

The Advent  
Review and Herald Sabbath

Vol. 86

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No. 32

My Assurance

Father, I need Thee; troubles abound,  
Billows on billows break all around;  
Hold out Thy saving hand,  
Help me in faith to stand;  
Thou dost the waves command —  
I shall not sink.

Father, I need Thee! dangers are near;  
Thine arm around me, I will not fear.  
Teach me Thy voice to know,  
Speaking so clear and low,  
"Fear not, with thee I go.  
Thou shalt o'ercome."

Father, I hear Thee! — hear and obey,  
Know Thou art near me, near me alway —  
Near me when troubles lower,  
Near in temptation's hour,  
Near me, O Love and Power!  
Yea, more than near!

Father, I trust Thee! Thou wilt defend,  
Comfort, and guard me on to the end.  
Still would I do my part,  
Keep a brave, cheerful heart;  
Since Thou my helper art,  
I shall not fall.

— Samuel Longfellow.

Behold  
He  
Cometh

Go to the Sea and  
Cast your Net

## THE WORK —AND— THE WORKERS

HAVE you seen the August *Life and Health*? In contents and appearance it is ahead of all previous numbers.

ELDER T. H. JEYS, president of the South Carolina Conference, orders 1,000 of our various magazines, to sell during their camp-meeting.

ELDER MORRIS LUKENS, president of the Indiana Conference, reports that their magazine scholarship company sold 2,000 magazines the first week and 3,000 the second.

THE Northern Illinois Tract Society orders 3,000 copies of the August *Life and Health*. Elder Wm. Covert says that they are determined to raise their monthly order to 5,000 copies soon.

"SIMPLE TREATMENTS FOR COMMON AILMENTS," by Dr. Maria Edwards, is a tract of twenty pages, which is probably the simplest and most condensed treatise on the treatment of common diseases ever published. Price, 2 cents.

"BIBLE NATURE SERIES," No 1, is the title of an excellent book on elementary science, by Prof. M. E. Cady. It includes the study of elementary geography. The price of No. 1 of this series is \$1.20. No. 2 of the series will be brought out some time between now and the first of the new year.

"PLEASE send me 100 copies of *Life and Health* at once," writes one of our lady agents in New Orleans. "I sold one man 50 copies. He said he wanted them to use in his business. He is a cottonseed-oil dealer, and may want more copies." This agent did well in suiting her canvass to her customer. She read his need, and canvassed him accordingly.

A METHODIST Sunday-school superintendent in St. Louis, Mo., has just bought 300 copies of the Temperance number of the *Youth's Instructor* for use in his Sunday-school. Why not introduce this excellent number to Sunday-school officers in your town? Prices: 25 to 99 copies, 4 cents each; 100 to 499 copies, 3¾; 500 to 800 copies, 3½ cents; 1,000 or more, 3 cents each. Send \$3.75 for 100 copies to sell among your neighbors.

BROTHER D. W. PERCY, of the West Virginia Conference, writes: "We are planning to take a few hours off every day during our camp-meeting, in order that our people who are willing may take part in a systematic campaign of house-to-house and street work with our ten-cent magazines." A portion of the profits will be turned in to help defray the camp-meeting expenses. If churches in Pennsylvania and other States can pay off their church debts (as they have done), and if individuals can pay off their private debts (as many have done), through the sale of our ten-cent magazines for a few weeks, why should this remunerative, self-supporting missionary work not be utilized to defray other necessary expenses?

MRS. S. N. HASKELL, of the Northern California Conference, sends an order for 1,000 copies of the August *Life and Health*.

How many copies of the July *Life and Health* were circulated in your State? See article "Where the July *Life and Health* Went," on page 22.

WE can now supply the Review and Herald new illustrated Scholarship booklet, which gives full instructions in regard to earning a scholarship in our leading schools, also a medical scholarship in the George Washington University, of Washington, D. C. Sent free on application to Book Department.

"ENCLOSED find post-office money-order for \$1, to pay for the 25 copies of *Life and Health* received," writes a sister from Missouri. "I have had very good success. Working twelve hours in Farmington this week, I sold twenty copies of *Life and Health*, and also ten copies of the *Signs Monthly* magazine.

"I ENCLOSE check for \$11.25, for which please send the *Protestant Magazine* one year to the 75 names and addresses on the enclosed list," writes Mrs. Catherine D. Elford, of Alabama. We are glad to note that most of these names are those of ministers residing in one of Alabama's largest cities. Will not others take up this good work? The *Protestant Magazine* presents the great underlying principles of Protestantism and of Seventh-day Adventism in a drawing manner.

"AT our camp-meeting in the eastern part of the province, we had a temperance meeting," writes Miss Bertha Lofstad, secretary of the Sabbath-school and young people's department of the British Columbia Conference, "and after the meeting we sold 500 copies of the Temperance number of the *Youth's Instructor* in just a few minutes. I think this was good for a small meeting, the attendance being only seventy." The little meetings are oftentimes the best. The writer recalls, for instance, a California camp-meeting where 5,000 copies of *Life and Health* and *Liberty* were sold to our people for them to take home and sell. Yet there were only about thirty family tents on the ground. It took a large dray to bring the magazines from the post-office.

BROTHER FRANK HINER, secretary of the East Michigan Tract Society, has just ordered 4,000 of our ten-cent magazines (1,000 copies each of *Life and Health*, *Liberty*, the *Protestant Magazine*, and the Temperance number of the *Youth's Instructor*), to be used in their camp-meeting periodical campaign. They plan to hold a good, old-fashioned workers' meeting, the workers to visit the townspeople, selling the magazines, and inviting the people to the services. At the close of the camp-meeting the workers from the various churches will carry home supplies of the magazines, and sell them in their home communities. Several other conferences are also sending in large orders for magazines to be used in a similar manner. The California Conference brethren have just disposed of several thousand copies of our ten-cent magazines in this way. The plan is no longer an experiment.

WE advise all *Liberty* agents to acquire additional selling points by a careful perusal of Religious Liberty Leaflets Nos. 1-15. Price of the set (136 pages), 10 cents, post-paid. Our most successful lady agent for *Liberty* ascribes her success to the reading of these leaflets and three or four numbers of the magazine itself.

"WE were in St. Paul and Minneapolis sixteen days," write a brother and sister, "and sold 1,050 copies of *Liberty* and 350 *Life and Health*, besides attending nearly all of the services at the camp-meeting. Other workers sold about 1,500 magazines. We sold 1,440 copies in all. So you see this is a field that should be looked after."

HAVE not all experienced the embarrassment of not being able to turn immediately to the text desired when in conversation upon Scriptural topics? At such times, the "Bible Text-Book" would be very helpful; for its arrangement renders it valuable as a text-book for study. It contains a large amount of valuable information in a very compact form. While it is only 3½ x 6 ¾ inches in size, it treats of forty-nine of the most important Biblical topics. As a reference book, it will help all to readily refer to the texts appertaining to these forty-nine topics. Cloth, 30 cents; leather, 50 cents.

"THE LIQUOR TRAFFIC AND PROHIBITION"—an unusually strong four-page temperance tract, by Mrs. E. G. White, dealing forcibly and practically with "The Vital Question of the Nations," "Must the Evil Continue," "Universal Peril," "Inconsistency of Licensing the Liquor Traffic," "No Revenue Can Compensate for the Evil Entailed," "An Earnest Appeal." The tract is condensed, and cheap in price, but is one of the strongest presentations of the evils of intemperance and the responsibility and inconsistency of the government in permitting the sale of liquor through the license law that has ever been written. It ought to be in every home in the world. Price, 25 cents a hundred, post-paid. Order of your tract society.

"BIBLE LESSONS IN OLD AND NEW TESTAMENT HISTORY" is the title of a series of four books being published by the Pacific Press. The purpose of the series is to aid the teacher and the parent in solving the problem of teaching the children the sacred Word of God. The history given in the Bible is the child's true field of Bible study, and his effort in this, as in all else, should be systematic and thorough. In nothing that man has written, can there be found anything that has such a hold upon the heart of the little ones as the stories of the Bible. In these simple stories the great principle of the law of God may be made plain. "Bible Lessons" is not intended merely to make the children familiar with Bible stories, but to cause them, by means of these stories, to understand the principles of the law of God, which is the true end of all Bible study and teaching. The first book of this series is now completed. Price, 90 cents, post-paid. Remaining copies of the books will be issued later.

# 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

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## Editorial

"ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee."

"SEEK ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." Yes, "it is time to seek the Lord." The Lord's coming is near, even at the very doors. "The storm is gathering, the clouds are loading, ready to burst upon the world, and to many will it be as a thief in the night." Kind reader, how will you stand at that fearful time? Your good name will not prove a passport; your worldly riches will not answer as a ransom; worldly influence can not change the decision of the great Judge. All these will prove but dross, but clogs and hindrances to the soul. In Christ only can you find a refuge from the gathering storm. His is the only righteousness which will prove a covering in the day of wrath. "We are standing upon the threshold of great and solemn events." Little do we know or realize the startling developments which the future will reveal to us. The closing judgment work is fast hastening. "Get ready, get ready," is

the message of God to-day to every soul. The indulgence of sin can no longer be afforded. The gratification of selfish desires and propensities must no longer be enjoyed. Personalities must be laid aside. Self must sink out of sight behind the cross, while Christ, the hope of glory, must be formed in the life. If religion in the past has been with us a feeling, a theory, a mere sentiment, it must now become a living principle within, the settled business and purpose of the life. Now is the accepted time, now is the day of salvation. While mercy lingers, and the Spirit calls, make peace with Him who will prove in the day of coming wrath our Shield, our Refuge, and our Rock of defense.

### Restrained by an Unseen Agency

THE psalmist says that in olden time God rebuked heathen kings for the sake of his children, saying, "Touch not mine anointed, and do my prophets no harm." Often since then even fierce barbarians have felt the presence of unseen guardians about the servants of the Lord. John G. Paton, on the island of Tanna, in the wild New Hebrides, was surrounded by fierce cannibals. They had gathered one day to kill the missionary and all friendly to him. Paton says:—

Frenzy of excitement prevailed, and the blood-fiend seemed to override the whole assembly; when, under an impulse that surely came from the Lord of pity, one great warrior chief who had hitherto kept silent, rose, swung aloft a mighty club, and smashing it earthward, cried aloud:—

"The man that kills Missi must first kill me; the men that kill the mission teachers must first kill me and my people; for we shall stand by them and defend them till death."

Instantaneously, another chief thundered in with the same declaration; and the great assembly broke up in dismay. All the more remarkable was this deliverance, as these two chiefs lived nearly four miles inland, and, as reputed disease makers and sacred men, were regarded as among our bitterest enemies.

Again, the missionary says:—

One day while toiling away at my house, the war chief and a large party of armed men surrounded the plot where I was working. They all had muskets. They watched me for some time in silence, and then every man leveled a musket straight at my head. Escape was impossible. My eyesight came and went for a few moments. I prayed to my Lord Jesus. I tried to keep on with my task, as if no one was near me. In that moment, as never before, the words came to me, "Whatsoever ye shall ask

in my name, that will I do," and I knew I was safe. Retiring a little, they took up the same attitude, and seemed to be urging one another to fire the first shot. But my dear Lord restrained them once again, and they withdrew.

A few days later natives in large numbers were assembled about his house:—

A man furiously rushed on me with his ax; but a Kaserumini chief snatched a spade with which I had been working, and dexterously defended me from instant death. Life in such circumstances led me to cling very near to the Lord Jesus; I knew not, for one brief hour, when or how attack might be made; and yet, with my trembling hand clasped in the hand once nailed on Calvary, and now swaying the scepter of the universe, calmness and peace and resignation abode in my soul.

Next day, a wild chief followed me about for four hours with his loaded musket, and, though often directed toward me, God restrained his hand. I spoke kindly to him, and attended to my work as if he had not been there, fully persuaded that my God had placed me there, and would protect me till my allotted task was finished. Looking up in unceasing prayer to our dear Lord Jesus, I left all in his hands, and felt immortal till my work was done. Trials and hair-breadth escapes strengthened my faith, and seemed only to nerve me for more to follow; and they did tread swiftly upon each other's heels. Without that abiding consciousness of the presence and power of my dear Lord and Saviour, nothing else in all the world could have preserved me from losing my reason and perishing miserably. His words, "Lo, I am with you always, even unto the end of the world," became to me so real that it would not have startled me to behold him, as Stephen did, gazing down upon the scene.

Yet again:—

One evening I awoke three times to hear a chief and his men trying to force the door of my house. Though armed with muskets, they had some sense of doing wrong, and were wholesomely afraid of a little retriever dog which had often stood betwixt me and death. God restrained them again; and next morning the report went all round the harbor that those who tried to shoot me were "smitten weak with fear," and that shooting would not do.

A powerfully built sacred man of the island, having publicly suffered defeat in an attempt to kill the missionary by sorcery, now determined to kill him with a warrior's spear. Paton says:—

For weeks thereafter, go where I would, he would suddenly appear on the path behind me, poising in his right hand that same Goliath spear. God only kept it from being thrown, and I, using every lawful precaution, had all the same to attend to my work, as if no enemy were there, leaving all other results in the hands of Jesus.

Still later a savage aimed a blow at the missionary with a tomahawk. Paton avoided it, and said: "My Jehovah God is here to defend me now."

Trembling, the man looked fearfully about and dared not follow farther. The fear of Jehovah again restrained the savage heart. We need to learn that God is indeed a present help, and his angels fellow servants with the children of God on earth. W. A. S.

### Preach the Word

In this day of much-vaunted Bible knowledge, the Bible, after all, is but little preached. Sensational subjects are advertised to draw the people. Partizan views and theological dogmas having foundation only in the minds of the advocates, are proclaimed. Apparently greater effort is made by many to display scholarship, eloquence, and wit, and thus draw plaudits from the admiring multitude, than to hold up the gospel of the Saviour of the world. Discussion and debate between contending denominations and church factions engender strife, bitterness, and hatred; and as the result of it all, the plain, simple story of the cross is but little told, and still less emphasized.

In the midst of all this, how great the need for every child of God to manifest in all of his relations to men the spirit of his divine Master. Christ's meekness and tenderness should characterize all of his words and ways. Says the apostle Peter: "Be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing."

Again and again is the idea emphasized in the Scriptures, that the ambassador of Christ should preach the gospel, preach the word, not turning aside to debate with error, or to expose false science, only as the straightforward preaching of the truth will accomplish that result. The great apostle of the Gentiles exhorts: "Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called." "Strive not about words to no profit, but to the subverting of the hearers." "Shun profane and vain babblings: for they will increase unto more ungodliness."

And after all, is not the best way to meet and expose error to be found in the preaching of the gospel of Christ? The study of the life of Jesus will show that this was his plan. We find him taking part in no joint debate, in no noisy rabble. True, he was asked searching questions, but these were answered not by a thrust at the questioner, nor yet by an attack upon his views, only as the straightforward truth revealing the inconsistency of error could be said to constitute such an attack.

In "Desire of Ages," pages 352, 299, and 455, we read: "Christ himself did not suppress one word of truth, but he spoke it always in love. He exercised the greatest tact, and thoughtful, kind attention in his intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in his voice as he uttered his scathing rebukes."

"He did not make a direct attack on the errors of the people. . . . He taught them of something infinitely better than they had known. Without combatting their ideas of the kingdom of God, he told them the conditions of entrance therein, leaving them to draw their own conclusions as to its nature." "The question of these cavilers Jesus met, not by answering the cavil, but by opening up truth vital to the salvation of the soul."

By the example of the Great Teacher, his followers to-day should be guided. Preach the gospel; this is the commission. The temptation may often be presented to hold up the ideas of others to ridicule, to meet the advocates of error in debate and controversy; but as a rule, such negative methods of proclaiming the truth of the gospel fall far short in accomplishing the results obtained by the presentation of the simple story of the cross. Of course, there may be instances where the enemies of Christ should be met directly, and to keep silence would be to deny the truth as it is in Jesus. But such cases are rare. Generally where error should be exposed, its weakness may be most effectually shown, not by dealing with its absurdities, but in preaching the word. By the penetrating rays of the gospel of Christ, darkness will be dispelled, and the hearts and minds of men illuminated.

As the advocates of unpopular truths, how greatly do our workers need to imitate closely in all of their labors the spirit and practise of the Saviour of men. Not alone by the theory which they present, but even more by the lives they live, will men be brought to a saving knowledge of the truth. Many admit that the doctrines we hold are perfect in theory, and most harmonious in all their relations to one another. But for the great evidence of their genuineness they look to see the practical workings of the theory in the lives of its advocates. This is reasonable. The wise buyer makes purchases upon the intrinsic value of the article secured, not upon some glowing representation of the same. Hence the word must be preached, and Christ must be exalted, not alone in theory, but above all in the lives of his followers. Living Christ is the most effectual way of preaching Christ to others. F. M. W.

### The Spread of Irreverence

In one particular at least there is a striking similarity between the church history of Constantine's day and the church history of our own day. In those early days there came such a letting down of the standards of discipline that the church became literally swamped with a partially converted mass of people, who, instead of going on into the fuller light of the gospel, turned the great bulk of the church's membership into the darkness of the great apostasy. In these days the great church organizations have so eased upon the requirements of membership that gradually and insidiously there has come in a striking change in the general sentiment of the church body. The salt of the organization is becoming so highly diluted through this means that it is losing its power to preserve, and conditions that would not have been tolerated a half century, or even a quarter century, ago are "quite the thing" at the present time. The minister has quite largely ceased to be the spokesman of the Almighty with a message from heaven; and it has become his business to entertain his audience for the length of time that his audience shall choose to permit the entertainment to go on. He is circumscribed and limited to an address of from twenty to forty minutes, and the trend of his remarks must be such as will please rather than reprove, as will deal with popular themes rather than the requirements of God's law, as will tickle the ears of the listeners rather than make sinners uncomfortable. Through this transformation within the church body, the ministry, the church edifice, and what they both stand for, are losing the place they once occupied in the reverent regard of the people. The minister's utterance has come to be regarded more as the opinion of a man than as a message from heaven, more as an interlude in the musical program than as God's winnowing instrument to separate the chaff from the wheat; and wherever the pulpit has yielded to the unconverted pew in the matter of the character and quantity of the discourse, the pew's estimate of the pulpit is about right.

In the July 14 issue of the *Northwestern Christian Advocate* there appeared a lengthy article under the heading given to this article, from which we take the following:—

That we are living in a light, flippant age, few people will deny, and thoughtful men and women everywhere view with real alarm the hold irreverence has upon the present generation. It seems to be in the very air, and is spreading to such an extent that there are few sacred things left in the world. . . .

To most people the word irreverence calls up only thoughts of disregard for God and his institutions. If you speak of

people being irreverent, they immediately think of the things that have crept into churches and church life, to dishonor God and bring reproach to his cause. To be sure, there is plenty of irreverence in churches and church work to-day, but it is not all confined there. The light, operatic music, the sermonette, the "attractions," and other things that modern churches must have to "draw the crowds," are not the only forms of irreverence in life, by any means. The time was when the church was regarded as a place dedicated to the worship of God, but nowadays it would be difficult to find out what many of them really stand for.

This writer then pictures the inattention, flippancy, and positive irreverence manifest in the Sunday-schools, and the carelessness of parents in reference thereto; the substitution of concerts for sermons, and lectures for prayer-meetings; the turning of the house of God into a place for social gatherings, suppers, concerts, fairs, and money-making schemes; the prevalence of a spirit to joke about Bible facts and turn Scriptural truths into laughable themes; the growing use of slang, vulgarity, and even profanity among society women and girls; the increasing lack of modesty in so many walks of life, with an increasing boldness in discussing delicate subjects; the increasing restlessness of women and their desire to be more prominent in public affairs (the writer of that article is a woman); the growing tendency to look upon housework as drudgery and live upon store foods; and with it all the increasing disregard for human life manifested in various ways, and the gratification of appetite at the expense of the health of both parents and children.

The picture which that writer gives of present conditions is "true to life;" and the conditions furnish a striking fulfilment of the prophetic Word. "Evil men and seducers" are waxing "worse and worse, deceiving and being deceived." "The love of the many" for the things of God is waxing cold—all evidences of the near approach of the time when our Redeemer, as he faithfully promised, will return. But the sad part of it is that the blinded leaders of such organizations do not see in such conditions any sign of that great event. Even the writer of the article from which we have quoted sees nothing in the portrayed conditions that fulfils the prophecy relating to our times. The article closes thus:—

And yet we are told the world is growing better. Yes, it is growing better, and one of these days we will return to safe and sane thought and living. Once more religion and life and labor and modesty and all the best things of life will be exalted and restored to their rightful positions, and everything will be well.

Thus are the people lulled to sleep on the very eve of eternity in the assurance that all is well with them, or

will be soon; that the new generation, schooled in irreverence, immodesty, and doubt will soon, by some magic metamorphosis, blossom out into the very kingdom of God, and peace and righteousness and brotherly love will permeate every stratum of society. In the place of that *ignis fatuus* the truth as it is in the Inspired Word must be made known, that the blood of souls may not be upon the garments of those to whom God has committed this world's last message of warning and mercy.

C. M. S.

### Radical Criticism Paralleled

THE advocates of liberal views in theology are creating a new literature in which their destructive criticism is put into permanent form. Books of reference, such as Bible dictionaries and Bible encyclopedias, edited by some of the advanced thinkers whose teachings tend to unsettle those positions which have been firmly maintained for centuries, are now being published. Some of the views set forth in these publications illustrate the extreme results of radical criticism, and show how fully the idea of the authoritative inspiration of the Scriptures has been abandoned by many who still profess the Christian faith. Speculation takes the place of revelation, and no theory seems to be too ridiculous to advance in the wholesale departure from the old standards and in the effort to explain the Biblical narrative as being in many parts mythical rather than historical.

Among the reference books of this class is a Dictionary of the Bible, edited by James Hastings, D. D., whose merits are being widely advertised just now by the publishers. A review of this work, written by James Wallace, Ph. D., appeared in the *Bible Record* for April, which, while speaking favorably of the treatment accorded to a large number of subjects, characterizes in, no uncertain terms those articles prepared by the representatives of liberalism. We quote a paragraph:—

The dictionary aims to present or represent "the average scholarship of its day" (preface). This aim is probably reached by the English contributors fairly well. So far as American Biblical scholarship is concerned, Barton, Craig, and H. P. Smith, as their articles show, represent as radical Old Testament scholarship as can be found in America. That a Bible dictionary that professes not "to take up an extreme position" (preface) should number, for example, Henry Preserved Smith among its contributors is indeed preposterous.

In his review of this dictionary, Dr. Wallace deals more particularly with the effort to expound the meaning of the journey of Abraham to the promised land, and introduces a fine bit of sarcasm in his deductions from etymology

to establish a new theory concerning the nationality of our first parents. While the argument can hardly be regarded as a final one, it may yet help some persons to perceive the ridiculous folly displayed by a class of professedly learned men in their vaporings concerning the Scripture record. We therefore introduce a few paragraphs from this portion of Dr. Wallace's article:—

The story of creation is of no historical or scientific value, and in tracing the early history of Israel the beacon light for Professor Barton, of Bryn Mawr, shines from Tuebingen.

"The destruction of Sodom and other of the cities of the plain is a story which grew up to account for the Dead Sea." It matters nothing that this flatly contradicts the account in Genesis. Dr. Barton simply ought to know better.

"The story of Abraham's migration is the narration of the westward movement of a tribe or group of tribes."

Six sons of Jacob are said to be sons of Leah. Leah (continues the doctor) probably (sic) means "wild cow." This apparently (sic) means that these tribes were near of kin, and possessed as a common totem the "wild cow" or "bovine antelope." In like manner Rachel means "ewe," and that means that the tribes Manasseh, Ephraim, and Benjamin had a different totem! Yes, indeed! This is, "probably," "apparently" what it all "means"—or something else. It makes no difference that nobody knows certainly what Leah does mean; we need a "totem" at this point in our theory, and "wild cow" makes as good a totem as anything else, though if we had been consulted, we should have preferred a "wild ass" to a "wild cow." This Leah-totem business is about as conclusive as Mark Twain's etymology of "horse." It is derived from the Latin "*equus*." The *quis* is dropped, and "e" is changed to "horse" for euphony!

This spinning out of history from etymology is a delightful pastime, albeit the history evolved is "probably" all "moonshine."

We have an itching of pen to try it ourselves. Our first parents were both Greeks. Adam is clearly derived from a-privative and-"dam" seen in the Greek verb *damáo*, "subdue;" "conquer." So Adam was called the "unsubdued" or "subduer," and as it was his business to "subdue" the garden, what name could be more appropriate!

In like manner Eve is plainly derived from the Greek "*Hebe*," "youth." To this day the Greek "b" is pronounced "v;" "h" is a mere breathing and does not count. Now what could be more beautiful and appropriate than that the first mother of mankind should be called "youth"! We are sure that Adam and Eve were alike charmed with the name. But their children were Greeks, too, of course. Cain is derived from the Greek "*kainos*," "new," and for a first son this simply "beats the band" for appropriateness. If proof is wanted, we find it in the fact that even now we know people called "New" and "Newman," and then there is the case of the bright woman who called her tenth son "Nothing New."

In the same manner Abel is easily derived from "a"-prothetic or intensive and "*bel*" from the root of "*ballo*," "throw" (cf. *belos*, a *dart*). Hence,

Abel was a "mighty thrower." He no doubt became such from stoning the dogs, "wild cows," and "bovine antelopes" off his sheep! So we conclude that our first parents and the two sons were pure-blooded Ionian Greeks. Of course they were!

We are glad to note that the Bible League of North America proposes as a part of its aggressive program to provide for the publication of Biblical reference books which will embody the results of the best conservative scholarship. Of late this field of work has been almost wholly abandoned to the representatives of destructive criticism, until the impression may have gained ground that there is no longer any one ready to defend the old-fashioned view of Bible inspiration.

In spite of all the attacks of its avowed enemies and its professed friends, the old Book still maintains its standing, and still proves itself to be the Word of God to those who receive it as such, by working effectually in them. The value of such proof as this is not to be underestimated. W. W. P.

### Twin Superstitions

THERE was present at one of our general meetings in Ireland, several years ago, a member whose work as a nurse had brought her much in contact with the Catholic peasantry in that intensely Catholic country. It was a common practise, she said, when one died, for the friends to at once punch a hole through the roof, in order to let the soul take its flight; while at the same time chairs were turned over on the floor to persuade the shade of the deceased not to linger about the room.

Writing in the *Baptist Missionary Magazine*, Mr. Wm. Pettigrew, of Manipur, Assam, speaks thus of a custom among the people of that northeastern part of India:—

When a Tangkhul naga dies, his spirit is believed to turn into an insect called *kaha*, a kind of honey-bee, which flies to the roof of the house. In case this metamorphosed spirit wishes to spread its wings outside, a hole is made in the roof directly over the bed of the deceased.

These and many similar ideas concerning the soul after death, have common origin in primitive heathenism. W. A. S.

### Almost Right

AMONG the excellent journals which come to our table, the *Western Recorder* is particularly frank and outspoken in its religious convictions. In its issue of July 15, it earnestly takes to task its Baptist brethren for using in their Sunday-schools "Moninger's Manual," which teaches that Easter should be observed in honor of the resurrection of Christ. To quote:—

The thing against which we enter our unqualified protest is the long ritual on the "observance of days." . . . Paul said to the Galatians: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Yet this "Manual" recommends the observance of twenty-four Sundays out of the fifty-two in the year to be set apart for special observance.

One of the Sundays to be specially observed, according to the "Manual," is Easter Sunday. Regarding this the editor states:—

O, why will brethren go headlong toward Rome so heedless of consequences? Surely our Southern Baptists are not going to ape the Romanist in this fashion. The idea of leading our children astray by teaching them to observe this semipagan Romish festival! Baptists do not need to go to the heathen, nor to Rome, to celebrate the resurrection of Jesus. We celebrate the resurrection every Lord's day, by observing it instead of the old Jewish Sabbath. Especially do we celebrate this resurrection Scripturally and impressively every time we administer Scriptural baptism. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also [raised] in the likeness of his resurrection."

We agree with the *Recorder* that "we celebrate this resurrection Scripturally and impressively every time we administer Scriptural baptism." This is clearly taught in the scripture the editor quotes, as well as in other texts which might be cited. But where is the Scriptural proof that the resurrection should be celebrated in the observance of Sunday? We have no such proof in the Bible. God gave one memorial of the resurrection, he had no need to give another. The Bible nowhere enjoins the religious observance of Sunday in any sense. It is an ordinary laboring day, the same as the other five common days of the week. Sunday observance must look to the same source for its authority as must the Easter festival. They are sister institutions, both possessing the same pagan mother and the same papal godmother.

Our Baptist brother is almost right, but he does not go quite far enough in his deductions and in the advice he proffers. In rejecting the authority of Rome as relates to the Easter festival, he should reject the same authority as pertains to the Sunday sabbath. Indeed, Rome sets forth the latter festival as the particular mark of her authority, which she boldly flaunts in the faces of Protestants, charging them with admitting her power to ordain as many feasts and holy days as she may choose, in that they observe the weekly rest day commanded by her.

Read her words as copied direct from

"A Doctrinal Catechism," page 174, published by the Catholic Publishing House of New York, and bearing the sanction of John Cardinal McCloskey:—

*Question.*—Have you any other way of proving that the church has power to institute festivals of precept?

*Answer.*—Had she not such power, she could not have done that in which all modern religionists agree with her, she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day of the week, a change for which there is no Scriptural authority.

In "An Abridgment of the Christian Doctrine," published by John Doyle in New York in 1833, and sent out under the approval of the Bishop of Boston, page 58, we read:—

*Question.*—How prove you that the church hath power to command feasts and holy days?

*Answer.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping the Sunday strictly, and breaking most other feasts commanded by the same church.

*Q.*—How prove you that?

*A.*—Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin: and by not keeping the rest by her commanded, they again deny, in fact, the same power.

The denomination represented by the *Recorder* has stood for the right many times in their denominational history. They do well to-day that they stand against the spirit of ritualism, which is fast supplanting the simplicity of gospel worship in the great churches of the world. They do well to be wary of those influences and institutions which have been engrafted upon the Christian world by the Roman Church, but while they are rejecting one tradition of the "fathers," and taking their stand for Bible truth, let them reject in toto the whole fabric of superstition and fallacy which has come down to us from the ages of degeneracy, and stand squarely on the Word of truth, which alone is able to build us up, and to present us faultless before the presence of His glory. Will Protestants of to-day be true to their profession, or does their name stand for a past experience, and for a faith succumbing to the insidious influences against which they should ever stand in consistent protest?

F. M. W.

"AND the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

# CONTRIBUTED ARTICLES

## Hidden Beauty

HETTIE L. OLSEN

'Tis only a piece of marble,  
Awkward and rough and tall,  
All covered with dust, and unnoticed;  
It seems of no use at all.  
Some tired, way-worn traveler  
May rest in its kindly shade,  
And at its base, on the greensward,  
May his weary head be laid.

'Tis passed by the high and noble,  
By the rich, the poor, the lone,  
To them a blot on the landscape  
Is that block of ugly stone.  
One day a far-famed sculptor  
By chance passed by that way;  
He pauses, examining closely  
That giant so dusty and gray.

He sees not the grimy surface,  
He sees not unyielding rock;  
Nay, he sees a beautiful image  
In its rough exterior locked.  
To his workshop he has it taken,  
Where the hammer and chisel he plies,  
Till a white-robed, winged angel  
Stands before admiring eyes.

So many of us, like that marble,  
Seem worthless and in the way;  
But there is a wise, true Sculptor  
Who can chisel the worthless away;  
The blows may fall fast and heavy,  
But the quicker the work will be done,

And then God will see perfected  
The image of his dear Son.

*Allegan, Mich.*

## What the Cause of God Demands of His Servants

MRS. E. G. WHITE

THE work of God is a straightforward, sensible, loving work, and belief of the truth for this time should lead to a straightforward, sensible, loving experience in God's people. Truth must be received and practised in every opportunity given us for doing good. We are to treat the great subjects of eternal interest as all-important. We are to urge the truth for this time on those who know it not, saying, "Choose you this day whom ye will serve," while we pray that the Lord will bring conviction and conversion to their hearts. In this work the Holy Spirit is to be our sanctifier and our efficiency. The assurance of success is ours, because of the provision made by Christ. We shall meet with obstacles and difficulties; bitter and relentless will be our enemies; but as we follow on to know the Lord, we shall know that his going forth is prepared as the morning. Christ's presence is promised to us in our labors. "Lo, I am with you alway," he says, "even unto

the end of the world." In his presence there is fulness of joy; at his right hand there are pleasures forevermore.

The Lord is true to all the terms of salvation. He longs to work for his people. "The Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." This work will be done through the agency of those who are truly the Lord's, and who are standing on vantage-ground.

The Lord has pledged himself to make his name a praise in the earth. What power he has promised to all who will work in co-operation with heaven! The three highest powers in the universe, are pledged to labor with those who will seek to save the lost. God wants his people to claim his promised help for the accomplishment of his work in the world. "Harken unto me, my people;" he declares; "and give ear unto me, O my nation: for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust."

In a special manner truth is adapted to the necessities of every human heart. As the children of God comprehend the ability of the Lord to supply their needs, they will reach out to meet the needs of the souls who are perishing in sin. God will accept all who will exercise faith in him and become doers of his word.

### Christ's Example

Christ labored untiringly to accomplish the great work that he came to the world to do. His desire to save the lost race was manifest on all occasions. He went about doing good. It was his mission to help those in need, to seek the lost, to lift up the bowed down, to heal the sick, to speak words of sympathy and consolation to the sorrowing and the distressed. His heart was ever touched with human woe. How earnestly he worked for sinners! And how constant were his efforts to prepare his disciples to carry the gospel message to the ends of the earth!

Christ placed himself on the altar of service a living sacrifice. Should we, his disciples, spare ourselves? In these days when there is so great a work to be done, unceasing activity is called for. Darkness has covered the earth, and gross darkness the people. Many are far from Christ, wandering in the wilderness of sin. They are strangers from the covenant of promise; and the Lord is coming soon. Already the judgments

of God are in the land. Shall we let the unwarned multitudes go down into darkness and death without a preparation for the future life?

### A Call to Consecration

The testimony comes to every believer at this time, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality."

It is not learned men, not eloquent men, who are so much needed now, but humble men, who in the school of Christ have learned to be meek and lowly, who will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." Those who beg at midnight for loaves for hungry souls will be successful.

It is a law of heaven that as we receive we are to impart. The Christian is to be a benefit to others; thus he himself is benefited. "He that watereth shall be watered also himself." This is not merely a promise. It is a law of God's divine administration, a law by which he designs that the streams of beneficence shall be kept, like the waters of the great deep, in constant circulation, perpetually flowing back to their source. In the fulfilling of this law is the power of Christian missions.

God calls for whole-hearted, sympathizing, liberal, unselfish men, for nobility of dealing. He will not tolerate selfishness. Christ's servants are to have his spirit; they are to be lifted far above all littleness and cheapness of thought or action. They are to lay hold of the merits of a crucified and risen Saviour. Human hands may never have been laid on them in ordination; but there is One who will give them a fitness for the work, if they will ask in faith. I entreat of you to ask and to receive the Holy Spirit. This Spirit can be received only by those who are consecrated, who deny self, lifting the cross and following after the Lord. We have only a little longer time in which to prepare for eternity. May the Lord open the closed eyes of his people and quicken their dulled senses, that they may comprehend the great truths of the gospel—the power of God unto salvation to those who believe.

The whole body of believers needs to

be vitalized by the Holy Spirit of God. We should study, plan, economize, and set in operation every means possible whereby we may reach and bless suffering and ignorant humanity. The light which God has given to us as a people is not given that we may treasure it among ourselves. We are to act in harmony with the great commission given to every disciple of Christ, to carry to all the world the light of truth. The human family is God's heritage. "Ye are not your own; for ye are bought with a price," the apostle declares. When this great truth is realized by believers, the affections of the heart and the powers of the being will co-operate to render to God the highest service.

### A Thousand Dollars a Day

G. B. THOMPSON

A THOUSAND dollars a day is quite a large sum, yet this is practically the amount that is needed to carry forward the work already begun in planting the standard of the third angel's message in the regions beyond. Think of it! Every time the sun rises in the morning, Sabbaths and all, from some source there must come a thousand dollars to feed and clothe our faithful laborers toiling at the front. And we must either furnish this amount or recall some of our laborers, and dismantle some of our mission posts established in the midst of teeming millions who know nothing of this message.

But, you say, our missionary operations in foreign lands are becoming quite expensive. They are, thank the Lord! And it will take more each year, until the work is done. Next year's budget must be larger than this year's. If it is not, it will indicate stagnation in some place. As the lines of the message extend, more laborers must be sent to strengthen the work; and the more mission stations opened and the more laborers sent to fill the Macedonian calls, the more funds it will require. A thousand dollars a day will not long suffice. An individual offering of a dime a day will do just now, perhaps, as a financial shibboleth, but the growth of the work already warns us that we must soon pass on to something larger.

Back in 1874, when Elder J. N. Andrews, our first missionary across the sea, went to Europe, it did not require so much as it does now to finance the work. We did not have to plan for a thousand dollars every time the orb of day came up. A few thousand dollars would suffice while the earth was describing its yearly orbit around the sun. Would you be glad if it took no more than that now? Hardly, for we desire to see growth. We all are glad the message is taking on new and greater strength, and taxing our resources to the utmost to furnish the recruits needed to advance into new fields, and to strengthen the work already begun. But in order to keep pace with the work we must continually lay broader plans. To depend on the plans laid in the past to

carry forward the work of the future is folly. This would be something like putting a full-grown man into the clothes he wore when a boy.

But who is responsible for securing this thousand dollars a day? Dear reader, as you see the sun come up each morning, remember that another thousand dollars must be found to use in forwarding God's last message, and ask yourself the question, "How much am I responsible for raising this amount?" Is the treasurer of the General Conference responsible alone?—No, indeed. Are the union and local conference treasurers responsible?—In part they are, but not wholly. The responsibility must be laid where it belongs, and that is upon the local churches. Every church elder, deacon, and treasurer, the officers and teachers in every Sabbath-school, should all wrestle with this financial problem, and help solve it. It is an *individual* responsibility, and nothing is needed more in this cause than a recognition of *individual responsibility* in all lines of work. Why should a few men carry all the burden in this matter, and the great majority in the churches scarcely ever think of it? My brethren, these things ought not so to be. Ministers and laymen should keep this stupendous work constantly before them, and be ceaseless in their activities until they know that what is actually needed to carry forward the work in an economic manner, is placed in the treasury. When all do this, there will be no scarcity of funds for carrying forward the message either at home or abroad.

Takoma Park, D. C.

### "Here Is the Patience of the Saints"

GEORGE I. BUTLER

"AND the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

We have quoted this scripture more than once, because of its great importance, and because we wish all who read these articles to become very familiar with it. Never was there a message to mankind of greater importance than this. It is the most solemn to be found in all the canon of inspiration. Let all notice that in this message there are two important divisions: (1) That most fearful threatenings are uttered against beast and image worshipers,—those

who receive the papal beast's mark; and (2) that in the latter part of this message God's true people are plainly recognized. The language is peculiar and emphatic: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Under this last message to humanity that will ever be heard in this world, those who will accept that light and be faithful in the promulgation of it, are recognized as God's peculiar people; those who will not accept and obey it, will help to compose that great mass against which his fearful threatenings are uttered.

The Lord calls attention to a peculiar characteristic of the period of time during which his great work will be done. It is a special time of patience, spoken of in various scriptures,—the time of the saints' special exercise of patience: "Here is the patience of the saints." When is it?—It is at the time of the proclamation of the third angel of the message series. This particular feature is not mentioned in either the first or the second message. The special period of patience is not reached until the time when the third angel proclaims his message,—not until the time of the great disappointment in 1844 has passed, and Babylon's spiritual fall has taken place. Then the time of special patience is entered upon.

What is patience?—"The act or power of calmly or contentedly waiting for something due or hoped for." This is Webster's second definition of patience. And how wonderfully well it applies to those who have so long been waiting for their Lord's coming! None but the old believers can appreciate the full force of the application. In the great advent movement of 1840-44, they fully believed his coming was to take place immediately, because of the fulfillment of the prophecy, "Unto two thousand three hundred days [years]; then shall the sanctuary be cleansed ["justified," margin]. That prophecy did reach to that great judgment period allotted to an examination of the books of God's remembrance and the final decision of all cases just before Christ's coming to execute the sentence of that grand assize. But the believers then had no conception of the great work to be done in warning the world fully of the coming of Christ. That warning must and will be given. God's Word declares it; it says, "The earth was lightened with his glory." That is the warning message of which the revelator speaks. The warning of the world of Christ's soon coming is the last special work of God's people, even as Noah, the preacher of righteousness, warned the antediluvian world during the one hundred twenty years while the Spirit of God was still striving with that generation.

The advent believers fondly hoped to see their Lord in a comparatively brief time. They knew the Lord must come soon, for over and over the Saviour had declared most positively that he would come soon after the signs which he gave

were fulfilled. He said that his disciples might know it with all the certainty that we can know that summer is near when the trees put forth their leaves. I am writing this in the month of April. The trees are now in all this northern hemisphere pushing out their leaves. What would be our opinion of any one's judgment who could not tell what season was coming? Our Saviour declared we may be just as certain that his coming is near when these great signs are fulfilled as that summer is coming when the leaves are putting out. Matt. 24: 32, 33. Those three great signs—the darkening of the sun, and of the moon, and the falling of the stars have all been fulfilled, so the nearness of his coming is positively certain.

The time has seemed long. But notice! "As the days of Noah were, so shall also the coming of the Son of man be." Verse 37. Noah preached one hundred twenty years. This warning message of a coming flood must have seemed to that generation an old story, a thousand-times-told tale. Only eight persons were saved in the ark. (However, many might have believed, and died before the flood came.) It is not far from one hundred twenty years since the first of the signs the Saviour gave was fulfilled. The great masses of professed Christians even ridicule the idea of Christ's soon coming. It has become an unpopular doctrine. Many believers of the message have given it up, and doubtless many more will. But let us all believe it is the time of the saints' patience. The long, weary years are slowly passing. Our faith is being tested. Some will give it up, but others have stronger faith. Christ says, speaking of this very time, "He that shall endure unto the end, the same shall be saved." Verse 13.

Let us notice several references to this time of the saints' patience: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. 10: 35-39.

1. This text speaks of a confidence which pays exceedingly well,—one which it is important to retain.

2. The apostle speaks of the great need of patience, that those whom he addressed might at last receive the fulfillment of the promise. Those who had led out in the work had done the will of God. Then they had a God-given work to do.

3. To what does this confidence and doing the will of God relate?—To the coming of Christ. That event has seemed to tarry, that is, it did not come as soon as expected. How wonderfully this describes the advent experience, when applied to the first message and

those that received it! But the final assurance is that it will certainly come. Praise God for that assurance!

4. "The just shall live by faith." Faith in what?—Faith in that event of which he is speaking, and which he warns us never to give up.

5. The Lord says of those who draw back and give up that faith, "I have no pleasure in them." They draw back, he says, to perdition,—utter ruin at last. How sadly this has been verified in the advent experience. Reader, did you ever know a single person who had once believed this truth, to become more spiritual, more devoted, after giving it up? I do not know of a single instance. Remember we are in the time of the saints' patience, when to give up is to go to perdition.

Read James 5: 1-8. The first verses give a fearful warning to the rich men. Untold miseries are coming upon them. They are heaping up riches in the last days, as the Revised Version puts it; this shall result in their flesh being eaten "as it were by fire." They have lived in pleasure on the earth, and been wanton, and a fearful day is before them.

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Never was there such a time for seeking to be rich as in this period of the saints' patience. Millionaires are plentiful. Private citizens in the United States have become richer than kings. Their doom is foretold. In this time of rushing to obtain filthy lucre, just before the end, true believers are to seek for patience. Never was there greater need of this precious grace.

1. "Be patient therefore, brethren, unto the coming of the Lord." What positive evidence this is that the Lord's coming is near, and that there will be the greatest need of faith on our part to endure it.

2. Then is illustrated the advent experience by that of the husbandman sowing his seed. Does he sow the seed and expect a crop from it immediately?—Oh, no; it will take long, weary months, with many and great labors, before his reward comes back to him. He labors on, killing out the weeds, constantly tending it with great care, much toil, and weariness, keeping down its enemies of all sorts. Thus faithfully and with great patience must we labor on till the Master appears. The early rain came when the early apostles scattered the gospel seed all over the known world. The drops of the latter rain are already falling, and God is about to give a bountiful shower. Are we all prepared for it? If not, may God help us to get ready for it.

3. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." To establish our hearts is to "make stable or firm; to fix immovably." It is to have unwavering,

continually abiding, unshaken faith in God's truth for the last days. Never was this kind of faith more needed. "He that wavereth is like a wave of the sea driven with the wind and tossed." There are plenty of that kind of people. Let such understand they will not receive any great blessings from God. The double-minded man is unstable in all his ways, claiming to love the Lord and his truth to-day, but sure to love the world a great deal more to-morrow. Living, abiding, enduring faith is the only thing that will stand the test in these last days,—in this the time of the saints' patience.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3: 10, 11. Here the same period of patience is brought to view at the very juncture when Christ says, "Behold I come quickly." His counsel is, "Hold that fast which thou hast." If we do that, we shall certainly never give up the truth which the Lord has given us. All of these counsels come just before the end, and in the time of the saints' patience.

The last scripture I will cite is Rev. 13: 10: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." This covers a period of time reaching from the leading of the pope into captivity in 1798 down to our own time and onward, perfectly synchronizing with the third angel's message just before the final destruction of the papacy. We are living in a period of great religious peril. Multitudes of voices are calling, *This is the way*. Poor weak souls are losing their bearings. Some are giving up, going they know not whither, leaving the plain prophetic landmarks, choosing "wandering stars, to whom is reserved the blackness of darkness forever." May God in his infinite mercy pity them. Let all remember we are living in the time of the saints' patience, and let us quit ourselves like men of God with our hearts "established" in the present truth.

*Bowling Green, Fla.*

### **Our Privilege**

GEO. W. STILSON

"BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Sons of God! Think what this means. Are you a son of God? Do you appreciate the privilege? What are the privileges of a son? Does this text really mean much to you? How often, when everything goes smoothly, we almost forget our Father! How often, when in trouble, we feel and act as if we were left to ourselves!

Notice the little boy, the son of a kind father. When he is well and happy,

and everything seems bright and pleasant, does he forget his father?—O, no! He loves to tell him all his joys and pleasures. He lives over with him all the little experiences which mean so much to him. And when trouble comes, does he remain away from his father, bearing his burdens alone, perhaps crushed and helpless beneath troubles too great for him?—Ah, no! His very first impulse is to run to his father, and tell him all his difficulties, his disappointments, his sorrows. And happy is the child whose father is truly such in the fullest sense,—the child who always finds in his father the comfort, help, or instruction that he, in his childish inexperience, needs to help him over the rough places of life.

"Beloved, now are we the sons of God." *We* are children of a loving Father. But how often we forget our privilege as children! How often, when life runs smoothly, and there is nothing to seriously disturb our tranquillity, we forget our dependence upon our Father, and become self-sufficient! And then, when troubles, disappointments, and sorrows come, not being accustomed to talking with our Father about our daily experiences, how prone we are to carry our load alone, hardly knowing how to get rid of it, even though it be heavier than we are able to bear.

Fathers, mothers, how would you feel if your boy should thus forget his sonship? Would it not grieve your hearts, and move you to pity to see him perplexed and unhappy with the burdens you would gladly carry for him? "Like as a father pitieth his children, so the Lord pitieth them that fear him." How must *our Father* feel when we insist on carrying the burdens which he wishes to carry for us? "Cast thy burden upon the Lord, and he shall sustain thee."

Brother, sister, does this seem too much for you to grasp? If so, think for a moment how you would feel if your child could not appreciate your love for him, and would refuse to accept what you do for him; then remember that *your Father's* love is much greater than your own. Let us not continue to grieve the wonderful love that has made us sons of God. Let us appreciate and accept the wonderful gift, and in it find relief from the burdens which come to us in this world of sin. Thus may we become acquainted with our Father, and so be able to meet him with joy at his coming.

Sioux Falls, S. D.

### The Turkish Revolution—No. 6

PERCY T. MAGAN

Constantinople: Europe's Dinner—Russia's Life

THE Turkish question is the international question of the hour. The platform rings with it, and the press teems with it. One thing has been effected by the recent revolutions in the Ottoman empire,—men have ceased to "prophesy" as to what will happen next in Turkey. The situation, say the au-

thorities, "is inscrutable." Noel Buxton, the chairman of the Balkan Commission, tells us that "no one is entitled, since the revolution of the twenty-third of July, 1908, to speak of more than facts." He declares that "no one has more to report than the things that have happened and the talk of the town," and that "the world is watching a new phenomenon." See Noel Buxton, Art. "Young Turks," in *Nineteenth Century and After*, January, 1909.

From these and many other similar statements by the most learned and brilliant students of the "near-Eastern question," it is evident that they have no certain philosophy to advance relative to the future of the Ottoman empire. They admit that the situation "is inscrutable." They agree that they can not fathom it.

But on the Eastern question, as on a thousand other problems, the Word of God furnishes a sure philosophy. Biblical prophecies explain worldly politics. The Bible says of the Turk that "he shall come to his end, and none shall help him." Abdul-Hamid or Mehmed V, Young Turk or no Young Turk, Salonikans or no Salonikans, palace camarilla or no palace camarilla,—the Turkish ship of state steams steadily into the whirlpool, in the vortex of which she will go down in defeat amid "a time of trouble, such as never was since there was a nation even to that same time." This is the all-overwhelming thought, the crowning inspiration in the preaching of the Eastern question. Forever let it be settled that we are dealing with prophecies and not with politics, and that the Turkish question now upon the hearts and lips of hundreds of thousands—yea, of millions—of men and women, is God's great sign that the seven last plagues and the end of the world are at hand. The Eastern question is a mighty weapon in our hands by means of which to convict men and women and lead them to the salvation that there is in Jesus Christ.

In last week's REVIEW I endeavored to make plain the undying ambition of Russia to obtain free access to the sea; and that by international law, through a long train of treaties, this was impossible so long as the Turk sat upon the Bosphorus. While free access to the oceans of earth for her navies via the Bosphorus is all-important to Russia, there are other formidable and gigantic reasons of state why she can never rest until the long-coveted waters of the Bosphorus are her very own.

Divested of humanitarian considerations, the question of the future of the Ottoman empire is the question of the possession of, or the control of, Constantinople with the Dardanelles and the Bosphorus.

From the standpoint of military and naval power, Constantinople occupies a position of prime importance. Constantinople is the great gateway of two continents. Here was the spot which the great Darius had chosen to connect Asia and Europe with his bridge of boats. Napoleon Bonaparte once remarked that "the nation which holds

Constantinople possesses the mastery of the world." Be this as it may, it is beyond question "that the power which holds Constantinople dominates Russia." Flanking the shores of the Black Sea, lie the garden lands of Russia. It is here that her richest and most fertile, and her most densely populated, provinces are situated. It is into the Black Sea that her mightiest rivers flow. The products of the soil and of the shop and the factory always follow the most natural and the cheapest means of transport, the course of the navigable streams. Thus the south of Russia is likely, more and more, to become the citadel and source of her wealth and power. Commerce as well as war seeks a free way to the high seas, and from the viewpoint of commerce and war alike, Constantinople is the natural heritage of the czars. A great authority has correctly stated the Muscovite situation relative to the possession of the imperial city of Constantinople:—

"He who is at war with Russia can, if he controls Constantinople, attack her in her most vulnerable part. He may bring Russia to her knees without great military exertion by closing the Bosphorus to Russia's foreign trade, which is now a far more important factor in Russia's economic life than it was at the time of Napoleon I, or of the Crimean War, when Russia's foreign trade was quite insignificant."—*J. Ellis Barker, Art. "Future of Turkey," in Fortnightly Review, October, 1908.*

In the days of old, Constantinople was the center of the world's commerce, when by overland caravan the riches of Asia were hauled to the ports of South Europe, and when European goods were transported to the heart of the Orient via Egypt and the countries skirting the shores of the Black Sea. The sea is the route now taken, but with the phenomenal growth of railroads in the region south and east of the Black Sea, Constantinople, humanly speaking, is destined to become, once more, one of the greatest marts and most important distributing points on earth.

Constantinople would be a very desirable possession for any Central European power. But it is a vital necessity to Russia. Central European powers on one side, and Russia on the other, with Constantinople as a prize between them, is a situation very much akin to that almost overshadowing challenge which Germany has hurled across the narrow seas to the empire of Great Britain,— "Supremacy on the ocean may be Germany's dinner, but it is Britain's life." In the case between the Central European powers and the Russian empire, Constantinople may be their dinner, but it is *Russia's life*.

"Nearly all her great wars were waged for the possession of Constantinople, and she is not likely to abandon her aim now, when the possession of Constantinople is to her far more important and necessary than it has been at any previous period of her history. It is an extremely humiliating and an intolerable position for the greatest state

in the world to be denied free access to the sea."—*Id.*

In the past the Austro-Hungarian empire and Great Britain have resisted Russia's endeavors to obtain control or possession of Constantinople. Field Marshal Radetzky, by far the most statesmanlike Austrian general of modern times, has stated the case as between his country and Russia in the following masterly terms:—

"Owing to her geographical position, Russia is the national and eternal enemy of Turkey. The huge territory of that empire can send its produce only through the narrow gates of the Baltic or the Bosphorus. Russia must therefore do all she can to take possession of Constantinople, for its possession gives to her the security she requires, as well as territorial completeness.

"Russia's geographical position makes it indispensable for her to keep open the Bosphorus and the Sound. She can secure the former object only by dividing its shores between two independent powers, or by taking possession of it. Austria might permit the former, and might also permit Russia to possess an isolated fortress on the straits similar to Gibraltar. But Austria can never tolerate that Russia should incorporate Turkey in part or whole, for in that case Austria would be hemmed in and controlled by Russia. The Danube is Austria's main artery. Its lower reaches in the Black Sea are as necessary to Austria as the Sound and the Dardanelles are to Russia; and in order to utilize the Danube freely, Austria requires also the free use of the Dardanelles. Hence it follows that the conflicting interests of Austria and Russia must lead to war unless both nations arrive at an agreement with regard to Turkey."

There is still another and most potent reason from the Muscovite angle of view why Russia must drive the Turk off the straits, and generally disrupt his empire and terminate his rule. Russia is brought into eternal conflict with the Ottoman government from a racial and religious standpoint. There are vast numbers of men and women of the Slavonic race who owe their civil allegiance to the Turkish star and crescent. The religion of these people is the same as that of the Russians — the Greek Orthodox Church. On these two counts they are affined to the Russian people by a most powerful dual bond of race and faith. Consequently the manner in which Turkey rules her Christian subjects is a prolific cause of irritation between herself and her northern neighbor.

Now the Russians are a profoundly religious people. Consequently there is something intolerable to them in the thought of a population of their own blood and creed being misruled and persecuted by the Moslems. Popular sentiment in Russia frequently runs so high over this matter that the hand of the government is forced to action.

Thus Russia feels indeed that "Constantinople is the key to her house." Without this strategic spot her war fleet is as good as useless, her trade and com-

merce is hindered and handicapped, and her foreign trade is in direct danger in time of war. Add to this her deep and almost organic interest in the ever-present alien and religious problem which the Turkish empire involves, and it will readily be seen that sooner or later Russia must float the cross of Saint Andrew over the citadel of the sultans.

*Madison, Tenn.*

### Comfort

H. A. STEINHAEUER

BRETHREN and sisters in the Lord,—those of you who are in trouble of any kind, be of good cheer! Remember that to the Christian nothing happens; everything is either ordered or permitted; and this by your best Friend, the Lord God Almighty.

If ordered, it must surely be for our good. If simply permitted, it will still be for our good, as "all things work together for good to them that love God." Rom. 8:28.

And I think I may safely add, that if we love God and lean hard on his supporting arm, sooner or later, when the chiseling necessary is accomplished, our dear, almighty Father will either take the evil thing away, cause it to cease, or so alter circumstances that it may no longer grieve or annoy us. Praise his name!

*Battle Creek, Mich.*

### They Are For Us

GEO. B. STARR

ALL of the exceeding great and precious promises of the Word of God are for us personally; God gave them to us when he gave Christ to us.

"For all the promises of God in him are yea [yes], and in him Amen [so be it], unto the glory of God by us." 2 Cor. 1:20.

Now when we say, "Yes, Lord," to every promise given, "I thank thee for giving me this word," God says, "So be it unto you." And thus we glorify God by taking him at his word, and trusting him fully and unreservedly to fulfil all his good promises to us.

The value of any promise — and of all promises — is measured by the ability and faithfulness of the promisor to keep it. The one who promises beyond his ability to fulfil is only awakening false hopes; and when it is found that he is unable to keep his word, discouragement and disappointment follow. No one has a right to make promises beyond his ability to fulfil.

God is divine, and thus is able to make divine promises. God ever lives to fulfil his promises, and his memory never fails. Our best earthly friends sometimes, oftentimes, forget their good promises, but not so our Heavenly Friend; as it is written, "There hath not failed one word of all his good promise."

Because he is God, because he is good, because he is faithful and true, he will fulfil his word. He could not remain

God, and fail in keeping his promise. More sure and steadfast than rocks or hills, than suns or planets, is his word.

And the very thing promised is in the promise itself. As the tree is in the nut, all hidden away and apparently lifeless in its hard, unpromising shell, so the very thing God promises is in the promise itself. But it must needs be planted in the heart and mind. Left in the printed page, it is like the seed hidden away in chest or drawer. But grasped by faith, and planted in the moistened soil of the heart, it manifests its divine life and fulfils itself and produces itself. Then let us select the promise containing just the help we need,—be it forgiveness, cleansing, healing, purity, or power,—believing the word spoken, was spoken for us, that it is divine, and that God lives to make it alive in us; and it will be so. It is so.

*New York City.*

### Partakers of the Holy Ghost

A. SMITH

THE Holy Ghost can not affiliate with cherished sinful conditions. He only "that hath clean hands, and a pure heart," can receive the Holy Ghost, except as a convictor or reprover of sin. He can not dwell in the heart of one who indulges in evil speaking, foolish talking, or jesting. See Eph. 4:29-31; 5:1-4.

The message is sometimes presented with a fervor and pathos approaching tears; and then, when the messenger is off duty, there follows a relaxation to the extent of laughing and trifling, which makes an observer wonder if the serious mood was put on only for the occasion. This deadens spirituality, and grieves the Spirit. A meek and quiet spirit is always of great price in the sight of God. 1 Peter 3:4.

The habit, often indulged, of turning the incidents of daily life into mirth-provoking remarks is very blighting to the growth of the spiritual life. The Holy Ghost can not dwell in such a life. Christ indulged in no such practises; and one in whom the Holy Spirit dwells will walk as he walked. 1 John 2:6; 1 Peter 2:21, 22. Every dishonest deed of the life must be put away by confession and restoration as far as possible, before the Holy Ghost can come into the life as a sanctifying, working power.

The Lord is willing and waiting to give the Holy Spirit to them that ask him. Luke 11:13. But the first office of the Spirit will be to drive the traffickers out of the temple. John 2:15, 16. It will not be eloquence of diction or force of argument that will speedily bring the message to a close, but the power and pathos of Spirit-filled lives.

*Grandville, Mich.*

DON'T do right unwillingly,  
And stop to plan and measure;  
'Tis working with the heart and soul  
That makes our duty pleasure.

—*Phæbe Cary.*



### No, Don't!

T. H. JEYS

DEAR fathers, don't scold. The shoes will grow old, and the clothing wear out. 'Tis by no means at all worth scolding about. Your burdens will be like the sands of the sea, and nothing is what you might wish it to be; you'll be jostled and pressed, and perplexed and distressed; you'll wish for a place and a period of rest. The children won't do as you might wish them to; all things will run wrong, and the prospect look blue. But, fathers, don't scold! O don't scold!

Dear mothers, don't scold. There'll be dust on the carpet from John's dirty feet, and Mary and Polly will fail to be neat. They'll make a great racket; for quiet you'll plead; and after you've spoken, they'll fail to take heed. All over the garden the chickens will scratch; the seeds will not sprout; the eggs will not hatch; the doors will blow open; the house plants will freeze; John's suit will wear out at elbows and knees. But, mothers, don't scold. O don't scold!

Dear brethren, don't scold. Brother A is too slow; Brother B is too fast; Brother C never sees till the chance has gone past; Brother D is contrary, F and G are perverted; H, I, J, and K are not soundly converted; while all of the rest, whether child, man, or woman, are all full of faults, decidedly human. In short, to come quickly and right to the point, — the world, and all in it, are quite out of joint.

But, brethren, don't scold. O don't scold!

### "He Shall Not Fail Nor Be Discouraged"

SCHOOL was out, but one boy lingered. When the room was cleared, he made his way to the teacher's desk.

"Well, John, what is it?"

"It's no use," said John, the tears choking his words, "I just can't do these examples. I don't understand a thing we have been trying to do, and my work is all wrong. If it wasn't for having the other boys laugh at me, I would go back. I can't get anything right."

"Let me see your paper," said the teacher. "See, this one is right."

"Maybe it is, but I don't know how I did it, and the rest are all wrong."

"No, here is another that is almost right. You began well, and made just a trifling mistake. Let us correct that, and see how well it will come out."

It would be too much to say that the teacher showed John how to do the work. He was too weary and discouraged to understand very much of what she showed him. But one thing he understood — the teacher had confidence in his ability to succeed.

"She thinks I can do it, and I believe I can," was about the way he put the case. "The teacher is a brick! She has faith in me."

That the teacher was not discouraged about him rebuked his own discouragement concerning himself, and gave him power to succeed. He was not a brilliant scholar, but he was a faithful student — a worker who needed just the encouragement his teacher gave him, to add hopefulness and outlook to the work.

Years afterward, in a time of perplexity and doubt, the lesson came back to him. He had suffered disappointment, and his faith was sorely tested. He was tempted not to try again. Then he found the prophetic words, "He shall not fail nor be discouraged."

"I wonder if that means that God has faith in us," he asked. "That is what it seems to mean. 'A bruised reed shall he not break, and the smoking flax shall he not quench. . . . He shall not fail nor be discouraged.'"

His own lamp had been burning dimly enough, and sometimes had given smoke instead of light. He had been bruised, wronged, disappointed. Had God any oil for a lamp so nearly dry? Could God bind up so bruised a reed? Would God count himself to have failed if one poor man like him should let his light flicker and go out, or if a reed so bruised should die?

"He shall not fail nor be discouraged." The words came back to him with the clear ring of assurance. He remembered the day when he stood, a big boy, ashamed to cry, but humiliated and discouraged, before the teacher's desk, and how her faith in him had given him faith in himself. Man that he was, he sobbed again before the Great Teacher who giveth to all men liberally and upbraideth not: —

"O God, if thou art not discouraged concerning me, I will not give up in despair of myself!"

Whenever periods of depression have come upon him since then, — and there have been many of them, — he has recalled these words, and they have always helped him, until now the habit of courageous fighting has become fixed, and a clear faith and a hopeful spirit mark his every-day life. — *Selected.*

### Why He Lost His Friends

HE was always wounding their feelings, making sarcastic or funny remarks at their expense.

He was cold and reserved in his manner, gloomy, pessimistic.

He was suspicious of everybody.

He never threw the doors of his heart

wide open to people, or took them into his confidence.

He was always ready to receive assistance from his friends, but always too busy or too stingy to assist them in their time of need.

He regarded friendship as a luxury to be enjoyed, instead of an opportunity for service.

He never learned that implicit, generous trust is the very foundation-stone of friendship.

He never thought it worth while to spend time in keeping up his friendships.

He did not realize that friendship will not thrive on sentiment alone; that there must be service to nourish it.

He borrowed money from them.

He never hesitated to sacrifice their reputation for his advantage.

He was always saying mean things about them in their absence. — *Success Magazine.*

### Don't Part in Anger

"DID Mrs. Schmidt always have that sad, earnest expression?" I asked my mother once after observing for quite a while the pale, quiet woman who came every week to help with the work.

"No," was the response, "thirty years ago, just after her marriage, and even before that time, she was one of the jolliest persons, always ready for a joke, but unfortunately also headstrong and ready to contradict. Her husband was a good and noble man. He worked in a laboratory, just outside of the city, but he was very sensitive and easily hurt. On that account many a little quarrel ensued; the wife thought she must cure her companion of this sensitiveness, and kept on quarreling and contradicting vigorously, even though she meant no harm by it. She always had the last word.

"One morning such a scene had taken place between husband and wife. After the kind-hearted man had left for his work and gone quite a distance, he retraced his steps, for, undoubtedly, he lamented the occurrence. Seeking his wife, who was in the kitchen, he said: 'Marie, let's part as friends; forgive and forget. Give me a kiss, and all will be well. I fear I'll not succeed well with my work, if we do not.'

"But the wife remained obdurate and turned away, not even giving him a hand-shake. She thought that in this way she could cure him of his sensitiveness.

"He did not return alive. In the evening four men brought him home as a corpse. I have never seen her laugh again. She would have been willing to give years of her life, if she could have recalled her actions of that time. And all of us, who were witnesses of her sorrow and self-reproaches at that time, will well heed: Never leave each other without righting disputes and quarrels that may have arisen. Who knows but that there may be only a step between that moment and death." — *Lutheran Standard.*

# THE WORLD-WIDE FIELD

## The Glorious Coming

O WEARY laborers in the field,  
Hope on and sing, nor heave a sigh;  
The happy day is drawing near,  
"The glorious coming draweth nigh!"

Work on and spread the precious news,  
Proclaim it wide to low and high;  
Be swift the Master's call to heed,  
"The glorious coming draweth nigh!"

Gird on thy armor for the strife,  
Go forth and on thy God rely;  
Turn not, nor falter, but trust on,  
"The glorious coming draweth nigh!"

Be strong, but true; go far and wide,  
Till all shall Jesus magnify;  
Be holy, spotless, like thy Lord,  
"The glorious coming draweth nigh!"

Then hasten to the harvest-fields,  
The days are passing swiftly by;  
The "little while" will soon be gone,  
"The glorious coming draweth nigh!"

— Selected.

## Spain

FRANK S. BOND

ON May 22 King Alfonso XIII arrived in the city of Valencia. His object in coming here at this time was to assist in the inauguration of a great six-months' exposition which has just opened.

For several months, extensive preparations have been going on. The city authorities gave orders that all property holders might paint their houses without securing licenses from the municipal body. As a result of this order, a remarkable cleaning-up has taken place. Hundreds of houses which before presented anything but a pleasing aspect, are to-day fairly shining in their new and charming coats of paint.

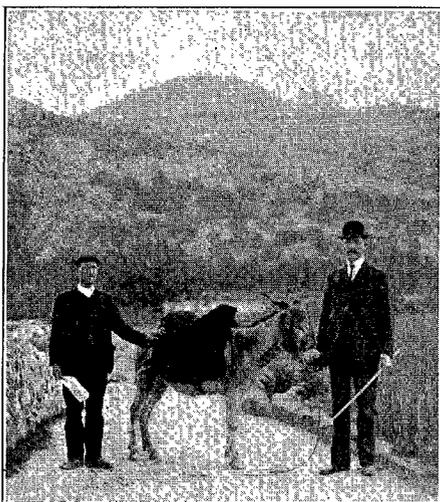
The exposition was to have opened May 1; but at that time many of the buildings to be used were unfinished. Then it was decided to open May 18; but for a number of days prior to this, heavy rains fell, making the exposition grounds and the streets of the city very muddy, so it was again decided to postpone the king's coming.

There are many to-day who profess to be followers of God's Word, and yet are endeavoring to put off far in the future the coming of the Son of man. It was possible for the citizens of Valencia to send a message to Madrid, asking the king to postpone his coming, because of the mud. There are many who would, were it possible, send a hold-over message to the throne of God. But to the prayers of such God does not listen. They are out of harmony with the law which governs his eternal kingdom, and to him the petitions of such are an abomination. Prov. 28:9. "For yet a little while, and he that shall come will

come, and will not tarry." Heb. 10:37. When the gospel work is finished, King Jesus will come, and all the forces of evil combined can not delay his coming.

Only a beginning has been made in Spain, and thus far only a little fruit has developed. These people are thoroughly steeped in the superstitions of Romanism, and it is with difficulty that God's Word can enter their lives. My brother and I are doing what we can to get the message before the people. Our native helpers have distributed thousands of papers and tracts. We believe that if we continue sowing, we shall in the end see an abundant harvest.

The worker in this country meets with



THE "BURRO EXPRESS"

many difficulties, and especially is this true of the colporteur. Spain is a very mountainous country, and in some parts many of the inhabitants have never seen a cart or wagon, much less a railway train. The eighth of this month [May] I had the privilege of baptizing a young man in just such a place as this. Only to-day I received a letter from this brother, and I am sure it would do your heart good to see how intelligent he is in the message, and how determined he is to be faithful. We rejoice to see the truth gradually entering the dark, out-of-the-way places of earth. Soon the words of the Saviour in Matt. 24:14 will meet their final fulfilment.

While at the place previously mentioned, I went on a tour with one of our canvassers, into the province of Castellon. Our journey lay through wild and rocky mountains. Much of the trail is very steep, and we were ascending and descending the greater part of two days. We traveled on foot and by the "burro express." For the two of us, we had one burro, and we took turns riding him. In the accompanying picture the writer is at the right, and Brother Salvador Iserte is at the left. We thought a great deal of our long-eared companion. He

was a faithful, sure-footed little fellow, and brought us safely to our journey's end.

If any of our American canvassers who are accustomed to traveling by express-trains feel that they would like to share our joys, we would give them a welcome to this field. We can offer an abundance of populous territory which has never had any of our literature.

Valencia.

## The Work in the European Division

L. R. CONRADI

THE first quarter's report of the European fields shows another advance step in the work in this part of the Master's vineyard. There were 807 members added by baptism and otherwise. Of this number, 543 were in the German Union Conference; 111 in Russia; 78 in Scandinavia; 66 in Great Britain; eight in the Latin Union Conference; and one in the Levant Union Mission. There were three conferences that had over 70 additions each — the South German Conference, 91; the Rhenish, 90; and the East German, 74. The total membership in Europe is now 17,845, against 17,362 at the end of 1908, or a net increase of 483 for the quarter.

There appear upon the list for the first time these new fields: In the German Union Conference, the Middle German Conference, and the Galician and Adriatic missions; in Great Britain, Wales and South Scotland as conferences, and the North Scotland Mission; in the Russian Union Conference, the Little Russian, the Siberian, and the Central Asiatic missions; and in the Latin Union Conference, northern France as a mission field, three new conferences and seven new missions.

As far as the tithe is concerned, we also see God's blessing in its increase. The German Union Conference heads the list, with \$30,000 — the largest sum of tithe this field ever gave in one quarter. The quarter's tithe for Europe is \$47,600, or \$11,200 more than for the first quarter of 1908. The offerings amount to \$6,250, giving us a total income of about \$53,850.

We have 124 ministers, and 260 other evangelical workers; and 491 canvassers reported their sales during the quarter, amounting to \$50,130.

In April, Brother Rhode, the foreman in our Hamburg pressroom, went to assist the Brazil publishing plant, while Brother Raessler and wife of Germany, and Brother Morse of England, went to the Victoria Nyanza field in East Africa, and Brother Kunze of Germany connected with the work in the Pare Mission, German East Africa. We have learned that these persons reached their destination safely. We have received the happy news that fifteen more (among whom are the first three native East African women to receive the rite at our hands) have been baptized in the German East African Mission, and that twenty others have offered themselves as baptism candidates.

Our missionaries reached the Victoria Nyanza territory none too soon, as other societies were already sending their men there. We have secured two new sites for mission stations on the British side of the lake, and one on the German side, giving us a total of five new stations; but to man these we must send reinforcements this fall. Brother E. Kotz,

serious experiences that have been ours. Since coming here to Rangoon we have seen wonderful evidences of God's power to impress hearts and to keep them in the truth. Some have stepped out against great opposition, knowing that it would mean the loss of their position, but relying wholly on the sure promises of God. They have not been

to obey. In the early morning a short time afterward I had the pleasure of baptizing the latter, with two others who had been studying the truth for some time, in the beautiful Royal Lakes near Rangoon. Five of his friends were present at the rite, and expressed themselves as being very much impressed with the beauty and solemnity of the scene. They attended the church that night, and also the prayer-meeting on Wednesday night. They have now formed themselves into a class, and are studying the truth. They have also bought some books to study. We hope that soon some of these will obey the truth.

The message is onward in Burma. We must haste to keep pace with it and fill the many calls of those who are interested. The book and tract work has become quite a prominent feature here. Mrs. Cook is kept quite busy answering correspondence and mailing tracts, books, and papers to those who write in from all parts of Burma. Brother Stevens, in Upper Burma, is sending out thousands of pages of literature, and selling many of our books and periodicals. As he holds quite an important position, he meets many influential persons, and is bringing the truth before many. We are thankful for this beacon light, and we pray that the little company there may stand true and firm unto the end. Dr. Ollie Oberholtzer, in the southern part, sees her work advancing and enlarging, even though she is alone and unaided. Brother R. A. Beckner is putting in long hours on the study of the Burmese, and is beginning to get hold of this difficult language. Just before Elder H. H. Votaw left for America, he had a large number of tracts printed in Burmese, for both Christians and Buddhists, which literature we are disposing of as opportunity offers.

It was with feelings of sadness that a little company gathered on the wharf at Rangoon, to bid Elder Votaw Godspeed on his long journey to America. Our prayer

is that more laborers may be sent to teach the truth in this land where so many are ready to receive it. We pray daily for the work in America, and we ask that you will remember this field before the throne of God, that he may give power to our labors and direct in all our efforts for the salvation of souls.

My wife and myself and two little boys have enjoyed very good health since coming to India, but we are looking forward to a trip to the mountain mission this year. It will soon be two years since we spent a month there.

*Rangoon.*



BELIEVERS PRESENT AT A BAPTISM IN BURMA

who has faithfully labored in German East Africa more than four years, safely reached Hamburg on the fourteenth of May. During his stay, we hope to publish the Gospels in the Chassu, at the Hamburg House.

We hope ere long to secure a permanent site for the Abyssinian Mission, and if possible to do more to enter that country.

As to our institutions: The second school building at Friedensau is completed, and awaits its dedication in July. The Scandinavian Union School building at Skodsborg is nearing completion, and its dedication will probably be in September. In Stanborough Park a few new cottages have been erected, and our brethren there are now getting ready to put up the college building.

While we desire to see greater things accomplished in every way, yet we are grateful to God for his goodness in helping to extend the work in the European field, and hope that our brethren will remember its needs in their prayers and gifts.

*Hamburg.*

## Burma

R. R. COOK

THE third year of our stay in the India Mission field is fast passing away. We feel thankful that it has been our privilege to have a part in the work in this great needy land; and as we look back over the years that have passed, we find that the hardships, the difficulties, and the disappointments are covered, as it were, by a thick veil of God's rich and abundant blessings and the glo-

disappointed. It means much in this land to lose an appointment, where conditions are so different from those in the States; but as the power of God is not limited, or controlled by conditions,



A RURAL SCENE IN BURMA

their faith has been rewarded, and many have been strengthened.

We have had some interesting experiences during the past few weeks. Not long ago, a telegraph operator employed in the government telegraph office in Rangoon began to obey the truth. He met with much opposition and ridicule on all sides. He had been an open scoffer before, and was also noted for his very hasty temper. But the power of God wrought a great change in his life, and his influence is felt among his associates in the office. It was not long until one who had opposed him most began to investigate, and then

## India

J. L. SHAW

ON my return from southern India I spent two weeks in Lucknow, and then came on to Mussoorie. Our printing-office in Lucknow is getting nicely started, and we have procured a small engine with which to run the press. It has taken some effort and expense to locate both the printing and mission offices at that place, but there are many advantages in having the printing-office in such a publishing center, in close proximity to the hills, only thirteen hours' ride taking us to Dehra Dun at the foot of Mussoorie.

Our public meetings in Lucknow have been well attended during the cold season. Just what will be the results, we do not know.

Dr. H. C. Menkel and his associates are in Mussoorie getting ready for the season's work. They are starting a small class for nurses this year. There will be five or six in this class. We hope in time to train missionary nurses for work in this field.

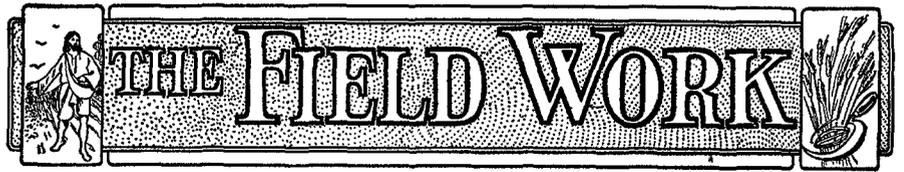
Elder W. W. Miller is expecting to come to Mussoorie to take charge of the public effort here this season. I think we shall have a good attendance, and hope to see some fruits as the result.

Brother and Sister L. J. Burgess have received a warm welcome in the Garwhal district, where they are opening up a school among the people in the mountains. There seems to be a demand there for school work, and the people have pledged quite a little toward the erection of the building. They are going forward with the work with their own means until the mission shall be able to help them.

April 1.

RECENTLY the Presbyterian Board gave medical diplomas to seven young Chinese women graduating from their medical college at Canton. The mayor was present, and delivered an address. In closing he said: "May you female students all pluck up your courage." This event will no doubt serve to encourage bright Chinese lady students all over China to persevere with their studies, and gradually to take that place in the empire that they are capable of filling in professional lines of work, as well as socially.

Was it long ago, or was it but yesterday, that we prayed for strength to perform a certain duty, to bear a certain burden, to overcome a certain temptation, and received it? Do we dream that the divine force was exhausted in answering that one prayer? No more than the great river is exhausted by turning the wheels of one mill. Put it to the proof again with to-day's duty, to-day's burden, to-day's temptation. Thrust yourself further and deeper into the stream of God's power, and feel it again, as you have felt it before, able to do exceedingly abundantly. Remember and trust.—*Henry van Dyke.*



## New York City

QUITE contrary to our expectations, the providence of God, through the voice of the General Conference, directed our steps to this great city, the metropolis of the United States.

Joining Sister E. G. White in Philadelphia, we spent one week there at the sanitarium, in counsel with the city and sanitarium workers. Coming to New York with Sister White, on Friday, June 18, we found a meeting in progress at Sixty-eighth Street, and the conference workers and church-members in attendance. Elder and Mrs. S. N. Haskell and Elders E. W. Farnsworth and C. S. Longacre were conducting the services. Sister White joined them, and spoke once on the Sabbath, and notwithstanding the combined noise of two elevated and one surface street-car lines, she succeeded in making herself heard.

On Sunday, June 20, a general meeting was held at Newark, N. J. About three hundred of our people were in attendance, including the conference officers, ministers, and workers of the New Jersey Conference. The people came early, and the hall was filled to its utmost capacity. Finding the people in waiting nearly three quarters of an hour before the appointed time, Dr. D. H. Kress and I improved the time to talk to them on the love and mercy of God and his great plans to fit his people to reflect his glory and finish his work. Sister White then spoke with more than usual freedom. She stood the long carriage ride from 110th St., New York, to Newark, N. J., well; and after lunch at the hospitable home of Elder W. H. Smith, rode back again to New York. In the afternoon Dr. Kress and the writer again spoke to the people, blending in perfect harmony the medical-evangelistic truths of the third angel's message. It was a good day, and will enter into the life experience of all in attendance.

After the departure of all the general laborers, Mrs. Starr and I were left alone, with a small interest at Sixty-eighth St., New York City. The noise was a great strain upon my voice, but the Lord helped me, and in spite of my fears I was enabled to make the people hear. We succeeded, however, after a long and diligent search, in finding a quiet and well-located allotment at One Hundred Eighty-seventh St. and St. Nicholas Ave., where the tent is now located, with an increased attendance of intelligent people. About two hundred were present on Sunday night.

Dr. D. H. Kress is with us, and is speaking every night with much freedom, and the people express their unqualified appreciation of the blending of the medical and evangelical truths. It seems to meet a want they have long felt. Usually we each speak from twenty-five to thirty minutes at each service.

We are expecting Dr. Lauretta Kress and a trained nurse this week, to unite with Mrs. Starr in a school of health.

It has cost a considerable sacrifice to release the Drs. Kress for this work.

But the Lord has shown us that the medical and the evangelistic work should be united in the effort in behalf of New York City, and we have confidence in moving out in the path that he points out. We see a great work and a great future before us. In later articles we will speak of the needs of New York City.

We have had two baptisms in the Hudson River since our arrival here. Nine persons were baptized. Five of these were taking their first stand; four were rebaptisms. All have united with the church.

We are happy, and of good courage, and in good health. Pray for the work in New York. G. B. STARR.

## Central New England Camp-Meeting

THE largest camp-meeting held for several years in Central New England was held in Nashua, N. H., June 24 to July 4. There were one hundred ten tents pitched on the ground, and quite a number obtained rooms in houses near by. About four hundred of our people were in attendance at the meeting at some time while it continued. Some came the first week, and then returned home to let others of the family or church attend.

This meeting was quite well provided with laborers. Sister E. G. White, Elder W. C. White, Elder S. N. Haskell and wife, Elder H. J. Edmed and wife from South Africa, Dr. D. H. Kress from Washington, D. C., and other laborers from the union and local conferences were present.

Two years ago the conference voted to hold its annual meeting separate from the camp-meeting, and by this means nearly all the business of the conference had been eliminated from the camp-meeting. On this occasion the whole time was given to the study of the Word, and the consideration of the message for our time and its advancement. Sister White spoke five times with great freedom. Elder Haskell conducted Bible studies each morning, and also held meetings at other times. Elder Edmed gave several very interesting missionary talks, while Dr. Kress's addresses were very helpful along health lines. The physicians and nurses from the Melrose Sanitarium assisted much by addresses and demonstrations.

Brother F. M. Dana, with other helpers, did good and faithful work for the children and young people. Brethren R. J. Bryant and H. C. Wilcox did earnest and successful work in behalf of the publishing department, while Prof. B. F. Machlan and Elder C. S. Longacre labored hard to interest all in the education of our young people. The good spirit of the Master was present in all the meetings. The laborers had good liberty in preaching the word. Forty-one were baptized. About two thousand dollars was raised for home and foreign missionary purposes.

The attendance of people from the city

was not large, but increased till the close. After the meeting closed, Elder F. W. Stray, with other helpers, remained to develop the interest. The camp-meeting for 1909 will long be remembered as a good and fruitful one. Some were converted to God, a large number were encouraged and edified, and all returned home with brighter hope and stronger faith.

E. W. FARNSWORTH.

### Among the Churches and Missions of South Africa

THE past three months I have spent chiefly with the churches in the Natal Conference, the Orange River Colony, and among the missions. I met Elder J. N. Loughborough at Durban on his arrival from Australia, and we there began a tour of the churches of South Africa. Elder Loughborough stood the journey from Australia remarkably well. He has gained ten pounds since landing in Australia from America, and his health is excellent. He reported ready for work at once, so we began meetings without delay at Bellair and Durban. From there we left for Maritzburg, in the midst of a great railway strike. The Lord so overruled that our journey was not hindered. After a pleasant and profitable meeting at that place, we visited the Dutch churches in the Orange River Colony. En route we were led to praise the Lord on account of his special providences. At Ladysmith the strikers were assuming so threatening an attitude that the railway officials were uncertain as to the possibility of passing them with our train. They added a push engine to the rear of our train, then ran back so as to get under rapid motion before it left the station, and thus we swept swiftly by the danger point.

We had written the Heisterbach church that we were coming, and also sent a telegram several days in advance of our starting, in order to make sure of being met at the station. The members of the church live fifteen miles from the station, and the mail service is not good, so they failed to receive notice of our coming. The Lord knew of our plans, however, and he had it arranged so that we were met. The elder of the church came to meet his wife, who was returning on the same train from a visit, and a sister who was canvassing in the town had come in that day with a team to make her delivery of books, and so they were providentially prepared to carry us and our luggage home with them. This church and the Wilgehoek church manifested great interest in the meetings. The brethren came as far as sixty miles, with their families, and remained through the meetings. The brethren living eight miles from the place of meeting would come in for the early morning meeting before breakfast, and remain all day. It was a real pleasure to labor for a people who were so appreciative.

From this meeting Elders E. R. Williams and I went to visit the Kolo Mission in Basutoland, while Elder Loughborough went on to Johannesburg alone. We were much pleased with the work being accomplished through the sale of literature from the Basutoland Mission station. The last letter from Brother M. E. Emmerson states that a deep interest is being awakened on the Sabbath question. The natives are asking the other missionaries about the subject, and

as the result they have given Brother Emmerson notice that he will have to either come over to them or leave the field, as they say our literature is undoing all that they have done in many years. Brother Emmerson kindly informed them of our message and work, and told them that his mission forbade his accepting either of the propositions they had made. Brother Emmerson is working carefully, but here, as in America, where our literature goes, it does its work and creates a stir. O that the world could be filled with it speedily, and as the leaves of autumn!

The work at the Maranatha Mission is still progressing. Elders W. S. Hyatt and F. B. Armitage are planning in the near future to go out to hold a series of meetings wherever there is a native interest, and undertake to develop a church, as we do among the Americans and Colonials.

We next spent a few days at Bloemfontein. Here we found Sister Furks, who is superintendent of the state normal school for the Orange River Colony, rejoicing in the truth. One other teacher and one student in the institution are also living the truth. A man who has been prominent in official work in the city, and whose wife has been a faithful missionary worker for some years, has recently accepted the faith. They all expressed great appreciation of the meetings that we were able to hold with them. A good work is being done in this vicinity, and also near Wilgehoek, for the natives. About forty are keeping the Sabbath in these two places, and others are interested. Most of this work is the result of faithful missionary work and the consistent lives of the members.

From here we went to Kimberley, where Elder Williams joined Elder Loughborough to visit the churches in the Cape Colony Conference, while Mrs. Porter joined me for a visit to the mission stations in Rhodesia. A report of this part of our trip will be given later.

R. C. PORTER.

### Nyassaland

NENO.—The work in this field is onward. God is blessing the efforts put forth. Last Sabbath evening three boys came in from quite a distance, about ten miles up in the mountains, to learn about the beasts of prophecy, and the great beast power. We took them into our house, and taught them the prophecies of Daniel and The Revelation. It is very easy for them to understand these; because not far from us is the Portuguese territory, which is still under Rome's control, and the missionaries there are greatly opposed to teaching the native anything but the catechism; and eight miles from us is a mission under the control of the White Fathers. There is also another sect called the Black Fathers, which is working in portions of Nyassaland.

Last week we took a trip up to the mountain to visit the villages of the hill people, also to visit a boy who had been attacked by a lion. I found the boy, and also the village, very filthy. I asked the chief to bring him to the mission, but the boy would not consent. It is a very hard trip up the mountain. For miles I walked in a narrow trail, with grass over my head, forded three streams, and was wet to the skin with dew; but when

I reached home and had rested, I was all right. Yesterday this same chief came to the mission. I brought him into the house, and showed him our home, to try to teach him to have the people of his village keep their places clean. Some of these people have only a goatskin around the loins. They sleep on mats made of reeds.

We are very thankful for a place in God's work, and we allow no opportunity to pass when we can speak to the people of the soon coming of Jesus. The mission people are just coming to study now, so I will close. There is a strange boy here to-night. It is wonderful how they hear of our mission's teaching about the beast.

We thank our people at home for their prayers. S. M. KONIGMACHER.

### Chile<sup>1</sup>

VALPARAISO.—I came here yesterday, expecting to get a boat for Antofagasta; but the steamer had left the evening before, and so I have to wait here three days. This affords me a little opportunity to do urgent writing.

It was hard work for me to pull away from home and the Argentine work for this long, perhaps eight-months' trip. Everything is in a formative, developing state. Discouraging feelings have crept over me of late as I have seen so much to do, so many things untouched, others incomplete and inadequate for the work, and the churches not more than half looked after. So much is lost because souls can not be cared for. I am tramping over a continent, and seem able to do so little. How can we ever do this great work? Where will the men and means come from to do the work and place our institutions in these fields on a basis, as regards their appearance, condition, and conveniences, that will make them in some measure representative? We are so glad for the help you have been able to send to Ecuador, Peru, Argentina, Uruguay, and Brazil recently. This gives us hope. But some time will pass before a number of them can do much, on account of the language, and then it is little, compared with the great needs.

God bless the brethren that are willing to sacrifice of their means for this work, and those who are willing to come to our assistance! What a day of rejoicing it will be when the work is done, the souls gathered for whom we have labored or sacrificed, and we all be taken home!

In Chile the message is making progress. The people seem to be more susceptible to the truth than those of Argentina, and somewhat stable. They are also quite faithful in paying tithes and giving offerings. They are more willing to buy our literature and read.

J. W. WESTPHAL.

### Brazil

WE came to Sao Paulo the first of April. The city is cosmopolitan, progressive, and resembles many of our large American cities. It is situated on a high plateau, approached from the coast by climbing a steep mountain range. Although we are not far from Rio de Janeiro, the altitude makes this city more agreeable.

<sup>1</sup> From a letter written while en route to the General Conference.

My methods of labor among the Brazilians are the same as those used at home with the Family Bible Teacher. The special number of our large monthly magazine, with a cardboard cover and printed invitation, is used on the first visit. Other numbers are loaned on the succeeding weeks, and the first are kept in circulation. This plan is also being followed in Rio de Janeiro.

Sao Paulo is a large city, yet up to a few months ago it did not have a representative of our message. Our native canvasser, who is nobly assisting, found two—a man and woman—in the same section of the city, about a mile apart, keeping the Sabbath. The man had been a Sabbath-keeper for more than four years, and both had begun its observance from individual study of the Bible. Surely this is most encouraging—only a week in the field, and the Lord reveals two Sabbath-keepers. Other striking incidents prove that we are being led by an unseen hand; and the knowledge of being where God wants us to be, is truly comforting.

We have made our home in the vicinity of these interested people, and purpose following up this splendid opening. House-to-house work in a Catholic community is not easy, but it is the only all-successful method of working large cities the world over. We are laboring for a young Brazilian civil engineer, who calls at our home daily for Bible study and English.

Our central school at Sao Bernardo, our Brazilian headquarters, will soon be open. Elder John Lipke, the principal, will take the young men into our city every week to sell books and periodicals. We look forward eagerly to this; and as fishers of men, rejoice in the opportunities that lie before us to seek out honest, sincere hearts among this great Catholic multitude.

H. S. PRENER.

### The Maine Camp-Meeting

THIS meeting was held in a suburb of Portland. The communication was easy and direct with the city. The camp was beautifully located, and the weather was delightful.

Sister E. G. White, Elder W. C. White, Elder S. N. Haskell and wife, and Elder H. J. Edmed, and other union laborers were present and took an active part in the labor of the meeting.

Portland is the city where Sister White had most of her early Christian experience. It was in this city, at the age of thirteen, that she heard William Miller, and embraced the advent message. It was here that she was disfellowshipped from the Methodist Church for so doing. It was here that she attended school, and here that she received the unfortunate injury that made her an invalid during her early years. Ever since that time some of her relatives have lived in Portland, and during the camp-meeting she lived with the family of her nephew, the son of her twin sister. Sister White feels a very deep interest in the progress of the truth in Portland, and during past years the burden has rested on her heart that the people of that city where the first message was proclaimed with such power should also have the third message carried to them.

Elder C. H. Edwards, of the Southern New England Conference, attended the camp-meeting, and greatly assisted in

the labors of the meeting. He was called to attend a mass-meeting held in the interests of religious liberty at Rumford Falls, and after it was over, he returned to assist in the work in Portland, and has been holding meetings since the camp-meeting closed. We hear there is considerable interest, and we feel hopeful that a good number of honest souls may be gathered out.

The Sabbath-keepers in Portland have begun the erection of a house of worship. It will be a heavy task for them to complete this, and we bespeak for them the sympathy and assistance of all the brethren and sisters in the Maine Conference, and of any others who desire the prosperity of the work in our large cities.

E. W. FARNSWORTH.

### The Turkish Mission

[With the thrilling events which have taken place in the Turkish empire during the last few months, the following report presented at the General Conference by Elder C. D. AcMoody, will be read with interest.]

THE Turkish Mission comprises Turkey in Europe, and that part of Turkey in Asia lying north of the Bay of Alexandretta, the country known as Asia Minor and Armenia.

#### Past History

In presenting a report of the Turkish Mission for the past four years, it may be well to briefly review the way in which the truth entered the Turkish empire. It first entered Constantinople about twenty years ago. An Armenian brother who had accepted the message in America, returned to his own country to let his light shine, and to disseminate the principles which he had learned to love. In the course of a few months Elder Z. G. Baharian, who at the time was a student in the Aintab Protestant College, became interested in the principles of the third angel's message through literature sent him from Constantinople. After his graduation he came to Constantinople, and studied the truth with this Armenian brother. He was then sent to Basel, where he remained several months studying the principles of Seventh-day Adventists, returning to Turkey as a worker in 1892. His work was confined for several years to the Asiatic coast in the vicinity of Constantinople, where several companies of Sabbath-keepers were raised up.

A Bible institute was held in 1895, and another was held in 1896, from which six workers were sent out into the field. Unfortunately, the majority of these workers soon left the work for various reasons. The third Bible institute was held in the winter of 1898-99. The workers sent out from this institute did good work for a time.

Some workers were sent into the central part of Turkey in 1904, and Brother Baharian was exiled from Constantinople to the country of his birth, at Aintab. Many of those who hear this report will remember reading an account of the imprisonment of Elder Baharian which followed his banishment, when, for several months, it was thought that he must face the penalty meted out only to anarchists and traitors, which in Turkey means banishment for life or capital punishment; but God delivered his servant.

The fourth Bible institute was held in Aintab in 1905. Elder Wakeham had charge of this institute. There were four workers in attendance, besides Elder Baharian.

The late Dr. George went to Turkey in 1903, and began immediately to prepare himself for work among the people of Constantinople in medical lines. His task was greater than that of the ordinary foreign missionary, as it was necessary for him first to acquire the French language in order that he might pass the medical examination in Turkey. He was successful in passing his examinations, and then devoted his attention to acquiring the Turkish language. He started treatment-rooms in Constantinople after visiting among the churches, and making patient effort in preparing a suitable location. Having thus started his work, he was afflicted with tuberculosis, and was forced to leave the field in 1906, two weeks before my arrival in Constantinople. He went to Switzerland for his health, and later to Germany, where he died in February, 1907.

Too much could not be said in paying high tribute to the character and work of this missionary, who laid down his life in the interests of the third angel's message in the land of the sultan. Though I was not privileged to meet him personally, I found that he had left behind him, through his earnest work, that which was lasting, and that which was to stand as an encouragement to those who would follow him. In everything he did, persevering effort and painstaking care were shown. He clung to his work too long for the good of his health. When he left Constantinople, he was confined to his bed. His death was indeed a severe blow to such a weak mission field as Turkey. The burden which rested upon all of us as the result of this experience seemed heavy indeed. The treatment-rooms had to be closed up, and the furniture stored and finally sold, because no one could be found to take his place. This is an appeal to all who love the message throughout the world, and especially to those assembled at this Conference, to place some one in the Turkish empire to take up the work of him who fell at his post.

#### Work During the Past Four Years

Time does not permit me to dwell longer upon this subject, and I will proceed to make a statement of the work that has been done during the last four years.

The chief matter of interest in the years of 1905-06 relates to the establishment of the treatment-rooms in Constantinople, which has already been referred to. During these years, Elder Baharian was not allowed to travel, and was confined almost entirely to the city of Aintab. Here he has not been able to do as much as has been desired, because of the bitter antagonism of the Protestants against his work. Besides, there have been obstacles to meet in Turkey which are met in no other fields. These I will speak of later.

I arrived in Constantinople, Dec. 3, 1906. My efforts were expended during the following winter in traveling among the churches and companies in the vicinity of Constantinople, as they had not been visited by any minister, either native or foreign, for some time. The summer of 1907 I spent most of my time in the city of Constantinople, traveling

again among the churches in the fall.

The first week of December, 1907, a general meeting was held at Bagtchedjik, which was attended by Elder Conradi. We enjoyed his presence with us very much.

The winter of 1908 a Bible institute was conducted in Bagtchedjik. From eight to ten young people were in attendance; some of these, however, were too young to go out into the work. Only one active worker was developed from the institute.

In the middle of May, 1908, Elder R. S. Greaves and wife arrived in Smyrna to take up work among the Greeks. Smyrna is the second city in size in the Turkish empire, and is composed of Greeks, who are Turkish subjects. Brother and Sister Greaves have been diligently working upon the Greek language, and hope so to master it as to be able to work to advantage on the west coast of Asia Minor, and in the islands of the Greek Sea.

Prior to July 25, 1908, and especially since 1903-04, our native workers, wherever located in Turkey, have labored under such tremendous disadvantages as in many cases to render their work quite fruitless, as far as securing converts to the faith is concerned. But since the declaration of the Turkish constitution in July, such liberty has prevailed in the Turkish empire as has never before been known. Perfect freedom of speech and press was granted, and that for which we had prayed many years, and which we had endeavored to secure by various means for a long time, was granted to us in a single day.

#### *Our First General Meeting*

A Levant Union general meeting had been planned for, but it had not been decided where it should be held. We were desirous that some of the native workers attend this meeting. The liberty came in time so that the general meeting could be held in Turkish territory. Accordingly, the workers came together at Beirut, Syria, the last week in September, and three of our native workers from the Turkish Mission were able to attend this meeting. For the first time in the history of our work in Turkey we had liberty and were free to meet together to sing praises to God, and counsel together regarding his work, knowing that we were not infringing upon the tyrannical laws of the sultan. This meeting was a great help to the whole Levant Union, as workers were gathered together from all the various mission fields. Especially was it a great help to the Turkish Mission.

The Turkish Mission contains the greater part of the constituency of the Levant Union. At this meeting various plans were laid for furthering the cause in Turkey as well as throughout the Levant; a large portion of those plans are still to be carried out. Their execution depends largely upon the action of our brethren in this country, in supplying the men and means.

Following this meeting, Elder Baharian and myself made a tour throughout central Turkey, visiting the isolated companies of Sabbath-keepers, some of whom had never seen a Seventh-day Adventist minister. Few can appreciate what this meant to the native constituency. God's blessing attended us throughout the trip, most of which was made on horseback, as there are very few roads in that part of Turkey. Dur-

ing the trip, we were ten days in the carriage, and eleven days in the saddle. We visited ten churches and companies.

Upon arrival at Constantinople the middle of December, I found it necessary, on account of my health, to make immediate plans to come to America, and I accordingly left Turkey, Jan. 10, 1909.

#### *Statistics*

At the close of 1908 the membership shows 233 members, with five churches and ten companies; number baptized during the year, 18; total workers, 9; total money received, \$621.30.

Of the workers reported for 1908, there are 4 ordained ministers, 2 native workers, 2 licentiate, 1 nurse, and 1 Bible worker. So it can be seen that the force of workers for the population of eighteen millions of people is small indeed. The cry for workers comes from many a land, but there are many reasons why the special attention of our people should be called to our great Mohammedan mission fields.

#### *Freedom for Turkey*

Prior to the granting of the constitution, the Turkish field was in many respects the most difficult in the world in which to work. Our brethren were not recognized by the government officials, because our church is not an established church according to Turkish law. If a man be not a church-member of some established church which is recognized by the Sublime Porte, he is not a protected subject under Moslem law. It would take a great deal of space to enter into details to show the embarrassing situation under which our work has been conducted. No meetings could legally be held anywhere. None of our people could become legally married without being baptized according to the rites of the Gregorian or Greek Orthodox churches. Neither could our people secure permission to travel. Our native workers were especially watched, and were not able to do any effectual work for weeks at a time. We sought God earnestly for a door to be opened whereby we might be able publicly to spread the gospel; and just while we were considering some plan by which we might accomplish this, the hand of God, which rules over the affairs of nations, was manifested in causing to come to pass a complete change in the Turkish empire. This change will be recorded in history as a miracle in the doings of nations, and we praise God that since July we have had a free hand in Turkey. The problem that now presents itself is not, How shall we secure the right to labor? but, How shall we fill the great open door that we now face?

#### *Facing the Future*

Before us lies an empire of many nations; for so diverse are the peoples of the Ottoman empire that it can be said to be a grouping together of several nations and tribes into one great empire.

As distinct and separate from each other are the different languages of Turkey, as the English language is separate from any one of them. There are some 19 or 20 distinct languages spoken in the empire, besides the various dialects of these languages. The acquiring of one of these languages is practically of no assistance in acquiring a second. We need workers to master these languages, and to enter into the field to

reach the various peoples with the message.

Whether you consider it politically, religiously, or prophetically, there is no country in the world to-day that occupies a position of so unique importance as does the Turkish empire.

No longer can we maintain the plea that Turkey is so largely a closed field that it will not pay to spend our energies upon it until the door is opened, for now the door is opened. O, how important that we should be ready to enter the regions beyond at these critical moments! Hours might be spent in making pleas, but, brethren, consider just a moment that in the world there are two hundred million Mohammedans, from whose ranks but one has been converted to the truth.

I hope a liberal supply of men and means may be supplied to carry on our work not only in Turkey, but also in Persia and in Egypt. In view of the fact that God has permitted me to be so afflicted as to make it necessary to lay down my work for the present, I would urge that some strong, devoted Christian worker be found to take up the work in the Turkish field immediately. May our prayers go up to God in behalf of the millions who to-day turn their faces in their devotion toward Mecca. Let us supply means whereby their faces may be turned toward the New Jerusalem.

#### *Field Notes*

Six persons were recently baptized at New Home, N. D.

Four young men were baptized at Campion, Colo., on July 3.

ON Sabbath, July 10, at Baraboo, Wis., four persons were baptized.

Four new converts to the truth were recently baptized at the Chicago (Ill.) German church.

Two persons were baptized at Comstock, Neb., on June 12, and on the twenty-sixth a church was organized at that place.

As a result of the tent-meeting in Fowler, Cal., seven persons have accepted the truth. Six of these converts were baptized recently.

AT the time of the dedication of the church at Wolcottville, Ind., five new members were added to the church—two by baptism and three by vote.

BROTHER A. R. SANDBORN, reporting from Michigan, says: "At Coleman one sister was buried with the Lord in baptism, and at Greendale five were baptized."

A BAPTISMAL service was held recently on the banks of the St. Joseph River, when five of the students of the Emmanuel Missionary College, Berrien Springs, Mich., were buried with Christ in baptism.

THE following report comes from Elder E. E. Farnsworth, of Colorado: "July 17 was another very pleasant day for me. This was spent with the Dover church, where I had the pleasure of baptizing five."

# Christian Liberty

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

Conducted by the Religious Liberty Bureau

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

## A "Christian Citizenship" Institute

A "CHRISTIAN CITIZENSHIP INSTITUTE" is to be held under the auspices of the National Reform Association, at Winona Lake, Ind., Aug. 9-20, 1909. This will be the fifth annual institute of this kind held by the National Reform Association at this place.

Some of the topics to be discussed at this meeting are: "The Nation and Its Constitution," "Christian Citizenship—Passive or Militant," "The Citizen on the King's Business," "America's Mission Among the Nations," "The Enthronement of Christ in National Affairs."

Four lectures are to be devoted to answering objections designated as "Union of Church and State," "Infringement Upon Rights of Conscience," "Can Not Make Men Moral by Law," and "State Should Have Nothing to Do With Religion."

Thus the National Reformers, blind as to results, but in fulfilment of prophecy, are steadily persevering in their efforts to unite church and state in the United States, and pave the way for this nation to take its place among the other nations of earth as a persecuting power.

W. A. C.

## National Reformism the Central Theme

WRITING concerning the International Christian Endeavor Convention, which was held at St. Paul, Minn., July 3-8, 1909, the *Christian Statesman* for August says:—

"It has been the privilege of the senior editor of the *Christian Statesman* to attend this convention in St. Paul, and to make one of the addresses. . . . The program for the convention was built up around the central theme, 'Thy kingdom come.' This was developed in a series of earnest and instructive addresses covering the coming of Christ's kingdom in the individual heart, in the family, in business life, in society, and in the nation. The theme of the editor's address, 'The March of the Nations Toward the Kingdom of Christ,' was thus in perfect accord with its surroundings on the program."

"The refusal of the railroads, on account of the prevalence of the two-cent-a-mile rate, to grant any special rates to the convention was responsible largely for the lessened attendance as compared with some former conventions. But six thousand young people are a noble audience, and are capable of manifesting and inspiring great enthusiasm. And it was a cheerful spectacle to see that enthusiasm displayed in behalf of the central theme of the program, and the kindred topics which were included in it."

From this, as well as from reports of the convention which have already appeared in the REVIEW, it is evident

that this organization of Christian young people is being led off into the deceptions and delusions of National Reformism, which, in a word, mean religion by law, or a union of church and state. Is not this a call to the members of our own young people's society to do something to enlighten these misguided young people of the Christian Endeavor? This can be done by becoming acquainted with them and holding wise private conversations with them, and also by placing in their hands copies of *Liberty* and of our religious liberty leaflets.

W. A. C.

## The Publishing Work

Conducted under the auspices of the General Conference Publishing Department

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

### A Long-Term Subscription

In a report of the work in Spain, sent by Brother Walter Bond to the *Revista Adventista*, he tells of a colonel in the Spanish army who gave him his subscription for *Las Señales de los Tiempos*, the Spanish missionary paper published in Chile, and paid him for the paper for sixteen years in advance.

N. Z. T.

### Our Spanish Books Are Selling

In a letter to Brother H. H. Hall, the general agent of Southern California says, "Yesterday we went into a little Spanish village of about seventy houses, and took sixty dollars' worth of orders for 'Coming King' in Spanish."

In a letter just received from Brother Hall, he says: "We are just finishing the printing of an edition of five thousand eight hundred copies of 'Coming King,' Spanish, on the heavier paper. Our back orders will cover almost a thousand. We have a telegram today for ninety copies of this book to go to an agent in Southern California, who is working with another book. The boys are taking along a Spanish prospectus for 'Coming King' in connection with their other work, and when they strike a Mexican settlement, they get orders from nearly every house. They are delivering them, too." Wherever Spanish-speaking people are found, they seem to be ready to buy our books. Are there not others who would like to learn the Spanish language and take up this work?"

N. Z. T.

### Worthy of Imitation

WRITING to the Publishing Department of the appointment of Brother C. M. Everest as missionary secretary of the Minnesota Conference, Elder R. A. Underwood says:—

"He is taking hold of this work with a good deal of earnestness, and expects to pursue a systematic effort throughout the conference to arouse the churches to active missionary work. His first work, after having had a talk with me over the matter, was to make an effort to get every Sabbath-keeping family in the conference to take the REVIEW as a foundation. He began one week ago in the English church in Minneapolis, and during the week he se-

cured about thirty-six subscriptions, just about doubling the number of subscriptions in the church. In one week's time, through the co-operation of Elder D. C. Babcock, he has secured the subscription of every member of the Duluth church. He will visit St. Paul next, and then perhaps will undertake a general campaign of the State. In connection with this, he will try to organize missionary efforts in various lines, and encourage the brethren to raise their quota for foreign missions each week."

Brother Everest is certainly laying a "good foundation" for the missionary work in his conference, and we trust that many other conferences will follow his good example.

N. Z. T.

### What We Represent

THE Pacific Press Publishing Association supplies our denominational books, pamphlets, and tracts to the entire United States west of the Mississippi, with the exception of Texas, Louisiana, Arkansas, Oklahoma, and New Mexico; and to all of Canada from Port Arthur, north of Lake Superior, to Vancouver Island, on the Pacific. Its three periodicals, the *Signs of the Times* (weekly), the *Signs of the Times Monthly*, and *Our Little Friend*, have the world for their field.

It has three branch offices,—located at Kansas City, Mo.; Portland, Ore.; and Regina, Saskatchewan, Canada,—with eight persons employed. There are twenty-three State depositories, employing thirty-six persons. There are twenty-two field agents, and three general agents, making sixty-nine in all, who are exclusively engaged in supplying literature and directing its circulation. There are between four and five hundred gospel canvassers carrying its publications from house to house. The retail value of its sales during the past five years has been—

1904	.....	\$156,168
1905	.....	164,009
1906	.....	196,583
1907	.....	297,188
1908	.....	335,988

During the past two years the scope of the work of this institution has become international. About one shipment a week goes out from its stock-rooms through the Golden Gate into foreign lands. During the past nine months over five thousand dollars' worth of books has been exported to Mexico, and about twelve thousand dollars' worth to South and Central America. The bulk of these has been in the Spanish language.

But the Pacific Press Publishing Association is only one of twenty-six similar institutions. True, it is one of the largest, but yet there are twenty-five others doing a similar work. The entire investment in these twenty-six houses is \$1,038,215. They employ 515 workers, which, together with 1,681 canvassers, brings up the number engaged in the manufacture and circulation of our publications to 2,196, or one in every thirty-seven Seventh-day Adventists.

Of the 6,521 students in our intermediate schools and colleges, at least ten per cent are there because of scholarships earned by the sale of our books. At least ten per cent more have been greatly assisted in their education by the same means.

Sixty years ago our first periodical

was published. The number and retail value of our publications now is as follows:—

118 periodicals .....	\$ 69.13
333 books .....	377.03
287 pamphlets .....	35.87
1,096 tracts .....	15.97
<hr/>	
1,834 .....	\$488.00

These 1,834 different publications contain 168,376 pages, and are issued in sixty-one languages. The sale of denominational literature last year amounted to \$1,286,981, which is more than the tithe for the same period, which was \$1,101,396. The average sale for each member last year was \$15.47. The entire tithe of the denomination since records began to be kept is \$12,260,362. The book sales for the same period are \$11,259,735.

May the Lord continue to add his blessing to the mighty agency which we here represent, which is now circulating 1,834 publications in sixty-one languages, to the value of more than a million and a quarter dollars a year.—  
*From a Talk given by H. H. Hall, at Pacific Press Outing, July 1, 1909.*

## Christian Education

Conducted by the Department of Education of the  
General Conference

FREDERICK GRIGGS Secretary

### The Correspondence School

THE Correspondence School which is being established is of vital concern, first to our educational workers, and secondly to our people generally. Our educational workers should be especially interested in this matter from the fact that it is to be a means of helping to fill our schools with an earnest class of students. We have thousands of young people who do not have the means or energy to attend our schools, but who can be induced to undertake school work at home.

This work in the Correspondence School is to be so conducted as to make it acceptable in lieu of actual school work done in the class room of our schools. This being so, many young people whose circumstances now forbid their attending a regular school, will be enabled to accomplish a certain amount of work as thoroughly as though they were in school; and later on, when it is possible for them to take studies in school, they will have accomplished in a thorough manner that which will put them well forward in their school course. The aim of all earnest students in the Correspondence School will be to enter our other schools as soon as possible. The canvassing work is a means of assisting our young people to attend our schools. This Correspondence School will make it possible for them to pursue studies while earning scholarships.

This school is of value to our people generally from the fact that there are thousands of men and women whose work for life is well settled, yet who desire to qualify themselves for more acceptable service in the cause. There is much latent help that is not cultivated. Fathers and mothers in their homes can take a course of study in this

Correspondence School, and qualify themselves to do efficient work in their home neighborhoods. Mothers can receive special instruction in teaching, and thus be qualified, where necessary, to teach their own children in their homes. Many of our ministers desire special studies that will help them. The same is true of teachers. Special assistance can thus be given to them, and they can be better qualified for efficient service.

So from every point of view, we look for the new Correspondence School to be of inestimable value in educating and giving to our people, old and young and in all avocations and walks of life, such an education and inspiration as will enable them to get the most out of life; for he alone enjoys life who is putting to the stretch all his powers of mind and body and soul. These studies will bring a spirit of contentment and happiness, because progress and advancement is being made and victories won. But the greater result from it will be the increased capacity for effective service in the cause of Christ. Every one should avail himself of the excellent opportunities which are offered through the medium of this Correspondence School. F. G.

### Correspondence Study

#### Who Else Should Pursue It; Notes of Progress

THIS study by correspondence is coming to be a really operative thing. We are into it before we know it. We already have some good returns from that introductory lesson printed in the REVIEW of July 29. It is always well in taking up a new subject to give careful attention to the preliminary instruction. For this reason it might be profitable to any who have not yet done so, to read over that introductory lesson.

Then, in the REVIEW of August 5 is found, "The First Correspondence Lesson." If you have already studied that, it would pay you to review it now, for we purpose to do thorough work in this school. There may be something contained in that lesson which you have overlooked or forgotten. If you have not read it at all, you certainly ought to before going further with this third one. If you learn that second lesson well, if you master its "special theme," the after-effect will be: "*No regrets.*"

The theme of our third lesson is, "*You Ought to Make a Beginning, Too.*" Who? You who are a little older and more experienced in life. You who have passed beyond the stage of "know-it-all" and "I'm-it." You who have begun to see how imperfectly you learned what you did study. You who begin to sense what a great ocean of truth lies all undiscovered before you. You who feel keenly the need of adding to your little modicum of knowledge in order to make the service you are doing more fruitful.

Canvassers, a word to you, please. "The King's messengers" bear a message so solemn in its import, so cheering in its promises, so trenchant in its denunciation of evil, and so winsome in its solicitude to a sweeter, better life, that its bearers are doing almost the work of the heavenly messengers themselves, the angels; for angel means messenger. Do you not think it highly fitting that the words of the King's messengers should be not only pure in content, but pure in

form and use? You would not want under ordinary circumstances to present your message with a soiled collar on, or with your hair uncombed, or to leaf your book before your patron with untidy fingers. Why? If for no other reason, it would not comport with your message. Do you think it any more consistent to clothe a sweet thought in an unbecoming garb—to tell your story in anything but pure, faultless English? If you have been doing thus, you doubtless have much company in the ranks. But—

#### There Is a Remedy

In that course of English mentioned in our second lesson (August 5), we shall do our utmost, through the simplest, most effective methods we know, and through such additional capacity and faithfulness as it may please God to give us as teachers, to correct this evil of faulty speech. But when we have done all that lies in our power to provide the instruction, it still rests with you to make diligent and faithful use of those six evenings in the week and those six early mornings and those stormy days and those minutes or hours lost by missing a train or in waiting for some one who is tardy at an appointment. Read "Christ's Object Lessons," page 343, last paragraph.

And there are many others—among our ministers, our teachers, our institutional employees—who would find that passage exceedingly interesting and profitable reading. And some of them, too, suffer an equal need of this English work, for they, too, bear the vessels of the Lord. What greater incentive to study could be offered than this close relation to so sacred and so mighty a work, than the matchless prospects within the horizon of the Christian's future?

The motto of the largest correspondence school in the world reads, "The business of this place is to raise salaries." The working motto of the youngest correspondence school in the world may read, "The business of this place is to increase capacity for service."

You who are already engaged in the Lord's work, are you satisfied with your attainments? Do your present qualifications fully meet the demands of your calling? Are you continuously trading with your talents? Read this from "Christ's Object Lessons":—

"The more thoroughly the intellect is cultivated, the more effectively it can be used in the service of God."

"The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others."

"We should not let slip even one opportunity to qualify ourselves intellectually to work for God."

"Far more might be accomplished in the work of self-education if we were awake to our own opportunities and privileges."

Ponder these things well, dear worker. Weigh the opportunities now brought to your very threshold by the Correspondence School. Review that list of studies once more, and make your choice. And there is no time like *to-day* to do it.

#### Notes of Progress

The Correspondence School Announcement is now ready. It contains the detailed information you are waiting for before registering.

A supply of announcements and registration blanks will be in the hands of the secretaries of the young people's and educational departments of your conference by the time this REVIEW reaches you.

A complete prospectus will be ready somewhat later.

Nine specialists are now at work preparing lessons for use in the Correspondence School.

We now have applications for correspondence study from the following States: Tennessee, Pennsylvania, Missouri, Nebraska, Michigan, Ohio, Indiana, New York, West Virginia, South Dakota, District of Columbia, and Maryland.

The Correspondence School will begin work October 4. These who are beginning thus early to make definite arrangements for study in the school, are the ones who will certainly pass the first two tests for success,—Purpose and Promptness,—and who stand on vantage-ground to add the third P—Perseverance.

Do not forget to order at once an announcement and a registration blank.

A special word to ministers next week.

W. E. HOWELL, *Principal.*

*Takoma Park, Washington, D. C.*

## Current Mention

—In the British House of Commons on August 2, the secretary of war announced that during the present year the government would expend \$390,000 in aeronautic work in connection with the army.

—A report from Atlantic City, N. J., dated August 1, states that in a dozen churches in that city on the evening of that day collections were taken up to provide money for the crusade against Sunday baseball.

—A serious agitation is reported in Albania, Turkey, against the supposed design of Greece to annex the island of Crete. The Albanians threaten that unless effective measures are taken to prevent the annexation, they will rise and make war upon Greece independently.

—The Chinese government has signed a contract with a New York firm for the installation of a complete telephone system in the city of Peking, the capital of China, at a cost of \$150,000. This is regarded as an indication of China's changing attitude toward Western civilization and methods.

—W. E. Longfellow, the general superintendent of the United States Volunteer Life Saving Corps, says in his report that during the month of June there were 1,126 deaths by drowning in the United States, and 106 in Canada. During the month of May there were 621 in the United States and 81 in Canada.

—As a result of the earthquake in south central Mexico reported last week, the inhabitants of Chilpancingo and Acapulco are dwelling in tents or in the open, and many of them are in dire need. A tidal wave added to the destruction along the water front, and the tropic rains are adding to the discomforts of the people. The federal government and the state of Guerrero are contributing to the relief of the sufferers.

—During a motorcycle race in Berlin, Germany, on July 18, one of the machines became unmanageable and dashed into the crowd of spectators, killing eleven persons and injuring twenty.

—An earthquake occurred on July 15 in the province of Elis, southern Greece, in which it is stated that about three hundred persons lost their lives. In several villages the larger portion of the houses have been either demolished or rendered uninhabitable.

—A great temperance parade in Chicago is being planned for September 25 by Mr. Arthur Burrage Farwell, president of the Law and Order League, and Mrs. Emily M. Hill, president of the Cook County Woman's Christian Temperance Union. It is expected that the parade will number 100,000 persons.

—Great suffering is still reported from Osaka, Japan, as a result of the recent conflagration. Thousands of persons are homeless and in need of food. A system of relief has been organized by the municipal authorities, and outside cities and towns are sending in contributions for the suffering people.

—The 6,000 Japanese sugar-plantation laborers in Hawaii, who have been on a strike for two months, have declared the strike off. The strike has caused much loss to the planters; but their attitude in refusing any concessions, and the prosecution of some of the leaders for alleged conspiracy, caused the collapse of the strike.

—A cablegram to the State Department from the American embassy in Constantinople states that there is still great need of outside help for the sufferers in Armenia who have lost homes or means of support as a result of the massacres in that district. Shelter and means of sustenance are needed for 80,000 persons.

—Amid scenes of great enthusiasm the bill making prohibition constitutional in Alabama passed the House on August 5. The vote was seventy to twenty-nine, six more than the required three-fifths majority. The bill passed the Senate on the following day, and, the governor being a prohibitionist, there is no question about its becoming a law.

—There was great rejoicing in New York City and Jersey City on the morning of July 19 when the twin tunnels under the Hudson River connecting the two cities were formally opened to public traffic. These tunnels are sixty feet below the bed of the river, and serious obstacles had to be overcome in accomplishing the work. These tunnels will greatly facilitate transportation between the two cities.

—The Turkish government has ordered out 40,000 troops in the vicinity of Smyrna, and has contracted with three steamship companies for the transportation of troops and munitions of war. Turkey is demanding that Greece recall the Greek officers now serving in Crete. Greece replies that the matter is in the hands of the four protecting powers, with whose knowledge and consent the officers in question were sent to the island. At the same time Turkey is intimating to the powers concerned that unless her demand upon Greece is complied with, she will follow it up with more energetic measures.

—Emperor Nicholas of Russia has been visiting the king of England during the past week, and left for Kiel on August 5, in the imperial yacht "Standart," escorted by British and Russian cruisers.

—The flags of the four protecting nations in the island of Crete have been hauled down, and the troops have embarked for their own countries. But this does not mean Cretan independence, nor does it as yet mean that Turkish control of the island is assured. Each of the powers will still maintain a warship in Cretan waters.

—The French government, feeling the necessity of an increase in the population of the nation, is proposing to adopt a novel method to bring it about. For the second child born in any family it is proposed that the government pay a bonus of \$100, and for each subsequent birth a bonus of \$200. To obtain money for the payment of these bonuses, it is proposed to place a tax of fifty per cent upon the fortunes of all persons dying with not more than one child. The matter will be brought up in the autumn session of parliament.

—A great strike is now in progress in Sweden. It is stated that one twentieth of the entire population is on strike. Idle workmen and others who can not buy supplies are camping out near the cities and living on what fish they can catch. The government is making ready for any emergency. Additional troops have been ordered to Stockholm because of the growing fear of serious trouble. The ranks of the strikers are growing hour by hour, and it is stated that the temper of both the strikers and the inhabitants is rising.

—Negotiations between China and Japan in reference to the Antung-Mukden Railway have entered upon what is considered a serious stage. These negotiations furnish the principal topic of discussion in the Japanese press, according to a despatch from Tokyo dated August 5. While there is a denial of the statement that Japan has issued an ultimatum to China, it is intimated that there is possibility of one being issued if the negotiations continue unsatisfactory. The hope is expressed, however, that China will propose concessions.

—The tariff bill, reported last week as having been agreed to by the conferees of the House and Senate, passed the Senate on August 5, and was signed by the President. The vote stood forty-seven to thirty-one in favor of the measure. After signing the bill the President made the following statement in reference to it: "The bill is not a perfect tariff bill, or a complete compliance with the promises made, strictly interpreted; but a fulfilment free from criticism in respect to a subject-matter involving many schedules and thousands of articles, could not be expected. It suffices to say that except with regard to whisky, liquors, and wines, and in regard to silks and some high classes of cottons—all of which may be treated as luxuries and proper subjects of a revenue tariff—there have been very few increases in rates. There have been a great number of real decreases in rates, and they constitute a sufficient amount to justify the statement that this bill is a substantial downward revision and a reduction of excessive rates."

**NOTICES AND APPOINTMENTS**

**Camp-Meetings for 1909**

**ATLANTIC UNION CONFERENCE**

Southern New England, Bridgeport, Conn. . . . .Sept. 2-12  
 Vermont, Richmond . . . . .Aug. 19-29  
 New York, Fultonville . . . . .Sept. 2-12  
 Western New York, Buffalo, Aug. 26 to Sept 5

**COLUMBIA UNION CONFERENCE**

Ohio, Lima . . . . .Aug. 19-29  
 West Virginia, Parkersburg . . . . .Aug. 5-15

**CENTRAL UNION CONFERENCE**

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

**LAKE UNION CONFERENCE**

Indiana, Bluffton . . . . .Aug. 5-15  
 Southern Illinois, Centralia . . . . .Aug. 12-22  
 East Michigan, Jackson . . . . .Aug. 19-29  
 North Michigan, Petoskey, Aug. 26 to Sept. 5  
 Wisconsin, Milwaukee . . . . .Sept. 20 to Oct. 4

**NORTHERN UNION CONFERENCE**

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

**SOUTHERN UNION CONFERENCE**

Alabama, Birmingham . . . . .Aug. 5-15  
 Mississippi, Greenwood . . . . .Aug. 20-29  
 Tennessee River, Dickson . . . . .Aug. 12-22  
 Kentucky . . . . .Aug. 19-29

**SOUTHEASTERN UNION CONFERENCE**

South Carolina, Anderson . . . . .Aug. 5-15  
 North Carolina, Cleveland . . . . .Aug. 12-22  
 Cumberland, Athens, Tenn., Aug. 24 to Sept. 5  
 Florida, Orlando . . . . .Oct. 21-31

**NORTH PACIFIC UNION CONFERENCE**

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

**PACIFIC UNION CONFERENCE**

Southern California, South Hollywood, Los Angeles . . . . .Aug. 5-15

**SOUTHWESTERN UNION CONFERENCE**

West Texas, Abilene . . . . .Aug. 12-22  
 New Mexico, Alamogordo . . . . .Aug. 19-29  
 Oklahoma, Enid . . . . .Aug. 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.**

**Berean Industrial School**

THE Lord has blessed and prospered this school during the past year, and it will open for its second year's work September 13. The new calendar will be sent to all requesting it. If board and room is desired, it should be engaged as soon as possible. Write for information to L. I. Stiles, Malaga, Wash.

**Western Colorado Conference Association**

THE first annual meeting of the Seventh-day Adventist Association of Western Colorado will be held on the camp-ground at Grand Junction, Colo., at 9:15 A. M., Sept. 20, 1909. This meeting is called for the election of officers and the transaction of any other business that may properly come before the association. **W. F. KENNEDY, President.**

**North Michigan Conference**

THE first meeting of the seventh annual session of the North Michigan Conference will be held on the Petoskey camp-ground, Friday, Aug. 27, 1909, at 9 A. M. Each church is entitled to one delegate for the organization, and one for each ten members or fraction thereof. In coming to the camp-ground purchase tickets and check baggage to Bay View. Able ministerial help is promised. Let all come praying that the blessing of the Lord will be with us. **J. J. IRWIN, President.**

**North Michigan Conference Association**

NOTICE is hereby given that a meeting of the North Michigan Conference Association of Seventh-day Adventists will be held on the camp-ground at Petoskey, Mich., Friday, Aug. 27, 1909, at 10 A. M. This meeting is called for the election of officers, and for the transaction of such other business as may properly come before the association. All accredited delegates of the North Michigan Conference are delegates to the association. **J. J. IRWIN, President, E. A. BRISTOL, Secretary.**

**Western Colorado Conference**

THE first annual conference and camp-meeting of the Western Colorado Conference of Seventh-day Adventists will be held at Grand Junction, Colo., Sept. 16-26, 1909. At this meeting officers will be elected for the ensuing year, reports from the various departments will be heard, and plans will be laid for the future. We are expecting good help from both the Central Union Conference and the General Conference, and the outlook is good for a most excellent meeting. Details will be announced in our conference paper, the *Gleaner*. We hope that good delegations may be present from all the churches, and that the general attendance will be large. **W. F. KENNEDY, President.**

**The Ontario Camp-Meeting**

THE next annual camp-meeting of the Ontario Conference will be held at Simcoe, August 26 to September 5. We have secured a very pleasant grove, with ample shade, in which to hold the meeting. The grounds are some distance from the station, but accommodations will be furnished for all to reach the grounds at very reasonable rates. The conference will not be held in connection with the camp-meeting this year. A general invitation is extended to all the brethren and sisters throughout the Ontario Conference to be present at this meeting. **EUGENE LELAND, President.**

**Address**

THE address of Elder Wm. Guthrie is Fitch Bay, Quebec, Canada. All mail for the president of the Canadian Union Conference should be sent to this address.

**Where the July "Life and Health" Went**

THE following list shows the circulation, by States and countries, of the July number of *Life and Health*. The circulation for May and June are also given, as also the comparative standings of the States for June.

The entire May edition (forty thousand copies) was exhausted May 6. The June edition (sixty thousand copies) was sold by June 6. The July edition (eighty thousand copies) was disposed of by July 15. What share did your State have in the sale of this excellent magazine during the three months indicated?

It is gratifying to note that the July circulation shows a substantial gain in twenty-six of the States, over the splendid showing for June. The other twenty-five States either held their own or showed a slight loss. The twenty-six States that showed a gain circulated 47,620 copies of the July number as compared with 30,087 copies of the June issue, a gain of 17,533 copies, or an average gain of 675 copies for each State.

In these lists are included the regular subscribers and the number of copies sold by agents in each State. Agents from one State often sell thousands of copies in an adjoining State.

STATES	JULY SALES	JUNE SALES	MAY SALES
1. California	6,875 (1)	6,136	5,247
2. New York	4,793 (5)	3,073	1,144
3. Washington	4,108 (7)	2,902	1,118
4. Massachusetts	3,589 (4)	3,274	1,117
5. Illinois	3,512 (2)	4,345	2,498
6. Minnesota	3,507 (24)	867	703
7. Ohio	3,289 (10)	1,996	464
8. Michigan	2,975 (11)	1,952	775
9. New Jersey	2,698 (16)	1,548	125
10. Nebraska	2,431 (6)	3,032	925
11. Indiana	2,393 (28)	687	4,437
12. Dist. of Colum.	2,206 (17)	1,405	285
13. Georgia	2,014 (9)	2,404	3,889
14. Iowa	1,912 (13)	1,702	1,677
15. Virginia	1,794 (23)	883	96
16. Montana	1,639 (44)	66	57
17. Canada	1,470 (22)	887	535
18. Vermont	1,417 (31)	414	36
19. Wisconsin	1,372 (14)	1,659	377
20. Pennsylvania	1,237 (3)	3,952	676
21. Texas	1,090 (15)	1,619	213
22. Kentucky	926 (19)	1,021	571
23. Tennessee	819 (12)	1,855	1,349
24. Colorado	763 (21)	938	254
25. Maine	693 (29)	655	328
26. Oklahoma	642 (26)	737	866
27. Oregon	590 (20)	942	558
28. Idaho	577 (18)	1,371	264
29. Connecticut	520 (32)	411	81
30. Kansas	503 (33)	398	479
31. Missouri	383 (25)	830	160
32. Maryland	347 (8)	2,574	2,171
33. Louisiana	331 (30)	515	505
34. Florida	251 (45)	61	79
35. New Mexico	216 (38)	143	16
36. New Hampshire	205 (36)	152	129
37. Arkansas	182 (35)	168	78
38. West Virginia	166 (27)	690	67
39. Arizona	143 (39)	142	111
40. North Carolina	125 (37)	151	25
41. South Dakota	123 (41)	104	45
42. North Dakota	92 (34)	392	152
43. Alabama	88 (43)	92	172
44. Mississippi	71 (40)	127	27
45. Rhode Island	61 (51)	10	210
46. South Carolina	58 (47)	51	6
47. Delaware	27 (42)	102	2
48. Utah	24 (48)	50	58
49. Wyoming	16 (49)	48	8
50. Nevada	7 (46)	57	63
51. Panama	6 (52)	6	53
52. Mexico	.. (53)	5	54
53. Cuba	.. (54)	5	..

Which States will lead in the circulation of the August number? We anticipate a sale of one hundred thousand copies of this beautiful midsummer number.

Send one dollar for twenty-five copies to sell to your neighbors and friends.

If you are just beginning this work, send for leaflet, "How to Sell Our Magazines," also for leaflet "How to Earn a Scholarship." Address your tract society, or Life and Health, Washington, D. C.

**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.**—To secure the services of a practical gardener. Address L. M. Bowen, Takoma Park, D. C.

**FOR SALE.**—Cretors Steam Nut Roaster and Pop-corn Wagon, with outfit for making crisp bars, etc. In good condition. If sold at once, price, \$150; cost, \$250. Address G. W. Mann, Bath Parlors, Palo Alto, Cal.

**WANTED.**—Young man to work on farm in southwestern Nebraska. Will pay \$25 a month. Must be young, a Sabbath-keeper, and willing to do all kinds of farm work. Call on or address C. G. Coglizer, McCook, Neb.

**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.

**WANTED.**—A widowed brother desires a position among Sabbath-keepers, with the privilege of keeping one child. Has experience in farming. Willing to go any place if suited. Address Olver Anunson, Nevada, Story Co., Iowa.

**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.

**LEARN GUITAR.**—Play for pleasure. Teach for profit. I will teach you by mail; only 25 cents a lesson, music included. New method quickly learned. Sample piece music, plans, and prices, 10 cents. Address H. W. Keck, Myrtle and Thirty-second Sts., San Diego, Cal.

**WANTED.**—Ten young men and women of good education and physical strength, to take a course in scientific cooking and baking. Course of one year opens September 30. Opportunity offered to earn expenses. Write for particulars to College of Evangelists, Loma Linda, Cal.

**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.

**FOR SALE.**—50 nice white envelopes with your name and address neatly printed in the corner, only 15 cents, postage 5 cents. 25 Visiting Cards (name only), 10 cents; 50 Cards (name and address), 20 cents; 100 Business Cards, 35 cents; cards post-paid. Samples sent for the asking. Address King Printing Co., Cordova Bldg., Indianapolis, Ind.

**MOTTOES, MOTTOES, MOTTOES.**—Our second new Father and Mother motto, size 12 x 16, has just reached us, and it is eleven 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**

**CLEMENSEN.**—Died in New Orleans, La., June 22, 1909, Mrs. Margaret Clemensen, aged sixty-two years. She joined the Lutheran Church early in youth, where she served the Lord until she united with the Seventh-day Adventist Church ten years ago. During the long weeks of intense suffering she was patiently and tenderly cared for by her kind husband. She made arrangements for the cause of God to receive a large gift of her means. We will meet her in the resurrection morning. The church will miss her presence and many acts of helpfulness. She leaves a husband, an aged mother, and one brother to mourn their loss. Elder E. L. Maxwell conducted the funeral services, which were held at her home and at the grave. She was laid away in the cement vault to rest until Jesus comes to claim his own.

MRS. W. H. SAXBY.

**LOVELAND.**—Brother Charles G. Loveland was born at Hebron, Conn., April 13, 1837, and was drowned off Cape Cod, Mass., Dec. 28, 1908. He accepted present truth about twenty-three years ago under the labors of Elder J. E. Robinson, and became one of the charter members of the Brooklyn (N. Y.) church. Later, he united with the Hebron (Conn.) church. In 1890 he was united in marriage to Sister Lavina P. Mason, of Inland, Ohio, sister of the late Elder Oliver J. Mason, of Ohio. Having been a mariner for years, he sailed from New York on the ship "Myra W. Spear" for Boston, but in attempting to round Cape Cod the ship was struck by a fearful gale and capsized, and after clinging to the rigging for several hours, during the most intense cold, he was washed from the wreck, and nothing has been seen or heard from him since. The captain and others were rescued later. They declare he went down to his watery grave with a firm hold upon God and a hope for the future. A wife and two children are left to mourn their loss.

C. H. EDWARDS.

**HOLMES.**—Died at the home of her daughter in Monroe, Wis., June 27, 1909, Sister Sarah A. Holmes, aged 83 years, 10 months, and 27 days. In the year 1846 she and her husband moved from Vermont to Wisconsin to make them a home. In this they were successful. Four children are left to miss a mother's gentle voice and Christian influence. She was greatly beloved by eleven grandchildren and eleven great-grandchildren. Her husband died about eight years ago. Sister Holmes embraced the truth nearly fifty years ago, when Elders Isaac Sanborn and William S. Ingraham were laboring in Wisconsin, and remained loyal to the last. She was blessed with a good mind, a meek and quiet spirit. With much patience and without a murmur she bore her last sickness, retaining her mental faculties till she closed her eyes in death, repeating Ps. 23: 1, which the writer used as the basis of his remarks. And "when the Chief Shepherd shall appear," she will not lack her "crown of glory that fadeth not away."

W. W. STEBBINS.

**MACBRIDE.**—Mrs. Mary Jamison MacBride died at the home of her daughter, Mrs. Alfred Cooper, in Mexico City, June 17, 1909, of typhoid fever. Sister MacBride was born sixty-three years ago in Monaghan County, Ireland, and was raised a Presbyterian. She was married to Robert W. MacBride at the age of twenty-one years, and a few years later came to America, and was among the pioneer homesteaders of Nebraska. It was there she and her husband accepted present truth some thirty years ago, under the labors of Elders George B. Starr and Daniel Nettleton, and joined the little band of Sabbath-keepers in Greeley County, Neb. Twenty years ago the family moved to Omaha, and she became a member of that church, where her membership remained, although six years ago she with her husband moved to Lenox, Mo. April 28, Sister MacBride went to Mexico City to visit her daughter. After

four short weeks of a very pleasant visit she was taken ill and died. She was conscious until the last. There was no suffering until the last three hours. We laid her to rest in Dolores Cemetery, Mexico City, until that glad day when Christ shall call the faithful forth. Blessed are they that have part in the first resurrection.

MRS. ALFRED COOPER.

**GIDEON.**—Mrs. Lela A. Gideon was born Oct. 11, 1881. She died at her home near Amory, Miss., July 17, 1900, aged 27 years, 9 months, and 6 days. At an early age Sister Gideon became a Christian, and united with the Methodist Church, living up to all the light she had. About five years ago she, with her husband, heard and embraced the third angel's message, since which time she has lived a consistent Christian life. She was a patient sufferer, and met death with a full assurance that her sins were forgiven, and that she would come up in the first resurrection. She leaves a father, three sisters, five brothers, a husband, and four small children, also many friends and relatives to mourn their loss. Words of comfort were spoken by the writer, from 1 Thess. 4: 13-17.

G. G. LOWRY.

**WAKENIGHT.**—Sister Anna Wakenight was born Dec. 27, 1886, at Dannebrog, Neb., and died at Sulphur Springs, Ark., May 9, 1909, aged 22 years, 4 months, 13 days. At the age of twelve, with her parents (Brother and Sister Christenson), she accepted the third angel's message. At the age of sixteen she began Bible work in Omaha, Neb., in which she did noble service. Later she spent some time at Union College in fitting herself for church-school work. After teaching one term of school at Gentry, Ark., she went to Little Rock, Ark., to take the nurses' course, but on account of failing health was obliged to give up her work. On June 21, 1908, she was married to Orval C. Wakenight at Gentry, Ark. They soon moved to Sulphur Springs, Ark., and at this place Sister Wakenight was taken sick. She passed away peacefully in the hope of having a part in the first resurrection. Funeral services were conducted by the writer, assisted by Brother Oppy. Comforting words were spoken to a sympathizing audience from 1 Thess. 4: 14-18.

F. H. HAHN.

**WOODRUFF.**—Elder Henry Woodruff was born near Kingsbury, Va., Sept. 30, 1840, and died Feb. 11, 1909, at the age of 69 years, 4 months, and 12 days. During his youth and early manhood he was given a liberal education, and after teaching school a few years near Wheeling, W. Va., he moved to Missouri in 1858, and at the breaking out of the Civil War, he enlisted in the Union Army and was made captain of his company, the Twenty-first Missouri Infantry Volunteers, in which capacity he served until near the end of the war, when he was incapacitated for further service, and was given an honorable discharge. On Nov. 4, 1864, he was married to Miss Julia A. Lindsey. Of this union was born nine children, five boys and four girls, seven of whom are still living. Father was brought up a Methodist, but upon hearing the third angel's message in 1874, he and his wife accepted it, and began ministerial labors two years after, in which service he remained until his death. Although the last five years he had to retire from active labor on account of failing health, his efforts while engaged in the ministry, were greatly blessed by many accepting the message he loved, giving God the praise in all things. The day before father died, he said he was ready to go, and just a few moments before his death, he said, "If we are faithful, we shall meet when Jesus comes." May God strengthen and comfort mother during the remaining hours of her life. Father's sickness was only for one week, when the end came, and his body was taken to Tioga, Tex., for burial, where one of his daughter's, Mrs. Eva Handy, now lives. The funeral services were conducted by a Baptist minister, and the body was placed in the city cemetery to await the call of Christ, who has power over death.

JAMES W. HANDY.



WASHINGTON, D. C., AUGUST 12, 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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AFTER reading the REVIEW, do not throw it aside as of no further value. Loan it to your friends and neighbors. They will be interested to learn of our church work, and will read with interest many of the excellent articles and reports to be found in each number.

NEVER have the articles from the pen of Mrs. E. G. White contained more precious instruction and encouragement than have those of the past few weeks, including the one in this number. Others of equal interest and value are to follow. They should be carefully read by every believer.

THE members of one of our companies of magazine agents now at work send word that they intend to sell not less than 30,000 of our ten-cent magazines during the next few weeks.

A CONVENTION for self-supporting missionaries will be held at the Nashville Agricultural and Normal Institute, Madison, Tenn., August 27-30. Interested persons should correspond with Prof. E. A. Sutherland at this address. An extended notice will appear next week.

ALTHOUGH several missionaries are under appointment, and the fields anxiously wait, no workers sailed last week in response to the calls for help in the regions beyond. It is to be hoped that this time of waiting for funds will be short, so that these missionaries may be sent out soon.

THERE are many young men and women, who, for various reasons, can not attend a regular institution of learning during the coming school year. These should consider well the opportunity afforded them in the Correspondence School to increase their power for usefulness and efficiency. God will be pleased to have them make the most of themselves for him. A more worthy object could not possess their lives.

WORD received from Elder K. C. Russell, who attended the trial of the brethren and sisters at Greenville, S. C., for picking strawberries on Sunday, says that the court rendered a verdict of not guilty, and that this decision seemed to meet with general favor. Elders Russell and Jeys were afforded a good opportunity to present before the court the principles of religious liberty. Further particulars will be given later.

THE truth is finding its way into many homes in Mexico, through the printed page. Brother J. A. P. Green, the canvassing leader in that field, writes that they have sufficiently mastered the Spanish, so that they pass none by, offering the books alike to governors and peons. The governors of two states have purchased books, one taking "Coming King," the other "Heralds of the Morning." This is accomplished by young men who have been in the country only about twelve months, and who had no previous knowledge of the Spanish language. Our canvassers in Mexico are making a splendid record, illustrating what can be accomplished by earnest, persevering effort. This needy field affords opportunities for scores of young men to do a noble work for God and for their fellow men.

BROTHER A. N. ALLEN writes that nearly every week word comes of some new Sabbath-keepers in Peru. A family of nine, the oldest child twenty-two years of age, has just begun the observance of the Sabbath in Lima.

THE sweetness and power of music are aptly illustrated in eight beautiful songs, in sheet-music form, recently received from Brother Chas. P. Whitford. Their titles are as follows: "Mercy's Final Call," "Joyful News," "O Where Are the Sowers?" "The Same Old Story," "Footsteps That Never Come," "Homeward," "Memorial of His Power," and "Sing the Songs of Zion." Lovers of music will find in these that which will interest and please. Price for the entire set, thirty cents, post-paid. Address the publisher, C. P. Whitford, Daytona, Fla.

WE acknowledge receipt of three announcements of denominational schools: The Beechwood Manual Training Academy, near Boggs town, Ind., the school year beginning September 15; the Royal Intermediate School, at Cottage Grove, Ore., school opening September 22; and the Sheyenne River Academy, Harvey, N. D., the school year commencing October 13. These schools provide an excellent outline of study, and will afford the young men and women of the conferences in which they are located good advantages for securing an education.

THERE seemed to be some risk in printing twenty-five thousand copies of the first issue of the *Protestant Magazine*, but we felt confident that when our people understood the nature and mission of this publication, they would co-operate with us in giving it a large circulation. It is gratifying to us to be able to state that we have not been disappointed in this expectation. During the last week one order was received for a thousand copies, and another order for fifteen hundred copies, besides various smaller orders. The second number of this magazine is now ready, and it will be found, we think, that it fully maintains the standard set by the first number. Some very striking evidence is presented to show the apostasy of Protestantism and the aggressiveness of Romanism in this country. The readers of the REVIEW will find the matter in the *Protestant Magazine* of special interest and value to them, and when they have become familiar with the contents of this journal, we are sure that they will desire to have a part in circulating it. The subscription price is only twenty-five cents a year, and subscriptions may begin with the first number if desired.