



The Advent Review and Herald Sabbath

Vol. 86

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No. 28

Wait for God

O soul, so sore oppressed
And fraught with pain,
So burdened and distressed
With struggles vain,

Thy struggling cease, and fix thy hope in God,
And meekly bow beneath the chastening rod,
And wait for God.

Thy soul must needs be still,
And patient wait;
God's holy, sovereign will
Shall fix thy fate;

The holy things of God belong to God;
Thy constant part to pray and hope and plod,
And wait for God.

If thou hast wrought and prayed,
As if in vain,
Let no rash zeal invade
God's own domain;

Thy part to plant and till the stubborn sod,
And keep the path that patient faith has trod,
And wait for God.

To wait is not of sloth,
But doing well;
For faith and works are both
The powers that tell;

Thine is to be and do thy very best,
And leave with God to be and do the rest —
But wait for God.

— Edgar C. Mason.

THE WORK —AND— THE WORKERS

BROTHER R. G. SPOHR, of Indiana, has just telegraphed a rush order for 2,000 July *Life and Health* for his periodical scholarship company.

MISS HATTIE HAMER, one of our church-school teachers in Michigan, sends us an order for 1,875 copies of *Life and Health*, *Liberty*, and the *Protestant Magazine*—625 copies of each to be sold in three of Michigan's largest cities.

THERE is no better teacher than nature. Man can learn many good things from animals and insects. "Elo the Eagle" and "My Garden Neighbors" are two good books for children to read. "My Garden Neighbors" sent, post-paid, \$1. "Elo the Eagle," \$1.

"SURELY the July *Life and Health* is the best yet," writes Brother Milton K. Dymot, of California. "Everybody says so. Please send 100 copies to —, post haste. I will delay an urgent trip till they arrive. So please rush! Enclosed find check for \$4." We are receiving nothing but praise for the July number. Have you ordered your supply? The edition of 80,000 copies is fast melting away. Send \$1 for 25 copies, or \$4 for 100 copies.

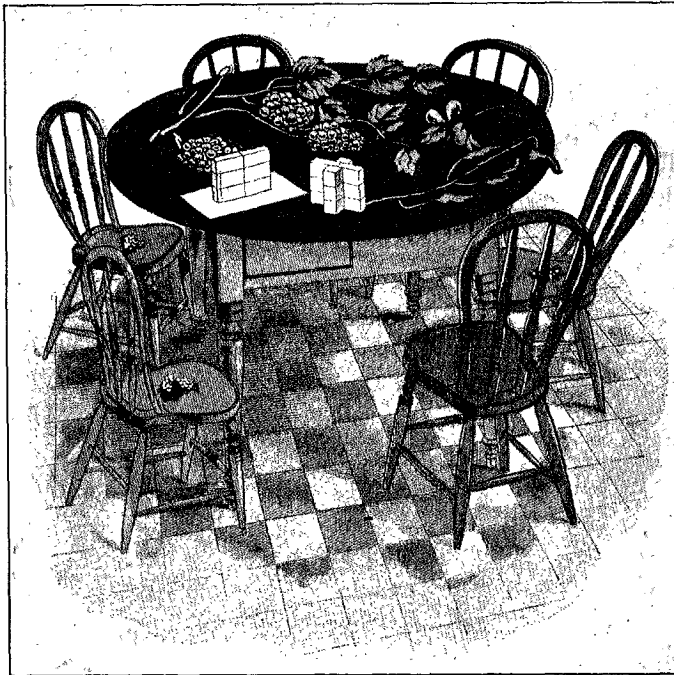
We again call attention to that excellent, rare book entitled "The Struggle for Religious Liberty in Virginia," by Charles F. James; 272 pages; \$1.25. This book traces the history of religious liberty through three periods: Before the Revolution; during the Revolution, and after the Revolution. It cites the important part taken in this great movement by such men as George Washington, as against those favoring church and state union. Every reader of the REVIEW should study this book on the struggles for religious liberty in Virginia. Only \$1.25, post-paid.

A PROMINENT attorney in New York City sends us \$1.10 for four yearly subscriptions to the *Protestant Magazine*. He wishes the magazine sent to his friends, one of whom is an ex-presidential candidate. He writes: "It has taken me some time to complete a study of the *Protestant Magazine*. Every article was well worth the time and energy spent upon it. To my mind 'Our Theses' is a masterpiece. I think your magazine has sufficient field to be issued monthly instead of quarterly. Its title should cause a considerable sale. To —, you may write a letter, stating that I am having it sent to him, and that I intended sending him a marked copy, but decided I would have to mark the entire copy, and therefore asked that he read the entire magazine." This magazine presents to our people a virgin field in which to do self-supporting work.

"I RECEIVED the 25 copies of *Life and Health* yesterday," writes a lady from Montana, "and sold ten after supper. Please send 50 more. Find enclosed \$2. Will want 100 of the July number."

"We have just finished selling our first thousand magazines," write Miss Augusta Blosser and Miss Randall, of Missouri. "We have certainly had some good experiences while selling them." These ladies are selling *Life and Health* and the *Protestant Magazine*, and are doing good work.

No Sabbath-school is complete without a kindergarten department and a kindergarten outfit. A little money invested in a few essentials for entertaining, interesting, and impressively instructing "the babes of the flock," will bring rich returns in a devoted youth of



THE KINDERGARTEN OUTFIT

the church. Our kindergarten outfit consists of an instruction book, "Bible Object Lessons and Songs for Little Ones," three boxes of illustrating materials, seven small chairs, a small folding table, and a copy of Blackboard Sketches — a complete set for only \$12.50 plus freight. About 24 cents a week for one year will pay for a set that will last the Sabbath-school indefinitely. It will hold the children's attention, impress the lesson, reduce the worry and trouble of the teacher, and add much in making the Sabbath-school the children's delight. Orders may be sent to any State tract society.

BROTHER H. B. TUCKER, secretary-treasurer of the Central New England Tract Society, has just sent us an order for 1,000 copies of the Temperance number of the *Youth's Instructor*. He writes: "We have a young man here on the camp-ground working in the interest of the Temperance number of the *Youth's Instructor*. Very soon you will receive an order for 500 copies from Mrs. —. She is the president of the W. C. T. U. of —. This order comes through the effort of this young brother." This special issue of the *Youth's Instructor* is still being sold in large quantities by our agents.

ONE of our Montana sisters has just ordered 1,000 copies of the July *Life and Health*. She says: "I go to the houses, and my daughter sells on the street. Wednesday she sold 156 copies; and yesterday, 146 copies."

"MRS. HUNT sold 120 copies of *Life and Health* in seven hours," writes Brother C. C. Hunt, "and my sister sold 121 magazines. We are doing well, and are of good courage. Enclosed please find money-order for \$45, for the magazines we have had."

THE new edition of "Christ in Song" is giving good satisfaction wherever introduced. Its 300 new songs, together with the 650 good songs of the old edition, make it the best selection of choice songs published. "It can not be beat," taking all things into consideration; for while the songs are the very best that can be secured, its mechanical construction renders it almost indestructible. Flexible cloth, 45 cents; art canvas, stiff back, 60 cents; half morocco, \$1.

THE *Life and Health* Leaflets are being used more and more as they become known. A new edition of all the numbers of this health series is being printed. Only a short time ago a large edition was printed. They certainly serve as small "entering wedges" for the great truths of the third angel's message. There are 10 tracts in the series at the present time. The number and name of the tracts are as follows: No. 1, "Alcohol and Disease;" No. 2, "Alcohol and Poverty;" No. 3, "Counting the Cost of Alcohol;" No. 4, "Is Alcohol a Food?" No. 5, "The Cure for National Intemperance;" No. 6, "Patent Medicines;" No. 7, "Simple Treatments for a Cold;" No. 8, "Some Effects of Tobacco Using;" No. 9, "Pointed Facts About Tobacco;" No. 10, "Pure Air in the Home." All these tracts are ½ cent each, excepting Nos. 6 and 9, which are ¾ cent each.

THE Religious Liberty Series consists of small, yet effective tracts. There are now fifteen numbers completed, names of which are as follows:—

No. 1, "Principles Too Little Understood," 50 cents a 100; No. 2, "Sunday Laws," 50 cents a 100; No. 3, "Logic of Sabbath Legislation," 50 cents a 100; No. 4, "The Civil Sabbath," 75 cents a 100; No. 5, "Civil Government and the Church," 25 cents a 100; No. 6, "Religious Liberty — What Eminent Authorities Say," 75 cents a 100; No. 7, "The Church's Greatest Need To-day," 25 cents a 100; No. 8, "Church Federation," 75 cents a 100; No. 9, "Limits of Civil Authority," 25 cents a 100; No. 10, "A Vital Question — Is the Sabbath a Civil Institution?" 50 cents a 100; No. 11, "What Are Works of Charity and Necessity?" 50 cents a 100; No. 12, "Backward States," 50 cents a 100; No. 13, "Alexander Campbell on Moral Societies," \$1.50 a 100; No. 14, "William Lloyd Garrison on Sunday Laws," 50 cents a 100; No. 15, "Sunday Mail Reports," 75 cents a 100.

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

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No. 28

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Editorial

Response of the Conferences

RESPONDING at the General Conference to the call of the mission fields, representatives of home conferences proposed, by resolution,—

1. That the ten-cent-a-week plan for missions be agitated until the result is attained, adding a third to the income.

2. That conferences, wherever expedient, by curtailing local expenses, definitely appropriate from one fourth to one third of the tithe to the support of the work in the regions beyond.

That was an enthusiastic meeting in which, one after another, brethren from local conferences gave heart and hand to this vote.

Kansas: "I believe in the doctrine, and am satisfied, from experience, that we shall be none the poorer in our home conferences."—*Charles Thompson.*

Central Union Conference: "Two of our conferences have already squared themselves to reach the maximum mentioned, having pledged one third of the tithe. I believe others will do the same."—*E. T. Russell.*

Northern Union Conference: "The best way to increase our tithe is to put forth aggressive work in our home conferences. We will build up the work at home, and ask our brethren to go to the distant fields. So we shall have a healthy growth, and we shall give our brethren courage in the home fields."—*R. A. Underwood.*

Nebraska: "A few weeks ago we wrote to the treasurers of all our churches, ask-

ing them to submit to the people a proposition that we forward one third of our tithes to foreign missions at the close of each quarter during 1909. Out of fifty-one churches we received forty-six replies; and with two exceptions these letters stated that the proposition met with most enthusiastic approval. In several instances members confessed the sin of withholding their tithe, and brought in the Lord's portion. As the result of this little agitation in our churches, we

ested as in no other question."—*C. McReynolds.*

Southwestern Union Conference: "I heartily favor this resolution, and believe it will be the means of interesting many that are not paying tithe."—*C. Santee.*

Southern California: "In the United States last year there was raised \$797,990 in tithe. Of this amount \$105,706 was appropriated to mission fields. We shall not reach the ideal until we include the whole world in the use of the tithe. This will raise the tithe in our own fields."—*E. E. Andross.*

Lake Union Conference: "I firmly believe that if our hearts are filled with a love for this work, we can accomplish more with two thirds than we are now accomplishing — not that we have not a love for the work, but as we take hold of it in the way proposed, I believe the Lord will bless our efforts in yet greater measure."—*Allen Moon.*

Northern Illinois: "I believe that our own souls, in a measure, depend upon the things involved in this resolution."—*Wm. Covert.*

Upper Columbia: "This resolution is good. We ought to pass it."—*G. E. Langdon.*

For the Rank and File: "I believe this means more to us than any other resolution that has come before this Conference," said M. C. Wilcox, of the *Signs*, speaking not as a conference president, but as one of the rank and file. "It means, if we go back with the spirit of this resolution in our hearts, that we are going to see our people, from one end of the world to the other, stand with us on that resolution. It means that every president of a conference can say to his people: We have more than our own conference on our hands; we have a world-wide field, and it demands world-wide faith on our part to take hold of this message."

Europe With Us: "I am thankful that this resolution does not say that this shall be done in the United States alone. I believe I speak the sentiment of Europe when I say that we are perfectly willing over there to stand shoulder to shoulder with our brethren and conferences in the United States on this basis. I believe the time has come for this people to move forward."—*L. R. Conradi.*

Australasia Shares the Burden: "Our souls have been thrilled with the reports that have come from all parts of the field. Now I think this meeting is one of the most interesting of them all. It

What It Will Mean to Missions

"I have run over some figures while we have been discussing, and find that fifteen of our stronger conferences pay a tithe of \$500,000. Now if these pay one third to missions, after the tithe to the union is taken out, it will come to about \$150,000. I have compared the tithe reports of these fifteen conferences for 1903 and 1908, and find that the increase of their tithe during five years has been \$147,000. So, after giving to missions one third, they will still have as much for their local work as they had five years ago. . . . And I believe that if something of the earnestness of these conference presidents can come to our people, to spring all to a full tithe, we shall soon have our tithe increased a half million dollars, all of which can go into the mission fields. And when that is done, it will seem that we are in the loud cry of the message, surely."—A. G. Daniells.

received the largest tithe ever paid in one quarter, with one exception."—*A. T. Robinson.*

Oklahoma: "We propose as a conference to carry out this resolution."—*Andrew Nelson.*

East Michigan: "I believe that as ministers and workers we have given too little attention to the ten-cent-a-week plan. We have the Inspired Word that it is God's purpose that there shall be systematic giving."—*E. K. Slade.*

Eastern Colorado: "Eastern Colorado has already adopted this plan. I believe this is a move in the right direction."—*J. W. Lair.*

Wisconsin: "No other resolution has interested me more. When we strike the question of this message to the world in this generation, the people are inter-

is the response from the home fields to the calls for help. Australasia will be with you in every forward move. Brethren, this looks much like the loud cry of the third angel's message."—O. A. Olsen.

Providential Deliverances

An Informer's Lips Sealed

THE Catholic authorities of Leeuwarden, Holland, were making a savage effort to rid the district of Baptists. In 1542 an edict had been published against Menno Symons, a godly and scholarly man, leader of this sect in that time. It was declared that any who sheltered him should forfeit goods and life, and "one hundred gold Carolus-guilders" were promised to any one giving information leading to his arrest. Menno Symons' daughter told of one providential deliverance at that time:—

A man agreed with the magistrates to deliver her father up for a sum of money, or lose his head. One day he went with an officer to arrest him. Menno passed by in a boat, but the man said nothing until he saw Menno land some distance off, and then he exclaimed, "See! the bird is flown." The officer called him a villain. "Why did he not speak before?" He answered, "I could not speak; for my tongue was held." The would-be informer lost his head! The sleuth-hound persecutors of Menno Symons missed their prey. He died a natural death at the age of sixty-five.—"Story of the Anabaptists," by E. C. Pike.

The same God who sent his angel to shut the mouths of lions in Daniel's day, must have sent his angel to seal the lips of the informer.

The Opened Prison Door

Two young Baptist women were arrested in Leeuwarden, Holland, in 1549. One Elizabeth was tortured by thumb-screws, and drowned in a sack. Death by immersion in water seemed to the Catholics of Holland, as to the Protestants of Zurich, the proper method of putting Baptists to death. The other young woman, Hadewyck, was waiting in prison for trial, and perhaps torture and death. T. J. Van Braght, a Dutch author, in his "Martyrology of the Churches of Christ Commonly Called Baptists," says:—

As she was praying, a voice came to her and called, "Hadewyck!" Looking up and around, she perceived no one, and proceeded with her ardent prayer. She heard the voice a second time, and still seeing no one, persevered in her supplications, until the same voice a third time said to her, "Hadewyck, I tell you to depart!" Seeing the door open, she put on her cloak, and went out of the prison.

She knew not then where she would hide herself, and went, for the present, into the church, where she heard it said by those who were walking there, that the gates of the city were shut in con-

sequence of a female Baptist having escaped from prison without its being known by what means, and as many suspicions were excited that it might be by means of witchcraft, great exertions were used everywhere to discover her.

Leaving the church, she immediately heard the drummer giving notice in the street that whoever should give information of her should receive a reward of a hundred guilders, but that whoever should conceal her should incur a fine of one hundred fifty guilders, which accordingly increased her alarm.

At last she found refuge in the garret of a priest's house, through a weak-witted servant whom she had known, and by whom she sent a message to her brother-in-law, who came by boat to the steps at the rear of the house, on the canal, and took her away. She was spared to work for God many years, and died a natural death at Emden.

W. A. S.

Political and Religious New York

Two articles in the June magazines are of more than ordinary significance. One of these, in *McClure's Magazine*, describes the control of New York City by a political organization which uses professional criminals to control the elections. The opening paragraph reads thus:—

From 1870 to 1890 the Democratic party was in absolute and natural control of New York City. By reason of great changes in the population, its natural popular majority then left it. From 1894 to the present day — fifteen years — it has been in charge of New York two thirds of the time. In all that period, with one doubtful exception, it has never had one majority of the popular vote at a city election that was not obtained through the votes of trained bands of "repeaters," composed largely of professional criminals.

The testimony adduced to justify this shocking statement is full and explicit. Names, dates, figures, and places, together with circumstantial details, abound in an article of seventeen pages, which tells of the shameless traffic in votes with the same definiteness as one would employ in reporting the cotton or grain market. One paragraph, which analyzes the present situation, ought to be reprinted:—

No stranger spectacle has ever appeared than the present organization of this criminal population of New York as professional fraudulent voters. The two thirds of a million registered votes of the city are divided so closely along conventional party lines that only a slight balance is needed to secure control of the government. This balance is furnished by these organized criminals, trained to manufacture fraudulent votes at elections and primaries. And by this means not only the city but the party organization is held in absolute control. The government of the second largest city in the world, when the system is in full working order, depends at bottom upon the will of the

criminal population — principally thieves and pimps. The eighteenth-century governments founded on mercenary troops offer mild examples of social decadence compared with this.

In the light of such facts as these, popular government in New York City becomes a farce, and property and life have little promise of permanent protection.

If investigation should show that other American cities are similarly controlled, it will require no prophetic vision to foresee that the stability of these great municipalities is no longer assured, and the effect of such corruption upon state and national governments will be most demoralizing. This is one of the signs of the times.

The other article to which we call attention is in the *American Magazine*, and is entitled "The Godlessness of New York." Some paragraphs will indicate the general tenor of this striking article:—

No, there is no lack of money. The Protestants have the money, and they are willing to expend it. More money is put into Protestant church work now than ever before; but in spite of this inflow, the churches have steadily lost influence. . . .

Many church leaders have been seeking endowments, building more churches and parish houses, preaching more energetically. And like any institutional group under pressure, its position has often been one of denial and opposition. Having no power of prophecy, no triumphant message, it has scattered its energies in preaching and working against various minor evils. . . .

All the new devices, indeed, taken together, have not prevented the steady decline of church influence, nor have they changed, as yet, the tone of disheartenment with which many Protestant leaders look upon the situation. A million or more Protestants are still outside of Protestant church influence, to say nothing of the Roman Catholic and Jewish people. . . .

The Protestant churches, as churches, may be said, indeed, to have no longer any very positive convictions or any very definite program. They no longer believe their own creeds, and the old fervor of hostility with which they be-cudgeled one another (a sign of life at least) has departed. No longer fighting one another, neither do they unite; there is no fire to fuse them. . . .

This is the situation which the Protestant churches are facing. Many of the rich are in the churches: nearly all the poor are outside. The churches feel that somehow they must "get back to the people." But they have not yet touched the real problem. Here and there a man is crying in the wilderness, crying to a people who are spending their money on themselves. The churches, as churches, have not waked up. . . . It is not enough that men give money, they must give themselves; and the same is true of churches. The churches are still far more interested in having fine buildings, in being Baptists, or Lutherans, than they are in reaching the people. They make no real surrender. A complaint has gone up

from the churches for several years of a lack of young men entering the ministry: it is laid down as a reason that ministers are not paid enough salary. But that it not the true reason: the true reason is that young men of ideals feel no inspiration or vision within the churches. The churches offer them no great message to deliver. . . . Can the Protestant churches, divided among themselves, full of the pride of tradition, and rich in worldly possessions, ever rise to the situation?

Those who see in the present departure from Bible standards and the loss of spiritual power in the churches a clear fulfillment of prophecy, the inevitable result of the rejection of a heaven-sent message to this generation, are thought to be prejudiced observers, and their testimony is often discredited; but no charge of this kind can be brought against Ray Stannard Baker, who has here written down facts and conclusions. These quoted paragraphs show to what an extent the churches are failing to fulfil their message. How significant are the words, "Having no power of prophecy, no triumphant message"! And yet the true church of Christ should have both.

It can hardly be thought that it was through any collusion of writers or publishers that these two articles should appear at the same time, but together they give a terrible picture of conditions in New York City, and it is not likely that other cities are in a condition to throw stones at New York. The great cities certainly need the third angel's message.

W. W. P.

Cutting Loose

A FEW weeks before the Conference an Ohio brother wrote about Madagascar as an unentered field, asking if there were any plans under way by which he, a missionary nurse, could serve in opening such a field. As the Mission Board had no plans for Madagascar, it was suggested to this brother that he might well consider South America's needy fields, and he was asked if he could go on short notice if a call came.

"At the present writing," he replied, "we are not in shape to leave on short notice." He had on his hands a country property, the Mountain Springs Sanitarium, near Cleveland. A few weeks later he was at the Conference, and is now on the way to Bolivia.

As he was leaving, we asked Brother F. A. Stahl how he got free so quickly. He said that he felt he ought not to be so tied up that he could not respond if the call came. He began to look for a buyer. "You will never sell," people told him, "except to some sanitarium company." "It seemed impossible," Brother Stahl said, "to get untied." But with the conviction that he ought to be free to respond, if needed in lands where there are few witnesses for the message

or none at all, he went out into the woods and definitely surrendered the whole situation to the Lord.

Working with his prayers, he quickly found a buyer who wanted the property as a private residence. Thus he was at the Conference, with his family, and with means to advance the transportation to Bolivia at a time when the Mission Board treasury was depleted. Where there is a will, there is a way — if it is God's way.

W. A. S.

Our Business

THE eradication of sin from this world, and so from this universe, is a great business. It is God's business; and because it is his business, it is the business of every child of God. Jesus realized this when he said, on one occasion, "Wot ye not that I must be about my Father's business?" Paul understood it when he said, "This one thing I do." The Christian martyrs of all ages realized it when they faced and endured torture and death rather than be turned aside from the work to which they had consecrated their lives. There is no other such important business undertaking in the world. It lays hold on two worlds, that which is and that which is to come. It reverses the inclinations of the natural man, and causes him to sacrifice the temporal things, in order that he and those who will give heed to his ministry may enjoy the fadeless, the imperishable, the eternal. In this business the death of the witness is an incident, not a finality. Every Christian missionary's grave is a monument of Christian exploration, Christian witness, in that country. It testifies that the business of the everlasting kingdom has been established there.

Jesus told his disciples that when "this gospel of the kingdom" had been preached in all the world "for a witness," then the end would come. The bearing of that testimony in all the world was their part of the Father's business. With that completed, God would crown their work with reward, and begin to do "his work, his strange work," that must close the history of sin.

But our work is witnessing for God, proclaiming his message, winning souls for his kingdom. The fact that millions will not heed the warning does not in any manner release us from giving it. Every soul will have an opportunity to decide whether he will serve God or not. The Christian's business just now is giving them that opportunity. Not in the attempt to reform nations by the enactment of laws, not in political machination, not in "social regeneration," or the proclamation of a "gospel of civic righteousness," but in the advancement of the cause of Christ through the conversion

of individual souls are we, as Christ's representatives, to find our occupation.

When every land has had the message, then will the end come, righteousness will be rewarded, and the unrepentant punished. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." The manner in which every soul receives that last message will determine the nature of his reward. That being true, how important that we who are giving that message shall give it aright. Properly given, it will regenerate hearts, reform individuals, and bring salvation. Properly done, that work will accomplish every good object that the true Christian can wish to see attained; but the Christian worker who turns aside to "social reform," endeavoring to reform the state or nation by political means, is out of his element, attempting a work unauthorized of heaven and transient in nature, while he is neglecting the greater and permanent work to which he was called. "Ye are my witnesses, saith Jehovah." "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

This is the business that God has placed in the hands of his servants. It will require all the faculties and powers of the soul, vivified and strengthened by the Spirit of God, to perform faithfully all that is comprehended in that commission; and while the graves of the missionaries are, in a way, landmarks showing where that work of witnessing has been carried on, there are great fields yet unentered that must be entered, and will be entered soon. There is a field of sufficient size in the work of witnessing for Christ to engross the entire attention of the whole Christian force in the world at the present time; and the more completely that force is so occupied, the sooner our Lord will come.

C. M. S.

The Chief Qualification

MEN must be won to Christ through love. There can be no other motive power. Method has its place, argument and logic may contribute valuable assistance, but these can never take the place of the great impelling power of the gospel, exemplified in the unselfish sacrifice of the Saviour of men. There are men of giant intellects in the ministry of the world-wide church to-day, men who have been skilfully taught in right method and movement, graceful in gesture and eloquent and logical in expression, and yet their labors are fruitless in soul-saving. The trouble is they are legal, intellectual Christians. Their souls have not been touched with the heavenly fire, and their very lives set ablaze with the flame of divine love.

They can appeal only to the intellectual or emotional in their hearers.

He who would lead men to God, must first go himself to the divine fountain and drink. He can become the agent in the hands of divine grace to give only that which he has received. If he has tasted of heavenly sweetness, and found it precious to his own soul, then he can invite others to come and partake likewise. In his testimony there will be the ring of assurance, the spirit of confidence born of personal knowledge, which will carry conviction of truth to his hearers. To such an experience the Spirit of God can witness, whereas it can not work through the dry forms of professionalism.

Best of all is the intellectual culture and the practical Christian experience combined; this is the ideal in the efficient Christian worker. But better a thousand times the practical Christian experience, with the intellectual culture lacking, than all the wisdom and culture of the schools without the saving knowledge of God in the soul.

It is incumbent upon the disciple to make himself, under divine grace, the most efficient worker possible. He should seek the highest culture, the broadest knowledge, the best methods, which lie within his power to secure. But above all else, he should seek that preparation of heart and soul which will enable the Spirit of God to use him as its agent in the accomplishment of the Lord's work in the hearts of men.

F. M. W.

A Chance to Help

Six months of the new year have now passed, and we are on what is called the "home run" for 1909. Almost before we realize the fact, the end of the year will be upon us. It seems only fitting that we pause for a moment and note the financial condition of the General Conference treasury, and determine whether we can do more during the last six months for the support of God's cause than we have done during the six months just passed.

Nearly every conference has already voted that it will endeavor to raise a sum for the support of foreign missions equal to ten cents a week for each church-member. This is no new idea among Seventh-day Adventists. For ten years we have been talking about this ten-cent-a-week plan. Some of our conferences are already raising this amount each year, while others are falling far behind.

It must be that there are many individuals who are faithfully paying their ten cents a week. Last year we received the largest amount of money in our history from the ten-cent-a-week plan. Yet, notwithstanding the large amount that was raised, it fell short more than

\$108,000 of the full amount of the ten cents a week from each church-member. That means that either there were 20,770 Sabbath-keepers who gave nothing, or a much larger number who failed to give the full amount.

It takes time to get any plan into operation. We all need patience, faith, and perseverance. Those who are faithfully giving their offerings, ought to be a working committee to encourage other members of the church who are not remembering this donation, to take hold of it and help to carry forward God's work.

In church-membership and in organized companies, which are to constitute the basis for this pro rata work, we have in the United States and Canada 63,148 members. This means that for the year 1909 \$328,369.60 should be raised from the ten-cent-a-week plan. The first six months of 1909 have turned into the treasury of the General Conference from all the fields for that period of time, the sum of \$106,596.77, made up as follows: Annual offerings, \$21,437.50; First-day offerings, \$8,780.55; midsummer offering, \$398.22; mission fund, \$37,049.71; Sabbath-school donations, \$32,321.38; Thanksgiving ingathering, \$6,609.41.

Our true proportion at ten cents a week for six months would be \$164,184.80. During the coming six months, therefore, we have, in addition to the full quota for the last half of the year, a shortage of \$57,588.03 to raise. Surely the demand for funds with which to support this work is rapidly increasing. I am sure, however, that none of us wish it otherwise. Our hope lies in the finishing of the work.

The General Conference pay-roll averages approximately one thousand dollars a day. Every Seventh-day Adventist in the world can understand that for 1909 we will have to produce approximately one thousand dollars a day for the support of our workers stationed throughout the world under pay of the General Conference. Our appropriations for 1909 are by far the largest in our denominational history, and we shall be unable to meet these demands unless we have the hearty support of every conference and all our people in the matter of donations for foreign mission work.

The call for workers in foreign fields was never so imperative as at the present time. Where there is one worker there ought to be ten. We have large territories all unentered, and tremendous demands must be made upon our people for means and men if we expect to man the field within the lifetime of those who are now rejoicing in the message. Knowing this to be the closing message to the world, and believing that our work is to triumph in this generation, is it not becoming us, as Seventh-day Ad-

ventists, to apply ourselves with greater faithfulness than ever before in contributing funds for foreign work? We believe that every Seventh-day Adventist ought to systematically pay into the treasury his full quota for the support of the work. It is not a great strain upon the poor, while the rich can give far more than this small amount.

We hope that in every church the envelopes will be distributed week by week, the regular offerings taken, and the matter of the needs of the foreign fields kept before our people, that each one may be induced to do his best to carry his share of the load.

I. H. EVANS.

The Little Foxes

THE little things of life have much to do with the success or failure which comes to each individual. Careful attention to details will often avert what otherwise might prove a great disaster. This is true in affairs of temporal concern, and equally true in matters pertaining to the spiritual life.

Solomon teaches this when he says: "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." In the vineyards of the East small foxes burrowed in the ground, and undermined and destroyed the vines. At first their work of evil was hardly perceptible, but if uninterrupted in their efforts, they brought the vineyard to destruction.

In human experience it is not so much the great outbreking sins which cause men to fall or to make shipwreck of their faith. Probably none who read these words will go out and murder, or steal, or openly profane the Sabbath. From the commission of these great sins their souls would recoil in abhorrence. But there is danger that every soul may cherish lesser evils, the ultimate effect of which will prove as disastrous to the soul's salvation as the greater sins mentioned above.

The cherishing of envy, jealousy, or malice in the heart; allowing the mind to dwell upon the evil and impure; speaking harsh, impatient words; indulging in idle, foolish jesting,—these are some of the ways whereby the Spirit is grieved, the character building weakened, and the soul prepared to yield to the greater evils with which Satan will seek to engulf the believer.

Apostasy from God does not come in a day. It comes as the result of the subtle, insidious working of evil in the heart. Sometimes we wonder why men who stand high in the world's esteem, and apparently are true to the right, are suddenly overthrown, and brought low under the power of sin. Have they been loyal and pure up to the time of test, and then gone down before the unex-

pected assault of the adversary? Rarely, if ever, is this the case. Evil had taken root in their lives. While appearing strong outwardly, sordid motives were controlling the deeper impulses. Little sins which their fellows might pass by unnoticed were undermining the character. Gradually, step by step, Satan was preparing them for his assault; and when he saw they were sufficiently weakened, he made his attack, and they went down before it.

The strength of the child of God is in holding no compromise with evil. Not for a day or an hour can he safely parley. He can not cherish sin in his soul, and go uncontaminated. It will surely do its insidious work of undermining, as did the foxes in the vineyards.

Says the apostle Paul: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened by the deceitfulness of sin."

By constant dependence upon God, unceasing prayer, daily study of his Word, and the resistance of every suggestion of evil, may we be fortified to stand in the hour of temptation. God will permit no soul who fully trusts him, to be overcome.

F. M. W.

A Lesson From the Ninevites

THE decision of the great Judge is primarily against sin. The sinner finds it to be against him because he has identified himself with sin and become a part of it. Because of the wickedness of Nineveh, God decreed the utter destruction of that great city, and Jonah was sent to apprise the Ninevites of impending doom. As God's mouthpiece, Jonah spoke the decree of the sin-hating Judge against the city and its sin-loving inhabitants.

Then the Ninevites awoke to the terrible reality of their condition, and sought God that the overhanging calamity might not fall upon them to blot them out of existence. In sackcloth and ashes they put away sin, and laid their confession and their plea before "the Judge of all the earth." They had merited death; but the Judge was also the pitying Father; and repentance, the forsaking of sin, and the plea for pardon, saved them in the hour of their great need. God had not changed; but the Ninevites had. He was still the same just Judge, the same pitying, compassionate, loving Father; and such he is to-day.

God has condemned and decreed judgment upon sin, and the penalty is soon to be executed. It will fall upon every individual who refuses to part from his sin, and seek righteousness. The Nine-

vites did so, and were spared. The inhabitants of earth to-day may learn wisdom from the children of Nineveh, and by following their example, may have the gracious gift of life eternal.

Seventh-day Adventists to-day are giving to the people of this world a message similar to that which Jonah bore to the inhabitants of that long-buried city. The destruction of the sinners of this world is decreed. Now, as then, the door of repentance is open, and they who will may find shelter in an eternal city of refuge. There was nothing for Jonah but to bear the message given him to carry to that people. Likewise there is nothing for us but to give the warning message of the third angel, and let its reception witness for or against those who hear. The obligation resting upon us is no whit less than that which rested upon him. He could not be excused from bearing his testimony; no more can we. Many men have scoffed at, scouted, or laughed at the record of Jonah; but that reluctant witness against a sinful people will stand exonerated in the judgment before the thousands who have made light of his experience.

Beyond the message that Jonah gave, there was to be nothing but destruction. So with the message due at this time. Then it was the destruction of a city, with its people; now it is the destruction of a world, with its people. If the message committed to Jonah was important, how much more the message committed to this people! Repentance then saved to temporal life; repentance now saves to life eternal. Wise are those who heed this message, and wise are those who do not refuse to give it.

C. M. S.

Note and Comment

"Socializing" the Gospel

THE present tendency on the part of ministers of the gospel to substitute Socialism for the plain teaching of the Scriptures is considered in a thoughtful editorial in a recent issue of the *Nation*. From the concluding paragraph we take the following statement concerning the true work of the successful minister:—

If he has the soul to endure as one seeing the invisible, and a heart to throb in unison with all the varied humanity about him; and if to all this he adds the sense of a high mission and the burden of a spiritual message, he need not trouble himself overmuch to become "socialized." He will find his true power, and wield it. Into the striving and sorrow of the world, he will be able to bring something of peace and comfort; and will be the better enabled to do it for having braced his mind by hard study and fed his spirit by long meditation while the fire burns, than by taking out a card in all the labor unions from here to California, or running, now here, now there, after the latest sociological fad.

This sociological gospel is only one phase of the effort to substitute self-salvation for the way of life through faith in the merits and work of Christ, and is clear evidence of the present widespread apostasy from the truth as it is in Jesus.

A King Over Kings

DURING the past few months, there has been much said in this country by Catholic writers and speakers in opposition to the claim that the pope of Rome was a factor of interference in the temporal affairs of nations. While the history of the past disproves their assertions *in toto*, a recent incident in disproof is interesting because of its proximity to the time of these declarations. Long ago the head of the Roman Church placed an embargo on the visits of Catholic rulers to the king of Italy. The pope, because of his claim of temporal sovereignty over the papal states, considered it a matter of personal offense, as well as an act of disloyalty for a Catholic sovereign to recognize the sovereignty of Italy's king by visiting him. For that reason the kings of Spain and Portugal and the emperor of Austria do not call on the king of Italy. For that reason also the emperor of Germany, after visiting the king of Italy, must return to the German embassy in Rome (technically German territory) before he will be received by the pope. In 1881 King Humbert of Italy made an official visit to Emperor Francis Joseph of Austria. The emperor, being a Catholic, has never returned the visit. Now, in order to enhance the stability of the triple alliance, Emperor William of Germany has been seeking to induce the emperor of Austria to return the visit of the Italian king. He has not been successful. Concerning the matter a despatch from Rome to the *Washington Post*, dated May 29, speaks in the following manner:—

The opposition of the Vatican could not be overcome, but the idea was to get the emperor to write to the king of Italy that old age prevented his making the long journey to Rome, thus giving the Italian king an opportunity for offering to receive him in some other city.

The scheme failed, as the emperor would not consent, basing his refusal on the ground that it was his duty as a Catholic sovereign not to oppose the wishes of the pope.

So far as the emperor of Austria is able, it must be understood that he rules his realm in accordance with the wishes or commands of the Vatican. The same is true, then, of other Catholic rulers. They do not rule on their own initiative, but as it may please the head of the Roman Church. Thus, as far as permitted, the pope makes himself a king of kings. To this position he has ever aspired.

CONTRIBUTED ARTICLES

Hills and Valleys

S. O. JAMES

OUR life is a journey of ups and downs,
And the valleys are full of sorrow;
For our City in Canaan will sink from sight,
The shadows will come, and the chilly night,
When we dare not move to the left or right,
Only long for the sunny morrow.

Yes, life is a journey of ups and downs;
But the valleys are seen from heaven.
Faith whispers, "I'll order your steps aright;"
The just must follow, nor ask for sight;
True wisdom is certain to win the fight;
Just ask, and it shall be given.

'Twill help us all through the ups and downs;
Dear heart-broken one, believe it.
Whether you labor in country or town,
Whether you meet with a smile or a frown,
Jesus will furnish you stars for a crown;
Look up and prepare to receive it.
Spencer, Iowa.

Revealing Christ

MRS. E. G. WHITE

THE Father in heaven desires that the world shall see Christ in his followers. Life and immortality are to be brought to light through those who are one with God in Christ. It is our privilege to have the spirit of light and knowledge that is the wisdom of heaven. All who have this spirit, in whatever position they may be placed, the highest or the lowest place of service, will reveal in their work the power of this light and knowledge. Constantly we are to behold him who lived among men a life of perfect obedience. And the more closely we study him, the more nearly shall we resemble him in character, and the greater will be our efficiency in working for others.

The sacrifice of the Son of God was made that human nature might be elevated, and restored to its original purity. Jehovah suffered the glory of his Son to be veiled that the fallen race might be redeemed. Amazing love was revealed in the sacrifice thus made. He who was rich with the riches of eternity became poor, that we through his poverty might be made rich. He was high and exalted in heaven, crowned with glory, and honored by all the angelic host, yet he, the brightness and glory of heaven, consented to sojourn among fallen mortals, and by dying in their stead, rescue them from death. It behooved him in all things to be made like unto his brethren, that he might elevate them from the degradation into which they had fallen through sin.

The condescension of Christ in behalf of men was a marvel to the angels. Redemption through Christ was to them a mystery of love and wisdom, and it absorbed their interest even more than had the work of creation. Such love amazed and enraptured them. It was so ardent, so matchless, so devoid of selfishness, they could not comprehend it. The creation of man in the beginning, the formation of the heavens and the earth, the beauty and glory with which the Creator had clothed all nature, had called forth the wonder and admiration of the universe of heaven, their reverence and love. But this condescension of their Commander in exchanging a throne for a manger in Bethlehem, and subjecting himself in mockery and insult, poverty and a felon's death, called forth from the shining hosts of heaven the highest adoration and the deepest joy. Their joy and praise burst forth, at the announcement to the shepherds on the hills of Bethlehem, in the song, "Glory to God in the highest, and on earth peace, good will toward men."

Man alone, he for whom this great sacrifice was made, manifested indifference. He who should above all others have been interested, charmed, captivated, and filled with the deepest gratitude, was unmoved, untouched. This indifference is apparent to-day not only in those who are in open rebellion to God, but in those who profess to be the followers of Christ. These will receive the greater condemnation; for Christ is more greatly dishonored by those who profess his name, yet in works deny him, than by those who stand in open rebellion to his will. Christ is not put to shame by the sinful lives of sinners as he is by professed Christians whose lives are not circumspect, and sanctified by the truth they profess.

The enchantments of the world, the riches of the universe presented with all their attractions, could not for a moment divert the Son of God from the work before him, though the path before him was marked with suffering, tears, and blood. The accomplishment of his purpose was more to him than the woe, more to him than the enrapturing joys of heaven.

How should we, the objects of such love and condescension, appreciate the mystery of redemption. The splendors of the world, presented in their most attractive form, should sink into insignificance before this great condescension. Those who are true followers of Christ will be willing to suffer for his sake. As they contemplate this mystery, the heart will be filled with tender love, a lively devotion. They will feel that they must follow the example of him

who went about doing good, and who cheerfully gave his life to ransom us from the degradation of sin. Selfishness and worldliness will be seen to be inconsistent with the profession of the name of Christ. They can not live for themselves and be Christians.

We need in all our churches the evidences of the meekness of Christ. In order to do intelligently the solemn work committed to us, we must hide self in Christ. We have a short time in which to accomplish the work that is essential. Let us earnestly prepare for the conflict that is before us. I am instructed to say to all our people, Let your light so shine in words and deeds, that you will reveal that truth is cherished in the heart.

If we reveal the meekness and self-abnegation that was seen in Christ's life, the seed we sow will grow. As our experience enlarges, our opportunities will multiply, our knowledge will increase, and through Christ we shall become strong in bearing responsibilities. O precious privilege to co-operate with heavenly and divine agencies!

Those who labor for souls need to remember that they are pledged to co-operate with Christ, to obey his directions, to follow his guidance. Every hour they are to ask for and to receive power from on high. They are to cherish a constant sense of the Saviour's love, of his efficiency, his watchfulness, his tenderness. They are to look to him as the Shepherd and Bishop of their souls. Then they will have the sympathy and support of heavenly angels. Christ will be their joy and crown of rejoicing. Their hearts will be controlled by the Holy Spirit. They will go forth clothed with holy zeal, and their efforts will be accompanied by a power proportionate to the importance of the message they proclaim.

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

GEORGE I. BUTLER

(Concluded)

In our last article it was clearly shown four times by the Word of the Lord that the seal or sign of God's law is the seventh-day Sabbath. The work of restoring to the law its seal by calling the attention of mankind to the requirements of the fourth commandment, has been in progress ever since the proclamation of the third angel's message. This message is being proclaimed practically to all the nations under heaven to-day. Over one hundred thousand believers have already embraced it. Never did it make such rapid progress as now. The fourth command of the decalogue has been practically trampled under foot for ages, and another sabbath, nowhere taught in the Bible, has been substituted for the true by the papal beast, and blindly held as sacred by the majority of the Protestant world. The effort of some to make the people believe that the fourth commandment furnishes authority for the observance of Sunday is too transparently wrong to deceive

honest people. Hence, the effort of opponents of the true Sabbath is to teach largely that the decalogue has been abolished, and with it the Sabbath of the Lord our God.

The Roman Catholic Church, the largest professed Christian church in the world, comes out boldly and declares that she is responsible for the change of the Sabbath from the seventh day to the first day of the week. And there can be no question but that she is correct in this statement. If it be an honor to change God's law, then the papacy is entitled to that honor. But if it is an act of highest rebellion against the Sovereign of the universe to boldly claim the right to change the law of the Highest, then it is responsible for this great crime. We firmly believe that responsibility falls on that church. What do the Scriptures say about this matter?

In Dan. 7:25, we read: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and the law [American Revised], and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Verses 25, 26.

There is general agreement among many commentators of the Protestant world that the power referred to here is the papacy. There can be no reasonable doubt of this. The Roman beast is the fourth of this series. The little horn speaks great words against God by claiming to be his vicegerent in this world. His followers call him "Lord God upon earth." He claims power to forgive sins, and assumes to grant indulgences, as he did in Luther's time. He wears out the saints of the Most High. He has, through his votaries, put to death fifty millions of those whom he calls heretics — the very salt of the earth. He shall "think to change . . . the law." Whose law? — The law of the Most High, the very power whose saints he put to death, and whose name he appropriated. And lo! he himself comes right up and declares, in his catechisms and in other printed documents, that he "substituted" Sunday for Saturday, and claims he had the right to do it.

Any intelligent person knows that this claim of changing the Sabbath is put forth by all prominent Catholics. Cardinal Gibbons himself claims it, and their leading men glory in this power of changing the law of God. Yea, they bring up this claim as one of the highest they have put forth, inasmuch as the Protestant world acknowledges it by keeping the substituted Sunday instead of the Sabbath of God's holy law. The prophet says, "All the world wondered after the beast." In no one particular has the papal beast's power been more manifest than in this matter of his claim of changing the law of God and substituting Sunday in place of the Sabbath of Jehovah, and the general

acceptance of this papal claim. To be sure, Protestants will not admit it; but the facts demonstrate that the change was made by the Roman Catholic Church as one of the results of the great apostasy. The change was gradual. There is nothing plainer than that there is no Scriptural authority for Sunday-keeping. Paul, in speaking of the papacy in 2 Thessalonians 2 uses the following words: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." How would it be possible for the papacy to exalt itself above God. It could not get up into heaven and take from God his power to rule the universe, and rule it instead of God. There is but one way in which this power could exalt itself above God. That is by undertaking to change the law of God, and seeming to succeed in it. As Daniel says, he should "think" to change God's law, and it should seem to be given into his hand for the long period of twelve hundred sixty years, or a time, times, and dividing of time. The papists point to this change, and to its acceptance by almost the whole religious world, as an evidence of their power and their right to rule.

What wonderful facts we have here! God points to the facts of creation, his work of six days and his rest on the seventh, as his authority and right to rule. The true Sabbath is his memorial of this mighty work, and hence we all ought to keep it. But up rises the papacy, the man of sin, who exalts himself above the God of heaven by claiming to have changed God's law, substituting a secular day, the great heathen holiday, Sunday, in the place of the Sabbath of the Lord God, and points to the fact that the religionists of all denominations are following the papacy in honoring and keeping Sunday as the Sabbath of the Lord. Here we see the two signs, seals, or marks contrasted: God's day, the creation Sabbath, God claims as his sign, seal, or mark; the papacy points to the almost universal practise of keeping Sunday as its mark, seal, or sign. And the question before this generation is, Which power shall we acknowledge? which institution shall we keep? This is one of the great issues now confronting us. The mighty struggle is on.

God insists on a great reform, a returning of his true people to the Sabbath of the Lord before the Lord shall come in his glory. So he sends out the third angel's message, with the most solemn threatening to be found in all the Bible. Whoever shall receive the mark of the beast in head or hand shall drink of the wine of the wrath of God in awful torment and fearful woe. Christ is coming. This great message must be brought before the world with a loud cry, reaching throughout Christendom.

It is now going to the ends of the world, and will constantly increase in volume, till the earth shall be lightened with its glory.

The servants of God are said to be sealed in their foreheads. The followers of the papal beast receive the mark in their foreheads or in their right hands. The forehead is the seat of the intelligence. If the Lord's Sabbath is ever truly kept, it will be because of an intelligent acceptance of the Bible testimony in behalf of the true Sabbath. His people believe what the Bible says about it. In the crisis before us the acceptance of the Sunday sabbath in the place of the Sabbath of the Lord will constitute the mark of the beast. At just what time in the experience of each individual this mark will be received the Lord himself must determine.

Do Seventh-day Adventists believe that everybody who keeps Sunday will be lost? — Certainly not. Multitudes of honest, noble Christians are yet keeping Sunday. They have never had the privilege of having the light of God concerning the Bible Sabbath brought forcibly before their minds. From their youth they have been taught to observe Sunday, and supposed the Bible taught it. The mark is received by individuals when they have been shown the light and have refused to accept it. Christ says, "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." In the great crisis before us, when the image to the beast is fully formed and persecution arises, the mark will be received by the multitudes. But as stated above, it is for God, not man, to judge in these matters; only God knows when an individual has rejected sufficient light to prove his condemnation. It is for us to kindly and plainly present the truth, and then leave the question with each soul and his Maker, without passing judgment upon any one.

Dear reader, this question of the seal of God and the mark of the papal beast is a very solemn one. It is a live question upon which great issues hang. Eternal life, or eternal death in the lake of fire, is set before us. We shall choose one or the other. We must do it. Who will stand on the Lord's side? "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Bowling Green, Fla.

The Turkish Revolution — No. 2

PERCY T. MAGAN

The Young Turks

ON June 25, 1861, Abdul-Aziz was proclaimed sultan of the Ottoman empire. His was an unfortunate reign for Turkey. He first placed himself completely under Russian control, and later, by his extravagant administration, he plunged his country into an indebtedness of over one hundred million dollars. For the expenditure of this vast sum of money he had nothing to show.

The bad state of the national finances for which his rule was responsible cost

this monarch his throne. He was deposed May 29, 1876, and was succeeded by his nephew, Murad V. The wretched Abdul-Aziz committed suicide a day or two later.

It was during the scandalous reign of Abdul-Aziz that the Young Turk party first came into prominence. Its first beginnings date back to a somewhat earlier period — the early fifties of the last century. At that time Zia Bey, Shinassi Effendi, and other patriots began to realize that unless there were radical reforms both in the state and in the social system, the knell of Turkey's doom had sounded.

From these beginnings has grown the *Young Turkdom* of to-day. And the Young Turkdom of to-day is no insignificant affair; for "every one who feels Turkish, and speaks Turkish, is a Young Turk."

During the reign of Abdul-Aziz these Young Turks demanded that the absolute power of the sultan be abrogated, and that in the place of it there be promulgated a constitution and a liberal form of government.

Murad V sympathized with the Young Turk party. This at once angered the Sheik-ul-Islam, the officials, and the entire court camarilla. These felt that drastic action must be taken to stop the growth of liberalism. On Aug. 31, 1876, the Sheik-ul-Islam declared Murad insane. He was deposed, and Abdul-Hamid II began that long and eventful reign which has just come to an end.

Abdul-Hamid II succeeded to the throne of the Osmanlis at a more unhappy period than any of his predecessors. He was without training for the difficult position which had fallen to his lot. Of trustworthy friends he had none. His empire was bankrupt and in a state of rebellion, and its integrity was menaced from every quarter. During the later days of Abdul-Aziz insurrection had become rife in Bosnia, Herzegovina, and Bulgaria. During the brief reign of Murad, Servia and Montenegro had declared against Turkey. It took only until October to bring the Servian uprising to an end. The matter was attended to with brutal severity.

The Bulgarian insurrection, however, was destined to fan the flames of hatred against the misrule of the Turk. The sultan sent large numbers of Bashibazouks and other irregular forces to repress it. Not content with doing their legitimate work, these devoted themselves to wholesale massacre. Twelve thousand men, women, and children were ruthlessly slaughtered in the district of Philippopolis alone. Mr. Baring, the English consul, saw "whole masses of the dead bodies of women and children piled up in places where the bodies of no combatants were to be seen."

What followed these revelations in the British empire, was described by the great John Bright as "an uprising of the English people." The Tories were at the time in power. Mr. Disraeli, soon to be made the Earl of Beaconsfield, was prime minister. He and his

cabinet championed, in part at least, the cause of the government of Turkey.

Then it was that Mr. Gladstone emerged from his semiretirement and became the head and front of the agitation against Turkish misrule. He made speeches in the Commons. He addressed monster open-air meetings. He issued his long-since famous and never-to-be-forgotten pamphlet, entitled "Bulgarian Horrors and the Question of the East." In this he climaxed his appeal with that plea which will remain as a classic: as long as there shall be a Turkish question: —

"But I return to, and I end with, that which is the omega as well as the alpha of this great and mournful case. An old servant of the crown and state, I entreat my countrymen, upon whom far more than perhaps any other people of Europe it depends, to require and to insist that our government, which has been working in one direction, shall work in the other, and shall apply all its vigor to concur with the other states of Europe in obtaining the extinction of the Turkish executive power in Bulgaria. Let the Turks now carry away their abuses in the only possible manner, namely, by carrying off themselves. Their zaptiehs, and their moodirs, their bimbashis, and their yuzbachis, their kaimakams, and their pashas, one and all, bag and baggage, shall, I hope, clear out from the province they have desolated and profaned. This thorough riddance, this most blessed deliverance, is the only reparation we can make to the memory of those heaps on heaps of dead; to the violated purity alike of matron, of maiden, and of child; to the civilization which has been affronted and shamed; to the laws of God, or, if you like, of Allah; to the moral sense of mankind at large."—*"Bulgarian Horrors and the Question of the East,"* by the Right Hon. W. E. Gladstone, M. P., pages 61-63; London, John Murray, 1876.

Such is the historic "bag-and-baggage" paragraph, so much misquoted and misunderstood. By the Tories it was denounced as a demand for the expulsion of the Turks — all the Turks, the Turkish men and women — out of Europe. That, however, was not what Mr. Gladstone had said, and that was not what Mr. Gladstone intended. It could not have been, for to keep the Turkish people in Europe was one of his own pet policies. "What Mr. Gladstone meant was that the rule of Turkish officialism should cease in the Christian provinces; that these provinces should have autonomous governments subject to the sultan; not that all the individual Turks should be turned out."—*Justin McCarthy, in "History of Our Own Times,"* Vol. II, chap. 64, par. 1 from the end.

Mr. Gladstone's pamphlet and speeches and the "uprising of the English people" greatly alarmed the sultan. He feared that the British, who had saved the Turkish empire in the Crimean War, were about to desert him. No other power would assist him, and war with

the Russian Bear loomed big across the frontier. His exchequer, thanks to Abdul-Aziz, was empty, and as for the national debt, he could only default in paying the interest on the coupon. A wall of Russian bayonets menaced him from the north and east; the Greek army threatened from the south; and the Austrian sabers rattled on his western flank.

In his despair, Abdul-Hamid summoned to his assistance the famous Young Turk leader, Midhat Pasha, and this truly great statesman became grand vizier. He counseled his sovereign that the only thing that could save the Ottoman empire from complete destruction would be the granting of a constitution and a liberal form of government.

Abdul-Hamid was an autocrat, wedded to absolutism. Nevertheless he deemed it the course of prudence to follow the advice of Midhat Pasha. Consequently, Dec. 23, 1876, amid salvos of artillery and fanfare of trumpets, the new constitution was proclaimed.

This constitution, which is the one proclaimed again July 23 last, was the work of Midhat Pasha, who, as previously stated, was one of the first of the Young Turks. "With singular sagacity he realized that the equality of the races before the law was the sole prospect of salvation remaining to Turkey."

It is frequently asserted that Oriental peoples and popular forms of government are not suited to one another. All the trustworthy contemporary authorities, however, assert that Midhat Pasha and the other leading Young Turks of the day behaved with remarkable moderation and cool judgment.

Again it must be borne in mind that constitutional government is by no means a new thing in Islam. Anything more democratic than the doctrine of the Arab prophet would be difficult to find. True it is that only the first four caliphs adhered strictly to the text of the Koran and the Suma. Their successors made the caliphate into a sultanate. They sacrificed the spirit of democracy to the personal will of the ruler.

The first attempt, already mentioned, upon the part of the Turkish people to obtain free institutions and to curb the power of the sultan, was nipped in the bud. The constitution and the parliament called into existence by virtue of it soon passed away. The parliament held but two sessions. It met first in March, 1877, and came to an end in February, 1878. This was by order of the sultan, who, under the constitution, had power to dissolve both houses of parliament. Abdul-Hamid used the war with Russia as a pretext for suspending the constitution, and suspended it remained till 1908. He was aided in this nefarious work by the machinations of the Christian powers.

With the suspension of the constitution, Midhat Pasha fell from office, and the Young Turk movement went into hiding for a while. Some of the leaders preferred voluntary exile to remaining in their native land. Others chose to stay, so that when the time was ripe

for action again, they would be upon the ground.

The history of the Young Turks during the period intervening between 1878 and 1908 is difficult to narrate, from the fact that it is shrouded in secrecy. During the nineties there was some activity. From time to time it has become known that committees of progressive men of various blood, speech, and faith, came into existence, both inside and outside of the Ottoman empire. Headquarters were established at Paris and Geneva. Literature was sent out from these centers. The Ottoman Committee of Union and Progress called upon all good men to stand with it on the platform of racial and religious equality in Turkey for every blood and creed. It was this Midhatian plank that brought the jarring faiths and nationalities together.

The oaths subscribed to by members of the Young Turk organization were, like most of those in vogue among secret societies, picturesque in the extreme. A revolver and a knife were laid upon the Koran, which was held to the brow of the new member, as he solemnly repeated,—

"I swear in the name of God and Mohammed that I will fight for nationality, freedom, and truth while a drop of blood remains in my body."

After taking this oath, the member next undertook to provide himself with a rifle, and to be prepared to abandon work, family, and friends at a moment's notice, and fight for the cause. During the time when the attention of the world was centered upon the political revolution in Russia, the Young Turks transferred their headquarters from Paris to Salonika. From this point they directed operations until the revolution was an accomplished fact.

But what happened for a long period after this is what no man has yet undertaken to tell. A cloud of impenetrable darkness enshrouds their operations, with only the merest rift at big intervals in its inky blackness. Suffice to say that later we find a vast conspiracy ramifying throughout Macedonia.

In Macedonia organization seems to have been brought to a fine point. Adherents were admitted upon the stringent and terrible oath elsewhere recorded in this paper. Then they were divided into sections of five, of whom one alone was informed as to other members. "Each had to subscribe two per cent of his income. Communications were carried in person, and many were the devices for sending news to the capital or distributing revolutionary matter. Leading men stood, disguised as hawkers, in the streets of Salonika, to sell a match-box or deal out a paper from Paris, as occasion served; others took service as coachmen, to keep watch on dangerous pashas. Papers from Europe were essential. How could they be obtained without detection? First, the post-office staff was 'educated'; then the staff of the viceroy. The latter ordered the papers in the viceroy's name; when

they arrived, a clerk at the post-office took them to the conspirators."—*Noel Buxton, Chairman of the Balkan Commission, in the Nineteenth Century, January, 1909.*

Such is the story of the men and party that have upset all the calculations and plans of the chancelleries of Europe. The regeneration of Turkey has ever been thought to lie in joint control by the concert of the powers. The powers had been interfering in Turkish affairs for nearly a century, but the Ottoman government remained as vicious as ever. "Diplomacy despaired of the task. The Young Turks accomplished it in a week."

The question now arises, What will be the attitude of the powers toward Turkey under the new régime? Writing on this point, Prof. Arminius Vamberg, the greatest living authority on the Turkish question, truly says:—

"If the near East is to continue to be what it has been for the last three hundred years — *the wrestling ground for the intrigues of the diplomatic West*; if by continual and useless interference disorder is caused in the still loose joints of the constitutional structure; or if by forwarding individual interests the seeds of discord are sown afresh, and the work of reformation is impeded, *then all our hope for better things will end in delusion.*"

To us it would appear as if the powers of Europe have already begun to answer the professor's query, and to answer it in such a way that all the friends of Turkey and of peace can only conclude that "all our hope for better things will end in delusion."

Madison, Tenn.

Justification

L. F. STARR

JUSTIFICATION is a divine act, just as pardon and adoption are. It is one of those extremely significant acts by which God justifies the sinner by revealing his saving grace. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:39. The hope of being justified "freely" by grace comes through Jesus Christ. It is an act of grace, and yet a judicial act. It is the duty of the judge to declare the one before him guilty or free from guilt. God, in declaring the sinner free from guilt, justifies him. "It is God that justifieth." Rom. 8:33.

A clear acquaintance with the nature of true religion is of the utmost importance in these days of doubt and infidelity. It is important to the true Christian; for in this way only can he have comfortable assurance of his state and safety. It is important to the inquirer after salvation, as in this way will he learn to know the truth as it is in Christ Jesus. And how is this correct knowledge of true religion to be obtained?—By a close acquaintance with the Word of God. Here genuine piety is plainly described; the way back to our Father's

house is clearly set forth. It is clear that genuine religion includes justification as well as other acts of grace.

What is implied in justification? It refers to the judicial hindrance in re-establishing the original relation between God and man. There is a moral hindrance preventing the reunion between God and man, arising from the alienation of man's heart through sin. Man is chargeable with transgression. This is true of both his heart and life. The great tide of sin soon engulfed the world: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. "The heart is deceitful above all things, and desperately wicked: who can know it?" But does man know his own heart, and can he curb his thoughts, without divine help? Viewing man's condition in sin, Job asked: "What is man, that he should be clean? and he which is born of a woman, that he should be righteous?" Job 15:14. In David's account of sin he says: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one." Ps. 14:2, 3. What a pitiable condition! None seeking God, and none doing good! Isaiah says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:6. In Paul's meditation of man's sad and hopeless condition, he throws open the door of faith and hope in the following words:—

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God."

"We know," he says, "that what things soever the law saith, it saith to them who are under the law." Here is a law that is universal in its application. Every mouth is stopped; all the world is guilty. How, then, may man become righteous? Will the law give him righteousness? Could the tables of stone on which the ten commandments were written give him the righteousness of God?—Verily no! Where, then, is he to look for relief? The answer is given: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Verse 21. The righteousness of God is manifest, being witnessed by the law. Whose righteousness is manifest apart from the law? "Even the righteousness of God which

is by faith of Jesus Christ unto all and upon all them that believe." Verse 22. "Being justified freely by his grace through the redemption that is in Christ Jesus." The transgression of man exposes him to punishment. Sin is opposed to God's holy nature. "The wages of sin is death." Though God is merciful, yet he by no means will clear the guilty.

Then what is included in justification? The term is sometimes interchangeable with pardon, or remission of sin. "By him all that believe are justified from all things." Now to justify means to make righteous. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." How, then, does a man become righteous?—He is justified, or made righteous, by faith. This is the opposite of guilt and condemnation and danger of death. In a court of justice, a man may be justified upon the ground of innocence, when he can vindicate himself; or upon the ground of compensation, when he has met the demand of the penalty. The sinner can not be justified in either of these senses. He is guilty. Death is the penalty. But God saw man's need; he saw him bound in the shackles of sin, and was sent to be the "propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:25, 26.

In Acts 13:39 the negative view is given. We can not be justified by the law of Moses. We can not be justified by any law, only as we accept the means of justification which is witnessed to by the law and the prophets. The law of God demands perfect obedience. It does not acknowledge repentance. Do and live is the mandate of the law. "The soul that sinneth, it shall die." Eze. 18:4. The penalty of the law can not be repealed. Could this be done, what would become of the moral character of the Lawgiver? What about his righteousness in giving such a law? "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3:20. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal. 2:16. Here the positive means and medium of justification are asserted. "By him [Christ] all that believe are justified from all things." Christ is the meritorious medium of justification. He met all the demands of that law which condemned the sinner.

The law required a holy nature, a nature which approved of the righteousness of its precepts and loved its holy standard. Christ possessed such a nature. His voice was heard saying: "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my

heart." The law required perfect obedience. He obeyed it both in spirit and in letter. He magnified the law and made it honorable. Isa. 42:21. It required an atonement for man's guilt; satisfaction for his crimes. Christ paid the demands. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Eph. 1:7. The dignity of Christ's person and the preciousness of his blood, amply satisfied all the claims of the justice of God. Mark well the instrumental medium of justification. By faith "all that believe are justified from all things."

God requires the sinner to comply with his divine appointments in obtaining the benefits of Christ's death, not the works of his own righteousness. The fact of Christ's death does not alter the truth of my being a sinner, nor does it make my sin a trifling matter, nor does it free me from the possibility of punishment and death; but it opens the way to deliverance, and makes my salvation possible and easy.

Justice demands that I pay the debt, but I am a slave and bound by the cords of sin. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." Jer. 13:23. How may we, the unworthy objects of Christ's love, see this change wrought?—By applying to Christ. I lay hold of him. Did I not rely on him and believe in him, what could I reply to justice? I am doubly condemned. The law condemns me as a sinner, the gospel as an unbeliever—one for crime, the other for unbelief. I am justified, not for faith, but by it, for Christ's sake.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. Though they be heinous and numerous, the divine promise is: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Isa. 43:25; 44:22. In this way justification, or righteousness, is freely imputed to us who believe.

Takoma Park, D. C.

The Path of the Just

F. J. STEMPLE

THERE are two paths set before us.—the strait and narrow path, "which leadeth unto life," and the broad way, leading down to death. A great many start out to follow the right path; but some grow weary in well-doing, and the path seems to be too narrow, and so they step over the line and take the broad way followed by the majority. They feel that the standard is set too high. Says the Scriptures, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the

flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary, in well-doing: for in due season we shall reap, if we faint not."

If we would follow Jesus, he would lead us up the strait and narrow path; for his standard is a perfect life. He came to do the Father's will. He had no time to spend at card parties, theaters, and shows, nor at any other worldly amusements. It is said of him, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." We are also called to carry a message to a dying world, and if we are faithful in giving this message, we shall find no time for selfish amusements, but we shall find great pleasure in doing the Father's will.

If we have not the spirit of Christ abiding in us, and so fail to carry this message, God will raise up others who will carry it. So let us hold fast our profession, that no man take our crown. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Jesus is soon coming again; and "every man that hath this hope in him purifieth himself, even as he is pure." In order to do this we shall have to follow in his steps, and take heed to the instructions he has given us in his Word. "No man can serve two masters." Let us therefore walk humbly before the Lord, and do only those things that will edify the body of Christ. For "they that are Christ's have crucified the flesh with the affections and lusts."

David says, "Thy word have I hid in mine heart, that I might not sin against thee." Let us keep our minds filled with his Word, which is a lamp to our feet, and a light to our path. Then we shall be able to keep our feet on the path that our Lord and Master has set before us, and that path will grow clearer and brighter each day, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man."

Weston, Ore.

Use the "Review" in Missionary Work

ALBERT WEEKS

IN response to a call for periodicals for gratuitous distribution, one is sure to get a much larger supply of the REVIEW than of any of our other papers. Undoubtedly this is because our people do not use the REVIEW to hand out. But why not use it thus? The words "Advent" and "Sabbath" being so con-

spicuous upon the title-page, some may fear that many will not receive it as favorably as they would a paper of a more general title. Sometimes it is true that the paper may not be read on that account, but not always. The one that receives it may wish to investigate the Adventist faith. In that case, he will read, and some of the sound reasoning of our good paper may be used by the Spirit of God to reach the heart.

While it is true that the REVIEW is our church paper, and contains some of the deep problems of our work, even these can do no harm, and may be just what is needed. Who can tell that it is better to withhold these things? While it is best to make some discrimination in handing out our papers, it certainly is not best to discriminate against the REVIEW. It contains the precious truth of God for the last days. Hand it out, and ask the Lord to care for the seed of truth it contains. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Smith's Creek, Mich.

Out Into the Storm

I WAS one time in a room a hundred feet above the earth. A chimney-swift had found its foolish way into the room; and from scratchings on the window it was very apparent that all the day, and maybe days, it had tried to find its way through the window into the sky. I chanced to come there late one night, and found the swift baffled with the light I held in my hand. My heart was so sore with pity that I climbed and caught the trembling bit of bird and feather in my hand, and opening the window, put it out into the out-of-doors for which it was meant, and where its life was. But it turned its face my way, saw the flicker of the light, and flew back in.

So it did time and again, not knowing that the sky was its place, that the sky was about it, and not the peril a hundred feet below. It had wings, but didn't try them. At last I took the trembling bird and flung it into the sky, black and starless, and unlit by any lamp, and closed the window. Do you not observe that by my throwing it out into the sky I did not hurt it, but saved it? God must do that with us. Sometimes we think our safety is our home. What I am saying this morning to the praise of God is that sometimes he casts us out into jeopardy; because God is more concerned about our strength and our service and our enlarged life than he is that we have no peril.

If you think that God is trying the conservatory plan on your heart, you misunderstand him. In the conservatory they shut out the storm, and baffle the winds, and what they grow is flowers that the first spring breath, leaning to kiss them, would break. And God is concerned not that we get on easily, but that we get onto something that will stand when the final storm breaks.—*Selected.*

THE WORLD-WIDE FIELD

In Kafirland, South Africa

THE following illustrates some of the practical missionary work confronting our workers in Africa. Elder W. S. Hyatt, in speaking of his work among the natives in Kafirland, and appealing to the brethren and sisters in South Africa, says:—

"I have made a little tour through Kafirland to see what prospects there were for boys and girls to attend the mission school at Maranatha. I find that many of these poor people would gladly send us their boys and girls, but they have no clothing. Two girls came to me yesterday begging to go with us, but said their people did not want them to go until they had clothes. Moko brought some old clothes and fitted out two boys.

and God is gathering out a people. We hope to have another class of nine enlightened souls ready for baptism in June, when we expect to have Elder and Sister R. C. Porter with us. A testing time seems to have been upon our mission of late, and many who before have been trusting in their teachers' faith and courage have had to learn to trust in a power beyond the arm of flesh. Some have almost fainted, but we believe this test will finally prove a benefit in our work here. Sometime they must be tried and must learn to stand alone, and I believe it well for the trial to come when they can have the counsel of godly teachers to support them. So we are still of



WORKERS ATTENDING THE SOUTH AFRICAN UNION CONFERENCE

Names of workers, reading from left to right: (front row) F. Macdonald, D. Sparrow, J. F. Olmstead, Geo. R. Israel, R. Moko, D. Theunissen; (middle row) W. C. Walston, J. M. Freeman, H. J. Edmed, W. S. Hyatt, R. C. Porter, L. R. Conradi, E. R. Williams, I. J. Hankins, D. F. Tarr, W. H. Anderson; (upper row) M. E. Emmerson, Professor Elffers, G. W. Shone, Ben. Groenwald, J. C. Rogers, Dr. Geo. Thomason, F. B. Armitage, C. Olmstead, J. V. Willson, G. A. Ellingsworth, M. C. Sturdevant, T. J. Gibson, J. H. de Beer. This union conference embraces two local conferences and five mission fields.

"I am sure that if our people knew of the situation, they would make an effort to gather up some clothing for both boys and girls. If this can be done, we can help several young persons to enter the school. There has been no rain in this part to speak of, in fact, but very little for years, and mealies (corn) is scarce and very high. Many of the people are hungry, and have no money to buy either food or clothing. This matter requires haste, and what is done must be done quickly."

South Africa

M. C. STURDEVANT

SINCE my last report, I have attended the good union conference meeting at the Cape. This was an excellent meeting, and one that brought much courage and strength to the workers gathered from different parts of South Africa. Personally, it was a great help to me.

Though we have seen reverses and trial the past season here at the Solusi Mission, yet the work is progressing,

good cheer and courage in our work.

As for our school work, our numbers are less than for years in the past. Yet those who are here are progressing, and the teachers are certainly doing all in their power to make the school what it should be.

Our out-schools are doing much better this year. Eight native teachers are in charge of five stations, and two are teaching in the home school. In one of our schools especially, the spiritual interest is high.

We are now in the midst of the harvest. Our crops are not heavy, but they are fair, and we shall have an abundance of food. Drought at the first, then too much rain at the last, cut the corn crop much shorter than we at first thought. Our herd of cattle is doing well, and brings us a good profit.

Because of the heavy rains the latter part of the season, much fever has been our lot, mostly among the natives. With the exception of Brother H. C. Olmstead, none of the white workers have been

sick. Brother Olmstead has had some light attacks, but, we are thankful to say, none serious as yet. The wife of one of our native teachers was buried the fifth instant. And two days ago two natives brought to our mission a white man, a Jewish trader, who had been in the veld with the fever, and was almost dead. We took him into the house, and did all we knew how for him; but in thirty hours his life went from him, and while I am writing now, his body is lying in the box we made for him, waiting for the arrival of the district surgeon, to give us authority to bury him. And so it goes daily. We are called out to wait on the sick and dying. We long ago learned that our rest is not here. But if only we may enjoy the rest that awaits the people of God, we shall be well repaid.

We are trusting in the prayers of the dear ones in the home land. Ever remember, "The effectual fervent prayer of a righteous man availeth much." Our prayers also go up with yours for the Father's blessings upon the work in the home fields and in other countries. Let us be strong in faith, and press the battle to the very gates; for soon "He that shall come will come, and will not tarry." For this we earnestly pray.

Bularwayo.

A Land Without Missionaries

WHY do so many missionaries go to Japan, China, India, Turkey, and Korea, and so few to Central America?

Partiality for distant lands can not explain their neglect, for Alaska is most abundantly supplied. Is it possible that the soul of a Caribbean Indian in twenty-five cents' worth of cotton drill is less worth saving than the soul of an Aleut in furs? Latitude can not matter, else the Fiji Islands, which have been well cared for, would be under the ban.

Any excuse that Central America is already a Christian country is inconsistent, if not otherwise untenable. Mexico is a favorite field, and Mexico is a Christian country—far more Christian than Guatemala or Nicaragua. Although the Mexican state has made war on the Roman Catholic Church, the Mexican peon is a most devout religionist, reverent and superstitious.

Mention Central America to the missionary in Mexico, and he looks blank. You almost expect him to ask where Central America is.

To me, however, the absence of missionaries in numbers was deplorable. The modern missionary who founds little communities in foreign countries where the humanities and hygienics are taught is a spreader of civilization regardless of his creed. For every one of him in Japan, that learned for itself, and in China, that is learning for itself, there ought to be a hundred in this field at our door, that can not learn for itself, for which our Monroe doctrine is responsible. Can the reason be that Japan is more picturesque? that the servants in China are better? that one who returns

from Burma is more of a hero at the missionary meetings than if he were back from Guatemala?

Yet the Roman Catholics have sent American priests to take the place of the Spanish friars in the Philippines, and the boards have sent Protestant clergy to the Philippines, where they are far less needed than in Central America. On the train from Corinto to Managua was a Nicaraguan who had been in Manila and was bringing back his young Filipino wife.

"Everything is so much dirtier than at home! ugh!" this little woman kept repeating. "Everything—everything is worse."

So it was, by all the standards of Christian civilization—worse than the Philippines under Spanish rule. That woman from her cleanly Manila was rightfully homesick. A visit of a delegation from every Philippine province to Nicaragua would be a powerful object-lesson.

The position occupied by the priesthood of Guatemala, Honduras, and Nicaragua is lower than in any other country in Christendom not in the Caribbean region. The bayonet no longer considers it a factor to be reckoned with. It has neither political power nor religious power of any account. When I asked a young woman, head of a girls' school in Guatemala, if she had been educated in a convent, she was quick to free herself from any such prejudicial charge against the administration, which does not permit convents to exist. When I asked if she were a Catholic, she answered, "O, yes," carelessly.

If you are looking for real church ruins, go to Central America. Many churches are disused, and those that are not are almost invariably in disrepair. The people, poverty stricken and hopeless, take little interest in them. Religious ideas are dying, and with them moral ideas. A settled indifference of day-by-day existence characterizes the masses, who are reverting to Indian superstition.—*Frederick Palmer, in Chattanooga Times.*

"Blest Be the Tie That Binds"

JOHN FAWCETT, the author of this sympathetic hymn, was a minister in charge of a parish in a poor district in England. So poor were the members of his congregation that he received only about sixteen shillings a week for his support. In 1772 he accepted a call to a parish in London. He preached his farewell sermon, and the day arrived for him to leave Lockshire. Six wagons, loaded with his books and furniture, stood in front of his house. His congregation—men, women, and children—gathered about the door; all were in tears; the agony of the parting was manifest on their faces. Mr. Fawcett and his wife, deeply touched, sat on a packing-case. Tears were shed by them also. Mrs. Fawcett, looking up to her husband, said: "O John, John, I can not bear this! I know not where to go!"

"Nor I, either," said he, "nor will we go. Unload the wagons, and put everything back in its old place." He recalled his letter of acceptance, took up his work again among his loving flock, and wrote this hymn to commemorate the evident Christian love which bound them "like to that above." What a monument of loyal love between a pastor and his flock!—*Ernest Lloyd, in Present Truth.*

A Worthy Motto

WHEN I was in Scotland, I stayed at the house of one of Scotland's noble sons, a gentleman indeed, honored and loved by everybody. He told me his life motto had been learned from a young man dying of consumption. A fire had broken out in the village, and there were no fire brigades in those days. The men formed a line from the pond to the conflagration, and handed on the buckets rapidly. Down in the pond, to his waist in water, stood the young consumptive, bailing as fast as the buckets were brought him. Some one recognized him, and cried in consternation: "Eh mon, you'll catch your death there." Sweet and calm came the answer: "Somebody must do it, why not I?" and, said my friend, "I made that the motto of my life. When anything difficult or dangerous or irksome or distasteful had to be done, I know, 'Some one must do it, why not I?'"—*Selected.*


Poor, but Rich

A poor blind woman in Paris put twenty-seven francs into the plate at a missionary meeting. "You can not afford so much," said one. "Yes, sir, I can," she answered. On being pressed to explain, she said: "I am blind, and I said to my fellow straw-workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work at night?' They replied: 'Twenty-seven francs.'"


"So," said the poor woman, "I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light in the dark heathen land."—*Selected.*

JOHN G. PATON once said: "There is a way to measure the depth of desire. Here is the measuring line. It is within us: How much are we willing to do to bring the kingdom to men? How many miles are we willing to travel in order to have it come to other men who are in heathen darkness? How much money are we willing to give in order to have it come to the world? All this is a very accurate test. Few of us will travel for its coming or give money for its coming unless we really desire its coming. Men's actions often speak louder than their prayers."

"ENLARGE the place of thy tent, . . . lengthen thy cords, and strengthen thy stakes." Isa. 54:2.



THE FIELD WORK



The North Dakota Camp-Meeting

THIS meeting was held in Jamestown, June 21-27, in the so-called "Anton Kurz Park," just across the James River. It was the largest meeting North Dakota has held in many years; some said the largest it had ever had. The conference had purchased two large new tents, and a number of smaller ones, thus giving ample room for the different nationalities represented at this meeting. Preaching was carried on in the English, Scandinavian, Russian, and German languages. This is probably the only conference in the States where the Germans are in the majority. There must have been nearly seven hundred on the ground. The most of these people had formerly come from Russia. They left their native country because of religious oppression, and have settled in free America. It was a very striking coincidence that while we were at this meeting, we received the good news that the Duma, in Russia, had passed a bill favoring religious toleration. There was great rejoicing in the camp, for this means much to the cause of God in that country. A number of brethren expressed a desire to go back to visit their friends and relatives, and take the message of salvation to them. One young man will go to our school in Friedensau, Germany, for one year, and then enter the work in Russia. He said that this has been the burden of his heart for several months. We are glad that the Lord has put the burning desire into the hearts of the young people to go into the hard places. This is as it should be.

The Sabbath day was one of special blessing to the entire camp. The weather was favorable, therefore almost every one was out to meeting. The Sabbath-school was carried on in the different departments and nationalities. The German tent being too small for class recitation, a general class was formed, and every one took an active interest in the lesson studied. According to count, there were present: Germans, 428 members, donations \$133.20; Russians, 7 members, donations \$2.25; English, 118 members, donations \$22; Scandinavians, 44 members, donations \$15.36; children, 88 members, donations \$4.05; making a total membership of 685, donations \$176.86, all of which goes to the foreign missions.

After Sabbath-school, there was preaching service in English by Elder O. A. Johnson, and in German by Elder G. F. Haffner. The Lord came very near to many a fainting heart and back-slidden sinner. Prayers of repentance were uttered, sometimes fifteen or more praying at once. Fathers went to their children and confessed their sins, and children to their parents. In the afternoon fifty were baptized in the James River, the entire camp witnessing the scene, Brother Carl Kunkel and Lars Neilsen administering the rite. Sometimes they would speak in English, sometimes in German, and at other times in

the Scandinavian language, according to the nationality of the candidate. Husband and wife, brother and sister, could be seen walking arm in arm into the watery grave together. Their faces were shining with joy as they stepped out. It was very interesting to see how the truth of God binds all nationalities together in the great bond of love. On the following Sunday four more were baptized, making in all fifty-four. A number of others were also willing to follow their Lord, but it was thought best for them to wait until they should return home, that their respective churches might unite in receiving the blessing with them.

Sunday was a missionary day on a large scale. Talks were given on the needs of the cause of God in all the world. After this, requests were made to those present to support the work, which met with a hearty response. Pledges amounting to \$3,285.50; cash, \$683.60; grain yet in the field, \$615; 240 acres of land, \$4,000; also live stock, amounting to \$25, were laid upon the altar of God. In another tent there were pledges and cash offered, bringing the total amount to about \$11,000. We are sure that this is a step in the right direction. There was no excitement among the people, rather a thoughtful consideration of the needs of God's work. One man gave one quarter section of land, half of which is to go to the school in Russia, forty acres to the General Conference, and the other forty acres to the work in the home field. Even though this was not a regular conference meeting, an expression was taken of those present of how much of their tithe should go to the support of the missionary work. They were willing to give from one fifth to one fourth of their regular tithe, beginning either with November, 1909, or January, 1910, as the committee may decide. This will amount to about \$4,000 a year to the General Conference work.

The book work is also onward in North Dakota. The Lord is wonderfully blessing those who are in the field. A good interest was taken in this work at the camp-meeting, and some twelve more will enter the work in addition to those already engaged. From every part of the State we received the report of good crop prospects, and there is nothing to hinder North Dakota from making the best record she has ever made.

I have never seen such fine fields of grain as met our view from Jamestown south to Sioux Falls. The whole country looked like a garden of Eden. Where ten years ago I saw log houses and little claim shanties, there now stand great red barns and neat houses surrounded by little groves and orchards. Surely the prospering hand of God is manifest. The people in the United States are favored with many more blessings in this respect than those of other countries, and therefore God will hold them accountable for the means entrusted to them.

Help from outside was rendered by

Brethren G. B. Thompson, O. A. Johnson, H. J. Loeb sack, G. F. Haffner, F. L. Perry, Dr. C. P. Farnsworth, T. D. Gibson, W. L. Manfull, and the writer.

The people went home with a determination in their hearts to serve the Lord better than ever before. I was glad for one to have been present at this meeting.

J. T. BOETTCHER.

The Minnesota Camp-Meeting

At the request of Elder R. A. Underwood, who left the camp-ground before the close of the meeting to attend the camp-meeting at Sioux Falls, S. D., it affords me pleasure to report for the REVIEW a most excellent meeting just closed at St. Paul. The camp was located in a pleasant grove with sandy soil, in the Midway District, between St. Paul and Minneapolis. People living in any part of both of these cities could reach the camp-ground for a five-cent fare, and the evening services especially were well attended by residents in that section of the city where the meeting was held.

More than one hundred ninety tents were pitched, and there were about seven or eight hundred people living upon the grounds. I never saw a meeting move any more smoothly, or where better order on the part of old and young was maintained.

The conference held its annual session, and the business was transacted with the utmost harmony. Several changes were made in officers and the executive committee. Brother C. M. Everest, who has been the faithful, painstaking servant of the conference as treasurer for fifteen or sixteen years, takes up field work in the missionary department of the conference, and Brother H. R. Gay will do the treasurer's work in the office. Elder S. E. Jackson continues as president. The conference felt that it was best to place some new young men on the committee in order that they might have an experience which would fit them for fields beyond. A missionary spirit seemed to be in every resolution and in every talk. Every question was decided from the standpoint of how Minnesota could best encourage the work in distant fields.

The brethren responded nobly to the call for financial assistance, and nearly six thousand five hundred dollars was raised for various purposes. Nearly all of this fund will go outside of the conference. It is over three times as much as was raised last year, and is the most that has been raised in the conference on any similar occasion in many years.

Two financial resolutions are deserving of special notice. Minnesota was one of the first conferences to reach its allotment of ten cents a week. So encouraged were the brethren that they unanimously voted to set fifteen cents a week for each member as their mark for the fiscal year beginning July 1. In addition to this, which we believe is the first instance of its kind in the denomination, the brethren voted to pay one fifth of the tithe to the General Conference after paying a first tithe to the union conference. If the ordinary expenses of the Northern Union Conference continue as they are, enough of Minnesota's tithe is passed on by the union conference to the General Conference, so that if this be added to the one fifth now voted by the Minnesota

Conference, each person in Minnesota who pays tithe may feel sure that twenty-five cents on every dollar goes direct to the mission fields.

Both Sabbaths were seasons of refreshing. Elder G. B. Thompson took charge of the revival service the first Sabbath, and Prof. P. T. Magan the second Sabbath. Many souls were refreshed. A number gave their hearts to God for the first time, and many more returned from their backslidings. Sunday forenoon forty-nine were baptized in the Mississippi River, and were added to the church.

One interesting feature of the camp-meeting was a meeting of the "conference church," which is made up of isolated Sabbath-keepers in all parts of the field. About fourteen of those who were baptized were of these scattered members, and Sunday afternoon the church held a meeting, at which were celebrated the ordinances of the Lord's house. It certainly was a great pleasure for some of those who have no such opportunity at any other time during the year.

The General Conference and union conference laborers, other than those already mentioned, were Brethren J. T. Boettcher, of Russia; J. N. Anderson, of China; R. H. Habenicht, of Argentina; S. Mortenson, of the Swedish department; J. W. Christian, of the Norwegian department; G. F. Haffner, of the German department; J. V. Willson, of Africa; and Brethren R. A. Underwood, C. P. Farnsworth, T. D. Gibson, W. L. Manfull, and the writer, of the Northern Union Conference. The St. Paul and Minneapolis dailies gave a reasonable amount of space to the meeting, and their own reporters made conscientious efforts to give correct reports of the services.

One of the larger tents was left standing at the camp, and Elders C. A. Pedicord and A. V. Olson will remain to follow up the interest awakened by the meeting. It is hoped that permanent results may be seen from holding the conference and camp-meeting at St. Paul.

J. G. LAMSON.

South Africa

JOHANNESBURG.—It gives me great pleasure to be able to report that the work is moving onward in this part of the Lord's great vineyard, notwithstanding the many obstacles and difficulties on every hand. There seems to be an awakening among the Dutch-speaking population of this country, and the message is gaining a strong foothold here. The Dutch Reformed Church exerts a powerful influence over the people in this land, and, next to the Roman Catholic Church, is one of our strongest opposers; but, thank God, they can do nothing against the truth, but for the truth.

We have at present two small churches in the "golden city" of the Transvaal. The first one was organized by Elder Geo. W. Reaser some six or seven years ago. We own a neat little church building, thirty-six by eighteen feet, built of burnt brick. This building was dedicated a year ago, and is the first Seventh-day Adventist church building erected in the Transvaal. The site was generously donated by Brother J. J. Wessels.

The Lord has greatly blessed our efforts in the distribution of the Mission-

ary REVIEW. The writer handed a copy to each of the editors of the three principal newspapers of this city; and as a result one of them — the *Transvaal Leader* — published quite a lengthy article, commenting favorably on our work. Last week Brother T. G. Crouch, one of our faithful canvassers, received a friendly note from a lady residing at Potchefstroom (seventy miles west of Johannesburg), to whom he had sent a copy of the special REVIEW. She enclosed a donation of ten dollars. Brother Jas. Symons received a letter from a prominent legislator expressing his appreciation of a copy of the REVIEW.

Elder J. N. Loughborough's one week's mission here closed on Sunday, May 23. His inspiring talks on the rise and progress of the great second advent movement proved a great blessing to our little churches. As our veteran pioneer told us of the early experiences connected with this movement, and how the Lord had wonderfully wrought for his remnant church, our courage was revived, and our confidence settled in all points of the great threefold message. His visit will long be remembered by those who had the privilege of listening to him. We are determined to press the battle even unto the gates. Pray for the work in this difficult field.

J. H. DE BEER.

Korea

It is Korean now — Korean to learn, and Koreans to work for. Before us are twelve million people, but few of whom know the third angel's message — and we are only eight in number.

From the summit of the hill back of Brother W. R. Smith's house, one can count at least thirty villages, representing many hundreds of people. These villages look like patches of overgrown mushrooms; and in the autumn, with the gourds and vines clambering over the thatched roofs, where red peppers are out to dry, one feels like drawing a little closer. Within is the family, dressed in coarse homespun cloth. The father smokes his long-stemmed pipe, while the mother, with a yellow-skinned child strapped to her back, prepares the rice. There are pumpkins lying about, and from the ceiling hang bean-cakes, corn, and millet. In a far corner is a box, where food is offered to appease the spirits. In an adjoining room are a home-made spinning-wheel and loom. Here the neighbors gather on cold winter days, to spin and weave their silk and cotton.

During the school session it is to these villages and to these homes that our boys and girls go to give away tracts. We do not have to urge them to go. All are glad of the opportunity. We simply show them the best ways to do gospel work. I enjoy going with Miss Mimi Scharfenberg and the students. Although I can not talk much yet, I get an inspiration to study the harder.

What we want is help. Do not forget Korea. This land needs not only prayers and money, but many consecrated native young people. Its doors are open. The people bid the missionary welcome. As Elder C. L. Butterfield has written, we need a school man, a doctor, and some evangelistic workers. We would like a great many, but we are asking for the minimum number.

Our school problem is becoming more

and more difficult, because of the active measures taken by the Japanese. All schools must be registered, and certain qualifications are demanded. Thus what we do must be on a firm educational basis.

We have many bright young people among us, who want an education to fit them for the work; and to a great extent it is on the country's own people that we must depend for the carrying of this message. New companies are constantly springing up. The Lord is giving us the material; now he wants us to co-operate with him in preparing it for service.

I like this field and this people, and am glad I am here. I am now struggling with the language. It is hard. We appreciated Elder I. H. Evans's visit much, and wished he might have stayed longer.

MAY SCOTT.

Sunan.

Argentina

It was my privilege, in company with Elder V. E. Thomann, of Chile, to visit the small company of Danish believers in Tandil, a town with a population of about ten thousand, situated nearly two hundred miles south of Buenos Aires, at the foot of the mountains that bear the same name. While there, we had the privilege of visiting the celebrated balanced rock of Tandil. This huge monolith is situated at the summit of one of the mountains, about three miles from the city. How it maintains its balance on the rocky slope is a wonder to all. Although it weighs many tons, we were able to set it slowly to rocking. From the mountain top one has a good view of the surrounding country. To the north, east, and west extend the plains, dotted with towns, farmhouses, or grazing lands, the people all waiting for some one to take them the message. To the south is the range of mountains, while in the immediate vicinity are the small huts of the two thousand or more workmen employed in the rock quarries. The rock formations are of solid granite, and are in great demand for paving the streets of the cities, for the grades of the railways, etc.

While there, Elder Thomann held three meetings for the townspeople. The brethren had secured the use of the Cosmopolitan Hall, one of the best in the city, and near the plaza. We took with us about fifteen hundred announcements. The brethren had cards of invitation printed also, which they sent out to their friends. The audience was interested and attentive. The society refused to take pay for the use of the hall, and the newspapers for the announcements or the printing of the cards, showing that they appreciated the meetings.

I was especially attracted by the expression of attentive interest on the face of a young man who sat on the front seat. After the last service, I was able to appoint a meeting with him at his home. He came from Spain, and has been only three months in this country. Seven years ago he accepted the gospel, and for some time canvassed with tracts and Bibles. He had made a study of the books of Daniel and The Revelation, but had not understood them. After I had studied with him for some time, he asked if he might not come in the

evening and study further. On arriving, he asked for a reading on the Sabbath question. The following Sabbath he met with the brethren, and has been keeping the seventh day ever since. If he remains faithful, he will become a worker. He asked at once for literature to send to his friends in Spain.

There are several thousand Danes settled in and about Tandil. The brethren there make a strong plea that a minister of their language be sent to follow up the openings. It is desired that a young man come who can soon learn the Spanish language. We hope some one may be found. He could begin labor at once in the Danish, and as soon as he learns the Spanish, would have a vast field of unentered territory in which to work.

ARTURO FULTON.

Ecuador

BOTH on entering Ecuador and on leaving, we made our stay in Guayaquil as brief as possible, on account of the yellow fever. There were upward of twenty new cases daily, and there was also bubonic plague. On account of a landslide, we were obliged to remain in the train overnight on our way to Ambato. On our arrival, Brethren W. W. Wheeler and Octavio Navarette were at the station to meet us. While in Ambato, we held four public meetings in the homes of our brethren, the attendance and interest growing with each successive meeting. This work will be followed up by several meetings a week. Two professed to keep the Sabbath. Two are also keeping the Sabbath at Machala, on the coast, and desire baptism. These, together with another brother, constitute our native brethren in this republic. Four of these are still only just beginners, with little instruction. We are glad for this beginning. Ecuador is a difficult field. The repeated changing of laborers has retarded the progress of the work.

We were most glad to meet Elder and Sister Wheeler, and we enjoyed a pleasant time with them. They are of good courage in the Lord. He is looking forward toward doing aggressive work for the third angel's message in that field. For some months Brother Navarette has had but little results in his canvassing work. Twice while canvassing in out-of-the-way places, he had to flee for his life. In many places the people are very fanatical. Yet there are evidences that the leaven of liberty is making itself felt in removing these hindrances to the evangelical worker. An international exposition, to be held at Quito beginning August 10, would furnish a most excellent opportunity to sow the seeds of truth by distributing small tracts on a liberal scale among the many who will attend the exposition. A shortage of money is the only thing that hinders a definite plan to this end.

We spent two days at Quito. It is nicely situated, at an elevation of over nine thousand feet, in a fertile district having an abundant rainfall. It is a contrast to nearly all we had seen of this high plateau. It is supposed to be the oldest city of the New World, having been the capital of a powerful Indian nation conquered by the Incas a generation or two before the latter were conquered by the Spaniards. It is larger than Guayaquil, and in every way a

cleaner and more healthful city. Scarcely a beginning has been made by Protestants in this place. It seems desirable that the headquarters of our work for Ecuador be located here.

Brother Wheeler is desirous of having further help. He suggested that a physician would be able to open up successful work, and he believed that there would be no difficulty in securing recognition by the government. Any physician thinking favorably of such a work would do well to correspond with Elder W. W. Wheeler, Apartado 3, Ambato, Ecuador.

We had planned on taking a steamer from Guayaquil for Panama on April 22. At the last moment we changed our plan, and took a boat a day earlier. On this boat eight days, instead of four, were required to make the voyage; but we escaped two days' quarantine. We chose wiser than we knew. Two cases of yellow fever developed on the other boat, and the passengers were still destined to spend three days in quarantine after we landed. In many ways we have had evidences that the Lord has providentially led us on this trip.

We were permitted to spend a few pleasant days with our brethren at Cristobal, Canal Zone, Panama. On Sunday eight were baptized; and the previous day the church at Mt. Hope was well filled with earnest listeners to the truth spoken by the writer, and the following day Elder E. Thomann spoke twice, once in Spanish and once in English. At Cristobal the work is well situated. A meeting-room will soon be finished, a printing-office is well equipped to do good work, and the brethren have pleasant rooms in which to live, a most necessary thing in this climate.

On the whole trip from Cochabamba to this place, Elder Thomann has been a good helper. He has taken forty-eight subscriptions, and his direct sales were much more.

J. W. WESTPHAL.

Visit to the Orlando (Fla.) Sanitarium

AMONG the most recent additions to the sanitarium family is the above-named institution. It has but fairly begun its work of usefulness. It was the privilege of myself and wife, after a warm invitation from Elder R. W. and Dr. L. E. Parmele, to stop off on our trip homeward from the General Conference and make a brief visit to it. The automobile met us at the train in Orlando, and we took our first ride in that kind of conveyance to the sanitarium, about two miles away.

The shades of night had drawn around us. We were tired and dusty from the long ride from Washington. With nice baths, refreshing us from weariness, we were soon ready for quiet, restful sleep. The cool Florida nights are most favorable for sound repose, and we enjoyed a delightful rest.

Some people imagine Florida to be exceedingly hot, and the nights almost unendurable,—a great mistake indeed! Having made this State my home for twenty years, I can truly say I have known only one day when the mercury reached 96° in the shade. It rarely goes above 90°. Never have I seen a hot, muggy night, such as are often experienced farther north. The nights are almost always cool enough for one to feel

the need of bed clothing before morning, thus enabling one to obtain refreshing sleep even during the hottest months in summer.

On awaking, and looking about, all seemed so calm, so peaceful, so quiet and restful, that we could say from the heart, "This is an ideal place for a sanitarium." Florida is famous for its clear lakes, and two of these were in plain view, nestled among the trees and orange groves.

Boating was always a favorite recreation of mine, so my wife and Dr. Parmele seated themselves in the boat, and I much enjoyed rowing them around the largest lake of the two, only a few miles in circumference. A gentle breeze raised the tinged waves enough to make sweet music with their gentle ripples. How sweet and peaceful are nature's joys compared with the noisy, feverish jam of life in the city.

The improvements are only fairly launched as yet. The house is not large, but sufficiently so to be comfortable, neat and tidy, clean and wholesome. The food was plentiful, of sufficient variety to satisfy any unperverted appetite.

Elder Parmele, much to our regret, was away on his ministerial duties. Our dear sister, Dr. Parmele, whom we have long known with high respect and esteem, is a devoted, intelligent physician of experience, whose judgment is cool and reliable; whose influence will be that of a true Christian lady. Other medical help is also expected.

We can truly recommend this institution as worthy of patronage. It makes no display of huge, massive brick or stone walls. Really, such buildings are not the most cozy and desirable in so warm a climate as Florida. Multitudes come to Florida every winter for health, mildness of climate, beautiful sunshine, where nine days out of ten they can live with doors and windows wide open, and bathe with delight in the balmy sunshine and soft zephyrs of this Italy of America.

Having a sanitarium in Florida has been for many years a cherished dream of mine. I have longed much to be instrumental in carrying the matter into effect, but never felt able to accomplish it. I am exceedingly thankful that Elder and Dr. Parmele have had better success. The desired institution has materialized, at least in a measure. Its work has already been entered upon with success. We were informed that there have been very few, if any, pecuniary losses in its first year of experience. We believe it has come to stay, and be one of the many sanitariums to relieve distress and be a blessing to the sick and suffering, who we believe will come in large numbers to receive its benefits.

GEO. I. BUTLER.

World's Conference of Adventists

AN interesting religious gathering which is now in progress and will continue until June 6, is the thirty-seventh session of the World's General Conference of the Seventh-day Adventist Church, which is being held at Takoma Park, Md., a few miles from the city of Washington. Takoma Park is an attractive suburban community, which a few years ago was selected as the general headquarters of this religious de-

nomination. A considerable settlement of the church workers has grown up there. Various administrative buildings have been erected for the executive work of a church body which has now twenty-five hundred churches and more than one hundred thousand adherents.

The picturesque features of the present Conference are due largely to the fact that the assembled people are housed for the most part in a great white city of tents, erected on the grounds of the Foreign Mission Seminary at Takoma Park. The foreign delegations are being entertained in the Seminary dormitories, but the more numerous home delegations are camping in over three hundred tents, each capable of accommodating from five persons upward.

The sessions of the Conference are held in a spacious auditorium tent, capable of seating fully two thousand persons. Meals are served in a dining-tent, where more than one thousand persons may be accommodated at one time at long tables. The diners all serve themselves, somewhat after the fashion which prevails in "quick-lunch" establishments. All the food is furnished at actual cost, and the items on the menu are restricted to vegetarian dishes, in accordance with the tenets of the denomination.

The officers of the General Conference are: A. G. Daniells, president; G. A. Irwin, vice-president for the United States; L. R. Conradi, vice-president for Europe; W. A. Spicer, secretary; and I. H. Evans, treasurer. In addition, there is a committee of thirty-eight members, known as the General Conference Committee, which is composed of the presidents of the union conferences (which have church jurisdiction in the geographical grand divisions) and the representatives of distinct lines of work, carried on under the auspices of the denomination, including medical, educational, publishing, young people's, and religious liberty.

There are in attendance at this cosmopolitan open-air conference, in the neighborhood of one hundred foreign delegates, including fifty from Europe, representing practically every country on that continent, and also the Asiatic provinces of Russia; nine from India and Burma; seven from Africa; nine from South America; twenty from Mexico, Central America, and the West Indies; six from China and four from Japan. Besides, there are delegates from Australia and the islands of the sea, and about two hundred delegates from North America. However, these regularly accredited delegates represent but a fraction of the whole attendance. Other adherents come as spectators, so that the Conference community numbers close to three thousand persons. Almost all of this army of enthusiasts remains on the grounds continuously during the sessions of the Conference.

There has been a considerable growth of the Seventh-day Adventist movement since the last previous gathering of this kind. The last session of the General Conference was held in 1905, and it was then decided that henceforth the world-wide assemblages should be held only once in every four years, thus prescribing an interval much longer than had previously intervened between the gatherings. During the four years that have passed, there has been ceaseless activity,

according to reports submitted at the present gathering. Twenty mission fields have been entered; two hundred ninety-four churches have been organized, and sixteen thousand new adherents have been enrolled in the denomination. The tithes for 1908 were \$1,101,396—an increase of more than \$400,000 over 1904—while the contributions to missions were \$308,000, or more than double what was contributed four years ago. One of the aims of the present Conference is to project a great world-wide mission campaign, exceeding all previous effort in this direction.

One of the phases of Adventist activity which is attracting much attention at the present Conference is the Medical Missionary Department. The Medical Department stands for the promotion of temperance and healthful living, as well as medical missionary work. Forty sanitariums, under full denominational control, are now operated in North America, Europe, Africa, Asia, and South America, in addition to some thirty-six private institutions—about double the number of sanitariums in existence four years ago.

The head of the Educational Department has reported to the Conference that sixty-seven colleges, academies, and intermediate schools are now conducted by the denomination. Although English is generally spoken at the Conference, many foreign tongues are heard by visitors to the fifty-acre tract in rural Maryland, which is now the hub and center of the Adventist world.—*Waldon Fawcett, in Christian Herald, June 2, 1909.*

Experiences in West Africa

[The following experiences pertaining to the West African field were related before the General Conference June 1, by Elder D. C. Babcock. This article was not printed in the *Bulletin*.]

I WANT to say to you this morning that the hand of our Lord is over the work in West Africa, and our Father is able and sufficient to bring good out of every trying circumstance that comes in the way of his children.

Before I refer to the experiences we have had as a people, I want to tell you something about the opening of mission work on this coast. Before David Livingstone ever started for the heart of Africa, before Henry M. Stanley made his tour through the jungles of Africa, mission work had been started on the West Coast. Some young men of the Susu people located in this section found their way to England, and they aroused an interest among the English-speaking people in regard to mission work all along that coast. The English Church made an appeal for missionaries to go to the West Coast of Africa, to open up the work among the natives; but no one could be found in all England who was willing to risk his life to go to that dark land, where it seemed almost impossible for a white man to live.

Time passed, and they met entire failure. So they sent over to Germany, the home of the Reformation, and they appealed to one of the mission schools there for young men who were willing to go to the West Coast of Africa, and open the work. As the principal of the school presented the letter to the students in the mission, three young men

offered their lives for the work. At once they were taken to England, and by the assistance of the young men who had come from this section of the country, these three young men learned something of the language of the Susu people, and the time came for them to start on their journey. This was more than one hundred years ago, and traveling in those days was not so rapid as it is now.

A vessel was at last prepared to sail for the West Coast, and these young men found passage. They placed all their baggage abroad, and the vessel lay in the harbor for some days waiting for other ships to come down from Dover to join them in the expedition. After spending several days aboard the vessel, the young men decided to go ashore and get some things they had forgotten. While they were gone, the vessels from Dover came in sight, and the vessel on which these young men were to sail hoisted sail, and set out to sea. They ran to the shore as quickly as possible, and arranged for a small boat to start and if possible overtake the vessel; but a heavy storm arose, and they were compelled to return. But the storm was so severe the vessels were also compelled to return, and again cast anchor; so the young men were permitted to go on to Africa. Whose hand was in this?—God's surely. I could relate the interesting incidents in connection with their experiences, but I must hasten to the experiences Seventh-day Adventists have had.

You remember that several years ago Elder Sanford went with a party to the Gold Coast. Quite an interest was created, but they were permitted to remain only a short time. They came down with the fever, and returned. For months Brother Sanford was unable to do any work.

Next Elder D. U. Hale, who is here at this meeting, was sent to the West Coast. He also came down with the fever, and after battling with the disease for some time, he returned home. Later, he responded to another call, and again came down with the fever. Our people, therefore, became almost discouraged in regard to the work on the West Coast. But do you believe God wanted us to give up the work there?—No! These souls were to be warned.

We have spent thousands of dollars upon the West Coast of Africa. For a time it seemed that the work would all go to pieces, but I believe, brethren, that we should quicken our steps, that we should consider the marvelous openings in these mission fields. God cares for his workers, and he will open the work in a marvelous way.

Now I do not believe that it is necessarily because of my strong constitution that I have endured the work in that field, for God's work is not dependent upon the strength of men. And while I might present before you some things concerning our treatment of disease, I want to tell you that that is not the reason we have been protected upon the West Coast of Africa. The time has come for the opening of the work on the West Coast of Africa, and our Heavenly Father's protecting hand is over the work. Our Father is able to give health to his laborers in all parts of this dark world.

We have with us Professor French. When I saw him, I felt a little sad—a

tall, slim young man, rather pale of complexion. I did not think him able to be a missionary for such a country. But the hand of God is with Professor French, and I believe the Lord is ready and willing to care for any of us as we place ourselves in his hands, as we go to these dark and trying lands.

When I left these grounds four years ago, my health was not so good as our Mission Board thought it was; but I did not tell them. And I do not care to speak of that this morning, though I went to West Africa in not the very best condition. When we landed, we looked the ground over. I visited different points along the West Coast, and it seemed to me that Freetown, Sierra Leone, called "the white man's grave," had the best surroundings on all the West Coast of Africa, so far as health was concerned.

The Lord has given us a good supply of fresh water. There are ranges of high mountains, or mountain peaks, along the seashore by Sierra Leone. With a good harbor, with a railway extending into the hinterland, with the mountain ranges, it seems to me that we might establish our work there better than at almost any other point on the West Coast.

I remember that Brother Spicer was quite anxious for me to go down into this section here [pointing to the map] among the Hassa people, and open up the work there; but I felt, after looking the territory over, that it would be far better for us to stop in Sierra Leone.

We arrived there about Oct. 1, 1905. As we went ashore, it seemed to me like another world. All kinds of garments—when any were worn—were seen upon the people. Everything was strange; but we soon found lodging in a hotel, and in a short time Mrs. Babcock and I began canvassing. She started in one part of the city, and I in another. We canvassed as best we might, and held a few little meetings in our home; but in October I was taken with fever, and for four months and a half that fever was just as regular as your clock, and I do not know but more so. At a certain time in the day, the fever was there. I used every means possible to restore health, as I had in South America under like circumstances; but it seemed to no avail, and I kept going down, getting weaker and weaker. I used to look at people on the street, and say to my wife, "Do you think I will ever be able to get out on the street again?" The Mission Board wrote to us, and they encouraged us as much as possible. I remember especially a letter that I received from Brother Evans. He wrote me like this: "Brother Babcock, I hardly think it is wisdom—I can not give the exact words, but it was something like this—"for us to spend money on the West Coast of Africa, and put up a mission building, unless you are sure that you can stand the climate."

Well, now, how was I to find out whether I could stand the climate? I wrote to him I thought it was good policy, if, after a few years, I found I could endure the climate—it would be an excellent thing then to build a mission house; but if not, certainly it would not be a wise thing to do so. If they sent out the money, and put up a mission house, and in a short time I should die, they would say that it was a mistake;

and if I should happen to live, they would say it was just the thing to do.

The next mail brought us a thousand dollars. I believed that God would protect us. I knew that over \$20,000 had been spent by our people on the West Coast of Africa. I knew that some of our dear people had given their lives, and that others had had to return. I said to my wife, "If God will only keep us, we will remain right here, and open the work on the West Coast of Africa, regardless of all the efforts of Satan to destroy our lives." When that decision was fully reached, we could see the hand of God in every move that we made. From that time to the present, I have seen the mighty working of the power of God as I never witnessed it before in my life. And, brethren, I know this, that if I had remained in the home land, I would never have known one half about the power of our God that I know to-day. If you want to know something concerning the keeping power of God, if you want to know something concerning his power to spread his work in the dark, heathen lands, go to Africa, and you will have an opportunity.

At first it seemed like a mountain of perplexities standing before us. In fact, everything we met was discouragement. I had visited quite a number of ministers. I remember one experience that my wife had one day when she went out visiting. A missionary took her to the home of one of the ministers, and he began to ask her in regard to our work, and she explained our mission, the keeping of the Sabbath, and the different points of our faith. "Well," he said, "my good sister, we are glad to have missionaries come to West Africa, but I want to say to you that Seventh-day Adventists can not establish their work on this coast. The people will never hear them."

That sentiment we heard repeated over and over again. In fact, it seemed to us, from all outward appearances, that we could never get the work started there. But, as I stated, when we made the decision that, regardless of all the workings of Satan, we would remain and start the work, God blessed every effort put forth.

It took us about six months after I got over the fever to get our mission station established. At the close of 1906, we were ready to open the work for the people; and we pitched our tent. As I looked over this congregation the other day, and saw so many white faces, I felt that I was almost out of my place. I have longed to see a congregation of black faces. Since coming to America, I have received letters from home which cause me to long all the more to get back. I do not think that a missionary has come to this Conference who has not given you the idea that he is anxious to get back. They are all ready to go back.

We pitched our tent, and had it well lighted. The space was well lighted all around for a distance of fifty or one hundred feet, so that the print in our Bibles could be easily read.

Before we pitched our tent, we were told, "You never can hold a tent-meeting here; they will tear your tent down." But from the time we began our meetings in January, 1907, until the tenth of March, we held just as quiet meetings as have been held in this large tent. Never,

in all that experience, did I have to tell an individual to keep quiet. Our tent was set on a cross-street, on a good lot. The streets there are not paved as you have them here, but they are grassy, with the exception of a narrow strip along the center, where the people walk.

From about six o'clock in the evening the people began to come to meeting, long before the hour of service. They were crowding all around the outside of the tent. I do not think we held a meeting the six weeks with less than six hundred in attendance, and many times the congregations were much larger. The truth took hold of hearts, and at the close we organized a church of 31 members. Many others decided to obey the truth. I shall never forget this experience. City and government officials and ministers were in attendance. And I believe that if we treat the ministers as we ought to treat them under such circumstances, we shall not meet the opposition that we have to meet many times. I visited different ministers, and I want to say to you that the kindest feelings exist between the ministers and myself.

Certainly they are opposed to our work, but Cannon Cole, of the cathedral, is one of the warmest friends we have in Freetown.

The Lord blessed the effort. We built a church house. Our brethren in America helped us some, but we raised more than a thousand dollars on the West Coast to put into this building. The papers were open to us, and many editorials favorable to our work were printed.

Soon we went to other villages, and our work opened up there in a marvelous way. The work also began further down the coast, and we have more than 40 Sabbath-keepers who have come out in the last two years. We have now on the West Coast about 150 Sabbath-keepers. And they are Seventh-day Adventists in the strictest sense.

If ever encouragement came to us, it was when Brother and Sister French arrived. They reached there on Tuesday. Wednesday night is our regular prayer-meeting night. These prayer-meetings are not attended by simply a few, but you will find the entire church present. And not only the entire church, but an extra little room is crowded with people. I believe that since the organization of the church, more people have accepted the Sabbath from the influence of that prayer-meeting than from all the sermons we have preached. Often in that prayer-meeting service, individuals have arisen and told of their convictions, although they had never attended a Sabbath meeting, and then and there have made their decision for the truth.

When Professor French went into the church, and heard the testimonies given, and the expressions of thankfulness on the part of our people for his arrival, after meeting he said, "Brother Babcock, I wish that our churches in America stood where this company stands." God has marvelously worked upon their hearts.

When you go into a heathen land, you can not convert people to this truth merely mentally. There must be a power behind it, and that is where the glorious experience comes in. We find ourselves confronted with heathenism on every hand, but we must go to the mountain tops with our Saviour, and there we must plead with him. I have gone there and asked him for certain results, and, thank

the Lord, I have seen my prayer answered. I have seen precious souls gathered in, that it would seem almost impossible to reach. Our church in Freetown numbers about 60, but that does not include all the Sabbath-keepers.

Now a few words about the openings and some strange experiences we have met. Back from Freetown about twenty miles is a village called Waterloo, of about 3,000 inhabitants. Three years before I went there, a man by the name of Brown, a native of West Africa, went up and down the streets preaching, telling them that a people was coming to West Africa who would give them God's eternal truth, and that they would preach the second coming of our Lord Jesus Christ. The people thought he was a fanatic, but he seemed desperately in earnest. He soon died. Just three years from that time our work was opened in Waterloo. Then the people said, "Here is a fulfilment of the statements of Brown." Mr. Brown was a native of West Africa.

There are many openings all along the coast; but I want to speak of a tribe away in the Northwest. I had heard of this people before we ever opened up the work there. I heard of a tribe that kept the Sabbath, but I hardly thought it was true. It seemed unreasonable to me. But after we organized a church in Freetown, a brother accepted the truth who told me of this same tribe. He gave his experience working among them, in our missionary meeting. He said that he thought it very strange, and he laughed at them while he was there. He said he saw individuals offered a pound to carry a message to a certain place and start on Saturday, but it was impossible to induce them to make a trip on Saturday.

Now do not get the impression that these people are Christians. They know nothing about Christ, but there is a tradition that is carried down regarding the Sabbath all through the history of that people. It is wonderful to think of the traditions that are kept among that class of people. Down here on the Gold Coast,—and I might read to you from their history,—the Fantees, the Shantees, and many other tribes call God Nyan Kopon Kwamina,—God of the Saturday. Now why did they give God that name? A boy that is born on Saturday is called Kwamina. It matters not what day of the week a child is born, he is named according to that day. That is always a high day for that individual. So now they tell us that as God rested on the seventh day from all his works, therefore God must have come into existence on the seventh day, so they call him the God of Saturday. The history of creation has been kept among this people by tradition. For instance, on Tuesday, you can not persuade these men to go fishing. Why? When did God bring the waters into one place?—On the third day. I might relate here many instances of this kind. You can not persuade them to violate the traditions that have been brought down to them through the ages.

I might tell you something of a trip that I took last March. I was anxious to visit the hinterland before attending this Conference. I traveled by train 136 miles, and it took me 12 hours to make that part of the journey. Then I took my bicycle, and started out through the jungles of West Africa, hoping to

gain a point near the line between Liberia and Sierra Leone. But I was taken sick. I found that the black water fever was upon me. The fever continued to increase. I was among natives, and could scarcely find an individual who could speak English. I became so weak that I could walk only a few steps, then would have to lie down and rest. I continued my journey, however, till in the hot part of the day I came to a village. In these villages they have built lodges, and in these they swing their hammocks. I asked them to give me a hammock, and to bring me some water. Of this I drank freely. But I knew that disease was taking hold of me, and all I could do was to call on my Heavenly Father. I told him all about it.

After a time I arose from the hammock, and started on, not knowing that I was coming to a stream of water. However, we had gone only a few rods when we reached a stream of clear, cold water. I crossed on a canoe with some natives, then I thought of taking a cold bath, to reduce my fever. I went out into the river and sat down on a big stone, and drank freely of the water. I suppose I remained in the water half or three quarters of an hour. I then came out and dressed myself, and felt much better. I was so weak I could scarcely go, but I continued my journey farther into the interior. I would walk and lie down, then walk and lie down. When I came to the top of the hill, I came to a village, and I went into another hammock, and decided that it was impossible for me to reach the point that I wanted to reach. Presently the chief came in and spoke to me. I shook hands with him. He invited me over to his place, and the Lord compelled me to stay there for two days. In those two days, as the influence of this message was brought to bear on him, his heart was opened. He said to me, "Here are my sons, here is land; and when you are ready to establish your mission here, I am ready to build you a good, substantial building that you may begin your work in my village." I praised the Lord for this.

I sent a messenger to the man that I was anxious to meet, and he came thirty-six miles to see me. That night at eight o'clock I started for home in a hammock, and was carried thirty-five miles that night, and reached there the following Friday.

The hand of God has been with us, in West Africa, and for it we praise his holy name.

Field Notes

NINE persons were baptized on Sabbath, June 5, at Spencer, Iowa.

ON Sabbath, June 12, at Village Creek, Iowa, two persons were baptized.

ELDER D. U. HALE baptized four persons at St. Louis, Mo., on a recent Sabbath.

THE following word comes from Brother W. H. Sebastian, of Georgia: "The work in the city of Atlanta is onward. Bible readings are being held with two families four miles from the city. As the result of these readings, three have taken their stand for the Sabbath, and others are interested."

ON May 8 five persons were baptized at Wausau, Wis.

TEN persons were baptized at Bethel, Wis., on Sabbath, May 29.

THREE persons were baptized at Traverse City, Mich., on Sunday, May 30.

As the result of faithful work done at Galva, Kan., nine persons are ready for baptism.

THREE persons were baptized by Elder J. C. Harris on Sunday, June 13, at Sheridan, Ill.

BROTHER M. C. GUILD reports that three young people were recently baptized at Manistee, Mich.

At the Adelphian Academy, Holly, Mich., seven persons were recently baptized, three of whom have lately accepted the truth.

ELDER A. S. BRINGLE recently baptized two persons and organized a Sabbath-school of eighteen members at Reece, Kan.

As the result of faithful Bible work done in Arcata, Cal., three persons are rejoicing in the truth. Several others are much interested.

Two persons have recently accepted the truth at New Castle, Colo., as the result of Bible readings given by Sister Arwilda M. Carpenter.

A LETTER from Brother J. S. Beggs states that three persons have accepted the truth as a result of meetings held by him near Grand Rapids, Wis.

THE work is going encouragingly at Kansas City, Kan. Two persons were baptized on a recent Sabbath, and three more are expecting to go forward in that ordinance soon.

BAPTISMAL services were held on a recent Sabbath afternoon at St. Helena, Cal. Nine persons went forward in this ordinance, all of whom united with the Sanitarium church.

ON Sabbath, May 29, seventeen were baptized at Boggstown, Ind. Most of these have joined the church at that place, but some from the academy will join their home churches.

As the result of a series of meetings held at the Erie Street church, Chicago, Ill., three adults were baptized Sabbath, May 29, and as many more will participate in this ordinance soon.

ON Sabbath, May 29, one person was baptized at Reeds Creek, Cal., and it is expected that others will take their stand for the truth as the result of the tent effort being conducted there.

THE Bible workers in Goldfield, Nev., report that up to the present, nearly two hundred families have had a full course of studies in the message, and as a result, there are many deeply interested. Three have already taken a definite stand for the Sabbath, and are accepting additional light as fast as it is presented. Several others are on the point of decision.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D.

Secretary

Findings

DR. V. L. MANN has been called to assist in the Melrose (Mass.) Sanitarium, and has already taken up duties there. He was recently graduated from the medical department of the University of Pennsylvania.

The department is very anxious to get in touch with all Seventh-day Adventist physicians and nurses wherever laboring. Please write the secretary, giving address and all the interesting items you can.

The Drs. Heyneman, who have been pursuing medical studies in the American Medical Missionary College the past five years, are at present in Edinburgh, preparing for practise in Australia, where they hope to settle for their future work.

Dr. A. I. Lovell, who has been in private practise in Duluth, Minn., for some years, has accepted a call to connect with the Graysville Sanitarium. Dr. A. J. Hetherington, who has been superintendent of that institution, will take a short vacation and do some post-graduate work.

Two of our young men have just completed their medical studies in the George Washington University — Mr. H. N. Sisco and Mr. F. W. Vasenius. Dr. Sisco has connected with the sanitarium work in Washington, D. C., and Dr. Vasenius has accepted a call to Abyssinia.

The Medical Department is prepared to furnish some very beautiful and instructive lantern slides to those wishing them. These comprise slides of all our sanitariums, health subjects, tuberculosis, etc. We invite our medical people everywhere to assist us in working up a library of such slides on all important topics pertaining to health work. These slides can be secured for thirty-five cents plain, or fifty cents colored. Address the secretary.

It was a great pleasure to have with us at the late General Conference the following-named medical workers from abroad: Dr. A. B. Olsen, from the Caterham (England) Sanitarium; Dr. R. H. Habenicht, from South America; Dr. Kawasaki, from Kobe, Japan; Dr. A. A. John, from Mexico; Brother A. W. Semmens (nurse), from Australia; the Drs. A. C. and B. L. Selmon, from China; Brother J. V. Willson (nurse), from South Africa.

It has been decided to print from this department a quarterly medical journal for our physicians and nurses if a sufficient subscription list can be secured. We ask every physician, nurse, and all others interested in this work, to send their addresses to the secretary, accompanied by twenty-five cents, as a subscription to such a periodical. It will contain departments covering all lines of sanitarium and general work, and will be edited by the best-qualified men in all our institutions. Don't delay this, but send subscriptions at once.

Graduating Exercises at the Glendale (Cal.) Sanitarium

THE graduating exercises of the 1909 class of the Glendale Sanitarium Training School for Missionary Nurses took place on Tuesday, June 1, at 8 P. M. The following-named workers finished their three-year course of training at this time, and were granted diplomas: Lena May Butcher, of Michigan; Sophia Weldon Conway, of Colorado; Evangeline Frances Dickson, of New York; Elizabeth Frances Drummond, of California; Frances Deborah Johnson, of South Dakota; Edythe Beatrice Jones, of Australia; Lillian Mildred Rose, of Louisiana; Mary Verne Sanborn, of Michigan; Ellis Carlton Silsbee, of Kansas; Alma Josephine Youngquist, of Nebraska.

Several of these workers returned to their respective homes with the view of taking a needed vacation before entering on their life-work. Some of them are planning to obtain further training before taking definite positions in the work. Others have already obtained positions in connection with some of our institutions. A few are planning to prepare themselves for work in the African and other mission fields.

Altogether, the exercises passed off in a very satisfactory and creditable manner. Those present and the members of the class will long remember the occasion. The faculty is extremely desirous that these workers may ever walk in the way of truth, and follow out the Scriptural injunction found in Matt. 28: 19, 20.

J. J. WESSELS.

Current Mention

— The city of Charleston, W. Va., closed all its saloons on the night of June 30, by city ordinance, to remain closed for a year.

— Twenty-three earthquake shocks were felt at Messina, Sicily, on July 1. The two strongest shocks are said to have exceeded those which destroyed the cities of Sicily and southern Italy last December; but only two persons were killed.

— Great Britain, Austria-Hungary, and the United States have notified China that they do not recognize the preliminary agreement between Russia and China devised for the administration of the Russian railroad area in Manchuria.

— The German government has been carrying on experiments with the Maxim gun-silencer on its machine guns and mauser rifles, and the reports indicate that the experiments have been so satisfactory that the silencer will be adopted. Thus another deadly engine of war takes its place in the military field.

— The Tauern Railroad, the new Alpine line connecting Gastein and Spittal, was officially opened by Emperor Francis Joseph July 5, in the presence of a large gathering of Austrian archdukes, ministers of the empire, members of parliament, and the public. So great were the engineering difficulties that had to be overcome in the construction of this line, that, although it is only thirty miles long, it cost \$62,500,000. Eight years were required for the completion of the

Tauern tunnel. The railroad greatly shortens the distance between central Europe and the Adriatic.

— A fourth-of-July fire at South Boston, Va., resulted in the burning of a home, and loss of life to one adult and five children.

— In a desperate fight near Patian, on Jolo Island, July 5, Jikiri, the famous Moro outlaw chief, was killed and his entire band exterminated by detachments of regulars and constabulary under Capt. George L. Byram, of the Sixth United States Cavalry, operating in conjunction with a naval flotilla of the mosquito fleet under Lieut.-Comdr. Signor. The American loss was one private killed, and three officers, twenty enlisted men, and one sailor wounded.

— Russia is beginning preparations for a march upon the capital of Persia. This movement is due to the persistent activities of certain Persian tribes whose movements endanger the lives of foreigners. The Persian government is unable to restrain these tribesmen. At the same time, Turkish troops are occupying the province of Urumiah, and the Turkish consul at Dilman has been proclaimed governor of the town. England is interested in southern Persia, and unless a definite agreement is arranged between these three powers, there is likelihood of serious trouble over the partition of the country.

— There are about 4,053,000 mules in the United States, valued at \$437,082,000; 20,640,000 horses, valued at \$1,794,052,000; 21,720,000 milch cows, valued at \$702,945,000; 49,379,000 other cattle, valued at \$863,754,000; 56,084,000 sheep, worth \$192,632,000; and 54,147,000 swine, valued at \$339,030,000. These figures seem to show, on an average, something more than a horse and a cow for every family in the country, something more than two steers, and nearly three sheep and three pigs, while one family in every five supports the luxury of a mule. This represents a total live stock wealth of \$4,525,259,000, or a trifle more than the value last year of our national bank deposits.

— The famous Shaker colony, which for more than a century has been maintained near Lebanon, Ohio, is to be dissolved. An Associated Press despatch from Cincinnati, Ohio, says: "In 1805 the first settlers of the sect removed from Lebanon, N. Y., to Ohio, and settled on 4,000 broad acres in Warren County, and for many years they prospered. At one time the colony numbered 800. Branch colonies were established years ago near Dayton, Ohio, and High Bridge, Ky., but both are now practically extinct. At Lebanon there are twenty-three survivors, only five of whom are less than seventy years of age, and but two under fifty. Seeing the ultimate extinction of their band, the leaders are negotiating with the Methodists for a permanent home at the College Hill (Cincinnati) Home for the Aged. The Shakers sprang up in England, like the Quakers, in 1747, and first came to America in 1774 in charge of Mother Ann Lee. The primal note of their religion was brotherly love, and a belief in celibacy was inherent. Thus their ranks were replenished through conversions solely, as no children were born to maintain the faith."

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 GroveAug. 19-29
Nebraska, HastingsSept. 2-12
West. Colorado, Grand Junction..Sept. 16-26
East. Colorado, Boulder..Aug. 26 to Sept. 5

LAKE UNION CONFERENCE

Northern Illinois, De Kalb..July 28 to Aug. 8
West Michigan, Three Rivers.....
..... July 22 to Aug. 2

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

NORTHERN UNION CONFERENCE

Iowa, NevadaAug. 19-29

SOUTHERN UNION CONFERENCE

Louisiana, Alexandria.....July 22 to Aug. 1
Alabama, BirminghamAug. 5-15
Mississippi, Meridian.....July 29 to Aug. 8

SOUTHEASTERN UNION CONFERENCE

Georgia, MaconJuly 29 to Aug. 8
South Carolina, Anderson.....Aug. 5-15
North Carolina, Cleveland.....Aug. 12-22
Cumberland, Athens, Tenn.....
.....Aug. 24 to Sept. 5
Florida, OrlandoOct. 21-31

WESTERN CANADIAN UNION CONFERENCE

Saskatchewan (North), Rosthern..July 20-25
Alberta, OldsJuly 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, MissoulaAug. 26 to Sept. 5

NORTHWESTERN UNION CONFERENCE

Arkansas, FayettevilleJuly 15-26
Texas, Alvarado.....July 29 to Aug. 9
West Texas, AbileneAug. 12-22
New Mexico, AlamogordoAug. 19-29
Oklahoma, EnidAug. 26 to Sept. 6

Alabama Camp-Meeting

It has been decided to hold the annual camp-meeting for the central and northern part of Alabama at Birmingham, August 5-15. This is a good central location, and we are expecting an excellent meeting. Most of the crops will be harvested. This will be a good time for all to come together to seek the Lord, and to receive help and instruction from his servants. There will be good tents for all at the usual low rates. Special attention will be given to the children and youth. Let all our people begin now to lay plans to attend; for we are living in a most solemn time, and need all the help we can receive.

A. J. HAYSMER, President.

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.

Mississippi Conference

The next session of the Mississippi Conference will be held in connection with the camp-meeting at Meridian, July 29 to August 8.

W. S. LOWRY, President.

Georgia Camp-Meeting

THE annual conference and camp-meeting of the Georgia Conference will be held in Macon, July 29 to August 8. It is earnestly desired that all our brethren and sisters attend. We can not afford to miss the special blessings God has for us at these holy convocations. We expect efficient help from the General and Southeastern union conferences.

C. B. STEPHENSON,
President Georgia Conference.

The Sabbath Question

BEGINNING July 28, a series of sixteen special articles on the Sabbath question will appear in the *Signs of the Times* weekly, covering the history of the Sabbath from its origin down to the present time. The titles are as follows:—

No. 1, "The Sabbath at Creation;" No. 2, "The Sabbath During the Days of the Patriarchs;" No. 3, "The Sabbath at the Exodus;" No. 4, "The Sabbath Marked by the Manna;" No. 5, "The Sabbath in the Decalogue;" No. 6, "The Sabbath Made Known to Israel;" No. 7, "The Sabbath in Israel's Land;" No. 8, "Christ and the Sabbath;" No. 9, "The Sabbath at the Crucifixion;" No. 10, "The Sabbath and the Apostles;" No. 11, "The Change of the Sabbath as Indicated by Prophecy;" No. 12, "The Change of the Sabbath as Proved by History;" No. 13, "The Restoration of the Sabbath Predicted by Divine Prophecy;" No. 14, "The Seal of God;" No. 15, "The First Day in the Scriptures; Is It Holy Day?" No. 16, "The Sabbath in Eternity."

These articles will give the reader a mass of information that it would be difficult to find elsewhere. In view of the present agitation over the Sabbath question, these articles are timely, and will be interesting to our own people, and just the thing to place in the hands of those not of our faith.

The regular subscription price to the *Signs of the Times* weekly is \$1.50 a year; six months, 75 cents; three months, 40 cents. Five or more copies of the weekly *Signs of the Times*, to one name and address, \$1 a year. Address your tract society, or *Signs of the Times*, Mountain View, Cal.

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.

WANTED.—A Seventh-day Adventist man or boy to work on farm. Good wages. Permanent place. Chance to get a cheap home. Parties desiring cheap homes would do well to come here. Address W. H. Hedrick, Supply, Okla.

FOR SALE.—Ten acres land; partly cleared; all seeded to meadow and pasture. Small fruit. Good eight-room house; twenty rods from Forest Home Industrial Academy. For particulars inquire of O. C. Hollenbeck, Mt. Vernon, Wash.

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.—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.—A grocery business in Oakland, Cal. Volume of trade, \$2,750 a month. Has been run as a Sabbath-keeping store for ten years, and trade is well established. Requisite capital, \$5,000. Address F. J. Greenwood, 3699 West St., Oakland, Cal.

FOR SALE.—80 acres; 30 improved in crop. Span young mares and colts; harness, wagon, plows, household goods; post-office 1 mile; saw-mill $\frac{1}{4}$; church and Sabbath-school in schoolhouse across road; all for \$1,000. Address D. C. Percy, Mainard, Douglas Co., Mo.

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 bedside 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.

FOR SALE.—50 acres in the timber, fruit, cotton, and grain belt of Texas. 40 acres fenced, 25 in cultivation. Running water, a good well, two houses, two barns, four acres in orchard—apples, peaches, pears, plums, apricots, almonds, English walnuts, olives; also several best varieties of blackberries and strawberries. One good wagon, one chop mill, six plows, three harrows; two mares, two colts, two milch cows, many other things too numerous to mention. Handy to church and church-school. Price, \$900. Address E. E. Vinson, Avinger, Tex.

Obituaries

BECKNER.—Tena Haskell Beckner, son of George and Mary Beckner, was born June 13, 1908, and died April 11, 1909, in South Lancaster, Mass. The baby was sick only a few days, and died of bowel obstruction. His death is greatly mourned by his parents, but still they are sustained by the blessed hope of meeting their little one in the first resurrection. Words of comfort were spoken by the writer from Jer. 31: 15-17.

C. S. LONGACRE.

OSBORNE.—Died at Enid, Okla., May 16, 1909, of general debility, Sister Martha Morrison Osborne, aged 75 years, 11 months, 12 days. She was born in Pennsylvania. She joined the Seventh-day Adventist church at Eldorado, Kan., about twenty years ago, and was a faithful member of the Oklahoma City church at the time of her death. Words of comfort were spoken by the writer in the Enid Seventh-day Adventist church, based on Job 14: 14.

J. H. KRUM.

HUMPHREY.—Sister Millie May Humphrey died at Corry, Pa., May 5, 1909, aged about forty-four years. Some twenty-six years ago she received the message of a soon-coming Saviour, and united with the commandment-keeping people of God. For a number of years she was engaged as a Bible worker in the Pennsylvania Conference, laboring faithfully in Pittsburgh, Philadelphia, and Elmira. Since uniting in marriage with Brother J. H. Humphrey, she has been a faithful wife, and a noble worker in the Sabbath-school. A loved companion, two adopted children, a mother, and many relatives and friends are left to mourn. We laid her to rest, with the blessed hope of a glorious reunion in the near future. Words of comfort were spoken by the writer from Rev. 14: 13.

I. N. WILLIAMS.

DINWIDDIE.—Virgie May Dinwiddie, infant daughter of Brother and Sister W. E. Dinwiddie, of Reeder, N. D., died May 31, 1909, of membranous croup, aged six months, twenty-nine days. Words of comfort were spoken to the bereaved parents and sympathetic friends by Brother C. A. Levine, from Ps. 103: 13-18. H. F. MEEKER.

BURROWS.—Died of heart failure, at Valjejo, Cal., June 1, 1909, Melvin Lloyd, infant son of J. M. and Ida Burrows, aged three months and six days. Besides the sorrowing parents, there are five sisters and one brother to miss the loving care of baby. Words of comfort were spoken by Brother E. M. Drake, of Napa. MRS. CHAMBERS.

DUDLEY.—Sister Cornelia Dudley died at Fort Sawnsend, Wash., May 1, 1909, aged 44 years, 4 months, and 25 days. When sixteen years old, she united with the Presbyterian Church, and began to serve the Master. When thirty-one years of age, she accepted present truth, and was a member of the Seventh-day Adventist Church until her death. She died in full hope of being raised in the first resurrection. She leaves a father, mother, brothers, and sisters to mourn their loss. Funeral services were conducted by the writer. J. A. RIPPY.

NELSON.—Died at his home near Exira, Iowa, May 4, 1909, of heart-disease and rheumatism, resulting from scarlet fever, John Henry Nelson, son of Mr. and Mrs. Nelse J. Nelson, aged 9 years, 10 months, and 29 days. John was a good boy, and loved the Sabbath-school. During his illness he often expressed the wish that he might get well so he could go to Sabbath-school again. He will be missed in the family circle at home and by his class in the Sabbath-school. He leaves his father, mother, one brother, and two sisters to mourn their loss; but they "sorrow not, even as others who have no hope," for they look forward to the time when the grave shall give up its treasure at the coming of the Lord Jesus, and the broken family circle will be reunited, never again to be broken. Words of comfort were spoken by the writer. W. D. PARKHURST.

NORRED.—Molly Ella Carson was born Sept. 30, 1876, and died at Hodge, La., May 16, 1909, aged 32 years, 7 months, and 16 days. Sister Norred joined the Presbyterian Church at the age of fourteen. On March 14, 1897, she was married to Simeon B. Norred. Eight children were born of this marriage. The husband, three children, a mother, five sisters, and two brothers mourn their loss. In July, 1908, in Jackson Parish, La., where the family have lived all their lives, under the labors of Elder E. L. Maxwell, president of the Louisiana Conference, Brother and Sister Norred, also a sister of Brother Norred, accepted present truth. Sister Norred died firm in the faith, stating that she knew she was "going to rest." The writer spoke comforting words to about two hundred relatives and friends, from John 14: 1-3; Heb. 9: 28; 1 Thess 4: 13-18. JOHN E. HANSON.

WHITE.—Died at his home in Brighton, Iowa, May 7, 1909, John Sidwell White, aged 82 years, 5 months, and 18 days. He was born at Mt. Pleasant, Ohio, Oct. 25, 1827. In 1851 he was united in marriage to Anna Heed. To this union one daughter was born. Mrs. White died of typhoid fever, and the daughter, Loretta, died several years afterward of consumption. Jan. 10, 1855, Brother White was married to Martha Ellen McKain, at St. Clairsville, Ohio. To this union nine children were born, all of whom survive their father, except one. In 1857 he, with his family, came to Iowa, and settled in Brighton, where he has since lived. In 1858 he united with the Christian Church, and ten years later with the Seventh-day Adventist Church, which faith he held to the last. He was very familiar with God's Word, and in two consecutive winters read the Bible through twice. He was particularly attached to the prophetic part of the Bible. During his last illness he expressed the wish that he might be able to attend church once more. The funeral service was conducted by the writer. W. D. PARKHURST.

MITCHELL.—Geo. Howard Mitchell died at Brief, Wash., May 11, 1909. He accidentally shot himself, dying one hour later. He was the son of Brother Geo. Mitchell, who has been in the truth many years. This sudden accident brought much sorrow to the home, but they weep not as those who have no hope. He was always interested in the study of God's Word, and the parents believe he will come up in the first resurrection. He leaves to mourn his loss, father, mother, four sisters, and one brother, and friends. The services were conducted by the writer. J. A. RIPPY.

GOUDY.—Harriet E. Goudy was born Feb. 29, 1844. She crossed the plains to California in 1860. After living in various parts of the State for twenty-seven years, she came to Fresno, where she resided until the time of her death, June 8, 1909. She was a faithful and consistent Christian, a member of the Seventh-day Adventist church of Fresno. After paying a tribute of respect to her memory, by calling attention to the Book she loved, we laid her to rest, expecting to meet her when the Life-giver calls his children from the land of the enemy. C. L. TAGGART.

BARTENSEN.—Died at the home of her son, near Union Grove, Wis., June 2, 1909, of old age, Mrs. Anna Christina Bartelsen. She was born in Denmark, April 6, 1820. In 1840 she was united in marriage to Sorren Bartelsen, and in 1860 they emigrated to America. In 1874 Grandma Bartelsen embraced the message, and loved it till death, which occurred in the early morning of June 2, at the ripe age of 89 years, 1 month, and 26 days. She leaves one son and his family to mourn their loss. The funeral service was conducted by Elder Nelsen and the writer. W. W. STEBBINS.

BLISS.—Died at Cambria, Mich., Sarah Jane Bliss, wife of Simeon A. Bliss, aged 70 years, 7 months, and 26 days. She was born in Genesee County, N. Y. She was married to Simeon A. Bliss in Rochester, N. Y. They moved to Hudson, Mich., in 1857, and from there to Cambria, Hillsdale Co., Mich., in 1862. She accepted present truth in 1897. She was confined to her bed for eight years, and never was without pain. She bore her sufferings patiently and cheerfully, and looked forward to the consummation of the blessed hope. She leaves her husband, one brother, two sisters, and three half-brothers to mourn their loss. Words of comfort were spoken by the writer from John 14: 1-3. D. P. WOOD.

PIERCE.—Died of nephritis, June 10, 1909, Sister Inez Wait Pierce, wife of Brother Fay Pierce, of Bolton, Vt., aged thirty-two years and twenty-three days. During her childhood, she lived among Sabbath-keepers; but later, for some years she was without hope in Christ. During her last illness, she gave her heart fully to the Lord. Though her suffering was extreme, she bore it with great patience and fortitude, leaving to her friends the evidences of her acceptance with God. She leaves a husband, two daughters, and many friends to mourn their loss. She chose as a Scripture lesson for her funeral, Psalms 23, 51, 103, and John 14, and as her funeral sermon text 1 Thess. 4: 16-18, from which the writer drew words of comfort. H. J. FARMAN.

EVARD.—Albine Evard, née Depas, was born near New Franklin, Wis., Feb. 14, 1885, and died June 1, 1909, at the age of 24 years, 3 months, and 17 days. April 20, 1905, she was united in marriage to Levi Evard. She leaves a husband, father, mother, two sisters, and five brothers, but they sorrow not as others who have no hope. From her infancy she had been a devoted missionary for Christ. At the age of twelve, she was baptized by Elder D. T. Bourdeau. Her faith and hope seemed to brighten as she neared the end. She expressed her full assurance that her dear Lord had gone to prepare a place for her, and that he would soon return to take her to himself. After bidding farewell to her friends, she peacefully fell asleep in Jesus. J. S. SHROCK.

SAMPSON.—Died in Bridgetown, Barbados, June 9, 1909, Miss Christina Sampson, aged 75 years. Sister Sampson seemed to be enjoying good health for one of her age, until two days before her death, when she suffered from a stroke of paralysis, after which she never fully recovered consciousness. She accepted the message of a soon-coming Saviour during the session of the East Caribbean Conference in 1904. She rests in hope of a part in the first resurrection. The funeral service was conducted by the writer, assisted by Elders P. Giddings and A. A. Clarke. F. G. LANE.

ANDERSON.—Emma Anderson was born in Sweden, March 25, 1863, and came to this country in 1883. She died June 2, 1909. She accepted the third angel's message in 1896, and united with the church in Selma, Cal. That she was loved by the church and by her relatives and friends was evidenced by the many flowers that decorated the church, and by the large crowd that followed her to her last resting place. She leaves a husband, one daughter, and other relatives and friends, who have good reason to believe that she will come forth in the first resurrection. C. L. TAGGART.

MILKS.—Mrs. Sally Milks fell asleep in Jesus, June 6, 1909, at the home of her daughter, Martha E. Dodge, at Albany, Wis., aged 81 years, 5 months, and 22 days. Death was due to her advanced age, and a serious attack of *la grippe*. She was a Sabbath-keeper for over thirty-eight years, and a reader of the Review for many years. I have often heard her say that the Review came next to her Bible. Two sons, two daughters, and many relatives and friends are left to mourn. Although I am lonely without her, as she and I were the only Sabbath-keepers in the family as far as I know, I have a bright hope of soon meeting her where parting will be no more. The Methodist minister, Rev. R. A. Pengilly, preached her funeral sermon from a text of her own choosing, John 11: 21-41. ELLA E. ESTES.

(Wisconsin Reporter, please copy.)

WHIPPLE.—Died at his home near Nunn, Colo., May 23, 1909, Edmund Allen Whipple, aged sixty-two years. He with his family were establishing a home on new land where he had worked very hard. Evidently, over-exertion caused him to contract a cold which terminated in pneumonia, causing his death. Brother Whipple was born in Maine. In early life he was converted, and united with the Methodist Church. Hearing the present truth, he recognized the voice of the Lord, and for thirty-five years has shown his faith in that message by constantly advocating and living it. Only about ten days before his death the writer had the privilege of talking with him of the situation in the far East, the deceased remarking that dissolution of earthly kingdoms was near at hand, and the bringing of the home for which we are all looking. The funeral service was conducted in the union church of Nunn, and words of comfort were spoken from Rev. 14: 13. WATSON ZIEGLER.

DAVIS.—Died at the home of her parents in Kingston, Pa., April 16, 1909, Mrs. Olive Davis, wife of Brother J. Davis, of Bloomsburg, Pa. At the time of her death, they were connected with the sanitarium, at Philadelphia, Pa., Brother Davis acting as business agent. Her death was the result of a complication of diseases, from which she had been a sufferer for many years. About fourteen years ago, Sister Davis accepted the truth of the third angel's message, and united with the church at Wilkesbarre, Pa. Her Christian experience and love for the truth deepened as the years passed by, and it can be well said of her that she came to her end as a sheaf fully ripened for the Master's harvest, and is awaiting the glorious day when her Saviour will return to receive his own. She leaves a husband, and a little boy about three years old, father, and mother, one brother, and one sister to mourn their loss. Words of comfort were spoken by the writer, from Rev. 14: 13. W. H. SMITH.



WASHINGTON, D. C., JULY 15, 1909

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CONTENTS

Editorial

Response of the Conferences—Provi-
 dential Deliverances—Political and
 Religious New York—Cutting Loose
 —Our Business—The Chief Qualifi-
 cation—A Chance to Help—The
 Little Foxes—A Lesson From the
 Ninevites—Socializing the Gospel—
 A King Over Kings 3-7

Contributed Articles

Hills and Valleys (poetry), S. O. James 8
 Revealing Christ, Mrs. E. G. White... 8
 The Mark of the Beast and the Seal of
 the Living God, Geo. I. Butler..... 8
 The Turkish Revolution—No. 2, Percy
 T. Magan 9
 Justification, L. F. Starr 11
 The Path of the Just, F. J. Stemple... 12
 Use the Review in Missionary Work,
 Albert Weeks 12
 Out Into the Storm 13

The World-Wide Field

In Kafirland, South Africa 13
 South Africa, M. C. Sturdevant 13
 A Land Without Missionaries 14
 "Blest Be the Tie That Binds"..... 14
 A Worthy Motto 14
 Poor, but Rich 14

The Field Work

The North Dakota Camp-Meeting—
 The Minnesota Camp-Meeting—South
 Africa—Korea—Argentina—Ecu-
 ador—Visit to the Orlando (Fla.)
 Sanitarium—World's Conference of
 Adventists—Experiences in West Af-
 rica—Field Notes 15-20

Medical Missionary Department

Findings 21
 Graduating Exercises at the Glendale
 (Cal.) Sanitarium, J. J. Wessels.... 21

Miscellaneous 22, 23

DR. W. A. RUBLE, secretary of the Medical Department of the General Conference, spent last week at the New England Sanitarium, Melrose, Mass.

WE learn that in the first week of July, Elder Louis Zecchetto and wife, of the Greater New York Conference, sailed for Europe, to engage in the work in Italy.

WRITING from Liverpool of the first part of his return voyage to West Africa, Elder D. C. Babcock says: "We had quite an interesting passage. Among the passengers were several Catholic priests. I formed a very pleasant acquaintance with them, and presented to them the Bible doctrines of our faith. One of them read the *General Conference Bulletin* almost constantly for two days, and said he was much pleased with our plans of mission work."

DR. D. H. KRESS, of the Washington Sanitarium, was away last week attending the Central New England camp-meeting.

ON his return from camp-meetings in the Northern Union Conference, Elder George B. Thompson brings a report of excellent meetings, with encouraging gifts for missions.

C. M. SNOW, of the editorial staff, went to St. Paul, Minn., last week to attend the national meeting of the Christian Endeavor Society, in the interests of the *REVIEW* and *Liberty*.

SUNDAY morning, July 11, we had on hand only 9,940 copies of the July *Life and Health*, which means that orders had been received for 70,060 of the 80,000 copies printed. And our Sunday's mail (the heaviest of the week) had not been opened.

THE third number of *Liberty* for 1909 is just off the press. It contains the usual number of strong articles, by several writers, dealing with the various phases of the religious liberty question. The artistic features and mechanical make-up are good. This is the first number under its new editorial management, and it starts out well. With its three editors and seventeen editorial contributors, all able religious liberty workers, the journal should continue a strong factor in the cause it represents.

PASSAGE has been engaged on a Vancouver boat, sailing this week, for Elder J. M. Cole and family, of Oregon, and Elder R. E. Burke and wife, of Iowa, who go to join the workers in Australia. Probably Elder J. E. Fulton, president of the Australasian Union Conference, and J. M. Johanson, another delegate of that union, are returning by the same boat; also Mrs. Mattie Lawrence Teasdale, who is rejoining her husband in Australia, after a furlough with her people in Alabama.

THE annual announcement of the Washington Foreign Mission Seminary is now ready for distribution. It contains a full statement of the aims of the seminary and an outline of the courses offered, together with such general information as will be useful to prospective students. In view of the constant and increasing demand for workers to meet the calls from the foreign fields there ought to be a large number of candidates in training at this institution, and conference officers should encourage suitable persons to attend. The announcement can be obtained by addressing the president, Prof. H. R. Salisbury, Takoma Park, Washington, D. C.

WE acknowledge receipt of price-list of foods from the Nashville (Tenn.) Sanitarium Food Factory. This establishment manufactures a variety of food products at reasonable prices. It is the only food factory east of Iowa and south of the Mason and Dixon line which is conducted in the denominational interest, and is therefore a convenient supply house for our people in that part of the United States. Our Eastern camp-meetings may find it to their advantage to purchase supplies from that center. Particulars can be obtained by addressing the factory at Nashville, Tenn.

Committee Actions

THE following additional recommendations of the General Conference Committee may be noted:—

The Atlantic Union Conference invited to release E. W. Farnsworth, the president, to take the Bible department in the Foreign Mission Seminary.

The North Pacific Union Conference invited to release W. B. White, who is recommended to the Atlantic Union Conference for the presidency.

J. L. Shaw, superintendent of India Mission advised, on account of his health, not to return to the tropics.

M. N. Campbell, president of the Iowa Conference, to take the superintendency of the India Mission field.

R. C. Wangerin and wife, of Wisconsin, to Korea.

That the committee provided for by the General Conference on revision of the church hymn-book be as follows: Clemens Hamer, G. Gerritsen, G. I. Butler, E. W. Farnsworth, J. S. Washburn, C. H. Jones, J. E. White, B. F. Sturman, M. W. Newton, J. I. Beardsley, Albert Anderson, W. C. Sisley, S. G. Haughey, W. A. Colcord, W. W. Prescott, H. R. Salisbury, Frederick Griggs, A. G. Daniells, I. A. Ford, Geo. B. Miller, W. A. Westworth, C. N. Roberts, C. P. Whitford, Mrs. W. A. Ruble, G. W. Amadon, J. O. Corliss, G. H. Heald, C. H. Keslake, Mrs. Carrie Hickox, Mrs. W. T. Knox, H. C. Lacey.

That the executive committee of the hymn-book committee be as follows: Frederick Griggs, George I. Butler, E. W. Farnsworth, H. R. Salisbury, W. W. Prescott, W. A. Colcord, A. G. Daniells.

That our physicians and sanitariums, on application for medical examinations, by candidates under appointment to mission fields, be invited to make the examination and certificates as to physical fitness a donation to missions.

That the Religious Liberty Department be authorized to use the name Religious Liberty Association in its publications and documents.

Other recommendations and appointments will be noted later.

Members of the General Conference Committee, who receive copies of the minutes of its meetings, will please note that it will be several weeks before these can be duplicated, owing to the press of work upon the clerical staff in the office. W. A. SPICER, Secretary.