



The Advent  
Review and Herald Sabbath

Vol. 86

Takoma Park Station, Washington, D. C., July 8, 1909

No. 27

Why Not Always Strong?

Lord, what a change within us one short hour  
Spent in Thy presence will prevail to make!  
What heavy burdens from our bosoms take,  
What parched grounds revive, as with a shower  
We kneel, and all around us seems to lower;  
We rise, and all, the distant and the near,  
Stands forth a sunny outline, brave and clear.  
We kneel, how weak! We rise, how full of  
power!  
Why, therefore, should we do ourselves this  
wrong,  
Or others, that we are not always strong;  
That we are ever overborne with care;  
That we should ever weak or heartless be,  
Anxious or troubled, when with us is prayer,  
And joy, and strength, and courage are with  
Thee!

— Archbishop Trench.



Behold  
He  
Cometh



To the Sinner and  
the Penitent

## THE WORK —AND— THE WORKERS

Up to date we have printed 80,000 copies of the July *Life and Health*. This is 15,000 copies more than any previous record.

Up to June 28 we had received orders for 50,000 copies of the July *Life and Health*,— the best number issued. And still the orders continue to pour in!

MISS MYRTLE V. MAXWELL reports a sale of 124 copies of *Life and Health* in four hours, or 31 copies per hour; also another record of 45 copies sold in 30 minutes.

WHAT is worse than a summer cold? Why not send for a copy of "Colds; Their Cause, Prevention, and Cure," and learn from it how to prevent taking cold? An ounce of prevention in the matter of colds, is worth even more than a pound of cure. A cold can be prevented. Send 25 cents for "Colds; Their Cause, Prevention, and Cure," and learn how to do it.

MANY of our workers are demonstrating that the Life and Health Leaflets are very effective. These leaflets are envelope size, and treat upon timely health topics. On account of their moderate price they can be used in large quantities for general distribution. Topics covered in the series are: "Alcohol and Disease," "Alcohol and Poverty," "Counting the Cost of Alcohol," "Is Alcohol a Food?" "The Cure for National Intemperance," "Patent Medicines," "Simple Treatment for a Cold," "Effects of Tobacco Using," "Pointed Facts About Tobacco," "Pure Air in the Home." A supply of these health tracts is carried by our State tract societies.

A MISSIONARY map of the world on the walls of our homes is a good object-lesson. A young man recently said that his first impression of personal responsibility in connection with the carrying of the message to heathen lands came to him as he daily beheld the missionary map on the dining-room walls of his mother's home.

Our large missionary maps of the world are 50 x 87 inches in size, printed on strong cloth, and in attractive, fast oil colors, to represent the prevailing religions of the world. Available spaces are filled with appropriate texts, tables of population, statistics, and a striking diagram illustrating the numerical relations of the leading religions. The map is not only strong, large, and durable, suitable for hall and tent use, but is sold at prices within the reach of all — \$2.25 without Seventh-day Adventist mission stations marked, and \$2.75 with the stations marked. The regular retail price of this large map without stations marked, is \$6.

We also have a small missionary map 24 x 36 inches, with our mission stations marked, for 75 cents. This map is not large enough for hall or tent work, but serves nicely for home, class, or personal study. The price of these maps includes the postage. Order from the General Conference, Takoma Park, Washington, D. C.

## "Liberty" Magazine for the Third Quarter Now Ready

THE July-August-September issue of *Liberty* is now ready for delivery. Beautiful without and intensely interesting within, this special Thomas Jefferson number is the best that has appeared.

The artistic, two-color cover design, and the stirring sentiments of genuine patriotism this magazine contains, will, of themselves, make this one of the best-selling numbers of the season.

On the front of the magazine appears a photo-reproduction of the Jefferson Monument in Louisville, Ky. On the second page of cover will be found a noteworthy "Declaration of Principles" made by the Religious Liberty Association of Washington, D. C.; also a directory of the leading branches of this association throughout the world. This

Laws Advancing the Cause of Rome, by C. E. Milton — Civic Righteousness, by S. B. Horton — A Question of Authority, by T. E. Bowen — Some Evil Results of a Union of Church and State, by C. E. Holmes — Sunday Legislation Is Religious, by S. B. Horton — Independence Day and Its Meaning, by S. B. Horton — The Dawn of Religious Liberty in Bolivia, by E. W. Thomann — Is It Right? by I. H. Evans — Church and State in Early New England, by J. O. Corliss — A Great Declaration, by J. S. Wightman — The Lord's Day Alliance and Sunday Enforcement, by C. H. Keslake — The Absurd Side of Religious Coercion, by W. A. Spicer.

TEMPERANCE.—Should the Liquor Traffic Be Abolished? by Matilda Erickson — Abraham Lincoln's Stirring Words on Intemperance.

### You Can Sell "Liberty" No. 3

Over one thousand agents are selling this beautiful magazine. Fifty thousand copies of the previous number have been sold. That means that *Liberty* No. 2 was read by not less than 200,000 people.

Send 25 cents for five sample copies. Sell them at 10 cents a copy. Or, better still, send \$1 for twenty-five copies to sell in your neighborhood, or to mail to thinking men and women. If you are new in this work, write for leaflet, "How to Sell Our Magazines." If interested in earning a scholarship ask for leaflet, "How to Earn a Scholarship." Begin work at once. By this means you may be able to secure a liberal education in some of our schools, and thus be fitted for a great field of usefulness in connection with this closing work.

### Address Your Tract Society

If at all possible, please order *Liberty* through, and arrange for territory with your tract society. If you must order direct, send cash with order.

### Old Prices Until Further Notice

Single copies, 10 cents; 5 to 20 copies, 5 cents each; 25 to 400 copies, 4 cents; 500 to 800 copies, 3½ cents; 1,000 or more, 3 cents.

### Send Written Recommendation

In applying for agency, kindly send a written recommendation from your pastor, teacher, banker, tract society, or leading business firm of your town. Address your tract society, or *Liberty*, Washington, D. C.

Has your conference ordered *Liberty* to be sent for one year to the governor, officers, judges, and legislators of your State? Consult the following alphabetical list of twenty-nine States whose legislators are now receiving the magazine: Arizona, Arkansas, California, Colorado, Connecticut, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Massachusetts, Michigan, Minnesota, Missouri, New Jersey, New York, Ohio, Oklahoma, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Virginia, West Virginia, Wisconsin, and Wyoming. Remember that when ten or more copies are ordered at one time, the special yearly subscription price of *Liberty* is only fifteen cents. In ordering do not forget your State officers, judges, sheriffs, mayors of cities, leading attorneys, and other prominent citizens. The Maine and Southern Missouri conferences also ordered the magazine sent to their judges. Send in your list to-day.



FACSIMILE OF COVER PAGE. ORIGINAL  
PRINTED IN TWO COLORS

page will hereafter appear in every issue of *Liberty*. A full-page "Antisaloon Map of the United States," in black and white and shaded effects, appears on the third cover page. It shows which States have license, local option, county prohibition legislation, and which are "dry." Thomas Jefferson's famous prophecy concerning "The Future of America" appears on the back of the cover.

We are printing 50,000 copies as our first edition of this noteworthy number.

### Contents of "Liberty" No. 3

Within the beautiful cover of this magazine are found the following striking articles and illustrations:—

ILLUSTRATIONS.—Twenty-five photo-reproductions, a number of them full page. Well worth the price of the magazine.

EDITORIAL.—A Crusade Against the Sabbath — Loath to Reform — An Embargo on the Souls of Men — A Notable Religious Liberty Gathering — Rome and the Laws of Nations — A Question Americans Must Answer — How National Reform Principles Work in Russia — Christian Citizenship — The Present Status of Religious Legislation in Congress — Repudiating the Principles.

CONTRIBUTED ARTICLES.— Sunday

# THE REVIEW AND 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. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 8, 1909

No. 27

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## Editorial

### The Call of the Fields

FRESH from regions where a few workers face unwarned millions, delegates to the General Conference voiced the plea of the mission fields for help. Their cry still sounds upon our ears:—

**Where Rome Has Ruled:** "Remember that we have one hundred ten million souls to care for, and only forty workers. We hope this Conference will give us one or more workers each for Spain, Portugal, and Italy; and five thousand dollars to start a printing plant."—*L. P. Tietche, Latin Union Conference.*

**The Sunrise Kingdom:** "Our brethren and sisters in Japan are praying and waiting for good news from this Conference, and I hope they may not be disappointed. In the East the angels are holding the spirit of strife, and we can not tell how soon the clouds may break. The truth must be spread now, or it may soon be too late. Remember needy Japan in your prayers."—*H. Kuniya.*

**One Fourth the World:** "We are planning for an advance move on the entire Chinese world—one fourth the population of the earth. . . . In this situation we are constrained to submit to our brethren here assembled, and to the entire body of believers, the desirability, the wisdom, the necessity, of at once planning to send out to that field forty strong, consecrated young married men, to enter upon the great task of carrying the advent message to the millions of the Chinese world."—*J. N. Anderson, China.*

**South America:** "Imagine North America as one union conference, with two thousand five hundred Sabbath-keepers scattered from Alaska to Panama and Maine, and you will get some idea of our situation."—*J. W. Westphal, of South American Union Conference.*

**America's Gateway:** "The message must be given to the two million five hundred thousand foreigners in New York City. But on the other hand, we must not neglect the work for the American people. . . . We have no sanitarium, no treatment-rooms, no school building, no institution of any kind, not even a conference office. Worse than all this, we have no church building that might stand as a memorial of our work."—*Memorial of Greater New York Conference.*

**Wide-Open Russia:** "Calls are coming from many parts of Siberia. . . . Turkestan needs five or six workers at once; but we have neither the men nor the means. . . . When I visit these places [in Little Russia], they take hold of me bodily, and beg me to stay. . . . We appeal to this Conference not to put this matter [the Russian training-school] off much longer. There is no country in the world where ministers, teachers, nurses, Bible workers, and canvassers are more appreciated than in Russia. Our needs are certainly great; but this is the cause of God."—*J. T. Boettcher, Russian Union Conference.*

**The Moslem World:** "Hours might be spent in making pleas, but, brethren, consider just a moment that in the world there are two hundred million Mohammedans, from whose ranks but one has been converted to the truth. . . . May our prayers go up to God in behalf of the millions who to-day turn their faces in their devotions toward Mecca. Let us supply means whereby their faces may be turned toward the New Jerusalem."—*C. D. AcMoody, Turkey.*

**West Africa:** "A hundred million, with two hundred languages and dialects to be reached."—*D. C. Babcock, Sierra Leone.*

**South Africa:** There was thrown upon the screen one night in the large pavilion, by stereopticon, the photograph of a chief who walked three hundred miles to one of our stations to call for a missionary. The chief returned alone—no worker being available. "And this chief is only one of many who are urging us to send them missionaries."—*H. J. Edmed, South African Union Conference.*

**East Africa; a Dying Plea:** "She had returned from Africa on account of her husband's health, and now she was stricken. When I met her husband, he told me that she would have but a few hours to live. She had two beautiful children, and she herself was on her death-bed. Death marked her features as I entered the room; yet there was with her such a sweet peace as she stated that she was glad to meet me, and asked me to pray with them, that she and her husband might be restored to health, to return to Africa. There is indeed the stamp of divinity in such a dying request. And while some noble workers lay their all upon the altar of God, and while dark Africa is calling for hundreds more of workers and thousands of dollars of means, ought not we to respond? Ought not our young people to consecrate themselves to this work? and ought not the men and women of means to bring their thousands to support it? The Master of the vineyard is looking down upon us. What will his people say?"—*L. R. Conradi, for East Africa.*

**The Response:** Next week we will give the response of delegates from home conferences to the call of the mission fields.

### "The Living God"

A PROTESTANT named Woodman was before the Bishop of London's court for heresy, in the days of Catholic Queen Mary. He used the expression, "the living God."

"There," said Dr. Story, "there is the evidence. You will find that all heretics talk about 'the living God.'"

Woodman said he had but used the words of the Bible. Dr. Story replied: "Bible-babble! There is no such word in all the Bible." Woodman quoted the scripture, "My heart and my flesh crieth out for the living God." The doctor only abused him the more violently for his acquaintance with Scripture, and cried out, "Send him to prison!"

How was it that this phrase, "the living God," had become to the persecuting ecclesiastic a sign of heresy? Evidently the Protestant believers of those days, turning from the man-made deity of the mass, and the far-removed unseeing deity of scholastic theology, had laid hold with all their hearts upon the truth that the true God is the living God, a present help, a Saviour in time of trouble, one with whom a needy sinner may commune in prayer, with no

order of priests, or saints, or angels between.

In those times of storm and stress they needed a living God, able to do things for his children, to bring actual salvation from sin, and deliverance or sustaining comfort and grace amid peril and persecution.

I am glad the bishop's chancellor has left the record that those early Protestants loved that blessed truth so much that the phrase, "the living God," came ever naturally to their lips.

We, too, need to know by experience that God is the living God, whose voice speaks in the living Word. He has a work, a special work, in the earth, and as truly as he led Israel of old in the exodus movement from Egypt to Canaan, so truly is he leading in the advent movement in these last days.

The God who led his people of old, who actually did things on earth for those who needed help and put their trust in him, is the living God to-day. He is able to send deliverances and to work wondrously by his intervening providences.

Believers too often, perhaps almost unconsciously, feel in their hearts that it was all divinely natural that in Bible times angelic messengers were sent to help and deliver, prison doors were swung open, food was sent by ravens, or the deadly viper was shaken off the apostle's unscathed hand; but that now, since Bible times, these special interpositions of God's providence are hardly to be expected.

We shall print each week, for some time, incidents gathered from the history of Reformation times and from the story of missions, bearing testimony to the fact that since the Bible record closed, the Lord has been continually, as to his glory, helping and delivering and sustaining his children and the cause of truth by special manifestations of his intervening providence.

And while these incidents are being printed, I hope our missionaries and other readers will call to mind special providences and deliverances in our own work, and send in briefly written reports of such experiences for later use in the REVIEW. We can not, of course, give space to all those continual providences and evidences of divine care and answers to prayer in the experiences of our brethren. Day by day the Lord has been to us the living God.

But many experiences, especially in mission fields and in pioneer work, showing special interpositions of God's providence in delivering from danger, in opening ways for the truth to reach the people, or in bringing people to the truth, might be told in a few paragraphs, and would be a blessing to our readers.

The coming of the Lord is at the door. There is a great work to be done. We

gain confidence and strengthen faith by recounting the delivering and guiding mercies of the Lord as he has wondrously worked in all past time. The Lord himself puts into the mouths of the advent believers the prayer for these last days: "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab [Egypt], and wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?"

And the Lord responds: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth?"

The threefold message of Revelation 14 is to call all men to worship and give glory to God, who made heaven, and earth, and the sea, and the fountains of water, "the living God," whose sign that he is the living God is his holy Sabbath. He is our leader and our King.

W. A. S.

### Creation vs. Evolution

(Concluded)

BUT now, further,—not only do this people call themselves observers of the seventh-day Sabbath, but they are Seventh-day Adventists—those who observe this seventh-day Sabbath, according to the Scriptures, and those who, according to the Scripture, believe in and teach the near, personal, second advent of our Lord. Is such a protest needed in this generation? There are two standpoints from which some look at this matter. Here are two classes of teachers: the Roman Catholic teacher does not hesitate to say, frankly and openly, "The tradition of the church is of more authority than the Scriptures; the teaching of the church is above the teaching of the written Word." I am not making any wrong statements. I am not making any attack or charge in saying this. You may read it in any authoritative Catholic work upon this subject. The church writers say there are two divine streams, the written Word, and tradition; both of these are divine, "but to us," they say, "tradition is more clear, and more safe." In fact, you know per-

<sup>1</sup> A sermon before the General Conference Sunday evening, May 23, 1909, by W. W. Prescott, one of the associate editors of the REVIEW.

haps that they make the charge that Protestants would not have the Bible if the Catholic Church had not allowed them to have it. But on the other side are Protestants who profess to believe the Word, claim to teach the Word, and they are brought into a very inconsistent position. Now, Roman Catholics are not inconsistent on the Sabbath question. Their position is perfectly consistent. Here are some of the things they say. Cardinal Gibbons takes this view, in order to prove that the Bible is not the single rule of faith:—

A rule of faith, or a competent guide to heaven, must be able to instruct in all the truths necessary for salvation. Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practise. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.—From "Faith of Our Fathers," page III.

Look at the logic; the great mass of professed Christian believers are observing the first day of the week. The Bible clearly teaches that the seventh day is the Sabbath, as Cardinal Gibbons says; therefore, "the Bible is not a sufficient rule of practise." That is to say, if the majority of the people decide to act contrary to the Bible, that is proof that the Bible is not a divine guide. That is the logic of such a position. Now the consistent Protestant must say that the Bible is a sufficient rule of faith and practise; and no matter if nine tenths, or ninety-nine hundredths, of the people of the world depart from it, that does not prove the Bible wrong, but proves the people wrong. The consistent Protestant must say that the Bible is to remain forever a sufficient guide. But the Catholic says it is not sufficient; the church, he says, is above the Bible, tradition is above the Bible. We read:—

It is worth while to remember that this observance of the Sabbath—in which, after all, the only Protestant worship consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the Church.—"Plain Talk," page 213.

Now while speaking as a Seventh-day Adventist, I say the Roman Catholics are consistent, speaking as Catholics,

they themselves say that the Seventh-day Adventists are consistent. This next is from a Catholic writer as it appeared in a prominent Catholic paper, the *Mirror*:—

Of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the exclusive weight of evidence on their side, whilst the Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday.—*From the tract, "The Christian Sabbath," page 14, published by the Catholic Mirror, Baltimore.*

Now when you are willing to put tradition and the voice of the church above the Bible, you have no trouble with these questions; but so long as we stand upon the Protestant platform,—the Bible as the rule of faith and practise; the revelation of the living Word as the revelation we are to follow,—then we must hew to the line; and then we must follow the guide. But how is it in this generation? Professed Protestants have discarded the Scriptures as a sufficient rule of faith and practise; they have substituted speculation, reason, the conclusions of a false science, in the place of the Bible; and they are following that *ignis fatuus*. The two, although seemingly so far apart, have one common principle; and what is that?—The exaltation of the authority of man above the authority of God. It does not make any difference whether it is a combination, as in the hierarchy of the Roman Catholic Church, or whether it is one person. It does not make any difference whether millions upon millions of Catholics agree and have one pope, or whether millions upon millions of Protestants disagree, and have just as many popes as there are Protestants. The thing is just the same. It is the exaltation of human authority, the exaltation of man above God; and Protestants are adopting the Roman Catholic principle, only in a different way.

Now what is the result of both?—They all come to one result finally. By different routes, they appeal to different classes of minds; but there is one mind behind the whole thing. Any one who can take a wide view of the present situation, as regards the religious world, must recognize that to-day the master mind which has been plotting against the gospel of Jesus Christ since the first promise was made that the seed of the woman should bruise the serpent's head,—that that master mind is marshaling all his forces, from every point, bringing them into line for the final contest against the Son of God. That is the situation just now, in this generation, just in the time when people's minds ought to be directed toward heaven and heavenly things, when they ought to see in the heavenly sanctuary the great High Priest doing his final work of atonement

preparatory to his laying aside his priestly robes and putting on his robe as a king and coming in power and great glory. Just at that time, all theories are marshaled, all forces are brought into line, everything is brought to bear to prove that there can be no such thing as the second advent, to prove that the whole thing is a delusion and a snare. Now just read what professed Protestants say about it:—

The time has fully come for Christian leaders to admit frankly that it is impossible to construct a credible doctrine of the second coming of Christ on the basis of a literal interpretation of texts. The books of Daniel and Revelation were written to instil courage and hope into men harassed by terrible persecution; they were tracts for their times, one for the Maccabean age and the other for the days of Domitian, and their use to predict world catastrophes is a sin against all sound principles of exegesis. The words of Jesus, as recorded, would seem to show that he expected his return within the lifetime of men then living [talk about "principles of exegesis," and make that statement! I challenge it!], and St. Paul and his contemporaries awaited the *parousia* daily. Time has shown that this was an error; and if Christian experience counts for anything, it is demonstrated that the whole attitude of waiting for the clouds to break is unwise and harmful. Already in New Testament days the wiser and more spiritual view obtained [when the apostasy began, you know]; for in the fourth Gospel a portion is no longer marvelous and apocalyptic, but a quiet coming of the Spirit of the Lord. This is the only *parousia* which can be preached with any compelling force to men of to-day.

No considerable body of people will ever again anticipate the personal return of Jesus to the earth.

*I protest!* I say, There is a body of people, to be in every nation, out of every kindred, tongue, and people, that will be a living protest against that statement!

A pervading of society by his Spirit, which is actually taking place, is something a great deal better.—*N. Y. Independent, 1908.*

"Actually taking place!" Think of the record of the last three or four years, and ask yourself whether you want that spirit to continue to increase, and pervade society more and more. Rottenness in politics! Rottenness in finance! Rottenness in morality! Rottenness in the home! Rottenness in the church! Rottenness everywhere! That is not the Spirit of Christ pervading society: that is the spirit of the devil!

But now that is from a liberal. That is from a paper that professes to be liberal. Here is something from a paper that does not profess any such thing. This is from *The Christian Advocate*, of New York, the leading Methodist paper of this country:—

The Seventh-day Adventists maintain that "the end of all things is at

hand," and believe that the world should be warned of that event. . . . They do not now fix a day, but they feel certain that his [Christ's] coming is near at hand. Through the whole career of Christianity, people have been teaching that same thing. Believing, as we do, in the Gospels, and that the words and passages in the Bible which relate to the coming of Christ must be compatible with the lapse of nineteen hundred years, though they seem in their letter to imply his speedy coming, we infer that what is compatible with nineteen hundred years may be compatible with ten times that number. We trust that the Seventh-day Adventists, whom we respect for their energy and adherence to an unpopular doctrine, will not think us inclined to scoff when we show that Saint Peter meets the case in a way which convinces us of the entire uncertainty of the time of Christ's coming [and that "entire uncertainty," when you analyze it, means *to-morrow*—never "this generation"], and that he may not come for thousands of years; and further, that the reason he is delaying is that more souls may be saved.

In the third chapter of the Second Epistle of Peter it is written: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation."

I think I would not have quoted that, if I had been the editor. He then draws a parallel between the people who did not believe the flood was coming, but were mistaken,—just see how complete this is,—and proceeds:—

"But, beloved, be not ignorant of this one thing; that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance." In stating that with the Lord one day is as a thousand years and a thousand years as one day, the apostle overturns the view that undertakes to determine whether he is coming soon or will long delay.—*Christian Advocate (New York), March 25, 1909.*

Now this is another view of this question of the advent; and just notice the basis upon which this is made to rest. One day is with the Lord as a thousand years, and a thousand years as one day. But he did not say it is so with men. One day is with the Lord as a thousand years, and a thousand years as one day; but not so with me. And when the Lord deals with me, he deals with me for what I am, and on my basis, and not on his basis.

Now observe: If that is a correct exegesis, let me indicate what you will be compelled to overthrow.

First, you must overthrow the literal prediction given by God to Noah, that in 120 years the world would be destroyed by a flood. The flood came, and that prediction was fulfilled.

You must overthrow the prophecy of

the 400 years, given to Abraham—a prophecy that was afterward literally fulfilled.

You must overthrow Isaiah's definite prophecy, that "the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people;" and this was literally fulfilled.

You must overthrow Jeremiah's literal prophecy, that the Lord would give the children of Israel, and the city of Jerusalem, into the hands of Nebuchadnezzar, "seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon." When the seventy years had ended, this prediction was literally fulfilled, and the children of Israel returned to the land of their fathers.

You must overthrow Daniel's definite prophecy of the 1260 years, when the church was to be given into the hands of a persecuting power "until a time and times and the dividing of time,"—the time when the woman (the church) "fled into the wilderness," as brought to view in the seventh chapter of Daniel and in the twelfth chapter of Revelation.

You must overthrow Daniel's remarkably definite prophecy of the seventy weeks,—dated from the going forth of the commandment to restore and build Jerusalem, and made up of three definite periods of seven weeks, threescore and two weeks, and one week, or 490 years in all. And this prophecy of Dan. 9:25 was literally fulfilled.

And, I pray you, what must you *not* do, if you adopt that position? Every fulfilled literal prophecy in the Bible says that exegesis is wrong!

But that is simply to show that on all sides, and among all classes, the scientist, the Roman Catholic, the liberal Protestant, the man who believes himself to be a conservative Protestant, are all setting aside the idea of the second advent. Seventh-day Adventists proclaim the message to the world (and I hope live the message to the world) that He is coming, and coming soon, and that this is the generation that is to witness the closing of this mighty conflict. Let the forces be marshaled; let the enemy do his worst; let his forces attempt to set aside the Bible; let them attempt to put man in the place of God; but the day will come, and will come soon, when our God shall come, and shall not keep silence, and a fire shall devour before him, and it shall be very tempestuous round about him. Then those who have defied him, then those who have defied his Word, will call to the rocks and the mountains to hide them "from the face of him that sitteth on the throne, and from the wrath of the

Lamb: for the great day of his wrath is come; and who shall be able to stand?" But those who have protested against infidel science will say, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we will be glad and rejoice in his salvation."

### Who Gives Us the Sabbath?

If the state refuses to give men a Sabbath law, are men, then, without a Sabbath? Can men have no Sabbath unless the state passes a law creating one?

These questions are suggested by an editorial in a recent issue of the *United Presbyterian*, entitled "A Crusade Against the Sabbath." The editor takes the position that "the New York Legislature may, probably, be said to be the most active in the antisabbath crusade," because a number of bills "have been introduced antagonistic to the quietness and rest of the Holy Day. These attack the day at almost every point, and altogether constitute such a deadly assault that one is constrained to think there has been a conspiracy in their preparation."

An indication as to what the "deadly assault" consists in is seen in this expression from the same editorial: "One bill proposes permission to conduct secular business as usual on the sabbath [Sunday] by such as observe Saturday as a day of rest, and another extends the permission [to labor on Sunday] to all who keep any other day of the week as holy time."

So far as this editorial indicates, this constitutes the sum and substance of the "deadly assault" now being made "against the Sabbath." Surely our esteemed contemporary is making much of little. Does it necessarily follow that, because a small minority of the people are granted the rights that are freely exercised by the majority, this is necessarily a "conspiracy" against established institutions? that it is necessarily a "deadly assault" upon "the Christian sabbath"? We think not. The man who believes Sunday to be the Sabbath enjoined by Jehovah, and observes it, is guaranteed the right to six days of labor for the support of himself and those dependent upon him. If the man who believes the seventh day of the week to be the Sabbath enjoined by Jehovah, and observes it, is guaranteed six days of labor for the support of himself and his family, why should this be considered a "conspiracy" and a "deadly assault" upon the other man's rest day? It is a plain impossibility for the minority to take away from the majority their Sabbath by the mere act of resting on any one day of the week and working the other six days. The majority keep

Sunday. The minority keep Friday or Saturday. How can the action of the minority in this respect rob the majority of their Sabbath? The plea that it can or does is a specious one. How much greater reason have the minority to claim that they are robbed of their Sabbath by the action of the majority, especially when the majority lay upon the minority a tax of one sixth of their time for keeping the Sabbath they do!

But the editor of the *United Presbyterian* passes over this very lightly indeed. He says: "This is a Christian land, . . . and they who seek safety and a home here should accept the situation." But whether this is a Christian land or not depends altogether upon the conduct of the inhabitants of the land toward those who live among them or come among them. It is contrary to fact to claim that this is a "Christian land" while we are doing our best to establish or perpetuate conditions that are repugnant to the most elemental sense of justice. When I demand of my neighbor what I am unwilling to grant him, I am not a Christian; and if the majority are of that way of thinking and acting, the land is not a Christian land. "Whosoever ye would that men should do to you, do ye even so to them." He does not follow that rule who insists that I rest upon the day on which he worships, and also insists upon his own right to work the full remaining six days of the week. He is demanding of me what he is not willing that I should demand of him, is breaking the golden rule, and so is not following Christ or rightly representing him to the world. A land governed by that principle is not a Christian land.

But the editor continues:—

If the Jew thinks it hard to be compelled to forego the profits of business on one day [one extra day], he should remember that it would be an immeasurably greater hardship for the great body of the people to be deprived of the Holy Day.

Is it a fact, then, that if a law should be passed permitting those to labor on Sunday who had already rested upon and worshiped upon another day of the week, the people would "be deprived of the Holy Day"? Is this particular "Holy Day" of so fragile a nature that a fraction of the people working upon it shatters and destroys it for the whole people? Is it so delicately constructed that it will be lost even to its best friends unless the few observers of the Sabbath of Jehovah are compelled to keep it also? Is it as a Sabbath based upon human law alone, and incapable of its own perpetuation even in the bosom of its friends unless state legislatures come to its rescue? If such be the case, we can well understand the solicitude of the advocates of Sunday laws. With no divine

law for its support, its advocates must trample upon the most sacred rights of mankind to preserve to it a semblance of authority and perpetuity. They who do so are unacquainted with the meaning or the purpose of the Sabbath institution. The Sabbath of Jehovah was designed to be a memorial of creation and a sign between God and his people to all generations. Men have sought to change the institution from one day to another, and to make it a sign of oppression instead of a sign of love and loyalty between God and his children. The effort has brought in confusion as verily as did the efforts of the Babel builders to reach heaven by a tower and a gateway of their own.

God has given us the Sabbath, and in his keeping it is safe; and in our keeping of the institution he gave, as he gave it, there is rest and peace and blessing.

C. M. S.

### Social Gatherings

It is a safe position for every Christian to take that he will not form any relationship, nor throw his influence either actively or passively in favor of any work, except that upon which he can confidently ask and expect the blessing of the Lord. Were this rule followed, it would save many compromises with evil, and much uncertainty, doubt, and discouragement in the Christian experience.

The pursuit of a clear, straightforward course of duty strengthens faith, and brings, even in the midst of trial, the sweet joy and assurance of heaven's approval. It is when we become lost in the mazes of doubt and questioning, wavering in our purpose, and half yielding to wrong-doing, that faith is shaken, and we lose from our lives the satisfaction of conscientious Christian service.

It is well, always, to ask, What would my divine Model and Example do? Can I ask him to prosper this plan? go with me to this place? bless me in this relationship? Were Christ an honored guest in our homes, as he was in the home of Lazarus, would we feel free to pursue the same plans, and mold our lives after the same principles which now control them? Could we engage in the idle conversation of the average fireside circle? Would we be as free to speak words of criticism, fault-finding, and censure, or engage in the idle gossip which too often occupies our thoughts? Could we freely spend time in reading novels, stories, or other unwholesome literature? If he were a guest, could we invite him to accompany us to the theater, the skating-rink, the professional ball game, or even to many social gatherings to spend time in idle chit-chat, or in playing silly games? Surely we would be blind to his mission, and mistake his holy character, to

thus judge of the bent of his thoughts and purposes.

If he personally would not find pleasure in such entertainments, then his Spirit does not find pleasure in them, nor does he lead his disciples to seek their pleasure in such ways. We would not say that a Christian never attended a theater, or went to a skating-rink, or engaged in silly parties of pleasure. That would appear harsh and uncharitable. We will put it in another way: All such pleasures are worldly in their character and influence, and contrary to the spirit of the gospel, and whenever the disciples of Jesus have become confused, and allowed themselves to engage in such pastimes, it has brought leanness to their souls, separation in a measure from their blessed Lord, and robbed them of that sweet, satisfying peace which comes from conscientiously following in the footsteps of their Master. By their course they have grieved the great heart of their Heavenly Father, and need to return, with contrition and confession of sin, to the paths of holy living from which they have strayed.

God does not want us to act the part of recluses. He has created us with social instincts, and these he desires cultivated as a means whereby we may win our associates to God. We are to live among men in this world till Jesus comes. We should associate with them freely at the fireside, in the marketplace, and on every proper occasion. We should enter into their experiences as far as consistent, rejoicing in their good fortune, sympathizing in their sorrows, proving friends in every time of need. But we are to do all this with widely different motives than possess those who know not God. We are Christ's representatives, and in every relationship with our fellows we are to represent him.

O, if this holy purpose, this dignity of bearing and life, which should characterize the ambassadors of God, could but abide with every young man and young woman among Seventh-day Adventists how these questions of social pleasure would adjust themselves! Every occasion would be considered an opportunity to live or speak for God, and our association with men would be not to while away time, or draw from them some passing pleasure, but to impart to them the highest joy of a new life, a life consecrated to noble purposes and lofty ideals.

There may be held what might be termed proper social gatherings, but we do not believe in the social gathering which is made a time for idle talk, gossip, the playing of games, and coarse, cheap jesting. It is safe to say that unless gatherings have for their purpose either an educational, devotional, missionary, or recreative ideal, and they be

held closely to this standard, they will soon degenerate into unprofitable, if not positively harmful, occasions.

It is to gatherings of a proper character that our young people are incited by the instruction which has come to them through the spirit of prophecy. Gatherings for prayer, Bible study, missionary planning, the study of mission fields, harmless and healthful recreative purposes, and kindred objects may be made in the highest degree profitable. To such gatherings we may ask the Spirit to accompany us, and from them we may come forth better prepared, and with a deeper consecration, to accomplish the great work for this generation which should command in its promulgation our undivided energies.

F. M. W.

### "The Changing Times"

THERE are thoughtful men who clearly perceive that in this generation marvelous transformations have been made, and who unconsciously bear testimony to the fulfilment of prophecy in preparation for the second advent. Such men do not incur the charge of attempting to interpret the situation in such a way as to harmonize with preconceived theories, but they frankly state the simple facts in the case. Of this class is Mr. Justice Brewer, of the United States Supreme Court, who in a recent article, under the heading, "The Changing Times," describes in a forcible way some of the contrasts between the present and the near past. From this article we take these paragraphs:—

Wealth is piling up in such enormous sums that Cæsus and Lucullus would be unnoticed among multimillionaires. All these changes are moving with increasing velocity, and that which to-day seems to be the summit of advance is to-morrow almost forgotten in the rapid unfoldings of something new.

It must be conceded that theology is at a discount; that creeds and forms of worship are losing their hold; that sectarian differences do not impress as they did; that neither Protestants, Catholics, nor Jews are as tenacious of their doctrinal beliefs, their church organizations, or their modes of worship. In other words, the domination of theological doctrines has largely passed away. It is not merely that the fire of persecution has died out, but also the *intensity of conviction* which brought about persecution.

We stand amazed in the midst of these marvelous changes, and wonder if this progress is to continue, and whether in these rapid changes is to be found evidence of a decaying moral sense, an uplifting of the material above the spiritual, and a splendor and a luxury which precede national decay and ruin.

This closing sentence brings forcibly to mind prevailing conditions in the Roman republic in the immediate period preceding its fall, and is an emphatic suggestion that the downfall of the world is an impending calamity. W. W. P.

# CONTRIBUTED ARTICLES

## *The Trouble and the Cure*

S. O. JAMES

THERE are letters that ought to be written,

There are kind words that ought to be said,  
To the souls that have been sorely smitten,

To hearts that have recently bled;  
But the cares of this earth-life are pressing,

They are claiming my hands and my mind;

O, is it not sad and distressing  
When a worker has fallen behind!

I know you are sick of transgression,  
Being bound by the enemy's chain;  
But the Master will hear your confession,

And kindly employ you again.  
Don't question, like poor doubting Thomas,

And say, "If he'd show his dear face,"—

But remind him just now of his promise,  
And claim the abundance of grace.

Spencer, Iowa.

## *Words of Counsel to the Church*

MRS. E. G. WHITE

SANCTIFICATION of character is the work of a lifetime. It is a work of education that will result in a life molded and fashioned after the divine. Our lives are to be hewed, and squared, and polished until they reflect the likeness of Christ. "I sanctify myself," the Saviour declared, "that they also might be sanctified through the truth." "Thy word is truth." The word of God is to be the daily meat and drink of all who love and serve him. That word, received into the heart, will cleanse the life and sanctify the entire being.

To those who keep the mind stayed upon Christ, he will come as the rain, "as the latter and former rain unto the earth." And by constantly looking to Christ and patterning after him, we shall grow up into him in all things. Faith will grow; conscience will be sanctified. And the fruits of the Spirit in the life will be "love, joy, peace, long-suffering, gentleness, goodness, faith."

No human power can put unselfish love in the heart of man; only Christ can do this. He alone can give heavenly wisdom, and this he does in response to our expressed desire to be led by his pure Spirit. He who is the light of every man that cometh into the world promises that his righteousness shall go before us, and his glory be our rearward. While we follow his guidance, we shall walk safely; we can not make crooked paths for our feet. The Saviour asks those who receive him to

look to him for wisdom, and righteousness, and sanctification, and redemption. He calls them children of the light, children of the day, because the light of Christ's character is reflected in them. The light of heaven dwells in their hearts, and his grace is daily conforming them to the divine image.

My brethren and sisters, you can individually subordinate eternal interests to those of eternal worth, but God is calling you to seek not for the bread that perisheth, but for that which endureth unto eternal life. Eternal riches are within your reach. The gold currency of heaven is offered you,—that which bears the image and superscription of the Infinite. Beware of the temptation to lavish your affections upon things unimportant. The world's Redeemer would disenchant the mind that is mistaking phantoms for realities and realities for phantoms. Minds are absorbed with earthly, temporal things, but God bids you leave not eternity out of your reckoning. He would have you extend your point of vision beyond the bounds of earth; for there is infinity beyond.

We need to cultivate faith. If in faith we would seek the wisdom that cometh from above, we would obtain a rich experience in the things of God. By receiving and obeying the truth, we may bring into the life a power that will keep the love of God fresh in heart and mind and soul.

The religion that has power to govern our thoughts and words will be a blessing to all who come within the reach of our influence. It will be productive of good fruit in our own lives and in the lives of others. It is the privilege of every child of God to gather from his Word that strength that will give him peace with God and peace with his fellow beings. God's people need to be in earnest in drawing near to him, and making their own hearts right. Then the grace of God will rest upon them. When the Holy Spirit is allowed to do its work on human hearts, self will be crucified, and Christ will give to his people the gift of his grace and a perfect understanding of their great need. When they make a full surrender of themselves to him, the work that he desires to see done for his people will be accomplished.

The Son of God came to our world, and took humanity upon him, that fallen men and women might have the privilege of becoming the children of God. "You hath he quickened, who were dead in trespasses and sins," the apostle writes; "wherein in time past ye walked according to the course of this world, according to the prince of the power

of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

It is the gospel, and the gospel alone, that will sanctify the soul. It is this that makes possible to the receiver the life that measures with the life of God. This is the record that God hath given us, even eternal life; and that life is in his Son. He who is partaker of the divine nature will escape the corruptions that are in the world through lust. His faith in Christ as the Life-giver, gives him life. Those who submit their will to the will of God will grow in grace. A faith that works by love and purifies the soul will give them a rich experience. The fruits of the Spirit will be seen in their life, and the efficiency of the Spirit be seen in their works.

When those who have had the light walk in the light, humbling the heart before God and daily conforming to his will, then the church will be an honor to the cause of truth. Upon those who uphold the principles of the Word in all their sacred purity, and who labor faithfully for the souls ready to perish, God will put his seal of approval.

## *The Former Days*

WASHINGTON MORSE

I WISH a little space in the good old REVIEW to call to remembrance the former days, and thus celebrate my ninety-third birthday. Since the close of our Conference, I feel like the man who was healed (Acts 3:8)—"walking, and leaping, and praising God" for the third angel's message. Never in my experience in fifty-nine years have I seen the greatness of this message as now. No wonder that the unmixed wrath of God is to be poured out upon those who are found, when probation comes to an end, worshipping the beast and his image.

What has the beast done? He has put to death fifty millions of God's people; he has taken away God's holy Sabbath, and brought in the first day, a counterfeit sabbath.

In 1 Sam. 10:6-9 we learn that the Spirit of God came upon Saul, and he was turned into another man. This



was my experience in 1831. In 1838 I became acquainted with Elder William Miller. I followed him from town to town, and became a happy believer. From that time I was an active worker all through the campaign up to the passing of the time, Oct. 22, 1844. In 1851 I saw the light upon the sanctuary, and embraced the true Sabbath, and by the advice of Elder James White I began to labor. In 1853 I was ordained by the laying on of hands, Elders A. N. Hollis, G. W. Holt, and S. W. Rhoads officiating.

The first angel's message was based on time; this is brought out more clearly in Revelation 10 than in Revelation 14. We did lift our hands to heaven and swear that time should be no longer. It was true that prophetic time did end; but we supposed it was probationary time. In Revelation 10, this angel is clothed with a cloud. We did not understand that we were to meet such a disappointment, nor did we understand the sanctuary subject. It was sealed up from our view. Yes, we were under the cloud. Neither did we see the third angel's message. Our work was to show the world that the judgment would begin at the end of the twenty-three hundred years; this message was preached in every known kingdom in the world.

In Rev. 11:15 we have brought to view the seventh trumpet. This is the third woe trumpet, which began to sound Oct. 22, 1844, and in Rev. 10:7 it is said, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." And this seventh trumpet began to sound with the beginning of the judgment. This is the time when the Lord comes to reckon with his servants. Matt. 25:19. In Rev. 11:18 we are told of the "time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." The hope of your aged servant is by all means to be one of that number.

*De Land, Fla.*

### **The Mark of the Beast and the Seal of the Living God**

GEORGE I. BUTLER

"AND the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God: . . . and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11.

We see in this scripture the terrible threatenings of the third angel's message against those who worship the papal beast, and against the worship of the image made to the beast, and against those who receive the mark of the beast. They shall drink the unmingled wine of the wrath of God; that

is, wrath with no mixture of mercy in it. The judgments of God are now often witnessed in the land; yet while probation lingers, mercy is mixed with these judgments upon fallen men. But in the dreadful day before us, the probation of sinners closes just before Christ comes. Our great High Priest ceases his ministrations in behalf of man. The cry goes forth, "It is finished." No longer will mercy plead. Then wrath is visited without mercy upon incorrigible sinners who turned a deaf ear to mercy's many calls to repentance. They all perish, as the wicked antediluvians did at the flood. This fact is positive proof that these last messages mark the close of human probation, just before Christ comes.

Such a terrible threatening as this—of the unmingled wrath of God upon those who have the mark of the beast—makes evident that the people exposed to this danger will have an opportunity of knowing what it is to receive that mark. It would be entirely contrary to the character of the God of mercy to inflict such a punishment upon a people who could have no chance to know why it was sent. The mark of the beast must be some institution antagonistic to God's law, very generally accepted among mankind; something belonging peculiarly to the beast—the papacy—and owing its existence to that power. The words mark, sign, and seal are synonymous terms.

In Revelation, chapter 7, we have a sealing work brought to view: "And I saw another angel ascending from the east ["sun-rising," American Revised Version], having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand." Rev. 7:2-4. This is surely a last-day work among the people of God, corresponding to the work brought to view in the third angel's message. Why do we so conclude?—Because it occurs under the sixth seal.

The seven seals of Revelation 6 and 7 are successive, the sixth seal bringing to view and embracing the signs of Christ's coming and the end of the world. The opening of that seal was marked by the great earthquake which destroyed Lisbon, Portugal, and shook a large portion of the earth; probably one hundred thousand perished because of it. Then came the darkening of the sun and moon, and falling of the stars, signs of the great day of wrath. Introducing the opening of the seventh seal, this sealing of God's people takes place. The one hundred forty-four thousand who are sealed are next seen standing on Mount Zion, with the harps of God in their hands. Rev. 14:1-4. These are the ones living when Christ comes, and are translated without seeing death. We see, then, that the sealing of the

people of God, and the solemn warning against the worship of the papal beast and the receiving of his mark, are going on at the same time, and that the work is being done by the same people. While the loud cry is going forth to all the earth, warning the people against the worship of the papal beast and the receiving of his mark, these faithful believers who are engaged in giving the warning message are being sealed with the seal of the living God. The seal of the living God and the mark of the papal beast are set opposite—the one antagonistic to the other.

What is the significance of the "seal"? "A seal is an instrument used by individuals for making impressions upon wax or wafer attached to instruments of writing, as an evidence of authenticity." To seal is to secure to any one; to make sure; to set a seal or mark upon anything in token of its being genuine or approved.

The seal of God, as brought to view in our text, is to be applied to the servants of God. We are not to suppose that it is some literal mark to be made in the flesh. It is evidently some institution having special reference to God, which will serve as a mark of distinction between God's true worshipers and those who are not. A seal is used always in connection with some law which demands obedience. The idea of law is always inseparable from a seal. The seal gives validity to enactments and laws, and shows what power gives them.

God's law has a seal: "Bind up the testimony, seal the law among my disciples." That is, Place the seal in the law from which it has been taken; restore the seal to its proper place or position. The seal of God forms a part of his law; it is that part of it which contains his name, or official title. The law of God is summed up in the decalogue, or ten commandments. It contains his name, his position, and his right to rule. Which of his commandments reveals these to us? The first three precepts mention the name of God, but do not tell who he is. "There be gods many, and lords many." The fifth precept mentions the name of Lord and God, but fails to reveal his identity. The last five precepts do not even mention his name.

Returning to the fourth precept—the one requiring the observance of the seventh-day Sabbath and giving the reason for the requirement—we find the great Lawgiver saying: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11. What are the facts here brought to view? God is the Creator of all things. The Sabbath is the memorial of his works as Creator. The Creator is greater than all things created. Here his right to rule and make laws for his creatures is indisputable. This right of Creator is higher than that of any other being. The Sabbath is the seal or sign of the

living God, as shown in Ex. 31:13-18. Verse 13 reads as follows: "Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign [i. e., seal] between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." God, in his own words, states the Sabbath to be his *seal* or *sign*. The man who keeps it most forcibly states (for actions speak louder than words), I recognize the Creator of all things as my Sovereign and Lord. God set the example of resting at the creation of the world, before sin had ever marred its beauty and glory; of resting from his work of creation. It then became God's rest day, because he rested upon it. The word Sabbath in the Hebrew language simply means *rest*. Had the word Sabbath been translated by the translators, the precept would have read, "Remember the rest day of the Lord thy God." The seventh day was the rest day. He then blessed it by making it the most blessed day of the weekly cycle. Then he sanctified it, that is, set it apart to a holy and religious use. In other words, he commanded the first pair in their sinless state to use that day as a religious day, and thus imitate and honor God by their obedience. Gen. 2:1-3. Here, then, we have the deliberate statement of God himself that the seventh-day Sabbath is his seal or sign. This statement is repeated in Ex. 31:17: "It is a sign [that is, a seal] between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

The Sabbath is not Jewish. The Lord made the rest day by resting upon it twenty-five centuries before ever a Jew existed. It might more truly be called a Gentile Sabbath than a Jewish Sabbath. It is true he made it known to Israel just as he made himself known to them. He honored them by making his holy rest day known, that they might keep it. Every Gentile has as much reason to regard God's rest day as has any Jew. In Ezekiel 20 this fact is repeated twice, in verses 12 and 20. We have therefore found the most explicit statements of Jehovah himself that the seventh-day Sabbath is the sign or seal of his holy law. The statement is explicitly made at least four times, which ought to be sufficient.

Bowling Green, Fla.  
(To be continued)

## The Turkish Revolution — No. 1

PERCY T. MAGAN  
An Unexpected Event

THE month of July would seem to be fated for revolutions. On the fourth, the people of the United States celebrate the signing of the Declaration of Independence. The fourteenth is the great national holiday in the republic of France, when young and old take part in gladsome pageant and parade, in commemoration of the fall of the hated Bastille.

To the revolutionary calendar of this

month there was last year added another birthday of liberty — the twenty-third, when Sultan Abdul Hamid of Turkey drained to the dregs the cup of bitterness, and proclaimed the restoration of Midhat Pasha's constitution.

It is said on good authority that Abdul spent the previous night in unceasing telegraphic communication with the German emperor, hoping that at the eleventh hour the Wilhemstrasse would lend him substantial support for the perpetuation of his absolutism. In the small hours of the morning, however, fresh despatches from many parts of his dominions convinced this past master in crafty statesmanship that the disaffection was general, and resistance useless. Then, and not till then, with the advice and consent of his "great and good friend" in Berlin, did he yield to the inevitable.

The most extraordinary thing in connection with the Turkish revolution was the suddenness and unexpectedness with which it came. For fully one hundred years the world has been watching for the dissolution of the Turkish empire.

On Jan. 9, 1853, the Archduchess Helen gave a party in her palace at St. Petersburg. There Czar Nicholas I met Sir G. Hamilton Seymour, the British minister, whom he drew aside, entering into conversation with him relative to the future of Turkey, and the arrangements which it might be necessary to make regarding it. Few conversations have enjoyed a greater degree of fame than this one. As long as the Ottoman empire shall stand, so long will there cling to it the name of "the sick man." And that name was to that conversation born. "We have on our hands," said the czar, "a sick man — a very sick man. It will be a great misfortune if one of these days he should slip away from us before the necessary arrangements have been made."—"History of Our Own Times," Justin McCarthy, Vol. I, chap. 25, par. 10.

But Turkey — the sick man — has not slipped away. Many argue that he has not only recovered from his sickness, but that he has become rejuvenated. On the face of it, this would almost appear to be so; for who would ever have dreamed during the early months of 1907 that by midsummer the empire of the sultan would receive a constitution?

"Yesterday Turkey was ruled by a mediæval despotism. The sultan was emperor and pope, the head of the state and the head of the church. The law of the prophet contained in the Koran and in the Multeka was the law of the land. To-day Turkey is a free, modern democracy, ruled by the great principles which were enunciated by the French philosophers of the eighteenth century. The words liberty, equality, fraternity, are on everybody's lips, and they may be seen emblazoned in the towns and villages all over Turkey. The people are rejoicing. Happiness and harmony have taken the place of strife. The races, nationalities, religions, and sects which were at war are fraternizing. The sultan is ruler only in name. . . .

Never in the world's history has there been so complete and so rapid a revolution, or one so bloodless. Youthful enthusiasts have hastened to tell us that the decrepit Turkey which we knew so well has disappeared forever, and that a rejuvenated and progressive Turkish empire is being created, which will be an empire indeed."—"The Future of Turkey," J. Ellis Barker, in the London Fortnightly Review, October, 1908.

It is difficult to discover how there could occur a much more totally unlooked-for event in the history of the world than the Turkish revolution. Of literature, both lay and official, on the "Turkish question," there is literally heaps. "There have been blue books, yellow books, green books, and other books, an unending succession of volumes in all colors of the spectrum. Not a single word can apparently be found in these compilations which could be taken as foreshadowing the possibility of what has occurred. No ambassador warned his government. Baron Marschall, in Constantinople, is one of the ablest and most experienced figures in the diplomatic service of any nation. But it is clear that the Wilhemstrasse was as much surprised as the foreign office of any other nation. There were consuls everywhere, but they gave no hint. All the most important journals in Europe have correspondents in Constantinople, and in the Balkans. Many of them are men of long experience and keen observation. Even they did not foresee what was coming, though to follow political events and tendencies is the chief part of their profession. It need not be said that earnest tourists who produced large volumes after a six-weeks' tour, were quite certain that they had missed nothing, though no syllable to suggest the possibility of a Turkish revolution will be found in their pages. One specimen production of this order, published in the last two years, and written from the point of view of the Macedonian Committee, describes the Young Turkish Movement, in a casual sentence, as 'ineffective and innocuous.'—"The Turkish Revolution," Viator, London Fortnightly Review, September, 1908.

Even the brilliant and able Sir Charles Elliott, who is one of the most keen observers of events Turkish, failed utterly to estimate the spirit which gave birth to the revolution. Hear him, in his latest and most admirable work:—

"Of all those Liberals and Young Turks, there is not one who, when the time for talking is over, and the time for action comes, will not submit to his [the sultan's] will. Though much has been talked and written about revolution by the so-called Liberal party, nothing has ever been done. . . .

"One can not help wondering why the Turks themselves let so strange a government continue. The majority of them are, in their own way, honest, patriotic, God-fearing men; some of them are intelligent and energetic. Why will they not reform? One answer is that no changes seem to make the Turk-

ish government any better. Perhaps the greatest reform ever introduced into Turkey was the abolition of the janizaries. Yet it has not altered the general character of the administration, and probably no change which would alter it would be acceptable to the Turkish people. Many, particularly of the younger men, profess to be anxious for reforms, and are commonly known as Young Turks, or *la jeune Turquie*. Their ideal is some form of constitutional government, such as the parliament of 1877; but I do not know that any section of them are sufficiently definite or practical in their organization to have any detailed program. They and their literature are the objects of the special suspicion and severity of the Ottoman government, and a Christian rising creates less alarm than a conspiracy among Ottoman schoolboys."—*Turkey in Europe*, by Sir Charles Elliott, pages 112, 152, 153.

But leave foreign observers and critics out of the count. It would seem as if the Bulgars, Greeks, Serbs, and Rumanians, whose contributions to the bibliography of the "Eastern question" have been almost countless, would have been able to give us some hint as to what was coming. But they failed as completely as the foreign ambassadors at Constantinople and the consuls at Salonika. Evidently they did not apprehend the slightest possibility of so stupendous and mighty a revolution.

Again: it looks strange that Sultan Abdul Hamid himself was not better informed of what was taking place in his empire. He possessed a most numerous corps of spies. A terrible system of espionage was in unceasing operation all over his dominions. His secret emissaries were everywhere; in the public offices, in homes and in harems, in bath-houses and on the street, in bedrooms and in kitchens, these fawning satellites were ever ready to report.

And to the art and science of espionage and surveillance Abdul Hamid had devoted the strongest powers of his intellect. In that realm he justly considered himself without a peer. He had used his private fortune for the organization of this terrible piece of machinery. "Through it no father could trust his sons, nor a master his servants, for Abdul Hamid had proved that no one was above suspicion or beyond temptation."

And all of this conspired in making people timid in the matter of inaugurating new movements of any kind. It produced a feeling of constraint. It engendered a constant terror. The hearts of men and women were impregnated with fear and horror. Many men had disappeared. Their kinsmen could only vaguely guess what had become of them. The cold waters of the Bosphorus undoubtedly have closed over many. Perhaps the word *oubliette* sums up their fate better than any other.

And yet in spite of all this, the work of revolution went on. It went on and on, till millions of people were party to it, and no man gave away the secret

till, when the morning of the event dawned, the sultan and the camarilla were taken completely by surprise.

The preceding political facts have deeply impressed one thought upon the cabinets and chancelleries of the world; viz., the utter "inability of human intelligence to predict what a day may bring forth." One noted writer tersely states the case when he says: "There never could have been a stranger instance of the fallacy of judging present affairs too much by past experience, and of the matchless absurdity of prophecy in politics."—*The Fortnightly Review*, London, September, 1908; Art., "Turkish Revolution," by Viator.

The importance of the impression which these things have made upon the minds of statesmen can not be over-estimated. Noel Buxton, the chairman of the Balkan Commission, tells us that "no one is entitled, since the revolution of the twenty-third of July, to speak of more than facts. . . . The world is watching a new phenomenon."

But while men feel that they are powerless longer to prophesy relative to the "Eastern question," there is One who sitteth in the circle of the heavens, who is able to prophesy as to the ultimate outcome of the "Turkish question." And that One has prophesied and has written it all down in his Book. To that Book statesmen, as well as men of low degree, must turn, if they would understand. The study of those divine pages makes clear the otherwise dark phenomenon of the suddenness of the Turkish revolution. Four brief chapters in the Bible not only light up with brilliant revelation the events of the recent past, but they illuminate the shadowy path of the future of the "Turkish question."

Madison, Tenn.

### An Impressive Lesson

A. ALLEN JOHN

A BEVY of doves were in the habit of feeding in our garden, and seemed to understand the purpose of the domestic cat as it passed to and fro apparently without noticing them. One morning the doves were peacefully picking up their food; and as Miss Pussy, at a safe distance, was sleeping in the sunshine, there seemed to be no cause for alarm.

Presently a dispute arose between two doves, and they began to fight. In an instant the cat, unnoticed by them, was well on its way across the garden, and behind a tuft of grass was preparing for the fatal spring. The first round of the fight ended, and as the birds strutted around retaliating in language most unbecoming to doves, the cat sprang, and the poor doves barely escaped by seeking protection in flight.

This scene occurred in my presence, and the lesson, so real, at once brought to my mind a picture of the scattered people of God, who, in little companies, are exposed to many temptations and dangers. Knowing this, they peacefully and watchfully pursue their vocations, keeping a "safe" distance from the

enemy. This sense of safety should cause alarm; for differences may arise, leading to self-exaltation and adverse criticism of others; and when indulging in evil surmisings, the seeds are sown for unkind words and deeds; and while manifesting our unrighteous indignation, Satan will make a rapid, dangerously close approach, and take us captive, unless we have speedily sought safety above. Personal experience, to my sorrow, confirms all this.

Thinking evil, in logical sequence leads to evil speaking, evil doing, and evil being. Cause and effect, in natural and spiritual things, are inseparable; hence, in this sense, it may be said that thoughts are things. "As he thinketh in his heart, so is he." "Whosoever hateth his brother is a murderer." "When I have conceived, it bringeth forth sin." See Matt. 5: 27, 28; 2 Cor. 3: 18. "Look and live!" On the tempest-tossed waves the ardent, impetuous Peter for one instant lost sight of the Master, and sank, crying, "Lord, save me." Again when questioned as to discipleship, he cursed and three times denied his Lord, after only a few hours' separation from him. And three days apart from Jesus, found the disciples in an upper room, with closed doors, trembling with fear, disconcerted by division, and hesitating because of doubt. In the midst of this despised, persecuted, and perplexed company the Saviour's presence was made known by the gracious benediction, "Peace be unto you." And that blessing of peace, a pledge of the divine presence, changed hatred to love, strife to fellowship, and doubt to assurance, preparing them for pentecostal baptism and obedience to the requirements of the great commission.

With such antecedents, without making them a subterfuge, it would not be strange if the remnant people, who "keep the commandments of God, and the faith of Jesus," should be similarly tried amid the distress and perplexity of nations. The facts are that hearts, homes, churches, institutions, and conferences, to our sorrow and dismay, have at times lost sight of the Captain of our salvation, and the enemy has brought doubt and confusion among us. True, the church must be awakened: "Cry aloud, spare not." The world must be warned: "Go ye into all the world." Personal wrongs must be pointed out: "Reprove, rebuke, exhort;" but all should be done in love and with the spirit and tenderness of the Master.

Let God set up and cast down kingdoms and men in his own way. The spirit of prophecy has ever voiced his counsels and reproofs; and its manifestation in the remnant church is evidence of its mission still. Let praise to men be given with modesty, and censure with faithfulness, the end being the salvation of the erring, and that oneness, faith, and love that will vouchsafe the peace and presence of him who said, "Lo, I am with you always, even to the end of the world."

Cuatla, Morelos, Mexico.



### The Woman That Will Sing

I HAVE in mind a woman  
Who never sings a song;  
Her house is neat and tidy,  
But she worries all day long.

She worries if the sun shines;  
She worries if it rain;  
She worries if she feels well,  
And worries if in pain.

She worries 'bout her husband;  
She worries 'bout her child;  
She worries 'bout the chickens,  
And drives all round her wild.

I know another woman,  
Who, when at work will sing;  
Her home is just as tidy,  
And she's happy as a king.

She's happy if the sun shines;  
She's happy if it rain;  
She's happy if she feels well,  
And happy if in pain.

She's happy with her husband;  
She's happy with her child;  
She's happy with her chickens,  
And her temper's seldom riled.

What is it makes this difference?  
Hath worry such a sting?  
If so — O, give us music,  
And the woman that will sing!

— Life.

### Other Eyes Are on You

"THERE, that will do," said John as he took a shovelful of ashes out of the stove. "The pan isn't empty, but it is near enough; nobody will see it. If I can get the store swept in five minutes, I can finish that story before any one comes."

The store was swept very much as the stove had been cleaned. The open spaces presented a good appearance, but out-of-the-way corners and the places underneath boxes and barrels told a different story. However, John thought it was "good enough." The story was finished, and the paper hidden out of sight before the clerks arrived. Then Mr. Willis, the proprietor, came in, bade them all "good morning," glanced around the store, and went into his private office. Presently he called John. "Take these letters to the office as soon as you can. They will be just in time for the nine-o'clock post. Come right back."

John hurried to the office as he had been bidden, but having deposited the letters safely, saw no reason for haste. Indeed, he even indulged in a game of marbles before returning to his work. When he entered the store again, Mr. Willis made no comment on his tardiness, but remarked: "Well, John, I've almost learned my lesson."

John stared. "What lesson, sir?"  
"Why, the one you've been teaching me."

John was more puzzled than ever, and all day long he wondered what lesson he could possibly teach Mr. Willis. The next morning John's work was done speedily, and no better than the day before. Mr. Willis came before the clerks, and sent John out on an errand. While he was gone, the gentleman, with a quiet smile, began to investigate the corners that John thought "nobody would see." When he returned, Mr. Willis said: "John, I told you yesterday I had almost learned my lesson. To-day I know it thoroughly. Would you like to hear it?"

"Yes, sir."

"You have been teaching me how well I can get along without you. I thought the stove needed cleaning and the store sweeping every morning, but it seems they do not. So I shall not need you any longer than this week."—  
*Oriental Watchman.*

### Practical Suggestions

GRASS stains are removed by rubbing the stain with molasses, then washing as usual. Blood stains should be saturated with coal-oil and left to stand a few minutes, then washed in cold water. Perspiration may be removed by rubbing soap on the stain, laying the garment in hot sunshine, and washing in a few hours. Colored garments should not be treated in this way, as it fades the color.

Silverware may be cleaned by lying in thick, sour buttermilk for half to three quarters of an hour. This is especially good for embossed ware, as no scrubbing is needed. The silver should be washed well, and polished with a chamois skin after the buttermilk bath, to remove the acid.

When washing bottles, cruets, and the like with small necks, put into them with the water a handful of crushed egg-shells, shake well, and the inside will be beautifully scoured. Dried beans, peas, or pop-corn may be used; but fine gravel is one of the best things if it can be had.

For the greasy sink pipes, dissolve a handful of potash in boiling water and pour down the pipes. Boiling water alone is good, but the potash forms a kind of emulsion with the grease, turning it into the nature of soap. The best way is to keep all greasy water out of the sink.

Do not make the mistake of getting up two or three hours earlier on the morning when hard work is to be done. It may save a little of the daylight, but

it is an extravagance of health and strength, and will make the rest of the day harder to endure.

After a day of unusually hard work, do not attempt to do little jobs by lamp-light. Be just to yourself, and do not overtax your powers. One hour of work when the system is overfatigued is harder than twice the amount when one is normally strong.

Try to do everything in its own regular time; if you do not, things will accumulate until nothing will set them aright but a regular overhauling and upheaval. Do not leave little things to be done later. There is no time like now.—*The Commoner.*

### The Other Side

GEORGE MANSFIELD found many things that puzzled him. He went one evening, as he often did, to his best friend, Lyman Burton. Burton was thirty years older than George. His hair was a little gray, but his clear blue eyes were full of youth and peace.

"I have always been told and have often read that the Heavenly Father takes care of his children."

"Yes." Burton's eyes were turned to a spot of sun that lingered on the hill east of the valley.

"Well, it does not look like it."

"Why?" Burton still watched the sunlight.

"Well, it doesn't. I have seen too many cases where the wicked prospered, and the righteous were poor; where the evil were happy, and the good wretched. It does not look as if religion helps very much in this line, after all. Of course, I know the arguments," he hurried on, as Burton turned his eyes to him, "about our not knowing what really is prosperity, and that health and money and comfort are not what they seem. But that kind of argument does not satisfy."

"Take the case of old Mr. Monroe, who lives down the creek here. If there was ever a good man, Monroe is one. He surely is a faithful Christian. He has always wanted to have money enough to educate his children, but never has it. He has prayed every day for years that Charley might get well, but he has not; he gets worse all the time. Last year the lightning killed one of his horses—he had only two. This spring the wind blew down his barn, and his cow was drowned in a flood. The family has always lived on the ragged edge. I suppose they have enough to eat and wear, but that is all. How do you account for a case of that kind?"

"There was a time," said Burton, gravely, "when they did not have enough to eat and wear. They were hungry and cold most of the time for ten winters—the neighbors had to give them food. That was in the days before Monroe became a Christian. He was a bad man then, and could not hold a job, and wasted what little he did make."

"It seems very good to them to have a dry roof, three rooms, and plenty of good food out here where the air is clean and the world at peace. I have heard

them thank God for it many times. Have you talked with him since the lightning killed his horse, and the wind blew down the barn?"

"Yes," answered George.

"Did he complain?"

"No."

"Was he out of heart?"

"No."

"Did he speak bitterly of his fellow men? of luck? of Providence?"

"No."

"Then you have your answer."

"I don't quite understand," said the young man.

"You see, George," Burton explained, gently, "you are looking in the wrong place. The Spirit works inside instead of outside. When a man is born again, it is his spirit that is changed.

"He has the same body and brain. It may be an inefficient body and an incapable brain; it may be a body cursed by heredity and weakened by habit, a brain undisciplined, untrained. The Spirit will help him make the best of that body and brain, but it will not make them over for him. He may still be as subject to disease and pain and failure as before.

"The world outside is not changed,— there will still be storms and pestilence and famine,— but his attitude toward it is changed.

"Instead of making his body and the world over so that these difficulties may be removed, the Spirit makes the real man — the inside man — over, so that he can face them and conquer them by getting good out of them. When pain and misfortune come, they bring, instead of bitterness and despondency, sweetness of spirit and renewed faith.

"And to know this, that the spirit has been quickened into life that evil can not quench nor disaster embitter, is to possess that peace 'which passeth all understanding.'" — *Youth's Companion*.

### Grandmother Did Know Something

A GENERATION ago it was somewhat common to burn sugar in sick-rooms as a disinfectant, or "to kill bad smells." The doctors generally regarded the practise as useless but harmless, but encouraged the use of other substances.

Lately it has been shown, in a report from Professor Trilbert, of the Pasteur Institute of Paris, that burning sugar develops formic acetylene-hydrogen, one of the most powerful antiseptic gases known. Five grams of sugar (77.16 grains) were burned under a bell glass holding ten quarts. After the vapor had cooled, bacilli of typhus, tuberculosis, cholera, smallpox, etc., were placed in the bell in open glass tubes, and within half an hour all the microbes were dead.

Some of the grandmothers' remedies seem to be coming back again. Perhaps some of the higher critics, after a lapse of years and plenty of hard thinking, as Browning says, may come, after all, to believe again in the Bible their grandmothers knew.— *The Christian*.

# THE WORLD-WIDE FIELD

## Basutoland, South Africa

M. E. EMMERSON

WE are very busy at Kolo Mission nowadays, and our work is accomplishing something, I am glad to say. To our Leader be all the glory. Not only are people becoming interested in the truth, but our literature is being placed in

A few days ago, while canvassing a village close by, one native spied the small booklet entitled "The Sabbath Restored," and raised the question which day is the Sabbath. The answer, given by another man, was, "The seventh, of course." "And which day is the seventh?" the first man continued. The second replied quickly, "Any man knows

that Sunday is the seventh day of the week." Then I was asked in regard to the day, and in a short time, by God's help, was able to show all present that Sunday is not the seventh day, and, therefore, can not be the Sabbath. The result of our talk was that five of our books were sold. And we trust the light of truth found its way to one heart. Before we left, one native said, "What are we going to do?" The one who first raised the Sabbath question answered,



BASUTOLAND GIRLS OF BEST-EDUCATED CLASS

the hands of the reading class. We have some books in the Sesuto language, and it rejoices my heart still more to have hopes of more being translated soon. During the month of February we sold one hundred thirty-one books. Our largest book is "Steps to Christ." Booklets on "Christ's Second Coming," "The Sabbath Restored," and "Bible Studies" have been written.

While we canvass, we have opportunity to relieve the sick and suffering. Sometimes we stop our work to make a coffin, and then the privilege is afforded us of speaking words of sympathy, and of telling many of Jesus' love. We are trying to use every golden opportunity given us to tell of God's love to sinful man, and of Jesus' soon coming, which holds the natives spellbound. Many of them have bright minds, and grasp truth very quickly.

"We can not afford to do any other way than to obey the light we have received." We asked God that these convictions would be pressed home to his heart.

I could tell of many other interesting incidents like this. Sometimes women

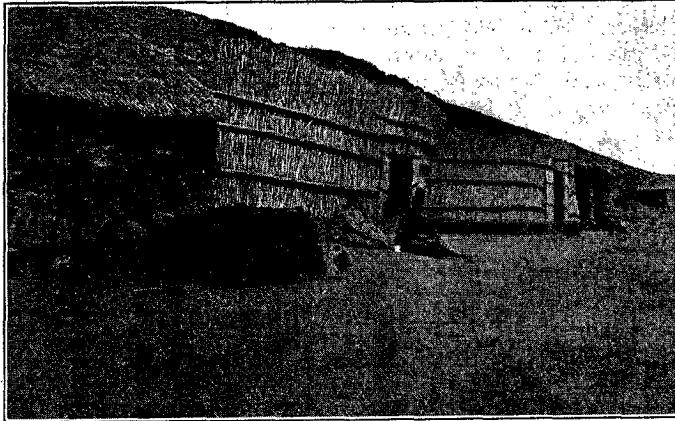


AT LEFT, MURRAY KALAKA, OUR NATIVE PREACHER; AT RIGHT, MOHOLE, CHIEF OF KOLO

come bringing the last chicken they have, and say, "This is all I have in the world. Please give me a book for this hen." I am not much given to tears, but many times I find myself wiping moist eyes as I see the efforts put forth to get the books.

The work is taking substantial root in Basutoland. I told my native helper a few weeks ago that in the next two years we must do our best to push our books into all corners of Basutoland, and then they could do as they liked with us, for the work would not stop.

You will be interested in some photos I am sending. That of the three young women was taken near here, and is a fair sample of the educated class of Basutos. The picture of two men, one with a blanket on, and the other dressed like a black American preacher, shows our village chief, and Murray Kalaka, my native helper. Mohole is the chief's name. While he is not a member of our



FRONT OF CHIEF MOHOLE'S RESIDENCE

church, he is a great friend of ours, and we trust he may be one of us before long. The illustration showing the front of a few huts gives a view of Chief Mohole's place.

Mrs. Emerson and myself are of good courage, and feel it a privilege to work among a people who are so much in darkness.

### *Kwang-tung Province, China*

W. C. HANKINS

THE writer has had the privilege of visiting our brethren in Kwang-tung province since our general workers' meeting in Shanghai, which closed January 25.

After a short trip of two days and a half from Amoy, I was met Thursday morning, on board the boat at Canton, by Brethren E. H. Wilbur and J. P. Anderson. Thursday afternoon Elder Wilbur and I went out to the station at Fat Shan, where Dr. Law Keem, with his wife and family, is located. As it is only about an hour's trip from Canton to this place, we arrived at the doctor's home about dusk. That evening a number of persons came in for the regular Bible study which the doctor holds two or three times each week, and an interesting lesson was given on the first chapter of Revelation. Dr. Law has been keeping up the evangelical work, and also wishes to push the medical work in such a way as to combine the two, thereby doing medical missionary work in the fullest sense of the term.

Friday we returned to Canton to the prayer-meeting, which is held every Friday night in the chapel. It was raining quite hard, but there was a goodly num-

ber present, about sixty in all. The Sabbath-school was well attended the next day, and was very interesting, even to an onlooker who could not understand what was being said.

After Sabbath-school Brother Wilbur interpreted for me while I spoke to them from Romans 6, and we all felt the presence of the Spirit of God as the necessity of dying to sin was dwelt upon, and the glorious promise that sin should not have dominion over us was presented from God's blessed Word.

In the afternoon the brethren from Fat Shan met with us to celebrate the ordinances, which was a blessed season indeed. What a precious privilege this

that God has given us to show our love for our brother and our loyalty to him who hath called us out of darkness into his marvelous light!

Sunday morning the regular business meeting was held, and church officers were elected, as follows: Elder, E. H. Wilbur; deacons, Dr. Law Keem and Lo To

Chun; clerk and treasurer, Sister A. Vanscoy.

In the afternoon a meeting of the local committee was held, and plans were laid for the work during the coming year. It seemed to be the general opinion that the Hakka and the Cantonese work should be separated as much as possible on account of the race prejudice that exists in the minds of the Cantonese against the Hakkas; so Brother Anderson is planning to move to Wai Chow Foo to carry on the Hakka work, and will take all but two of the Hakka workers with him. Of the two left in Cantonese territory, one will have charge of the work at Brother Wilbur's former station at Kongmoon, and the other will act as his assistant in translating. It is hoped that soon it will be possible to let the Hakka workers labor in Hakka territory, and have only Cantonese to labor in and around Canton.

One of the most encouraging features at Canton is the girls' schools. There are two — one a day-school, with about twenty-five pupils, and the other is the Bethel school, which is a combined boarding- and day-school. This school work was begun by Sister Ida Thompson, who was one of the first workers to come to China. She started Bethel school as a day-school, then as the numbers grew, it was seen that it would be better for the girls to be kept as much as possible from their heathen home influences, and to live in the school home, where Christian influences would be constantly brought to bear upon them. As Sister Thompson is in America for a time, both schools are now under the management of Sister Vanscoy. The total enrolment of Bethel school for this year is sixty-

two, and twenty-six of this number are boarding pupils. Naturally the boarding pupils are the most promising, as they more readily yield to their daily Christian surroundings, and thus are more easily taught the gospel. The boys' school is small this year, but there seems to be a good spirit, and we hope it may grow in strength and usefulness. We need some one who can give this part of the work a great deal of time to make it a complete success.

Brother Wilbur is the only one left in Canton who can give any attention to this work, and he has his hands more than full with other work. We need more help for Canton at once.

### *The Work Among the Hakkas*

As most of the readers of the REVIEW know, the work among the Hakkas was started by five young men, from the Basel Mission, who, wishing to learn more of the truth, came to the Bible school at Canton, and after some months' study accepted the things which they heard. They were afterward baptized and received into the church at Canton. For some time most of them have been working for the mission, but their work is largely confined to the Hakkas of Canton and its vicinity. The result is that the work among the Hakkas is flourishing, but that among the Cantonese is not in such a prosperous condition, as the Cantonese do not wish to mingle with the Hakkas; so it is thought best, as far as practicable, to conduct the work for these peoples separately. Brother Anderson and I went to Wai Chow Foo to see about the advisability of making that city the center for missionary endeavor among the Hakka people. We left Canton Monday morning, and traveled by a native passenger boat, which was towed by a small steam-launch, so that we arrived in Wai Chow Foo about one o'clock that night, although we did not go on shore until the next morning. We spent most of the next day looking around for a suitable location, but did not find anything that we really cared to accept.

It was decided, however, that one of the native workers, a canvasser, who was with us, should return at once and spend some time in looking for a good house, after which Brother Anderson should join him, and do what he could to find suitable quarters for a permanent location. Wai Chow Foo is quite a large city, and seems to us to be the natural center for work in that region.

Tuesday evening we went to Bok lo, a city about ten miles down the river, intending to go, the next day, to a city in the mountains nearly ten miles from Bok lo, where there is a good interest, and where there are no other missions located. (It is planned to carry on the work there by native workers.) During the night, while at Bok lo, it rained hard, and continued raining the next day, making it impossible for us to continue our journey, the mountain roads being almost impassable, so we returned by launch to Canton.

Ere this reaches you, four canvassers will be making a special effort to sell the *Gospel Herald*, and to obtain yearly sub-

scriptions for it, and one native preacher will be located in the Hakka country, and we hope Brother Anderson will have found a house and by that time be located. We are all much in hopes that the Lord is going to raise up a strong man to help in this Hakka region.

The first Sabbath the writer spent in Canton, an ordained pastor of the Basel Mission, who was acquainted with our young Hakka workers, some of whom had been his pupils, came to the services both in the morning and in the afternoon. This man had been a minister in the Basel Mission for twenty-five years, and according to their mission rules he is now entitled to half pay for life, and to do as he likes, not being accountable to them in any way for what he does with his time. He is about forty-five or fifty years old, is well educated, and is a good Bible student. He came to listen Sabbath, then on Sunday he went to the Presbyterian mission services, but during the next week he returned and requested Brother Wilbur to give him Bible studies on our faith. He is still studying, and seems very favorable to all he has heard. He has raised up many churches for his former mission, and will doubtless cause a stir in that section should he accept this truth. Let us all pray for him.

Our last Sabbath in Canton was a day of blessings from the Lord. The writer spoke, in the morning, from 1 John 4:7-21, and the Holy Spirit was present with us. In the afternoon Dr. Law led one of the best praise and prayer services it has ever been my privilege to attend. It lasted about one hour and a half, and every moment was occupied by testimonies, prayers, and songs; sometimes two were praying at the same time. Not only did all our own members feel the presence of the Holy Spirit, but this visiting pastor felt it also, and spoke about it afterward.

Monday evening I started for the north once more, and on my way stopped at Chow Chow Foo to visit the brethren there. Pastor Ang and family are loyally holding up the banner of truth in this region, but are very much in need of help.

There is a splendid field for labor here, but it needs a strong man who will not fear persecution, and who has had experience in presenting the truths of this message in our organized conferences. Brethren, pray for us in this needy field, and that God will send laborers to fill these important openings, men of faith who can say, with David, "Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." Ps. 32:7.

*Kulangsu, Amoy.*

### Malay Peninsula

G. F. JONES

INDIA and China will, no doubt, have a large share in the discussions of the General Conference; and possibly the Malay Peninsula, which lies between these two large nations, with Singapore

as the capital at the south end, and Siam to the north, may also be a necessary study as a connection to the larger ones.

Singapore is a half-way city, where these two very different nations clasp hands and affiliate; here they knock off some of their differences, and dwell together in quietness under one government—the British. There are in Singapore over two hundred thousand Chinese, from the coastal parts of China; the remainder of the population is mixed—Indians, Eurasians, Malays, Arabs, Jews, Armenians, and about fifty other nationalities.

This colony is an inviting field to the people of both India and China. Although the Chinese population is in excess of that of any other nation, yet the general stamp of the country is neither Chinese nor Indian, but Malay; and in this simple language, the many different people endeavor to understand each other, each in his own style, resulting in a broken Malay accent. English is the coveted language of the young generation, and is taught in all the schools.

This British colony, with its educational system, has enabled us to sell many hundreds of our subscription books, such as "The Great Controversy," "The Desire of Ages," "Daniel and the Revelation," "Christ Our Saviour," and some medical books, as "Home Handbook," "Man the Masterpiece," "Ladies' Guide." We have also produced the first number of a four-page Malay paper, quarterly, to meet a few who can not understand English; but most people who can read the Romanized characters are able to read English, for while selling "Christ Our Saviour" in Malay, we found more buyers for the English copy.

An interest is springing up everywhere following the sale of the books, but Singapore is the only place, as yet, where we have located a mission, and where there has been gathered out a small number of Sabbath-keepers. In connection with the mission we have trained several native workers, both men and women, about ten in all. Some are canvassers, some are Bible workers, some are tract sellers. Nearly all of these can conduct meetings. The places of labor are Singapore, Malay States, Java, Sumatra, Batakland, Borneo. The training of native workers in Singapore has proved a blessing to other fields of Malaysia, and thus far that place has served as a center for the Malaysia work.

In Singapore the general interest is good, but the people, like all Asiatics, are slow to respond. Having no hall to which to invite the people to meeting, we have had to be content to use our small room in the mission house, which has generally been well filled on the Sabbath. The one thousand pounds which the General Conference has been so generous as to send us, has enabled us to purchase a lot where we can build a chapel for our purpose. The building has been begun, and will be completed in June. It is a great want supplied, and

will be a source of much blessing to this field. The people in Malaysia think that if our work is established in Singapore, there is something solid to it.

In the colony there are a million Chinese, five hundred thousand Malays, one hundred fifty thousand Tamil Indians, twenty thousand wild Sakei of the forest, and about twenty thousand mixed races. The denominations which have missions here are the Catholics, the Presbyterians, the Episcopal Methodists of America, the Plymouth Brethren, and the Church of England.

Siam, to the north, has a population of six millions. The people are all Buddhists. I believe that only two of the missions established here, besides the Catholic, have schools. Bangkok is the capital, and is reached by steamer from Singapore. We have canvassed Bangkok with "Desire of Ages," and are contemplating sending another canvasser soon with "Daniel and the Revelation." It is a large, needy field, and should be entered before very long.

*Singapore.*

### India

GEO. F. ENOCH

We are longing now to get out among the people. I can speak quite a little. But where shall we go? is the question. It will take a little time to get the lay of the land, and make up our minds as to just what the Lord wants us to do. We are not idle. I am putting in full time studying, and some of my time is taken up with the *Oriental Watchman*.

In a quiet, unobtrusive way we are trying to become acquainted with the Christian community and the missionary leaders here. The old, established missionaries, who have come to India to stay, have been imposed on so many times by strangers from England or America (enthusiasts with but little caliber, who, expecting to revolutionize things in a short time, soon find themselves wholly inadequate to the smallest part of the task, and come to nothing) that, adding the prejudice which exists against us as a people, it is very hard for us to gain an entrance. However, we are making progress. We have been able to meet most of the Christian workers in a social way; and I have been asked to give public speeches at Ramabai's, the Y. M. C. A., and to take charge one night of the union prayer-meeting, which is held every Thursday evening. Of course I do not stake much on these things; they are only incidental. Still I am glad for the opportunity to give a good gospel talk, letting them see that we are evangelical, and have the name of Jesus at heart, as well as they.

I have had an interesting experience at Ramabai's. I gave a gospel talk one Sunday morning, before her sixteen hundred girls, that was very well received. After the meeting, Ramabai called me, and we had a long talk about our work. She told me of some unentered territory near here. She is about forty miles from Poona, and offered to help us locate. She has seven European assistants, among

whom is some one prejudiced against us. The second day after I left, I received a good letter from her, enclosing a tract entitled "Seventh-day Adventists and the Atonement," wholly misrepresenting us, and concluding that we do not believe in the atonement, saying that we never wrote one word about Gethsemane, Calvary, etc. I immediately sent her a copy of "Desire of Ages," asking her to read the chapters on these subjects, and followed it later with a summary of our fundamental principles, as given in our Year Book, for which she had asked, and reviewed the tract. I wrote in a kind, Christian spirit. We have not yet received her reply, but feel thankful for the privilege of setting these things before Ramabai.

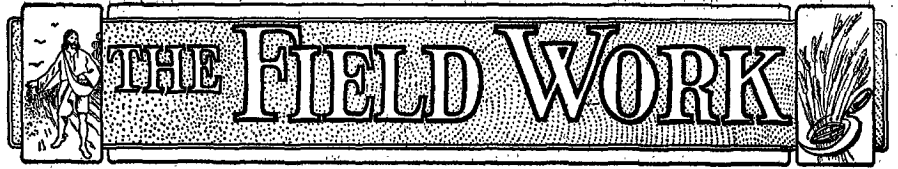
By the end of this year, at least, I hope we shall be able to obtain a location out among the people. To sit in these towns where the people are gospel-hardened, is like working at arm's length. I have been thinking of the advisability of going out in the districts with a tent next cool season, and touring around where we think there is an opening, and studying the situation and the people.

Poona.

### God's Coolies

IN one of the mission fields a physician had been the means of restoring to health a beloved child. In their gratitude the parents came and knelt at the feet of the doctor, worshipping her as if she had been a god. The missionary remonstrated, saying: "We are not gods. Worship the true God." "You must be a god," they said, "no one but a god could have saved our beloved from death." The missionary then said: "Suppose that I wished to bestow a valuable gift upon you, and sent it by the hand of one of your coolies; whom would you thank, the coolie or myself?" "We should thank you, of course; the coolie is your servant." "And so am I God's coolie," said the missionary, "by whose hand God has been pleased to send this gift of healing, and it is to him you must bow and give thanks." So at last their hearts turned to the true God.—*Selected.*

THE part which Indian women played in the recent national congress is causing comment. Over one hundred Madras Hindu ladies assembled at the social congress, where several read papers before a large audience of men. "This is the first time that a caste woman in Madras has ever spoken in public," was the comment of a Brahman lady. The faces of the men were an interesting study; for the great audience seemed vastly amused, astonished, and pleased, to think that their women folk could speak so well in public. The papers read showed that thoughtful and careful consideration is now being given by Indian women to important domestic subjects. The papers were on "Marriage Expenses," "The Raising of a Marriageable Age for Girls," "Should English Be Taught Our Girls?" etc.—*Madras Statesman.*



### Experiences in Eastern Polynesia

[The following report was given at the General Conference, May 25, by Elder B. J. Cady.]

IN Deut. 33:25 we read, "As thy days, so shall thy strength be." This ought to be encouraging to the missionary. In verse 27 is the promise, "The eternal God is thy refuge, and underneath are the everlasting arms." So the missionary has a refuge, and underneath are the everlasting arms.

Our work has been among that part of the islands known as the Eastern Polynesian mission, which takes in the Marquesas Islands. Pitcairn Island is in this group. It also takes in Easter Island, although we have not as yet reached that.

I well remember when I received an invitation to make the islands our field of labor. After praying over it I became impressed that the call was from the Lord, and within twenty-four hours was on the way to make connections with the schooner "Pitcairn."

We found this ship somewhat different from our large ocean steamers. Our cabins were very small. Of course we passed through the usual ocean experiences, some of which were not very pleasant. But the Lord was with us in it all.

Our first visit was at Pitcairn. Here we found those who loved the truth, and had an interest in us. But when we went on to the Gambier Islands, we found conditions different. We were warned that we should lock our cabins, as the natives had a habit of taking everything they could get. I have here a sample of their full dress. [Showing sample of blue cloth about three by five feet.]

When we reached Raiatea, we went to visit the queen and the royal family and the governors. They were very glad to see us, and invited us to remain. They said that unless we did remain and teach them the gospel, their blood would rest upon our heads in the day of judgment. At that time they were not in harmony with the French government. The French had taken possession of a small part of the island. So when it was decided that Mrs. Cady and I should remain there, we told them that we would have nothing to do with politics, and they seemed pleased to hear us make such a statement.

We lived in a house made of bamboo poles, about twelve feet square. We had poles for a floor, and hay for a carpet. Our goods were brought and placed in this little house. While we were getting them, a number of natives gathered around. They were asking, "What is in this box?" "I wonder if there is any sugar in this," etc. They were anxious to sample the white man's goods, to see what he had. In fact, I was told that it was hard work for those who were guarding the things to keep the natives from taking many of them.

We found the natives anxious to come and visit us. From early morn till late at night they would remain, sometimes peering through the bamboo poles to see how the white man and his wife were

getting on. And they felt that they needed many things that the white man had. Mrs. Cady had two pairs of glasses, and they could not see why they should not have one pair. They wanted our broom, and, in fact, about everything we had.

After being there a few days, the queen sent us an invitation one Sunday to visit her. When I reached the house, I found all the governors of the islands, and the leading officials. Their speaker said, "Well, Mr. Cady, we want to ask you some questions."

"All right," I replied. "Where do you live in America, up in the mountains, or down by the beach?" They thought our country must be like theirs. Then they asked, "Are you a relative of the president of the United States?"—"No." "Well, you must be a friend of his, are you not?"—"No, I have never seen him." That seemed a wonderful thing to them. They had all seen their queen, and their former king, and why had I not seen the president of the United States?

Then they went still further. "Now we do not like the nation that is trying to get possession of our island, and we want you to write to the president of the United States, and ask him to send a few men-of-war, and cast all these soldiers into the sea, and break up all their men-of-war, and then we will become Americans."

Now I have an idea that it is often the case that when people are making great pleas for the gospel, they have something behind it. I have had men come to me and say, "Mr. Cady, I believe in the gospel. I believe in the truth just as you advocate it. I am thinking of keeping the Sabbath and uniting with your church. We want you to come over into our district and hold meetings." Then they would say, "Mr. Cady, we would like to have you come over to our place, but we haven't a good house, and we would like to have you build us a wooden house. We have not the money, but we will help you a little, and we can live together. You can come and make your home there."

Others would say: "I am thinking of uniting with your people. I believe that you have the truth. But there is something I want you to do for me. I am in love with the daughter of such and such a man, and I want you to use your influence to get the father to consent for me to marry the daughter. When the marriage is performed, then I will unite with your church."

We have many instances like this. I have had people come again and again and say, "I would like to unite with your people. Now, Mr. Cady, can't you loan me a dollar?" Or perhaps it may be five, ten, or twenty dollars.

In the Society Islands we have an abundance of fruits, such as bananas, oranges, pineapples. But we have also other things that are not so pleasant. And whenever a person thinks of going to the islands of the sea to labor, he should not go with the idea of just eat-



ing oranges, or enjoying the good things. I have seen American missionaries who have gone to some of the islands, and after getting there they would say, "Has it come to this? If I were back in the United States again, you never would see me here." I believe, dear friends, that when we go to labor in a field, we ought not to go expecting to be appreciated. We ought to go because we have the love for souls, and the needs of the people appeal to us, and we feel it our duty to do what we can to help them.

I well remember our first school. The natives said they wished to be taught how to read, and also to be taught the gospel. So in our first school, they used to come, often with only their loin-cloth, and often without any clothing. Instead of having a fine school-house, we had only a small building with a ground floor, a bamboo hut. We had a map of the world, but no school-books. We had only a very small book with the alphabet in it. When we would talk to the parents about getting some books, they asked why we could not write the lessons in the sand. Such people do not know how to appreciate an education, but we must take them where they are, and do the best we can for them.

As soon as possible, we had some tracts translated into the Tahitian language. We find that the natives read these eagerly. We did not wait till we could get them bound and in book form, but sent them out at first written on the typewriter or mimeograph. In going into a new field, we sometimes find that people are rather ambitious, and think that we must get out reading-matter in book form immediately. But I believe, dear friends, that it is well to get acquainted with the language and the people before we get out too much reading-matter.

There was one missionary who could learn the language very readily. He soon thought that he understood it a great deal better than the rest of the missionaries there. As he went from place to place, he would tell how he could make the natives understand him. One day he met a company of natives who said to him, "We would like to have you tell us how old you are, and tell us about your wife." Well, he wanted to tell them that his wife was seventy years old, but instead he informed them that he had seventy wives. They all stood aghast at this information, and were not sure that they wished to listen to such a missionary. Suppose this man had written out a Bible reading with such a limited knowledge of the language, what influence would it have had on the truth? I believe it is a good thing to go slow.

Our experience in the islands goes to show that the youth whom we have helped by taking them into our homes, have become the most stable and useful members of our church.

You may say, Now you have told us of some of the difficulties met in laboring for the people. Please tell us whether they accept the gospel, and remain true. Are they vacillating and untruthful and unreliable?

In the South Sea Islands the natives often seek to cover up the truth with words; but when the truth of God gets hold of them, it transforms their lives, just as it does in the States. Much orange rum is used by some of the natives; and I have seen these drunkards, who are often addicted to an excessive

use of tobacco as well, changed into earnest Christians. The truth is accompanied by a power that helps them to give up these things entirely, and to so change their manner of living that the people all around them testify to the genuineness of their conversion.

I recall one case that I will tell you of this morning. A man who had once been a member of a church, who had been excommunicated because of his drunken habits, was converted, and led such a consistent Christian life that his associates recognized that he was indeed a changed man. The time came when his wife, who was a good Christian woman in another church, wished to become a Seventh-day Adventist. The officers of her own church wondered what they could do with her. They did not want to have her remain in the church in fellowship with them, so long as she kept the Sabbath; and yet they hardly knew how to excommunicate her, as they acknowledged that there was nothing that could be found against her, so far as her morals were concerned. So far as they knew, she was a good, kind, conscientious Christian woman; but she would insist on keeping all the commandments of God. She would not give up the seventh-day Sabbath. Finally they excommunicated her on the ground that she kept all of God's commandments. This is an actual circumstance, and we rejoiced in knowing that they could find nothing worse against this sister than that she insisted on keeping all of the ten commandments, including the fourth.

I will speak of a certain girl we had in our home at one time. Her parents had not been honest, and she worked as a clerk in our health food store at one time. One day she said to my wife and myself, as we were riding along, "I have something to tell." "All right; we shall be glad to hear it." We noticed that the tears began to run down her cheeks, and she hesitated. "Well, what is it?" we inquired. "O," said she, "I should like to tell you, but, somehow, it seems very hard for me to do so!" "Well," said we, "you ought to tell us, if you think that you should."

After a while she told us, brokenly, of how, while working in the health food store, she had wished some money, and had taken fifty cents; and then later, wishing money for something else, she took another fifty cents; still later another fifty cents, and another; and she had continued to take from the store funds, in amounts of fifty cents at a time, until she had taken eleven dollars in all. She told of her deep sorrow, and of her desire to repay us, but of her inability to do this just now; and she humbly asked us for forgiveness; and she added: "I want you should pray for me, that I may never, never do that again."

What do you think, dear friends, it is that causes a person to make such a confession as that? Do you think a native girl would make such a confession, when nobody knew about her wrong, if the Spirit of God was not in her heart? I believe, dear friends, that the Holy Spirit was working on that girl's heart.

Other girls have accepted the truth, whose parents have greatly opposed them. For instance, a certain girl came to our place, and said: "Mr. Cady, I have come to see you. I have been interested in the truth for some time, and I have felt as if I must keep the Sabbath. But father and mother say that I can not

keep the Sabbath; and father has said that if I keep the Sabbath, I can not stay at home. I have been keeping it in the past," she continued, "and I have not told father about it, because I knew he felt very bitter, and he has threatened me at different times; and so I have gone out onto the plantation, and have read my Bible and prayed, and thus have refrained from work on the Sabbath day. But now father has found this out, and he says if I do that again, and keep the Sabbath, I can not go home; and I feel that I must keep the Sabbath; and so I have come here to ask you whether you can help me and pray for me."

Well, what could we do? We said, "Certainly; we will make a home for you; come in." We took her into our home; and I believe if we ever saw a person who loves the Lord, it is that young person.

Once this girl told a story which illustrates her childlike, simple faith. She was crossing a lagoon near the bay, and was accompanied by a young man who was rowing the canoe. The place was noted for its sharks. The young man who was rowing said to the young woman, "I wish I had faith to believe in the Bible as you believe in it." While they were talking thus, a great shark came up near the canoe. Sometimes these sharks upset canoes. The young man said, "Here's a shark! What shall we do?" "Just keep quiet," said the young woman, "while I kneel down and pray." So she knelt down and prayed; and when she had finished praying, and arose, the man said, "The shark is gone." Dear friends, I believe it is well for us to have simple faith in God.

We have another young woman down there, whose father was very angry with her because she would keep the Sabbath. She was very young, but she used to send us her tithes and offerings, and she took a great interest in the cause of truth, notwithstanding her father's opposition.

One day, when I called to see him, he said: "Mr. Cady, I do not believe in the Bible. If there is any God, I believe the earth is God. See the old ocean heave to and fro. There are signs of life there, and I am constrained to believe that the ocean is God. But," he continued, "if I were a Christian like you, I would write out my prayer, and I would write it somewhat as follows: 'Lord, there are so many people to attend to, and you do not have time to look over the wants of every one; and if you ever wish to know what I want, you just look there on that piece of paper, and you will find out.'"

"Let us look at this from another standpoint," I suggested to him. "How many children have you?" "Ten." "Suppose your children should get together, and say that since you have so many children, you can not attend to the wants of them all, and so they will write out their requests on a blackboard or on a slip of paper; and then suppose that they would tell you that if at any time in your multitudinous duties you might wish to learn what they would be pleased to have you do for them, you could read their requests on the blackboard or the slip of paper. Would you like that?" "Well, I do not know that I would," he acknowledged.

In closing, I should like to tell you of some experiences I had a few years ago, during a visit to Pitcairn Island. We knew there would be 'head' winds all the way, and we had no certain means of

getting there. I found it possible to go as far as the Gambier Islands, in a little steamer; and the only means I had of going across to Pitcairn, three hundred miles further, was on a little seven-ton cutter, about thirty feet long, and about eight feet wide. Many assured me that should I attempt to go to Pitcairn in this little vessel, I would go to the bottom of the ocean; and so I made the matter a subject of prayer. I believe that sometimes the Lord helps people; in fact, I believe he always helps his people when they seek him in the right way. Out in those islands we have no committees, no presidents of conferences and others to go to for counsel; we have to look to the Lord for direction in all our ways.

I prayed over the matter most earnestly. I remembered being awakened one night; I seemed startled. I saw a man before me, and just before I woke, I heard these words, "I will be with you all the way." Well, when I awoke, the first thing that came to my mind was this: The Lord wants you to go to Pitcairn Island, and he will be with you all the way. It did not require very much faith or persuasion, so far as my mind was concerned, to go down as far as the Gambier Islands on the little steamer; but when I reached the Gambier Islands, and saw this little boat, the question arose, Shall I go in it?—it looked so very small. So I went out again and prayed earnestly. The same words came to my mind, "I will be with you all the way." So we started out, and made the 300 miles in six days.

Soon after leaving the Gambier Islands, the little cutter was found to be leaking badly. In fact, they were compelled to pump out the water every two hours. After reaching Pitcairn those in charge of the boat proposed that they go back to the Gambier Islands, and have their little cutter recaulked. They expected to return to Pitcairn within two weeks, and take me back to Tahiti.

We went on with our work, and held meetings for two weeks. At the end of that time our boat had not returned. We waited another week, and continued our labors. Week after week passed by, until nine weeks passed, and no boat. I had been from home about three months and had received no word from there, and I could not communicate with them. The question confronted me, How can I return home? It is difficult to get away from Pitcairn. Sometimes it takes two years. I began to pray earnestly to the Lord that when my work was finished, he would send a boat.

At the end of nine weeks the Pitcairn islanders called out, "Sail ho!" They had sighted the French missionary schooner that left Tahiti at the time I took ship for the Gambier Islands. She had come to Pitcairn for food and water, and we had learned that she had not yet reached the Gambier Islands. She had gone away out of her course, and had been lost. For three days they had been without water, under a tropical sun. Their food was nearly exhausted; they had been giving their sailors three tea biscuits a day, and had been praying to the Lord, "Send us food, send us food." When 440 miles beyond the islands they were bound for, they met an American vessel. The captain told them where they were, gave them a small supply of food and water, and advised them to go to Pitcairn, only 140 miles distant, where they could secure water and

plenty of food, and learn how to reach the Gambier Islands.

So they came to Pitcairn Island, and we were very glad. We gave them plenty of food and water; we invited the leading minister on the boat to come and preach in our church; in fact, we treated them royally, and did the very best we could for them. The leading minister proposed that I go back with them to the Gambier Islands, free of charge; so they took me with six natives free.

Upon reaching the Gambier group I learned from the merchants that no vessel would sail for Tahiti for two months, and possibly not for six months. I felt discouraged, and determined to seek for passage on the missionary schooner that had brought me thus far. But upon interviewing these friends whom we had treated so kindly, they hesitated, and refused me passage. For what reason I know not. The merchants, upon hearing of this, through the Pitcairn islanders who had accompanied us, advised these natives to take from the missionary vessel the food and water that they had given them; but when I learned of this, I counseled them not to do it. I assured them of my conviction that the Lord would provide some way.

The missionary schooner was about to lift anchor and sail away without me, when we heard a call of "Sail ho!" The missionaries decided to wait, and so cast anchor again. The vessel that appeared was a French man-of-war from Tahiti. I went to the resident, and asked him to grant me passage on this vessel. He said, "I can not do this; for you are a foreigner. We can take only people who are in distress." I replied, "I am in distress. I did what I could for your missionary ship flying the French flag, and now they refuse to take me any further." "Well," he said, "under those conditions I think the captain will take you." The next day we interviewed the captain, and he agreed to take me, and gave me free passage. As it turned out, I arrived at Tahiti two weeks before the missionary vessel reached there.

The little boat that took me from the Gambier Group to Pitcairn Island, never reached Tahiti. She went down at sea.

Now, dear friends, people may say that God does not care for his people; but he does care for them, and if they trust him, he will care for them, even to the extent of sending a man-of-war to take them where they wish to go. That the Lord may be with us, and inspire us with faith in him, and save us in his kingdom, is my prayer.

### *Williamsdale (Nova Scotia) Academy*

THE fourth year of this school closed June 1, the first commencement program being rendered the evening before, in the presence of the largest gathering of neighbors and patrons of the school since our work was started here. One lady and three gentlemen students completed the work outlined in our calendar for the four-years' course of study.

One of this first graduating class will serve as teacher in the school next year. Another has engaged to take the missionary training course in the New England Sanitarium, at Melrose, Mass.; and the two remaining members enter South Lancaster Academy for further prepa-

ration to do service in the Master's cause.

Though the attendance has not yet equaled the capacity, the work had been crowned with results gratifying to those who have hoped, prayed, and sacrificed for the success of this first departmental institution of the Lord's planting in the Maritime Conference.

From two to five out of our faith have attended the school each year. In almost every case this class of students became interested in our principles, joined one of the regular Bible classes, and eagerly accepted every truth as it was comprehended.

Our fourth year closed with but two of our number who had not formally declared their allegiance to Christ; and two young men who had previously yielded their hearts to the Lord, requested baptism the last Sabbath of the school year. Twelve or more of Canada's young people are now canvassing in the Maritime Conference under the leadership of a native agent, the greater number of whom hope thus to support themselves in school another year. May the Lord be gracious to these young people, and give them appropriate words to speak to the people, that much good may result from the summer's effort, and others be encouraged to engage in the distribution of our good literature.

Brother I. J. Gault will make some needed improvements during the vacation, and direct the work of three young men of the school who are employed on the farm for the summer.

The outlook for the school the coming year is promising, a goodly number of young people not yet in attendance having plans to enter next year. Will not all who know the value of early training for usefulness look out the youth who should be in our schools, and so counsel them, and otherwise assist if need be, that our rooms and classes may be well filled henceforth?

Prof. W. J. Blake, of good experience in the education of the youth, will be the principal. Let all who desire full information, address Williamsdale Academy, Williamsdale East, Nova Scotia, for new catalogue. E. E. GARDNER.

### *Report From Elder J. N. Loughborough*

It is several months since I reported through the REVIEW. As I receive letters from persons writing to my home address in America, requesting an answer by return mail, and as it may be a surprise that the answer is delayed eight or ten weeks, if for no other reason it may be proper that I report at this date, and also speak of the plans for the summer. First, I will state that my time from Aug. 10, 1908, to March 26, 1909, was spent in the schools, sanitariums, and in general and other meetings in New Zealand and in the six different conferences of Australia and Tasmania.

March 26 I took ship at Melbourne for South Africa, via Hobart, Tasmania. After a pleasant voyage of 6,367 miles, I landed at Durban, South Africa, and was met by Brother R. C. Porter. Since that date I have held meetings at Berea and Bellair, suburbs of Durban; at Pietermaritzburg; at Wilzehook and Heisterbach (the churches in the last two places are Dutch, and are situated fifteen and thirty miles respectively from the railroad, over the veld, or prairie); and

lastly, I spent a week at Johannesburg, in the Transvaal Colony. In all these meetings, and especially with those young in the faith, there has been great interest in listening to the rehearsal of the evident dealings of the Lord in the rise and progress of the great second advent movement. Our last two meetings at Johannesburg were held in the first Seventh-day Adventist meeting-house erected in the Transvaal.

During the first thirty days spent in Africa I attended forty-four meetings, and in forty of these I preached. I am now in Kimberley, in the immediate suburbs of which is the largest diamond mine in the world. After leaving this place in company with Brother E. R. Williams, I plan to visit different companies down to Port Elizabeth. June 12 we are to sail from there to Cape Town, two hundred miles distant. I expect to labor about a month with companies at and near the Cape. I am already booked to sail July 19 to London, England, on the steamer "Goorkha," of the Union Castle line, and to spend the summer at points in Europe, as Brother L. R. Conradi shall arrange.

Since leaving Healdsburg, Cal., July 13, 1908, I have traveled by sea 20,374 miles, and by land 7,857, a total of 28,231 miles. In all this journeying, some of it through rough seas, I have not had even a symptom of sea-sickness. I am in better health than when I left America, notwithstanding I have attended three hundred seventy meetings, in which I have preached two hundred twelve times. I have been most kindly and tenderly cared for by our dear brethren and sisters. The Lord has most wonderfully sustained and strengthened me, "this worthless worm" of the dust. Especially is this evident when I think that for the six months previous to starting on this journey, I had been able to hold only one meeting.

J. N. LOUGHBOROUGH.

### Peru

In leaving Bolivia, Elder E. Thomann and the writer passed through La Paz, the capital, a beautiful city of eighty thousand inhabitants, located in a pot-like valley five hundred feet deep, which makes its climate mild for a city twelve thousand five hundred feet above the sea. Taking the train for Guaqui, we crossed the world-famed Lake Titicaca to Puno, the Peruvian port. Brethren were at the wharf to meet us, and we spent a pleasant and profitable three days, including the Sabbath, with them. Although none of them are baptized yet, one or two having doubts on some doctrines, we found fully a dozen of kindred spirit with the third angel's message, and some are preparing for baptism. A few years ago they were firm Catholics, more strict, they said, than the bishop himself. A Bible purchased from a Bible colporteur first opened their eyes. The *Señales de los Tiempos* was the medium through which they learned of the Sabbath, and now they are earnest advocates of it. They have been visited by a Protestant minister, but when they were told by him that the law of God was abolished, they could not receive it, and he told them that he would not visit them again unless they gave up the Sabbath.

About ten miles distant on the lake shore are ten or twelve Indians, also keeping the Sabbath. Their leader, a

full-blood Indian teacher, received his education at Moquegua and Arequipa. The work of Brother Eduardo Forga against religious oppression is familiar to him, and from it he imbibed the principles of liberty. He has for some time been engaged in private school work among his own people, and while thus employed, he learned of the Sabbath from the Puno brethren. Accepting it, he has taught it to his pupils and neighbors. Several of his pupils, young men, are keeping the Sabbath, and three of them come to Sabbath meeting in the city. His influence has reached further than simply teaching the people to keep the Sabbath.

As the results of his work, the people of his village showed little interest in an annual Roman Catholic bacchanalian feast, and many of them did not attend it. For this great wickedness(?) he was arrested at the instigation of the priest, and imprisoned. The local authorities only laughed at his efforts to secure justice. The prefect, or governor, was absent at the time, but on his return this Indian brother was released on his decision, and the authorities were forbidden to molest him. Since then he has had perfect liberty to pursue his work.

The attendance at his school varies from ten to sixty, according to the season, including individuals from children scarcely of school age to men grown. It is conducted principally in Spanish, a language the Indian is anxious to learn. There are government schools not far distant. This teacher's income from the school being limited, he depends on farming for a livelihood. The school continues on the Sabbath, but consists in reading the Gospels, the teacher commenting on the portions read. This man is anxious to see a definite, decided, combined gospel and educational work started for his people. No laborer has ever visited them, and they are greatly in need of instruction.

We stopped at Arequipa one day, visiting Brother Hinckly, who has charge of the observatory, and another who has moved there temporarily from Puno. As Brother Hinckly is kept very busy with his observatory work, it gives him but little opportunity to meet with the people. Hence he had not been able to make the progress in the language that he had hoped. He would be a desirable helper and counselor to a man that ought to be located at this place, to labor in southern Peru. We were sorry that neither time nor means permitted us to visit Cuzes on our way here to give a closer study to the Indian situation, both from observation and from the experience of others at the center of their former national life.

At Lima we found Elders F. L. Perry and A. N. Allen engaged in holding a canvassers' institute. A class of seven was taking a good interest in the instruction given, and their afternoons were spent with some results in actual experience. Since my visit here two years ago, several of the Lima church-members had fallen by the way, some had moved to other places, but the membership and attendance had increased, and a good spirit seemed to prevail. Elder Perry's health was poor, and we were sorry that it seemed necessary for him to leave. He was preparing for his departure for the States. The Lord dealt kindly with the field in supplying a good substitute in Elder A. N. Allen. He

has taken hold of his work with zeal and courage, and the brethren are pleased with the help they have received in him. In order that he may instruct our brethren in different places and follow up the several field interests, he needs a person to take charge of the office and of the work in Lima immediately. From the reports that came to us, the prospects for the third angel's message are bright. After a six-days' stay with the brethren, we took the steamship "Dendarah," of the Cosmos line, for Guayaquil.

J. W. WESTPHAL.

WE have now been in Peru nearly six months. With moving, getting settled, helping to fit up a new place for meetings and an office, with the regular meetings, has kept us very busy. In March we held an institute for the canvassers, and since then I have made four trips to different parts of Peru to visit the workers and believers. Am very anxious to see some one come to take charge of the office work, and thus give me more time to labor for those interested in the truth.

Since our institute closed, the canvassers have sold four hundred dollars' (gold) worth of books, have increased our *Señales* club from fifteen hundred to three thousand. We are also using one hundred copies of the Chinese paper, but have found it necessary to increase the number to five hundred, as there are more than half a million Chinese in this republic. I wish we had a good missionary to labor for them.

Brother T. H. Davis is with us for a time, training our canvassers to take orders for our larger books. He is working here in Lima at present for "Patriarchs and Prophets," and is having excellent success. I see no reason why our canvassers can not do just as well here as in other places if we give them proper training. What would our young men in the States do if they were loaded up with a large assortment of all our books and sent into a town to sell them? This has been the method here in the past, and the wonder is they have had as good success as they have.

Our workers have been so scattered in the past that it was almost impossible to get enough together to pay to have special help to train them, but as the work is growing, better organization of the book work becomes possible, and the same increase that has marked our book sales in the United States can be expected in South America.

We are of good courage, our health is good, and God is going before us each day. Pray for us, that we may keep pace and finish our part of the great work of God committed to mortal beings. Our address is Casilla 1002, Lima, Peru, South America. A. N. ALLEN.

### Notes From the Field

ONE of the most inspiring occasions of the school year at Maplewood Academy, Maple Plains, Minn., was the baptism on a recent Sabbath of thirteen students.

BROTHER H. E. REEDER, elder of the Sheridan, Wyo., church, reports that recently he baptized nine precious souls, and the same day sixteen were added to the church. This raises the membership of the Sheridan church to seventy-five.

BROTHER FRED H. SEENEY reports that two sisters have recently accepted the truth at Kenton, Del., and are waiting for baptism. Several more are interested.

ON a recent Sabbath, at Boston, Mass., four women and three young men were baptized. There are a number of others who are intending to be baptized in the near future.

THE following report comes from Brother A. G. Christiansen, at Escondido, Cal.: "A series of revival meetings was commenced in our church at this place March 27. Over twenty of the young people and children were converted during these meetings. Sabbath, May 1, was a blessed day to us. We celebrated the ordinances of the Lord's house, and received thirty-eight members into the church, twenty-three by baptism, three on former baptism, two on confession of faith, and ten by letter."

## The Publishing Work

Conducted under the auspices of the General Conference Publishing Department

E. R. PALMER Secretary  
N. Z. TOWN Assistant Secretary

### "Practical Guide"

THIS new health book, written by Dr. F. M. Rossiter, has just appeared in our subscription book field. Health books have not been very extensively sold in the United States, but wherever they have been handled intelligently, they have met with a satisfactory reception and a successful sale. The following is a report for one week's work by the six canvassers who are selling "Practical Guide" in Nebraska:—

	HOURS	VALUE
Ben Adson	32	\$ 71.00
Frank Doll	32	64.00
Fred Herzer	40	73.00
Fred Herzer	40	117.00
Earl Ventling	50	66.50
John Strable	50	134.00

The summary for the week ending June 11 for work in the North Pacific Union Conference shows eight canvassers selling "Home and Health." They worked one hundred eighty hours, and the value of sales was three hundred sixty-five dollars, or a little more than two dollars an hour.

Hundreds of others can do just as well selling either "Practical Guide" or "Home and Health." E. R. P.

### A Special Effort for July

FORTY hours a week, or better, during the month of July is the standard which is being set by our brave workers throughout the field. All who have studied our statistics during the past few years have observed that July has, in each instance, been our banner month. It has often occurred that July has been a five-weeks' month. This year the June report will be for five weeks, and as our student canvassers are all in the field, we may expect the June report to be very large. However, we look to see the July report stand up well above last year, and in order that this may be so,

the call is being sent out to all parts of the field for a supreme effort during July. Our canvassers are responding loyally — they always do. And we have confidence that four full weeks in July will give us a record above last year.

May the Lord bless our agents in this special effort, and help them to secure results which will make them want to work forty hours a week ever afterward. E. R. P.

### Onward and Upward

THE progress of the third angel's message was the key-note of the reports from all lands at the recent General Conference. The hearts of God's people have been stirred throughout the world by these reports. It is well for us to recognize God's goodness, and rejoice over past blessings, but we should not linger too long in contemplation of the past. While the cause of God is springing forward to its last great victory, the present is always better than the past, and the future will be more glorious than the present.

We greatly rejoice in God that he has given us so many evidences of victory as we find expressed in unmistakable figures in the accompanying summary. There are a few defeats, and some have taken back steps, but as a whole the summary is very cheering.

We invite the attention of our readers to the comparative summary at the close, which shows the steady progress the work is making year after year. E. R. P.

### The Southwestern Union

A REPORT of book sales in the Southwestern Union Conference for the first week in June undoubtedly shows the best average in time, work, and value of orders of any one week's report we have ever published from any union conference. The principal items in the report are as follows: 94 agents, 3,284 hours, 1,655 orders; value, \$5,311.95.

This report shows an average of thirty-five hours' work by each agent during the week, and an average value of sales amounting to \$56.50. We heartily congratulate our faithful army of workers in the Southwest for this splendid achievement. May God continue to bless the work of their hands abundantly. E. R. P.

### Magazines

THE following is a report of the sale of ten-cent magazines in the Western Washington Conference during the week ending June 11, 1909:—

NAME	HRS.	COPIES	VALUE
Anna Tompkins	10	94	\$ 9.40
Etta Barrett	18	360	36.00
Teresa Barrett	8	200	20.00
Grace Maynard	8	200	20.00
Fay Hollinger	2	163	16.30
Totals	46	1,017	\$101.70

Hundreds of other agents are doing as well as this, and we would be glad to receive reports for publication. E. R. P.

### Canvassers' Summary for May, 1909

	AGENTS	HOURS	ORDERS	1909 VALUE	1908 VALUE
<b>Atlantic Union Conference</b>					
Central New England	26	780	210	\$ 834.75	\$ 649.17
Southern New England	15	313	72	184.20	60.75
Vermont	15	370	93	335.25	666.30
Western New York	25	730	170	675.00	724.70
Greater New York	4	30	16	91.25	929.05
Maine	13	347	130	409.50	541.07
New York	30	736	185	643.00	672.07
Totals	128	3306	876	3,172.95	4,243.42
<b>Columbia Union Conference</b>					
Ohio	27	2594	997	2,589.80	689.45
New Jersey	13	919	279	707.70	1,494.36
Chesapeake	13	888	185	589.95	498.55
West Pennsylvania	7	605	215	582.00	418.58
Eastern Pennsylvania	11	723	204	556.75	840.55
West Virginia	9	368	134	418.10	432.30
Virginia	3	88	32	49.10	338.05
Totals	83	6185	2046	5,493.40	4,711.84
<b>Lake Union Conference</b>					
Southern Illinois	10	283	82	263.10	520.30
West Michigan	3	11	56	177.95	150.75
Indiana	12	1073	321	647.80	481.45
North Michigan	17	1436	269	718.85	529.80
Wisconsin	11	1206	297	953.80	277.35
East Michigan	4	349	121	260.70	100.95
Northern Illinois	10	885	287	1,103.80	581.60
Totals	67	5443	1433	4,126.00	2,642.20
<b>Southern Union Conference</b>					
Louisiana	14	1173	552	1,279.25	1,499.95
Mississippi	11	1215	532	1,038.10	384.70
Alabama	14	779	385	539.20	1,437.15
Tennessee River	10	889	483	1,001.90	1,089.75
Kentucky	11	1016	618	981.00	261.20
Totals	60	5072	2575	4,839.45	4,672.75

Western Canadian Union Conference	AGENTS	HOURS	ORDERS	VALUE	VALUE
Alberta	6	273	123	\$ 322.00	\$ 917.65
British Columbia	2	75	31	64.55	753.70
Manitoba	5	712	386	1,345.90	860.75
Saskatchewan	6	626	317	917.40	454.65
Totals	19	1686	857	2,649.85	2,986.75
<b>Canadian Union Conference</b>					
Maritime					
Ontario	9	407	198	419.70	
Quebec	1	59	39	162.40	
Totals	10	466	237	582.10	183.00
<b>Southeastern Union Conference</b>					
Cumberland	18	1179	540	904.13	1,047.35
Georgia	10	935	322	1,013.20	986.40
North Carolina	13	1184	433	838.85	673.10
South Carolina	10	840	490	1,150.65	1,149.50
Florida	11	350	161	251.55	591.41
Totals	62	4488	1906	4,158.38	4,477.76
<b>Southwestern Union Conference</b>					
Texas	52	3560	2252	6,260.60	1,773.75
Oklahoma	30	2169	990	3,202.00	3,085.47
Arkansas	20	1874	705	2,137.55	2,936.25
New Mexico	7	506	135	295.20	64.55
West Texas	3	226	73	271.00	645.30
Totals	112	3335	4205	12,166.35	8,505.32
<b>Central Union Conference</b>					
Northern Missouri					
Southern Missouri	31	1053	327	1,043.65	994.40
Kansas	23	1372	439	1,645.45	3,085.80
Western Colorado	6	209	54	245.95	486.25
Eastern Colorado					
Nebraska	18	1114	342	1,210.05	564.85
Wyoming	5	487	148	744.00	198.65
Totals	83	4235	1310	4,889.10	5,319.95
<b>Northern Union Conference</b>					
South Dakota	16	1837	418	1,498.50	832.02
North Dakota	10	1271	385	1,324.75	196.75
Minnesota	15	1209	279	798.90	340.60
Iowa	14	1389	366	1,058.10	574.70
Totals	55	5706	1448	4,680.25	1,944.07
<b>Pacific Union Conference</b>					
Arizona				147.65	
California-Nevada	12	399	222	654.15	344.60
Southern California	23	1216	414	1,641.00	
Utah					
Totals	35	1615	636	2,442.80	344.60
<b>Northern Pacific Union Conference</b>					
Western Washington	25	1334	545	1,839.10	53.00
Western Oregon	3	76	19	75.75	737.00
Upper Columbia	27	1486	648	1,947.80	320.25
Montana	19	1104	533	1,612.55	532.25
Southern Idaho	3	67	248	330.30	
Totals	77	4067	1993	5,805.50	1,642.50
Latin Union Conference	12	1706	4543	204.00	400.05
British Union Conference	71	5481	2126	5,319.34	5,827.85
Australasian Union Conference	58	4430	1594	5,721.82	5,032.79
German Union Conference	293			8,812.75	7,797.10
Russian Union Conference	28	4546		938.33	
Mexican Mission	8	587	478	569.57	213.07
South American Union Conference					
Peru				400.00	
Scandinavian Union Conference				6,000.00	5,842.42
Totals, North American union conferences				\$55,006.13	\$41,642.16
Totals, foreign union conferences and missions				27,965.81	25,803.28
Grand Totals				\$82,971.94	\$67,445.44

**Comparative Summary**

	1905	1906	1907	1908	1909
January	14,000.00	21,000.00	26,325.50	25,929.06	40,677.05
February	10,000.00	15,000.00	26,309.61	30,466.40	48,748.21
March	12,000.00	18,000.00	36,253.65	36,390.09	52,703.55
April	10,000.00	24,000.00	35,276.76	43,858.29	55,109.54
May	24,000.00	37,000.00	51,097.51	67,445.44	82,971.94

**Current Mention**

— During six days of the heated spell in Washington, seventy babies died from heat exhaustion.

— The Japanese commissioner to the Alaska-Yukon-Pacific Exposition at Seattle, Wash., states that the Japanese crown prince, Harumi Maya, will visit the exposition in August.

— Advices from London, bearing date of June 28, indicate that there is prospect of another war between Turkey and Greece over the Cretan question. Military preparations in Turkey, with a view to the possibility of a war with Greece, are said to be going on with feverish haste.

— A report from Japan states that through the agitation of the anti-race-track-gambling movement in Japan sixteen of the largest race-tracks have been closed. The prohibition of gambling on the races caused the patronage to fall off to such an extent that the racing could not be maintained.

— The city of Cincinnati, Ohio, is the first to adopt the newly originated English plan of setting the clocks one hour ahead during the summer months, giving the people one more hour of daylight. It is claimed for this plan that the people will save money in the matter of gas and coal-oil for lighting.

— The strike of street-car employees in Pittsburg, Pa., was brought to an abrupt close on June 28, by the threat of the mayor to seize the street-car lines of the city in case the company did not reach an agreement with its employees. The settlement of the strike through this means is regarded as a complete victory for the strikers.

— It is reported that the Hudson Bay Railway, connecting the city of Winnipeg, Manitoba, with the southern shore of the bay, is now assured, the amount of capital for its construction, \$40,000,000, having been raised. Construction, it is reported, will begin at once. From the point where the railroad touches the shore of Hudson Bay a line of steamers will sail regularly, during the open months, for Liverpool.

— The long-continued torrid temperature in the eastern and middle sections of the United States has been responsible for a great many deaths and heat prostrations. While no effort has been made to give the exact number of deaths, every large city in the affected sections has helped to swell the death list. The city of Washington, D. C., has been credited with the highest temperature of any city in the United States during the larger portion of the time.

— A report from Constantinople states that the Turkish government has ascertained that the cash deposits of Abdul Hamid, former sultan of Turkey, in the Imperial Bank of Germany amount to \$21,500,000. Turkish officials are exercised over the question of how the sultan obtained possession of this amount of money, and whether the government can obtain possession of it. Another report states that the former sultan will be committed for trial by court martial for his part in the revolt of April 13. A despatch from Salonika states that the former sultan has given his check for \$5,000,000 to the authorities.

## NOTICES AND APPOINTMENTS

### Camp-Meetings for 1909

#### ATLANTIC UNION CONFERENCE

Southern New England, Bridgeport, Conn.,  
..... Sept. 2-12

#### CENTRAL UNION CONFERENCE

Northern Missouri, Chillicothe.... Aug. 5-15  
Southern Missouri, Springfield.... Aug. 12-22  
Kansas, Council Grove ..... Aug. 19-29  
Nebraska, Hastings ..... Sept. 2-12  
West. Colorado, Grand Junction.. Sept. 16-26

#### LAKE UNION CONFERENCE

Northern Illinois, De Kalb.. July 28 to Aug. 8  
West Michigan, Three Rivers.....

..... July 22 to Aug. 2

Indiana, Newcastle ..... Aug. 5-15  
Southern Illinois, Centralia..... Aug. 12-22  
East Michigan ..... Aug. 19-29  
North Michigan, Petoskey, Aug. 26 to Sept. 5  
Wisconsin ..... Sept. 2-12

#### NORTHERN UNION CONFERENCE

Iowa, Nevada ..... Aug. 19-29

#### SOUTHERN UNION CONFERENCE

Louisiana, Alexandria..... July 22 to Aug. 1

#### WESTERN CANADIAN UNION CONFERENCE

Saskatchewan (South), Qu' Appelle, July 6-12  
Saskatchewan (North), Rosthern.. July 20-25  
Alberta, Olds ..... July 8-18  
British Columbia, near Vancouver.....  
..... July 27 to Aug. 2

#### NORTH PACIFIC UNION CONFERENCE

Upper Columbia, Spokane or vicinity...  
..... Aug. 5-15  
Western Washington, Tacoma.... Aug. 12-22  
Western Oregon, Dallas..... Aug. 19-29  
Montana, Missoula ..... Aug. 26 to Sept. 5

#### NORTHWESTERN UNION CONFERENCE

Arkansas, Fayetteville ..... July 15-26  
Texas, Alvarado..... July 29 to Aug. 9  
West Texas, Abilene ..... Aug. 12-22  
New Mexico, Alamogordo ..... Aug. 19-29  
Oklahoma, Enid ..... Aug. 26 to Sept. 6

### The Texas Camp-Meeting

THE annual camp-meeting of the Texas Conference of Seventh-day Adventists will be held July 29 to August 9, at Alvarado, Tex. This town is situated on the main line of the "Katy" Railroad, and also on the Santa Fé Railroad, so that the railroad accommodations are good. The citizens have granted us the free use of the Old Settlers' Park, with the large pavilion.

We will secure pasture for those who come with teams. Application has been made for the usual rates on the certificate plan. We feel exceedingly anxious that all of our people in the conference should attend this meeting.

Considering the times in which we are living, and the rapidity with which this message is going, we feel sure that this should be one of the most interesting and important meetings ever held in this conference. These gatherings were arranged anciently by direction of the Lord, and the people were to come, bringing their children, and it was to them a great source of spiritual strength. We to-day certainly need our spiritual strength renewed by these yearly gatherings as much as did the people of old. We expect good help at this meeting. In addition to our conference laborers, we expect Elder C. Santee, president of the Southwestern Union Conference; and we are informed that Elder E. R. Palmer, secretary of the Publishing Department of the General Conference and a person of very wide experience in the canvassing work, will attend. All will appreciate, I am sure, the valuable instruction that Brother Palmer will give along this line. Also, Elder F. W. Spies of South America will be present to labor in the interest of the German work. Come, expecting the Lord to bless you.  
L. W. TERRY, *President*.

### The Texas Conference Association

NOTICE is hereby given of the annual meeting of the Texas Conference Association of Seventh-day Adventists, to be held at Alvarado, Tex., Tuesday, Aug. 3, 1909, at 10 A. M., in connection with the regular yearly camp-meeting. The members of this association are the accredited delegates of the Texas Conference.  
L. W. TERRY,  
*President of Assn.*

### Southern Missouri Conference Association, Notice!

THE first annual meeting of the Southern Missouri Conference Association of Seventh-day Adventists will meet at Springfield, Mo., Monday, Aug. 16, 1909, at 9 A. M. This meeting is called for the election of officers, and for the transaction of any other business that may properly come before the association.  
D. U. HALE, *President*.

### Upper Columbia Conference

THE twenty-ninth annual session of the Upper Columbia Conference of Seventh-day Adventists has been appointed to convene at Spokane, Wash., Aug. 5-15, 1909, in connection with the conference camp-meeting. The annual election of officers, and such other transactions as pertain to the united constituency for the advancement of God's work, will be considered. Detailed instructions will be given in the *Pacific Gleaner*. The time may not be best suited to all, but it is the only time when we could secure General Conference help. Ask God to help you in planning to attend.  
G. E. LANGDON,  
*President*.

### Notice!

NOTICE is hereby given to all whom it may concern, that the seventh annual meeting of the members of the Western Washington Conference Association of Seventh-day Adventists, a corporation organized and existing under and by virtue of the laws of the State of Washington, will be held in the large pavilion on the Seventh-day Adventist camp-ground in South Tacoma, Wash., Aug. 18, 1909, at 10 A. M. The election of a board of five trustees for the ensuing year, and such other business as may be necessary or proper to be transacted, will come before the meeting.  
S. W. NELLIS, *President*,  
W. W. SHARP, *Secretary*.

### Southern Missouri Conference, Notice!

THE second annual meeting of the Southern Missouri Conference will be held in connection with the camp-meeting in Springfield, August 12-22. Several grounds have been seen, but as yet the answer from the owners has not been received. We are sure, however, that we shall be able to get a pleasant ground. We desire to make all comfortable who come. Those desiring tents should write at once to Miss Margaret Strobel, 719 Calhoun St., Springfield, Mo. We hope none will neglect to do this. We trust every one will prepare his heart before the Lord for a feast of fat things. One special request we desire to make, and that is that every church officer shall be there. We hope to have some special instruction for them concerning church work. At the quarterly meeting, delegates to the conference should be chosen to represent the church—one for organization without reference to numbers, and one for each fifteen members in the church. These names should be sent to Sister Margaret Strobel as soon as the selection is made.  
D. U. HALE, *President*.

### Notice!

THE Arkansas Conference and camp-meeting will be held at Fayetteville, Ark., July 15-26. All should plan to be at the first meeting, and stay until the last. We will have good help from the General Conference.  
V. B. WATTS, *President*.

### Address

THE present address of Elder J. Greer Hanna is Portsmouth, Va., instead of Montreal, Quebec, Canada.

### Publications Wanted

THE following-named persons desire for missionary use late, clean copies of our denominational papers. These should be neatly and carefully wrapped, and sent post-paid:—

James Harvey, 917 Jefferson St., Oakland, Cal., denominational papers and tracts.

Charles Douney, Rock Hall, Md., *Little Friend, Instructor, Signs, and Watchman*.

Mrs. Leola Stone, Atwater, Cal., *Life and Health, Liberty, Signs, and Little Friend*.

Mrs. G. Hurley, 435 Gay St., Selma, Ala., *Instructor, Little Friend, and Life and Health*.

Mrs. Lottie Barnett, Morehouse, Mo., denominational literature for free distribution.

C. J. Rogers, 330 West Front St., New Philadelphia, Ohio, *Signs, Instructor, Little Friend*.

Mrs. S. A. Williams, 15912 Park Ave., Harvey, Ill., *Signs, Life and Health, Instructor, and tracts*.

E. J. Harvey, Box 851, Winnipeg, Manitoba, *Signs, Life and Health, Watchman, Liberty, Instructor, Little Friend, and tracts*.

### Western Washington Camp-Meeting

THE Western Washington annual conference and camp-meeting will be held near the South Tacoma Railroad station, Tacoma, Wash., August 12-22. This will be followed by a teachers' institute, commencing on the twenty-third, and continuing for two weeks.

As the railroads and boats are granting special rates to the Alaska-Yukon-Pacific Exposition at Seattle, our people would better take advantage of these privileges, as no other railroad privileges can be secured.

#### HOW TO REACH THE GROUNDS

Those coming from the south on the Northern Pacific will get off from the trains at South Tacoma station, the camp-ground being only a few blocks from that point.

Those coming by boat to Tacoma will take the car near the wharf, and secure transfers to the South Tacoma car, which passes the grounds.

Those coming by rail will go to South Tacoma station. All should retain their baggage checks, and turn them over to the camp baggage agent, who will secure the best rates.

#### TENTS, STOVES, AND BEDS

If you desire tents, stoves, and wire bed-springs, you should send orders early to Brother H. A. Green, at the office, 309 Second Ave., North, Seattle. Please do not fail in this, or we may not be able to secure tents for you. We do not floor the tents, or make your tables and bedsteads; it would require a greater force of men than we could secure. We will pitch your tents, but the floor and the furnishings are for you to arrange to your liking.

We expect good help from abroad, and believe God has a rich blessing in store for us at this important meeting.

From Vol. VI, page 39, of the Testimonies, I quote: "Some will say, 'It is expensive to travel, and it would be better for us to save the money, and give it for the advancement of the work where it is so much needed.' Do not reason in this way; God calls upon you to take your place among the rank and file of his people. Strengthen the meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people. Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible." I hope these solemn words will influence all to make decided efforts to attend this meeting.  
S. W. NELLIS,  
*Pres. West. Wash. Conf.*

**Business Notices**

THIS department is conducted especially for the accommodation of the Seventh-day Adventist readers of this paper.

Brief business notices will be published subject to the discretion of the publishers, and on compliance with the following—

**Conditions**

Any person unknown to the managers of this paper must send with his advertisement satisfactory written recommendation. Such recommendation should come from one of our ministers, or from the elder of a Seventh-day Adventist church. It is not enough to refer to some individual by name. Secure his recommendation in writing, and send it.

We open no accounts for advertising, and cash must accompany each order.

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents.

No discount for several insertions.

**FOR SALE.**—An 80-acre farm in Adventist neighborhood, near church and church-school. Farm is improved, having house, barn, orchard, etc. For particulars address John Berry, Oakville, Wash.

**POSITION WANTED.**—As carpenter and plumber for Seventh-day Adventist contractor or one of our institutions. Reference furnished as to qualification. Address James Johnson, Jr., Marshfield, Wis.

**FOR SALE.**—40 acres of good improved land one-half mile south and one-quarter mile east of Bethel Academy. On account of death in the family, I wish to sell. For further information address J. C. Frazier, Bethel, Wis.

**FOR SALE.**—Sanitarium Cooking Oil, pure and healthful; no odor, keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$6.75; 62 cents a gal. in half-barrel and barrel lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

**FOR SALE.**—Peanut Butter, 10c a pound. 50 pounds Coconut Oil, \$7. Olive Oil, \$2.50 a gallon. 6 cans (57 pounds) Vegetable Cooking Oil, freight paid, \$6.50. Cereal Coffee, Wheatee, and Whole-Wheat Flour cheap. Vegetarian Meat Company, Washington, D. C.

**FOR SALE.**—Four acres of land on Howell Mountain, about one-half mile from the St. Helena Sanitarium and three and one-half miles from St. Helena. Place contains five-room house, family orchard, and small vineyard. Price, \$800, cash. Address Mrs. Emma Gibbs, Sanitarium, Cal.

**WANTED IMMEDIATELY.**—At Long Beach Sanitarium, Long Beach, Cal., first-class Seventh-day Adventist consecrated, healthy, Christian graduate lady nurses. Must be agreeable, and competent to do first-class bath-room work, surgical and general bed-side nursing. W. Ray Simpson, manager.

**FOR SALE.**—One million Bible mottoes. Our new Father and Mother mottoes take the lead. First issue, of about 40,000, is almost sold. We have about 100 designs in stock. To any address, all assorted, 200, \$11. We prepay all express. Bible Post-Cards, as well as Bible Cards, in stock. Don't write us unless you mean business. Address Hampton Art Co., Hampton, Iowa.

**OLIVES, HONEY, ETC.**—We have quite good small-variety olives for 50 cents, in 5-gal. cans. Some tract societies are using this variety exclusively. In fall there is demand for olives that I can not fill before November 10. These would be good to have on hand then, if not all used now. California Honey; Olive, Corn, and Cotton Oils. Walnuts. Circulars. Address W. S. Ritchie, Corona, Cal.

**FOR SALE.**—On account of changing to another field of labor, I offer for sale my home at Keene, Tex., well located on public road to city (Cleburne), ¾ mile from academy and church. Modern 7-room house, nice lawn, lovely oak grove, chicken park, bearing orchard, good barn, 15 acres fine valley land. A splendidly improved and handsome home. For price and further particulars address W. A. McCutchen, Keene, Tex.

**Obituaries**

**LEWIS.**—Carrie L. Lewis was born in Iowa, Oct. 28, 1870; died at her home in Umatilla County, Ore., May 14, 1909. About twenty-five years ago she was baptized and united with the Seventh-day Adventist church at Boulder, Colo. Since coming to Oregon she has belonged to the Milton church. During her last illness, her confidence was in God. She asked for the prayers of his people, that if it was his will she might live to bring up her children. A husband, four children, a mother, two sisters, and other relatives mourn their loss, but are confident that she sleeps in Jesus. Funeral discourse by the writer, from Ps. 17:15: "I shall be satisfied, when I awake, with thy likeness."

OSCAR HILL.

**VAN VRANKEN.**—Catherine Van Vranken died at the home of her daughter, Mattie Jane Austin, where she had lived for over seven years. Mother Van Vranken was born in Germany, July 26, 1827, and fell asleep April 29, 1909. She came to America at about the age of fourteen, and was married to Wm. L. Porter, Sept. 19, 1865. She gave her heart to God in her early girlhood, and became a member of the United Brethren Church. She gladly accepted present truth in 1879, and was much loved by every one forming her acquaintance. She leaves two daughters. Mother was buried in the Moore (Mo.) Cemetery. The funeral services were conducted by Rev. Pettibone of the United Brethren Church. He spoke words of comfort from Psalm 90 and Revelation 14.

D. R. AUSTIN.

**HEWITT.**—Frank Hewitt was born at Upper Alton, Ill., July 26, 1861; and died of pulmonary tuberculosis at his home in Ontario, Cal., March 17, 1909. Brother Hewitt was converted, and with his wife united with the Seventh-day Adventist church at Pasadena, Cal., about twenty years ago. From the beginning of his Christian experience, a deep sense of his obligation to God and to his fellow men characterized his life. In his death his family have lost a kind and loving husband and father, and the church a loyal, faithful member. He leaves a wife, two children, and one sister. We laid him to rest, with the assurance that he will awake in the resurrection morning. Funeral services were conducted by the writer, assisted by Elder J. A. Burden.

E. E. ANDROSS.

**CLARK.**—John Clark died at Carson City, Mich., April 5, 1909, at the age of 87 years, 3 months, and 17 days. The immediate cause of his death was Bright's disease, from which he had suffered the last few years of his life. Brother Clark was born in Northampton, Mass., Dec. 18, 1821. In May, 1836, with his parents, three brothers, and two sisters he moved to Wood County, Ohio. April 2, 1856, he married Lucy E. Taplin. Three sons were born to them. His wife and two sons survive. In 1887 he moved to Hastings, Mich., and in 1902 came to Carson City, the present home of Sister Clark and one of their sons. From 1842 until 1875 he was a successful school-teacher. He has been a faithful member of the Seventh-day Adventist church for fifty years. His delight was in Sabbath-school work, serving for many years as a superintendent. A large number of relatives and friends were present at the funeral services, mourning their loss, but not as those "without hope." Brother Clark was esteemed as a Christian wherever he was known. The funeral services were conducted by the writer.

J. W. HOFSTRA.

**HANSEN.**—Brother Peter Hansen, of Maple Valley, Wis., was born May 6, 1832, at Stahl, Denmark. In the land of his nativity he married Maren Isaacson. Five children were born to them, two boys and three girls. In religious belief he was a Lutheran until 1885, when he heard and accepted the faith held by Seventh-day Adventists. Five years ago he was baptized at the Oshkosh camp-meeting, and joined the church at Underhill. He was a faithful member until the time of his death,

which occurred May 9, 1909. The cause of his death was heart failure. His wife died about five years ago. Two sons and two daughters are now living to mourn their loss. Funeral services were held at the home of the deceased, by the writer; text, Job 14:10-15.

H. W. REED.

**VILE.**—James Vile was born in Chittlehampton, Devonshire, England, Nov. 13, 1825, and died of general debility due to old age, at his home in Waukon, Iowa, May 3, 1909, at the age of 83 years, 5 months, 20 days. He and his wife heard the third angel's message preached by Elder J. N. Andrews, and in December, 1861, were enrolled as charter members of the Waukon church of Seventh-day Adventists. All who knew him are unanimous in the assertion that he was a true, honest, upright man, a dependable friend and good neighbor. His was a quiet life and little known outside the sphere of daily duties. He leaves an aged wife, a daughter, a son, and other relatives to mourn. The funeral was conducted by the writer at the Waukon church, using for a Scripture text 2 Sam. 14:14.

R. E. BURKE.

**MCCALLIN.**—Mrs. C. A. McCallin died at Plainfield, Wis., of old age and heart trouble, May 13, 1909. She was born March 6, 1839, at Portageville, N. Y. When three years of age, she, with her parents, moved to Illinois, and later to Wisconsin, where, in 1853, she was married to Joseph Douglas, who died in 1859. To this union was born one son. In 1863 she was married to Francis Roberson, who died in January, 1895. They were the parents of three daughters. In 1899 she was married to Henry McCallin, of Plainfield, Wis. He was laid to rest Jan. 1, 1906, leaving her alone in her old age. She embraced the truth of the third angel's message about forty years ago under the labors of Elder I. Sanborn and Brother Downer, who held a series of meetings at Plainfield, Wis. She remained faithful in the message, and died in the blessed hope of a part in the first resurrection. Words of comfort were spoken by the writer.

F. F. PETERSEN.

**LANE.**—Mrs. Elenor E. Lane, wife of Brother P. P. Lane died at her home in Worcester, Mass., of embolism with heart failure, aged sixty-four years and four months. Sister Lane, with her husband, embraced the third angel's message about twelve years ago, and was faithful and loyal to the end. Her faith in God and this message was firm till the last. Her life was one of unselfishness, always ministering to the needs of others. For years she visited the Sumner Street jail, taking part in many of their weekly meetings, and distributing literature. It truly can be said that she fell asleep in Jesus. Sister Lane was born in Boylston, Mass., the daughter of Levi L. and Caroline E. Flagg. Besides her husband, she leaves two daughters and one son, all of Worcester. At the funeral the writer spoke words of comfort to a large gathering, assisted by Dr. Drew, pastor of the Old South Congregational church. The body was taken to Boylston for burial.

CHARLES F. ULRICH.

**VREELAND.**—Lulu Vreeland was born in Wichita, Kan., Aug. 16, 1890, and died at Graysville, Tenn., May 11, 1909. At the early age of seven she was baptized by Elder R. M. Kilgore, and always lived a devoted Christian life, and was a faithful member of the Missionary Volunteer Society. Poor health compelled her to discontinue her nurses' course at the sanitarium. For the last four weeks of her life she was able to communicate only by writing. The requests that her faith might not fail, and that she might have a peaceful hour in which to depart, were both granted. Her father was absent, attending the General Conference at Washington. Within thirty minutes of her death she was able to write him a farewell message, and also one to her mother and two sisters who were present, and to one absent married sister; she then calmly and peacefully fell asleep in Jesus. Words of comfort were spoken by the writer to a large company of sympathizing friends, from Ps. 116:15.

SMITH SHARP.



WASHINGTON, D. C., JULY 8, 1909

W. A. SPICER . . . . . EDITOR  
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 C. M. SNOW } . . . . . ASSOCIATE EDITORS  
 W. W. PRESCOTT }

All communications relating to the Editorial department, and all manuscripts submitted for publication, should be addressed to Editorial Department, Review and Herald, Takoma Park, Washington, D. C., and not to any individual.

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LAST week Elder A. G. Daniells visited Mount Vernon, Ohio, to attend a council meeting of the Columbia Union Conference Committee.

A COMMUNICATION received from Battle Creek, Mich., last week announced the death of Brother A. R. Henry after a sickness of about three weeks. Every means which medical skill could suggest was employed in his behalf, but without success, and he passed away on Sabbath, June 26, after hovering between life and death for two or three days. Brother Henry was prominently connected with our work for many years, during which time he held various offices of trust, and was intimately associated with the management of the Seventh-day Adventist Publishing Association. His wife and children have our sympathy in this sad affliction that has come to them.

THE Northern Illinois camp-meeting, formerly announced for Dwight, July 8-18, is postponed, owing to inability to secure a location.

THOSE who are in need of a missionary map of the world will be interested in the second page notice of missionary maps, in this issue of the REVIEW.

THE series of six articles begun in this number on "The Turkish Revolution" will be found of more than ordinary interest in view of the recent events in Turkey, and the place that government occupies in fulfilling prophecy.

HEREAFTER any friend of the *Protestant Magazine* or *Liberty* will be entitled to send in ten yearly subscriptions for either magazine (price of each 25 cents a year) at \$1.50. To secure this special fifteen-cent rate not less than ten yearly subscriptions for one or both magazines will be accepted. Also, cash should accompany all such orders.

ACCOMPANYING the party returning to the German Union Conference, we understand, Brethren Henry Dirksen and Frank F. Oster, both of Walla Walla College, sailed last month for Europe, Brother Dirksen to work in the German field, Brother Oster, after a little time at Friedensau, to go on toward Persia as the objective point. We have never yet entered that land.

THIS week Brother F. O. Raymond, of the Washington Branch Sanitarium, left Washington for New York, to sail for India. He pays his own transportation to the field in this time of shortage, and thus hastens on, the first recruit to India since the Conference. A farewell service for Brother Raymond was held at the Memorial Church the evening after the Sabbath.

BROTHER G. C. HOSKIN, secretary of the Iowa Tract Society, has just sent us two lists containing eighty-three yearly subscriptions for the *Protestant Magazine*. He informs us that Brother John Manuel secured sixty-five of these and Brother J. E. Shively eighteen. Please note the ease with which they secured them: "These brethren have not been saving up these names for a time, as might be supposed, but they simply went out among their neighbors and friends and secured the subscriptions in a very few hours' work." Will you not go and do likewise among your neighbors and friends? There are many thousands of honest Protestants who will be glad to welcome to their homes such a quarterly as the *Protestant Magazine*.

ON the nineteenth of June, Miss Etta Cornish sailed from Vancouver for Japan. She is a nurse and an experienced periodical and mission worker.

ELDER O. A. OLSEN is attending the earlier camp-meetings in Europe, after which he will bring Sister Olsen to America, and take up his work in the North American Foreign Department, which is set for the evangelization of the multitudes of foreign-speaking peoples in America.

## Committee Actions

WE may briefly summarize as follows some of the further recommendations of the General Conference Committee:—

F. I. Richardson, of Southern California, to the Chesapeake Conference.

H. Armstrong, of Wales, to English work in the cities of India.

A. G. Holmes, of Wisconsin and the Foreign Mission Seminary, to North Carolina.

G. H. Clark, field missionary agent of the Chesapeake Conference, to South African Union Conference.

N. Z. Town, assistant secretary of the Publishing Department, to hold a Spanish canvassers' institute in Mexico in August, and thereafter to proceed to South America to aid for a time in the reorganization of the book work.

A. G. Daniells to visit South America in November, spending about six months, in response to the call from the South American Union Conference.

J. N. Loughborough, on arrival in Europe from South Africa, to attend the later European camp-meetings.

Members of Relief Bureau, having charge of the circulation of relief books in aid of institutions: Frederick Griggs, W. C. White, G. A. Irwin, W. A. Ruble, E. R. Palmer, J. W. Christian, O. A. Olsen, George B. Thompson, M. E. Kern.

It was voted that the educational journal recommended by the General Conference be established as a quarterly for the present, the name to be *Christian Education*, the editor to be the secretary of the Educational Department, F. Griggs, with an office editor supplied by the house printing the magazine.

It was voted to establish a correspondence school as soon as arrangements can be made to that end.

Additional appropriations were voted as follows: Virginia, \$700; West Virginia, \$500; Mexico, \$600; Southern Union Conference, salary of worker in New Orleans for one year; West Indian Union Conference, \$800; Southwestern Union Conference, \$1,000. A conditional appropriation of \$2,000 was voted the West Indian Union Conference for a power launch. Williamsdale Academy, Nova Scotia, was listed for \$1,400 in the \$300,000 fund.

W. A. SPICER, Secretary.