



The Advent Review and Herald Sabbath

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Takoma Park Station, Washington, D. C., August 5, 1909

No. 31

In Our Father's Care

The ships glide in at the harbor's mouth,
And the ships sail out to sea,
And the wind that sweeps from the sunny South
Is as sweet as sweet can be.
There's a world of toil and a world of pains,
There's a world of trouble and care;
But, O, in a world where our Father reigns
There is a gladness everywhere!

The earth is fair in the breezy morn,
And the toilers sow and reap,
And the fulness comes to the tasseled corn
Whether we wake or sleep;
And far on the hills by feet untrod
There are blossoms that scent the air;
For, O, in this world of our Father, God,
There is beauty everywhere!

The babe lies soft on the mother's breast,
And the tide of joy flows in;
He giveth, He taketh, He knoweth best —
The Lord to whose home we win.
And, O, when the soul is with trials tossed,
There is help in the lifted prayer!
For never a soul that loves is lost,
All share our Father's care.

The ships sail over the harbor bar,
Away and away to sea;
The ships sail in with the evening star
To the port where no tempests be;
The harvest waves on the summer hills,
And the bands go forth to reap;
And all is right, as our Father wills,
Whether we wake or sleep.

— Selected.

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Takoma Park

WASHINGTON, D. C.

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, AUGUST 5, 1909

No. 31

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Editorial

The Delivering Hand of God

IN the following incidents, one in the strenuous Reformation times, another in the common round of modern New England life, we see the same ministry of a watchful Providence over children of God in danger:—

From Rome to Liberty

One of the characters of the Scottish reformation was John Craig, associate of Knox. He was converted in a Dominican convent, in Bologne, France, through getting hold of one of Calvin's books. He was in an enemy's country. John Whitcross, of Scotland, wrote thus of Craig's trials and wonderful deliverances:—

He was seized as a heretic soon after, and carried to Rome, where he was condemned to be burned; but on the evening preceding the day of execution, the reigning pontiff died, and, according to custom, the doors of all prisons were thrown open. All others were released; but heretics, after being permitted to go outside the walls, were reconducted to their cells. That night, however, a tumult was excited, and Craig and his companions escaped. They had entered a small inn at some distance from Rome, when they were overtaken by a party of soldiers sent to apprehend them. On entering the house, the captain looked Craig steadfastly in the face, and asked him if he remembered having once relieved a poor wounded soldier in the neighborhood of Bologne. Craig had forgotten it. "But," said the captain, "I am the man. I shall requite your kindness; you are at liberty. Your companions I must take away with me; but for your sake I shall treat them with all possible lenity." He gave him all the money he had, and Craig escaped. But

his money soon failed him; yet God, who feedeth the ravens, did not. While Craig was lying at the side of a wood, full of gloomy apprehensions, a dog came running up to him with a purse in his teeth. Suspecting some evil, he attempted to drive the animal away, but in vain. He at length took the purse, and found in it a sum of money which carried him to Vienna.—"*Anecdotes of the Assembly's Shorter Catechism.*"

Why the Horse Balked

A New England minister years ago wrote out for the late Mr. H. L. Hastings, of Boston, this story of deliverance. His father was a man of faith, regularly committing the lives of all the household to God at the family altar. One day, in 1850, he started for the mill at Rockland, R. I., with a bag of rye to be ground into flour for the family bread. On the way the staid old family horse unaccountably balked on a bridge over a stream, and began to turn and back up. He kept on till the rear wheels of the wagon went over the log guard along the edge of the planks. The farmer jumped out, and the horse stood still, holding the front wheels catching on the log guard, so that the wagon did not go over, but the contents were thrown into the water. Neighbors helped to right the wagon up, and the grist was fished out. The minister says:—

There was a mystery about the transaction. The horse had showed no signs of fright, and had never acted so before. My father was perplexed. He had earnestly prayed only that morning that the angel of the Lord might encamp round about us that day, and here was this unaccountable accident.

He returned home, and we went to work to dry our grain and prepare it for grinding; but when we spread out the rye upon a cloth in the sun to dry, we noticed, scattered through it all, fragments of a fine, glittering substance, which, on examination, proved to be glass. Thousands upon thousands of fine fragments mingled with those two bushels of rye—enough to cause the death of all the family if the grain had been ground and baked and eaten.

We were amazed at this revelation; and with what grateful hearts we knelt around the family altar and thanked God for his wonderful providence which had so strangely preserved our lives.

He says they found on investigation that the rye had been kept for a time in an open barrel, and that above this workmen had been smoothing ax handles, using pieces of glass to scrape and polish the wood. In this way particles of glass had been ground off, to fall down through and into the rye. This was unnoticed when the grain was emptied into the sack to be taken to the mill when bread was needed. W. A. S.

As to Evolution

THAT system of liberal teaching which is somewhat loosely designated as the New Theology is the result of applying the principle of evolution in the religious field. The fundamental feature of this system is the more or less complete elimination of the supernatural, and the substitution of natural laws and forces for the personal Creator who upholds all things by the word of his power.

The inevitable result of this method of attempting to account for the existence of things, to explain the present condition of man, and to foretell his future state, is to reject the Biblical revelation of the fall of man and the entrance of sin, to deny the divinity of Christ in any true sense of the term, to discard the idea of salvation through the sacrifice and the atoning work of Christ, and to make every man his own savior through a process of developing the divine elements within him according to certain fixed laws operating under the influences of his environment.

So fascinating and so fashionable has this evolutionary doctrine become, that few teachers have the courage to make any protest against this wholesale departure from the clear teachings of the Scriptures. But now and then some defender of the faith speaks out plainly in opposition to this speculative, scientific scheme which robs God of his personality, Christ of his divinity, and the Scriptures of their authority. Among those who thus refuse to abandon the old gospel is Dr. Walter Quincy Scott, of the Bible Teachers' Training School, New York City, who writes at some length in the *Bible Record* for June, 1909, under the title "Some Reflections Upon Mechanical Theories of Evolution in Relation to the Person of Christ." We think it will be of interest and profit to our readers to quote several paragraphs from this article:—

Evolution as looking upward by necessary laws can have no meaning at all in man's world except to reach its only possible end, the perfect man. If Jesus reached that goal by the perfecting process of evolution, how can his sufferings and death be accounted for unless his death is to be taken as the final step of his evolution and so his perfection be first realized in his future life, a life beyond the knowledge of such a theory of evolution?

Further, if by evolution Jesus did not attain complete identity with God, but did become divine, what sort of a divinity is it that is merely human, though perfectly human? If his humanity became perfect, divine, by necessary laws, how can such perfection be reconciled

with criticisms of his ideals and opinions as modified by his environment?

Again: if God is himself the presupposed unity of the objective world and the subjective, and Jesus is only a man, the first to gain that goal of union by evolution, or the first man in whom God manifested himself as occupying that unity, what is to hinder another man, or any man, from attaining by evolution the same goal? Why has no other man, in well-nigh two thousand years after Jesus, reached that goal as Jesus reached it? What significance can the success of Jesus in reaching it have for the death in infancy, in ignorance, and in sin of unnumbered myriads since Jesus triumphed? He either died or did not die. If he died, every bond of death in the physical universe held him in the grave. He either rose from the dead, or he did not. If he did not, what can evolution by necessary laws tell us of his divine humanity? If he did, it must have been because every bond of death in the physical universe was broken from him by the whole energy of life in the universe, by the power of the living God. And how can evolution by necessary laws include the eternal God?

Once more, he was either conceived by the Spirit of God and born of Mary, or he was not. If he was born of human parents, by what hitherto unheard-of process did evolution enable that child to put the contrast of divinity with humanity between itself and its humble parents? For he was either conceived and born of them as a divine-human child or himself acquired divinity during his individual life. If he was born so, the contrast is inconceivably abrupt between the parents and the child. If he was not born so, but became divine in any legitimate sense of the term divinity, his imperfect humanity prior to its becoming divine must be explained.

So of many questions that throng around the cradle and the grave of Jesus which can not be answered by either the silence or the contempt of the advocates of any theory of evolution rigidly confining its methods of reasoning to finite things, however eloquently that theory may set forth the humanitarian aspects of the life of Jesus. . . .

When man, who expresses his moral freedom in the simple prediction, "I will," violates his dependence upon God by saying, "I will," he discovers all the possibilities of sin; and he can return to God only by coming to himself again and saying, "I will God's will." But such a self-surrender of man's moral nature in the freedom of faith is no possible resultant of necessary evolution. It is the soul's self-surrender responding to self-sacrifice in the divine nature—to Jesus, the eternal Son of God who alone could say, Lo, I come to do thy will, O God.

It is nothing less than astounding that those who have been "set for the defense of the gospel" should be so ready to surrender the fortress of faith and to place more confidence in the unproved and unprovable assertions of self-satisfied scientists than in that revelation concerning himself and his works which the God of heaven has condescended to make to man. The conclusions which are deduced from a very limited range of observation and from such assumptions

as in their very nature shut out the supernatural, are received as of more authority than those words of light and wisdom which have been a guide and a hope to men of all ages.

In answer to all these claims and denials of a false science, we present a "Thus saith the Lord." Instead of regarding Jesus as a mere product of his time, the flower of Judaism, we accept him as the eternal Son of God, who took our flesh that by uniting divinity and humanity in his own person he might become the way of salvation to fallen man. We accept in their fullest sense the words of Jesus, "Without me ye can do nothing," and depend upon the indwelling presence of the Holy Spirit, the representative of Christ, as the power for righteousness and hope of perfection; and we "look for new heavens and a new earth, wherein dwelleth righteousness," not as the product of evolution, but as the fulfilment of that promise of old, "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Our confidence is in creation rather than in evolution.

W. W. P.

Forces in Training

The Christian Endeavor Convention at St. Paul, Minn.

THE tendency of these times is confederation of forces for a common purpose. It may be represented by a great river toward and into which flow numerous smaller streams, all flowing ultimately into the waiting sea. There is a See which is patiently and with the utmost confidence awaiting the inflow of the united forces of Christendom. Those forces are systematically uniting, and are moving with steady flow toward that See—the papal See.

The movement of National Reformism and church federation is a movement that is attracting the quiet but most intense attention of the Roman hierarchy. The spider and fly furnish the only adequate illustration of the anomalous situation. The spider does not show himself when the fly is approaching the web. The strong drift of the two movements named toward common ground with the Catholic Church is as certain as the movement of the Mississippi toward the Gulf; but their movement in that direction is no more certain than is the movement of the Christian Endeavor organization toward National Reformism and federation, and therefore toward their common destination. This confluent movement was manifest at the Christian Endeavor convention at St. Paul in three particulars: The demand for the union of religion and politics; the demand for more stringent Sunday laws and the stricter enforcement of those already in

existence; and the recognition of National Reformism itself by giving the leading representative of that organization a place on the official program of the convention to advocate National Reform ideas.

The demand for a union of religion and politics was the one crimson hue that ran through every feature of the convention, giving the tone of the whole color scheme. To mingle, as Christians, in the politics of the nations was set before that vast assemblage as the paramount duty of every member of the organization; for by such means they were to usher in the kingdom of Christ and set him upon the throne of this world. It was the revivification of the old cry of the political aspirants in the W. C. T. U.: "The kingdom of Christ must enter the realm of law through the gateway of politics." Hardly a speaker addressed the main audience who did not give expression to that idea in some form.

In the meetings held under the auspices of the department of Christian Patriotism the necessity of securing or enforcing Sunday laws was made a prominent feature. At one of these meetings the leader of that department, in instructing the Endeavorers how they could influence legislators to do their bidding, said: "Tell them that if they do not vote right *now*, *you* will vote right when they are up for re-election." Thus would they play upon the legislator's fear of the loss of his place, and without regard to the oath he had taken, compel him to act either against his will or against his conviction. This is perhaps the most demoralizing feature of the campaign for the "purification of politics." The man who yields to such a threat is made a perjurer, and that through the influence of professed Christians who are conducting their campaign for the purpose of bringing in the reign of truth and righteousness. Such a course has long been followed by political "bosses" and by wealthy and unprincipled men; and that mode of operation has given us the kind of politics the world has to-day. Can the professed church of Christ remedy the dire conditions by adopting the very methods that have made the conditions what they are?

At the same meeting the same gentleman proposed to oust the liquor dealers by boycotting those who patronize them. He said: "A great many patronize institutions that favor the liquor traffic. If we let them know that we will not patronize them as long as they favor the liquor traffic, they will take notice." Another stated the same proposition in a little less offensive way: "Instead of boycotting the fellow that is for liquor, patronize the fellow that you know is against it."

At the close of this meeting a vote was passed recommending the establishment of a national department of Christian Citizenship.

On the evening of July 11, Bishop W. M. Weekley, D. D., of the United Brethren Church, Kansas City, Mo., delivered an address upon the theme, "The Sabbath for Man," in which he took the position that this nation must have a national Sunday or go down. He said, in part:—

The blight of physical, mental, and moral degeneracy will fall upon any nation that ignores the law of rest and worship. Ours is a Christian nation. It is such because it was established by Christian men and Christian ideals. Its foundations were laid broad and deep in the belief that one day of rest out of every seven was in perfect accord with the divine Word, and absolutely essential to man's well-being, whether spiritual or mental, physical or social. Therefore any attempt to destroy the sanctity of our Sabbath or divorce it as a day of worship from our national life is an effort to undermine and destroy forever one of the chief corner-stones of our republic.

Again and again have thoughtless men, or men with a position to prove, proclaimed the Sunday institution to be "one of the chief corner-stones of our republic." The position is utterly untenable. It must be granted that the keeping of Sunday was an almost universal custom among the early settlers of America; but it is one thing to be a custom of the people, and quite another to be a "chief corner-stone" of a government. It is a very peculiar circumstance that if Sunday was "one of the chief corner-stones" of the American government, the edifice should have been erected with the corner-stone left out; for left out it certainly was, along with every other religious dogma or ceremony practised by the general public. More than that, the Constitution of the nation was so amended as to rule out the enactment of any religious legislation that could be regarded as establishing any form of religion.

The speaker denominated those who were opposed to the national Sunday idea as the country's worst enemies, who, if their ideas were accepted, would dominate the country with influences unchristian and un-American. He scouted the right of the people to use the day as they saw fit, and the tone of the address indicated that if there were a law compelling church attendance on Sunday, he would help in its enforcement, as did the Puritans of New England. He held up the example of the Puritans in the observance of the day as worthy of our emulation, and quoted the following words of a judge of the Supreme Court of the United States, to strengthen his proposition: "Where there is no Christian sabbath, there is no Christian morality,

and without this, free government can not long be sustained."

The Sabbath which he wished to see established as a national institution was not the "civil sabbath" advocated by many to smooth the corners of distrust and opposition. He said:—

No one can truly keep the Sabbath without being a Christian, for Sabbath implies worship, and worship means the cultivation of faith and devout meditation and prayer. Nothing else is worship, and nothing else is keeping the Sabbath. I confess that my patience is severely tried by those, who, in discussing this question, endeavor to eliminate the religious element. Of course it is a day of rest for the body; but it is emphatically a Christian institution, and as such has the sanction of high heaven, and this phase of the subject should be tremendously emphasized. We should ring it out in tones loud and clear: The Sabbath is holy, and must be employed in a way to promote fellowship between the soul and its God.

While all this is true when applied to the true Sabbath, it must not be forgotten that it is this religious institution with its religious setting and its religious requirements which it is proposed to nationalize and make obligatory upon all. And to make such an institution obligatory is to make worship obligatory, and church attendance obligatory, as a matter of course. But when we have religion and the observance of religious institutions made obligatory, what have we but the papacy reincarnated in principle in the organizations that profess to have thrown it off? And what more did the papacy ever require?

"Religion," said Bishop Weekley, "demands a Sabbath; and when any community or country brushes aside its authority, it decrees its own overthrow." Therefore the only conclusion is that if the nation would not decree its own overthrow, it must establish a sabbath, a religious sabbath, a sabbath which shall be characterized by faith, devout meditation, and worship, and require all its subjects to participate in its observance, in spirit as well as in letter. From the adoption of that papal principle it is only one more step to the open arms of the papacy itself.

After a short address by Archdeacon J. B. Richardson, of London, Ontario, upon "Fellowship for Service," Dr. T. P. Stevenson, corresponding secretary of the National Reform Association and editor of the *Christian Statesman*, spoke upon the topic, "The March of the Nations Toward the Kingdom of Christ." He took the position that the kingdom of Christ is an actual, present fact because of the declaration made by Christ that he had overcome and had set down with his Father on his throne. But to hold that position and at the same time to pray the Lord's prayer—"thy kingdom come"—made it necessary for the

doctor to take the paradoxical and anomalous position that "it is a present, actual fact; it is always coming; it has always been coming; and it is yet to come,"—a series of propositions which rob the most important and definite declarations of Scripture of all meaning, and give point to the accusations of infidels, that "you can teach anything you please from the Bible." This is a position which totally ignores all that the King himself has said as to the coming of his kingdom, and is an attempt to do in our day what the immediate disciples of Jesus attempted to do in his day; that is, make him king in their own way, and in opposition to his way. As he rebuked those, so must he rebuke these.

Dr. Stevenson attempted to harmonize these self-destructive propositions in this way: "Christ reigns over wicked men and wicked nations even while they are impenitent and rebellious; but when they are changed by his grace and power into loyal and obedient subjects, then Christ as king has come to them in a new and different sense from that which was apparent before." Thus are lightly tossed aside all the great truths of the advent, and all the plain teachings of the Messiah himself regarding that event, and Christ is made to come whenever an individual is converted, or a nation places its Christian "laws, rules, and usages" in its fundamental law. The declaration of Christ that he will come in the clouds of heaven, rewarding saints and punishing sinners, is spiritualized away, and Malachi's description of the end of wickedness and the wicked goes for naught, with a great portion of the rest of the Bible, while the daily grind of this old world goes on from age to age, or until some "golden age" in the far reaches of eternity, when nations have ceased to be wicked, and by common consent place the Messiah upon the throne of the world. Such is the gospel of the advent from the religio-political point of view adopted by the National Reform movement and by the Christian Endeavor movement.

Dr. Stevenson holds that the extension of Christian mission work among the nations is an indication of the march of the nations toward Christ. With these reformers nothing smaller than nations counts for much. The nations are made living, breathing, moral personalities, to be saved or lost, redeemed or eternally damned. "Caring for the individual," said Dr. Stevenson, "does not heal the woes and miseries of society." The soul of the individual is lost sight of in the glowing halo that surrounds the greater soul of the nation. The salvation of the individual sinks into insignificance when they contemplate "the salvation of the nation," and the work which it is to

do in "going forth gloriously to save the world for truth and righteousness." They lay much stress upon the text, "The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever" (Rev. 11:15, R. V.), while ignoring completely the psalmist's declaration that when the nations are given to Christ for his inheritance, he will "break them with a rod of iron" and "dash them in pieces like a potter's vessel." Ps. 2:8, 9.

The speaker saw in the increasing control of the world by "Christian nations," the movement for the abolition of war, the great number of arbitration treaties, the adoption of laws against cruelty, the temperance movement, the Christian citizenship movement, etc., etc., sure indications that the nations are marching toward Christ. "These facts," he said, "show forces which will yet bring all nations, all governments, under the benign sway of Immanuel." He wanted his hearers to remember that "*Jerusalem is still far away*." It is in harmony with the Saviour's teaching that along with the false conception of the advent and the "peace and safety" cry should go that other declaration, "My Lord delayeth his coming." And the servant who utters that saying is the servant who persecutes his fellow servants. Matt. 24:48-51.

The convention was urged by various speakers, especially by Rev. Charles Stelzle, superintendent of the Department of Church and Labor of the Presbyterian Church, to form a closer bond of union with the labor organizations, and the practise of exchanging "fraternal delegates" between ministers' unions and labor unions was warmly advocated. This feature of the convention brought to mind the editorial utterance of the *New York Independent*: "If the members of labor unions are all to become dogmatic religionists, the days of persecution for the faithful are not over."

There were, during the convention, numerous addresses based upon the idea of "bringing in the kingdom" through political means, through social reforms, through the enactment of human laws, etc.; and the last service of the convention consisted of a march of the delegates by States and nations, with banners waving, each company telling, in a one-minute declaration, "How We Propose to Help Bring in the Kingdom." There were many strong expressions of a determined purpose to carry into execution all that the movement stands for. Here was a great company, representing a much greater constituency, receiving a definite training and a definite and strong inspiration for a very definite work; and from this center of influence and purpose went out, to all the States and to many nations, advocates of all

that was learned here, enforced by the influence of eloquence and numbers. We may expect to see rapid developments in the lines that affect the third angel's message during the next two years.

C. M. S.

St. Paul, Minn.

Wait on the Lord

It is necessary oftentimes to wait on the Lord. Everything does not come around at the expected time. There are days of apparent defeat, hours of darkness, occasions of keen disappointment, when hope, long deferred, almost goes out in blackness, and the weary heart grows faint at the thought of longer waiting and suspense.

David passed through just such experiences as these in his eventful life. He says: "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." He had not always seen the manifestation of God's mercy and grace as he desired. He experienced long-waiting periods for the fulfilment of his cherished desires. But he believed he would see the salvation of God; and his faith in what God would eventually do for him, proved an anchor to his soul, and kept him from fainting by the way. Speaking as a result of this trial of his faith, he admonishes us: "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

May this message and admonition bring comfort and cheer to the weary, fainting ones who read these words today. Some of you have waited long for the fulfilment of cherished hopes. You have toiled, and wept, and prayed, and still there seems to come no answer. Perhaps the burden of your prayer has been an erring son or a careless daughter, who apparently is growing more indifferent with passing years. It may be for an unconverted wife, who has resisted every effort to win her to God; or a drunken husband, who has met love with hate, and words of wifely tenderness and devotion with insult and abuse; or it may be the pouring out of filial love for the conversion of a parent who knows not God. You have waited day after day and year after year, hoping, longing, praying that God would hear and answer. Has it seemed so long? and have you almost given up the struggle? Hold on a little longer. Perhaps all these years God has been working by his Spirit to fulfil your desires. He has been shaping circumstances and conditions in the lives of your loved ones, whereby he could lead them to him. God usually works through means and agencies in the accomplishment of his purposes, and unknown to you, he has been working all the while you have been praying and waiting. Now, when

the end is almost reached, and the darkness about to break, hold firm and steady a little longer. All these years God has not grown weary or faint hearted. We read of him, "He shall not fail, nor be discouraged." Continue to co-operate with him, and the joy of fulfilled hope will some day be yours.

Continue to press your petitions to the throne of grace. Seek God for wisdom, that you may know how rightly to relate yourself to the subject of your prayer. Seek to show every kindly consideration to the unfeeling husband, the wayward child. Show by your life in the home the value of a connection with Christ. Be sparing of your words. Do not censure or find fault. Above all else, preach by your godly life. As you work and pray, trust and hope, and wait patiently for God. He in his own good time, and as he sees will be for the best, will fulfil the desires of every heart, and his children shall see of the travail of their souls and shall be satisfied. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

F. M. W.

Work for All

In the pioneering of new mission fields the call is generally for married men. But the history of missions bears witness to the fact that there is a large place in the work for the single woman missionary, as mission stations are developed and schools and hospitals established.

The American Board (Congregational) is calling for candidates to fill forty-one positions in its field for 1910. They call for eighteen men—thirteen to be ordained ministers, three physicians, two educational workers. The other twenty-three posts call for single women to fill the need—five physicians, two nurses, four normal teachers, nine general teachers, and five evangelistic workers.

W. A. S.

Health Principles and Their Application

THE message of truth for this last generation has brought many priceless blessings to those who have accepted its teaching. Nor have its benefits been confined alone to the field of spiritual truth. It has bestowed upon its recipients temporal benefits as well. For the light of truth upon healthful living this people are under the deepest obligations to the Author of this great message of reform.

The Scriptures of truth contain great principles relating to man's physical being. These principles have been made plainer and more specific in detail by the light which God has been pleased to give through his specially appointed servant.

The value of these health principles to each individual will be in direct proportion to the intelligent application he makes of them to his own needs. They will count for but little worth to be admired merely, to be looked upon as a component part of a beautiful system of truth. This is the way many have looked upon them, and some are inclined to grudgingly acknowledge even this much, regarding with indifference their plainest requirements. Others, in untempered zeal, have taken their own narrow conception of what the Testimonies taught, and made them a standard whereby they gauged the love and loyalty of their fellows. Thus the cause of true health reform has suffered from two sources, the criticism or indifference of those unfriendly to its principles, and the unwise course of those who used the principles as a club against others.

But neither of these untoward influences should deter any believer in this message from earnestly and conscientiously seeking to learn just what principles should govern his life with respect to his physical living, and how in his own peculiar circumstances he can most wisely apply the principles. It is not alone a duty, but, above all, a blessed privilege, to learn how one can best glorify God in his body.

In this matter the workers and public teachers of this denomination have the first duty, in order that not alone for themselves they may practise right principles of living, but that they may also exemplify them in teaching the members of their flock. No man can truly represent this great message of truth to-day unless he represents it in its completeness. Hence our workers have a duty to inform themselves regarding health principles, that they may teach the same and properly advise in their application.

Fathers and mothers have a personal duty in this likewise. Upon them rests the responsibility of placing before their children food which shall make them strong and pure in body and in mind. God will hold them responsible for the right use of the power bestowed upon them to give a right mold, physically, mentally, and morally, to the young lives looking to them for guidance.

But it is not to questions of eating alone that the principles of healthful living apply. They embrace all that pertains to the physical life,—eating, drinking, dressing, ventilation, exercise, and a score of other details which might be enumerated. He who sees but one little detail and practises that, while he shuts his eyes to the great field wherein perhaps he is violating every right principle, is inconsistent indeed, and but a poor representative of the cause he seeks to promote.

We can not excuse ourselves from

giving proper heed to this great subject, because some have perverted the principles or so misapplied them that injury rather than good has resulted. Rather we should learn lessons from their experience, and seek to determine the right way for ourselves.

While each should stand ready to aid his neighbor by kindly suggestion or helpful instruction, let him study the question of health reform for himself and as applied to his own needs, allowing his neighbor to do the same for himself. In promoting true reform unkind criticism has no place. The exemplification of right principles in our own lives is the greatest and most powerful preaching which can be given.

In this age of enlightenment no one can justly plead ignorance on so vital a question. Much excellent information is obtainable. The instruction given through the spirit of prophecy, together with the information contained in *Life and Health*, constitutes a splendid fund of valuable health teaching available for every believer. Let this instruction be studied, and let each with the ability and sober judgment which God gives him, seek to apply it carefully and consistently in his experience, and God will add to him his rich blessings in so doing.

F. M. W.

A New Magazine

IN the report of the secretary of the Department of Education this paragraph occurred:—

For about six years the interests of the educational work have been served by a department in the REVIEW AND HERALD. Until the convention at College View in 1906, this department had two pages weekly in the REVIEW, since which time it has had eight pages monthly. Our work has grown to such proportions that it seems to demand the regular publication of an educational journal. Every effort must be made by our school workers to progress along all lines of effort. In order to do this, a journal of communication of larger scope than that afforded by the present means, seems to be required.

Later the Conference adopted the following resolution:—

Resolved, That the Executive Committee of the General Conference arrange for the publication of an educational journal adapted to the development of our school work, the policy and contents of the journal to be under the direction of the Department of Education of the General Conference.

Accordingly the General Conference Committee took this subject under advisement, and voted to establish such a magazine. We firmly believe that this new periodical will greatly advance our educational interests. Not only so, but that it also may be a means of interesting and instructing parents and teachers not of our faith concerning our educational work.

This will make unnecessary the monthly educational department of the REVIEW. As educational workers, I am sure we all appreciate very much the courtesy and help rendered us in our work by the REVIEW. While we thus abandon the monthly educational features of the REVIEW, we hope to present matter through its columns, as do other departments of the General Conference, from time to time. We believe such reports and information as will be given will be of interest to our people, and of value to our educational interests.

It is now planned to issue the new magazine as a bimonthly. We find that several educational magazines are published every two months. We would have been glad to make it a monthly, but we were hardly warranted in doing so at this time on account of the expense. If our educational workers unite heartily in this new enterprise, it may be possible to issue it as a monthly after a time. It will contain forty-eight pages. The subscription price will be fifty cents a year, ten cents a copy.

FREDERICK GRIGGS.

Note and Comment

The Turk Again

TURKEY has again claimed the attention of the world by the recent political revolution and by the terrible massacres which accompanied the effort of the old régime to reinstate itself in power. These recent developments have furnished the material for much newspaper and magazine writing in which the various phases of the Eastern question have been quite fully discussed. Among those who have thus expressed themselves is Dr. William Milligan Sloane, Professor of History at Columbia University, who has the name of being an authority on Oriental politics. In an article in *Van Norden* for June, Dr. Sloane considers the recent remarkable changes in the light of the religious belief of the Turk. We quote:—

Recent events at the seat of Islam could not have been brought about unless there was a tendency among advanced Turks to depart from old religious beliefs. That the tendency is not altogether new becomes evident when we look at the many massive volumes of interpretations of the Koran, by which the Mohammedan world has hitherto been ruled. The more intelligent leaders of the new movement realize perfectly that they must either interpret away this body of doctrine or abolish it entirely. The Oriental mind is exceedingly adroit, and these leaders conceive that they can adapt their system to admit the establishment of a Western order of things.

But we must remember that the Mohammedan form of government is an absolute theocracy, and that the very essence of Moslem faith is the doctrine

of the unity of life. I have traveled extensively in Morocco, Egypt, and Turkey, and it is my firm conviction that the simple, believing Moslem could not conceive of such things as the rights of man, nor could he make the distinction between ecclesiastical and social systems, which is fundamental to our idea of human liberty. . . .

The amount of transformation which must go on before government as we conceive it can replace that authority is stupefying to contemplate. The doctors of the laws have imbued the Moslem mind with the teaching that a Christian must either "believe, pay tribute, or die!" Confronted with that popular tenet, no weak power can continue the new order of things. It must rest on the authority of an adequate central military organization. Without this, only the power of Islam itself can prevent the "faithful" from turning to slaughter the Christians.

If Dr. Sloane's analysis of the situation is correct, the establishment of the so-called constitutional government in Turkey denotes something entirely different from the idea conveyed to the Western mind by this expression. The inherited political views of a people, based upon the religious teaching of centuries, are not transformed by a revolution which is accomplished in a day, and it is evident that the Eastern question is not yet settled.

A Good Answer

A CORRESPONDENT of the *Christian Herald* asks for an explanation of Rom. 14:5, 6. In his reply, the editor shows a much clearer conception of the subject under consideration than is usually revealed by those who are seeking to prove the change or abolition of the Sabbath at the first advent. Here is his view of this scripture:—

The passage has no special reference to the Sabbath, but to "fast" or holy days. Paul says that in such matters we must be guided by conscientious conviction. He wished to make it clear that acceptance with God and living the true Christian life (and not formal observance) was the only proper test of Christian fellowship.

Only those who are searching the Scriptures in order to discover excuses for a practise contrary to the plain teaching of the Word of God would find in this passage any basis for the conclusion that the apostle Paul taught that the observance of the Sabbath was a matter of no importance. Such a conclusion contradicts the whole trend of the teaching of the great apostle.

Protection Against Apostasy

It is a perverted idea of religious liberty which asserts the right to remain in an organized body of believers and at the same time to teach doctrines subversive of the very purposes of the organization. This subject is discussed by the *Advance* (Chicago) in an editorial, from which we quote:—

Certainly a body of believers ought to be free to organize for the purpose of teaching, preaching, and establishing such doctrines as they believe to be true and important to mankind. But if a member of the organization finds that he can no longer believe or teach such doctrines, but feels it his duty to antagonize them, and yet insists on retaining his membership in the body, what becomes of the freedom of all the rest of the members? Must the freedom of the many to organize for certain purposes be surrendered for the sake of the one who has changed his beliefs and become an enemy of that purpose? Is the freedom of a great body like that of the Baptist denomination of so little importance, while that of this individual professor [Professor Foster, of Chicago] is of such vast importance?

The fathers of the American republic fought for freedom to build up a government which suited them; but when the government was once established, they felt it their duty to fight any citizen or state that undertook to destroy that government. They called it *treason*, and put it down. And the same principle runs through religious organizations and all other organizations. The member who proves false to the purpose of the organization is put down or put out. In no other way can the rights and freedom of the many be maintained.

When therefore the Baptist Church asks Professor Foster kindly to take himself out of the body, it is putting one of the inherent necessities of freedom in the mildest form. It is not persecuting him or wronging him; it is simply asking him not to wrong a great and noble body of believers, by making them give aid and comfort to a cause which they abhor.

True religious liberty consists in the privilege of believing and worshiping, or refusing to believe and worship, so long as one does not interfere with the equal rights of others, but does not involve the privilege of making others responsible for one's own beliefs. To do this is to rob others of their rights.

Methodism, Campbellism, etc.

In an article in the *Methodist Review*, with the title "The Creed of Methodism: Where Can It Be Found?" Bishop E. E. Hoss of the Methodist Episcopal Church, South, makes the following clear statement:—

First, then, the creed of Methodism is contained primarily in the Holy Scriptures of the Old and New Testaments. There is no church in the whole world that appeals more distinctly and directly to these Scriptures than ours does. Our Fifth Article declares explicitly: "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." If anybody should venture to say that this is Campbellism, my reply would be that it is nothing of the sort; for Campbellism, while professing to appeal to the Scriptures solely, does really appeal to a specific interpretation of the Scriptures, an interpretation which is none the less

fixed in character for not being reduced to a written formulary.

This is the true Protestant position, but we suggest to Bishop Hoss that the application of this Fifth Article, apart from the taint of Campbellism, must inevitably lead to the observance of the seventh-day Sabbath "according to the commandment," as well as to the rejection of some other doctrines now finding advocates in the Methodist Episcopal Church, South. We greatly wish that this Fifth Article were operative in all professedly Protestant churches.

The Emmanuel Movement

PREACHERS, physicians, and laymen continue to discuss the Emmanuel Movement. In a general way, it may be said that the physicians oppose the movement, preachers favor it, and laymen are in doubt, although there are exceptions in each class. In the *Cleveland Medical Journal* for July is an article on this subject by Dr. Wharton Sinkler, of Philadelphia, who summarizes his view in these words:—

The key-note of the treatment of psychotherapy by the followers of the Emmanuel Movement is hypnotism and suggestion, or suggestion without hypnotism. For many years hypnotism, as a method of treatment, has been before the profession. It has been tried by many, but has been discarded for two reasons: First, because it was uncertain and unreliable, and its effects were not lasting; and, second, because it was a dangerous procedure. . . . The subjects of frequent hypnotism have become much unbalanced mentally, and the victims of self-hypnotism.

In closing his article, Dr. Sinkler quotes the following statement from a fellow physician:—

Whatever Dr. Worcester [the founder of the Emmanuel Movement] may be in his own church clinic, the principles of psychotherapy to which he and his associates adhere, are based upon neither sound medicine, sound psychology, nor, to our lay-mind, upon sound religion.

From our own investigation of the principles upon which this movement rests, we are prepared to accept this view of it as being justified by the facts.

A Needed Caution

HON. DAVID J. BREWER, Justice of the United States Supreme Court, in an address before the New Jersey Bar Association as reported in the *Commoner* of July 16, gives this needed caution:—

With brass buttons and epaulets becoming more plenty, with constant talk of fighting and inventions of new weapons, this country must watch to prevent its people drifting into dreams of empire that can only lead to disaster. Many wars are simply caused by political ambitions of men and the love of military action, and we must be careful not to use our great and growing prosperity as an excuse for building new navies and increasing standing armies beyond the point where they are still a mere guard.

CONTRIBUTED ARTICLES

Lead Me, Lord

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;

I do not ask that flowers should always
spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet;

For one thing only, Lord, dear Lord, I
plead:
Lead me aright,
Though strength should falter and
though heart should bleed,
To thee, my Light.

—Selected.

A Revival Needed

MRS. E. G. WHITE

THE Lord calls for a revival among his people, an acknowledgment of the peculiar obligations he places upon them. He calls upon every soul who has the fear of God before him to walk and to work with an eye single to the glory of God. There is a great work to be done, and none can properly represent that work unless they humble their hearts before God day by day, and walk in all the light he sends.

A great work will be accomplished by God's people if they will work in unity and unselfishness and with humility of heart. All self-exaltation must be seen and put away. Truth and righteousness alone will stand the test for this time. We need to have the Spirit of God daily with us, that we may be kept from all evil thoughts and unwise actions. We should fear lest our eyes become blinded to our individual spiritual needs in these perilous times. Many professed Christians have been allowing themselves to become absorbed in the upbuilding of selfish interests. We are now to awake from our spiritual sleep.

Brethren and sisters, let us begin at once the work of consecrating ourselves to God. Let every church-member offer himself a humble offering to the Lord. Parents, bring your children to the Lord. Be determined to seek the Lord with all the heart, and make a full surrender of yourselves to him. Pray, and believe the promises of God. Seek for the grace of Christ, that you may be taught his way and his will. As fathers and mothers, a sacred work is yours to remove every stumbling-block from the path of your children. Then the Lord can work. My brethren and sisters, labor for your own souls, and for the souls of others, that you may be accounted laborers together with God.

When church-members are fully de-

cided to be Christians, which means to be Christlike, to be humble, pure, honest, the Lord will manifest himself by his Holy Spirit. Now is the time to do the work that needs to be done. It is self-esteem that leads men and women away from God and away from those who need their help and tender sympathy.

While he was clothed with human nature, Christ had such a firm conviction that he was doing the will of his Father that he could say, "I am the way, the truth, and the life: no man cometh unto the Father, but by me. . . . And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye will ask anything in my name, I will do it." Blessed be God for this assurance. The name of Jesus is all powerful to save. It is this magic name that dispels our darkness, and gives us light in the Lord. It cheers our hearts in the darkest seasons of our pilgrimage, and gives us peace with God.

We have a work before us in preparing for the constantly changing scenes of the world's population. There needs to be a living testimony borne from converted hearts. God is our sufficiency. The church needs to awake to an understanding of the subtle powers of satanic agencies that must be met. If they will keep on the whole armor, they will be able to conquer all the foes they meet, some of which are not yet developed.

Confederacies will increase in number and power as we draw nearer to the end of time. These confederacies will create opposing influences to the truth, forming new parties of professed believers who will act out their own delusive theories. The apostasy will increase. "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Men and women have confederated to oppose the Lord God of heaven, and the church is only half awake to the situation. There needs to be much more of prayer, much more of earnest effort, among professed believers.

Satanic agencies in human form will take part in this last great conflict to oppose the building up of the kingdom of God. And heavenly angels in human guise will be on the field of action. The two opposing parties will continue to exist till the closing up of the last great chapter in this world's history. Satanic agencies are in every city. We can not afford to be off our guard for one moment. The true, stanch believers will pray more and more, and will talk less of matters of little consequence. More and more decided testimonies will come from their lips to encourage the weak and the needy. This is no time for the

people of God to be weaklings, neither one thing nor the other. Let all be diligent students of the Word. We must be strong in the Lord and in the power of his might. We can not live haphazard lives and be true Christians.

With emphasis these words were spoken: "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

The Lord would have us awake to our true spiritual condition. He desires that every soul shall humble heart and mind before him. The words of inspiration found in the nineteenth and twentieth psalms are presented to me for our people. It is our privilege to accept these precious promises, and to believe the warnings. I pray that our hearts may be fully awake to the perils that surround those who are indifferent to the soul's eternal welfare. We need to search the Scriptures as never before. The Word of God is to be our educator, our guide.

Let humility of soul be cherished, and entire surrender to God be made. Let our churches put away selfishness and pride, and cease to lift up the soul unto vanity. The end is near, and we are to give the message of warning and mercy to the world. And not only are our lips to proclaim this message, but by lives of simplicity and meekness and right-doing we are to reveal that we believe the truths of the Word of God.

The Turkish Revolution — No. 5

PERCY T. MAGAN

A Triangular Question

FOR more than half a century the Seventh-day Adventist people have maintained that the Scriptures plainly teach that in the last days the Ottoman empire in Europe will come to an end, and that following this there will be world-wide war — "a time of trouble, such as never was since there was a nation, even to that same time." And we have further declared that according to the Word of God this universal war would terminate in the battle of Armageddon, the end of the world, and the coming of our Lord and Saviour Jesus Christ. Amid all the ebb and flow of international events af-

fecting the disorganization or the integrity of the Turkish empire, this people have unwaveringly and unfalteringly warned all men that the empire of Turkey would, in the language of Holy Writ, "be dried up,"—that is, would come to an end,—and that this is one of the great signs of the coming of the Son of man.

And now that the Turkish question has become the question of the hour, now while it is the subject under discussion in all the cabinets and chancelleries of Europe, and the theme of diplomatic and political treatises in the great dailies and the magazines, should not every Seventh-day Adventist be awake to the situation, and as never before make manifest the deep and hidden meaning of all these things?

The question before us now is, What is the relation of the Young Turk movement—the Turkish revolution of July 23, 1908, and the present revolution in Turkey—to the general question of the coming to an end of the Turkish empire?

This brings us to a study of some fundamental, international facts. The near Eastern question is a triangular one. At the top of this triangle is the Russian government at St. Petersburg. At one angle of the base is Constantinople and the Sublime Porte, and at the other the British Foreign Office in Downing Street, London.

Between these three powers, for the past two centuries in particular, a three-cornered struggle has been going on. Turkey has been fighting to maintain her position in Constantinople. Russia has been fighting to put Turkey out of Constantinople, and gain that long-coveted position for herself. England, while caring little for the Turk, *per se*, has fought to hold him in Constantinople for the purpose of keeping Russia out.

Ten times—in other words an average of once in every twenty years—during the past two centuries, has Russia been in deadly combat with Turkey. In the majority of these wars she has been the aggressor, "and seven of them she has fought single-handed." See Monroe, "Turkey and the Turks," page 302.

The questions at once arise: Why is Russia so often at war with Turkey? Why does the Muscovite government so earnestly desire to possess Constantinople? Is Russia the national and eternal enemy of Turkey? The fundamental principles which dictate Russian policy will answer these questions.

A glance at the map of Europe will shed some light on this subject. In all Europe there are approximately 3,861,156 square miles. Of this number 2,123,626 square miles belong to Russia. Only 1,739,067 belong to all the other nations of the European continent put together. These figures will give some idea of the tremendous size of Russia, as compared with any other European power.

But now look at another set of figures: The entire coast line of Europe approximates 21,177 miles. Of this, Russia owns only 5,550 miles, while the other powers own 15,627 miles. Thus although Russia is greatly superior to all the others

combined in point of territory, she is greatly inferior to them in point of coast line.

To be sure, the seas which lave the Russian shores are many. On the north is the Arctic Ocean, which by the vast reaches of the White Sea penetrates deep into the country. Half of Russia's coast line is on these two bodies of water. But they are navigable during only a few months of the year,—from June to September. At the best they are practically useless for naval purposes in time of war. Next comes the Baltic Sea, with the gulfs of Bothnia, Finland, and Laponia. But the Baltic, also, in its two most northern gulfs is frequently frozen. Armies have crossed upon its ice with all their heavy ordnance and stores, and navigation is stopped from November to April.

Russia has a war fleet in the Baltic. The freezing of the waters of this sea, however, make dependence upon this naval arm a doubtful quantity. Besides this, the "Baltic is full of treacherous shallows; the passage through the narrow channels which separate the Danish islands is at all times difficult and dangerous for ships of large draft, and if the Danish islands should be seized in time of war by a third power,—a comparatively easy undertaking,—Russia would find her northern squadrons bottled up and useless."

The Caspian Sea also washes Russian shores. But it can not be seriously considered at all from an international standpoint. Besides, it is also often frozen, especially in its northern half, which includes Astrakhan, its most flourishing port. There is also the Sea of Azof; but this in places is little better than a marsh.

Lastly comes the Black Sea. Russia first planted herself on its shores in 1696, when Peter the Great captured Azof. But to that most famous empress of Russia, Catherine II, must be credited the scheme to make the Black Sea a Russian lake. "She resolved that the possessions of the sultans should become the heritage of the czars; and, as an expression of her faith in Russian destiny, she christened a grandchild Constantine, and had a gate at Moscow, that opened toward Turkey, named 'The Way to Constantinople.'"—*Id.*, page 303. Had not death interfered and removed this ambitious woman, she would undoubtedly have accomplished her aim. Her son Paul was almost as much of a woman as his mother was of a man, and did not find it to his taste to press the battle against the Osmanlis.

But the scheme of the audacious Catherine is just as much a part of the Russ program to-day as it was in the time of its conception. Russia is now firmly established on the shores of the Black Sea. Here she has fine warm-water ports. Why, then, is she not content? Why should she be so determined to drive the Ottoman power from off the Bosphorus and out of Constantinople?

At this juncture the conformation of the map of Europe must be borne in mind. The Black Sea, with the excep-

tion of one little outlet at its southwestern extremity, is a vast land-locked lake. That one small channel is the Bosphorus, or the Strait of Constantinople, as it is more properly termed. Russia and Turkey between them surround the entire Black Sea with their territory. Consequently, if the straits of the Bosphorus be closed, Russia is literally locked into the Black Sea.

A narrow channel is this Bosphorus—approximately seventeen miles in length, and in places scarce half a mile in width. Its waters are deep, however, so that ships of war can steam close in-shore on either side. In its course it passes between the city of Constantinople and its Asiatic suburb of Scutari.

The Bosphorus in turn opens into the tiny Sea of Marmora, out of which the way westward is through the Dardanelles. The Dardanelles is the only passage into the archipelago, and thence into the Mediterranean. Like the Bosphorus, the Dardanelles is very narrow and very deep.

A glance at the map will reveal the fact that the status of these straits is of the greatest moment to both Russia and Turkey. If these straits be closed against naval vessels, the Ottoman capital is secure from assault by sea. This gives the Turk a tremendous advantage in the defense of his European stronghold. On the other hand, if these straits be closed to ships of war, the Russian fleet in the Black Sea is debarred from the waters of the Mediterranean and from all the oceans of earth.

Now this very "closed" condition is the status of the Dardanelles and the Bosphorus. Almost from the horizon of Turkish history have the Dardanelles and the Bosphorus, being such narrow channels, flanked on either bank by Turkish territory, been regarded in a different light from "high seas." For centuries the sultans have claimed the right to exclude foreign men-of-war from both the straits. This status is a part of the international law of Europe, and the subject of a host of treaties.

The Treaty of 1809, between Great Britain and Turkey, confirmed by engagement "the ancient rule of the Ottoman empire" forbidding vessels of war at all times to enter the Canal of Constantinople. The Treaty of Unkiar-Skelessi, between Russia and Turkey, contained a secret clause, binding the Porte to close the Dardanelles against all war-vessels. Later, when the great powers combined to regulate Turkish affairs, the famous Treaty of London, made July 13, 1841, provided that even in times of peace no foreign ship of war should be admitted into the straits of the Bosphorus and the Dardanelles. The Treaty of Paris, in 1856, which settled up matters at the close of the Crimean War, still further affirmed this doctrine. And the same was still further provided for in the Treaty of Berlin, in 1878.

By all of these treaties the Black Sea fleet of Russia has literally been made a Black Sea fleet. It is prohibited from operating elsewhere than in the Euxine. It can not reach the Mediterranean Sea,

or contend with the fleets of other powers in the Atlantic or the Pacific. Viewed from this standpoint, the position of Russia is intolerable. As long as it shall continue, her supremacy in eastern Europe will count for little. Consequently, considered from this angle of vision alone, it is the most natural thing in the world that Russian ambition should tend toward the ultimate possession of Constantinople.

In all her attempts to gain control or possession of Constantinople, England has been Russia's consistent and constant enemy. England, Russia, and Turkey resemble one another in one respect—they are all Asiatic as well as European powers. But Turkey could never prove a menace to British interests in the Orient. She is too decrepit and decadent. On the other hand, there has seemed to be something akin to a natural antagonism between England and Russia in the East. From the days when the Northern Bear first lifted his shaggy strength onto the horizon of Europe, England has feared for her Indian empire. And the Indian empire is one of the fairest jewels in the British crown. Then there were ever stories of Russian intrigue in Afghanistan, and in the region of the Persian Gulf. These apprehensions and alarms may not have been just or reasonable, but they certainly counted for a great deal in determining the attitude of England toward Turkey and Russia. It was in great measure out of these alarms that there grew up among certain statesmen and classes in England the conviction that the maintenance of the integrity of the Turkish empire was part of the natural duty of England. Sharply defined, the condition of things was this: "Russia, by reason of her sympathy of religion or race with Turkey's Christian populations, was brought into chronic antagonism with Turkey; England, by reason of her Asiatic possessions, was kept in just the same state of antagonism to Russia."—*Justin McCarthy, "History of Our Own Times," Vol. I, chap. 25.*

Consequently England sought to shut up Russia in the Black Sea, knowing full well that, divested of the power of the sea, Russia could never prove herself an antagonist of the first magnitude to British designs and interests in the Orient. This policy upon the part of England began in the days of William Pitt, who in 1791 called upon the Commons to furnish the sinews of war for the purpose of rescuing Turkey from the clutches of the Empress Catherine. See Stanhope, "Life of Pitt," Vol. II, chap. 25. And from that hour down to the summer of 1907 that policy was a part of the platform of every British ministry without respect to party.

Madison, Tenn.

The Last Hour

ALBERT WEEKS

"LITTLE children, it is the last hour; and as ye heard that Antichrist cometh, even now have there arisen many antichrists; whereby we know that it is

the last hour." 1 John 2:18, A. R. V.

When we speak of Antichrist, we think of the great power that began to develop in Paul's day and extended through the Dark Ages. But this development of which John speaks is of many antichrists that appear in the ranks of the Lord's children. It is said of them, "They went out from us." 1 John 2:19.

But why did they go out?—"They were not of us; for if they had been of us, they would have continued with us; but they went out, that they might be made manifest that they all are not of us."

What constitutes Antichrist?—Being against or opposed to Christ. Not by profession, for the great antichristian hierarchy profess very loudly the religion of Christ, but by works they oppose Christ.

In Titus 1:16 we read, "They profess that they know God; but by their works they deny him." "This is the Antichrist, even he that denieth the Father and the Son." How?—By what they do, not by what they profess.

That the danger of being deceived in regard to our own condition before God is very great is made certain by the instruction of the Saviour in Matt. 7:21-23: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Thus it is clear that the manifestation of miraculous power by a person is not an evidence that he is accepted of God. Doing the will of the Father is the only evidence that is certain. "By their fruits ye shall know them," says our Saviour. Verse 16.

Then how careful we ought to be in all we do and say, that we be not found against Christ. Lightly regarding the special instruction that he sends us is to be on the wrong side; for "he that is not with me is against me; and he that gathereth not with me scattereth." Matt. 12:30.

Paul says: "Mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." Rom. 16:17, 18. In the same strain John continues: "As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son and in the Father. And this is the promise which he promised us, even the life eternal. These things have I written unto you concerning them that would lead you astray." 1 John 2:24-26.

With what carefulness, then, should we walk in the light that God in his love

sends us, that we be not led astray from the path of life. Again, Paul entreats: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." Eph. 4:1-3.

Smith's Corners, Mich.

Separation and Self-Surrender the Key to Abraham's Life

R. D. QUINN

"As an educator, no part of the Bible is of greater value than are its biographies." As we are all learners in the school of Christ, all things that were written aforetime concerning these Bible characters were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. In the early dawn of history, the first great character that arrests our attention for any length of time is that of Abraham. We are surprised to note that God has devoted almost one fourth of the sacred history of the first twenty-five hundred years to him who is spoken of as the "friend of God." Certainly there is much in the experience of Abraham worthy of our most careful study. Isaiah recognized this when he said: "Harken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him." Isa. 51:1, 2.

Stephen began his masterly defense before the Sanhedrin by the words, "Men, brethren, and fathers, harken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia." Paul tells us that God preached before the gospel unto Abraham, and that he is the father of all them that believe. The key to Abraham's life is in the word "separation." God says that he called him alone, and blessed him. He was, from first to last, a separated man,—separated from his kindred and his native country; separated from Lot; separated as a pilgrim and stranger, without any certain dwelling place; separated from his own methods of fulfilling the promises of God; separated at last from Isaac, the son of his old age. Of all the separations and surrenders that Abraham was called upon to make, this last one is perhaps the hardest to understand. It may be that Abraham was looking more to Isaac than to the God who gave him, and so once more, in the evening of his life, God called upon him to stand alone.

It is a noticeable fact in Abraham's life that whenever he fully obeyed God, the Lord appeared unto him and blessed him. When he had separated from his fatherland in obedience to the divine command, the record is that the Lord appeared unto him and blessed him. The next time we read of God's meeting

with him is when "Lot was separated from him." Slow to comply with the divine call to separate from his kindred, he had at last obeyed, and then it was that God especially undertook his training, and showed him the land that he was to possess; and that land is the world to come. He was met and blessed again on his return from the slaughter of the kings. The obvious reason for this meeting and blessing was because he recognized that the Most High God is "possessor of heaven and earth." And in grateful recognition of this fact, and of God's ownership of all things, "he gave him tithes of all."

The last recorded meeting of God with his "friend" was when he "did prove Abraham." Next to God, who offered up his only begotten Son, Abraham was called upon to make the mightiest surrender that any man has ever been called upon to make. When his all was upon the altar of loving service, God said to Abraham, "Because thou hast done this thing, . . . I will bless thee." "And what was this thing upon the doing of which the blessing of God came to him as never before? It was the yielding of his all to God in the surrender of his son. Child of God, have you done this thing? No other thing will avail. Constant prayer, importunate entreaty, wearisome waiting, attempts at believing, reckoning it done, — all these are of no avail if you will not do 'this thing.' This unyielded life is the very citadel of self. God will not force it; but when its key, the will, is voluntarily handed over to him, then he floods the life with his fulness of blessing. Would you know his 'I will bless thee'? Then do 'this thing,' absolutely, unreservedly, confidingly; yield yourself, your life, your all, into his hands for time and eternity." "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

God does not create a blessing and put it upon men. Instead, he calls men to the place where the blessing is. Abraham found that place on those untrodden heights of communion and privilege of Mount Moriah. Jacob found it at the Jabbok, when, through humiliation, repentance, and self-surrender, he had prevailed with the Majesty of heaven, and the record says, "And he blessed him there." There is plenty of blessing in the place of blessing; and as long as one remains in the channel of blessing, he is blessed according to his needs; for when we have fully complied with the conditions of blessing, God has said, "I will bless thee." And he can not and will not reverse it. So then our place of blessing is found in Jesus Christ and his righteousness, for "unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

This first blessing of deliverance from sin and sinning, when realized and enjoyed, will bring the fulness of the lat-

ter rain, and all other blessings in its train. Then, in an emphatic sense, the responsibility of this fulness of the Holy Spirit rests with us. Not that it is not all of God. Certainly it is, for "in him dwelleth all the fulness of the Godhead bodily." And he "hath blessed us with every spiritual blessing in the heavenly places in Christ." Consequently there is but one thing left to do, and that is to act our part. If we attempt to throw the responsibility of our lack of power on God, he will throw it back upon us, and rightly too, for that is where it belongs. It is not so much a question of receiving the Holy Spirit, as it is of yielding and surrendering to the Holy Spirit already received. The blessed truth is that we may have all the blessing we will make room for. Then let us be emptied of self, and filled with the light of the divine.

Bozeman, Mont.

Adornment

A. R. OGDEN

CHARACTER is the adornment which, in the sight of God, is of great price. It is the only thing that we can take with us from this world to the kingdom. How important, then, that we who are looking for the soon-coming King, and are preparing to be subjects of the kingdom, should have that adornment which is regarded so highly by God.

The Bible abounds with instruction to those who are preparing to meet their God. It also portrays in unmistakable terms the conditions prevalent in the world in the last days. The apostle, in summing up a catalogue of sins that will be predominant in the last days, mentions, among others, selfishness, covetousness, and pride. In other scriptures the Lord has spoken expressly concerning pride. "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate." Prov. 8:13. "These six things, doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Prov. 6:16-19.

We would all do well to give much thought and prayer to a consideration of the sins here mentioned. Especial attention is called to the first. The Lord mentions pride as one of the things he hates. Most people manifest pride by their attire — by the putting on of useless and gaudy apparel. Some, however, manifest it by lack of proper attention to personal appearance, and by their slovenly dress.

The Bible and the Testimonies abound in wholesome, good, common-sense instruction and advice along the line of proper dress for the Christian. To some of these statements we desire to call the reader's attention. It is not a desire to

criticize or find fault with any, but to call attention to the standard which we believe the Bible and the Testimonies sustain. Seventh-day Adventists, as a people, have endeavored to recognize and maintain this standard.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair [margin, "plaited," an ancient custom of plaiting threads of gold in the hair], or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2:9, 10. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:3, 4. These texts are certainly clear and explicit in their teaching that true adornment is not the dress we wear, but the character we bear. God's purpose for his people is that their apparel should be for comfort and neatness, and not for outward show,—pride.

"One of the points upon which those newly come to the faith will need instruction is the subject of dress. . . . Are they vain in dress? Do they cherish pride of heart? The idolatry of dress is a moral disease. It must not be taken over into the new life. . . . There should be no carelessness in dress. For Christ's sake, whose witnesses we are, we should seek to make the best of our appearance. . . . Our appearance in every respect should be characterized by neatness, modesty, and purity. But the Word of God gives no sanction to the making of changes in apparel merely for the sake of fashion,—that we may appear like the world. Christians are not to decorate the person with costly array or expensive ornaments. . . . Even the style of the apparel will express the truth of the gospel."—*Testimonies for the Church*, Vol. VI, page 96.

Much more might be quoted from the Testimonies. How sensible and reasonable are their instruction and teaching! While we should guard ourselves in neatness and good taste, yet we should refrain from those things which are simply worn for show and ornamentation; such, for instance, as the wearing of jewelry, feathers, and artificial flowers. These things are specifically mentioned in the Testimonies, and the principle is laid down in the Bible.

It is a pleasure to see so many of our people living up to the standard recognized by our denomination. Is the standard too high? Is it a right standard, according to the Bible? If so, why should not all recognize it?

In some of our churches which we visit the standard is recognized and maintained by all the members. That it might be so in all the churches, and that this article might be a help toward the attaining of this end, is the hope of the writer.

Utica, Mo.

THE WORLD-WIDE FIELD

Home Ahead

L. D. SANTEE

WHILE men are rushing onward in their
greed for gain or glory,
Unheeding all the gathering signs that
thicken day by day,
The faithful heralds of the cross pro-
claim the wondrous story
Of the gospel of the kingdom and the
life that lasts for aye.

A little while we wander in the desert
lone and dreary,
And bear the heavy burdens till the
day of glad release,
Then we'll join the throng triumphant
in the land where none are weary,
Where wars are all forgotten in a
land of perfect peace.

We'll clasp the glad extended hand of
sister and of brother,
And join the halleluiahs that the host
redeemed shall sing,
We'll enjoy our Saviour's presence from
"one Sabbath to another,"
And worship him who ransomed us —
Redeemer, Priest, and King.

Moline, Ill.

Another Year at Malamulo Mission

JOEL C. ROGERS

ALL through the year we have felt encouraged by the good spirit and feeling manifested by nearly everybody on the mission. I trust it may be interesting to some to hear the relation of some of our experiences of the last twelve months in connection with the work here.

I may mention, as the first experience, the joy of seeing the same boys and girls returning in August who were with us the year before. We can not have the incentive of a four-years' course to bring them back, but we see the majority returning, nevertheless. This gives us the opportunity to become thoroughly acquainted with them, so that we may select those who show ability and consecration to the work of the message. At present our greatest hindrance is the lack of trained teachers and evangelists. We have in training about twenty who have been with us since we first became connected with the work of the school here, and we hope that a majority of these will become efficient workers.

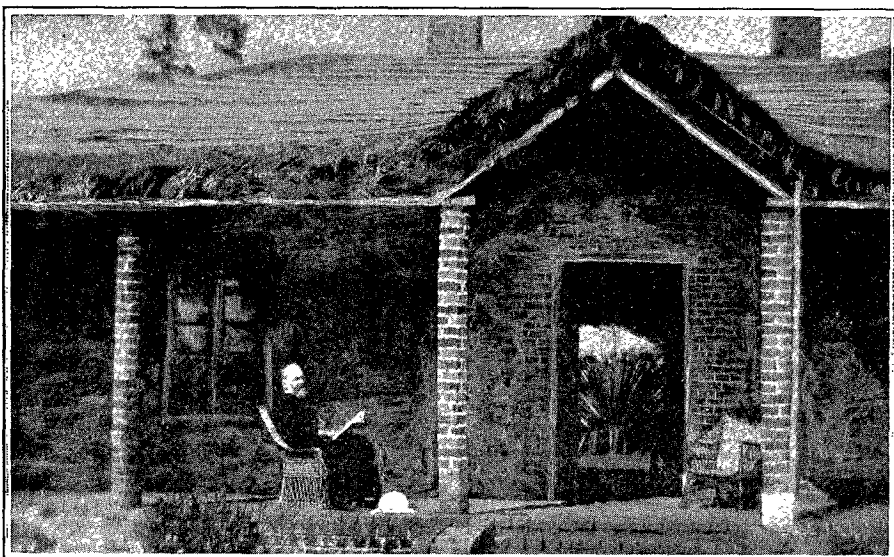
Another impressive experience was our baptism services in the early part of the school year. Twenty candidates had been carried over from last year, being members of the regular candidates' Bible class, which continues through each year. It is rather hard to explain the situation, unless the reader has been in a country like this. The native is strongly inclined to receive every word of the Bible as extremely literal. When he reads or hears read, "Repent and be baptized," he concludes that he must be

baptized in order to be saved, and that the ceremony should not be delayed. But the gospel minister hesitates because the candidate has very little knowledge of gospel requirements. These twenty had been under definite instruction for a full year, and some of them had been hearers of the Word for a much longer time. I was called to attend the conference at Cape Town, requiring three months' absence. So it was decided to have baptism for some from our out-station at Monekera, seventy-five miles to the north, and also for those best prepared from our class here. On Sabbath, November 14, thirteen from Monekera and

that six out-schools are already in operation; but we feel that these schools should be multiplied much more rapidly than in the past. The expense of keeping up these schools is very little, and having as yet no native literature on present truth, it is our only means of reaching the people outside of our main mission station.

We are thankful for the practical interest taken in our native teachers by friends at home. The money which some have given to support these teachers is enabling us to put more teachers into the field, thus increasing the number of schools. We know that the prayers of our faithful brethren and sisters accompany their gifts, and this is encouraging to us, for we know that "effectual fervent prayer . . . availeth much."

All our schools were closed the last of April for three months. It seems impossible to hold the native in school



MISSION HOUSE, MALAMULO MISSION, NYASSALAND

five of our class were baptized in our little stream on the mission. Other members of the class, then numbering thirty-five, manifested disappointment that they could not also be baptized, and as we considered the matter, we saw no good reason for keeping them waiting longer. So another baptism was appointed for November 21, when thirteen others were added to our membership, making thirty-one for this school year. One of our most devoted candidates was sick, so he could not receive baptism with the others. My heart was made sad on hearing of his death while at the conference. We earnestly hope to meet him in the great resurrection day.

The prosperity of our out-schools has been marked. In these village schools we come into direct contact with heathenism. Three and four miles from our main station naked savages are found in all their primitive darkness. Almost any night we hear from the mission house the orgies of the heathen dance and drunken carousal. Our teachers, who go to hold schools in these villages, try to counteract heathen customs by teaching the ten commandments and the gospel of purity and salvation. We are glad

more than nine months. Some advantages come from the three months' vacation. It permits most of our students to spend a few weeks at their village homes, where they have opportunity to teach the truth to their people. As some come from places two or three hundred miles distant, this scattering will soon make the truth known far and near.

Our closing exercises were held on the evening of May 2. Some weeks before, we had decided that the exercises should consist of class drills and music. By class drills is meant such exercises as had been a part of the regular school work. The recitation of Bible portions which had been memorized during the year formed an important part. The intermediate division repeated in concert thirty verses from John's epistles, — verses on God's love. Some children from two of our out-schools repeated the beatitudes — in their mother tongue, of course. The advanced division gave an interesting exercise in the book of Genesis, a part of the division repeating over seventy verses bearing on the creation and the history of the world to the call of Abraham, while part responded in the native language. Inter-

spersed with hymns, which the native dearly loves, the exercises were both pleasant and profitable.

We are now in the holidays, and I am about to start on a trip to our out-stations, intending to extend the trip into the interior, where some are calling for instructors to teach the present truth to their people. On July 1, we are to begin our teachers' institute, to last four weeks, when about twenty teachers will be in training for next year's school work, beginning August 1.

Cholo, Nyassaland.

En Route to Malamulo Mission

INA L. AUSTEN

[For many years missionaries have gone from the United States to South Africa to enter upon work at the missions established in the interior. It is with much interest that we present in this department this week the report of Miss Ina L. Austen, telling of the departure of herself and sister from Cape Town to engage in mission work among the natives at Malamulo. No doubt this is but the beginning of South Africa's sending missionaries trained at the college at the Cape into the great mission fields lying to the north. Such workers can prepare more quickly than others, as they understand, in a general way, the habits and customs of those for whom they go to labor.—ED.]

MARCH 19 the writer and her sister Etta left Cape Town for the Malamulo Mission, Cholo, Nyassaland. It seemed a sweet part of the going to have so many dear friends at the dock to bid us "Godspeed." As we put out to sea, two boat-loads, as though loath to part with us, came gliding along in speaking distance of the steamer, thus affording us the opportunity of conversing with them for fully twenty minutes longer.

Long shall the memory of this "good-by" cheer us in our work, for we know that these same friends will remember us before the throne of grace. Mingled feelings of joy and sorrow filled our hearts,—the sorrow which always exists when parting from those whom we love, and great joy that the Father should deem us worthy to bear his name, and the news of his soon-coming kingdom, to those who sit in heathen darkness.

Our hearts are filled with praise and thanksgiving to our Heavenly Father for all his goodness. Every step of the way has his loving, guiding hand been with us. Truly he sent his angel before to prepare the way, as will be seen in the following brief description of our journey:—

The sea was rough, as it usually is at the "Cape of Storms," and most of the passengers suffered with seasickness, from which the writer was glad to be free. We were sorry to miss seeing Elder R. C. Porter at Port Elizabeth, at which place we arrived Saturday morning, spending a happy Sabbath with the friends at Uitenhage.

The next day we reached East Lon-

don. The sick passengers drew a sigh of relief as we left the bounding seawater, and glided into this quiet river-basin. Some immediately got into boats, and rowed to the pretty island about three miles farther up the river. We were just as anxious to put some distance between ourselves and the steamer, so filling a small basket with fruit and rolls,—the loving thought of our Cape friends,—we boarded a tram, which soon brought us to the finest beach in South Africa. Here we paddled and wrote letters and enjoyed ourselves generally.

The next day was spent in sightseeing, and necessary shopping. An elderly gentleman came aboard here, in whom we were glad to discover an old friend of our parents. Tuesday afternoon our steamer anchored at Port Natal. We were much impressed with the fine physique of the natives in this tropical clime, and became greatly interested in the 'ricksha men. However, their fine faces—quite handsome in many—and noble stature seem out of place with their grotesque apparel of horns, feathers, and pampas grass, and their monkey antics. They can not speak English, so when trying to arrest the attention of a prospective passenger, they shake the 'ricksha, and utter sounds between their teeth; such as, "tiss, tiss, shu."

We were able to put in two days and a half sightseeing, and found everything very novel and interesting. At the "Back Beach" in Durban is a fine bathing-place, which is prettily illuminated in the evening. We spent about an hour on the pier watching the bathers. The botanical gardens are well worth seeing; and the museum, although small, has some very good specimens.

The greater portion of our time was spent with friends at a beautifully situated home on the Berea, from which place we had a grand view of the town and surrounding country through a good telescope.

At this port a lady was put in to share our cabin. We were very glad to make her acquaintance, as she, together with her husband and three other missionaries, is on the way to Nyassaland,—another mark of the Lord's leading.

At Delagoa Bay we spent five days; but the time in port seemed none too long. Lourenco Marques is essentially a Portuguese town. The native here, unlike the fine Zulu, is very inferior looking, and it takes two to run a 'ricksha, one pushing. We had some amusing experiences in trying to find our way about, for the Portuguese in this part of the world are exceedingly uncommunicative, and no deaf-and-dumb language, such as we were obliged to resort to, draws from them more than a shake of the head, or a shrug of the shoulders. However, we managed to see all there was to be seen in this rather picturesque, though exceedingly warm place, where mosquitoes abound. Every good-sized house has its large veranda, as well as its windows and doors, barred by wire netting, against this obnoxious little insect.

Oriental Justice

NOTHING more takes the imagination of Orientals than an act of high authority in which stern justice is enhanced by a touch of grotesque humor. The story is still told of the warlike Ibrahim Pasha of Egypt that, when he was in possession of Syria, he one day saw from his house in Beirut a muleteer approaching with a loaded mule. He observed that on reaching an archway beneath which food was cooked for Arabic laborers and peasants, the muleteer, instead of going on a little farther to his destination and there unloading his mule, deliberately tied the animal up, and sat down to take rest and refreshment for himself. When the meal was about finished, two or three soldiers appeared, and by the pasha's order removed the load from the mule's back, and tied it upon that of its master, who, in turn, was made to stand there while his mule had a feed of barley and straw.

—George M. Mackie, M. A., M. D.

Mission Notes

RECENTLY Elder J. T. Boettcher received a letter from a brother in far-off Siberia, which says: "About a year ago, five families of us moved to Siberia. We are keeping the Sabbath, and are in harmony with all the truths taught by Seventh-day Adventists. Since we came here, three other families have accepted the truth. Now we wish to unite with you; so please send us a worker who can instruct us further and organize us fully. We will gladly pay all expenses."

ONE of the workers writes from Tonga Islands: "The last day of our Tongan school was an occasion of special interest. The pupils, who had no knowledge of English when they entered the school, were able to recite appropriate selections in English. Samples of the work done by the children were exhibited to the parents and friends present. Two of the highest chiefs in the island were there, and occupied seats on the platform. They spoke of their appreciation of the good work done by the school. Since the holidays began, about twelve others have made application to enter the school next year."

THE number of Mohammedans converted to Christianity may be comparatively small, as it pleases critics of missions to disparagingly assert, but the leaven of liberty which was introduced into Mohammedan countries through Protestant missionary schools is responsible for the overthrow of the despotisms which have blighted those countries for centuries. In Turkey and Persia the movements for constitutional government may be traced to the influence of the schools alluded to. These struggles will be accompanied by social as well as political changes, the end of which it is impossible to forecast. Who will say that great religious changes will not also take place?—*The United Presbyterian.*



THE FIELD WORK



The Maine Camp-Meeting

THIS year the annual camp-meeting for the State of Maine was held two months earlier than usual. By making this change, it was possible for Sister E. G. White to attend. The meeting was held under Deering's Oaks, Woodford's Station, Portland, Maine, July 2-11.

The General Conference laborers and other ministers and special workers who were present during a part or the whole of the session, were as follows:—

Mrs. E. G. White, Elders W. C. White, S. N. Haskell, E. W. Farnsworth, C. H. Edwards, F. C. Gilbert, H. J. Edmed of South Africa, and C. S. Longacre, Prof. B. F. Machlan, Dr. D. H. Kress, and Brethren R. J. Bryant and F. M. Dana.

Among those present from the Maine field were the following: Elders J. B. Goodrich, B. F. Davis, S. J. Hersum, John Wilson, H. C. Giles, A. J. Verrill, and Sister E. H. Morton.

The burden of the preaching seemed to be that there is but little time remaining in which to finish the work; and the special application to our own people was that one and all should enlist in the active work to give the gospel for the last days to the world, working according to the talents or abilities God has given.

There seemed also to be an impelling power working in many hearts, urging them to more active service than in the past, thus responding to the call of the hour. Sister White's five sermons, also Elder Haskell's discourses and early morning Bible studies, were especially filled with calls to service.

Sister White expressed herself as especially burdened over the work in Portland and vicinity, and urged that the camp-meeting be followed by a prolonged tent effort; that a strong company of workers, colporteurs, and evangelistic canvassers be immediately placed in this field; and that this field be worked now. Some response to this appeal for the Portland field appears, inasmuch as the large tent still remains there. Meetings have been kept up daily to the present time, and may continue for a few weeks longer. Elder C. H. Edwards has been conducting the meetings since the camp-meeting proper, holding a Bible study each afternoon at three o'clock, and a preaching service each evening.

Three of the Portland daily papers lent their columns quite liberally to reports prepared by us, and we were given an average of a column and a half each day. It was desired to keep up the work with the Portland dailies; therefore we have continued the reporting till now, about one fourth column a day in each of the morning dailies, the *Portland Daily Press* and the *Daily Eastern Argus*, and a column a day in the *Portland Evening Express*. Besides our own reports, these journals have carried quite an amount of additional matter pertaining to the meetings, and in most cases well put.

Our religious liberty secretary, Brother W. O. Howe, gives the word that our reports have been quite extensively copied over the State.

Under the evangelistic efforts and calls of Sister White and Elders Haskell, Farnsworth, Gilbert, Edwards, and Longacre, quite a large number went forward to a renewed consecration. In the aggregate this must have included nearly all our people who attended the camp-meeting. Quite a good number were of the precious youth and children just beginning to take a public stand under the cross of Jesus.

Some means was raised for the defraying of expenses of the meeting, also a subscription of about two hundred dollars for the encouragement of the brethren in Portland, who have begun the erection of a church building.

After the camp-meeting Elders H. C. Giles and A. J. Verrill, with some assistants, went to conduct a tent effort at Rumford Falls.

The attendance of our own people at this meeting was greater than at any previous camp-meeting in this State for the past four years.

Portland is a field which needs to be worked soon, and needs many workers. Pray for the handful of workers in this old cradle of the message, and that the truth may now find the hearts of those "who are the called according to his purpose."

C. W. KENISTON.

Canvassing for "Christ's Object Lessons"

I HAVE NOW canvassed for "Christ's Object Lessons," in connection with my other regular canvassing work, in six States and Territories—California, Arizona, New Mexico, Nevada, Oregon, and Washington. I find the plan, under God's blessing, succeeds. It seems to call down blessings on all the rest of the work,—is a guaranty of its success, a safeguard, an insurance policy of its ultimate triumph.

I see many tokens of God's love and care. I seek the Lord much in prayer. He does hear and answer. He never disappoints those who come to him in faith. No one ever faithfully sought the Lord in vain. "Ask, and it shall be given you; seek, and ye shall find." O I wish our dear canvassers and workers would take hold of "Christ's Object Lessons" and "Ministry of Healing," and make the sale of these books a part of their work. God would surely bless in so doing.

WALTER HARPER.

Work With the Colored People in Florida

SINCE my return from the General Conference, my time has been given to visiting our churches and companies, and I am glad to report progress.

After spending a few days with our little company of believers in Fernandina, where I held my last tent-meeting, I was thankful to leave them all of

good courage. I held meetings at Jacksonville for eight nights, and many were interested. Two men took their stand to keep the commandments of God. I am glad to see our Jacksonville church growing, and trust to see them with their own meeting-house soon. At Hawthorn, there are some who are interested and desirous to know the truth. We hope to do something for these people soon. At Oakland are two families of believers. While they are keeping the Sabbath, yet they have no Sabbath-school; I hope to organize a school there before our next camp-meeting. Orlando is the oldest of our churches in this conference, and all seem to be of good courage. Because of the heavy rains, we made no plans for the meetings, but I believe much good was done.

The ordinance of humility was celebrated with each of the churches visited. All enjoyed much of God's Spirit in these meetings.

I ask the prayers of the readers of this paper for the work for the colored people in Florida.

J. W. MANNS.

Preparing for Service

AS the REVIEW has come to us from week to week, it has been a pleasure and encouragement to read the reports from foreign mission fields. Many of the writers were boys and girls with us at dear old Avondale school in Australia, and some were our teachers and associates. Thinking that these friends would be interested to learn of our progress, we send this message through the REVIEW.

Prompted by the Spirit of the Lord, we desired to be of service in his cause, and promised him that if the way opened for us to obtain a medical education, we would use the knowledge in his service. Our many friends well know how the way opened. It is now seven years since we left Australia.

Since leaving Australia, it has been our privilege to attend the South Lancaster Academy, from which we were graduated in 1904. Our work from the academy was accepted in Edinburgh, after being indorsed by the Michigan State Board as sufficient for preparatory to a medical course. Our recollections of South Lancaster will always be pleasant, and the influence of the school has been such as to inspire us to faithfulness in service for the Master.

After leaving South Lancaster we attended the American Medical Missionary College in Battle Creek, completing the medical course in 1908. At the time of graduation we passed the Michigan State Board examination. We enjoyed our work in the medical college, and we shall always remember the kindness of our teachers and friends there. We feel grateful to the Lord for his keeping us in good health all through the course.

April 18 we left Battle Creek for Washington, where we stayed for one week. We were, indeed, surprised to see the progress of the work. Although we have tried to keep in touch with it by means of the REVIEW, we had but a faint conception of the work being done in Takoma. The Sanitarium is in an ideal situation, and there is such a sweet influence pervading the institution that it is no wonder the place is filled to overflowing.

One feels tempted to judge the work

being done by the size and number of the buildings and the beauty of their surroundings, but we know these are secondary considerations. When we visited the publishing house, we were impressed more than ever that surely there is a great work being done by our people. The quantity of literature going out from the printing-office indicates that there is a demand for it somewhere by inquirers after truth. Do we who know the truth half appreciate what it has done for us, and what it will do for us if we are faithful?

Since it is our purpose to return to Australia to practise, it is necessary to obtain British qualifications. This will necessitate our remaining in Edinburgh for a while, to prepare for a final examination. It, no doubt, will be hard work, but we believe that if we do our part faithfully, the Lord will not fail us. We shall be very thankful when we complete our work so that we can be of use in the place that needs us the most.

A. V. HEYNEMANN,

ETHEL MANNERS HEYNEMANN.

Edinburgh.

India

BROTHER L. J. BURGESS sends the following note, taken from a letter written him by B. A. Kurtz, of Naini Tal, in the Himalayas:—

"We opened a day-school here last week, with seven pupils; but we have now sixteen on our list, and are expecting more. They range from six to eighteen years. All are studying both Hindi and English. Sister Samuels teaches the Hindi, and I the English. They all seem very anxious to learn, and it is quite a pleasure to teach them. We have our study from 7:30 to 10 A. M., but every morning they are nearly all here by 6:30. This shows that they mean business. Twelve of our pupils were at Sabbath-school yesterday, and said they would come again. In all, there were twenty-six at the Sabbath-school.

"We are having our classes under the trees. This does very well for the present, but I do not know what we shall do when the rains begin. I should be very sorry to have to close the school during the rains; but as there is no house empty in the village which we might rent for this purpose, I suppose that will be the only thing to do.

"Last week a man and his wife came from Haldwani, about twenty-five miles distant, to study the message. We now have six in our Bible class."

Camp-Meeting for the Colored People in Texas

THE time fixed upon this year to hold this annual convocation was July 8-18. In the selection of the town, the location, the advantages for water at a trifling cost, the easy access to and from the trains, all made us realize that the hand of Providence guided in our affairs. Truly the "Lord has been our helper."

All wished to make the camp-meeting a success; consequently all were interested, and manifested it by their attendance at the services, and willingness to take an active part in the duties of each day. All have said, "It was good for us to be there."

While there were many features which needed improvement, yet none need be discouraged, for our effort is to reach the highest point attainable. Truly, upon our camp-meeting of last year we have made a decided advancement, and hope to keep up the difference in point of excellence between the camp-meetings each year.

Our tract society was a pleasing feature to all at our camp-meeting. Of the eight dollars and fifty cents' worth of tracts sent us, more than half was disposed of on the ground, while in the sale of Bibles and small books we reached the sum of five dollars and thirty cents; making a total of ten dollars and ninety-five cents. We feel grateful to God for this small beginning, and shall ever praise him for his leading.

Baptism was administered on the ground, and seven candidates followed their Lord in that ordinance; some of those were rebaptized. To us these services were loud calls from him who is now viewing the guests who are being attired for entrance into that heavenly bridal room which all who will have a part in the kingdom of God's dear Son will soon have to enter.

There is quite an interest here now. Brother Gates and myself are still here, to follow up and develop it. You will rejoice with us for the results achieved through grace,—two have decided to take their stand, and walk with the commandment-keeping people of God. Remember us in your prayers.

M. JONES.

Selling Books in Mexico

OUR canvassers have had splendid success during the past few months, as the following statement of books delivered will show. The sales are represented in United States currency:—

Canvassers' Report			
NO. WORKERS			
4	Sept. 1908	\$ 183.50	
4	Oct. 1908	192.50	
4	Nov. 1908	53.50	
4	Dec. 1908	225.30	
3	Jan. 1909	257.90	
2	Feb. 1909	216.87	
5	Mar. 1909	100.00	
5	Apr. 1909	135.00	
4	May 1909	308.22	
4	June 1909	407.82	
Total		\$2,079.64	

Better than figures which show the amount of books sold, is the fact that many are manifesting a keen interest in our work. On receiving the book for which he had subscribed, one intelligent Mexican said to one of our canvassers, "You are distributing your propaganda; what are you going to do to follow up this work?" Thus they are expecting that we will send the living messenger to organize our work in different localities, and so intelligently follow up our "propaganda" of literature. But where is the money to support the workers to fill these calls?

One man connected with a large printing plant expresses a desire to join us in our work. Two priests want to connect with us, and several of the people of one city urged our canvassers to have a Bible worker sent. They stated that they had been reading our paper for several years, and in order to become established in what they believe to be

truth, they want a Bible worker to come and study with them.

The calls are coming to us from many sources. This is the opportune time to give the Lord's last message to Mexico. Workers are available, but we have scarcely sufficient funds to support our present force of laborers.

There is no conference in the home field which can not easily use all of its funds at home, but that policy will never give this message to all the world. There must be some equitable division with the great needy fields in the regions beyond.

G. W. REASER.

China

CANTON.—To-day I had the privilege of baptizing four precious souls in the river near Canton. About forty persons, including the teachers and some of the students of the schools, took a large boat, and went down the river about one mile, to a quiet place. We sang familiar hymns on our way down. After the boat anchored, I spoke for a short time on the meaning and importance of baptism; then all went on shore. While the brethren and sisters sang, "There is a fountain filled with blood," the candidates — three Chinese women and one young Chinese man — followed their Lord in baptism. One of the women, Mrs. Liu, is the mother of the three girls baptized by Elder Anderson two years ago. (One daughter is now near Los Angeles.) Mrs. Liu's aunt was also baptized. These two women and the young man were never members of any church. The other woman is from Kongmoon, and was formerly a member of the Church of England mission. All but one of these persons have been keeping the Sabbath for about two years. One young man who should have been baptized at this time is away in the country, canvassing, but we expect to have another baptism soon.

We are having a wonderful revival among the students in our boys' school. I wish you could hear their prayers and testimonies. The Spirit of the Lord is also working in the girls' school. On Sabbath afternoons at three o'clock they have a Bible study or social meeting. At its close they may be seen sitting in groups in their rooms, some singing, while others are talking together about the Sabbath question, nature of man, or other Bible doctrines.

E. H. WILBUR.

Religious Liberty Work in Kansas and Missouri

IN the early part of June, Prosecuting Attorney Coon, of Jasper County, Missouri, promised a general law-enforcement crusade, including the enforcement of Sunday laws.

After hearing of the matter, upon invitation, the writer, accompanied by Mrs. Wightman, came into the district and began a general religious liberty crusade at Galena, Kan., and the Joplin district, opening at Joplin, Tuesday, July 13.

A summary of this work is as follows: Nine days' time in all was put in, covering Joplin, Carthage, Cartersville, Webb City, and Galena, Kan. All open-air meetings were attended in the aggregate by between three thousand and thirty-five hundred people. The interest shown was remarkable. Great street

audiences listened as quietly and respectfully as in a church. The weather was ideal, though exceedingly warm. Indoor audiences would have been out of the question. Mrs. Wightman addressed the people on "Object of Civil Government," and "The Danger That Threatens Our Republic." Sixth Street, in Joplin, was crowded full around the float from which the speaker addressed the people.

Newspapers took particular notice of the work, ten articles in all appearing, reaching an aggregate of one hundred seventy thousand readers. Nine lectures were given altogether, the last, closing the effort, in a religious liberty convention held in our Joplin church, Sunday night, the eighteenth inst.

One thousand special July Signs were ordered for the effort, and twenty-five thousand pages of religious liberty leaflets. Altogether the effort was most satisfactory.

Joplin and Carthage churches rendered strong financial aid.

J. S. WIGHTMAN.

Field Notes

Two persons were baptized recently at North Creek, N. Y.

THREE persons were baptized at Elmira, N. Y., on a recent Sabbath.

ON Wednesday, June 23, two persons were baptized at Middletown, Conn.

FOUR young men were baptized at Ellendale, N. D., on a recent Sunday.

BROTHER J. F. PIPER reports the baptism of five persons at Hagerstown, Md., on June 12.

AT Arcata, Cal., three persons have recently taken their stand for the truth as the result of Bible readings.

As the result of a series of tent-meetings at Lindsay, Cal., five persons were baptized. Several accepted the truth at this place besides those who were baptized.

ON June 13, six persons were baptized at Saginaw, Mich., and nine new members were added to the church at that place. Two or three others are expected to be baptized later.

AT the close of a series of meetings at Pleasant Valley, Mich., on Sunday, June 27, three persons had decided to obey the truth, and one other is expected to take his stand soon.

A CHURCH of sixteen members was organized at Smithsburg, Md., on May 8. Others are keeping the Sabbath, and are expected to unite soon. On Sunday, June 13, nine persons were baptized.

BROTHER B. F. STUREMAN, reporting from Michigan, says: "Sabbath, June 5, it was my privilege to take two into the church at Flint, subject to baptism, which was administered the following day."

BROTHER W. R. MATTHEWS sends in the following report: "July 4 I baptized five young people, four of whom united with the church at Maplegrove, Mich., and one at Cedar Lake. July 17 I baptized two, who joined the church at Albion."

A LETTER recently received from Brother L. H. Proctor says: "We have now moved to Brooklyn, N. Y., and held our first service in the tent last night, with a good congregation present. The Sunday before leaving Newburgh, N. Y., I baptized seven persons."

THIS report comes from Brother George L. Budd, of Minnesota: "The work at Bruno is not yet finished, as several others are contemplating baptism in the near future. I had the privilege of burying nineteen dear souls in the watery grave just before leaving for camp-meeting."

A CHURCH of eight members, six of whom were recently baptized, was organized at Quitman, La., as a result of work begun a year ago by Brother A. B. Cheek, a canvasser sixty years old, and followed up with tent-meetings by Brother E. L. Maxwell. There are others who are keeping the Sabbath, and who will unite later.

AT the close of a sermon by Elder H. A. Aufdehaur on Sunday, June 27, at Klink, Colo., nine came forward and signed the covenant. Five desired baptism, and, in harmony with the commission, were buried in the watery grave. At the evening service four others took their stand for the truth, thus making thirteen in all. These were organized into a company.

THE following inquiry has just been received from a pastor of a large church in Michigan: "A little book, entitled 'The New Testament Primer,' by J. E. White, recently came under my observation. Is it still in print? and what is the price and bindings? While it may not be written for a class book, I may recommend it to the superintendent of our primary department of the Bible School in our city for her first-year scholars. We do not like the International system for small children. If I mistake not, you represent the Adventist Church. This, however, would not make any difference, providing the book teaches the truth. We have a large school — about six hundred fifty enrolled. If we adopt the 'New Testament Primer,' we shall need a large number of copies. Give us your best prices, and oblige."

"IN 60 hours I sold 1,608 copies of *Life and Health*," writes Miss Lynne Rainwater, one of our agents in the South, "an average of a little over 25 copies an hour. This includes residence work, which takes much longer than the business sections. One lady bought ten copies, and helped me to sell another one. Sometimes people will see the magazines on the train and ask the privilege of buying. One man said: 'May I buy a magazine? I see a man in the other car examining one so closely that I want to see what it is.' Once, while the train stopped, I sold seven copies in less than three minutes. And these are only a few of my experiences. I love the work, and am thankful to have a part in it. Please send 200 copies to —, 100 to —, and 50 to —. I expect to sell at least 1,000 copies of the August number, and perhaps more. Enclosed please find post-office money-order for \$38.30."

Christian Education

Conducted by the Department of Education of the General Conference

FREDERICK GRIGGS

Secretary

Some Changes Among Our Teachers

AT this season of the year there are always a large number of changes in our faculties, but the number is unusually large this year, owing to the calls made by the General Conference for our teachers to fill positions in other lands. The following are some of the changes that have been made:—

B. F. Machlan, principal of South Lancaster (Mass.) Academy, goes to Cooranbong, Australia, as principal of the Avondale School for Christian Workers.

C. W. Irwin, who for eight years has been principal of the school at Cooranbong, Australia, is to connect with the educational interests of the California Conference.

C. S. Longacre, Bible teacher in South Lancaster Academy, has been chosen as principal of the academy, in the place of B. F. Machlan.

C. L. Stone has been chosen principal of Bethel (Wis.) Academy. Professor Stone is just completing a course at the Valparaiso (Ind.) University.

A. W. Spaulding, who has been principal of Bethel Academy, is to connect with educational interests in North Carolina.

Prof. and Mrs. F. O. Rathburn have been transferred from the Adelphian Academy, Holly, Mich., to Emmanuel Missionary College, Berrien Springs, Mich.

Elder E. W. Farnsworth, president of the Atlantic Union Conference, is to serve in the Foreign Mission Seminary at Washington as instructor in Bible.

M. E. Olsen, who has been editor of the *Good Health*, London, England, is to act as instructor in English in the Foreign Mission Seminary.

M. M. Hare, principal of the Stuart (Iowa) Industrial Academy, has been chosen educational superintendent of the Iowa Conference; and H. B. Allen, of Berrien Springs, Mich., is to be the principal of the Stuart school.

C. B. Hughes, principal of the West Indian Training School, is chosen principal of Keene (Tex.) Academy.

W. J. Blake, of the Oakwood Manual Training School, is to connect with the Williamsdale (Nova Scotia) Academy as its principal; and E. E. Gardner, who has been principal of the Williamsdale School, is to connect with South Lancaster Academy.

R. G. Ryan, who has been principal of the Shenandoah Valley School, Newmarket, Va., is to connect with the Claremont Union College, South Africa.

Preparations for Church-Schools

IN a few weeks it will be time for our schools to begin a new year, and adequate provisions should now be made for the same. Many new schools should be opened this coming fall. Now is the time for the collection of sufficient funds to conduct a school successfully throughout the year. The teacher should be employed at once, if he has not already

been engaged. The schoolroom should be put in readiness, and provision be made for the industrial features of the school. If charts or maps or books of reference are needed, they should be obtained. In fact, everything necessary to the conduct of a successful school should be attended to at this time. Our children should have given them the very best in educational lines. While we may not have as commodious school-rooms and all the excellent facilities of many public schools of to-day, yet we can have cheery, well-ventilated, properly lighted rooms, comfortable seats, and everything necessary to efficient school work. Christian education should be all that its name implies,—the very best; and as professed Christians, we are responsible to secure it to our children. F. G.

The Church-School Board

THE school board has an important work to perform. The responsibility for the success or failure of the school rests to quite an extent with it. The members of the board should be God-fearing, devoted men and women. They should take a broad view of Christian education, recognizing the importance and proper balance of the physical, mental, and spiritual development of the pupils. They should discharge well the responsibility which rests upon them of making provision for proper and adequate facilities for the conduct of the school. The school board should be of tender sympathies, deeply concerned with all that pertains to the welfare of each individual pupil, and no less solicitous regarding the work of the teacher. They should be so broad-minded that they will be enabled to deal wisely with the difficulties, small and large, which arises in the school; and they should co-operate most heartily with the teacher in his arduous undertakings. F. G.

Educational Campaign Literature

THE recent educational council held in connection with the General Conference, made provision for bringing out a series of leaflets to be used in setting before our people the importance of Christian education. These leaflets are to be of proper size to be placed in envelopes, and are for general and large circulation. A large number of these can be used at camp-meetings and general gatherings, as well as in churches. Six or seven of these leaflets have been prepared, and are now being printed. We hope, in the course of two or three weeks, to be able definitely to announce the prices and titles of the same. We trust that they will be secured in large quantities by our conferences. F. G.

Our Children

ALTOGETHER too little attention has been given our children and youth. The older members of the church have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life, and the children have therefore failed to develop in the Christian life as they should have done. Some church-members who have loved and feared God in the past are allowing their business to be all absorbing, and are hiding their light under a bushel. They have forgotten to serve

God, and are making their business the grave of their religion.

Shall the youth be left to drift hither and thither, to become discouraged, and to fall into temptations that are everywhere lurking to catch their unwary feet? The work that lies nearest to our church-members is to become interested in our youth, with kindness, patience, and tenderness giving them line upon line, precept upon precept. O, where are the fathers and mothers in Israel? There ought to be a large number who, as stewards of the grace of Christ, would feel not merely a casual interest, but a special interest in the young. There ought to be many whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril.—Mrs. E. G. White.

Correspondence Study

Who Should Pursue It; Some of Its Methods

THERE are no people who have so emphatic a need of education as have believers in the third angel's message. This is not because they are so unlearned, but because a mighty work is laid upon them,—a work that makes requisition upon every fragment of time and every trace of talent in the believer. God holds the leaders of this work responsible for searching out every hidden or latent talent and assisting its possessor to put it to the exchangers; and he expects every man to whom he has delivered his goods, whether it be ten talents or five or one, to go and trade with the same.

Our young people who have gone out to trade with their talents in the book field and in our resident schools the past few years, have realized a remarkable increase both in means and in ability. God accepts the usury which they bring. But there remain many who *can not go out*, who are detained at home by sick or dependent or unbelieving parents, by the care of orphan brothers or sisters, by their employment, by lack of means, or by providential circumstances of some kind. These must trade with their talents *at home*. To all such let it be said, *The Correspondence School brings the opportunity to your very door*. For a pittance you can obtain power,—power to think, power to will, power to serve. You can begin at the bottom if you need to. You can aim as high as you ought to. You can climb as fast as you want to.

Read again the article, "The Correspondence School," in last week's REVIEW (July 29). Examine carefully the list of studies outlined there. Look at that first line of English, Applied Grammar, and reflect whether or not your use of the mother tongue needs purging and toning up. With our enlightened methods, grammar is not the dry study it once was. The use of good English is one of the very first requisites to your wider usefulness. Look also at the second subject in English, the Foundations of Rhetoric, which starts you in good writing, presupposing a fair working knowledge of grammar in its wider sense.

Do you feel the need of learning to calculate rapidly and correctly the in-

terest on your father's or neighbor's note? or to know for yourself the exact amount of lumber you are paying for? or to keep the accounts for your uncle's business? Take our course in simplified, practical arithmetic and in elementary bookkeeping.

Then you can not afford to be without a more accurate and systematic knowledge of our great doctrines of present truth. We offer a beginning course in this study. The lessons in physiology and hygiene will be of an untechnical and exceedingly useful character. Preserve your health for higher service. According to the Scriptures the United States is playing and will continue to play a very important rôle in the fulfilment of prophecy. No one should fail to acquaint himself with the leading facts and principles involved in the birth and development of our nation. Take United States History.

The Method of Instruction

by correspondence will be very simple. We prepare the outline for your lesson in printed form, making assignments for study in your text-book and requirements for work outside of it, asking questions for you to answer, and offering suggestions to help you in preparing the lesson. Space is left on these lesson sheets for you to write your answers and fill in requirements on the same sheet. When ready you mail it to us, together with any points you can not understand and any questions you wish to ask. Your paper is carefully corrected, your difficulties explained, helpful observations made, and your paper returned to you promptly. Meanwhile you are preparing your next lesson. We wish you to work conscientiously on the basis of completing at least one lesson a week, and as much more as your time will permit you to do thoroughly. Forty lessons will complete a subject. You are taking

The First Correspondence Lesson

by the reading of this article and complying with its requests. The lesson topic is, Make a Beginning. Special theme: Only Make a Beginning. Conclusion: Only Make a Beginning Now. Read this article repeatedly. Ponder it well. Pray over it fervently.

Your test on this first lesson will be a written one. Write to the principal of the Correspondence School or to your State young people's or educational secretary, and ask for a registration blank. Fill it out carefully, enclose five dollars with it, mail it to the Correspondence School, Takoma Park, Washington, D. C., and you will become a charter member of the school for the first half of your first course of study. If you wish to prepay the whole tuition for one course of forty lessons, enclose \$9.50. Should you not have the five dollars in hand when you register, send in the registration blank at once, and the money a little later. When the money arrives, you will be enrolled as a full member.

Start out with simple, straightforward business principles. The first essential to success is to form a definite purpose. The second is to be prompt in entering upon it. The third is to persevere until you fulfil it. Make these three P's—Purpose, Promptness, and Perseverance—your watchword. The compensation will be power—power to serve. But whatever you do, *do it now*. Watch the REVIEW next week.

W. E. HOWELL, Principal.

Where Are You Going?

ONE of the speakers at the recent Federal Council of the Protestant Churches of America, in illustrating the importance of young men and women having some definite aim in life, if they expect to succeed, recited the following experience:—

“Upon a certain occasion the president of Yale College called for a cabman to come in great haste to his residence. The distinguished man took his seat in the cab, and the driver drove his horses at a rapid rate through one of our large Eastern cities. Up one street and down another they went until the passenger, thinking he must be nearing his destination, finally asked the cabman if they were nearly there. The driver replied, ‘I don’t know, sir; you haven’t told me yet where you want to go.’”

Does this illustration apply to any of the students in our schools? or have they all some definite object in view?

K. C. RUSSELL.

Towels in the Schools

THE city physician of Des Moines has made a recommendation that ought to be adopted by all the school boards in the United States. He says that individual towels should be furnished for the children in the public schools, and that if this is not done, there should be no towels at all in the schoolhouses. It must be admitted that this physician speaks truthfully when he declares that the “public” towels now used by the children are reeking with disease germs, and are unfit for use. Either discard them altogether or give each child in the school his own individual towel daily. This advice is so timely and sensible that one wonders why such a plan was not adopted by wise school boards long ago. Individual towels or none.—*Selected.*

Gleanings

EVERY lesson should have a purpose. Never apologize for being a teacher. A scold anywhere is a superlative nuisance. A revengeful teacher is a curse to humanity. Self-restraint is indispensable to the teacher. Of the teaching force in New York City eleven per cent are men. Education has brought manual labor “up from slavery.” Virtue is always positive; there is no negative virtue. Portable schoolhouses for emergencies are sensible and economical. Industrial education is to make a wise consumer, as well as an efficient producer. Cincinnati is distributing among the pupils ten thousand copies of a simple treatise on the teeth. In the Fitchburg (Mass.) State Normal School every senior must have entire charge of a room for thirteen weeks.

THIS is the gospel of labor —
Sing it, ye bells of the kirk:
The Lord of love came down from above
To live with the men who work.
This is the rose he planted,
Here in the thorn-curst soil;
Heaven is blest with perfect rest,
But the blessing of earth is toil.
— Henry van Dyke.

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department

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

The Summary

LET none fail to examine carefully the summary of book sales for June, in this number. Notice the gain over May, and also the gain over June, 1908. This summary is about four times as large as the one for June, 1905.

Look up the report of periodical sales in last week’s REVIEW, and add it to this one.

Let us thank God, brethren, for this success, and take courage. The Lord has begun the finishing of his work in the earth.

N. Z. T.

Notes of Progress

FROM the beginning of this year, our record every month has kept well above the record for 1908, as will be seen from the comparative summary.

This summary for the month of June reaches the high-water mark for 1909. Last year July was made a five weeks’ month, and showed the highest record for that year.

Such a fine, well-balanced report as the one from the Northern Union Conference makes us wish we might have a summary like this each month in the year.

We rejoice to see the summary from Mexico gradually creeping up a little higher every month. The canvassers there are now averaging a value in sales equal per hour to our agents in the United States.

Two or three unions show a decline in their totals as compared with last year, but a careful comparison of the work by conferences shows a better balanced, and more normal condition, and a better foundation upon which to build for next year.

We should not let these very large reports during the summer months from our union conferences in the United States eclipse the reports which come in steadily all the year, with little variation, from Germany, Scandinavia, England, and Australasia.

The Portland Branch of the Pacific Press reports sales for the month of June, 1909, amounting to \$6,621.99, as compared with \$3,009.50 for the month of June last year, an increase of considerably over one hundred per cent. For the six months ending June 30, 1909, their sales were \$14,765.79, a gain of \$6,484.67 over the corresponding period last year.

Canvassers' Summary for June, 1909					
	AGENTS	HOURS	ORDERS	1908 VALUE	1909 VALUE
Canadian Union Conference					
Ontario	6	158	67	\$ 467.00	\$ 473.85
Quebec	1	214	64	150.50	173.00
Maritime	9	489	311	64.65	742.45
Totals	16	861	442	682.15	1389.30
Atlantic Union Conference					
Central New England	5	214	125	1215.55	795.25
Southern New England	9	560	186	320.85	481.15
Maine	7	692	224	759.40	833.15
Vermont	10	1082	230	624.05	813.55
Greater New York	5	111	25	279.75	84.25
Western New York	16	1785	475	1017.50	1779.30
New York	13	908	228	1000.25	687.70
Totals	65	5352	1493	5217.35	5474.35
Columbia Union Conference					
Ohio	29	3229	1917	1240.50	2719.10
East Pennsylvania	14	1570	595	398.20	1414.60
Chesapeake	18	1388	536	2005.60	1301.30
New Jersey	13	1274	373	2078.60	1061.70
West Virginia	11	909	301	243.50	1008.40
West Pennsylvania	6	699	278	182.65	691.20
Virginia	7	389	87	859.50	256.05
Totals	98	9458	2287	7008.85	8452.35
Lake Union Conference					
Indiana	21	1709	496	635.05	1146.20
East Michigan	15	1196	573	630.45	1007.60
Northern Illinois	9	1208	566	873.95	1144.70
North Michigan	23	2620	610	258.05	1401.85
West Michigan	9	621	223	49.55	472.80
Wisconsin	19	1631	425	1163.15	1440.15
Southern Illinois	14	2075	373	375.45	1983.60
Totals	110	11060	3266	3985.65	8596.90
Southern Union Conference					
Alabama	16	1304	731	822.28	1649.40
Louisiana	16	1455	610	807.85	1145.90
Mississippi	10	1230	438	764.10	1038.30
Kentucky	10	1360	525	1063.15	822.45
Tennessee River	9	872	296	676.15	567.70
Totals	61	6221	2600	4133.53	5220.75

	AGENTS	HOURS	ORDERS	1908 VALUE	1909 VALUE
Southeastern Union Conference					
Cumberland	24	2342	854	\$ 1526.00	\$ 1398.40
Georgia	10	1327	505	771.50	1388.95
North Carolina	13	1303	363	721.00	820.05
South Carolina	8	484	339	1444.50	560.35
Florida	6	414	71	.....	163.50
Totals	61	5870	2132	4463.00	4331.25
Southwestern Union Conference					
Texas	50	6744	3174	1516.80	10248.45
Oklahoma	29	3312	1720	2109.60	5852.55
Arkansas	21	3093	1400	1946.80	4208.50
West Texas	5	651	352	319.40	1144.80
New Mexico	8	333	270	34.50	570.05
Totals	113	14133	6916	5927.10	22024.35
Central Union Conference					
North Missouri	15	1259	258	1902.85	809.50
South Missouri	28	1529	601	.....	1847.83
Kansas	21	1315	296	6825.07	1418.20
West Colorado	7	612	160	886.50	611.30
East Colorado	7	484	150	.....	504.85
Nebraska	25	1662	606	1787.70	3105.15
Wyoming	7	609	240	856.75	947.35
Totals	103	6986	2161	12258.87	9244.18
Northern Union Conference					
South Dakota	28	3636	932	1343.10	3109.00
North Dakota	18	2286	934	956.75	2908.00
Minnesota	25	3032	800	2049.90	2598.20
Iowa	25	3128	765	1092.50	2500.00
Totals	96	12072	3431	5442.25	11117.20
Western Canadian Union Conference					
Alberta	10	1350	658	863.00	1989.40
British Columbia	3	138	37	873.85	166.65
Manitoba	5	747	325	854.35	1177.40
Saskatchewan	7	1060	484	803.95	1560.65
Totals	25	3295	1504	3395.15	4894.10
North Pacific Union Conference					
Western Washington	22	1565	787	2493.55	2696.84
Western Oregon	18	1322	526	2130.70	1560.85
Upper Columbia	20	1998	946	1620.00	3179.09
Montana	15	1416	641	998.15	2115.05
South Idaho	5	503	118	723.25	431.15
Alaska	2	94	23	.....	113.25
Totals	82	6898	3041	7965.65	10096.23
Pacific Union Conference					
Arizona .....	..	.....	.....	245.00	8.75
California-Nevada	26	1627	1063	2024.80	2568.15
Southern California	20	1278	548	1770.45	1747.50
Utah .....	..	.....	.....	370.20	.....
Totals	46	2905	1611	4410.45	4324.40
German Union Conference	333	.....	.....	6202.55	7801.66
Russian Union Conference .....	..	.....	.....	.....	795.98
Scandinavian Union Conference	103	11667	9390	.....	6749.96
Finland Mission	19	1979	1008	1109.83	719.31
Australasian Union Conference	64	4536	1616	5543.36	5678.17
Latin Union Conference	8	1252	4214	540.95	156.10
Mexican Mission	8	571	445	117.72	550.10
Natal-Transvaal	4	.....	178	.....	653.33
British Union Conference	99	7045	2257	3642.76	6142.37
North American union conferences				\$64,890.00	\$95,165.36
Foreign union conferences and mission fields				17,988.67	29,246.98
Grand Totals				\$82,878.67	\$124,412.34

Comparative Summary

	1905	1906	1907	1908	1909
January	\$14,000.00	\$21,000.00	\$26,325.50	\$25,929.06	\$40,677.05
February	10,000.00	15,000.00	26,309.61	30,466.40	48,748.21
March	12,000.00	18,000.00	36,253.65	36,390.09	52,703.55
April	10,000.00	24,000.00	35,276.76	43,858.29	55,109.54
May	24,000.00	37,000.00	51,097.51	67,445.44	82,971.94
June	31,000.00	46,000.00	65,317.23	82,878.67	124,412.34

One of our young lady agents in Missouri tells how she secured a yearly subscription for the *Protestant Magazine* from an Episcopalian minister. She says: "We boarded the same train, and by his dress I judged him to be a Catholic priest. Nevertheless I felt that I ought to show him the magazine. So I passed it to him, and asked him to look it over. After looking at each article carefully he turned and asked me to take his card for a subscription, handing it to me with thirty-five cents, to pay for the subscription [25 cents] and the single copy he examined. He then told me that he was an Episcopalian minister."

This is a grand record for the Southwestern Union Conference, isn't it? This result did not come from chance, or from remarkably fine conditions. At the very beginning of the year, the leaders put forth strenuous efforts for a large corps of permanent canvassers. Those who have studied the summaries monthly have observed that the field work was well built up before the schools closed. Then when the students added their strength to the strong work already in the field, the magnificent result shown in the summary was attained. This is a great demonstration of what may be done if all will work earnestly for permanent workers twelve months in the year, and then what records we might make when upward of five hundred students swell the ranks during the summer months.

As we study the report of the three hundred thirty-three canvassers in the German and Russian union conferences, and realize that their total sales for the month amount to only twenty-five dollars an agent, what a contrast appears between the patient, hard work of this little army in Europe compared with the easier field and better success of our agents in America. If our agents in America would manifest that perseverance and devotion to the work twelve months in the year, and regardless of external conditions, that we see in some of these other lands, we would make far greater strides in our canvassing work. We should not fail to recognize, however, that our canvassing force in the United States is manifesting more sterling qualities every year. They put in better time, are more economical, sell more books, and work more perseveringly. We notice from all parts of the field an increasing determination to persevere regardless of the weather or seasons, and we look forward to the coming winter, confidently believing that the records in the United States will be better than in the past.

The Lake Union Conference

For several years Brother J. B. Blosser, general agent of the Lake Union Conference, has been working energetically and faithfully to build up the subscription-book work in that union. He has started no boom and no erratic, fantastic methods, but has pushed along the lines of well-tried experience. The following comparative summary for the month of June for four years is very interesting and instructive. Notice the even, steady work in each conference, and the strong advance this year upon the foundation which has been laid with painstaking work:—

Comparative Summary of the Canvassing Work in the Lake Union
 Conference for June, 1906-1909

JUNE, 1906				
CONFERENCE	NO. AGENTS	HOURS	ORDERS	VALUE
Indiana	13	928	316	\$ 573.30
East Michigan	6	144	44	108.25
Northern Illinois	8	296	290	581.70
North Michigan	10	356	139	305.15
West Michigan	5	255	52	131.20
Wisconsin	22	881	315	559.85
Totals	64	2860	1156	2259.25
JUNE, 1907				
Indiana	15	1023	276	606.95
East Michigan	5	385	377	425.90
Northern Illinois	8	448	257	508.95
North Michigan	4	163	90	149.55
West Michigan	11	369	110	162.75
Wisconsin	17	1194	258	757.05
Southern Illinois	14	177	201	504.80
Totals	74	3759	1569	3013.95
JUNE, 1908				
Indiana	10	831	286	635.05
East Michigan	16	647	271	630.45
Northern Illinois	11	567	302	873.95
North Michigan	7	281	96	258.05
West Michigan	6	132	25	49.55
Wisconsin	15	1079	364	1163.15
Southern Illinois	10	376	139	375.45
Totals	75	3913	1483	3985.65
One week.				
JUNE, 1909				
Indiana	21	1709	496	1146.20
East Michigan	15	1196	573	1007.60
Northern Illinois	9	1208	566	1144.70
North Michigan	23	2620	610	1401.85
West Michigan	9	621	223	472.80
Wisconsin	19	1631	425	1440.15
Southern Illinois	14	1374	373	1235.50
Totals	110	10359	3266	7848.80

E. R. P.

Current Mention

— Several political riots have taken place in Mexico recently, the one at Guadalajara on July 25 being the most serious. The rioters were making demonstrations against the candidacy of the present president of the republic for re-election.

— The city of Osaka, Japan, was visited by a terrible conflagration on July 31, which reduced to ashes a large portion of the city. Thirteen thousand buildings were destroyed, the devastated district covering a total of four square miles. A number of lives were lost in the conflagration.

— The Wright brothers have completed the official tests of their flying-machine, and it has been accepted by the United States government. In the endurance test, the machine remained in the air one hour and twenty minutes, with two men in it, breaking all records. In the flight of five miles and return, with two men on board, the distance of ten miles was made in fourteen minutes and sixteen seconds, a speed of over forty-two and one-half miles an hour. This excess of two miles above the contract speed gives the aviators a bonus of \$5,000, making the price of the machine \$30,000.

— In a collision of interurban trains at Cœur d'Alene, Idaho, on July 31, five cars were telescoped, killing eight persons and injuring more than sixty.

— Advices from Tokyo, Japan, dated July 31, state that 7,000 houses have been submerged in the city of Kirin, Manchuria, 225 miles from Mukden, and that 1,000 persons have been drowned.

— Following a suggestion by President Taft that the portion of the District of Columbia south of the Potomac River which was ceded back to Virginia in 1846 should be returned to the District, and that its recession to Virginia was unconstitutional, a bill was introduced in Congress on July 29 by Representative Greene, of Massachusetts, directing the attorney-general to begin proceedings for the return of the land to the District.

— A series of severe earthquake shocks beginning early on the morning of July 30 and continuing thirty hours, visited the central portion of Mexico, extending from the Atlantic to the Pacific. The city of Chilpancingo is reported destroyed, Acapulco badly damaged, and the City of Mexico damaged to a considerable extent. The loss of life, which is declared to be considerable, has not been definitely given. But in the City of Mexico six lost their lives in the falling of buildings, and the government palace was damaged.

— The report of the joint committee of the House and Senate on the tariff bill was signed July 30, and went to the House for adoption the following day. After a heated debate, the bill passed by a majority of fourteen.

— A concrete demonstration of the advance that has been made in the science of aerial navigation is seen in the air-ship world's fair now in progress at Frankfort-on-the-Main which is to last one hundred days. In September the crowning feature of the exhibition will be the arrival of the air-ship Zeppelin II, for a series of exhibition flights. One and a half million dollars has been spent on the buildings and upon the grounds whereon will be held contests between air-ships, balloons, and dirigible balloons.

— The advocates of the big navy campaign have won the day in England, and four vessels are to be added to the current year's ship-building program. Inasmuch as these greatly surpass the present Dreadnaughts, they are now designated as superdreadnaughts. The first lord of the admiralty stated to Parliament that the government felt it necessary to take this step in view of the building programs of other nations. He stated the time had arrived when the nation must take steps to insure Britain's supremacy on the sea not only for the present but also for the future.

— The Spanish nation at the present moment finds itself in a most embarrassing situation. The recent battles between its forces in Morocco and the Moroccan tribesmen have been far from encouraging to the Spanish people. The Spanish troops have fought desperately, and in some instances have repulsed the Moors. A report from Melilla, Morocco, dated July 29, states that a battle had just been fought in which the Spanish had lost 3,000 men killed and wounded. An unusually large number of officers were slain, as disaffection among the troops had become so great that the officers were compelled to march into the conflict in front of their men. The reports indicate that the Spanish have been compelled to retire upon the city of Melilla, and that there is danger of the city's being captured. An army of 6,000 Moors is also attacking the island and city of Alhucemas, and their numbers are constantly increasing. Notwithstanding the dire straits of the Spanish army in Morocco, a most serious insurrection has broken out in Spain. The masses are opposed to the war, and are doing all they can to interfere with the departure of troops for Morocco. Large bodies of the soldiers themselves have partaken of the same spirit. Well-organized bodies of insurrectionists have defied the local authorities, erected strong barricades in the streets, which they have defended even against the assaults of the infantry and artillery. In some of these encounters between the soldiers and insurrectionists the soldiers have refused to fire upon the people. In others they have used their weapons mercilessly, and large numbers have been killed and wounded. The government has expressed its determination to put down the insurrection regardless of cost, and to send a sufficiently large army to Morocco to defeat the Moorish tribesmen. These conditions are bound to interfere seriously with the industrial and economic conditions throughout Spain.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1909

ATLANTIC UNION CONFERENCE

Southern New England, Bridgeport, Conn.
Sept. 2-12
 Vermont, RichmondAug. 19-29
 New York, Fultonville,Sept. 2-12
 Western New York, BuffaloSept. 9-19

COLUMBIA UNION CONFERENCE

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

CENTRAL UNION CONFERENCE

Northern Missouri, ChillicotheAug. 5-15
 Southern Missouri, SpringfieldAug. 12-22
 Kansas, Council GroveAug. 19-29
 Nebraska, HastingsSept. 2-12
 West. Colorado, Grand JunctionSept. 16-26
 East. Colorado, BoulderAug. 26 to Sept. 5

LAKE UNION CONFERENCE

Northern Illinois, ElginJuly 28 to Aug. 8
 Indiana, BlufftonAug. 5-15
 Southern Illinois, CentraliaAug. 12-22
 East Michigan, JacksonAug. 19-29
 North Michigan, Petoskey, Aug. 26 to Sept. 5
 WisconsinSept. 2-12

NORTHERN UNION CONFERENCE

Iowa, NevadaAug. 19-29

SOUTHERN UNION CONFERENCE

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

NORTH PACIFIC UNION CONFERENCE

Upper Columbia, Spokane or vicinity
Aug. 5-15
 Western Washington, TacomaAug. 12-22
 Western Oregon, PortlandAug. 19-29
 Montana, MissoulaAug. 26 to Sept. 5

PACIFIC UNION CONFERENCE

Northern California, Santa Cruz
July 29 to Aug. 8
 Southern California, South Hollywood,
 Los AngelesAug. 5-15

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

Iowa Sanitarium Association

NOTICE is hereby given that the annual meeting of the Iowa Sanitarium and Benevolent Association will be held in connection with the camp-meeting at Nevada, Iowa, Aug. 25-31, 1909, for the purpose of electing officers and for the transaction of such other business as may properly come before the association. The first meeting is called for August 25, at 10 A. M.
 M. N. CAMPBELL, President.

Iowa Seventh-day Adventist Association

NOTICE is hereby given that the annual meeting of the Iowa Seventh-day Adventist Association will be held in connection with the camp-meeting at Nevada, Iowa, Aug. 25-31, 1909, for the election of officers and the transaction of such other business as may properly come before the association. The first meeting is called for August 25, at 10:30 A. M.
 M. N. CAMPBELL, President.

Iowa Academy Corporation

NOTICE is hereby given that the annual meeting of the Iowa Industrial Academy Corporation will be held in connection with the camp-meeting at Nevada, Iowa, Aug. 25-31, 1909, for the election of officers, and the transaction of such other business as may properly come before the association. The first meeting is called for August 25, at 11 A. M.
 M. N. CAMPBELL, President.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

WANTED.—Man to work on farm from August 15 to November 1, must be Sabbath-keeper and good teamster. Will pay \$45 a month and board. Address James W. Freiberger, Lock Box 132, Egeland, N. D.

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

FOR SALE.—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.

WANTED.—Woman thirty-five to sixty years of age. Able to do general housework, cooking, plain sewing, fruit canning in season. Good home for the right person. Hygienic living. Address J. S. Comins, R. F. D. 6, Battle Creek, Mich.

WANTED.—To hear from any one who has, or knows of, a baby boy, with dark hair and black eyes, for adoption. Must be between fifteen and twenty months old. Good references given. Adventist home. Address Mrs. Ethel Hopper, Cadillac, Mich.

WANTED.—Consecrated missionary teacher, to take charge of a private mission school for white children. This is a pay school, situated in a perfectly healthy suburb of Vicksburg, Miss. School building and good home offered. Address L. V. Crawford, Box 29, Vicksburg, Miss.

HYGIENIC VEGETABLE COOKING OIL.—Used by our institutions, government inspected and guaranteed. Send stamp for circulars. 5 gal., \$3.50; 10 gal., \$6.75. Cans crated. ½ bbl. (about 32 gal.), 60 cents a gal. By freight from Louisville, Ky. Address Dr. O. C. Godsmark, Chattanooga, Tenn.

WANTED.—An experienced engineer to take charge of our plant; also a graduate male nurse, experienced in massage and all our treatments; also a nurse to take the place of our head nurse. Must be Seventh-day Adventists. References required. Address Madison Sanitarium, Madison, Wis.

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.

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.

Obituaries

MCCORKLE.—One and one-half miles northwest of Munice, Okla., David Athelston, son of Mr. and Mrs. D. C. McCorkle, was born Aug. 23, 1907, and died June 28, 1909, having lived twenty-two months and five days. He was always a comfort to his parents, who with many friends grieve their loss. The Good Shepherd careth for the lambs of his flock, and this one is spared the pain of sin. A large number of friends followed the remains from the house to the Munice Cemetery, June 29, at 3 P. M., where prayer was offered by Brother Jagger. * * *

BUELL.—Otto W. Buell was born in the State of Illinois, May 23, 1872, and died of Bright's disease, July 12, 1909, aged 37 years, 1 month, and 19 days. He was married to Miss Cora Morgan, daughter of Brother and Sister Morgan, of the Centralia church. To this union were born six children. Sister Buell loses a dear companion, much devoted to his family, and beloved by his neighbors. He leaves wife and children, father, mother, and sisters, and many other relatives to mourn their loss. Words of comfort were spoken by the writer, assisted by Elder D. A. Parsons. J. W. ADAMS.

MCCRAY.—Died at her home near Monon, Ind., May 23, 1909, of tuberculosis, Sister Huldah McCray, aged 45 years, 4 months, and 22 days. In 1887 she was united in marriage to Robbitt McCray. To this union were born two daughters. Her husband died eight years ago. She embraced present truth during a tent-meeting at Monon, Ind., in the autumn of 1908, conducted by Elders W. A. Young and C. J. Buhals, and the writer. In the death of Sister McCray the Honey Creek church, to which she belonged, loses a faithful, god-fearing member. She leaves a mother, two daughters, a half-sister, and a grandson to mourn their loss. Words of comfort were spoken by the writer from 1 Cor. 15:19, 20. J. M. ELLIS.

LONG.—George W. Long calmly fell asleep at St. James, Mo., May 6, 1909, aged nearly sixty-eight years. The deceased had served nearly three years in the Civil War as private in Company H, Twenty-fifth Iowa Infantry. He was long a professor of religion, and a minister in the Christian denomination. After a serious sickness in the National Military Hospital, some of our good papers reached him, and learning where they were from, he sent for me. He readily accepted the message in full, and as soon as able attended services at the Leavenworth (Kan.) church, and was accepted as a member. This was in October, 1905, and ever since he has remained faithful. Brother Long was of an exceptionally meek disposition, and commanded the respect of all. At his request remarks at his home were made by the writer, from Ps. 37:37 and Rev. 14:12, 13. Comrades tenderly officiated at the grave. J. S. MOORE.

STEVENS.—John S. Stevens was born in Filmore County, Nebraska, Dec. 23, 1884. In the spring of 1893 he moved with his parents to Maywood, where he resided until the time of his death, June 22, 1909. While attending Union College he was taken sick, and was removed to the sanitarium for treatment. He was afterward sent to his home, but had to return to the sanitarium, at which place his death occurred. Brother Stevens has been a member of the Seventh-day Adventist Church for several years. Last fall at the camp-meeting at Hastings he surrendered his life more fully to Christ to be spent in his service. He leaves a father, mother, two brothers, three sisters, and other relatives to mourn their loss. While in person he is removed from his home and neighborhood, we believe his Christian influence will still remain, and that his works will follow him. His whole sickness of five months was borne with marked patience and devotion, and he passed away with a bright hope. The funeral services were conducted by the writer. O. A. HALL.

ROGERS.—Robert F., son of Elder and Mrs. J. H. Rogers, was born March 12, 1856, and died in Los Angeles, Cal., May 24, 1909. His later Christian experience began in 1901, when, with his wife, he united with the Seventh-day Adventist church in Los Angeles. She, with four little ones, his aged parents, and brothers and sisters, mourn his death.

B. E. FULLMER.

CRABTREE.—Lura Alice Crabtree was born May 12, 1909, and died July 10, 1909, aged one month and twenty-eight days. After words of comfort by the writer on the glories of the new earth, where sickness and death will never come, this little one was laid to rest in the Springdale Cemetery, Peoria, Ill. The parents sorrow not as those who have no hope.

C. H. BLISS.

WOLFSEN.—Died June 21, 1909, near Merced, Cal., after a severe illness that had lasted several weeks, at the age of twenty-five, Catharine Handy-Wolfesen, beloved wife of Brother Fred Wolfesen. It was only last August that Mr. Fred Wolfesen and Miss Catharine Handy were married. The few months of their wedded life were most happy and promising. Then suddenly that blessed union was severed by the great, impartial enemy—death. Sister Wolfesen fell asleep trusting in Him who is the resurrection and the life. She knew that at the Master's bidding she would soon rise to be clothed with the power and glory of an endless life. The parents and two brothers of Sister Wolfesen survive her.

GEORGE W. RINE.

CARR.—Edward L. Carr was born in Colfax, Nova Scotia, in 1825, and died in Los Angeles, Cal., June 24, 1909, aged eighty-four years. He was married in Nova Scotia in 1853. Four children were born to this union, two sons and two daughters. He was a member of the Halifax Brethren church for some years. Moving to Los Angeles in 1887, he shortly afterward embraced the doctrine of the Lord's soon coming, and united with the Seventh-day Adventist church. He was a faithful member until death. Brother Carr was a noble character, ever looking on the bright side of life. He was beloved by all who knew him. His aged wife and children survive him. Words of comfort were spoken by the writer.

J. W. ADAMS.

STANTON.—Emeline Devenport was born April 26, 1831, in Cattaraugus County, N. Y., and died at her home in Ravenna, Muskegon Co., Mich., June 11, 1909, after an illness of three and one-half months. When a child she went to Ohio, where she married Geo. R. Stanton, Jan. 28, 1855. Ten years later they came to Michigan, where she accepted present truth through the labors of Elder A. O. Burrill. She died trusting in God. She was kind-hearted and always ready to care for the sick and suffering. The husband died Nov. 8, 1896. She had four children, three dying in infancy. The only daughter, living with the mother, shared her cares and joys and now mourns her loss. Funeral service was conducted at the home by Elder J. M. Wilbur, many sympathizing friends attending.

EMMA E. STANTON.

TOMPKINS.—Walter Tompkins was drowned in the Willamette River, July 4, 1909, aged twenty-four years and nine months. Walter was a member of the second-year training class for medical missionaries, at the Portland Sanitarium. Our fellow laborer was a devoted Christian and a true helper. He went for a short vacation to his home near Hopewell, Ore. While enjoying a day with his father's family and friends by the riverside, he and his brother went in bathing, and from some unknown cause he sank in the deep water before help could reach him. His funeral was held July 6, at Hopewell, Ore. Sermon by the writer from 1 Sam. 20:3: "There is but a step between me and death." We sorrow not as others who have no hope. We wish he could have lived to go on with his well-begun work. We are glad, however, that the good influence of his life at the sanitarium and elsewhere still lives, and will make his crown of joy at the resurrection of the just.

DANIEL NETTLETON.

FAUST.—Brother Faust was born in Alsace Township, Berks County, Pa., in 1847. He died July 13, 1909, at the age of 62 years, 5 months, and 5 days. He leaves a wife and eight children to mourn their loss. Brother Faust was a member of the Seventh-day Adventist church of Reading, Pa. He accepted the third angel's message through reading our books, ten years ago, and rejoiced in the light until he fell asleep. Words of comfort were spoken by Rev. Brown Miller of the Reformed Church, in German, and by the writer in English.

CHAS. S. BAUM.

FOX.—Mrs. Charlotte Fox died at her home in Northfield, Ind., June 14, 1909. Had she lived until the fifth of next month, she would have been eighty-two years old. At the age of twenty she was united in marriage to Samuel Fox. To this union four children were born, two boys and two girls, all of whom survive the mother. Sister Fox accepted the Saviour when a little girl, and joined the Presbyterian Church. Upon moving to Northfield, she united with the Methodist Church. But when the light of present truth came to her more than twenty years ago, she gladly walked in the light received, and became a member of the Seventh-day Adventist church of Northfield, Ind., ever living a faithful Christian life. Funeral services were conducted by the writer; texts, 1 Cor. 15:22; Rom. 5:12. Burial took place in the Little Eagle Cemetery.

A. L. MILLER.

MONTGOMERY.—On the night of May 26, a terrific storm swept over the little town of Harlingen, Tex., wrecking many of its buildings. An unfinished church building which belonged to the Seventh-day Adventist people was blown to pieces. Brother J. W. Montgomery, who was superintending the work on the church, was sleeping in the rear of the building. He was killed almost instantly, and his wife, who was with him, was seriously injured by the falling timbers, but it is hoped that she may fully recover. They had recently moved from Terre Haute, Ind., to Texas, to engage in the Lord's work as self-supporting missionaries. They were both earnest, God-fearing Christians, and were being used to help build up the work in this needy field. This calamity brings sadness to our hearts, but it is consoling to know that the sufferers were firmly standing at their post of duty. Six children are left to mourn their loss.

W. M. CUBLEY.

WILCOX.—Mrs. Alice L. Wilcox was born March 28, 1864, and fell asleep May 20, 1909. Her parents, Joshua and Martha Philbrick, were among those who passed through the disappointment in 1844. They became members of the Washington, N. H., church in 1876, their daughter uniting with the same church in 1884. March 2, 1885, she was united in marriage with Brother H. C. Wilcox. He and their two children remain to mourn the loss of a loving wife and devoted mother. Sister Wilcox loved the truth, and with her husband, toiled and sacrificed that they might assist several young persons to get a training for service. The funeral services were conducted by the writer at the church in South Lancaster, Sabbath, May 22. The family accompanied the remains to Washington, N. H., where another service was held. She was laid to rest in the little cemetery beside the church, whence we expect her to arise and sing at the call of the Life-giver.

F. W. STRAY.

ALLEN.—Died at College Place, Wash., June 23, 1909, James T. Allen, aged eighty-four years. Father Allen was a native of Nova Scotia, but has resided in Wisconsin, Iowa, and South Dakota, and for the last eight years at College Place. His aged companion, who was a member of the church, died a little more than a year ago. While he was not a member of the church, he regarded God's holy day, and often attended the meetings, and was free to talk on religious subjects and of his relation to God. He was known to be a praying man. He leaves seven children to mourn their loss, most of whom have a good hope of meeting their father in the resurrection morning. Funeral

discourse was preached from Ps. 39:4, by the writer, assisted by Elders H. J. Schnepfer and O. K. Butler.

OSCAR HILL.

A Loving Tribute

HENRY.—The announcement of the death of A. R. Henry has already appeared in the REVIEW AND HERALD. It was the good fortune of the writer to be personally acquainted with this dear brother for the past forty years, even before he was known outside of his State conference. We were bosom friends, and our hearts were knit together as were those of David and Jonathan. The subject of this sketch was born in the pioneer settlement near Bonaparte, Iowa, Jan. 28, 1839, seven years before Iowa was made a State. His father was a Methodist minister. Doubtless his early pious training had much to do with his destiny. He began teaching school early in life, and in 1862 was a student at Simpson College, of Indianola, Iowa. The number of students enlisting as soldiers in the Civil War was so great that the college was suspended. Brother Henry was among those who answered their country's call as a private soldier in the Thirty-fourth Iowa Infantry; and by promotions he arose to a lieutenantancy, and was for some time acting adjutant of the regiment, serving three years—until the close of the war. He then began teaching again in Iowa. In 1865 he was married to Elizabeth Cottle, of Stevenson County, Illinois, taking up their residence in Warren County, Iowa. He engaged in mercantile business for years, and in 1874 he removed to Indianola and engaged in banking, being president of a local bank until 1881, when he received a call to engage as general manager and financial agent of the Review and Herald Publishing Association, for he had some years before identified himself with the Seventh-day Adventist faith and church. To accept this call meant to forsake his own business and forego a liberal salary as a banker, and learn a new and untried business at a greatly reduced salary. Like Levi, he obeyed the call, to the astonishment of his bank officials, who offered to double his salary, and asked only that he give the bank the benefit of his counsel and advice for five days in the week. He removed his family to Battle Creek, Mich., and resided there until his death, June 26, 1909, aged seventy years and five months. He was for a time president of the Review and Herald Publishing Association, and afterward treasurer. He was given financial charge of the erection of Union College and the Boulder Sanitarium, and visited Europe in the interests of denominational institutions. He was modest and unassuming in his manner. Few persons, not even his own family, knew of his generousities and benevolences. While burdened with public duties and responsibilities, he found time to direct in a large private lumber business, and erected many buildings in Battle Creek. And yet, amid all these cares and burdens and sometimes severe criticism, he was a praying man, and loved the precious truth of God, and ever stood like adamant in defense of what he conceived to be truth and duty. In his private life he was the soul of honor, much devoted to his home and family. His domestic life was a happy one. Brother Henry was a diamond in the rough; but he has gone from us, his work is done. In his last sickness he made a brave struggle for life, but a wise Providence ruled otherwise. The funeral service was from their beautiful home, so artistically decorated by his loving companion with nature's drapery of vines, shrubs, and flowers. The life companion she loved so dearly, though gone, is not forgotten. His chair is vacant; but she will assiduously and tenderly perpetuate this lovely spot in her loving memory of the absent one. The pallbearers were his former associates in the Review and Herald building. A large concourse of neighbors and friends attended the service, as also a goodly number of his old army comrades. Services were conducted by the writer, assisted by Elder Geo. C. Tenney, and the interment was at Oak Hill Cemetery, Battle Creek.

L. McCoy.



WASHINGTON, D. C., AUGUST 5, 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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READ carefully the interesting announcement on the second page of the new educational journal. This bimonthly magazine should be in every household.

ELDER A. G. DANIELLS, accompanied by Elder W. C. White, left Washington last week for the camp-meetings in the Lake Union Conference. Elder G. B. Thompson is also attending meetings in this union.

THE camp-meeting season has taken into the field most of the general laborers from the General Conference Office, Elder A. G. Daniells leaving last week, and Elders K. C. Russell, H. R. Salisbury, and W. A. Spicer this week.

YOUNG men and women desiring opportunities for an education will be interested in the further announcement of the Correspondence School in the Educational department.

LAST week Elder Wm. Steele and wife sailed for Porto Rico. At the Tuesday evening prayer-meeting, in Takoma Park, Brother Steele was ordained to the ministry. They will be our only workers in Porto Rico, now that Elder B. E. Connerly and wife are transferred to Panama.

THE *Daily Chronicle*, of Georgetown, British Guiana, gives very favorable notice of lectures being delivered there to various associations by Dr. H. N. Greaves. We are glad to see this agitation of the health and temperance principles by our Brother Greaves in that country.

THE trial of Brother Davis Cruze, of Tennessee, who was arrested during the month of May for cutting a little wood on Sunday, with which to prepare dinner, was to have taken place last week. But word has been received that the case will be continued until the next term of court.

IN response to a call for help at a Spanish canvassers' institute, to be held this month in Mexico City, Elder N. Z. Town left Washington this week for Mexico. We hope to see the canvassing work in Mexico, so well begun, continued on a sound basis, as its success will mean much to the future progress of our work in that field.

WE learn by letter from S. H. Carnahan that his dwelling-house, together with the mission school building, at Cabañas, Cuba, was destroyed by a tornado, July 12. Brother Carnahan says: "We are of good courage, and we know that the God of all comfort will not let the work languish. We expect to be able to open school again by September 1." Let all pray for the work and workers in Cuba and throughout the difficult West Indian mission field.

FROM Lisbon Elder C. E. Rentfro writes: "Please announce for the benefit of those interested in the Portuguese that we have published a special earthquake number of a twelve-page paper called the *Signs of the Times*. In price it is two dollars a hundred if ordered of the International Tract Society, 29 rue de la Synagogue, Geneva, Switzerland." The paper deals with recent experiences in Portugal, and with the increase of earthquakes, and their meaning in the light of prophecy.

UP to Sunday, August 1, we had received orders for 45,980 copies of the beautiful August number of *Life and Health*. So far we have been unable to make the magazines fast enough to keep up with the large orders that are pouring in by every mail. Some agents are even now entering the scholarship race, determined to sell the required number before the schools open.

OUR morning's mail, Sunday, July 25, brought us orders for 9,200 copies of our ten-cent magazines, *Life and Health*, *Liberty*, the *Protestant Magazine*, and the Temperance number of the *Youth's Instructor*. This breaks all previous records. One order called for 2,000 copies, four orders for 1,000 each, and two orders for 500 each. The next day's mail brought orders for 3,000 copies; and Tuesday's mail called for 4,400 (five orders calling for 4,000 magazines). Sunday, August 1, our mail contained orders for 6,305 magazines, as follows: 4,280 copies of *Life and Health*, 1,765 copies of *Liberty*, 235 copies of the *Protestant Magazine*, and 25 copies of the Temperance number of the *Youth's Instructor*. Thus orders for 22,905 copies of our ten-cent magazines were received these four days, an average of 5,726 copies a day. Great blessing is certainly attending our periodical agents as they take these silent messengers to the homes of the people.

Tried for Picking Strawberries on Sunday

WE understand that the trial of six Seventh-day Adventists, four sisters and two brethren, at Greenville, S. C., for picking strawberries on Sunday, was held Tuesday, August 3. The *Greenville Daily News*, of Greenville, S. C., dated July 23, gives nearly a column report of the case. It says, in part, as follows:—

Probably the biggest case that was ever argued before a court over a fine of one dollar, will be brought up before Magistrate Stradley on the third of August. This case is one against Sullivan Moreland, Barton Wareham, and Larrie Donwell, who are members of that sect known as the "Seventh-day Adventists." They are charged with Sabbath-breaking in the form of picking berries on Sunday afternoon for the market next day. . . .

The statutes of South Carolina make it an offense punishable with a fine of one dollar, for one to do any work, except work of charity or necessity, upon the Lord's day, commonly known as the sabbath. . . .

The case will be held in the court-house; for it is thought that the magistrate's court will be too small to accommodate the crowd which will come to hear the case. Magistrate Inman will also probably sit on the case with Magistrate Stradley.