

The Advent Sabbath
Review and Herald

Vol. 86

Takoma Park Station, Washington, D. C., July 29, 1909

No. 30



PALMS IN PERADEINYA GARDENS, COLOMBO, CEYLON

Behold
He
Cometh

To the Saviour
and
His Testimony

THE WORK — AND — THE WORKERS

LIFE AND HEALTH SERIES is the name of a series of the large-page-style tracts, dealing principally with the temperance question. Each of these tracts is written by a physician who has made a study of the subject treated. The tracts, therefore, are high-class matter, and deserve a large circulation. The series, so far, contains five tracts on the following topics: No. 1, "Tobacco Using," 1½ cents; No. 2, "The Tobacco Habit," 5 cents; No. 3, "Diet and Endurance," 5 cents; No. 4, "Chronic Constipation," 1½ cents; No. 5, "Medical Use of Alcohol," ¼ cent.

"THE last number is all right; isn't it a beauty?" writes an aged *Life and Health* agent from Iowa. "My courage is good, and I am really satisfied with my work. I made seven exhibitions, and sold six copies, also three 'Christ's Object Lessons,' to help the educational work in the South. A sale of \$3.60 worth of literature in a little more than one hour is not so bad for an old lady seventy-one years old. It is God that does it, and he shall have the glory."

No. 104, of the Bible Students' Library tract series, has been republished in response to repeated requests. The tract contains 16 pages. Price, 1 cent.

A COMMON-SENSE health cook-book is as essential in the work of the housekeeper as any other household commodity. "A Friend in the Kitchen" will prove to be a friend indeed to every woman who has to do cooking. The recipes are simple, practical, and varied. It is vegetarian throughout, and is designed to educate the people away from a flesh diet. In addition to its twenty general departments, containing 400 choice and thoroughly tested recipes, it contains much matter not found in the ordinary cook-books, such as "substitutes" for meats, "How to Can Fruit," "How to Make Unfermented Bread and Wine," "How to Become a Vegetarian," "Rules for Dyspeptics," "Rules for Health." The instruction on "How to Can Fruit" is worth many times the price of the book. Just at this season of the year, it will be of special value in general fruit preserving. Waterproof paper, 25 cents; cloth, 50 cents.

"WAS out yesterday, the only day since arriving here," writes a young man from Ohio, "and sold 66 copies of *Life and Health* in five hours. I would go oftener, but we are doing heavy farm work, and I can not get away. Will go again next week."

CONFERENCE presidents and tract society secretaries would do well to send for our neat little order blank — just prepared — for securing *Liberty* subscriptions and selling single copies to large audiences. Just the thing for use on religious liberty day at the camp-meeting. The kind used by some of our leading religious liberty workers. They are free to our agents.

This illustration, for convenience in giving individual Bible readings or personal study. These miniature charts may be pasted in one's Bible for convenience. They are printed on tough, glazed paper, in one color. They make a very neat, plain, attractive chart for individual use. Price of these miniature charts, 5 cents each, post-paid.

PROF. B. L. HOWE, principal of the Central California Intermediate School, Armona, Cal., has just sent us a list of twelve yearly subscriptions for the *Protestant Magazine*. He says: "I think the publication of the *Protestant Magazine* is a heaven-born idea, and I am sure that it will have Heaven's blessing in its mission. I expect to send you more orders soon." Our colleges and other schools have shown a good interest in the circulation of this timely quarterly.

"DRESSING FOR HEALTH," by Dr. Maria Edwards, is a nicely illustrated pamphlet. It is the outgrowth of a series of practical talks on treatment of common diseases, given by the author at various public gatherings. It will be found to be very practical, and costs only 5 cents. Order all supplies through the State conference tract society.

BROTHER J. F. BAHLER, one of our blind agents, is planning to sell an edition of 30,000 copies of *Life and Health* in the near future. He sells magazines purely on their merits.

"I WONDER how many of our people know what 'Early Writings' contains that is really essential in establishing the principles of the message and laying the foundation of faith in it? I think it is the best book we have to establish faith and to impart a clear understanding of the beginning of the proclamation of the third angel's message. It ought to be constantly studied by all of our members. It ought to be perfectly familiar to our workers. It ought to be kept constantly before our young people." The preceding statement was recently made by one of our leading ministers and General Conference officers, as he was inquiring about the circulation of our books. The pocket edition of this book is very convenient for the workers to carry. Price, \$1.25, leather binding. The paper edition keeps it within the reach of all. Price, 35 cents. The regular cloth edition is only 75 cents.



THE above illustration is a reduced facsimile of the Review and Herald new prophetic chart, 46 x 72 inches in size: printed in five colors, on a fine quality of muslin, that will stand folding as many times as may be desired without hurting the appearance of the chart. It can be folded to show each set of symbols separately, or so as to compare similar chapters — as Daniel 2, 7, and 8. All the symbols are large enough to be seen from any part of an ordinary lecture hall or tent. Price of the large chart, post-paid, \$2.75.

WE have printed a supply of miniature prophetic charts, the exact size of

THE REVIEW AND HERALD

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

VOL. 86

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, JULY 29, 1909

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Editorial

Trumpet-Calls

TRUMPET-CALLS to service were heard day by day in all the addresses and reports at the General Conference. We take for this page a few words that appeal to personal action, from the addresses by Sister White.

To Every Man His Work: "There is something for each of us to do. It is no use to talk of being Christians if we leave unhelped those who are perishing all around us. . . . Christ is waiting, waiting for places to be entered. Who are preparing for this work?"

One Light Kindles Many: "Your light may be small, but remember that it is what God has given you, and that he holds you responsible to let it shine forth. Some one may light his taper from yours, and his light may be the means of leading others out from the darkness."

Use the One Talent: "It is not always the brightest talent that accomplishes the most for the cause of God. God can speak through a humble mind if that mind is consecrated to him and to his service. When we catch the spirit of the message which is to lead souls to choose between life and death, we shall see a work done that we do not now dream of."

Finding the Work: "Go daily to the Lord for instruction and guidance; depend upon God for light and knowledge.

Pray for this instruction and this light until you get it. It will not avail for you to ask, and then forget the thing for which you have prayed. Keep your mind upon your prayer. You can do this while working with your hands. You can say, Lord, I believe; with all my heart I believe. Let the Holy Spirit's power come upon me."

Home Training for Service: "Fathers and mothers, you have a solemn work to do. The eternal salvation of your children depends upon your course of action. How will you successfully educate your children? Not by scolding; for it will do no good. Talk to your children as if you had confidence in their intelligence. Deal with them kindly, tenderly, lovingly. Tell them that God would have them educated and trained to be laborers together with him."

Response by Sacrifice: "It does not mean the making of a little sacrifice. It costs much to be men and women of God. Men and women are going forth more and more to carry the gospel message. We thank God for this, but we need a greater awakening. We slide back into self-indulgence; we do not exercise to the utmost power the virtues that Christ has promised if we ask for them in faith. That which we receive from Christ we must give to others. None who receive the grace of Christ can keep it to themselves."

Blessed, to Be a Blessing: "'For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord.' When the Lord comforts you, you will speak that comfort to others; you will choose to speak words of comfort rather than blame. When the Lord makes your wilderness like Eden, you will want to go forth to the people. You will want the light that is so precious and glorious to you to shine upon their pathway. 'Joy and gladness shall be found therein; thanksgiving, and the voice of melody.'"

Hundreds More to the Field: "There are hundreds of our people who ought to be out in the field, who are doing little or nothing for the advancement of the message. . . . We need the wisdom that God alone can give if we carry the message to these cities with success. Let our churches everywhere come into line.

Let none who have pledged themselves by baptism to live for the service and glory of God take back their pledge. There is a world to be saved. Let this thought urge us on to greater sacrifices and earnest labor for those who are out of the way."

Get Ready: Closing words of the final Sabbath morning sermon. "Who among us is humbling the heart before God? Who are washing their robes and making them white in the blood of the Lamb? Let us awake from sleep, and pray as we have never prayed before, that the burden of souls may rest upon us. The burden of my message to you is, Get ready, get ready to meet the Lord! Trim your lamps, and let the light of truth shine forth into the byways and hedges. There is a world to be warned of the near approach of the end of all things."

Deliverance by a Voice in the Night

DR. JOSEPH STENNETT, one of that old-time Sabbath-keeping family of London, was for a period pastor of a Baptist congregation in Abergavenny, Wales. While ministering there, he became acquainted with a striking instance of special interposition of Providence in supplying the needs of a godly man and his family. The story was repeated in the *Baptist Register* for 1801-02, the writer having heard it from Joseph Stennett's son, Dr. Samuel Stennett, author of the hymn, "Another Six Days' Work Is Done."

Samuel Stennett said that one member of the Abergavenny congregation in whom his father took special interest was a pious collier named Caleb, an unlettered but remarkably intelligent man. Caleb was a regular attendant at church, walking seven or eight miles to the service from his home in the hills. One winter when severe storms had blocked the way, Dr. Stennett felt very anxious lest the collier's family had suffered need. When next Caleb appeared, however, he reported that the Lord had provided for them, and that they had fared better than ever. The account states:—

Caleb told him that one night soon after the commencement of the frost, they had eaten up their stock, and not a morsel was left for the morning, with no human probability of getting any; but he found his mind calm and composed, relying on a provident God. He went to prayer with his family, and then

to rest, and slept soundly until morning.

Before he was up, he heard a knock at his door. He went to see who was there, and saw a man standing with a horse loaded, who asked if his name was Caleb. Answering in the affirmative, the man asked him to help take down the load. Caleb asked him what it was. He said, "Provisions." On his inquiring who sent it, the man said he believed that God sent it; and he could obtain no other answer.

Some time later Dr. Stennett was visiting the home of a physician of Hereford, Dr. Talbot, whose wife was a member of the Baptist congregation. Dr. Talbot himself was a very generous man, but a skeptic. For his particular benefit Dr. Stennett led the conversation around to the topic of God's providences, and speaking of prayer, he mentioned the recent experience of Caleb. Dr. Talbot smiled knowingly, and when Mr. Stennett had finished, told him he also had a story to relate. Some time before, in driving among the hills, he had come across a meeting that was being held in a barn. He remained for thirty minutes or more, watching the speaker and the rustic congregation. He particularly noticed one man, who had a well-thumbed Bible, and who followed the discourse with the deepest interest.

As the congregation broke up, Dr. Talbot rode for a little time alongside this man whom he had particularly noticed. He learned that his name was Caleb. He was impressed by the man's intelligence as he talked with him. However, he thought no more of Caleb or of the meeting until the time of the great frost. The account continues:—

One night in bed, he could not tell for sure whether he was awake or asleep, but thought he heard a voice say, "Send provision to Caleb." He was a little startled at first, but concluding it to be a dream, he endeavored to compose himself to sleep. It was not long before he imagined he heard the same words repeated, but louder and stronger. Then he awoke his wife, who was in sound sleep, and told her what he had heard. But she persuaded him that it could be no other than a dream, and she soon fell asleep again. Yet the doctor's mind was so impressed that he could not sleep, but tumbled and tossed about. At last he heard the voice so powerfully saying, "Get up, and send provision to Caleb," that he could resist no longer.

He got up, and called his man, and bade him bring the horse. He went to his larder and stuffed a pair of panniers as full as he possibly could of whatever he could find, and after having assisted the man to load the horse, he bade him take that provision to Caleb. "Caleb?" said the man, "what Caleb, sir?" "I know very little about him," said the doctor, "but his name is Caleb. He is a collier, and lives among the hills. Let the horse go, and you will be sure to find him."

Thus Dr. Stennett learned from his skeptical friend how a kindly Providence had sent food to the praying collier family in the hills.

W. A. S.

An Interesting Discussion

Varying Views of Roman Catholics on the Relation Between the Church and the State

THE now famous letter of Theodore Roosevelt to Mr. J. C. Martin concerning the election of a Roman Catholic to the presidency opened the way for a vigorous and continued discussion of the Roman Catholic doctrine concerning the proper relation between the church and the state. First came the letter from the members of the Lutheran Church, in which an appeal was made to the authoritative utterances by representatives of the Roman Catholic Church and to the facts of history to sustain the contention that the election of a Roman Catholic to the presidency would be a menace to the liberties of the country, provided he was loyal to the teachings of his church. Notable among the articles which this letter called out was one by Cardinal Gibbons on "The Church and the Republic," which was published in the March number of the *North American Review*. We have already referred at some length to this article, and will therefore only quote from it briefly here to indicate the Roman Catholic position as interpreted by the leading American representative of that church:—

The distinction between the civil and the ecclesiastical powers is very firmly established in Catholic teaching. . . .

The church, then, holds that the civil government has divine authority, just as has the ecclesiastical; that the limits of each are fixed by the nature of its purpose; that within these limits each power is supreme; consequently, that the church can not intermeddle in matters purely civil, nor the state in affairs purely ecclesiastical; and that members of the church are bound to obey the state, within its own domain, in all things that do not contravene the moral law. . . .

We may put aside, then, as an absurdity, the injurious supposition that the pope would ever interfere in purely civil affairs. But is there not a twilight zone over which both church and state put forth claims? True; and I grant that here a collision of authorities comes more within the horizon of possibility. But the American concept of government and of liberty puts this hypothesis outside the range of practical affairs.

In the May number of the *North American Review* there appeared a reply to Cardinal Gibbons, written by Rev. William Schoenfeld, of New York, who prepared the letter in behalf of the Lutherans. The real point at issue is clearly stated in this article in these words:—

This is the difference between the cardinal and his church, on the one hand, and ourselves, on the other: he and his church accept separation of church and state merely as a temporary policy, a matter of expediency; we proclaim it to be the only true and right principle, a fundamental principle also of the Amer-

ican Constitution which must be accepted as immutable by all loyal and true American citizens.

The Jesuitical nature of Cardinal Gibbons's article is clearly pointed out in this statement:—

He [Cardinal Gibbons] tells us, indeed, that the distinction between the civil and ecclesiastical powers is very firmly established in Catholic teaching; but never once does he say aught to the same effect with regard to separation.

In the light of Cardinal Gibbons's article, it appears to be quite possible to dwell enthusiastically upon the distinction between the church and the state, as recognized by the Roman Catholic Church, while at the same time to hold firmly to the doctrine of such a union of church and state as is illustrated by the union of the soul and the body.

The latest contribution to this illuminating discussion is made by "A Catholic Layman" in the July number of the *North American Review*. The writer of this article, whose name was doubtless withheld for good reasons, deals with the subject in a spirit of frankness which is manifestly lacking in Cardinal Gibbons's writing. To give a clear idea of his views, we quote some paragraphs:—

Now what are the grounds upon which they who impugn our loyalty rest their charge that, until the Roman Church frankly changes her doctrine, the admission of Catholics to high offices in the state is a menace to American liberties? The grounds are that the union of church and state is a Catholic principle; that history shows that Rome has approved of religious persecution; and that the doctrine of "papal infallibility" would seem to preclude the idea of retraction of dogma or decree; that Catholics are bound to obey the pope in all things; and, as a make-weight, we are told that the pope maintains his claims to the temporal power against the kingdom of Italy, and desires to be recognized as a great power among the nations. . . .

That the pope does teach the ideal of human society to be the union of church and state no Catholic may deny. It was the only conceivable idea in the Middle Ages; it has been proclaimed by Pius IX, reiterated by Leo XIII, and rejuvenated by Pius X in his recent address to the French episcopate. This, certainly, is not a doctrine that falls sweetly upon the ears of American Catholics. How they regard it may be gathered from the silence in which it is passed over by all ranks of our clergy, a silence which is due not to astute calculation, but to strong attachment to American conditions and principles. True also it is that Rome clings to the vanished temporal power; but what that fact has to do with the loyalty of American Catholics is by no means obvious, and the Protestant synods have not elucidated the connection. Rome does crave to obtain political recognition from the great nations; she would be ready to pay a high price for it; I shall go further and say that I believe Rome has been often ready to pay much too high a price for it. Roman bureaucrats, administrators, and diplomats have more

than once induced the Holy See to buy the support or favor of secular statesmen at a rate incompatible with the best interests of the church and the eternal principles of justice.

With a clearness of perception which is most gratifying, and with a frankness which is most surprising, this Catholic layman deals with the practical side of this whole question in a manner quite in contrast with Cardinal Gibbons's brief and uncertain treatment of the subject:—

We are familiar in this country with the cleverly drawn congressional bill or franchise grant which contains one little clause, more pregnant than all the rest, running counter to the tenor of the other parts which have been introduced merely to allay suspicion or disarm opposition. In like fashion, one provision of the amended papal doctrine is of a character to justify non-Catholics in asking whether, notwithstanding the admission that the state is supreme and independent, the pope does not still reserve to himself the right to interfere actively in the relations of Catholics with the national government. And if this question must be answered in the affirmative, it is incumbent on us to convince our fellow citizens that there exists a force which may be counted on to successfully oppose any pernicious action of this sort. His Eminence [Cardinal Gibbons] has strongly insisted that we may subscribe to the fundamental article of English Protestantism that "the pope of Rome hath no jurisdiction in this realm," but he is careful to add the very significant qualification, "If it be understood of the realm of purely temporal affairs." But between the purely spiritual and the purely temporal realm there is "the twilight zone," where both church and state put forth claims; and the cardinal frankly acknowledges that a conflict here is within the range of possibility. Then he hastily drops the subject, with the observation that the American concept of government puts this hypothesis outside the range of possibility. I share his conviction that the American government will never take any measures that would infringe our religious liberty: The possibility of danger lies elsewhere. The pope holds that, in those affairs which are the common concern of both powers, the state is bound to yield to the church, and that in case of dispute, he, the Vicar of Christ, is the court of final resort to determine the right. Now, to this claim join another co-ordinate doctrine, i. e., that, as the supreme teacher of morals, he possesses the right to decide what line of conduct duty imposes upon Catholics in any given circumstances. A moment's reflection will show that these two principles in combination may be stretched so as to cover almost the entire civic life of a Catholic. The "twilight zone" embraces, among other things, ecclesiastical property, endowments for charity, wills containing bequests for religious purposes, marriage, the legitimacy of children, provision for the religious needs of the army and navy, and, students of history need not be reminded, the question of the exemption of the clergy from the civil jurisdiction. There are few political questions outside purely economical affairs that do not involve a moral issue. Any war, in the eyes of the pope, touches upon

spiritual things if the success of either belligerent, in his judgment, will, anywhere on the globe, entail injury or gain to the world-wide church. In fact, when the enormous sweep of these two claims is fully surveyed, the concession that all purely temporal affairs are outside papal jurisdiction seems to be merely nominal, as far as the Catholic conscience is concerned. If, at any political crisis in any country, Rome should believe it to be her interest to exercise spiritual pressure on the Catholic body, expert canonists and theologians would promptly bring forth an imposing array of arguments and precedents to prove that the occasion required the Holy Father, in the exercise of his office as Supreme Pastor, to explain to his faithful children their duty.

It would be difficult for any Protestant writer to state the case more fairly. As a theoretical principle of expediency, Rome advocates a distinction (not a separation) between the church and the state. As a practical principle of policy, Rome adopts the idea that the church should dominate in all matters which in any way affect the interests of the church, and under cover of the idea of a "twilight zone," the church reserves the right to extend her sway over the whole field of civil conduct. That Rome does thus assume to control in the affairs of state in the interest of the church is clear from the testimony of both medieval and current history. In support of this assertion we call attention to the letter of Martin V (A. D. 1416-1431), from whose instructions to the king of Poland we quote:—

Know that the interest of the Holy See, and those of your crown, make it a duty to exterminate the Hussites. Remember that these impious persons dare proclaim principles of equality; they maintain that all Christians are brethren, and that God has not given to privileged men the right of ruling the nations; they hold that Christ came on earth to abolish slavery; they call the people to liberty, that is, to the annihilation of kings and priests! Whilst there is still time, then, turn your forces against Bohemia; burn, massacre, make deserts everywhere, for nothing could be more agreeable to God, or more useful to the cause of kings, than the extermination of the Hussites.—*DeCormenin's "History of the Popes," Philadelphia, 1847. Vol. 2, pages 116, 117.*

To this may be added a portion of an editorial article in the *Western Watchman* (Roman Catholic) of July 8, 1909, which reads thus:—

The Liberals in the German Reichstag have surrendered. The combination of all the irreconcilables has been broken. The kaiser is forced to call to his aid the indomitable Center, which for years has calmly looked on and witnessed confusion growing daily worse confounded. The Socialists now form the cloud the size of a man's hand on the Hohenzollern horizon, and all the other parties are seeking for cover, save the Conservatives and the Center. These two have formed a coalition, and have been called to man the ship of state. Hence-

forward only such laws will be passed by the Reichstag as will suit the Catholic party, and the greatest Protestant state in Europe must, willy-nilly, take its orders from Rome.

The lack of harmony between these Roman Catholic writers is susceptible of a clear explanation. Cardinal Gibbons represents the hierarchy, the official side of the church, and gives expression to those views which must be maintained by every faithful ally of the pope. The Catholic layman views things from another standpoint, and does not attempt to conceal the actual facts,—facts which are patent to every candid student of history. He declares, however, that "the stick upon which the scarecrow of Vaticanism is constructed is the false idea that Catholics are bound slavishly to obey the pope in everything that he pleases to command," and he depends upon what he designates as the "lay spirit" as the antidote for papal aggression. In other words, he assumes that the American Catholic would be loyal to the Constitution rather than to papal encyclicals and bulls. This, however, is somewhat uncertain ground.

The latest turn of affairs in the German Reichstag furnishes abundant evidence that the Roman Catholics are seeking political control in every country, and that when such control has been obtained in any country, that country "must, willy-nilly, take its orders from Rome." This latest example in current history justifies all that has been claimed concerning the election of a Roman Catholic to the presidency.

W. W. P.

"Helping Together"

PAUL wrote: "Ye also helping together by prayer for us." Still that weapon, "all prayer," wins victories in the field of conflict. Let us wield it one for another, at home and abroad.

From South America, Miss Voris writes: "We think so often of the prayers that are going up to our Heavenly Father from the home land for us, and it gives us courage."

From California, Sister J. N. Anderson, of China, now recovering from very serious illness, writes: "I am very grateful to the Heavenly Father that he has put it into the hearts of his dear people to aid me by their prayers. Letters have come from China and various parts of America, saying, 'We are praying for you.' It has been a very great source of strength, especially in those weeks when I could not collect my mind to pray for myself."

We do need to pray more regarding individual and definite interests. The churches in prayer can help every tent company, or make the way of the gospel laborers in every field more successful.

W. A. S.

Forces in Training

The Christian Endeavor Convention at St. Paul, Minn.

THE attendant at this convention is first impressed by the enthusiasm of the great host here gathered; secondly, by the great numbers which these delegates represent; and thirdly by the important factor which they constitute in bringing about the federation of the churches of the world.

That the bringing about of such a fed-

epigrams that punctuated his address were these:—

It is not so important to know why God does certain things as to know that he does them.

It is easier for me to believe that God can create matter than to believe matter can create man.

We have to begin somewhere, and the Christian begins with God.

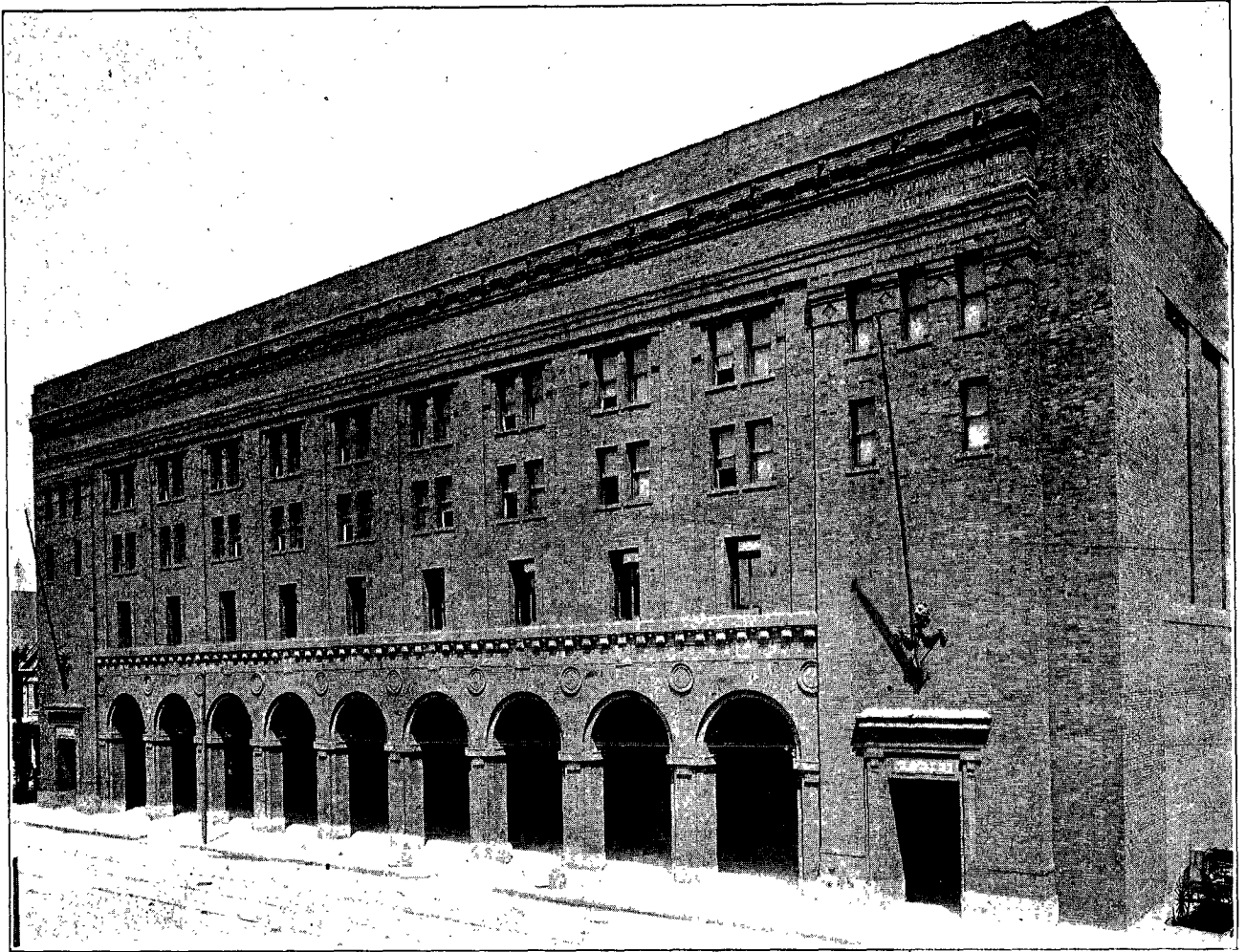
The nebular hypothesis assumes that certain things existed before the theory began, but the theory does not explain how or why.

Man didn't question water. He needed

Saviour. The admonitions were good, but in this, as in practically every address delivered, there entered the idea of making the kingdom of Christ a reality on earth by political means.

This address was immediately followed by Mr. Bryan's second address, entitled "Religion and Life." He paid a high tribute to personal religion. Three short paragraphs will give an idea of the tenor of his remarks:—

Religion is the dominant note in every



THE GREAT AUDITORIUM AT ST. PAUL, MINN.

In this building, whose seating capacity is 10,500, were held all the important meetings of the Christian Endeavor Convention

eration is within the purpose of the organization is shown by the following declaration of its president upon the day this convention opened:—

One of the most hopeful signs is the disappearance of sectarianism. The Methodists have their Epworth League, and the Baptists have their Young People's Union; but in this country there are five hundred Methodist churches that have Christian Endeavor societies, and there are three thousand five hundred societies among the Baptists.

One of the features of this convention consisted of three addresses delivered by Hon. W. J. Bryan, of Nebraska. At the noon hour he spoke at the Metropolitan Opera House to a large audience, his theme being a general defense of the Christian life as the best life, and an advocacy of the reasonableness of Christianity. Among some of the pithy

water long before he discovered that it was composed of two gases.

It is infinitely more important to know that water ceases to contract when it reaches the freezing-point than to know why.

He declared that the acceptance of physical facts by the unbeliever, and his use of them in spite of his inability to explain them, puts the unbeliever in a defenseless position when he questions the reason of sacred truths which he can not understand.

At the afternoon session in the Auditorium, Rev. Wm. M. Anderson, pastor of the First Presbyterian Church of Nashville, Tenn., spoke upon "The Influence of the Home in Bringing in the Kingdom." It was an eloquent plea for that exemplification of Christ in the daily lives of the parents that would lead the children to accept him as their

human life if that life sounds true. It makes all the difference in the world whether a man conforms to the opinion of men about him, or to a high ideal. The man who does right only when people are looking at him is going to take a vacation some day when he thinks people are not watching him, and will fall. Man needs the sense of responsibility to a Creator.

Religion is a power which takes hold of a man from within. Efforts to correct from the outside are more or less a failure. When such work is done from the inside, it is more or less a success.

The acceptance of the Christian life requires only a moment, but the development of it requires the rest of a life.

He declared that the purpose of Christian endeavor was not the holding of meetings for prayer and praise, but was expressed in efforts to purify the life. There was much of this sentiment in

the addresses of others as well. The "old-fashioned" social meeting was made very conspicuous in this convention by the manner in which any reference to it was either studiously avoided, or, if mentioned at all, mentioned in such a way as to show that it has been outgrown and relegated to the rear. Its instrumentality in the work of purifying life and instilling high and strong Christian purpose has been forgotten. Such reformations as were wrought in such meetings were accomplished, as Mr. Bryan says, "from the inside," and were the only kind of reformation that could be a success. But the present method of reformation, and the method so largely advocated at this convention, is a reformation from the outside, by human means, through the fear of loss of position or office in the political world. That method never has been a success, and has always made hypocrites of its advocates and martyrs of its opponents. God's method of reforming men through the work of his Holy Spirit has never been improved upon; and the professed Christian who considers it a grander work to oust a political trickster from his position than it is to bring the converting and transforming power of Christ into the heart of an individual, has made a mistake whose magnitude only eternity can reveal.

While Mr. Bryan's address was being delivered in the Auditorium, a meeting for junior and intermediate workers was being held in the House of Hope Presbyterian Church near by. This meeting was presided over by the general secretary of the Christian Endeavor organization, Mr. William Shaw. Mrs. Charles Hutchinson, junior superintendent of the Ohio Christian Endeavor Union, was the chief speaker. She declared that—

Sunday-schools should not torture the minds of children with the old-fashioned idea and teaching that they were placed in this world for punishment because of Adam's sin. There is something better to teach the child than to dwarf his soul with a fear that destroys. Teach him how to live and enjoy this life, and make him useful for Christian citizenship, and his position in the future life need not be a thing of superstitious doubt.

Of course, such a statement of the "old-fashioned idea" is an entire misrepresentation of the teaching of the fall of man, its consequences, and the plan of salvation, and yet the substitute which this speaker proposed is the popular substitute to-day, in this and many other organizations, for the plain principles and methods of the gospel of Christ. Teach the rising generation to enjoy this life and be good citizens of their country, and the future life will take care of itself. It is needless, perhaps, to say that such a program entirely rules out Christ and his atoning work as factors

in man's salvation, and makes man his own savior, in spite of the plain declaration of the Scripture that "there is none other name under heaven given among men, whereby we must be saved." A new generation is coming upon the stage of this world, filled with such ideas of the atonement and of their ability to climb into heaven on a tower of their own—even as did the Babel builders of old.

The two meetings above referred to adjourned simultaneously to take part in the "patriotic procession" from the Auditorium to the State capitol, where Mr. Bryan was to speak again. The procession was headed by a platoon of police. Following these came an automobile with the officers of the organization and the speaker. Then came the rank and file of the great host by nations and by States, bearing their individual banners. The sight was an impressive one as this army of between eight and ten thousand marched upon the capitol. It took fully twenty minutes for this vast throng to adjust itself upon the wide steps, porches, and approaches of the capitol. Mr. Bryan was conducted to Governor Johnson's room, and after a few minutes they returned together and took seats among the officers of the association upon the improvised platform. The crowd broke into enthusiastic and long-continued cheering. The Endeavorers called for a speech from the governor again and again, but he modestly refused. The whole assembly, led by Prof. E. O. Excell, joined in singing "The King's Business" and "The International Hymn," and the secretary read letters from a member of the British Parliament, Hon. George Nicholls, and the British ambassador, Hon. James Bryce, regretting their inability to participate in the program. Then followed "My Country, 'Tis of Thee," the entire audience rising and singing, with uncovered heads. Bishop Fallows, of Chicago, offered prayer.

Mr. Bryan was then introduced for the third time, his address being devoted to the application of the Christian spirit to the government of the city and the nation. He dwelt upon the size and influence of the Christian Endeavor organization and other similar organizations, and paid a passing tribute to the Catholic Church as the largest branch of the Christian church. He declared that the main thought and purpose of these organizations is the same—the application of Christian ideals to daily life, to social work, to politics, and to government. He thought he saw evidences of a great moral and ethical awakening which was destined to be worldwide and to revolutionize the world in the matter of better living, better citizenship, better governments, a kindlier feeling of brotherhood between man and

man, and the establishment of harmonious relationships between the nations, with the uprooting of international jealousies.

Upon the question of applying Christianity to politics Mr. Bryan said:—

There is an honest plane upon which politics can be conducted, and I am sure that when this Christian spirit dedicates itself to politics, as is the object of your Patriotic League, we shall find charity and respect for each other's opinions and greater honesty in politics. . . . I believe that one of the results of this movement will be the purification of American politics, and I see signs already. . . . I believe that the movement will continue to spread and grow stronger, and that more and more will it be recognized that in every political act we must reckon with the soul and with the conscience. This is all we need to make politics and government honest and pure in the United States.

The speaker closed his address with a declaration of his faith in the cause to which the Patriotic League of the Christian Endeavor organization was dedicated, and his belief that as a result of its operations "a flood of blessings would overflow the Christian nations, and all the sons of men would see the good that had been done."

It was apparent throughout that the address voiced the sentiments of the organization, and yet the student of God's Word knows that no such Utopian transformation of the political world is anywhere hinted at in the Inspired Book. In fact, that Word takes direct issue with all such idealistic or fantastic forecasts, and declares plainly the increase of iniquity until the time when Christ himself appears in the clouds of heaven to put an end to the reign of sin and bring in his own kingdom in his own way. The false hope fostered by such a movement and deeper stamped by the eloquence of great men, heralded to the ends of the earth and propagated there to becloud minds as to the real coming of the Redeemer's kingdom, must make angels weep.

The international and interdenominational character of the organization was strikingly shown on the second evening of the convention, when messages of good will, encouragement, and co-operation were read from many different lands and from numerous religious organizations within various denominations. For instance, on this evening a telegram was received from the Epworth Leaguers (Methodists) in international convention at Seattle, reading thus:—

Seattle International Epworth League Convention sends greeting. Christ enthroned throughout the world our united purpose.

There was also read a felicitous message from the Universalist Young People who were at that time holding their convention in Minneapolis. The reading of a message of greeting from the fifty-

five societies in Spain brought forth great applause, as did also the message from the Endeavorers of Hungary. Mr. Clarke had but recently returned from a series of conventions in England, Sweden, Norway, Germany, France, and Spain, and stated that in the latter country, the convention, which was held in Barcelona, numbered fifteen hundred delegates. This was considered a remarkable showing for a country so strongly Catholic—a country in which no Protestant chapel must face on a principal street or bear outward evidence of its religious purpose. Messages poured in also from Burma, South Africa, Germany, France, Iceland, Samoa, and Thessalonica.

Twenty-eight years ago the society started in the Williston Congregational Church, of Portland, Maine. The present pastor of that church was in attendance, with seven delegates from that body; and these, with Dr. and Mrs. Clarke, were called to the platform to receive the plaudits of the great gathering.

At this juncture Rev. S. G. Inman, a Protestant missionary from Mexico, presented President Clarke with a silk flag of the Mexican republic, a gift from the society at Monterey.

Edward Martsden, a native Indian of Alaska, president of the societies in that territory, was called to the stand, and spoke briefly of the purpose of Alaska Endeavorers.

Rev. Floyd J. Tompkins, rector of Holy Trinity Protestant Episcopal Church, Philadelphia, Pa., was the principal speaker of the evening, his subject being, "The Kingdom Ideal Expressed in Social Life." He urged that Christians be bold to express themselves in political affairs; and though the time had not yet come when a preacher might speak about politics in his pulpit without criticism, yet they were doing it, and would continue to do it whether criticized or not. He said: "We believe the power of Christianity must enter into the political life, or that life is doomed." He deprecated the idea so long held by the church that the Christian is "a pilgrim and a stranger in this present world," and declared that the church of to-day could never go back to such a conception of the Christian's position in this world. "When any one stands up," said he, "and declares that this is not a Christian land, let us defy him to his face, for it is a Christian land." This declaration brought forth a storm of applause. In answer to his own question of what they could do to better the conditions in this world, he declared: "Every one of us who is of age must vote, and vote before God, getting down on our knees, and asking God to guide us aright—that is what we can do." (Applause.) A very different an-

swer this from the answer given by our Saviour to the "young man" who came to him with a question as to what he should do; and a very different program from that laid out by the Master before his disciples when he sent them out into the world to advance the interests of his kingdom.

The speaker closed his address with an eloquent picturing of America's greatness and the "magnificent work" she was to do as she should "go forth mightily to save the world for righteousness and truth." Said he: "If we are going to bring in the kingdom of God through these high ideals of the social life, we must have a magnificent hopefulness, looking abroad upon this old earth as God's earth, not the devil's."

This convention says little or nothing in its great meetings concerning the personal need of a personal Saviour, and nothing whatever of his return and the setting up of his kingdom in the manner that his followers were taught by his own lips to expect it. c. m. s.

St. Paul, Minn.

A Word From Some Who Give

It was a beautiful lesson the Master taught his children when he said to them concerning the poor widow, whom he saw casting in her mite into the treasury, "This poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

This meager offering was so small that one would hardly know how to appreciate the amount unless he knew the pinch of extreme poverty. The offering the widow made was two mites, or a farthing, which in the currency of to-day equals about one fourth of a cent. Though the offering was so small, yet Jesus took notice of this poor widow's gift; and of those who came to the treasury casting in their offerings, among whom were doubtless people in all walks of life, Jesus selected this poor widow, giving her his commendation, and saying that she had cast more into the treasury than they all; for the others cast in of their abundance, but "she of her want did cast in all that she had, even all her living."

These words have comforted not a few whose hearts have burned with love to their Heavenly Father, but who were poor in this world's goods. All down the ages these words have been an inspiration to men and women to give liberally to the cause of God.

The other day we received a letter from a brother which reads as follows:—

I will enclose in this a postal order for one dollar for midsummer offering. It is not as much as I would like to give, but every little helps. I am an

invalid, having been confined to my bed and wheel-chair for eight years, and not able to earn one cent. I am an isolated Sabbath-keeper, not another one in this town. Thirty-four years ago I came into the truth, but I am stronger in the faith of the soon-coming Saviour than ever before. I am determined to remain faithful to the end, that I may have a part with you in the first resurrection.

All over this land there are many such, poor in the things of this world, yet consecrated, self-sacrificing souls who give all they have, even their living, to help on the cause of God.

The other day we received a letter from a blind sister, with an offering enclosed for foreign missions, in which she says:—

I am totally blind, and have not been able to see for many years. I earn my support with my needle. I am old and feeble, but I enclose a little offering, which I wish sent to some heathen land where the people's souls are in greater darkness than my physical body.

Surely the Spirit of God will follow such consecrated gifts, and in the kingdom there will be many rejoicing in eternal life whose salvation will be accredited to the sacrifices of these self-denying ones.

One of our ministers, hearing that the cause of God was in distress for money, sent a check which he had received for fifty dollars, saying that he had unexpectedly received a little money which he would be glad for the cause of God to use in its distress. From all lands, everywhere in the world, these loyal, self-sacrificing souls are doing what they can to advance God's work in the earth.

Not only are consecrated souls willing to give their money, but parents are willing to give their children to go to the ends of the world to carry this message to those in darkness. A mother, nearly seventy years of age, whose only son in the truth had been sent by the General Conference to a foreign field, writes:—

I am glad that my son is going to a foreign field. While we greatly regret to part with him, we would rather he would be in the thickest of the fight, helping to finish this work, than to remain at home, though it is with tears that we part with him.

As God's people consecrate their children, their means, and themselves to the Lord's service, it does seem as if the work could be speedily finished.

I. H. EVANS.

THE greatness of this last-day message was never so clearly manifest as in the insistent demand for its extension which comes from every quarter, and in the extensive plans being laid for its rapid promulgation in all the world. There is to be no slackening of its might. The Lord of Sabaoth is the source of its power. It can not fail, but will triumph gloriously.

CONTRIBUTED ARTICLES

My Need

MARY VALLIANT NOWLIN

QUICKEN me, All-glorious Son,
With life the Father giveth thee —
With light and immortality —
Thou Christ, who art my judge to be.
O let me never be undone!

Lord, through thy Spirit so impart
The fullest riches of thy grace,
The glory shining from thy face,
That in my actions all may trace
The throbbing of thy love-filled heart.

And let there mingle in my voice
The tones that stirred the far-off sea —
The far-famed, blue-waved Galilee —
That gentle, loving sympathy
That made all lonely hearts rejoice.

O Christ, this fulness I so crave,
So feel the lack, I'd faint to-day,
If thou, Lord, hadst not bid me pray,
And watch for souls along the way,
And tell them of thy power to save.

Then let these graces in me meet,
O thou who knowest all my need!
Come, teach me by love's simple creed,
That I may gather gems indeed,
And some day lay them at thy feet.

O, I will sing all heaven through,
If I should find in that glad place —
Which I shall reach, Lord, by thy
grace —
Some trav'ler, lost in earth's dim maze,
That I had told thy story to!
Takoma Park, D. C.

Be of Good Courage

MRS. E. C. WHITE

THERE are some in our churches who, if there is discouragement in any line, are sure to talk about it. This is not the right way to do. Those who do not work in hopefulness, keep themselves under a cloud of doubt. The enemy is not dead, and the nearer we come to the close of this earth's history, the more vigilant will be his efforts to keep souls in discouragement, that the light of heaven may not be revealed in words and acts to bring hope and cheer and courage to others. We must be wide-awake to meet the wiles of Satan. We should ever be drawing nearer and nearer to God, for we need increased faith and a firm reliance on the help that God can give. These will make us a help and blessing to others.

I am so thankful that we have a faith that will stand the test of trial and opposition. As trouble in the world increases, the Lord's children will have to suffer; but the Word of God affords comfort and encouragement for such a time. Read the first and second chapters of First Corinthians; there are precious assurances here for the child of God.

Paul is speaking to his brethren in the faith: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

We have some understanding of what this waiting means. The testimony of the Spirit of God to-day harmonizes with that given through the apostle Paul. "God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ our Lord."

The apostle continues, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." In our labors there is need of carefulness of speech, watchfulness of each action, that through the grace of Christ the responsibilities that have been placed upon us may be borne in the spirit of Christ. Christ would have us united in Christian fellowship, — a tie more binding than the ties of human kinship. He would have us take our stand upon a higher platform. Christ has pledged himself to work for us if we will take hold of him by faith.

We are now in the closing work of this earth's history. There is not a moment's time to be given to doubting. My brethren and sisters, let your faith increase. However discouraging appearances may be, believe that the Lord will work in behalf of his cause and his people. The Spirit of God is everywhere knocking for admittance to the hearts of men. God is caring for his work in every place. His children are the special objects of his care. If by faith we will accept the light God gives in messages of encouragement or reproof, and advance step by step in the right way, keeping our eyes steadfastly fixed on our Leader, light will shine along the pathway, the approval of God will stimulate us with hope, and ministering angels will co-operate with all our efforts.

Consider the estimate that Christ places upon those who follow his example: "Ye are the salt of the earth,"

he says, "but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

These are wonderful lessons for us. Study them carefully, and profit by their instruction. A higher spiritual tone is required of us. The Lord would have us spiritually minded, that we may be able to see the working out of his plan in our lives. We are to be laborers together with God in accomplishing the work that he would have done. Wherever we are, we are to reflect light.

It is our privilege to gain precious victories day by day. Let us go forward in faith and hope and courage. Let us regard patience and kindness as sacred things which we must bring into every line of our work. Let us vindicate the greatness of the work by building up amiable, hopeful characters. This we can do through the grace of Christ.

We have no need to be sad and discouraged. The words and example of our Redeemer should bring us comfort and joy and strength to work his works. Let us reveal in our lives the fact that we are relying upon him who gave his life that we might not perish, but have everlasting life. Let us draw by living faith on the power of God. In no other way can we obtain the victory over the hosts of Satan. If by faith we will lay hold of the heavenly provision, the greatest powers in the universe will enable us to make complete our triumph over Satan and sin.

Thank the Lord that to human agencies is committed the grand work of extending the triumphs of the cross. Let us keep our eyes fixed on the mark of the prize. Let us not fail nor be discouraged. The words in favor of truth, spoken with the assurance that comes from the possession of a right purpose, and in cheerful hope, from a pure heart, will make angels rejoice.

"In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation.

"And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth.

"Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

Let us keep our eyes fixed on the city

of God, where the Prince of heaven will one day welcome his faithful ones. Let us think of him looking down upon our world, and watching with earnest desire those who are striving to overcome by the blood of the Lamb and the word of their testimony. When his work on earth is finished, he will welcome the righteous to the mansions he has prepared, and place on their heads the crown of the overcomer.

Increasing Confidence

GEO. O. STATES

IN the fifty-seven years that I have been a Sabbath-keeper, nothing has ever so inspired confidence in the final triumph of the third angel's message as do the *Bulletin* reports of the General Conference. Just as far back as I can remember, when there were only a few of our people in the Eastern States, and Elders M. E. Cornell and J. B. Frisbie began giving the message in Michigan, our people believed that this truth would go to every part of the world, and that there would be gathered out one hundred forty-four thousand from all nations. These grand truths used to inspire our very beings. As I read the proceedings of the Conference, and the reports of the delegates from nearly every part of the world, telling how the message was spreading, I could almost hear their voices, and I said, "This is the truth, and I know it is."

Courage, brethren and sisters; the city is almost in sight. We have no time to look at the mistakes of our brethren. Doubtless they have made mistakes, and do still make mistakes; we all do. The servant of the Lord has said: "But when, in a General Conference, the judgment of the brethren assembled from all parts of the field, is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the persistent maintenance of his position of independence, contrary to the decision of the general body."

As I carefully read the proceedings, and saw how strongly our leading brethren differed on vital questions which affected the interests of the work, how the questions were freely discussed, and when they were finally acted upon, were passed unanimously by a rising vote, I said, "Thank the Lord for the spirit of prophecy. Our leading brethren believe, and practise what they preach." "Thy watchmen shall lift up the voice; with the voice together [all united] shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

Now let these brethren and sisters who were permitted to attend this World's Conference go to their respective fields of labor and spread that spirit of unity among the laborers that could not attend, then let all the laborers go out and infuse that spirit through the rank and file, all standing firmly on the Word of God and the spirit of prophecy which God placed in this church from the very

start, and the message will swell into the loud cry, and a short work will the Lord make in the earth. "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

I believe, brethren and sisters, that if all our laborers would do this, and give the message with the old-time ring, it would soon swell into the loud cry, the power of God would be seen, and the sick would be healed. "I asked the angel why there was no more faith and power in Israel. Said he, 'Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them.' I was pointed to Elijah. He was subject to like passions as we are, and he prayed earnestly. His faith endured the trial." "If the enemy can get the desponding to take their eyes off from Jesus, and look to themselves, and dwell upon their own unworthiness, instead of dwelling upon the worthiness of Jesus, his love, his merits, and great mercy, he will get away their shield of faith, and gain his object, and they will be exposed to his fiery temptations. The weak should therefore look to Jesus, and believing in him, they can then exercise faith."

During the five years, and more, since my nervous breakdown, many times I have gone before the Lord in secret and asked him if I might not be laid away to rest, for it did seem to me that if I could not have a part in giving the message, I would rather await the first resurrection. Brethren and sisters, my very life is bound up in this truth, and since reading the reports of the Conference, I have wondered if I have learned the lessons God has for me in my terrible affliction, and if I have come to the place where I can say, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." I need your prayers as I work in the quiet of my home to build up my health, that I may have that submissive spirit that our Example had when he said, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." If I should be healed and have a part in the loud cry, those who know my affliction would say, Surely that is the work of God.

Cedaredge, Colo.

Achan

G. B. THOMPSON

"THERE must be an Achan in the camp," we sometimes hear it said when there is trouble and a waning of spirituality in the church. Achan seems to be to this day a synonym for spiritual stagnation. In the midst of discord and wrangle somebody is impressed that an Achan should be weeded out, and unless this is done, Israel will probably languish nigh unto death.

But who is Achan anyway? and what did he do that he has become a synonym for hypocrisy and spiritual declension

even to this time? Achan was "the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah." Joshua 7:1. With the rest of Israel he had marched around the city of Jericho, and probably lifted his voice in the shout of victory which overthrew the walls. No doubt he rejoiced when he saw the mighty power of God displayed in delivering the city into their hands. We have no record which shows that Achan was specially bad at heart. He was numbered with God's chosen people. But a temptation came upon him. He "committed a trespass in the devoted thing." Joshua 7:1, A. R. V. He "coveted," and as a result "took" that which belonged in the treasury of the Lord, instead of in his own. It was through yielding to this sin that he lost everything, and became a byword of unrighteousness to this day.

But what did he do? Simply this: Concerning the spoil of Jericho, the Lord had said: "All the silver, and gold, and vessels of brass and iron, are holy unto Jehovah: they shall come into the treasury of Jehovah." "Keep yourselves from the devoted thing, lest when ye have devoted it, ye take of the devoted thing; so would ye make the camp of Israel accursed, and trouble it." Joshua 6:19, 18, A. R. V. This was plain instruction, and there was no reason why it should not be understood and obeyed. Certain things were holy, and were to be placed in the Lord's treasury, and Israel were to "keep" themselves "from the devoted thing."

But Achan did not do this. After witnessing and sharing in the great victory which came to God's people, he was one day walking among the ruins of the city and saw among the spoils "a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight." He "coveted them," and when none of his brethren were looking, he "took them," and hid them in the earth in the midst of his tent. Joshua 7:21.

Sad spectacle indeed! A professed servant of God digging a hole in the ground in his tent to hide something that was holy and belonged in the Lord's treasury, but which because of covetousness, he had stolen, and put among his own stuff!

But there is nothing uncommon about Achan's transgression. Many are doing the same to-day. He was covetous, and as a result, that which was holy and belonged to God and his service, he took for himself. Many in the church to-day are covetous and guilty of this same sin.

"Achan understood well the reserve made, and that the treasures of gold and silver which he coveted were the Lord's. He stole from God's treasury for his own benefit.

"I saw that many who profess to be keeping the commandments of God are appropriating to their own use the means which the Lord has entrusted to them, and which should come into his treasury."—*Testimonies for the Church*, Vol. III, page 269.

This statement should arouse us from the stupor of sin. Many who profess to keep the commandments are said to be "appropriating to their own use" means which belongs in the Lord's treasury. Then if we do not faithfully render to the Lord a true tithe, but through covetousness rob the Lord, we are Achans in the church. In view of this indictment made by the Holy Spirit, it behooves us to examine our stuff, and see if there is anything there which belongs in the Lord's treasury. And if there is, let us not delay until, like Achan, it is too late to make restitution.

As a result of thus robbing the Lord, the Spirit of God further says: "They rob God in tithes and in offerings. They dissemble, and withhold from him to their own hurt. They bring leanness and poverty upon themselves, and darkness upon the church, because of their covetousness, their dissembling, and their robbing God in tithes and in offerings." — *Id.*

Achan had a chance to repent, but he failed to improve it. While the search for the sinner was going on, he saw the circle growing smaller, but it did not alarm him. He thought his sin securely hidden; but this was a fatal mistake. All Israel marched past, and the sin was located in the tribe of Judah. Then the families of Judah passed by, and the family of the Zarahites was fixed on. Then the family of the Zarahites passed, and the circle narrowed down to the household of Zabdi. Achan continued to brave it out; but as the household of Zabdi passed by, the Lord laid his finger on the real culprit, and Achan was pointed out. What an awful hour this must have been in his life! No doubt then he wished he had confessed his wrong course. Read his sad end recorded in Joshua 7: 24-26.

These things were written for our learning. Shall we not profit by the awful warning left us in Achan's life of the sin of robbing God, and while there is still time, turn from the wicked thing forever?

Takoma Park, D. C.

The Turkish Revolution—No. 4

PERCY T. MAGAN

The Ottoman Idea

IN the last issue of the REVIEW we studied the rise and history of the Young Turk movement, and sketched the main features of the remarkable revolution which that movement has effected. In this article I shall endeavor to make plain the fundamental causes which have inspired all this recent activity in Young Turk ranks, and which have prompted the thought of revolution at this particular time.

The battle of Marathon was fought in the year 490 B. C. On one side were eleven thousand Europeans—Greeks. On the other side were one hundred ten thousand Asiatics—Persians. The event of the day was an overwhelming victory for the European, or western, nation. The Persian army was utterly

routed, and forced to retreat to Asia.

This battle was one of the decisive battles in the world's history. The result of it was supposed to have settled for all time the white man's superiority over the yellow, the brown, and the black man. From that day forward it was presumed to be an incontrovertible fact that no Asiatic race could stand before Europeans.

The world-shaking victories of Japan over Russia have sent this theory tumbling down the abyss. The verdict of Marathon has been annulled. A small nation of Asiatics humiliated the arms of a great European power into the very dust. Forever in the Oriental mind is the idea shattered that he must be ground down beneath the mailed heel of Europe. Orientals have determined that the exploitations of their territories by Western powers must cease. The marvelous successes of the Japanese have awakened the "Asiatic spirit." If, they say, the doctrine is to prevail of "Europe for the Europeans," and "America for the Americans," then it shall be the "Orient for the Orientals." It is this which has stimulated China, with her history of forty centuries, to renew her youth. It is this which has brought about the "awakening of China." It is this which has produced the "unrest in India," and a feverish determination upon the part of the Hindu people to bring to an end forever the rule of Great Britain in their land. In the near future the "kings of the East" intend to force a settlement on this question. See the two remarkable works treating upon this subject—"The Reshaping of the Far East," and "The Truce in the East and Its Aftermath," by Henry Putnam Weale, the Macmillan Company, New York.

Now there is no question but that the extraordinary successes of Japan, and "China's energetic pulling of herself together" have had a remarkable and electric effect upon the Mohammedans of the Ottoman empire. "The heathen Buddhists, formerly despised as blackest infidels, now appear as shining lights and examples in their eyes."

To the deeds of the people of the far East—the Japanese—must be attributed the vision of liberty, and freedom from interference by the great powers, toward which the people of the near East—the Ottoman Turks—are striving.

All Islam is awakening, and is determined to come into her own, politically and nationally as well as religiously. I have already mentioned the manifestations of this spirit in the popular "unrest in India," which ever since the Russo-Japanese War has given the British government so much concern. Then there are the nine million Mohammedans of the Nile lands. These "are unbounded in their enthusiasm at the revival of the constitution in Turkey." True, the Turks have never enjoyed much popularity with the Egyptians. At the present moment, however, they all join together in longing for the restored sovereignty of the constitutional calif.

Among the Russian Mohammedans, i. e., the Tartars, the same spirit is moving. Their national consciousness has been roused by the Russian Talmi constitution. It is difficult to describe their delight at the revival which has taken place among their fellow tribesmen and coreligionists in Turkey. So manifest is this exultation, that the Mohammedan faction of the Russian Douma has sent a congratulatory address to the Turkish Parliament, the appended text of which is instructive:—

"The Moslem faction of the Russian Douma desires to offer this day, the day of the opening of parliament, hearty good wishes to their Osmanli fellow tribesmen and coreligionists. We congratulate the deputies, and through them the whole Ottoman nation, on this happy day. We heartily hope that Turkey, awakened to a new existence, may grow and flourish under the protection of freedom. We feel and realize how great must be her joy on this day, and it finds an echo in our hearts."—*Tewhikieff, President of the Mohammedan Faction.*

From India and from Java and from Sumatra like messages of congratulation have been received. All of these breathe words of joy and enthusiasm over the successes of their brethren in the Turkish empire.

In other words, this Pan-islamic sentiment, this determination of the followers of the Arabian "prophet" to come together and make themselves a dominant factor in the world's affairs, is traveling everywhere with an almost incredible celerity and tremendous power. It must be taken into account, for in the near future it will have to be reckoned with. It is a part of the very quintessence of "the Eastern question." It is one of the signs that "the Eastern question" is getting acute, and that it will soon be up for settlement.

What now is that which has come to be known to the cabinets and chancelleries of Europe as the *Idée Ottomane*, i. e., the Ottoman idea? What are the visions, the ideals, of the Young Turks? What do they aim at, as far as the larger matters of government, and the relation of Turkey to the great powers, are concerned?

First and foremost it must be understood that the members of the Young Turk party are most intensely patriotic. Above all else, they are Nationalists. One of the great cries with which they have rallied the people to their support has been, "Reform from within; hands off from without." Stated in another way, they are endeavoring to marshal the entire Turkish population beneath their banner, over the issue that the Turkish empire shall be "one and indivisible." Everywhere they have raised the campaign cry, "One flag; one people." "The foreign situation, and the temper of a large number of the Turks themselves, alike make it certain that the Ottoman constitution can not be again destroyed without destroying the Ottoman empire as it exists."—*Editorial in the Fortnightly Review; London, January, 1909.*

Can the ideal of the Young Turks of a great and powerful united Turkey be realized and made even semipermanent? The internal difficulties which beset a favorable solution of this problem, and which confront the Young Turk statesmen, are enormous. "If the Christian states of Europe can only with the greatest difficulty keep together and govern an ethnically disjointed political body, how can this be accomplished in a state where, besides the ethnical differences, the poison of religious antagonism frustrates all attempts at agreement?" The warring and the jarring, the mutual antipathies of the races in the Turkish empire, are not at bottom chargeable to the form and maladministration of its late government. On the other hand, they are directly traceable to certain permanent and fundamental factors.

Briefly stated, these factors are as follows: There was a day when the world was the domain of the Arab, and when the Turks held dominion over Europe. Not without cause have the great Mohammedan empires of the past declined and decayed. For while the Mohammedans have known how to conquer, they have never known how to govern. They have proved themselves strangers to the art of preserving, organizing, civilizing, and nationalizing the peoples over whom they were victorious in arms. "In Asia, Africa, and Europe the ruling Mohammedans have remained strangers among strangers in a conquered land." The cause of this peculiar state of affairs lies in the teachings of the Koran. A great authority has summed up the case as follows:—

"The Koran is at the same time a gospel of conquest and of peace; it commands war, yet it enjoins civic and religious toleration. The followers of the prophet are to propagate his gospel with the sword, and to slay those who resist them, but to spare the vanquished and to respect their religion. Following the prophet's precepts, the Mohammedans neither proselytize by means of the church, nor nationalize by means of the school, as do the Christian nations. Hence the nations which were conquered by Mohammedans could preserve their language, religion, and national individuality; and the consequence of this short-sighted policy of toleration and noninterference on the part of the conquerors has been fatal to Mohammedan rule. Owing to this fundamental mistake, Mohammedanism has created everywhere, not nationally organized and homogeneous states, but merely strong military settlements among alien nations, which were allowed to remain alien nations. Although these nations have revolted against Mohammedan rule whenever opportunity offered, the followers of the prophet have not altered their policy in the course of thirteen centuries, for to them the Koran is law.

"The foregoing makes it clear that the difficulties of the Turkish empire, as those of the ancient Arab empires, have sprung from the fundamental principles

of Mohammedan statecraft and policy which were laid down by the prophet, and the consequences of that policy may clearly be seen in the Turkish empire. European Turkey has about six million inhabitants, of whom only about one third are Turks, and in Constantinople itself the Turks are in a minority. Turkey in Asia and Africa has about nineteen million inhabitants. Of these three millions or four millions are Christians and Jews; and several millions of the Mohammedan inhabitants, such as Arabs and Kurds, are constantly in a state of revolt or of war with their Turkish masters. Turkey is a state, but not a nation. The Bulgarians, Greeks, Serbs, Albanians, Arabs, etc., in the Ottoman empire have no affection for the Turks. They are Turkish citizens only by compulsion, and although they have been inhabitants of Turkey during many centuries, they do not consider themselves citizens of Turkey, but members of a conquered race, and they sigh for their liberty."—*The Fortnightly Review, London, October, 1908; Art., "The Future of Turkey," by J. Ellis Barker.*

In view of all this, the question now arises, Can the Young Turk party maintain, in the midst of such a situation as this, a constitution and a liberal form of government? Can the Turkish statesmen give to these various races and creeds the liberty for which they clamor, and for which the Young Turk party stands? Can the Young Turks do this, and at the same time preserve the Turkish empire?

The task is sufficient to strain the resources of the loftiest public spirit and the most accomplished statesmanship. Few men believe that in the ultimate the Turkish government will be able to weather out the problem. And if by any possible chance Turkey should be able to do so, another, and an even more serious problem will confront her. And if she fails, her failure means the end of her rule in Europe.

Madison, Tenn.

Financial Obligations Resting Upon Believers in the Closing Message

GEORGE I. BUTLER

LAST week we considered the progress and growth of the last message to the world, as represented at the last General Conference. All hearts were inspired by the progress it has made. The truth is planted firmly in all the leading nations on our earth, and is making progress in all. Rising to the duties of the hour, the General Conference resolved to make greater efforts in the immediate future to carry on the work to a glorious victory. Many missionaries are to be sent out to the various fields. The weak stations are to be re-enforced. Where martyrs have fallen in death, others are to step in. In no other way can we be true to our solemn responsibilities. With bold, faithful Caleb of old, we can say we are "well able" to

go up and possess the goodly land. With our ranks already a hundred thousand strong, what can not be done if the Lord is with us? And he surely will be with us if we all move forward strong in faith and true to his work.

Such advance must necessarily demand strong financial support. Has God given us such a work to do, and not given us means sufficient to support it properly? That would be a great reflection upon the wisdom of God's generalship. Is the God of heaven like the man who began to build and was not able to finish? or like the king who started out to meet an enemy, but, unable to cope with him, met with an ignominious failure, and had to beg for peace?—Ah, no! Our Captain never lost a battle. Noah preached a coming deluge; and it came as God said it would. God proposed to take the Israelitish slaves out of Egypt, and give them a land flowing with milk and honey, and though many were stiffnecked and rebellious, and showed themselves unfit to enter that goodly land, yet others were true, and the expedition was not a failure. For some fifteen centuries Israel possessed that land. Christ took a little handful of weak disciples, educated them for a season, and by means of their labors filled our world with glorious lights. He never makes failures in his efforts.

To be sure, God's people were tested. Noah no doubt spent all his property in building the ark by which he and his family were saved. When the ark was built, and its valuable contents were all enclosed within its strong walls, all the property in the world was of no value whatever compared with it. Earth's wealth, with its owners and worshipers, was buried out of sight in an ocean of water. The little that Noah and his family had was all there was left of earth's treasures.

A nation of slaves in Egypt could not have been very wealthy; but all of Pharaoh's host, with their ornaments, beasts, and trappings, when rolled under the waters of the Red Sea, were poorer by far than these slaves.

How poor were Christ's disciples in the things of this world when they began the proclamation of their message to the world! In their poverty, they had all things in common, and the apostles afterward had to take up collections for them to keep them from suffering. But the message went on in triumph till the then-known world all heard the gospel. Col. 1: 23.

The advent believers who first accepted the third angel's message were, as a rule, poor in this world. Much of their means was used in giving the first angel's message. But now our people are not poor. We have means enough with which to support this grand work of missions triumphantly. The only question is, Have we the genuine faith to use our means faithfully in carrying on this work to a grand success? Here is where our faith is to be tested.

The call for means to support our work in all parts of the world is surely

going to test us as a people. We greatly fear many will fail to stand that test. The love of the world fills the hearts of many who profess to love this truth. The calls have been coming, are continuing to come, and will constantly and greatly increase. There can be no doubt of that. The transferring process must and will go on. By that process our faith will be mightily tested. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags ["purses," American Revised Version] which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Luke 12: 32-37.

This "little flock" must be the advent believers who are looking for the Lord when he comes. They transfer their treasure to the bank of heaven by using their means to carry on the work of warning the world of Christ's soon coming, preaching faithfully the closing message to all the world, for the proclamation of it will enlighten the whole world. Every dollar put into this work with right motives will be transferred over yonder. If it is left to be burned up in this world at Christ's coming, its owner will be burned up with it. "Where your treasure is, there will your heart be also."

These words of Christ are strictly true: just as true is it that where our hearts are, there shall we go ourselves. The heart being the seat of our affections, our actions show what we love the most. The one who truly, firmly, continually believes we are in the last days, that Christ is coming very soon, will use of his means to support and sustain that work. Just as true is it that those whose faith is weak, and whose love of this world is strong, will fail to properly sustain the great work of carrying the truth to the world. They love this world and its riches better than the cause of God.

Christ illustrated this principle in his counsel to the young man of great wealth, who, having heard the precious words of the Saviour, desired to share in the great salvation. He eagerly inquired what he should do to obtain eternal life. Christ referred him to the commandments of God, the great standard of right. He claimed to have kept them from his youth up. Christ beheld the young man, saw noble qualities in him, loved him, and greatly desired to have him as a true disciple. Christ saw the young man's one great need, and told him to go and sell his

property and do good with it, and come and follow him in the self-denying life of a true follower, and he should have part in the great reward hereafter. The young man turned away very sad. He had great possessions.

What a lesson our Saviour makes of this one illustration! "How hardly shall they that have riches enter into the kingdom of heaven!" He even declares that it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God. It is no wonder that the disciples were astonished at this statement. Multitudes in this message will be greatly astonished to see this principle verified before their eyes. This young man disappeared from view, going away with a sad heart. He loved his riches so much that he gave up Christ and the great reward that he might retain them.

The servant of God has told us that this young man, had he obeyed Christ, might have been one of his apostles and stood high in Christ's favor. Ah, what a terrible mistake he made! Thousands, yea, millions of talented, naturally good and most valuable men have made, and are making, mistakes of the same nature. Many of them may read this article. They will be tested in this last solemn message. If they are unwilling to transfer their property by supporting the cause of God with it and assisting in the great work of proclaiming this message, clinging to their possessions as did the young man to whom the Saviour gave this heart-searching advice, they will be among those to whom James speaks: "Your gold and silver is cankered; and the rust of them . . . shall eat your flesh as it were fire." James 5: 1-5. The love of riches, when it supplants the love of God's truth in the heart, is indeed the root of all kinds of evil. Men can not realize this now, but, alas! they will realize it in that awful day when they find themselves lost forever because they loved this world more than they loved Christ and heaven.

Bowling Green, Fla.

Who Should Attend Camp-Meeting?

A. SMITH

THE duty of appearing in general convocations each year was enjoined upon ancient Israel by the authority of God himself. The necessity for such convocations in Israel has not ceased. Of course the printed page now, in a large measure, takes the place of oral teaching; but there is a communion of saints necessary to a well-developed Christian character that is not sufficiently promoted by literature. A forty-years' successful test of the camp-meeting among Seventh-day Adventists is sufficient proof of its value as a means of grace.

But God has not given us this institution to be regarded by his people with indifference; he must rather be pleased to see them manifest a zeal to attend that will by faith surmount many difficulties.

The warm-hearted, zealous child of God should be there. Brother, sister, your help will be much needed on the camp-ground.

Parents, you have long pleaded that your children might be brought into the truth; go, and take them with you, thus making use of an important instrumentality ordained by God to save them. Let us invite neighbors, friends, backsliders, and others to go with us. When on the grounds, let two Bible aphorisms control our deportment,—“Use hospitality,” and “Be courteous.”

Does my business, my horses, my cattle, my crops, lack of money, state of health, etc., stand in the way? We must not allow Satan to hold the reins over us. After having used reasonable care to guard our property interests while we are away, let us draw from the storehouse of God's promises perfect protection of our interests. See Ps. 34:7; Job 1:10. Read, carefully, as a public lesson in the church, or family, “Testimonies for the Church,” Vol. VI, pages 31-34. Let us talk faith, courage, and self-sacrifice for the truth. Only a few more camp-meetings can be held before our work is done. Let us not miss such blessed opportunities.

Grandville, Mich.

Submit to God

ALBERT WEEKS

IF we would succeed in the Christian life, we must submit to God in everything. Our wisdom unaided is foolishness; our strength alone is weakness. God gives grace to help, and through that comes wisdom to know, and power to do, the will of God. That grace, however, can not be given to those who are not humble: “But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you.” James 4:6, 7.

True humility before God places us where the power of God may be exercised in our behalf. As Satan can not stand before the power of the Almighty, he is defeated, and the child of God has gained a victory. Thank God for the means of success in the warfare with the enemy of all righteousness.

Smith's Corners, Mich.

SOMETIMES God sees what harsh, discordant things

Our hearts are grown,
And sets about to tune the jarring strings

With touch his own;
Full well we know, though quivering with the strain,

Whose hand it is,
For presently there steals, through all our pain,
His melodies.

—Marion Cook Knight.

“To be yourself you need not be selfish.”

THE WORLD-WIDE FIELD

China

J. J. WESTRUP

LAST Sabbath afternoon a young brother came into my room, and as we were talking about many things, he related an experience, and the tears filled my eyes as I saw his simple, childlike

he comes." The tears filled my eyes. The poor brother has to walk in the dust, under the burning sun, for at least fifteen days, selling Bible portions and papers and tracts, before he is able to earn that amount over and above what it takes to keep him and his family with



TRAVELING IN A CHINESE WHEELBARROW

faith. He said: "When we were going to have the workers' meeting in Cheo Chia K'o, I had no money to take with me, with which to buy food while on the road, and while there. But I prayed to God to provide, and I went, and he so provided that I had all I needed. At the end of the meeting, they took up a collection to build a church in San Go Ch'iao. I wanted to give, and told my cousin so; but I had no money. He said that if they got it within three months, it would be all right, and that I could promise the money, and then work, and give it as soon as I had earned it. Hence I promised to give them one string [one dollar Mexican]."

I said, "The Lord does not expect you to give what you have not." "True, but I can earn it. The Lord is soon coming; and he says, 'Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.' I want to have some treasure there when

the barest necessities of life. The widow gave all that she had; but this poor brother gave what he had not earned as yet. This brother, poor in this world's goods, will be richer in the kingdom of heaven than those who have given only out of their abundance. O that those who have this world's goods may learn a lesson of childlike faith in the word of God!

A native doctor accepted Christ as his Saviour about two years ago. We have watched him, and prayed for him daily, as we knew it meant a great sacrifice for him. He lives at the Shang-tsai outstation. When I visited them the other day, he said: "When I used to sell my medicine at an enormous price, and played cards, drank, and smoked opium, and could make from one hundred fifty dollars to three hundred fifty dollars a year, then they said I was a good man, a fine fellow, and I had many friends. But now when I have quit these habits, and by making my living in an honest

way earn only from thirty-five to forty dollars gold a year, they call me a bad man, and all my worldly friends have forsaken me. I had to discharge my cook, and my wife does the cooking now; but I am not afraid to work, I am not lazy." And surely he is not. Only coolies are supposed to roll wheelbarrows and do hard work, and if any one else does it, he is regarded as a coolie. But this man, although educated and a doctor, wheels his books himself on a barrow to places where he wants to go to sell them—he is one of our book sellers. Some time ago he had sold out. Then he took his barrow, and came all the way to this station, got his box of books, and wheeled them back to Shang-tsai, a distance of seventy-three miles in all. And such trips he makes often. On evenings and rainy days he makes shoes to sell, to earn a living.

My wife and I have more confidence in the Chinese the longer we work among them. Some may come from a wrong motive, but others are as true as steel. This doctor can sell more than twice as many books as any other man. He reads his paper, tract, or book through, and can tell the contents to the people in an intelligent way. He can talk and preach. I never heard any one like him. He is very bright, and learns the truth quickly. I am confident that he, kept by the grace of God, will be a great help in giving this glorious closing message in China.

When the Chinese believer, with his practical mind and simple faith, sees the Sabbath truth in the law of God, he at once asks his Sunday-keeping pastor for a definite proof from the Bible as to when and how this law was changed, or when it and the teachings of the prophetic books were abolished. As the pastor knows that it is impossible to give any such proof, he constantly encourages his poor church-members to read and to preach only the New Testament. What a pitiable condition when an overseer of a flock is afraid to preach the whole Bible! And then when we come and teach the native believers the whole truth, that they may gain a deeper experience and a firmer hold on God by faith, the pastors threaten to throw them into prison, or at least attempt to frighten them by this threat. In Ye Hsien one threatens to imprison a man who has just accepted the whole truth, or any one else who preaches the Sabbath. May they beware lest they belong to the class mentioned in Matt. 7: 21-23.

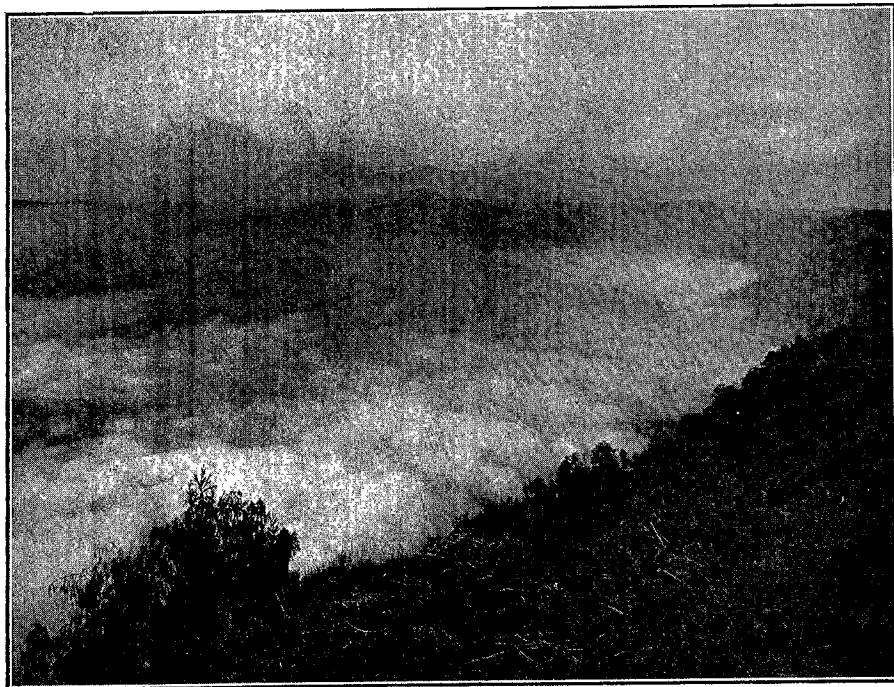
China, with one fourth of the population of the earth, has been most neglected in the past, and therefore needs most help just now. We need literature. O, help us with means to get literature as soon as possible! Here a few are willing, yea, eager, to listen to and drink in these soul-saving truths of an eternal gospel. I praise the Lord that I am here. I want to live and die here, or else be here on duty when the King comes with his reward. And this is the heart's desire of every one of us who are in China, and that will be the

wish of every one who is yet to come to this land. O that we could fathom the length and breadth and height and depth of that glorious, eternal reward that will be given to those who are faithful unto the end! And how earnest, how zealous, we should be! how we should sacrifice, and lay up treasures in heaven, and thus hasten the coming of our King!

Last night as I was meditating before I went to sleep, my heart went out after God as never before; and how intensely I longed for the day when we can be

sugar-cane, corn, beans, and tobacco: in other parts we see plantations of coffee, vanilla, and rubber, also forests of teak, a valuable wood planted by the government, and here and there about the villages, choice tropical fruit trees, such as bananas, mangoes of many varieties, jack-fruit, breadfruit, and many the names of which I do not know. There are many towns, for the country is full of people. The Lord has profusely adorned and greatly enriched this country. I thought the islands of the South Seas beautiful, and so they are,

missionary loves them. This is manifested constantly in many ways. They are like a well-looked-after flock of sheep. Their physical and spiritual wants are looked after. Here is where many who labor for natives fail. They hold them off at arm's length, failing to break down the barriers that have been set up by the Europeans, who universally despise the natives; failing to demonstrate that they are representatives of him who is no "respector of persons," and that he loves all mankind, of whatever color.



ABOVE THE CLOUDS IN JAVA

entrusted with the fulness of his Holy Spirit, who would make our Father and Saviour more real to us, the truth brighter, heaven nearer, and our eternal reward ten times more precious to our minds than it is now. With what power we should proclaim this glorious message then! Of course I am thankful for the measure of the Spirit which I have. I am not worthy of more. I rejoice that the day is soon coming when we shall be worthy, through Jesus, to receive the fulness of the Spirit.

Honan.

First Impressions of Java

J. E. FULTON

THE beauties of this wonderful country, with its strange and new scenes, are far beyond my powers to describe. Everywhere we see strange sights, and hear unusual sounds, and the few weeks we have been here have been to me like a huge dream, from which there seems to be no waking. From the moment of our landing, we have been in a vast wonderland, and that a real one, with no painted illusions.

Some one has styled this island the "Garden of the East," and I think, after what little I have seen, that the name is certainly very appropriate. Wherever we travel, there are vast fields of rice,

but they are nothing in comparison to this. Some of the Old Testament descriptions of the land of Canaan would not be far from a good description of Java. See Deut. II: 11, 12.

We have made a visit to Pangoengsen, where Miss Jansz lives. We rode all day on the train, or rather a steam tram, then stopped at night at the home of a Dutch public-school teacher. He is a very fine man, and we were glad to meet with one who did not smoke, and who seemed to be a genuine Christian. Mrs. Fulton and Miss Tunheim accompanied me. The next day we arrived at Miss Jansz's place. This was reached by a ride in the tram, a ride in a dog-cart, and then a horseback ride. It was all very interesting, and we enjoyed it. The journey was made through a country of beautiful valleys and terraced mountain-sides, where the fields of rice, green and golden, waved gloriously.

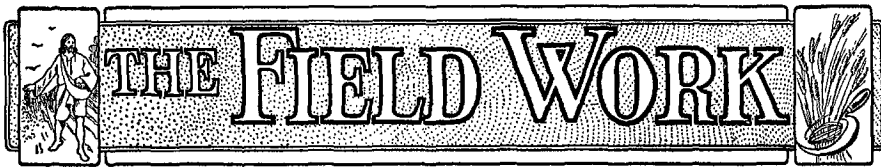
We were met at the station by Miss Jansz, who gave us a most hearty welcome. We were with her for a few days, and spent a Sabbath at her place. This gave us an opportunity of seeing her people, and speaking to them on the Sabbath. I was much interested in her work. She has been used to do a work here which I believe the Lord has blessed.

One thing I saw,— and this is a fundamental principle in missionary work,— the native people recognize that their

"A PRETTY story comes from China, of the boy emperor's recent coronation. All the high dignitaries and officials were assembled in the palace at Peking, which was brilliant with decorations. The child emperor looked around anxiously; then he turned to his father, the regent, and asked, 'Where is Mow?' Nobody knew whom he wanted, until his mother explained that Mow was his five-year-old playmate, the son of a humble Chinese family. Mow was quickly sent for, but couldn't be admitted until he was first ennobled. He was dubbed an officer of the palace guard, received a cap with a button on it, and then was permitted to see his royal playmate ascend the dragon-throne, to the great delight of the little emperor." A very fitting illustration of how the royal Son of God will not ascend his throne without sharing the glory with those here on earth whom he has been pleased to call "my friends"—yes, and of very humble parentage at that.—*Selected.*

SOME of the seed which has grown into the harvest of industrial activities in Japan was sown in her soil at the time Commodore Perry made his second visit to the interesting islands, in 1854. While negotiations were pending at the time of signing the first treaty opening up her ports to trade, Perry sent ashore a miniature telegraphic apparatus, and a miniature train of cars he had brought with him from America. In his report of the reception of the telegraph, he says: "The telegraphic apparatus was soon in working order, the wires extending nearly a mile. When communication was opened up between the operators at either extremity, the Japanese were greatly amazed that in an instant of time messages were conveyed in the English, Dutch, and Japanese languages. Day after day, the dignitaries and many of the people would gather, and eagerly beseeching the operators to work the telegraph, would watch with unabated interest the sending and receiving of messages." Thus at the very start, Japan was given an object-lesson as to how she might improve her natural resources, and further develop along industrial lines. She has improved her opportunities.—*Selected.*

A PILGRIM life is to me the sweetest this side of eternity: I am more content with it, and I shall have time enough to rest in heaven.—*Whitefield.*



THE FIELD WORK

Stamp Collecting in Foreign Fields

[The Mission Board will be glad to have our people in other lands respond to this proposition from Brother Benjamin, who is not in the stamp business, but who, along with his business as an architect, has taken up this matter in behalf of missions.—Ed.]

At this time, when funds are so greatly needed to carry on and enlarge our work in the foreign fields, there is one sure source of income that has nearly been overlooked these past years, and that is the collecting of canceled postage-stamps by our foreign workers. Beyond a doubt nearly every missionary, every worker in a foreign office, could easily collect five dollars' worth of used stamps each year. Not only can it be done easily, but without loss of time, as follows:—

Every letter or package received through the mails bears one or more stamps. Cut or tear off the stamps with the paper to which they are fastened, and keep them in a box on your desk, or in a convenient drawer. You will be surprised at the amount of stamps you will thus accumulate in a short time. Again, where children and the youth can be interested, get them to help collect the stamps at their homes, and especially help them to get permission to go through the waste-baskets in the offices of near-by merchants and manufacturers; in following this up regularly a rich harvest will be reaped. Young people's societies in other lands could raise neat sums in the above manner. Here are some rules to follow:—

Collect everything except the common one- and two-cent stamps of the United States and the penny and half-penny stamps of Great Britain. Do not soak or steam the stamps to remove them, and never cut off the rough edges or perforation on the stamps, as this makes them worthless. Always cut stamps from packages and envelopes, leaving a fair margin about them.

Collect all revenue stamps procurable, as they are of value, and also save several lightly canceled copies of each variety of stamped envelope and postcard without cutting or tearing them. Always send postal-cards and stamped envelopes entire, as they are commerciable only in this condition. When a goodly number of stamps has been collected, perhaps a small paper boxful, wrap them up securely, and forward at merchandise postal rates to address given below, and start collecting another box of stamps. As soon as the packages are received, the stamps will be marketed and the proceeds sent to the General Conference treasurer for the foreign work, and credited to field or person forwarding the stamps.

As regards stamp values, one stamp is worth more than another, according to its denomination and country. The higher the denomination of the stamp, the greater its value, and the smaller the nation, the more scarce and valuable the stamp. For example, the common stamps of France and Germany are quite

plentiful, and consequently not of great value (that is, the low denominations), whereas the stamps of Bolivia, Paraguay, Straits Settlements, or Haiti are quite valuable in comparison, as their postal circulation is rather limited. Moreover, always send all packages of stamps, and all mail matter, with the highest values of stamps. Never use twenty-five two-cent stamps to send a package when a fifty-cent stamp is procurable for the asking. The common two-cent United States stamp is nearly valueless, but a fifty-cent stamp is worth about fifteen cents. This same rule applies to all countries, with even greater values on the higher denominations.

To aid in this collecting, all our publishing houses should use the highest possible denomination stamps in forwarding packages, books, or other mail. For example, a used fifty-centavo or one- or two-peso South American stamp is alone worth more than one hundred canceled five-centavo stamps. By using discrimination at the various publishing centers, the recipients would secure many fine stamps on parcels. Many a parcel is seen plastered over with low-value stamps, when a single high denomination stamp would be quite valuable, perhaps worth about one half its original cost.

Although stamps from all countries should be collected, among those especially desirable are stamps from Liberia, Uruguay, Haiti, Paraguay, in fact, from all South American countries, from all African colonies, and all islands, especially those in the Pacific, and all small nations. When a new issue or series of stamps appears, as soon as several of each kind are collected, mail direct in an envelope, so that they can be sold at a high figure before the market is overrun with them. This would especially apply at the present time to Switzerland, Austria, Rumania, and Uruguay. All the British colonial stamps, I might add, have good values and find ready sale, especially the real old stamps. Indeed, some of the most valuable stamps are those of the former Confederate States, which can still be found on old correspondence in the Southern States.

Is it too much to ask all our foreign schools, publishing houses, and conference and mission secretaries and treasurers to save the stamps? Can we not all lift a little in this line without loss of time? All packages should be securely wrapped and tied (not sealed nor glued entirely shut), and should be marked on the outside, "Canceled foreign postage-stamps," with name and address of sender as well. All packages sent will be acknowledged as soon as received and upon sale, the amount realized will be forwarded to headquarters, and the sender will be notified of amount of sale. Let every worker, especially those in the far-away corners, the out-of-the-way islands, give this a fair trial.

For the benefit of the novice, let me state that two small packages sent by Elder F. L. Perry, of Peru, netted over ten dollars; a package sent by Elder N. Z. Town from Uruguay and Argen-

tina, netted over eleven dollars; several parcels from Australia averaged about five dollars each; and a small parcel from Haiti, sent by Elder W. J. Tanner, netted over seven dollars. What can you do?

All packages, to save re-forwarding and expense in this country, should be sent direct to the writer, 35-37 Wenham Block, Grand Rapids, Mich., U. S. A.

A. T. BENJAMIN.

Tennessee

CHATTANOOGA.—I came to Chattanooga last December, and began labor from house to house, circulating literature and holding Bible readings. As a church, we have circulated over one thousand *Signs of the Times* and one hundred *Gospel Sentinels* each week for over four months.

Sister Kimlin and her daughter Elizabeth have sold the *Signs* and distributed the *Gospel Sentinel*, and Sister Kimlin has been holding Bible readings; and as a result of what the Lord has done through us all, I baptized three new members last Sabbath, and one member was re-baptized. The three new ones united with the church, the other was already a member.

Two of the new Sabbath-keepers, and three of the other Sabbath-keepers, though two of them are young in years, are going out in the city to hold Bible readings and circulate literature. Satan is at work, but the Lord is also at work, and to him be all the praise.

E. L. SANFORD.

Working the Large Cities

I HAVE been noticing what the Testimonies, from time to time, say about working the large cities. Sister E. G. White also spoke of this during the recent General Conference in Washington. For one, I am convinced that the time has come when we should work the large cities of South America. If there ever was a time when the people in these cities need the truth, it is now. Several of our denominational books are coming out in Spanish, and there should be scores of laborers to place these works in the hands of the people.

From personal experience, I can say that it pays to work the neglected cities. Several years ago while canvassing for our large books in Valparaiso and Santiago, Chile, the Lord blessed me with success. After that I tried Guayaquil and Quito, in Ecuador, with marked success; but I always thought that Lima, the capital of Peru, noted for the purest Spanish blood of South America, and for the greatest style, would be the hardest field. But this did not prove the case. The first day I went out in Lima with "Patriarchs and Prophets," I took no orders, but I made up my mind that the fault was with me, and not with the people. The second day I went into the better district, and took sixteen orders in three hours' actual work. There is nothing that makes a person happier than taking orders or selling the printed page.

I have been out with several of the boys to show them how to sell books, and they seem to get the spirit of the work. The other day I worked in Calle Union, Lima, where all the fine stores are, and took twelve orders, several from the managers. On the same street was

President Leguia's office. The cashier, by the same name, gave me his order, saying, as he did so, that he wanted the book in order to learn the Protestant religion.

Now is the time to sell our books to these people, while they are throwing off the Roman yoke. What is our duty, brethren? It seems to me we should place in their hands literature treating on the message we believe.

Brother A. N. Allen went out with me one day, and in a little while we had seven orders. He was encouraged, and tried selling "Coming King" in Callao, and in two hours he took ten orders. A native brother has taken Brother Allen's prospectus, and will continue taking orders.

One young man has just come in from canvassing in Concepcion, an interior town where he was put in prison on a feast day, by the governor, for not taking his hat off while the procession passed on Corpus Christi day. He had to spend twenty-four hours in jail, and was to pay twenty-five sols, but he refused to pay this sum. He talked to the governor and showed from the Bible that he was not guilty of any offense.

In two months the canvassers here have sold more than was sold in all of 1908. So much for a good canvassers' institute. The more of them we can have, the better. As our works are being placed in the hands of the upper class, we expect to see fruit. There is a great work to be done for them. This is the reason we call for young men from the States to canvass these large cities. Brethren, we need men to work the cities of South America. How many of you would like to come? How many of you will come?

THOS. H. DAVIS,

Field Agent South American West Coast.

Success in Canvassing for "Christ's Object Lessons"

LAST week was an eventful one for me. The week before, it had seemed as if I could do but little, and especially at times it was an effort to get one order a day for "Christ's Object Lessons." But I had been harassed and buffeted before by the forces of evil, so I knew wherein my only help lay,—that only the Prince of Life could muzzle the hosts of darkness that are continually trying to hedge up our way. In answer to prayer, the Lord turned the tide; all honor and praise to his exalted name for it all! Left to ourselves, only defeat and discouragement is our lot. But there is help for every tried soul when he lays hold of it by faith. John 15:7.

Last week the good Lord gave me twenty-three orders for "Christ's Object Lessons," and one day I was blessed with nine orders for this jewel casket of truth, besides, on the same day, about sixty dollars in orders for other books, outside helps, etc. Last week our kind Heavenly Father granted me, of all kinds of orders, from two hundred ten dollars to two hundred twenty-five dollars' worth; this in addition to all these "Christ's Object Lessons." It seems clear and convincing to me that to connect "Christ's Object Lessons" and "Ministry of Healing" with my canvassing, as a part of the regular work, calls down floods of blessing on the other work, and is a surety of its success and ultimate triumph.

Yesterday at two or three small places, like Lester, Eagle Gorge, etc., the Lord gave me twenty-two orders for books, outside helps, etc., or from sixty-five dollars to seventy dollars' worth. The first three days of this week I took over fifty orders, valued at from one hundred fifty dollars to one hundred seventy-five dollars. Some were for the "relief books," "Christ's Object Lessons" and "Ministry of Healing." It was the first time I had used the latter book for some time. The merciful Father grants it all. His are all praises and glory ever. Last night near Eagle Gorge I took about forty dollars in orders,—books, helps, etc.—after 6 P. M. The days are very long here; I worked till 9:30 P. M.

WALTER HARPER.

India

MUSSOORIE.—I reached my destination safely, although I had to make most of my journey alone. God has helped me wonderfully. His promise, "I will never leave thee nor forsake thee," was a great inspiration to me on my way to India.

My visit in Germany was a blessed one. All my friends, who had seemed so much against me, have changed, and many times it was two o'clock in the morning when I retired. They seemed to enjoy hearing me talk of the goodness of the Lord, and of his message. I left with them the books, "Steps to Christ" and "His Glorious Appearing." The way is now opened for me to write to them about Christ, which I never could do before. [Sister Scholz was formerly a nurse in a large hospital in Germany, and experienced much opposition when she accepted the truth.]

A lady teacher whom I visited at Kiel asked me many questions,—why I left the hospital, etc.—when she saw how delighted I seemed to be in my work. Nobody could understand this sudden change. This gave me, as in many other places, the opportunity to speak of the truth; and as we talked about the earthquakes and signs of the end, she told me she had bought a book on Matthew 24, and that she believed all I told her was true. One of our canvassers had sold it to her. I told her I would send more of our books, through our workers, and also have her meet these workers. I suppose Elder L. R. Conradi's son will be sent to visit her. He is taking the medical course in Kiel. Although the time spent in Germany was rather short, I hope and trust God will bless my weak efforts there.

There were fifteen missionaries on the steamer, but they all turned against me as soon as they found I was a Sabbath-keeper, except one lady, a worker from the Salvation Army, with whom I had pleasant visits and could leave some tracts on the Sabbath.

The Lord helped me at Colombo and Bombay to find a place for a few days, through the Salvation Army. Elder Geo. F. Enoch came and helped me on the train for Lucknow and Mussoorie. I also met Elder J. L. Shaw, on his way to America.

I would like to mention one thing that may help other workers who come to India. I left all my warm clothing behind, because I had been told I would not need it. But on reaching Mussoorie, I found it very cool, and took a severe cold in consequence.

LOUISE SCHOLZ.

Southern Argentina

Most of the older readers of the REVIEW will remember in the geographies they studied in school, that the long, tapering point of South America bore the name Patagonia. This is now a part of the great Argentine republic. It is divided into territories, and is fast being opened up to settlement. At the lower tip on the Chilean side the light of truth has obtained an entrance, and a few Sabbath-keepers are to be found. The past summer several of the towns, both on the mainland and on the island of Tierra del Fuego, were visited by Brother F. W. Bishop, one of the Chilean workers, who had good success in putting many of our books in the homes of the people. Farther up on the east coast for some time a lone sister has been the only representative of the truth. We understand that some of our staunch Uruguayan brethren have now gone to Chubut, one of the central of these territories, in order to take up land. Farther to the north and about six hundred miles southwest of Buenos Aires, in the territory of La Pampa, or Great Prairie, as its name indicates, there is a church of about twenty members. Brother Adam Korb, the elder of the Galarza church, in Entre Rios, recently made them a visit, and remained during the week of prayer, which we celebrated here in South America during the latter part of April. He reports many interesting experiences, and a desire in several places to know more of this truth. We quote his own words:—

"I found the brethren united, and of good courage in the Lord. We had good meetings during the week of prayer. Some of the neighbors show great interest in the truth, especially four families belonging to the Baptists, who have recently come here from Rumania. They believe as we do in many things; as, the state of the dead, the resurrection, the soon coming of Christ, etc. We studied with them in regard to the Sabbath, and they were much interested, and recognized that it is the truth. May God help them to obey it. Two Hebrews at this place have also accepted Christ as their Saviour. When reading of the sacrifice of Christ, the older will weep. They call us brethren, and are suffering persecution from their friends.

"We also visited the company at Remeco, a station about forty miles north of the brethren, where last November several families began to keep the Sabbath. We found them of good courage, and ten of this company are ready to unite with the church, six asking for baptism, the others having been baptized by the Baptists.

"The Lord is working in the pampa, and his work is advancing. Many, among them Catholics, urged us to send them workers."

Here is a vast field, stretching away to the south from Buenos Aires for over eleven degrees, in only one or two places of which the truth has ever been represented. This country is being rapidly settled with German, Scandinavian, and Russian colonists, as well as with immigrants from the south of Europe. We believe it offers one of the most productive fields of our South American Union Conference. The time has come when these scattered settlers must also hear the truth. From Patagonia will also come that glad exclamation, "We have waited for him, and he will save us."

ARTURO FULTON.

Field Notes

As a result of a series of meetings held at Spencer, Iowa, sixteen persons were baptized.

Six persons have begun the observance of the Sabbath as the result of meetings held at Burlington, Iowa, and others are interested.

ON June 25 sixteen persons were baptized at Newark, N. J., and there are several others who will go forward in this ordinance in the near future.

ON Monday, June 7, Brother J. Ernest Bond baptized four persons at Sanchez, Ariz., and on June 12, seven—three adults and four young people—at Clifton.

SABBATH, July 3, thirteen candidates were baptized at Schenectady, N. Y. Six others are awaiting another opportunity to go forward in this ordinance, circumstances preventing them from doing so at this time.

SABBATH, May 29, was the last of a series of meetings held in the West Erie Street church, Chicago, Ill. Three persons were baptized. One of this number, a young lady who is a trained nurse, will have an active part in our work this summer.

Christian Liberty

Reports, Notes, and Comments Pertaining to the Current History of the Rights of Conscience

Conducted by the Religious Liberty Bureau

K. C. RUSSELL Secretary
W. A. COLCORD Assistant Secretary

Religious Liberty Notes

A RECENT issue of the Milwaukee *Free Press* contains an entire column of extracts from an address by Elder H. W. Reed, State religious liberty secretary.

The St. Paul *Pioneer Press* of a recent issue contains quite a generous extract from a camp-meeting sermon by Elder J. G. Lamson. It also notices briefly what Prof. P. T. Magan said on the Eastern question.

A late number of the Joplin (Mo.) *News Herald*, a widely circulating daily among the one hundred thousand people of the closely united cities of Joplin, Galena, Webb City, Carterville, and Carthage, has a splendid notice of the work of one of our religious liberty evangelists, Mrs. Lulu Wightman. It gives a good outline of our position.

At a public-school graduation at Johnstown, Pa., one of the graduates took for his theme, "The Huguenots in America." "Father" Bohan (Catholic) registered a strong protest in the *Daily Democrat*. "We don't want Huguenot revivals in the closing exercises of the public schools; it's a deep insult to Catholics," said the incensed priest. Noticing this incident, the *Western Watchman* (Catholic), of St. Louis, remarks, "That's the talk! Protestants need to be told that they have no more rights in the public schools than Catholics, Jews, or agnostics." This is heroic religious liberty medicine administered by the Catholic doctors.

On a number of occasions lately President Taft has been saying, "We are coming more and more to realize the right of the individual to worship God as he may choose," and this he calls "wider religious liberty." We hope the President will maintain this doctrine. In a good-natured way he referred to our New England forefathers who came to this country to enjoy religious liberty, and forthwith began to oppress all who did not agree with them.

The Cleveland *Leader* and the Washington *Herald* congratulate the United States Steel Corporation on coming at last to a sane view of the Sunday-rest question. That great concern has hitherto operated every day in the week, but just lately has ordered closed doors on Sunday, not even allowing repairs to proceed. These papers note that the reason for this new move is not religious, but purely commercial,—machinery and men last longer and do better work.

After a scathing arraignment of sabbath (Sunday) desecrators, from the governor down to the golfer, Rev. Dr. S. G. Smith, of the People's Church, St. Paul, Minn., closed a recent Sunday night sermon by an unexpectedly sensible and correct remark: "It is not a question to be settled by more or better laws," he said. "It's to be settled by more conscience and better conduct." When so important a truth as that can be seen, how can a failure to see the true Sabbath be explained?

It seems that in Arkansas they have Sunday local option. The State is tremendously committed to Sunday legislation, but Jefferson County very much wished to have baseball on Sunday, and so petitioned the legislature, and actually got an exemption. The bill passed by but one majority. Pine Bluff is the county seat, and the columns of the *Gazette* of that city, as soon as the bill was passed, contained a letter from one of its Sunday-keeping citizens, which reads very interestingly from the standpoint of one who knows what true religious liberty means. The way in which appeal is made to "the fourth commandment of the decalogue" and the "Christian sabbath" is amazing, as is also the expressed fear lest the onlooking world will suppose Arkansas has turned pagan, when she legislates for baseball on Sunday.

Medical Missionary Department

Conducted by the Medical Department of the General Conference

W. A. RUBLE, M. D. Secretary

Findings

DR. M. M. MARTINSON has accepted a position as physician and surgeon in the sanitarium at Orlando, Fla.

The new sanitarium being constructed at Nevada, Iowa, is fast nearing completion. It is hoped it will be ready for patients in a few weeks. For years in the past the sanitarium work has been conducted in the city of Des Moines under adverse circumstances; but now the institution in the country will be

most favorably located for sanitarium purposes. We certainly wish the institution success.

Dr. P. A. De Forest writes from the Gland (Switzerland) sanitarium, as follows: "The sanitarium is now paying its own way independent of the food factory. Thus, you see, we are gradually gaining force."

A very interesting letter was received a short time ago from Dr. M. G. Kellogg, an early pioneer in the medical missionary work. His home is at Healdsburg, Cal. He is at present seventy-eight years of age, and has been connected with our medical work from its beginning.

Dr. H. C. Menkel, writing from Mussoorie, India, says: "There is a great work to be done here in India along medical missionary lines. A new field is opening up before us that is very promising. We have organized a Good Health League, and it seems to appeal to the people of India. I am receiving very encouraging letters from all parts of the country, and I believe the future success of the medical work lies in our enlisting the sympathy and co-operation of the Indian people through some such means as the Good Health League."

Dr. G. B. Replogle writes encouragingly from Argentina, where he has lately gone to take up medical missionary work. He states that the absence of Dr. R. H. Habenicht makes it difficult for them to carry on aggressive medical work on account of their having no recognized physician of our faith in the field. Dr. Habenicht has been in this country for several months. He left Washington July 18, and is to proceed immediately to his field of labor in South America. He is desirous of having a company of consecrated young people connect with the new sanitarium that is being built in Argentina. These should go with the object of taking the nurses' course in the field. They could thus learn the language at the same time they are getting the nurses' course. This, it seems, would be an excellent plan. Are there those who desire to offer themselves unreservedly for such a work?

In speaking of his work in South Africa, Brother W. C. Walston, writing from the Somabula Mission, Gwelo, Rhodesia, South Africa, says: "I am very glad to be able to report myself as enjoying good health,—much better than I have had at any time during the last three years. I was told by some that if I came to Rhodesia in the state of health I was in when I left Cape Colony, I would be very likely to take the fever and drop out; but I have been here three years, nearly, and my health has improved, and I have entirely escaped the fever so far. There has been very much fever all about this season, and our native boys and girls have been ill, but our mission family has escaped. I travel by ox wagon, with three boys to care for the oxen and camp. We go through the forests from one station to another. I take my instruments; and when I come to a kraal (native village), I stop and visit the people. The chief calls his people together, and I 'take off teeth' and give other treatments, as required. I demonstrate the fact that I can take out their teeth, by removing my own false teeth, which is very amusing and wonderful to them."

Christian Education

Conducted by the Department of Education of the
General Conference

FREDERICK GRIGGS - - - - Secretary

True Wealth

WITH place, with gold, with power —
O, ask me not
With these my little hour of life to blot!
A little hour indeed! and I would fain
Its moments spend in what is worth its
pain.
What traveler would faint through trou-
blous lands
To gather only what must leave his
hands
The moment that he takes his homeward
ship?
Earth's goods and gauds give every man
the slip;
But wealth of thought, and richer wealth
of love,
Must pass for coin in any world above.
The good to others done while here I
strive,
Is all at last that shall my dying thrive;
And, setting sail, my slight self-con-
quest's store
Is all my freight if I shall come to shore.
— Selected.

The Correspondence School

THE correspondence-school idea is by no means a new nor an untried one. Its success as a method of education is no longer questioned either by those who have undertaken to give or to take lessons by mail, or by those who have been careful observers of developments and results in this work the past few years. Our excellent modern facilities for rapid and safe transportation make possible and easy the vast mail-order business of large commercial houses, which handle everything from a package of pins to a thrashing-machine. The existence and rapid growth of such independent enterprises as the International Correspondence Schools of Scranton, and of such attached work as the Correspondence-Study Department of the University of Chicago, together with the remarkable testimony of their students, attest the worth of our peerless postal service as a means for educative purposes. Multitudes are taking advantage of the opportunities offered by such schools for self-improvement and for increased earning capacity.

The great universities of our country have not been slow to discern the value and practicability of lessons by correspondence for the extending of their influence and the attracting of some of the best minds to their halls. The University of Chicago has been one of the most active in this respect, correspondence study having been made an organic part of that institution from the day of its founding. President Harper, pioneer and enthusiast in this type of education to the end of his life, repeatedly testified to its value, asserting that in some of the departments of the university the average quality of work done by students in the correspondence-study department was higher than that of any other. In recognition of its worth, the Chicago University now permits one half the work in its regular courses to be done by correspondence, giving full

credit for the same on a degree course.

It is not within the scope of this present article to enlarge upon the benefits to be derived from correspondence study. But let it be strongly emphasized that a proper education is the greatest thing in a man's life. "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. Exalt her, and she shall promote thee." The correct solution of the educational problem solves all others — usefulness, happiness, a livelihood. Therefore to every young man or middle-aged man or woman whose education has been or is being neglected, let it be said, and said again, "Take fast hold of instruction; let her not go: keep her; for she is thy life." If you are unable to leave your home or your employment to obtain instruction, access to a correspondence school leaves you without further excuse. Do not procrastinate. Take fast hold now. The begetting of confidence in your ability to progress in intellectual pursuits, the stimulus to a right kind of ambition, the encouragement and counsel of experienced teachers, and the sense of constant self-improvement, are no mean accompaniments to correspondence study. Yet in return for all the benefits received, the cost is only slight.

The momentous work laid upon Seventh-day Adventists in this generation calls for the most earnest awakening and the most intense activity that any religious organization in the generation has witnessed or experienced. Every iota of time, talent, and latent energy is in requisition, and the powers of every mind connected with this great advent movement must be put to the stretch. Hundreds of our young people can not attend our regular schools, being detained at home for one reason or another. To such we say, The correspondence school is your opportunity. Hundreds of young and middle-aged persons already in the service as ministers, teachers, canvassers, or institutional employees, earnestly desire self-improvement and enlargement of ability to do their work more acceptably. Of such, Inspiration says, "Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning."

And to all we are happy to announce that provision has now been made by the General Conference to fill up the gap that has so long existed in the work of completing our educational system, by the organization of a correspondence school. A board of management has been appointed, and a principal selected. It is expected that actual service will begin October 1, which will be after our established schools have begun their work. Fuller details will be given as they are developed.

The expense to the correspondence student will range from ten dollars to fifteen dollars for work equivalent to one study pursued for nine months in our regular schools, and the payment of postage both ways on the lessons. Such work will be on the basis of forty lessons to the course, and the preparation and recitation of one lesson a week. The lesson plan will provide for the greatest economy in the use of material in preparing recitation and examination papers, and consequently in the cost of postage.

A high standard of work will be maintained in all branches of study, both be-

cause it will be of the greatest benefit to the student, and because it is expected that credits given by the Correspondence School will be accepted by all our regular schools. In fact, as far as our younger people are concerned, the Correspondence School will act as a feeder to our colleges, academies, and intermediate schools, by the encouragement of its pupils to become resident students as early as possible in their course, that they may obtain the benefits of the Christian association, the discipline, and the inspiration to service that the Correspondence School can not give to so great an extent. It is not the purpose of the Correspondence School to draw away students from our established schools, nor is it organically connected with any one of them. Its purpose is to care for those who would otherwise be deprived of school privileges. It is located at Washington because there the machinery already set in motion by the Educational, the Young People's Missionary Volunteer, the Sabbath-school, and the Publishing departments affords the most effective and economic medium for conducting its work. The secretaries of those departments, together with the principal of the school, constitute its board of management. Its policy will be that of co-operation, and not of competition.

A prospectus will soon be ready, and a supply of the same, together with registration blanks and circulars of information and progress, will be kept constantly in the hands of all our conference Missionary Volunteer and educational secretaries.

Aside from the announcement of the foregoing good news to the many waiting ones, the chief purpose of this article is to ascertain what studies are in strongest demand for the first year. The board is planning to offer the following subjects:—

BIBLE.—Academic Bible doctrines; New Testament (life of Christ).

MATHEMATICS.—Complete arithmetic; elementary bookkeeping.

ENGLISH.—Applied grammar (uses of words, common faults of speech, pronunciation); foundations of rhetoric (sentence building, punctuation, writing of paragraphs and short themes, figures of speech); advanced rhetoric and journalism (principles of composition in their larger relations; preparing of essays, addresses, and articles for the press; proof-reading).

HISTORY.—United States history; general history; church history.

GREEK.—New Testament (elements, use and interpretation of words and phrases; selected readings).

PEDAGOGY.—School management and methods.

SCIENCE.—Physiology and hygiene. Will every one who is interested be kind enough to write the principal a postal-card *at once*, indicating which of the foregoing subjects he wishes to take? If there is any subject not listed here that is specially desired, please indicate that also. Look for further announcements in the future.

W. E. HOWELL, Principal.
Takoma Park, Washington, D. C.

FAITH lies not in bringing forth some great thing by our own power, but in employing the power of God to work all your works in you and for you.—
R. Erskine.

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department

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

Publishing in Korea

THERE has recently come to our office a very interesting little parcel of tracts from Korea. They are well printed, and present a very creditable appearance. The titles are as follows: "Sabbath-School Lessons on the First Epistle of John," "The Sinner's Need of Christ," "The New Testament Sabbath," "Jesus Is Soon Coming," and "The True God and His Sabbath." The postmark informs us that they are "published by the Seventh-day Adventist Mission Press, Sunan, Korea."

We rejoice to see the publishing work getting a foothold in that interesting mission field of the far East. May the Lord bless the hands that scatter it; and let us pray that there may be a great harvest ingathering of precious souls as the result of this seed sowing.

E. R. P.

Spanish Literature

BROTHER N. Z. TOWN, assistant secretary of the Publishing Department, has just sent us (at Mountain View, Cal.) manuscript for six tracts in Spanish, to be published for the exposition in Ecuador, South America. The Pacific Press is asked to publish six thousand each of these at cost of manufacture, to be distributed at the exposition.

The largest order we have ever received from South America has just come from Peru. It includes the following items: 500 "Coming King" (Spanish); 100 "Patriarchs and Prophets" (Spanish); 700 "New Testament Primer" (Spanish); 100 "Daniel and the Revelation" (English).

This is an indication of the way our truth-filled literature is being circulated in the Neglected Continent.

H. H. HALL.

The Magazine Summary

THE publication of the accompanying summary of the sale of ten-cent magazines during the month of June marks a new era in the progress of our publishing work. For several years we have published summaries of our subscription-book work, which have enabled the readers of the REVIEW to keep in touch intelligently with the progress of that work throughout the world.

During the past two years the sale of ten-cent magazines has been rapidly coming to the front, until now, through the kind co-operation of the publishers, we are able to present quite a complete, comprehensive summary of the sale of ten-cent magazines in the United States and Canada. This summary may not be absolutely complete, but it is comparatively so. We trust that the publication of these figures from month to month will be a great encouragement and blessing to our people, and especially to the magazine agents, missionary secretaries, and publishers.

We invite all to give careful study to the arrangement of the figures and the

information which they present. We will appreciate suggestions on the arrangement.

It will be noticed that the sale of each magazine in any State is placed after the name of that State, and under the name of the magazine given at the head of the column. The total number of magazines sold in each State, and the value of the same, are found in the last two columns opposite that State. The totals for each union conference show the total number of each magazine, the total number of all combined, and the value; and the grand totals of the summary show the sale of each magazine for the month in the entire territory, the total number of all magazines sold, and their value.

By preserving these summaries, publishers, missionary agents, and conference officers may have at hand definite

information concerning the progress or decline of their work in this line, or may learn at a glance what papers are being neglected and should receive better attention.

It will, of course, be understood that this summary does not represent our periodical work as a whole; it includes only the ten-cent magazines. Much careful labor will be required to prepare this summary each month, but we confidently anticipate that the use that will be made of it will be of such value to this line of work as to repay many times over the cost and effort. God is doing great things for his people during these interesting closing days of time. We trust that this work with our magazines, just now developing so rapidly, may grow in strength until it shall become a mighty power in spreading the third angel's message.

E. R. P.

Summary of Magazine Sales for June, 1909

	Signs	Watchman	L. & H.	Liberty	Protestant	Instructor Temp. No.	Total No.	Value
Atlantic Union Conference								
Maine	88	38	655	660	44	1186	2671	\$ 267.10
Vermont .....	...	5	414	86	57	364	926	92.60
New Hampshire..	152	....	152	13	46	450	813	81.30
Massachusetts ...	1287	20	3274	1527	177	2625	8910	891.00
Rhode Island.....	14	....	10	133	23	128	308	30.80
Connecticut	45	15	411	1546	25	284	2326	232.60
New York	394	184	3073	1534	1424	3175	9784	978.40
Totals	1980	262	7989	5499	1796	8212	25738	2573.80
Columbia Union Conference								
Pennsylvania	120	150	3952	1412	608	3713	9955	995.50
New Jersey	1229	224	1548	789	417	2806	7013	701.30
Delaware .....	...	5	102	20	9	65	201	20.10
Maryland	78	13	2574	1397	180	379	4621	462.10
Virginia	208	25	883	232	41	582	1971	197.10
West Virginia....	6	50	690	362	23	263	1394	139.40
Ohio	546	1563	1996	956	323	2492	7876	787.60
Totals	2187	2630	11745	5168	1601	10300	33031	3303.10
Lake Union Conference								
Indiana	266	655	687	2168	312	4287	8375	837.50
Illinois	1777	1230	4345	564	411	3141	11468	1146.80
Michigan	1075	181	1952	789	774	8678	13449	1344.90
Wisconsin	745	74	1659	327	686	1698	5189	518.90
Totals	3863	2140	8643	3845	2183	17804	38481	3848.10
Canadian Union Conference								
Totals	1463	....	887	161	361	3555	6427	642.70
Southern Union Conference								
Kentucky	141	35	1021	170	38	850	2255	225.50
Tennessee	21	1711	1855	305	101	2378	6371	637.10
Alabama	6	2455	92	568	63	115	3289	328.90
Mississippi	100	355	127	307	4	173	1066	106.60
Louisiana .....	...	355	515	192	27	659	1748	174.80
Totals	268	4901	3610	1542	233	4175	14729	1472.90
Southeastern Union Conference								
North Carolina ..	3	150	151	43	33	188	568	56.80
South Carolina... ..	...	87	51	196	25	249	608	60.80
Georgia	158	235	2404	41	73	229	3140	314.00
Florida .....	...	516	61	89	42	304	1012	101.20
Totals	161	988	2667	369	173	970	5328	532.80
Southwestern Union Conference								
Arkansas	8	....	168	210	38	432	856	85.60
Oklahoma	369	606	737	813	153	2577	5255	525.50
Texas	206	3140	1619	1060	93	2076	8194	819.40
New Mexico	15	....	143	55	44	182	439	43.90
Totals	598	3746	2667	2138	328	5267	14744	1474.40

Central Union Conference

Missouri	740	267	830	565	194	3112	5708	\$ 570.80
Kansas	301	67	398	614	252	1849	3481	348.10
Colorado	402	200	938	536	477	6358	8911	891.10
Nebraska	744	63	3032	3275	255	4019	11388	1138.80
Wyoming	163	32	48	144	34	260	681	68.10
Totals	2350	629	5246	5134	1212	15598	30169	3016.90

Northern Union Conference

North Dakota	19	55	392	123	89	365	1043	104.30
South Dakota	20	7	104	139	65	570	905	90.50
Minnesota	787	61	867	501	158	2359	4733	473.30
Iowa	1083	137	1702	685	369	4649	8625	862.50
Totals	1909	260	3065	1448	681	7943	15306	1530.60

North Pacific Union Conference

Oregon	2499	85	942	1731	206	5122	10585	1058.50
Washington	1426	332	2902	1499	432	8979	15570	1557.00
Idaho	72	....	1371	376	63	1787	3669	366.90
Montana	61	....	66	1058	61	1151	2397	239.70
Totals	4058	417	5281	4664	762	17039	32221	3222.10

Pacific Union Conference

California	7517	118	6136	5270	962	9675	29678	2967.80
Nevada	12	10	57	33	5	33	150	15.00
Utah	1229	....	50	20	6	246	1551	155.10
Arizona	12	....	142	61	5	233	453	45.30
Totals	8770	128	6385	5384	978	10187	31832	3183.20

Grand totals27607 15501 58185 35352 10308 101050 248006 \$24800.60

NOTE: The report for the Temperance number of the *Youth's Instructor* covers the time from March 1 to July 1, 1909, inclusive.

Current Mention

— Russia has determined to reduce the number of her holidays from ninety-one to sixty-three, including Sundays.

— A small sailing vessel carrying twenty-two passengers capsized in New York harbor on July 18, and ten of the occupants were drowned.

— Don Carlos, the pretender to the Spanish throne, died at Varese, in Lombardy, Italy, on July 18. His son, Don Jaime, will continue the policy of his father. He intends to make the Carlist movement more modern and more aggressive.

— On July 16 the shah of Persia, as a result of the continued successes of the Nationalists, sought safety in the Russian legation. This was regarded by the Persians as a voluntary abdication, and the shah's son was chosen to take his place, with a regent in control of affairs until the boy shall reach his majority. The shah will go into exile in Russian territory. The new Persian government is already preparing to hold popular elections for the new assembly. Popular government now seems assured in the land of Cyrus and Xerxes.

— There is grave possibility of an outbreak of hostilities in South America over the boundary dispute between Peru and Bolivia. Some time ago the dispute between these two countries was submitted to arbitration, the president of Argentina acting as the arbiter. His decision, just made known, is very distasteful to the Bolivians, and they declare that they will not abide by it. War talk is rife, and it is considered by many that Argentina's importation of \$37,000,000 in gold is for the purpose of providing a "war chest" to finance military operations in case of hostilities.

— A number of woman-suffrage riots have occurred in London during the last few days. The members of the woman's suffrage organization have made determined efforts to obtain access to the premier, but without success, and many of them have been arrested as a result of the riots incident to their efforts.

— The estimates for continuing work next year on the Panama Canal have been approved by the Secretary of War and transmitted to the Secretary of the Treasury. The amount required for the fiscal year beginning July 1, 1910, will be \$45,100,000. This is about \$12,000,000 greater than the amount appropriated for the current year. The increase is regarded as necessary by the canal officials because of the fact that there will be much structural material needed in building the locks.

— German educators are pointing with satisfaction to the latest statistics on international education, which show that Germany is maintaining its position as the most highly educated nation in the world. The percentage of illiteracy in the German empire, these statistics show, is one twentieth of 1 per cent, as compared with .1 per cent in Sweden, Norway, and Switzerland; 1 per cent in Great Britain; 4 per cent in France; 10.2 per cent in Belgium; and so on until Rumania is reached at the bottom of the list, with a percentage of 75. The battle against illiteracy among the great nations shows the most positive results in France, where the percentage of illiteracy in the army has been reduced from 19.13 in 1872 to 4.83 in 1905. The highest percentage of gain in literacy is shown by Bulgaria, which has reduced the proportion of illiterate adults from 70 per cent in 1878, the year of its liberation from the Turkish yoke, to less than 40 per cent in 1905,— a result which places that country in the foremost rank among the Balkan nations.

— A hurricane which swept over the Gulf of Mexico on July 21, visited Galveston, Tex., and its vicinity, resulting in the loss of twenty-one lives, and the destruction of property to the value of \$750,000. The new two-million-dollar sea wall, built after the great hurricane which wrecked the city a few years ago, saved the city from a repetition of that disaster.

— War is on in earnest in Morocco between the Spanish and the Moroccan tribesmen. Several battles have already occurred, with important losses on both sides. The Spanish commander at Melilla, Morocco, has asked for re-enforcements of 40,000 men, but the Spanish soldiers are manifesting great reluctance toward entering the campaign. Upon two different occasions detachments of troops designated for embarkation have mutinied.

— During a stormy session of the French Chamber of Deputies on July 20, the Clemenceau ministry, by a vote of lack of confidence, was forced to resign. A new ministry has been formed under the leadership of M. Briand, a Socialist. It will be remembered that M. Briand was one of the leaders in the attack upon the Catholic Church which resulted in the dissolution of the concordat between France and the papacy.

— The report of the court-martial at Adana, Turkey, which was appointed to inquire into the massacre of Christians by Turks during the recent uprising in Turkey, states that fifteen persons have already been hanged; that 800 deserve death; that 15,000 deserve hard labor for life; and that 80,000 deserve minor sentences. It is not at all likely that sentence will be executed upon so vast a number. The court itself recommends that in view of the general reconciliation between the opposing elements, general amnesty be proclaimed.

— It having been America's policy for so long to keep out of all entanglements with the nations of the other hemisphere, the German press is now commenting freely upon what it calls "the new course of America's foreign policy." The American government's persistence in participating in the Chinese railway loan on terms identical with those of France, Germany, and England is described as a momentous indication of America's determination forthwith to play an active rôle in the economic and political affairs of the far East, and to employ to that end the same political ways and means which the other powers have used.

— There is a constant increase of activity along the line of aeronautics. The successes of the Wright brothers in America and France and of numerous French aeronauts with heavier-than-air machines, and of Count Zeppelin and others with dirigible balloons, are leading many others to give attention to the navigation of the air. The first attempt to cross the English Channel in a flying-machine was made on July 19, and six miles of the twenty-two had been covered when the engine ceased working, and the machine alighted in the sea. The machine and its operator were rescued by a torpedo-boat. On July 25 another aviator, M. Bleriot, in an aeroplane succeeded in flying across the Channel, and won a \$25,000 prize offered by the London *Times*.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1909

ATLANTIC UNION CONFERENCE

Southern New England, Bridgeport, Conn.,
.....Sept. 2-12
Vermont, RichmondAug. 19-29
New York, Fonda, Mont. Co.Sept. 2-10

COLUMBIAN UNION CONFERENCE

Ohio, LimaAug. 19-29
West Virginia, ParkersburgAug. 5-15

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, Elgin...July 28 to Aug. 8
West Michigan, Three Rivers
.....July 22 to Aug. 2

Indiana, BlufftonAug. 5-15
Southern Illinois, CentraliaAug. 12-22
East MichiganAug. 19-29
North Michigan, Petoskey, Aug. 26 to Sept. 5
WisconsinSept. 2-12

NORTHERN UNION CONFERENCE

Iowa, NevadaAug. 19-29

SOUTHERN UNION CONFERENCE

Louisiana, AlexandriaJuly 22 to Aug. 1
Alabama, BirminghamAug. 5-15
Mississippi, GreenwoodAug. 20-29
Tennessee River, DicksonAug. 12-22
KentuckyAug. 19-29

SOUTHEASTERN UNION CONFERENCE

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

WESTERN CANADIAN UNION CONFERENCE

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, PortlandAug. 19-29
Montana, MissoulaAug. 26 to Sept. 5

SOUTHWESTERN UNION CONFERENCE

Texas, AlvaradoJuly 29 to Aug. 9
West Texas, AbileneAug. 12-22
New Mexico, AlamogordoAug. 19-29
Oklahoma, EnidAug. 26 to Sept. 6

Mississippi and West Tennessee Camp-Meeting

To the colored Seventh-day Adventists of Mississippi and west Tennessee: The camp-meeting which was to be held at Meridian, Miss., in August, has been changed to Greenwood, Miss., August 20-29. This place is a more central point for all in Mississippi and west Tennessee than any other place in the State. Let all who can, come prepared to stay throughout the meeting, which will last only ten days. There will be plenty of sleeping tents upon the ground for all, at a cost of thirty-five cents for each person for the ten days. Board can be had for fifteen cents a meal or seven meals for one dollar. We wish to have a large attendance at this meeting.

Remember such meetings come only once a year. There will be some very important matters considered which have to do with our soul's salvation. We are now nearing the verge of eternity. Soon, very soon, we shall see Jesus face to face, and this life-work will be ended. No more sadness of heart, no more shedding of tears, no crying, but thank and praise the Lord, there will be all joy, peace, and happiness. Then let us be of good courage, and rally to the front with this work for the colored people, for

the time is nearly expired. Jesus will soon stop pleading for this sinful world, and those who have not been faithful in discharging their duty in this work will be left out. Reader, will it be you? God forbid that any who read this notice will be left out.

Address me after the first of August at Greenwood, Miss. THOMAS MURPHY.

Eastern Colorado Conference Association, Notice!

THE first meeting of the Seventh-day Adventist Association of Colorado will convene on the Chautauqua grounds at Boulder, Colo., Monday, Aug. 30, 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.

J. W. LAIR, *President.*

Northern Illinois Camp-Meeting

OUR Northern Illinois camp-meeting, from July 28 to August 8, will be held at Elgin. We have secured a very comfortable grove, with good shade, near an excellent spring of water, and accessible by street-car lines, located on St. Charles Street, at about No. 1000. Take the Grove Avenue car from Fountain Square, and get off at Boulevard Street, and walk two blocks south on St. Charles Street to the grounds. A general invitation is extended.

WM. COVERT.

Maritime Conference

THE annual conference and general meeting for New Brunswick, Nova Scotia, and Prince Edward Island, will be held at Hopewell Cape, New Brunswick, September 10-20.

This is a beautiful place on the Pedicodiac River, eighteen miles below Moncton. It is earnestly desired that all our brethren and sisters begin to prepare now to be in attendance. We can not afford to miss the blessings that come to us in attending these annual convocations. We have the promise of efficient help from the General Conference and the Canadian Union Conference.

J. O. MILLER, *President.*

East Michigan Camp-Meeting

THE annual camp-meeting of the East Michigan Conference is to be held in the city of Jackson, Aug. 19-29, 1909. Those desiring to secure tents for that meeting should write immediately to the undersigned. It is expected that this will be a meeting of great importance, and an effort is being made to have the best general help obtainable. The message was begun in Michigan sixty years ago the twenty-seventh of July, by Elder Joseph Bates holding a few meetings in Jackson. It is desired to make the Jackson camp-meeting an occasion for reviving the work in a special way that was begun sixty years ago.

E. K. SLADE, *President,*
E. I. BEEBE, *Secretary.*

Camp-Meeting for the Colored People

THERE will be a camp-meeting for our colored people at Greenwood, Miss., August 20-29. The time will soon be here, and we trust that all our colored people in Mississippi and southwestern Tennessee will begin now to get ready to attend this annual feast. We shall not be able this season to hold more than two or three meetings of this character in the Southern Union Conference; this one at Greenwood, Miss., and one about October 8-17, near Sylacauga, Ala. Now we are very anxious that all our colored people who can possibly do so attend one of these meetings. You can not afford to stay away. There will be tents at the usual price. There will also be a dining-tent where all who wish to do so can board at the rate of seven meals for one dollar. Bring your bedding. Straw can be secured to fill your bedticks. Write to Elder Thomas Murphy, Greenwood, Miss., for further information.

A. J. HAYSMER.

Shenandoah Valley Training Academy

THIS academy will open its second year Sept. 14, 1909. Our first year was most successful. A fine class of students was in attendance who made commendable progress in all their studies. We are planning for a better school this year. Our catalogues are now ready for distribution, and we invite all who are contemplating sending children to one of our schools to write for catalogues and particulars at once.

This school is located in the historic and beautiful Shenandoah Valley of Virginia, near the village of Newmarket, one hundred twenty-five miles from Washington, D. C. The valley lies between the Allegheny and Blue Ridge mountains, and with its genial climate, its fertile soil, its industrious people, its beautiful scenery and natural wonders, presents a most beautiful and ideal location for a school, where the student may not only study God through his revealed Word, but through his revelations in nature.

Our rates are so very reasonable that we believe that all will be deeply interested in getting particulars, for which we invite you to write at once. Address all communications to Shenandoah Valley Training Academy, Newmarket, Va.

North Carolina Conference

THE annual session of the North Carolina Conference of Seventh-day Adventists has been appointed to convene at Cleveland, N. C., Aug. 12-22, 1909, in connection with the conference camp-meeting.

Matters of eternal interest are to be considered at this time; and in view of the rapid fulfillment of prophecy and the final consummation of this glorious message, no one can afford to remain away. Let nothing of minor importance about the home keep you from this place of refreshing.

We are expecting the best of help from the union conference, also from the General Conference.

Cleveland is located on the main line of the Southern Railway, between Asheville and Salisbury, fifteen miles west of Salisbury.

G. W. WELLS, *President.*

Addresses Wanted

ANY one knowing the whereabouts of J. D. Miller will confer a favor by notifying Mrs. M. V. Mayer, Placerville, Cal.

Any one knowing the address of Mrs. E. A. Ross will confer a favor by sending same to Miss Louie Horn, Orlando, Fla., Clerk Orlando Seventh-day Adventist Church.

Addresses

THE address of Elder J. W. Manns is Box 667, Bartow, Fla.

The present address of Pastor Geo. B. Starr and wife is 2537 Amsterdam Ave., Cor. 186 St., New York City.

Publications Wanted

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

A. C. Allen, Portage, Wis., denominational literature.

George Sands, Circleville, N. Y., *Signs of the Times.*

W. R. Lamb, Napa, Cal., denominational papers and tracts.

W. H. Cathey, Malvern, Ark., *Signs, Watchman,* and *Liberty.*

Sidney Scott, Sumter, S. C., *Signs, Instructor, Watchman.*

Mrs. A. L. Gallion, Arapaho, Okla., periodicals for reading-racks.

L. J. Caldwell, Fern Hill, Wash., denominational papers and magazines.

B. F. Harmon, Tuscumbia, Ala., *Signs, Watchman, Liberty,* and tracts.

Notice!

ELIZA H. MORTON, 1377 Washington Ave., Woodfords, Maine, says: "I wish to thank those who have sent me back numbers of the *Missionary Magazine* and *Home Missionary* and *Sabbath School Worker*. It is impossible for me to tell who sent the papers, as they came during our camp-meeting, and were mixed up with other papers; but if those who have sent them will drop a card saying how much is due, I will attend to the matter. They are used in missionary work. More copies of the *Worker* will be appreciated."

Business Notices

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

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

Conditions

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

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

A charge of one dollar will be made for each insertion of forty words or less. Each additional word, initial, or group of figures in excess of forty, will cost three cents. No discount for several insertions.

FOR SALE.—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 new six-room house on the Florida Sanitarium plot, two blocks from the sanitarium, and near the new church-school building. Lot 60 x 210 feet. Price very reasonable. Address C. V. Achenbach, Box 61, R. F. D. 1, Orlando, Fla.

CEREAL AND NUT FOODS; COOKING OIL.—Write for price-list of our Cereal and Nut Foods, also Cooking Oil. We guarantee our products. Factory operated by Iowa Seventh-day Adventist Conference. Proceeds contributed to the work. Address Iowa Sanitarium Food Company, Des Moines, Iowa.

FOR SALE.—Small sanitarium in foot-hills of Rocky Mountains. Good opening for physician or nurse. Everything complete, including rent paid to May, 1910, for \$1,000. One half original cost. Failing health cause for selling. Address Trinidad Sanitarium, 1207 Alta, Trinidad, Colo.

FOR SALE.—Mountain farm; 120 acres; 90 acres in timber. Retired place; healthful locality; good water. Three miles from Adventist church and small school. Southern Training School and Graysville Sanitarium nine miles distant. Price, \$800. Address Belva Dart Brickey, Brayton, Tenn.

MOTTOES, MOTTOES, MOTTOES.—Our second new Father and Mother motto, size 12 x 16, has just reached us, and it has two of the finest roses you ever looked at. We ship you thirty-four other designs and an equal number of Father and Mother mottoes, 200 for \$9. All Father and Mother mottoes, 200 for \$12, express prepaid. Secure your territory while the Father and Mother motto is new. Address Hampton Art Company, Lock box 257, Hampton, Iowa.

WANTED.—To correspond with two consecrated Adventist workers for the Michigan Home for Girls,—one a woman physician, the other, a teacher. It is required that they be believers in the spirit of prophecy and healthful living; willing to live out the truth, as to dress, influence, and example. An important home missionary field, with great opportunities to practise all phases of the message. Address Mrs. W. H. McKee, Matron Michigan Home for Girls, R. F. D. 64, Byron Center, Mich.

Circulation of the Temperance Number of "The Youth's Instructor," by States, March 1 to July 1, 1909

It is interesting to note that, Missouri excepted, the same twelve States now lead in the circulation of this special number that were in the lead March 28, 1909. Canada now appears as tenth in the list of twelve States and countries, Missouri appearing as the thirteenth.

To date we have printed one hundred thirty thousand copies of this number.

In these lists are included the regular subscribers and the number of copies sold by our agents. It should also be remembered that oftentimes a State is indebted for its record to the sales of agents from a neighboring State.

In the right-hand column are listed the June sales of this special number. It will be seen that 7,198 copies were sold by nineteen of the fifty-one States and countries listed.

	TOTAL SALES	JUNE SALES
1. California	9,675	100
2. Washington	8,979	750
3. Michigan	8,678	...
4. Colorado	6,358	...
5. Oregon	5,122	...
6. Iowa	4,649	1,000
7. Indiana	4,287	25
8. Nebraska	4,019	300
9. Pennsylvania	3,713	600
10. Canada	3,555	700
11. New York	3,175	700
12. Illinois	3,141	...
13. Missouri	3,112	700
14. New Jersey	2,806	...
15. Massachusetts	2,625	...
16. Oklahoma	2,577	...
17. Ohio	2,492	573
18. Tennessee	2,378	200
19. Minnesota	2,359	500
20. Texas	2,076	110
21. Kansas	1,849	...
22. Idaho	1,787	200
23. Wisconsin	1,698	73
24. Maine	1,186	...
25. Montana	1,151	532
26. Kentucky	850	10
27. Louisiana	659	...
28. District of Columbia	599	...
29. Virginia	582	...
30. South Dakota	570	...
31. New Hampshire	450	...
32. Panama	449	...
33. Arkansas	432	...
34. Maryland	379	...
35. North Dakota	365	...
36. Vermont	364	...
37. Florida	304	...
38. Connecticut	284	100
39. West Virginia	263	...
40. Wyoming	260	...
41. South Carolina	249	...
42. Utah	246	...
43. Arizona	233	...
44. Georgia	229	25
45. North Carolina	188	...
46. New Mexico	182	...
47. Mississippi	173	...
48. Rhode Island	128	...
49. Alabama	115	...
50. Delaware	65	...
51. Nevada	33	...
Total	102,098	7,198
Foreign, miscellaneous, and sample copies	7,902	...
Grand total	110,000	...

This beautiful Temperance number of the *Youth's Instructor* continues to sell. Many students are earning their scholarships through its sale this vacation. Only last week we received an order for five hundred copies from the president of the — (Rhode Island) W. C. T. U.

Send one dollar for twenty-five copies to sell to your neighbors and friends. If you are just beginning this work, send for leaflet, "How to Sell Our Magazines," also for leaflet, "How to Earn a Scholarship." Address your tract society, or The Youth's Instructor, Washington, D. C.

Obituaries

PERIN.—Marion Justus Perin was born in Conway, Iowa, Dec. 13, 1887; and died in Wichita, Kan., May 17, 1909, aged 21 years, 5 months, and 4 days. About six months before his death he heard and accepted the message of present truth. We laid him away in hope of the resurrection of the just. Words of comfort were spoken by the writer. H. F. KETRING.

SCHUSTER.—William David, infant son of W. P. and M. J. Schuster, died of pneumonia, in Jacksonville, Fla., June 17, 1909, aged ten months and twenty-two days. The little one was born in Connersville, Ind., from which place the parents removed to Jacksonville to engage in treatment-room work. The funeral service was conducted by the writer; text, 2 Sam. 14:14. R. W. PARMELE.

ORRELL.—Died May 16, 1909, Mrs. Elvina V. Orrell, in the sixty-eighth year of her age. Sister Orrell accepted the message for this time about twelve years ago in Baltimore, the place of her decease. She endured suffering and disappointment with Christian fortitude and patience, and fell asleep firm in the faith once delivered to the saints. The services were conducted by the writer, assisted by the local Methodist minister. S. B. HORTON.

BUCKLEY.—Died at Benedict, Neb., June 3, 1909, of appendicitis, Carrie Buckley, wife of Brother Prichard Buckley, in the thirty-sixth year of her age. The deceased was baptized in 1894 by Elder Daniel Nettleton, and united with the Seventh-day Adventist Church, of which she remained a faithful member until her death. A husband and two sons, besides other relatives and friends, mourn their loss, but not without hope. The funeral service was conducted by the writer. E. A. CURTIS.

FLOCK.—Died May 30, 1909, at his home in North Enid, Okla., John F. Flock, aged 68 years, 5 months, and 11 days. He was married in 1861 to Miss Caroline Ramsey, who survives him. Twelve children were born to this union, eleven of whom still live. He accepted present truth ten years ago in northern Kansas, ever living a faithful, devoted life. For some years he patiently suffered. Now he sleeps in Jesus, awaiting his call on the resurrection morning. Words of comfort were spoken by the writer. I. A. CRANE.

HILL.—Brother Chas. D. Hill was born in the town of Bamston, July 5, 1861, and died of intestinal obstruction, at Baldwin Mills, Quebec, June 12, 1909, aged 47 years, 11 months, and 7 days. Brother Hill accepted the Adventist doctrines when a young man, and for eight years has been a faithful believer in the third angel's message, having learned present truth through Elder H. E. Rickard. He sleeps to rise at the call of Jesus. The funeral was held in the Methodist church. Words of comfort were spoken by the writer, based on 1 Cor. 15:21-23. GEO. H. SKINNER.

CARSCALLEN.—George Edward Carscallen was born near Kingston, Ontario, March 10, 1844. He died at his home near Osnabrock, N. D., May 25, 1909, after a long illness. In February, 1908, he had a paralytic stroke, from which he never recovered, but gradually became weaker and more helpless until the end. Father accepted the Sabbath truth in 1892, under the labors of Brother W. B. Hill, and loved it until his death. During his last illness he assured us many times that he was ready to go. He was a very patient sufferer, and we believe he will have a part in the first resurrection. A companion, two sons, one daughter, and two brothers are left to mourn. Arthur, the eldest son, is a missionary in British East Africa. Brother R. Chase, assisted by the Presbyterian pastor, conducted the funeral services. We laid him to rest in the Union Cemetery at Osnabrock, to await the coming of the Life-giver. MARY CARSCALLEN.



WASHINGTON, D. C., JULY 29, 1909

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

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WITH the South American party, sailing last week, Brother C. F. Foster and wife and child left New York for Chile, going by way of Buenos Aires.

THIS week Elder J. A. Strickland, who, since his return from Jamaica, has been laboring in Washington, left for Nova Scotia. He will doubtless make Halifax his place of service for the present. His family will follow later.

THE August number of the *Signs of the Times* is a little ahead of its unusually good predecessors. Its leading article is an illustrated description of the Alaska-Yukon-Pacific Exposition, by the editor. Other strong, stirring articles on subjects of current thought are presented. Both in literary merit and in mechanical make-up it reflects credit on the publishers. This number should have a wide circulation.

THIS last page is the Mission Board register of departing missionaries. We have omitted to note the following: From Australia, in March, Bernard Judge and wife, to Sumatra, East Indies; from England, in April, B. L. Morse, and from Germany Ernst Raessler and wife, all for British East Africa; from Germany, in April, M. Kunze, for German East Africa.

MANY of our readers have been interested in the reports of individual agents who have told of their success with the ten-cent magazines, but we present on the twentieth page a summary of the work of the periodical agents for the month of June, which we think will prove to be a pleasant surprise to a large proportion of our people. This tabular report, which will hereafter be a regular feature of the Publishing department, is worthy of thoughtful study. It tells much.

OUR excellent health journal, *Life and Health*, not only should be sold to the health-seeking public, but it should be carefully studied month by month in every Seventh-day Adventist home. Every number contains valuable instruction which all should make their own. The August issue is brimful of live, practical advice on various health topics. Read this journal for the help it will give you; then you will heartily unite with the army of workers who are carrying it to the general public.

OUR second page department, The Work and the Workers, is meeting with the appreciation of our readers. A communication just received from a sister in Canada says: "Tell the REVIEW staff that the second page, about magazine selling, is encouraging some here to go out. We plan to give our whole time to this work about October 1. I live nine miles from town, on Muskoka Lake. Keep on telling about it. It does us all good." And this is but one of many letters breathing courage and good cheer.

THE quarterly summary of Sabbath-school reports which appears in the August number of the *Sabbath School Worker* shows that our schools in the United States and Canada for the first quarter of this year have donated to missions the sum of \$16,989.53. The summary for foreign conferences and mission fields is for the previous quarter, and amounts to \$6,470.34. The sum of the two gives a record of our entire field, the world, for one quarter, and amounts to \$23,459.87. A little increase over this record will mean one hundred thousand dollars to missions from our Sabbath-schools during the present year.

ON their way westward, Prof. B. F. Machlan and family spent two days in Washington last week. They sail from Vancouver August 13. Professor Machlan goes to Australia to take charge of the Avondale school, in place of Prof. C. W. Irwin, who connects with the educational work in California. The brethren of the Atlantic Union Conference regretted deeply losing the services of Professor Machlan at South Lancaster, but by their release of a valued worker they are investing largely in the important work which Avondale is established to do in Australia, Polynesia, and the populous East Indies.

WE direct particular attention to the announcement in the Educational department by Prof. W. E. Howell, regarding the Correspondence School. For a long time there has existed an urgent demand for the creation of such a school in connection with our denominational work. Many young men and women whose present circumstances will not permit them to attend one of our regular schools, will find in this new provision for an education that which will in a large measure supply their lack. How better could they employ the long winter evenings than in the pursuit of one or more studies in this school? It also affords an excellent opportunity to many of our workers who may desire to perfect their knowledge in some of the subjects taught. Professor Howell is a teacher of experience and ability, and every student who may enter the school will receive careful, painstaking attention and assistance. We hope that no one needing the benefits of this school will neglect to improve the excellent advantages it offers.

Prosecution for Sunday Labor

THE following is a copy of a warrant that has been issued against nine Seventh-day Adventists, five women and four men, in Greenville, S. C., for the crime of "sabbath"-breaking!

"For working on the sabbath day in violation of Statute No. 500, all of which is contrary to the aforesaid statutes, in each case against the peace and dignity of the state." Witnesses: Henry Senn, Charley Hblcombe, Davis Knight, and Jacob Miller.

Friday, July 16, the warrant was served on five of the nine persons against whom it was issued,—three women and two men,—and the trial was set for Wednesday, July 21; but a postponement until August 4 is hoped to be secured, at which time the writer expects to be present.

Let all pray that through this experience the truth may be glorified and souls won to Christ. K. C. RUSSELL.