building

schoolhouse. In 1911, when Elder J. S. James was here, we built a schoolhouse; but as that building has now become too inconvenient, we have recently put up another building beside it. In the picture you will see our boys carrying brick and lime, and our girls carrying water. This building is now finished, and is in use. The students are very proud of it, because it is their own handiwork.

We are planning to do some carpentry work as soon as the needed funds are available. We may make some coffins to sell to the public. As there are many Indian Christians in these parts, who generally bury their dead in coffins, and as the Indian people do not

very often keep ready-made coffins because of their superstitious ideas, we believe that we shall have very good success if we can only get that work started. Our girls in the school do a little sewing and embroidery.

There is real joy, liberty, and happiness in the gospel of Christ. God grant that many may enter the kingdom of heaven as the result of the various kinds of missionary work done in these countries of superstition and heathenism.

* * *

On Colombia's Pacific Coast

E. MAX TRUMMER

It was my privilege recently to visit the western section of our field, which, next to the country surrounding the national capital, is the most progressive territory of this republic. As one ascends the greater cordillera from which the waters take their course either to the Pacific or to the Atlantic, a picturesque view greets the eye looking out over the large and rich valley of the Rio Cauca. At this time the coffee harvest is creating considerable shipping in the central markets. In the port of Buenaventura, the most modern on the Pacific side of South America, ocean liners load from 10,000 to 15,000 sacks of coffee weekly during the season. This pier is soon to be changed from the departmental to the national government, and it is to be hoped that the remaining hundred miles of mountain territory between Bogotá and Buenaventura will also enjoy train service. Some day, fast trains will connect the capital and the Pacific in two days.

Our message is only just beginning here. One family has been keeping the Sabbath for three years, and the recent baptism in Palmira will long be remembered by those who were present. In my Harvest Ingathering work in Cali, the principal commercial center of the valley, several leading merchants expressed their desire to have one of our schools established among them. Two of our brethren in the southern part of this section, are awakening considerable interest by circulating literature and giving treatments. We have good reason to be very hopeful for western Colombia, and are thankful to the Lord for the good omens. May we not ask an interest in the prayers of the REVIEW family for our work?

Apartado 436, Bogotá, Colombia.

* * *

The South Kavirondo Press

L. E. A. LANE

THE small printing press at the Gendia Mission has just completed a hymnal in still another African language,—Kisakuma,—which brings the total number of African languages printed by this press up to eight, as follows: Ruanda, Dho Luo, Kisii, Bunyore, Nyañgore, Chasu, Kisakuma, Swahili. Seven of these languages are spoken by peoples living in an area of about sixty-four thousand square miles.

Gendia is practically at the center of this area, and we like to think of our little press as a small local sun, shedding abroad the light of truth by means of the printed page into the darkness around, and steadily increasing in power as time goes on. We are glad that another ray of light is now piercing the darkness, but there are still a number of other lan-

guages in the same area in which as yet no word of the third angel's message has been printed. The eighth language—the Swahili—is the lingua franca of East Africa; and the whole Bible, as well as other religious and educational literature, is available in this language.

Gendia Mission is situated on the southeastern shore of Kavirondo Gulf, and is the head station in Kenya Colony, as well as general headquarters for the Tanganyika Missions.

The South Kavirondo Press, as the small plant at Gendia is called, is equipped with one foolscap folio platen press, a hand guillotine, a hand wire stitcher, and a few fonts of type. This meager outfit is greatly taxed to meet the steadily increasing demands of so large a field.

The press has printed primers, hymnals, and portions of Scripture in two languages spoken in districts where outside missions are operating. Requests for such work often come from other missions, a number of which we have been unable to fill, as our equipment is not equal to their requirements.

Two native boys have learned to set type and run the press, but they work very slowly, and need a good deal of personal supervision.

As the work grows, and mission stations are opened in new territories, the demands on our little press will greatly increase, and we are looking forward hopefully to the time when, with a larger equipment, we shall be able to scatter the printed page of truth in every language and to every tribe in this portion of the Dark Continent.

* * *

A Week of Prayer in Quito

H. U. STEVENS

It was during the Week of Prayer in December, 1922, that I made my first visit to Quito, that quaint old city, where foreigners are not welcome and where Protestant missionaries are abominated. We were facing a tremendous problem. Ecuador must have the message; but we had been advised of a depleted treasury and of the possible cut of 28.5 per cent in the funds to support our established work. How could it be done?

The workers united in earnest prayer that the Lord would look in mercy upon benighted and neglected Ecuador, and send help to her needy people. Their faith took hold of the promises of God as they interceded for this backward country.

New opportunities are before us. Doors are opening in different places, and hearts are opening to the message we bear. Our mission work is making friends for us among the best of Ecuador's people. But more men and means are needed to establish a strong and enduring testimony for the truth. We need to establish schools among the Indians. We ought to have some treatment-rooms in Guayaquil. There are urgent calls for this work. While we linger, the doors will close and our opportunities will pass. How long must Ecuador wait for the message our Saviour wants to send her?

"Answer the call, ye brave men—
The Master's call to save men.
Each moment death is gaining;
Their blood our garments staining.
Who'll go, who'll go, whate'er the cost?
Who'll go, who'll go, to save the lost?"

Lima, Peru, Aug. 23, 1923.



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.

Mizpah

Go thou thy way, and I go mine,
 Apart, yet not afar;
 Only a thin veil hangs between
 The pathways where we are,
 And God keep watch 'tween thee and me—
 This is my prayer.
 He looketh thy way, He looketh mine,
 And keeps us near.

I know not where thy road may lie,
 Or which way mine will be,
 If mine will lead through parching sands,
 And thine beside the sea;
 Yet God keeps watch 'tween thee and me,
 So never fear;
 He holds thy hand, He claspeth mine,
 And keeps us near.

I sigh sometimes to see thy face;
 But since this may not be,
 I'll leave thee to the care of Him
 Who cares for thee and me.
 "I'll keep you both beneath My wings,"
 This comforts, dear;
 One wing o'er thee and one o'er me,
 So are we near.

—Julia A. Baker.

* * *

What to Do for Annabel Now

MRS. E. M. MELEEN

It was interesting to have a word-picture of Annabel in a late REVIEW. She is just like a number of "teen" girls I know and have known. Though she has had the benefit of a good mother's training, she is disorderly, her room is untidy, she is a quitter and not a finisher, and worst of all, though she is a "junior high," she does not worry in the least over these failings in her character. Those interested in Annabel's future do, and though it is rather late to suggest a remedy, I sincerely hope one can be found.

The disorderly habits of this young lady ought to have been a cause for worry when Annabel started school. Then I should have said: "Send her to church school, and seek the co-operation of her teachers." Annabel is evidently a product of the public school from kindergarten up. I do not speak against the public school, but in the public school there is not that personal touch, not that close co-operation between teacher and parents, that there ought to be. In its curriculum, fairy tales and dancing lessons take the place of Bible and practical housework lessons.

There are now many mothers with Annabels, four, five, and six years old. To them I would say: Seek for the remedy now. Subscribe to *Home and School* and get the Young Mothers' Lessons, and teach your children at home until they are eight or ten years old, then send them to church school.

Church schools do help the home. I once knew a church school teacher who had fifteen or sixteen pupils in her school. She found out that the children of one family did not get to school in time because

they were so slow in getting dressed in the morning. The mother insisted that they tidy their room after dressing; but being slow in dressing, their work was late, their breakfast was late, family worship was late, and they were late to school. The mother worried about this condition too, but did not like to ask for a suggestion from the teacher, who was younger than herself. The teacher heard of it, and set about to remedy the condition.

One morning she asked different children how long it took them to dress in the morning. Some did not know, others said it took probably half an hour; but no one knew for sure, not having half an hour. They were having a lesson on "The Importance of Forming Good Habits While Young," that morning, and one of the things mentioned was learning how to do things rapidly and neatly at the same time. Washing dishes, sweeping, dusting, doing errands, and getting dressed quickly in the morning were some of the examples.

In the evening before the children went home, the teacher said:

"Tomorrow morning I want you all to be here early. I have a surprise for you. I can't tell you about it until I know just to the minute how long it takes you to dress. Look at the clock while you are dressing, and tell me how long it takes you."

The next morning every child came to school early. The teacher took out a brand new little notebook and started to write something. As she did so, she asked: "How long did it take you to dress, Grace?" and marked it down in the book by Grace's name. Thus she went on until she had the dressing record of all her pupils. She found that it took some as long as a half hour, while one had dressed in seven minutes.

Then she told them of the surprise. She said if one of them could dress in seven minutes, the one who took half an hour could at least learn to dress in ten minutes. Then she said: "I am going to keep a record for a month of the time it takes you to dress. If after that time you have all improved so that you can dress in from seven to ten minutes, I will give you each a prize. Every day you must try to dress a little more quickly than you did the day before. Watch the clock faithfully while you do it."

The plan worked. Inside the month nearly every pupil in the school had come down to seven minutes.

Then the prizes came. The teacher bought them out of her own small salary,—which was not much in those days,—but she bought wisely. They were pretty stamped fancy-work patterns from the ten-cent store. They were to be presents for the mothers at the close of school. It was ever so interesting to sew the patterns, and the boys enjoyed it as much as the girls. The taking of the record of how long it took the children to dress went on every morning, and if any one had been tardy in dressing, he was not allowed to sew on the pattern the ten minutes allotted to it. Before the year was up, the habit of quick dressing was established with those children, and many other good habits were formed as well.

This is only one example of how the church school may co-operate in working out the problems of the home. There the children get credit for housework done at home, for taking care of baby, for doing errands, for Missionary Volunteer work, and ever so many things not found in the public school curriculum.

However, this article was to tell what to do for Annabel now. If she were my Annabel, I should take her out of high school. Then I should find and become acquainted with a young lady,—just the kind I would have Annabel be like,—and I should invite her to come and share Annabel's room, spending a vacation with her. I should ask this young lady to be Annabel's roommate in one of our colleges (of course, the young lady would be from a college herself), and I would send Annabel to college if I had to take in washing to pay expenses. I would have an understanding with the principal that Annabel was to have a thorough course in domestic work. Yes, that is what I should do if she were my Annabel.

When Annabel learns that "order is heaven's first law," she will want to have her room orderly, not because she likes putting it in order, but because she knows Jesus and the holy angels are looking into it. In other words, she needs to be converted to the religion of Jesus. I can just see what an active Missionary Volunteer Annabel would be. But she must have the proper environment, which is certainly not found in high school.

* * *

What Is Love?

WALTER HART HALL

ON the greensward a little company are gathered. About them are the polished marble shafts and simple headstones marking the mounds. Under the canopy, above the chasm hidden with green boughs, rests the casket. Beautiful wreaths and garlands of flowers cover the bank of earth close by.

All heads are bared. Subdued voices in plaintive melody fill the hearers' souls, and as the hushed notes die away in wailing cadences, a white-haired veteran, grizzled in the wars of God, steps close to the casket. He raises his hand in a short invocation, and then he speaks to the assembly:

"We are gathered here to pay our last respects, to look upon the face of our dead for the last time. And what is our wound, this breach which God has made in our family, but the keenest of grief, and what is grief but love, and what is love but a hungering for companionship? Why do we grieve for our dead, but because we hunger for their companionship?"

"God loves us because He hungers for us, for our companionship. What He has ever done, what He ever will do, is done because it will lead to a companionship with us, for which He dearly yearns. And that is love. That is a father's love. That is a mother's love. That is a lover's love. It is a hungering for companionship. God is love. God is hungering for our companionship, always hungering for the companionship of those who do not, as yet, love Him. And so great was that love that he sent His own dearly beloved Son away from Him, to die the cruelest of deaths,—yea, and ran the risk of forever separating His only begotten from Him,—so that He could have *our* companionship.

"I saw a mother once, her frame bowed with suffering, as her ugly, criminal son was being taken from her to prison. Other children she had, fine looking,

respected, stalwart youth, and yet it seemed as if all her soul went out after this unworthy, unloving, ungrateful offspring. That was godly love, an unreciprocated love, a hungering for companionship.

"Love is the greatest thing in the universe. Love turns the planets, guides the universe, sends the sunshine, tints the skies, curbs the waves, carpets the fields, paints the flowers, sends the rain, matures the seed and gives it life.

"Love never fails. The day fails, but love brings it back. Hopes fail, but love renews them. Often men crave power, but love is infinitely greater. Power casts the snare, but love breaks it. Power kindles the flame, but love endures it. Power sends the mighty flood, but love spans it.

"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love."

"And now we commend to mother earth its own, knowing that love is stronger than death, and that our Father God has marked this spot; and that 'in a moment, in the twinkling of an eye, at the last trump. . . the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?'"

Pasadena, Calif.

* * *

The Golden Rule

N. D. ANDERSON

If we would think less of our own enjoyment, and more of our neighbor's, how much more pleasure each would get out of life!

For instance, applying this rule in a company of ten, each one would have the other nine ministering to his happiness; whereas, if each selfishly sought to please himself only, he would have but one, his own sorry self, to wait on him. Surely, he could not hope to secure, singly, the pleasure that nine others might make for him. Mathematically, even, the golden rule is the only true standard of living.



YOUNG MEN and YOUNG WOMEN



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

The Pilgrim's Song

Psalm CXXI

I WILL lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from the Lord,
Which made heaven and earth.

He will not suffer thy foot to be moved,
He that keepeth thee will not slumber.
Behold, He that keepeth Israel
Shall neither slumber nor sleep.

The Lord is thy keeper:
The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.

The Lord shall keep thee from all evil;
He shall keep thy soul.
The Lord shall keep thy going out and thy coming in,
From this time forth and forevermore.

—Moulton's Modern Reader's Bible.

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Wall Decorations — No. 3

STELLA PARKER PETERSON

ONCE it was my good fortune to be in a city art gallery when a kindergarten teacher brought in her tiny tots to view the exhibit. Interesting indeed was the game she made of it. She brought them in with their eyes tightly closed, formed them about a group of pictures, then had them open their eyes. For several minutes they looked at the canvases, then, at a signal, all eyes were again closed, and backs turned to the pictures. Then they were questioned about what they had found in the pictures. Remarkable indeed was the appreciation of art value which those little folks possessed, —the more remarkable because it was natural.

After passing from group to group, with the teacher adding bits of history about the pictures, the children were taken to the lecture-room. And here came the voting game. The teacher sat in front while the children filed past and whispered in her ear the picture they liked best. A significant bit of child psychology was the fact that more than half the children chose a picture of a child kneeling in prayer at its mother's knee,—a picture, by the way, much smaller in size than many others exhibited.

But most striking of all were the whispered words of one little girl, "Teacher, there were just so many of them, I can't remember any of them."

Ah, here is an experience that makes us all kin! Who of us has not entered a room cluttered with such an array of pictures that afterward we have found it impossible to recall one definite impression made upon our minds and hearts?

Other-experience-wise, who of us has ever stepped into a room whose walls seemed to beckon at once with a silent, but very definite message? A mountain scene, perhaps; a child's face; a group of animals, even; but the pictures carried their message, and we did not forget.

And then, who of us has ever felt the irresistible appeal of one, just one, supreme picture, hanging like a beacon light in a room? Such was the experience of a visitor to one of our colleges. Months afterward she expressed her outstanding impression of the school thus,—“The room with the one picture.” A beautiful tribute, that, to the clinging influence of one surpassing picture.

She had found the sole decoration of the walls of the ladies' parlor to be an oil copy of Hofmann's "Gethsemane,"

—that infinitely appealing portrayal of Christ's agony in the garden. The painting hung alone in the room, as it should; any other picture would have seemed cheap in its presence.

Being a supreme picture, even the casual visitor remembered its message. Ah, then, can any one estimate the influence of that one picture upon the hearts of college girls, who night after night at evening vespers were facing always that tangible reminder of Him to whom prayer was the very breath of life?

Shall we not strive for less display, and more message, in the pictures which daily surround us?

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Sensitiveness

G. H. HEALD, M. D.

WHEN a doctor says that a person has been sensitized to eggs, or to milk, or to strawberries, or to pollen, or to some other substance, he means that a portion of the offending substance has gotten into the blood of the person, changing its nature, so that even a minute quantity of the substance will act like poison, causing the sensitized person to react with violent symptoms. A person who has been sensitized finds that in order to have comfort he must avoid the offending substance. Hay fever is a sensitization to certain plant pollens or other dusts. One type of asthma is also a sensitization, the presence of the offending substance always bringing on an attack of asthma. Food idiosyncrasy, such as that which causes some persons to have hives after eating strawberries, is a sensitization. One may be sensitized to something floating in the air, or to some food.

The sensitized person has two means of relief. He may regulate his life so as to keep entirely away from the offending substance. For instance, one who is sensitized to plant pollen may take a sea voyage just before the time of pollination of the particular offending plant, and thus avoid his annual attack of hay fever or asthma. Or if he is sensitized to a certain food, he may avoid eating it. This, of course, is not a cure of the sensitization, but only a means of preventing the symptoms. In order to cure the condition, it is necessary to begin treating the person with exceedingly minute doses of the substance, too minute to set up an unpleasant reaction, and to continue increasing the dose as the patient is able to bear it, until finally he can stand any ordinary dose, when he is considered cured.

Now this is all given by way of parable. People are sometimes sensitized to mental or emotional pricks. We speak of them as being "sensitive" or "touchy," meaning that a minute dose of mental irritation that would not have any effect on a normal person, will in these persons cause violent reaction, with acute mental suffering, and perhaps considerable combativeness. Such persons have been "sensitized" by the poison of self-consciousness or offended pride, and it therefore takes only a very small dose of mental irritant to bring about a reaction.

In this, as in the physical sensitization, there are two ways of avoiding the reaction. One is to keep away from the source of irritation—go off and live by oneself, where one's toes will not be trodden upon by others. The great journalist Pulitzer became so obsessed with the idea that he could not stand noise, especially what he considered unnecessary noise, that he had his country residence built with a noise-proof tower, so that he could be in absolute quiet. It brought him no happiness. The trouble was not in the noise, but in the state of his mind that insisted that noise was unnecessary, and therefore wrong. And so he got very little relief from living in his tower. And as a rule, one who tries to run away from mental irritants becomes more and more irritable, so that eventually he is a constant source of irritation to himself.

The other method of remedying the trouble is to increase the powers of resistance to this form of irritation, not by running away from it, but by submitting to gradually increasing doses. Prayer and a spirit of submission are the things that will enable one to bear the irritants with fortitude. This is the Bible way, as can be seen from such texts as, "Tribulation worketh patience;" "Whom the Lord loveth He chasteneth;" and the tried person has the promise, "God . . . will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." And here is the result of such a cure, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life."

* * *

The First Sermon on Spiritualism

LOUISE SCHAAF

SOME people have an idea that spiritualism is something new, something recently discovered, whereas it is literally "as old as the hills." The very first sermon on this subject was preached in the garden of Eden, to a congregation of one, by that arch-deceiver, Satan, and his text is found in Genesis 3:4, "Ye shall not surely die."

After God had specifically forbidden Adam and Eve to eat of a certain tree, warning them that disobedience would result in death, Satan, through the mediumship of the serpent, prevailed upon Eve to go counter to God's command, assuring her that they would not die, but on the contrary, "be as gods."

All down the ages, through spiritualism, Satan has been enticing souls away from God. To the uninitiated there is something mysterious, something baffling, about spiritualism, which appeals to two widely different classes (neither of whom, however, are deep Bible students),—to the scientific mind, that measures and weighs everything; and to the ignorant, gullible mind, that is incapable of deep thought. The first class is seeking knowledge, and the second comfort. Both knowledge and comfort can be found in the Bible, but one must dig for treasure.

God foresaw what use Satan would make of spiritualism, and therefore all through His Word are found danger signals, warning His children to keep away from seducing spirits. Through Moses, God gave stringent measures for dealing with witches and sorcerers. In Exodus 22:18 He decreed, "Thou shalt not suffer a witch to live." Surely God would not have imposed the highest penalty if the crime were not commensurate with the punishment. In Old Testament times, people who had familiar spirits were stoned to death.

But we have become lax and "tolerant." We pride ourselves upon our liberal mindedness, when as a matter of fact we are only loose minded. That *laissez-faire* attitude of today is merely a logical sequence to Cain's, "Am I my brother's keeper?" We are not big and tolerant at all; we are perniciously lazy and indifferent.

Webster defines spiritualism as "a belief that departed spirits hold intercourse with mortals by means of physical phenomena."

"Departed spirits" is rather vague. Mediums declare that such phenomena are caused by the presence of departed friends, whereas God says they are "seducing spirits,"—fallen angels impersonating departed friends. "To seduce" means to lead astray, and the deeper people delve into spiritualism, the farther they get from God.

According to Bible teaching, the spirit of divination is not a gift. In Acts 16:16 is described a damsel possessed of a spirit of divination; that is, she was possessed of a devil which enabled her to bring "her masters much gain by soothsaying." Certainly not much freedom in being "possessed" and having "masters"!

God made souls to be free and untrammelled. Why, then, will people deliberately walk into a trap from which there is no human escape? If they would read the Bible rather than so-called "discoveries" in the realms of the occult, they would learn the truth that would set them free.

* * *

NEVER tramp on any soul, though it may be lying in the veriest mire; for that last spark of self-respect is its only hope, its only chance; the last seed of a new and better life; the voice of God that whispers to it: "You are not what you ought to be, and you are not what you can be. You are still God's child. . . . You may rise yet, and fight a good fight, and be a man once more, after the likeness of God who made you, and Christ who died for you!"—Charles Kingsley.

My Views About Evolution

(Concluded from page 2)

just happen? And yet, according to Professor Leuba, of Bryn Mawr College, in his book, "Belief in God and Immortality," more than half the prominent scientists of the United States do not believe in a personal God.

But even if it were conceivable that chance could bring into existence oxygen and hydrogen, could chance unite them at a certain fixed ratio, so that a drop of water is always and ever the same wherever found, whether in the clouds, in the ocean, or in the veins of the earth? Oxygen and hydrogen are inflammable when separated, but when they are united in water, they put out fire. If the evolutionary hypothesis, which assumes constant progress in everything, is true, water must have developed from something. What was water before it became water, and what will it be when it ceases to be water? Or was the law of change suspended when the two gases united in the formation of water?

Everything that man eats, wears, or uses will serve as an illustration of exact and permanent relationship between various forms of matter.

Chemistry has taught us the properties of matter and the way to utilize them, but they are now stationary. We can collect nitrogen from the air, but, as Dr. Edward Slossen says, "we are dreadfully clumsy about it." He adds that man "takes a thousand-horsepower engine and electric furnaces at several thousand degrees to get carbon into combination with hydrogen; while the little green leaf in summertime does it quietly without getting hot about it." And yet some scientists who know all about hydrogen, oxygen, and carbon, seem to know nothing about God; they even deny His existence.

The natural and logical tendency of evolution is to produce agnosticism, and agnosticism is merely a way station on the road to atheism. It furnishes an excuse for the indolent man; it is the laziest excuse ever invented to justify inaction.

If a man believes in evolution, he can go to the zoological garden on Sunday morning, and standing in front of a cage of animals, speculate on how far he has come in his superiority over his ancestors. There are some people who would rather boast of what their forefathers have done than do anything themselves.

If, however, one is a Christian, he feels that he should attend church, and seek to know how far he has yet to go before he is "perfect, even as your Father which is in heaven is perfect."

The evolutionary hypothesis robs man's conscience of its compelling force. What feeling of duty can man have, or what sense of responsibility to God, if it must be strained through the blood of all the animal life below man? Religion, on the contrary, inspires to action. Christianity is not a lazy man's job. It presents the highest ideal known.

Charges Against Evolution

Evolution is the doctrine of the fatalist—the plea of the invertebrate. If a man is but a "bundle of tendencies inherited from the brute," why hold him accountable if, following the instincts of his remote ancestry, he is brutish? Evolution excuses the sensualist and encourages the worshiper of the god of ease.

The great need of the world today is to get back to God—to a real belief in a living God. Evolutionists either deny the existence of a God or put Him so far away that consciousness of His presence in the life is weakened, if not destroyed. When they have eliminated all of the Bible that conflicts with evolution, the Bible is no longer an authority, but merely a "scrap of paper."

The world needs the Christ of whom the Bible tells. Evolutionists rob the Saviour of the glory of a virgin birth, of the majesty of His deity, and of the triumph of His resurrection. Such a Christ is impotent to save. The world needs a full-statured Christ; not a man aspiring to be a God, but a God condescending to be a man. His blood has colored the stream of time; His philosophy fits into every human need; His teachings furnish the only solution of the problems that vex our hearts and perplex the world.

We do not ask that teachers paid by taxation shall teach the Christian religion to students, but we do insist that they shall not teach, under the guise of either science or philosophy, anything that undermines faith in God, impairs belief in the Bible, or discredits Christ, the Son of God and Saviour of the world.

Editor's Note.—The material in this article was contained in an address recently delivered by Mr. Bryan before the State legislature at Charleston, W. Va., and is copied from "Popular Science Monthly."



LIFE SKETCH OF ELDER J. O. CORLISS

JOHN ORR CORLISS was born in Bath, Maine, Dec. 26, 1845. His mother was descended from the Scotch Earl of Stair, and his father from the English family of Lord Houghton. Before reaching the age of five years he was left a half-orphan by the death of his father. Being so early thrown upon his own resources, he soon developed mental expedients that gave him independence of thought by which to meet the stern issues of life.

At the age of sixteen years he chose the sailor's calling, that he might thereby free himself from what he considered harsh treatment under the control of assumed leadership. Following his sea-going apprenticeship, he enlisted for service in the Civil War, giving nearly two years to his country. Soon after his discharge, in 1865, he learned of the Sabbath truth, and when his skeptical doubts, which had been generated through the discovered hypocrisy of professed Christians, were removed, he felt impelled to tell the world of the joys of a genuine Christian experience.

Just then his young wife was taken away by death, and he met in Topsham, Maine, Elder and Mrs. James White, who extended an invitation for him to become a member of their family in the State of Michigan. Believing this to be a call in preparation for future work, the invitation was accepted, and for two years a helpful experience was there gained. In the meantime a happy marriage was consummated with Julia A. Burgess, who was destined to be his cheerful and faithful helpmeet for a period of forty-four years.

Shortly after this marriage, Brother Corliss started afoot for the northern part of Michigan, to engage in evangelistic work. No conference funds were then available, and he was not himself blessed with worldly goods. His worthy wife, however, engaged to cook for a crew of sawmill hands at two dollars a week, and so partially provided the necessary funds to keep him at his chosen calling. In addition to the funds supplied by his good wife's labors, he did work enough to keep his expenses fairly well balanced.

For many years following, he pursued the work of preaching in pioneer service and as a general camp-meeting laborer. During the years 1876 and 1877 he pioneered the work in Virginia; another year was spent in establishing the work in Colorado; and still another in organizing the work in Washington, D. C.

In 1885, with some others, he went to Australia, where he labored for two years, raising up churches and editing the *Bible Echo*, which was financed largely from his private funds. Although no Sabbath keepers were in that field at the beginning of his labors there, yet when obliged to leave it on account of insurmountable circumstances, there were more than two hundred believers in Melbourne, Ballarat, Adelaide, and other places.

In 1893 he was again called to the Australian field, where he gave an added three years of time. In the latter part of 1902 England became his field of labor, where he was employed until early in 1904, in school and evangelistic work. Returning to America on account of failing health, he made his home in California, whence he went forth to camp-meetings in various States, and also labored in behalf of needy churches.

In the more than half a century of public life, Brother Corliss was ever loyal to the message of truth in all its phases, frowning on every attempt to add to its scope or to take from it any phase of its efficient fulness. His inherited means had always been freely devoted to assist directly or indirectly toward the upbuilding of the work, and that without ostentation. Needy young people, who had not the means at command to pay for the education they so much desired, ever drew upon his sympathies, and he gladly paid the tuition of twenty-five boys and girls, besides that of his own family.

In 1912, his wife died, and some time later he married her sister, by whom he was tenderly cared for until his death.

Elder Corliss had five children, the three eldest of whom are dead. His daughter, Mrs. Lulu V. Gregory, is at present, with her husband, doing self-supporting missionary work in Brazil. A son, William Burr Corliss, is living in California.

On Sabbath, September 8, Elder Corliss spoke in the church at Pasadena, Calif. Near the close of the Sabbath, he told his wife that he was not feeling well. A little while after this he was taken with a severe chill. It was with great difficulty he was made warm again. Complications set in, and it seemed best to take him to the Glendale Sanitarium. All that loving hands could do was done for him, but he gradually grew worse, and Monday forenoon, September 17, about eleven o'clock his life went out.

J. L. McELHANY.

Data Regarding Elder J. O. Corliss, from Biographical Information Blank in General Conference Files

Born at Bath, Maine, Dec. 26, 1845.

Nationality, English and Dutch.

Early home, various parts of Maine.

Education received in primary and grammar schools of Bath, Maine, and latter in the high schools of Topsham and Lewistown, Maine.

Date of conversion, 1862.

Baptized first in 1866 by Elder McGown, a Freewill Baptist, and united with that church for a few months. In 1868 he was rebaptized by Elder James White. Later he was given a knowledge of the third angel's message by a neighbor, who called his attention to the fact that Saturday is the seventh day and the one commanded to be kept holy.

First public labor, 1868, as superintendent and chaplain of the Health Reform Institute at Battle Creek, Mich.

Began preaching in Michigan in 1871.

Engaged in public labor in Michigan from 1871-75; Maine, 1875; Virginia,

1876-77; Michigan, 1878; Colorado, 1879; Michigan, 1881-83; California, 1884; Australia, 1885-87; California, latter part of 1887; in general editorial and religious liberty work, 1887-93; Australia, 1893-96; Michigan, 1897-98 as Bible teacher for the Battle Creek Sanitarium nurses' and medical classes; Canada, 1898; returned to California in 1899, where he labored since, with the exception of 1902, which was spent in England.

Ordained in 1874 by Elders James White, J. H. Waggoner, and S. N. Haskell.

Contributed through the years, articles for the *REVIEW*, *Signs*, *Bible Echo*, *Present Truth*, *Youth's Instructor*, *Good Health*, *Pacific Health Journal*, and others.

Editor of "Bible Readings for the Home Circle," and author of several tracts.

* * *

THE KANSAS CAMP-MEETING

THE statement of one of our General Conference workers that he had never before seen our people so anxious to learn the way of victorious living, was abundantly verified at the Kansas camp-meeting this year. In spite of the distracting influence of a few who sought to bring in discord, it seems to me I have never seen our people more united and determined to press forward in the finishing of God's work in the world.

The meeting was held August 23 to September 2, in Island Park, Winfield, within about fifteen miles of the Oklahoma line, yet there were 800 present at Sabbath school on the last Sabbath.

The president's report showed that 411 members had been added to the conference during the year, 125 of these by baptism, thus making the present constituency of Kansas 2,308, embracing sixty-four churches and the scattered Sabbath keepers.

The brethren rejoiced that in spite of the severe financial conditions of the year the Enterprise Academy had the largest enrolment in its history; that the Wichita Sanitarium is overflowing with patients; and that this conference leads the union in the book work.

The whole southern half of Kansas experienced this year one of the most severe drouths in its history, and floods and hailstorms have added to the distress. But the cause of God has prospered. Last year there was a treasury deficit of \$4,800, and although four new workers were added during the year, this deficit was wiped out, and a surplus of \$5,200 created. The \$50,000 indebtedness on the Enterprise Academy has been reduced to \$22,000, and the \$75,000 debt of the sanitarium now stands at \$60,000. The people on the camp-ground gave liberally to foreign missions. This encouraging progress heartens the brethren and sisters to press on until this handicap of debt is entirely removed.

The material blessings of the conference are largely due, the leaders believe, to the spiritual revival among the churches. The call to a revival and

reformation has been taken seriously in Kansas, and the work has been carried into the churches. In many places a week's revival has been held, and it is planned to continue this work until every church in the State has been reached. The isolated have not been neglected. One minister has given his entire time to visiting these scattered families and individuals throughout this great State, with very encouraging results.

The same set of officers were re-elected for the coming year, with the exception of one change in the conference committee. Elder C. G. Bellah is president. He and his coworkers take up their work again with new courage, and with increased confidence in God's power to finish in the earth, and in Kansas, the work which He has begun.

Many of our people, young and old, went home with a new song in their hearts,—a song of victory,—and all with a new appreciation of the wonderful things God is doing for the heathen people wherever our missionaries have established their outposts.

M. E. KERN.

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THE ALABAMA CAMP-MEETING

It was my privilege to spend a week at the Alabama camp-meeting, held at Gilberttown, August 23 to September 2. A new church has recently been organized at this place. They have a commodious church edifice and a good school building. The camp was pitched upon the spacious school grounds.

Gilberttown is situated in the southwestern part of the State, on a north and south line of railway only, thus making it not so accessible as some other locations might have been, but on account of the interest in that locality, and the many inducements offered by Brother Rogers and son, who hold large business interests there, the believers willingly came to this new field. From the first there was an excellent interest in the community, some of the evening meetings being attended by more people who were not of our faith than the camp afforded. Our people were very appreciative, many of them coming from a section of the State where similar privileges had not been enjoyed.

On Sabbath afternoon a beautiful baptismal scene took place, in a stream of pure water flowing along one side of the grounds.

The delegates took an active interest in the business sessions of the conference. Elder C. B. Stephenson was unanimously chosen president, and the following, with him, form the executive committee for the ensuing year: T. E. Pavey, secretary and treasurer of the conference and tract society; O. F. Frank, W. P. McLennan, and F. W. Schmehl. K. R. Haughey carries the home missionary work, and Mrs. Haughey the Sabbath school and Missionary Volunteer. F. W. Schmehl is field missionary secretary, and O. F. Frank, religious liberty secretary. J. C. Thompson, of the union conference, was chosen educational superintendent.

The marked improvement in the financial standing of this conference brought much rejoicing to the delegates. January 1, 1922, the deficit amounted to \$2,263.98. This was reduced during the year so that it stood at \$1,558.77 at the

COLPORTEURS' SUMMARY FOR AUGUST, 1923

UNION				BOOKS		PERIODICALS	
	Agents	Hours	Val. 1923	Val. 1922	Copies	Val. 1923	Val. 1922
Atlantic							
Bermuda	--	--	\$-----	\$-----	48	\$ 5.87	\$-----
Gr. New York	16	1258	2190.85	3162.29	22459	2143.80	1367.00
Maine	8	350	773.30	745.85	2736	301.53	264.50
Massachusetts	23	2065	2808.25	2219.87	13175	1191.19	291.80
New York	23	1638	3196.15	2965.55	8794	1538.01	855.70
N. New England	7	205	1010.35	659.65	1972	251.62	23.00
S. New England	10	574	1695.70	1438.00	3026	447.93	232.00
	87	6180	11679.10	11191.21	52210	5869.95	3039.00
Central							
Colorado	15	1637	2357.25	864.15	7124	521.96	74.35
Inter-Mountain	15	806	1683.55	1510.20	2221	121.68	4.50
Kansas	14	917	854.75	1837.50	6012	509.01	79.95
Missouri	16	1369	2265.75	917.90	5141	576.27	147.15
Nebraska	--	--	-----	525.70	7924	567.98	101.40
Wyoming	9	715	1266.55	408.83	2239	405.89	4.00
	69	5444	8427.85	6064.28	30661	2702.79	411.35
Columbia							
Chesapeake	--	--	-----	723.95	4246	337.20	38.00
District of Columbia	2	114	222.00	1214.15	22535	745.95	20.50
E. Pennsylvania	22	2108	3566.50	2983.15	23657	1099.68	223.75
New Jersey	18	1371	3394.55	2693.37	13280	1129.62	978.95
Ohio	22	1565	3434.45	2011.05	9983	1054.27	903.00
Virginia	14	1334	3020.55	1739.05	4640	250.79	149.25
W. Pennsylvania	5	218	368.00	1642.10	6941	573.38	204.10
W. Virginia	21	1448	3570.35	2630.35	3005	301.65	111.00
	104	8158	17576.40	15637.17	98287	5492.54	2628.55
Eastern Canadian							
Maritime	3	158	364.90	1284.40	2279	460.91	551.00
Newfoundland	--	--	-----	310.00	211	34.78	13.50
Ontario	10	1495	2722.75	2291.25	3505	724.80	925.75
Quebec	5	173	310.25	534.00	1095	242.07	195.75
	18	1826	3397.90	4419.65	7090	1462.56	1686.00
Lake							
Chicago	26	2517	7519.60	-----	17930	1337.62	1429.00
E. Michigan	19	933	3339.11	1761.30	15066	1097.49	412.10
Illinois	11	232	953.15	624.70	2755	237.22	116.30
Indiana	22	2019	3676.65	3330.70	4842	548.65	352.10
N. Michigan	8	238	571.80	-----	1940	200.37	174.30
N. Wisconsin	6	886	1739.30	1172.70	3611	239.42	55.75
S. Wisconsin	24	1645	3456.30	2050.30	8971	666.86	122.65
W. Michigan	5	90	653.30	-----	9707	1352.59	224.30
	121	8660	21909.71	8939.70	64822	5730.22	2886.50
Northern							
Iowa	11	1352	1617.19	1568.14	4810	644.85	78.75
Minnesota	16	1805	2517.56	3680.25	5476	584.74	391.25
N. Dakota	8	1526	2350.50	1117.21	6718	264.75	16.50
S. Dakota	6	751	963.30	1523.35	10000	315.30	11.25
	41	5434	7449.05	7894.45	27004	1810.14	497.75
North Pacific							
Alaska	--	--	-----	-----	5	74	-----
Montana	13	1044	1963.25	1915.50	2523	298.79	41.75
S. Idaho	7	376	605.40	129.00	1752	192.26	163.15
S. Oregon	11	731	733.63	742.10	1752	197.93	10.45
Upper Columbia	10	620	1375.65	831.10	7657	693.72	162.00
W. Oregon	14	1140	2043.84	3740.58	5628	776.44	174.40
W. Washington	7	590	1763.93	2526.75	5258	635.59	176.25
	62	4501	8545.70	9935.03	24576	2795.52	728.00
Pacific							
Arizona	--	--	-----	780.85	1167	173.15	26.25
California	--	--	-----	1434.72	12549	1862.99	233.75
C. California	--	--	-----	821.95	6173	542.00	20.40
N. California	--	--	-----	1691.30	12469	798.59	28.90
Nevada	--	--	-----	-----	426	56.18	-----
S. E. California	--	--	-----	63.35	7377	527.96	68.30
S. California	--	--	-----	1003.95	17511	1633.72	348.60
Utah	--	--	-----	304.00	425	61.55	-----
	--	--	-----	6160.12	58097	5656.14	726.20
Southeastern							
Carolina	26	3925	14002.10	6791.55	4036	461.63	64.75
Cumberland	15	2100	3746.60	1191.50	2602	333.26	46.80
Florida	11	1398	3031.55	1377.35	5133	331.63	222.50
Georgia	12	1657	3866.65	4373.60	10085	337.73	63.95
	64	9080	24646.90	14234.00	21856	1564.25	398.00
Southern							
Alabama	20	1304	2340.90	3868.25	2323	167.19	76.25
Kentucky	25	2320	3209.15	4814.10	3370	180.17	116.30
Louisiana-Mississippi	22	1971	4265.30	3055.50	2757	255.30	46.35
Tennessee River	15	1706	4223.30	3421.25	2671	390.33	119.00
	82	7301	14043.65	15159.10	11121	992.99	358.40
Southwestern							
Arkansas	10	1845	4241.05	3224.05	2899	134.28	17.25
N. Texas	12	1126	2866.00	4104.20	9124	751.47	50.25
Oklahoma	15	1794	3505.00	3455.62	8485	484.71	37.15
S. Texas	18	2137	4213.30	4277.61	1248	159.49	94.35
Texico	8	614	833.25	1325.25	676	85.73	18.50
	63	7016	15658.60	16386.73	22432	1615.68	267.50
Western Canadian							
Alberta	19	2168	4386.85	3941.45	1448	196.34	233.25
British Columbia	6	548	1060.30	678.85	4462	702.22	103.75
Manitoba	13	1147	1379.80	3047.95	877	170.52	178.00
Saskatchewan	28	4293	6782.50	5079.30	1001	118.87	70.00
	66	8156	13609.45	12747.55	7788	1187.95	590.00
Mailing Lists							
Foreign and Miscel.	--	--	-----	-----	12555	3116.80	1453.10
Special Signs	--	--	-----	-----	67422	3371.78	435.50
	--	--	-----	-----	22500	2250.00	-----
	777	71756	\$146944.31	\$128768.99	528420	\$46119.31	\$16105.85

Foreign Union Conferences and Missions

	Agents	Hours	Val. 1923	Val. 1922	Copies	Val. 1923	Val. 1922
Africa*	23	2538	\$8237.68	\$	3618	\$ 468.92	\$
Antillean	44	2167	7380.74	6080.88	5095	794.47	294.31
Austral	36	2439	4446.20	8263.24	5095	1058.86	401.70
Australasian	75	4212	12756.50	19992.01	67011	2847.67	2455.58
British*	111	26054	19683.57	16323.29	6687.51	6145.86	6145.86
Caribbean*	16	1848	3516.40	3124.35	278.50	1570.70	1570.70
Cen. China	—	—	—	441.00	—	743.16	743.16
Cen. European	85	10304	14417.97	—	3837	691.32	—
Czecho-Slovakian*	55	9039	2536.56	—	13441	1838.40	—
E. Brazil*	43	10441	4435.94	1098.03	7682	948.84	213.18
E. German	138	14191	13255.37	—	26116	1240.48	—
E. Siberian	—	—	—	261.60	—	86.18	86.18
Hungarian	33	2758	4285.02	—	2286	2173.79	—
Inca	—	—	—	1331.38	—	79.31	79.31
Japan	—	—	—	729.17	—	790.95	790.95
Jugo-Slavia	36	23965	303.04	1380.04	9340	904.44	227.93
Korea	21	2125	151.20	—	—	1185.34	—
Latin	91	8932	9437.66	6304.94	5720	765.26	305.08
Manchuria	18	963	258.24	151.53	1282	641.42	435.05
Malaysia	38	2995	2711.28	—	997	1590.65	—
Mex.-Cen. American	4	585	1297.70	4010.91	—	13.65	1051.46
N. China*	10	—	280.55	—	—	196.00	—
Philippine*	76	10923	21272.50	2300.00	—	—	—
Polish	10	1035	2780.92	—	4042	692.12	—
Rumanian	16	1208	613.22	613.49	2424	106.81	311.27
Scandinavian	279	29759	29906.58	26683.59	—	—	562.14
S. Asia**	47	11722	4354.33	1344.29	—	—	—
S. Brazil	24	2919	2196.26	—	3392	345.52	—
S. China	44	349	675.85	362.35	1100	540.17	442.05
W. China	—	—	—	197.10	—	617.00	617.00
W. German	134	14725	16332.02	—	18168	928.64	—
Foreign totals	1507	188471	\$187528.80	\$100993.19	175551	\$26938.78	\$16742.91
North Amer. totals	777	71766	146944.31	128768.99	523420	46119.31	16105.85
Grand totals	2284	260237	\$334473.11	\$229762.18	703971	\$73058.09	\$32848.76

* Two months' report.

** Three months' report.

COMPARATIVE SUMMARY OF AMERICAN 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	108738	19933.39
June	224485	28035.57	June	170782	22397.51
July	296076	18951.07	July	169116	12465.78
August	240016	16742.91	August	175551	26938.78
September	111550	54186.43			
October	186334	10744.86			
November	276077	15716.03			
December	211899	8545.46			

COMPARATIVE SUMMARY OF AMERICAN PERIODICALS

	1921	1922	1923		1921	1922	1923
January	190441	84369	486525	July	181389	90704	619927
February	1605595	112742	476388	August	113586	86239	528420
March	112229	71205	637221	September	87063	107323	
April	273376	106788	645027	October	125981	28836	
May	197606	88291	617588	November	79376	79452	
June	185614	173751	571240	December	64150	65234	

COMPARATIVE BOOK SUMMARY

	1918	1919	1920	1921	1922	1923
January	\$ 68276.77	\$111467.25	\$141929.40	\$234508.59	\$ 64723.42	\$192016.17
February	74560.50	114848.54	138199.16	246104.17	269480.88	177248.98
March	112583.10	171496.11	196766.41	229220.64	335216.82	201354.25
April	128480.24	251807.66	255974.97	261838.96	253342.04	185969.41
May	160112.53	244584.54	245806.24	242377.33	241475.39	229885.40
June	276413.96	381166.18	480863.75	385315.49	518302.10	318742.88
July	336262.65	531282.95	718972.53	356481.98	321879.95	334362.50
August	207615.34	343737.50	437838.18	246749.54	229762.18	334473.11
September	137462.98	281475.12	349418.19	331932.39	257221.42	
October	183393.11	199580.88	400422.05	165869.44	112044.39	
November	101093.49	173967.04	237793.80	173215.72	209852.79	
December	117592.42	131193.54	215795.56	177428.46	145672.59	
	\$1854347.09	\$2886059.62	\$3819785.24	\$3075842.26	\$2724473.97	

beginning of this year, and at the time of the meeting it had been brought down to \$50.75. This conference stands at 37½ cents on its 60-cent-a-week quota.

Sabbath school offerings amounted to \$241. Book sales during the meeting reached the sum of \$300.

The Harvest Ingathering work received a generous share of time and met with a hearty response. Other features of the work were given proper consideration, all the departments being well represented.

May God richly bless the work in this needy field, and give success to the laborers.

C. A. RUSSELL.

* * *

NEBRASKA CAMP-MEETING

It was the writer's privilege, in company with Elder E. R. Numbers, of the General Conference Home Missionary Department, to associate with Elder S. E. Wight and his corps of union departmental workers, and Elder S. G.

Hanghey and his local conference workers of the Nebraska Conference, at the time of the camp-meeting, which was held in Hastings. Throughout the entire meeting there was a good spirit of co-operation manifested on the part of all present, and the brethren and sisters entered heartily into the entire program, in spite of the fact that nearly every hour of the day was full, necessitating almost continuous attendance at meetings.

The needs of every department of the cause were presented, and the necessity of a spiritual revival and reformation was emphasized in the consideration of every item and in every theme of discussion. The evening services were conducted by the local conference ministers as an effort to present the salient features of the advent message.

On the last Sabbath the Spirit of the Lord entered into the hearts of the people, and they responded heartily to the call for a dedication and a seeking after God for forgiveness of sin through con-

fession and repentance. It was a good day, and in the afternoon the brethren and sisters responded with more than two thousand dollars for foreign missions. This giving for the work in the foreign fields was greatly stimulated by the stirring reports from Brother Orley Ford, who has been privileged to work for the Indians on the heights of the Andes in South America.

With new courage in our hearts, and a new determination born of a new discovery of God, we turned our faces, people and workers alike, to a new year of service for God.

C. K. MEYERS.

* * *

ANNUAL NEGRO COLLECTION

"He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. This scripture shows that the closing events of the final gospel message will not lag, but will be brought to an end with great and mighty power in righteousness.

The message with which the Lord will do a quick work is noted in Matthew 24:14 in these words: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Also in Revelation 14:6-12 a vision is given to John on Patmos of the same message being carried by mighty angels to all nations, languages, and tongues.

But in order for a message so important to be given to the world, there must be a mighty movement under the direction of those invisible messengers. Yea; and that movement is that fostered by the Seventh-day Adventist people in all the world who are true and faithful to the divine trust committed to them.

Since we are a part of all nations to whom the message is sent, we come in for our share, and ever stand ready to do our part in the great sacrifice till the work is finished, and we stand glorified in view of the great white throne.

This message, which has grown so much since 1844, has swept around the earth, and although only a little more than thirty years old in its work for the Negro race, has grown to be a mighty power in this short time, which a brief survey of the progress made in these few years will show.

About the year 1890, when there were, perhaps, about one hundred colored Adventist believers in the United States, they paid less than one hundred dollars in tithes and offerings in a year,—at least in the South, where about half of them lived. But they have now grown to more than seven thousand, and are paying tithes, mission offerings, and other gifts, yearly, amounting to more than \$300,000, with churches, church schools, ministers, and gospel workers throughout the United States, from coast to coast, and from Canada to the border of Mexico. This is a progress to be wondered at, for which we should thank God and press on, ever remembering that when we have done our best, we are still unworthy servants. Because there is much land yet to be possessed, and because greater facilities are needed in taking the message to our people, we are calling upon all of you, and our friends throughout this cause, to remember the Negro an-

nual collection to be taken in our churches in North America, Sabbath, November 10, and to give a liberal donation for this branch of our work.

Whatever you may give will be credited to our mission quota of 60 cents a week per member, and most of the amount you may contribute will be faithfully applied in building up and strengthening our only training school, the Oakwood Junior College, which has taken on new life, and plans to do a much greater service in preparing workers among us to help finish the work. The balance will be used to help build up the work of the Department along all other lines. So please remember us with a large offering.

I feel sure that you will be glad to help in this worthy collection, so that we may hasten the finishing of the work in the earth.

W. H. GREEN,
Sec. Negro Dept.

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THE KENTUCKY CAMP-MEETING

THIS meeting was held on the same grounds as last year,—an ideal location in the environs of Louisville. Tabernacle meetings resulting in the organization of a new church were held on the same grounds, and the building which is being used by the congregation for Sabbath services until the completion of their new church, was used during the camp-meeting for young people's services.

The camp was symmetrically laid out in a square, with the large new pavilion in the center, surrounded by the tents of the campers.

There was an excellent attendance from the city, and we believe a good impression was made. The camp was easily accessible, being directly upon one of the principal street railway lines. The regular attendance was approximately two hundred fifty.

Sabbath school offerings amounted to \$214.82. A small colored camp-meeting was conducted at the same time in another part of the city. Offerings for missions at both meetings, but exclusive of Sabbath school offerings amounted to \$1,811. Book sales reached the amount of \$500. Subscriptions to the *Watchman* magazine reached the splendid figure of \$535.

There has been an excellent increase in tithe over last year, indicating more normal conditions as well as greater faithfulness on the part of the members. This increase has amounted to \$6,000. During the year there has been a net gain in membership of eighty-six. One church has increased its membership from forty to 142 during the year.

The business of the conference was transacted in a harmonious manner. Elder C. W. Curtis was again unanimously elected president, and N. L. Taylor secretary and treasurer. Very few changes were made in the personnel of the other conference offices.

Besides the union and local conference laborers, Elder C. K. Meyers, of the General Conference, was present and rendered much appreciated service.

We bespeak for this conference a period of spiritual and temporal growth and prosperity during the year to come. Personally, I very much appreciated my association with the believers in this field.

C. A. RUSSELL.

Appointments and Notices

PUBLICATIONS WANTED

Mrs. Lizzie Andrew, Osprey, Fla. Free literature for missionary purposes.

Mrs. A. A. Ragan, Wellington, Kans. Clean papers for missionary work.

Mrs. M. E. Callahan, Box 197, Chariton, Iowa. Signs of the Times and other publications.

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REQUESTS FOR PRAYER

A sister in Oregon requests prayers for her son, that he may be converted.

A sister in Arizona requests the prayers of God's people that she may be healed.

Another request for prayer comes from Arizona, that a sister may have more faith; and she desires prayers also for her sister.

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FLORIDA CONFERENCE ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Notice is hereby given that a meeting of the constituency of the Florida Conference Association of Seventh-day Adventists will be held in connection with the camp-meeting at Orlando, Fla., on the fairgrounds, Nov. 1-11, 1923, for the purpose of electing officers and transacting such other business as may come before the meeting. The first meeting will convene at 11:15 a. m., Thursday, Nov. 8, 1923.

J. L. Shuler, Pres.
C. L. Stilson, Sec.

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FLORIDA CONFERENCE OF SEVENTH-DAY ADVENTISTS

The thirtieth regular session of the Florida Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Orlando, Fla., Nov. 1-11, 1923. Officers will be elected, and such other business will be transacted as may properly come before the meeting. Each church is entitled to one delegate for the organization, and one additional delegate for each ten members or major fraction thereof. The first meeting will be called at 11:15 a. m., Friday, Nov. 2, 1923.

J. L. Shuler, Pres.
C. L. Stilson, Sec.

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FLORIDA SANITARIUM AND BENEVOLENT ASSOCIATION

The annual meeting of the constituency of the above association is called to convene on the camp-ground of the annual conference of the Seventh-day Adventists, Orlando, Fla., Tuesday, Nov. 6, at 3 p. m., to transact such business as shall come before it.

J. L. Shuler, Pres.
E. L. Place, Sec.

OBITUARIES

Johnson.—Frank Albert Johnson was born near Lake Simcoe, Ontario, Canada; and died near Bella Coola, British Columbia, in September, 1923, in his sixtieth year. He was the brother of Capt. J. L. Johnson, who is in charge of our mission boat work in New York harbor. Brother Johnson was a faithful member of the Firvale church, having kept the Sabbath for more than thirty years. He leaves his wife, one daughter, and three sons to mourn their loss.

T. R. Astleford.

Utt.—R. L. Utt died in Oakland, Calif., Sept. 12, 1923, at the age of sixty-four. His wife survives him.

Andrew Brorsen.

Gorden.—Mrs. Susie Gorden was born in California; and died in San Francisco, Calif., Sept. 23, 1923, at the age of seventy. She leaves one daughter to mourn her loss.

Andrew Brorsen.

Densmore.—Hannah E. Densmore was born, Aug. 17, 1854; and died near Redondo Beach, Calif., Sept. 24, 1923. She leaves a son and a granddaughter to mourn their loss.

J. W. Rich.

Thompson.—George B. Thompson was born July 30, 1849; and died at the home of his son, R. C. Thompson, in Jacksonville, Fla., Sept. 30, 1923. Two sisters, a foster brother, and a son survive him.

A. B. Russell.

Burke.—Mrs. Clotilda Burke was born in New Brunswick, Canada, March 4, 1852; and died in Tacoma, Wash., Sept. 27, 1923. For twenty-five years Sister Burke had been a member of the Seventh-day Adventist Church.

F. M. Oliver.

Hall.—Mary J. Hall was born in Albion, Maine, Feb. 5, 1851; and died in Woodland, Calif., Aug. 5, 1923. She united with the Seventh-day Adventist Church in 1921. Her husband, six children, and many friends are left to mourn their loss.

E. A. Curtis.

McKeever.—Sister McKeever was born in Iowa, Aug. 13, 1871; and died Sept. 12, 1923. She was converted and joined the Seventh-day Adventist Church in 1918. She is survived by her husband, four children, six brothers, and two sisters.

D. F. Sturgeon.

Ford.—Mrs. Martha Ammerman-Ford was born near St. Bernice, Ind., April 30, 1839; and died at the home of her daughter in Cicero, Ind., Aug. 29, 1923. In 1863 she was married to W. F. Ford. To this union were born eight children, seven of whom survive. In 1892 she accepted the third angel's message.

W. J. Blake.

Outhouse.—Byron Outhouse, of Liverton, Nova Scotia, died at his home, Sept. 25, 1923. He embraced the truth in 1879, and was one of the charter members of the Liverton church, which was organized in 1889. Brother Outhouse is survived by his wife, one son, one daughter, and a number of grandchildren.

Amos E. Outhouse.

Rand.—Naomi Jeannette Rand, daughter of Dr. H. F. and Jeannette Rand, was born in St. Helena, Calif., Nov. 5, 1910. She was the youngest of six children. She was ill only four days with infantile paralysis, when she fell asleep, Sept. 18, 1923, at the White Memorial Hospital. She leaves her father, mother, three brothers, and two sisters to mourn their loss.

W. F. Martin.

Low.—John Low was born a few miles west of Sedalia, Mo., Aug. 5, 1867; and died of influenza and pneumonia, March 1, 1923. He accepted the third angel's message when he was twelve years old, as a result of meetings held in Sedalia by Elder G. I. Butler. He was a graduate of Battle Creek College. He leaves his wife, son, daughter, brother, and sister to mourn.

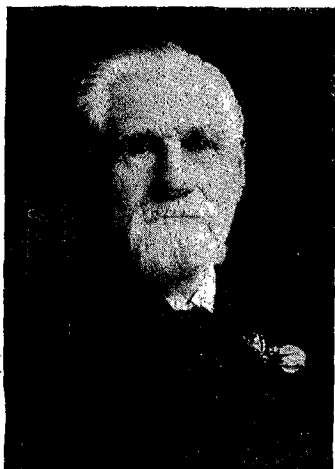
S. E. Wight.

Durkee.—Alonzo Durkee was born near Woodstock, Ill., June 8, 1855; and died in San Diego, Calif., July 10, 1923. In 1880 he married Laura Pray. To this union were born six children, five of whom are still living. The wife and mother died in 1898, and in 1918 Brother Durkee married Arline Lester, of Columbus, Kans. Forty-three years ago he heard and accepted the third angel's message, and became an active worker in the cause.

M. G. Huffman.

Eagle.—Rebecca Jane Kahl Eagle was born near Chambersburg, Pa., Dec. 4, 1845; and died in Wichita, Kans., May 8, 1923. In 1866 she was united in marriage with T. J. Eagle, in Ohio. Five children were born to them. More than forty years ago they heard and accepted the message of present truth near Buffalo, Kans., and have been faithful all these years. Sister Eagle was laid to rest in Buffalo, Kans., to await the call of the Life-giver.

W. L. Nott.



Books by Stephen N. Haskell

(Purchased by the Review & Herald Publishing Assn.)

THE readers of the REVIEW will be interested to know that all the publications, including books, tracts, charts, plates, etc., of the late Elder S. N. Haskell, have been purchased by the Review & Herald Publishing Association.

Elder and Mrs. Haskell were recognized as among the best Bible students of the denomination, and it is with pleasure that we recommend these publications:

STORY OF DANIEL THE PROPHET

The life of Daniel is a biography which every young person should read. Upon this young Hebrew captive was bestowed the special gift of prophecy, and his writings have elicited the thought and study of Bible students, young and old. The whole book is related by Elder Haskell in story form, with marginal references for further study. 350 pages, bound in cloth. Price, \$1.75.



STORY OF THE SEER OF PATMOS

Ranking in interest with the story of the life of Daniel is the life of the prophet John, of the Revelation, which the author presents in narrative style, and traces the prophecies and their wonderful fulfilment. The text of the entire book of Revelation is printed in the margins, with thousands of additional explanatory texts. Fully illustrated, 424 pages, cloth. Price, \$2.00.

THE CROSS AND ITS SHADOW

The cross of Calvary revealed a depth of love which eternity will never fathom. In the sanctuary service the cross of Christ is the great center of the whole plan of redemption.

In this book the author gives to the world, in condensed form, the results of years of study upon this great theme; and what has heretofore seemed meaningless and void in types and antitypes, becomes radiant with consistency and beauty. 388 pages, cloth, illustrated. Price, \$2.00.

 **Special Offer :** The above three books, in uniform jacket covers, and inclosed in an attractive box, 
will be sent postpaid to any address for \$5.00.

THE BIBLE HANDBOOK

This is a pocket edition of about 220 Bible studies and groups of texts which Elder Haskell designated as the "cream" of studies which he had prepared in the last seventeen years. Frequent reference is made to the "Testimonies." 192 pages. Prices: Cloth, 35 cents; leatherette, 50 cents.

THE ORIGINAL 1844 PROPHETIC CHART

This is a facsimile of the large prophetic chart used by our pioneer workers, printed on paper. While they last, 25 cents.

Order of your tract society



WASHINGTON, D. C., OCTOBER 25, 1923

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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.

MR. AND MRS. R. L. WILSON and child sailed for India on the S. S. "Homerie," from New York, September 15. It is expected they will enter the Malayalam section of South India in evangelistic work.

* *

BROTHER AND SISTER L. F. OSWALD, from the Pacific Union Conference, passed through Washington recently on their way to Europe to connect with the educational work there, sailing from New York on the S. S. "Laconia," September 26.

* *

OUR people will be glad to know that Dr. J. N. Andrews and his family arrived in Seattle, Wash., "well and happy," the eighth of October. After a few days in Milwaukee, at the Autumn Council, they came on to Takoma Park, where their parents live.—Mr. and Mrs. C. M. Andrews and Elder and Mrs. W. A. Spicer,—arriving here October 16.

* *

OUR WORK IN JAPAN

In the Autumn Council at Milwaukee, Elder F. C. Gilbert read the following letter which he had received from the superintendent of our work in Japan. It tells more in detail the effect of the recent earthquake upon our mission property, and as well the merciful care of divine Providence over the believers. Let us thank God for His deliverances, and at the same time remember in prayer our Japanese workers in their perplexities and dangers.

"DEAR BROTHER GILBERT:

"I am writing this to let you know the condition of our compound and our work in Tokio and Yokohama since the awful destruction has come to us in Japan.

"The shock occurred at 12 o'clock. We were in church when it happened. It came very suddenly, and we rushed out of the building. Just as we reached the front of the church, the publishing house fell. It was hard to keep on our feet and get to the open ground. The church stood up, however, and with the exception of a few seats being turned over and some plaster falling, it is not damaged

much. It is racked a little. God protected us by keeping it from falling, for it is not a strong building.

"The publishing house fell, with the exception of the back part, and part of the wall of that is down. The offices, which were in the front part of the building, are a total ruin. Our desks and office equipment are all destroyed, but all files have been recovered and are safe. The press is not broken, as far as we are able to tell now. Nothing fell on it. Some water from the water tank got on our stock of paper, but we shall be able to save most of it in fairly good condition. We have gathered up considerable type, and think we shall be able to get enough together to print our paper. We are removing everything from the ruins as fast as we can, and hope soon to get the machinery out and do some printing.

"There was no fire on the compound, so nothing was destroyed by that means. If we can get some sort of power, we shall be able to run the press later. We have a gas engine, but very little gas. We think the engine is broken, but cannot tell yet for sure. The foreign houses were badly shaken, and the chimneys were all thrown down. The servants' rooms on the back of each house were wrecked by the chimneys falling on them. All the plaster is off or loose. The windows are broken in many places. The school building is still up, but leaning badly. We may be able to jack it back in place, and brace it up for school this year.

"The church building in Tokio, which was a rented house, was destroyed by fire. We had insurance on our furniture in the building, but do not know whether it will be allowed or not. Our money was in the Yokohama Specie Bank in Tokio and in a bank in Yokohama. The bank in Tokio is standing, and is not burned. The bank will pay in full, we understand. They gave us a little money.

"All our people, so far as we have been able to learn, are safe. No one in the Tokio or Ogikubo churches was injured. God saved us in a remarkable way. Had the earthquake come on any other day, or at a later hour, surely some of us would have been killed. It came so suddenly we would have had no time to get out before the publishing house fell. On a week day this building would have been filled with people. I am unable to say what the damage is in dollars and cents. Our publishing house building is a total wreck, and all we can get out of it will be some material. I would say half of the type can be saved, perhaps more. The machinery, except the big press, is perhaps half gone. As soon as we finish clearing away the wreckage, we shall know more fully the loss.

"We are living in tents, and have taken in many of our people who lost their homes or have no place to go. The American embassy has told us that all who wish to leave for America will be taken, but not one of our workers or their wives has any other plan but to stay by the work.

"We are all of good courage, and happy to be of service to those about us. We believe God will overrule this great destruction to the good of His cause, and that our work will still go forward. Our trust in God is strong, and we have peace in our hearts.

"Tell the good people at home that we may have to have help, but we intend to do our best, and are planning to go forward. The loss of life is awful, and the cities are a sad sight, with dead bodies and burned and broken-down buildings. We pray for wisdom and courage in this time of need.

"V. T. ARMSTRONG."

* *

IN PERILS OF WAR

UNDER date of August 14 we received a letter from Elder S. A. Nagel, posted at Canton, on his way home from the South China general meeting. Of that meeting he says:

"This meeting has been the very best in every way that I ever attended in South China. Elder F. C. Gilbert certainly gave us the right kind of preaching, and I felt like praising God for every service. So many in our time fail to preach full one hundred per cent Seventh-day Adventist sermons. It does my soul good to see some of our men still standing strong for a high standard.

"I do not know when we can go home to Waichow."

Under date of September 2 he writes again, both letters coming in the same mail:

"We are still waiting here in Canton. There is still fighting all along the East River, and as there are no boats running, it is impossible to get home."

Brother Nagel sent us several articles for the REVIEW, which we shall use in the near future, and which will be read with interest. Let us remember our brethren in these outlying fields, where travel and service are attended with so much danger.

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THE *Present Truth* Earthquake Special, No. 81, was decided upon, copy prepared, plates made, and finished copies mailed in one week's time. Notices of this Special were sent out, and orders began to come in before it went to press. On October 1 the first order, in bulk, was filled. Since that time there have been printed and mailed 325,000 copies, and the orders continue to come in. Thus early are reports coming in of the deep impression made by this great sign of the times issue. People are sending in subscriptions, and explaining that they had received a copy of this most interesting issue, and desired to read further upon the fulfilment of the prophecies of the Bible.

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THE Washington (D. C.) *Herald* for Sunday, October 14, published a full-page report on the growth of the Seventh-day Adventist denomination since the establishment of our headquarters in Takoma Park, and the part Seventh-day Adventists have contributed toward building up the town. The report tells of our work here in very complimentary terms, and copies of the paper can be purchased from the Circulation Manager, Washington *Herald*, Washington, D. C., price 15 cents. There are very interesting illustrations of the General Conference building, the Review and Herald, the Takoma Park church, as well as photographs of Elders Daniells and Spicer, in connection with the report. Such a report could be shown to relatives or friends with good effect.

W. L. BURGAN.