

The Advent Sabbath Review and Herald

Vol. 85

Takoma Park Station, Washington, D. C. August 13, 1908

No. 33



Behold
He
Cometh



Go to the Sea and
to the Coast

Keep Sweet!

*When the day is dragging, dragging,
And your heart is sorely tried,
When your work is sadly lagging,
And ambition's end denied,
Keep sweet!*

*Hold your faith to constant hoping,
Never doubt amid your groping,
Keep sweet!*

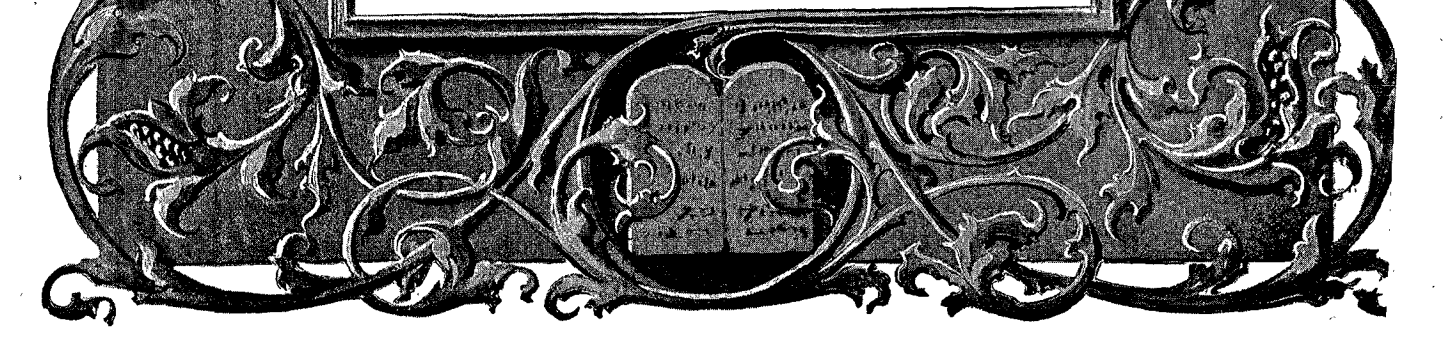
*When your enemies assail you,
And your character impugn,
When your courage seems to fail you,
And your voice is out of tune,
Keep sweet!*

*Hold to hope and constant winging,
Never let your soul cease singing,
Keep sweet!*

*If the sum of all creation
Shine through those of hopeful heart,
You will take a lofty station,
And, performing well your part,
Keep sweet!*

*You will make a dark world brighter,
You will make its burdens lighter.
Keep sweet!*

—ELMER ALLEN BESS.



The Book Department Mirror

*Being a Reflection of Interesting Happenings and Notes
on Our Publications. Conducted by the Book Department of the Review
and Herald Publishing Association.*

☐ "Just waiting for the truth"—this is the testimony which our canvassers are hearing almost daily. Perhaps there are some very near your home who are just waiting for *you* to bring them the truth. Enlist among the Home Workers—your State tract society will tell you how.

☐ We have just received copies of two pamphlets—"The Destroyer," and "Harry Spencer: Dyspeptic." The former is the story of a drunkard's reformation. It shows the dreadful effects of alcohol on both mind and body. The latter tells how a confirmed invalid is fully restored to health through the use of nature's remedies. A large number of testimonials have come to the author. Mrs. E. G. White says, "They are good little books, and should have a wide circulation." "The Destroyer," 10 cents, post-paid; "Harry Spencer," 8 cents.

☐ "Those who desire to be accepted as workers in the future of this cause must advance step by step."—*Mrs. E. G. White.*

☐ This idea is carried out in "Steps to Christ." Daily growing in grace and the knowledge of Christ, the Christian is to go forward. To many the way seems obscure, and the path indistinct; but this little volume directs the reader to a closer study of the Bible, the real guide-book to heaven. Several attractive bindings are furnished, and the book is an ideal one for Home Workers. Prices—

<i>Morocco, de luxe</i>	\$1.50
<i>Red leather</i>	1.00
<i>Cloth, gilt</i>	1.00
<i>Cloth, plain</i>60
<i>Paper</i>30

☐ Ever since Satan declared to Eve, "Thou shalt not surely die," men have been building on this falsehood regarding the state of the dead. "Here and

Hereafter" gives the Bible doctrine on this important subject. Its 357 pages are devoted to an exhaustive study of the whole question of man's nature and destiny, answering all objections, and giving a clear, lucid explanation of this vital theme. Price, \$1, post-paid.

☐ What does religious liberty mean to you? Soon we may not enjoy the privileges which are ours at the present. We should do all in our power to defer the disaster as long as possible, that the work may be finished. To this end, campaigns of education could be conducted in your locality. Try the tract, "Prohibition and Sunday Legislation," *Words of Truth Series*, No. 49. It is a clear, direct statement of the principles of religious liberty in small compass, and will appeal to all classes. Price, 12 cents a dozen; \$1 a hundred, post-paid.

☐ Have you seen the Religious Liberty Post-cards? They are inexpensive, and often a picture-lesson stays in a person's mind long after an article, no matter how cleverly written, is forgotten. There are ten cards in the set, and each one is a reduced facsimile of one of the timely cartoons which have appeared in *Liberty*. A full set, post-paid, 10 cents; five or more sets, 6 cents a set, post-paid.

☐ Every Seventh-day Adventist should be provided with a copy of "Early Writings." This book contains the pith of the entire message. Convenient size; prices to suit all. Pocket edition, paper, 35 cents; cloth, 75 cents; leather, \$1.25.

☐ Any of the publications mentioned on this page may be ordered through any State tract society or publishing house, or direct from Review and Herald Publishing Association, Takoma Park Station, Washington, D. C., New York City, or Battle Creek, Mich.

THE REVIEW AND HERALD

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

VOL. 85

TAKOMA PARK STATION, WASHINGTON, D. C., THURSDAY, AUGUST 13, 1908

No. 33

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REVIEW AND HERALD

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Editorial

THE most valuable of all books is the Bible. None study it too much. Nearly all study it far too little. It brings peace into the life. It gives an inspiration and power for worthy action. It is not only the beginning but it is the finishing of knowledge and wisdom. It should be made not only the warp and woof of all we study, but it should be a part of the very nerve and fiber of our being. The better we know it, the more we love it.

INTELLIGENT observers of the present trend of events must recognize that we are facing a crisis. The authority of the Bible is being denied; the fundamental principles of the gospel are being subverted; the doctrines which have differentiated Christianity from other religions have been discredited until religion is being reduced to the plane of good citizenship; and with all the rest, more earnest efforts are being put forth than ever before to unite religion and the government, and to secure to the church the power of the state for the enforcement of religious observances. In all this we can plainly see the fulfilment of prophecy; but there is also a responsibility resting upon those who know the truth, to make known the message for this time. The situation now ought to stir the blood and quicken the pulse of those who have long been looking for these very things, and ought to arouse the church to earnest action. Doors now open may soon be closed, and op-

portunities which are now allowed to pass unimproved may never come again. Let every one do his duty.

THE vital principles of the gospel are always the same. There is the great fact of sin: "All have sinned, and come short of the glory of God." There is only one way of escape: "Being justified freely by his grace through the redemption that is in Christ Jesus." There is only one way of laying hold upon the provision made for sinners: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." "Believe on the Lord Jesus Christ, and thou shalt be saved." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is the gospel of salvation from sin, of justification through faith in the merits of Christ, the eternal Son, which is to be proclaimed anew in this generation to all the world in view of the fact that "the time is fulfilled, and the kingdom of God is at hand."

Crowds and Crimes

THE crowded condition of the large cities of this country, and the results consequent upon such an unnatural way of living, are commanding more and more attention from those who are capable of appreciating the inevitable outcome of this state of things. Some of the facts connected with this problem are told in an editorial in the *Independent*, from which the following extracts are taken:—

Our cities contain a congested mass of human beings that are a shame to themselves and to the age in which they are bred. While we can boast of magnificent architecture, art, music, etc., we have to allow that the word "city" covers a sort of humanity that was not dreamed of when the Erie Canal was dug, or even when the Pacific Railroad was built. . . .

Mr. Rowntree tells us, in "Poverty," that in London those who live below a living wage, and are deprived of every reasonable comfort of life, are just about one half of the population. Thirty thousand are without homes of any sort whatever—sleeping at night either in the street or in public lodging-houses. We have twenty American cities that must tell a similar story; while probably New York, with its annual inflow of impoverished foreigners, is even worse off than London.

In its discussions of the best methods

for remedying this deplorable condition, the *Independent* says:—

We believe that Mr. Booth is right, and that he is the best qualified man now living to pronounce on this subject. He has settled down to the conviction that colonization is the only remedy for our new barbarism; that we can only get rid of city congestion by moving the masses outward, and creating a new sort of home life.

In its endeavor to account for the fact that there is an astonishing demand for workers in the country while so many men are idle in the cities, the editorial speaks of the poorest class thus:—

They have been herded until they simply can not stand the country. It is dolefully lonesome beyond endurance. They know nothing of trees or shrubs, and have not an acquaintance among the birds or beasts. To move these people into the country as individuals would not be worth the while. They would get back again as soon as possible. It is only possible to move them in families and groups of families.

In the opinion of the *Independent*, there is great need that proper attention should be given to the solution of this problem. It says, further:—

We can not stand this congestion much longer. It is affecting the most sacred of all social convictions, the family; it is destroying morals; it leaves no place for economy, and none for betterment; it is making country labor impossible in harvest-time; it is fouling politics, by creating a vast number of salable votes.

In conclusion, the *Independent* emphasizes its demands for prompt action in these words:—

We have got to have a social readjustment. The city has become a menace. . . . Slum life is hell; it is intolerable as an adjunct of civilization. We must do more than believe; we must abolish. . . . Out with the shops, with the publishers, with the factories, and out with the people.

Those who have given study to the striking parallel between the days of the decline of the old Roman republic and the recent history of this republic, will not fail to note the similarity of the conditions of city life. Rome became crowded with a class of unemployed dependents, who were ready to embark in any unlawful adventure, or to shout for any political agitator, if only by this means bread and drink could be provided. The Roman senate attempted to relieve the situation by placing the people upon the land, which was furnished to them free, but the distaste for hard work and the craving for the excitement of the capital soon brought the

people back to the city, to be manipulated again by unprincipled politicians. The indications are that the experience may be repeated in this country. Those, however, who appreciate the meaning of the present situation, and who have light as to the developments to be expected in the near future, ought to shun these centers of population and breeding-places of crime, except so far as it may be necessary that some must proclaim the gospel in them, lest they be overtaken in the judgments which are soon to be visited upon these modern Sodoms.

Some Good Testimony

THE minds of religious teachers seem to be greatly stirred at the present time over various phases of the Sabbath question. This is shown in the number of articles written, and the number of addresses delivered, upon this subject, as well as in the constant effort to secure an enforced regard for Sunday by legislative enactment.

But there is considerable confusion among the advocates of Sunday observance as to the authority to which appeal may be made in behalf of a first day sabbath. Some writers, however, perceive clearly, and frankly admit, that there is no basis for the Sunday sabbath in the fourth commandment. Paul Moore Strayer, D. D., of Rochester, N. Y., in an article in the *Homiletic Review* for August, states the case thus:—

The Jewish Sabbath has been succeeded by the Christian Sunday. The Sunday is not the sabbath. The law of Moses designated the seventh day of the week as the Sabbath, and for the reason that Jehovah rested on the seventh day. The Christian observes the first day of the week. The Christian Sunday is a new institution, as baptism is. And, to be strictly literal, the fourth commandment can no more be appealed to as enacting the Christian Sunday than the laws requiring circumcision, the Hebrew's initiatory rite, can be appealed to as making obligatory the Christian's initiatory rite of baptism. The fourth commandment is kept to-day only by orthodox Jews, the Seventh-day Adventists, and a few others. . . . The change from the seventh day of the week to the first was, we are justified in saying, the result of divine guidance. It was a gradual change, and has absolutely no authority in the New Testament.

We fully agree with these admissions that there is no authority either in the fourth commandment or in the New Testament for the observance of Sunday as a sabbath, but we can not consent to the claim of "divine guidance" which would lead the church to a practise directly contrary to the divine commandment. God's providence does not contradict his precepts.

Those who accept the Protestant principle that the revelation made in the Scriptures "is abundantly sufficient for

man's guidance in all questions of faith, practise, and modes of worship, and excludes the necessity and the right of any human inventions," will, if consistent, observe the seventh-day Sabbath as soon as their attention is called to the lack of Bible testimony in behalf of Sunday. The observance of Sunday as a sabbath is a purely human invention.

The Rise and Fall of Religious Liberty in America

The Laity Revolt in Massachusetts

PERSONAL experience and the history of all civilized lands teach that the kindness of Jesus is banished from the creed of a church united to the state. Jesus said, "If any man hear my words, and believe not, I judge him not." The church-and-state régime says, "If any man believe not, he is a heretic, a blasphemer, a dangerous character, a criminal."

The gospel of Jesus and the policy of enforced religion are thus seen to be utterly opposed to each other. And that is why the enlightened consciences of the laity have so often been in opposition to the determined policy of the clergy. The latter, when wedded to the theocratic idea, have considered no punishment too severe to use in bolstering up the foundation of such a government, and have used the influence of their position to steel the hearts of their parishioners against every feeling of sympathy, even with the bodily sufferings of the excommunicated, and even to turn the hearts of the parents against children, and the hearts of the children against parents, when they have feared the effect of opinions not in harmony with their creed. That policy was carried out in New England until there came an uprising of the people themselves that shook the hierarchy to its foundations, and ushered in a day of better things.

The conditions were these: The Congregational Church was made the established church; it was supported by public taxation; all, whether belonging to that church or not, or whether belonging to any church or not, must pay their proportion to the support of that establishment; attendance at church was compulsory under pain of a heavy fine; no work must be performed, no traveling done, on Sunday; no one must express an opinion contrary to the opinions propounded from the pulpit, under pain of fine, whipping, banishment, or even death; one man in ten was a "tithing man," whose duty it was to see to it that the other nine attended to their religious duties; no church could be built without the consent of the state officials, and the state officials were the creatures of the state church; no one was allowed to hold meetings in his own home; in short,

the state was under the complete domination of the church, and that church proposed to permit the existence of nothing within the jurisdiction of that state which was not under church control.

No sooner had the church-state entered upon the carrying out of its purpose, than the cruel and necessary result of its premises began to appear. It is true that the large majority of those within the fold felt it necessary to their religious loyalty to steel their hearts against the expression of any sympathy with those who suffered. It is equally true that in those very religious bodies there were those who did sympathize with the oppressed, sometimes openly, but more often in silence, feeling the uselessness of protest. In calling attention to the following incidents, it is not the writer's purpose to heap contempt upon men, but to show the evil results of the course which they took.

In the year 1644 the general court of Massachusetts ordered that if any should oppose the baptism of infants, or attempt to seduce others to a disbelief in that practise, "every such person or persons shall be sentenced to banishment." While expressing the sentiments of the power-blinded clergy, that law seems to have been unpopular; for in the year following its passage a number of merchants and others petitioned to have the law repealed, "because of the offense taken thereat by the godly in England." The court seemed inclined to accede, but the clergy opposed, and the court did nothing. The colony's agent in England in 1646, realizing the disapprobation of the home government toward the persecutions in the Massachusetts Bay Colony, attempted to apologize for his constituency in these words: "It is true that we have a severe law, but we never did or will execute the rigor of it upon any. . . . But the reason whereof we are loath either to repeal or alter the law is, because we would have it . . . to bear witness against their judgment, . . . which we conceive . . . to be erroneous." It is true that at that time no one had been banished; but a Mr. Painter "for refusing to let his child be baptized," was brought before the court, and "sentenced to be whipped, which he bore without flinching, and boasted that God had assisted him."

The unmerciful whipping received by Mr. Obadiah Holmes of Rhode Island for the terrible crime of ministering to the spiritual needs of one of his brethren (a Baptist) in Massachusetts, was not without its effect in strengthening the opposition to religious persecution in that State. Like his divine Master, Obadiah Holmes prayed for his persecutors while they were laying the cutting strokes of a three-thonged whip upon his bleeding

back. The record of it states that he was whipped with "such horrible severity that it was many days before he could endure to have his lacerated back touch the bed, and he rested propped upon his hands and knees; . . . and his dignity and courage so impressed the people that, in spite of the danger, numbers flocked about him when he was set free, in sympathy and admiration."

In spite of the penalties suffered, the spirit of independence in "religious concerns" continued to grow. This was manifest in such incidents as the formation of a separate church by one Thomas Gould of Charlestown, because of the perpetual annoyance of the officials of the established church. For this crime of organizing an independent church, Gould was summoned to appear and listen to a setting forth of his sins. He was so strongly denounced by the minister of the church from which he had withdrawn, that "many of the people went out; and these were the excommunicated persons." The court took the matter up, convicted the "sectaries" of schism, and ordered them "to be imprisoned until further notice." They were fined four pounds and kept in confinement from April until October, when the legislature ordered them to be discharged upon payment of fines and costs. A few years earlier they would not have escaped so easily; but the leaven of a spiritual unrest—the unrest of the soul in confinement—was working among the people. The imprisonment and punishment of these "sectaries" not only did not cause them to recant, but "persecution added to their numbers."

On March 27, 1668, this same Thomas Gould with two others, styled by the hierarchy "obstinate and turbulent Anabaptists," were banished under pain of perpetual imprisonment. They determined to stay and face their fate, were imprisoned, and kept in prison for more than a year. But the cruelty of their treatment was appealing to the people. A feeling of indignation and of sympathy was aroused, and sixty-six of the most influential inhabitants of Charlestown petitioned the legislature for mercy on behalf of the sufferers. Their petition was couched in humble and respectful language; but the document was voted "scandalous and reproachful," and the two chief promoters were censured and admonished, and fined ten and five pounds respectively; the others were made to sign a paper expressing their sorrow "for giving the court such just ground of offense."

The matter was next taken up in England, and thirteen of the most influential dissenting ministers in London (the Congregationalists themselves, in England, were dissenters) wrote the ministers of

New England, begging that they exercise moderation lest the dissenters in England should be caused to suffer through retaliation. This plea of their own brethren was likewise disregarded, and the three prisoners were kept in jail. After their release, they were again arrested, and treated with the utmost rigor, and at least one of them is said to have died in prison.

While the hierarchy was thus tightening its grip on the cords of oppression, the loyalty of the people was drifting away from their oppressive leaders. These fearless Christian men, by their very sufferings, were teaching the people that the course of the church-state party was out of harmony with the gospel of Jesus Christ.

The sufferings of the Quakers, as well as of the Baptists, were appealing to the magnanimity and sympathy of the people and helping to win their loyalty away from the hierarchy. After four Quakers had paid with their lives for exercising the rights of conscience, the popular indignation rose to such a pitch that it was deemed inexpedient to carry out the death sentence upon Wenlock Christison. After two years, however, a letter from the king confirming the Massachusetts charter, excluded the Quakers from the general toleration, and the old spirit of oppression against them was revived. They did not dare to put them to death, but adopted what some historians have called "a humaner policy;" that is to say, they were tied to a cart's tail and whipped through three towns; and this barbarous decree was carried out upon women naked to the waist in the severest winter weather. While these condemned persons were not condemned to death, there is no doubt that many of them would have perished under the terrible scourgings, had not the people interfered. They were sentenced under the Vagabond Act, which would seem to have been invented for use against them particularly. Under its provisions any foreign Quaker, or any native Quaker upon a second conviction, might be ordered to receive an unlimited number of stripes, which were laid on with a two-handed whip armed with lashes made of twisted and knotted cord or catgut. During the autumn following the enactment of this decree, it was found expedient to discontinue it; but it was again revived ten months later. After the death of Governor Endicott in 1665, a period of tranquillity for the oppressed dissenters ensued. It seems that the spirit of the common people was finding a reflection in many of the constables, and they were not careful to arrest dissenters. In 1675 the hierarchy made one more desperate effort to fan the dying embers of persecution into a flame, and they secured the passage of an act

fining constables who failed in their duty of breaking up Quaker meetings. One third of the fine was to go to the informer. A number suffered under this temporary revival of persecution. Two years before this last effort of the hierarchy, however, Sir John Leverett, who was opposed to persecution, was elected governor. By his election the people expressed their dissatisfaction with the cruelties which they had witnessed in the name of the Christian religion. They had protested faint-heartedly at first, and taken punishment for protesting at all; but the ranks of the protesters grew, and their protests became stronger, until the supporters of that false theocracy saw, in the election of Governor Leverett, the end of its dominance. The completion of that work will be the subject of another article. c. m. s.

By Asiatic Cable

WHO that knows this message can fail to see that the cable news from Asia is day by day and week by week a call to us to press with the advent message into that vast continent where half the world is living and dying?

The granting of reforms in Turkey, the effort to establish a constitutional government, should certainly lead us to pray earnestly that out of the changes inaugurated may come a wider measure of religious liberty for our workers in that great country. History is in the making, and it may be doors are opening where before our way was barred.

The uprising in Persia, setting the land in turmoil, and causing much loss of life, reminds us that we have never yet entered that land, with its eleven millions. The years of peace which we have thus far not improved may possibly be not quite yet ended, but it is high time we were there with the last warning message. Two young men have volunteered for work in Persia; but there must be increased giving for missions all around before the Mission Board can finance new enterprises.

India is astir, and all observers feel that stormy times are ahead. If only a few more years of measurable tranquillity can be given us, we should set into that stronghold of heathenism scores of workers before the storm breaks. We have touched but six or seven of the hundred leading languages of India.

In the far East there is comparative quiet, and now is our time to work; for all the news from China and the East shows that these years of peace are fast passing, and the heathen are waking up.

Half the world lies in Asia, and Asia is astir. The Lord's commission tells us definitely to send the witnesses into all parts of that great continent. Let us pray for it, and give for it, and work toward it unceasingly. w. a. s.

The Revolution in Turkey

EVENTS are moving rapidly in the sultan's dominions just now, and what scarcely any one expected has come to pass in a day. The great change in Turkey, so unexpected and unheralded, should prepare us to expect great things from God in completing the work of warning the world and ushering in his kingdom.

Just one hundred years after the signing of the Declaration of Independence in America, a constitution was proclaimed for Turkey; but before it could be carried into effect, the Russo-Turkish war broke out, so disrupting plans and impoverishing the country as to give the sultan a plausible excuse for keeping the entire control of the government in his own hands.

From 1876 to the present time, a considerable portion of the people have been persistently agitating for the restoration of the constitution. They have carried on their work in secret, and yet thousands of them have been exiled for their activity in this matter. It is estimated that two hundred thousand exiled members of the Young Turk party are in the United States at the present time.

The encroachments of the European powers have added fuel to the flames of discontent among the Turkish people. The international control of certain regions in Turkey has humiliated the Young Turks, and the excessive taxation of the people to support a government of which they did not approve, has served from year to year to widen the breach between the sultan and his subjects.

This disaffection has been carried into the army itself, honeycombing that organization with disloyalty to the throne, until even the Albanian legions, in whom the sultan placed his principal reliance, were found to be uncertain, having taken oath to favor the constitution's establishment. Two of the sultan's trusted generals were assassinated, a provincial governor was kidnapped, and three provinces were in open mutiny. Then the leader of the Young Turk party sent to the sultan their demands for administrative reforms coupled with a threat of revolution if he did not take favorable action within eleven days. One despatch states that the leader of the Young Turks threatened to move on Constantinople with three hundred thousand troops at the expiration of the time allowed.

The sultan chose to yield rather than attempt to put down the revolution with an army upon which he knew he could not depend. So on July 24, he issued an irade, establishing a constitution for Turkey similar to that of 1876; and orders were sent to all Turkish officials to prepare for the election of representatives to the new parliament. The consti-

tution of 1876 provided for the indivisibility of the empire; the irresponsibility of the sultan; the equality of all citizens before the law, irrespective of creed or race; freedom of worship, of education, and of the press; reform of taxes; inviolability of domicile; and a parliament of two houses, the upper one appointive, the lower elective.

Because of the withdrawal of the constitution in 1876, the revolutionary party did not have implicit faith that the sultan would keep his promises, or that he would go any farther after the restoration of the constitution than he pledged himself to go under the present pressure. Therefore they made another demand to the effect that he recall all who had been banished for political offenses. He yielded in this also. Then he and the grand vizier swore allegiance to the constitution, and Turkey had passed from an unlimited monarchy to a constitutional government, guaranteeing freedom of the press, freedom of education, and freedom of worship to all within the realm, of whatever race or religious persuasion.

Many fear that the sultan is insincere, and that he will seek the first opportunity to annul the new constitution. However, he has dismissed the grand vizier, who has supported the policy against which the Young Turks rebelled, and has appointed one who is said to be fairly acceptable to the revolutionists.

Just what bearing this new movement may have upon the solution of the Eastern Question we can not foresee, but we shall wait with interest to note the effect of this great political change and its significance in its relation to the fulfilment of prophecy.

What means it that nations which for centuries have been under the control of autocratic rulers are just now proclaiming constitutional governments, and withdrawing those age-old restrictions against freedom of speech, of education, of the press, and of worship? There is but one answer: The last solemn message of God to this world is due, and God is breaking down the barriers. A few years ago Russia scouted representative government, and seemed to seek a nullification of it after it was instituted; but that form of government is now established within that realm; and where a few years ago the propagation of any religion other than the orthodox was punished with extraordinary severity, religious liberty has been proclaimed, and the "sects" are free. Persia has a constitution; and in spite of the fact that the shah has been bombarding parliament, and a kind of civil war is in progress, we may expect the nation to settle down to its parliamentary order with probably as good grace as Russia has done. God will yet work greater wonders in the lands that

have been closed against his work; and while we see his hand so shaping events that "this gospel of the kingdom" may go into all the earth, let his servants seek earnestly that preparation of heart which will enable him to use them in bringing that mighty work to its culmination.

C. M. S.

The Endowed Scholarship Fund

EVERYTHING indicates that this people are setting themselves in earnest to *finish the work* of God in the earth. The volunteers for mission fields, the gifts of means to carry forward the work, the overflowing schools, and the establishment of the Foreign Mission Seminary, are a few of the omens indicating our determination that "there shall be delay no longer."

And now our youth are leading out in the raising of an endowed scholarship fund for the purpose of helping worthy young people to prepare quickly for the foreign work.

Good reports are coming in concerning the success of this effort. The Colorado Conference has already raised three scholarships, and others are pushing the plan vigorously. Some have already given an entire scholarship, and doubtless others will.

Let all our people encourage the youth in this good work. Leaflets explaining the object and use of the fund can be had free of charge by addressing your conference Missionary Volunteer secretary, or the Missionary Volunteer Department of the General Conference.

We are hoping to see this fund raised by the first of November.

M. E. KERN.

The Missionary Campaign

LET us not forget the date of this missionary campaign week,—November 22-28, inclusive. All our union conferences are laying plans to take hold of this work, and to do the best service in behalf of foreign missions that has ever been undertaken by our denomination. It will be interesting to our brethren and sisters throughout the field to read what some of the union conference presidents have written concerning this matter. Brother E. W. Farnsworth, president of the Atlantic Union Conference, says in part as follows:—

As to the matter of raising funds for foreign mission work, I will say that I shall certainly do the very best I know how to do. I shall correspond with the presidents of conferences, church officers, etc., and try to get them to work diligently on the matter of raising this money for missions. If we can get the church officers at work, I think we shall accomplish something.

The suggestion you make that we ask every Seventh-day Adventist to contrib-

ute to the mission work the proceeds of one week's labor, from the president of the General Conference down to the smallest member among us, is a good one, and I hope we can carry it into effect. Then if we could get thousands of them to go out to solicit funds from the outside world, it seems to me we ought to be able to secure a large sum of money. I would like to see it tried anyway. I will promise to do all I can to get the thing going.

Brother Allen Moon, president of the Lake Union Conference, writes concerning this enterprise in the following words:—

I wish to co-operate with the General Conference brethren in anything that will advance the work. I have for years believed that when we are genuinely consecrated, the Lord will give his people favor with "the Egyptians," and favor his cause with the riches of "the Gentiles." And why not?

Brother R. A. Underwood, president of the Northern Union Conference, writes of this campaign as follows:—

Your communication of June 28, touching the plan for a new move to secure funds through the special number of the REVIEW, with the additional thought of asking those who did not enter into this to dedicate their wages or income during that period as a self-denial offering, has been received and read with interest. I can assure you that I will do what I can to give the plan encouragement, and push it to success. I will do all I can to bring it before the brethren in this field.

Brother W. A. Westworth, president of the Southeastern Union Conference, the last union conference organized in America, says:—

Your letter of recent date is before me, and has been read with more than usual interest, for the plan is one that has appealed to me from more than one standpoint. For many years we have been preaching Isa. 60: 1-3, but for some reason or other, we have overlooked the promises of verses 4, 5, and 6. I have often thought that we as a people did not ask enough from the outside, and hence did not receive.

Now in regard to the plan, I will say that I am with you. Most gladly will I set the pace as to salary and whatever else I can do, and will try to rally my brethren to lift as well.

From the Pacific Coast, Brother H. W. Cottrell, president of the Pacific Union Conference, writes in part as follows:—

Now in reference to the special week in November, beginning the twenty-second, during which time it is suggested that time or wages be contributed to the foreign mission work, I will say that I am in hearty accord with the proposition, or any similar proposition that will bring funds into the treasury to be used in the foreign work. This would be a wonderful ingathering if we could get all the people to take hold of it with a full determination that each one would do his duty.

Brother W. C. White, in writing of this plan, says:—

I see that you have large plans regarding the missionary ingathering beginning November 22. I would not dare to ex-

press an opinion as to how much can be gathered by our people, but of this I feel confident, that it will be a blessed experience for them to prepare for, and engage in, this work, and that this experience will do much to broaden our understanding and faith regarding missionary enterprises.

In one of mother's articles published in the *Southern Watchman* in 1904, regarding the work of Nehemiah, there are five or six paragraphs arguing that "the Lord's work might receive far greater favors than it is now receiving if we would approach men in wisdom, acquainting them with the work, and giving them an opportunity of doing that which it is our privilege to induce them to do for its advancement."

This universal opinion of our leading brethren concerning the importance of this plan, should be an inspiration to our people to take hold of this campaign as we have never taken hold of anything in the past. We must arouse ourselves to the conditions that confront us, and I believe that the Lord will send us financial relief in proportion to our faith and earnestness in this campaign. Let us not forget the date,—November 22-28, inclusive.

I. H. EVANS.

Note and Comment

Beery Temperance Men

It is a new phase of reform work when a great brewery concern makes it appear through its advertisements that the brewing and the drinking of beer are an aid in promoting temperance. The great temperance wave, with the consequent reduction in the consumption of liquors, seems to be responsible for this latest effort to misrepresent the facts. We are reminded of the old proverb, "When the devil was sick, the devil a monk would be."

The Novel in Japan

THE unclean novel, that pernicious parasite of a free press, is rapidly finding its way into countries but recently opened to modern ways. China and Japan are suffering already from a flood of such literature, and soon no doubt Korea also will be bearing her share of the noxious burden. Modern civilization brought to the Orient the demoralizing agencies of liquor and opium which ruin the body, and the salacious novel is following in their wake to do the same work for the mind and heart. A Tokyo paper appropriately designates the writers of such works "the messengers of Beelzebub, putting on the masks of smiling angels to tempt men." That paper calls such books "the most terrible enemy of young people," and warns every household to "build an iron wall to keep out immoral novels." Japan having opened wide her door to the messengers of the

gospel, Satan will do what he can to make her regret it by ruining the character of her young people with the vicious product of a conscienceless press. Japan would set the world a good example if she would refuse to permit such literature to enter her ports.

What the Gospel Does

A NATIVE Korean, Yee Kee Pong, who sixteen years ago took part in the stoning of a missionary at Pyeng Yang, has been ordained to the ministry, and has been appointed as a missionary to the island of Quelpart, where there are one hundred thousand native people who have not heard the gospel. This is only one instance among many showing the great transformation which has been wrought in recent years in Korea.

Discrediting the Scriptures

THE influence of the conclusions of a false science upon the question of obedience to the plain commandment of God, and the license granted by the higher criticism to use one statement of the Scriptures with which to discredit another, are both plainly shown in dealing with the question of the present obligation to keep the seventh-day Sabbath. The following paragraph illustrates this:—

For the observance of Sunday we must look to different sanctions from those of the Sabbath. Even if the Hebrew sanctions did apply to our Sunday, they are too remote from our experience to have any great power. The first of these sanctions, as given in the Exodus edition of the decalogue, was that God labored six days in creating the world, and rested the seventh. This does not apply, partly because science has modified our understanding of the "creative week;" and more, because Jesus defended his Sabbath activity by announcing, "My Father worketh hitherto, and I work;" that is to say, God never has rested, but puts forth his energy and power all the days of all the weeks. And the second of these sanctions, as given in the Deuteronomical edition of the decalogue, was that, in remembrance of their slavery in Egypt, from which Jehovah brought them out, they were to give their servants and beasts of burden rest. But this is too remote, because our immediate ancestors were not in bondage to the Egyptians.

In other words, the reasons given in the commandments as recorded in Exodus are not true, as proved by the conclusions of science and the testimony of Jesus himself, while the additional reason given in Deuteronomy has no force. And yet such writers as this claim to believe the Bible, and claim to interpret it to the people. This shows to what an extent infidelity is gaining ground, and how the Word of the living God is being supplanted by a merely human philosophy.

General Articles

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8.

I Pray for You

I KNOW not what the pain that lies—
The hidden pain so hard to bear—
Deep in your heart, and through your eyes

Asks me for sympathy and prayer;
But deepest sympathy I feel
In answer to its mute appeal.

It may be God has given you
Some task that to the utmost tries
Strength, courage, patience, true love,
too,

Until your fainting spirit cries
Beneath its load, and One draws near
Who waits the feeblest prayer to hear.

Perhaps the friend that most you loved
And trusted as a friend indeed,
In time of sorest stress has proved
Untrue, a wind-tossed, broken reed;
And all the confidence of years
Has passed away in burning tears.

It may be Death has passed your door,
On cruel mission bent, and left
A loneliness that evermore
Remains with those by him bereft.
The shadow of a grave may lie
Upon your heart, across your sky.

Some living trouble, worse to bear
Than those with dead forms laid away,
May dwell with you, and ever share
Your sweetest hour, your brightest day;

Laying its hand on every joy,
Touching all gladness, to destroy.

Whate'er it be, this grief that lies
Deep in your heart, its presence there
Can not be hid, but through your eyes
It asks for sympathy and prayer;
And so this one thing, dear, I do,—
With earnest heart I pray for you.

I do not pray that God will take
This sorrow from your life; ah, no!
I only pray that he will make
It work for good to you, and so
Bring you rich gain in coming years
For all your losses, grief, and tears.

—Emily Stuart Lawrence.

Circulate the Publications

—No. 2

MRS. E. G. WHITE

THE work of book-making is a grand and good work; but it has not always stood in the high and holy position that God designed it should occupy, because self has been interwoven with the work of some who have engaged in it. The book work should be the means of quickly giving the sacred light of present truth to the world. The publications that come forth from our presses to-day are to be of such a character as to strengthen every pin and pillar of the faith that was established by the Word of God and by the revelations of his Spirit.

The truth that God has given for his

people in these last days should keep them firm when there come into the church those who present false theories. The truth that has stood firm against the attacks of the enemy for more than half a century must still be the confidence and comfort of God's people.

Our evidence to non-professors that we have the truth of the Word of God will be given in a life of strict self-denial. We must not make a mockery of our faith, but ever keep before us the example of him who, though he was the Prince of heaven, stooped to a life of self-denial and sacrifice to vindicate the righteousness of his Father's word. Let us each resolve to do our best, that the light of our good works may shine forth to the world.

Unity and Progress

Perfect agreement should exist in the plans laid for the publication of our books and periodicals, that the light which they contain may be quickly carried everywhere, to the nominal churches and to the world. Much more should have been accomplished in the sale of our books than we see accomplished to-day.

Our ministers should call upon the church-members to let the truth triumph. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Unity and love will accomplish wonderful things for the believers. Will not our churches arouse, and give the last warning message to the world?

Our Relief Books

"Christ's Object Lessons" is a book that speaks for itself, and it has accomplished a good work. As it has been sold, and the object of its sale related, money has been received that has relieved the indebtedness of our schools. But more than this, many by reading the book have been blessed by its lessons of truth, and many more will be blessed by reading it.

The book "Ministry of Healing" may do the same work for our sanitariums and health institutions that "Christ's Object Lessons" has done for our schools. This book contains the wisdom of the Great Physician. To me it has been a great privilege to donate my work on these books to the cause of God. In the future there should be a much greater effort made to increase their sale.

Lift the Debts

God designs that we shall learn lessons from the failures of the past. It is not pleasing to him to have debts rest upon his institutions. We have reached the time when we must give character to the work by refusing to erect large and costly buildings. We are not to copy the mistakes of the past, and become more and more involved in debt. We are rather to endeavor to clear off the indebtedness that still remains on our in-

stitutions. Our churches can help in this matter if they will. Those members to whom the Lord has given means can invest their money in the cause without interest or at a low rate of interest, and by their free-will offerings they can help to support the work. The Lord asks you to return cheerfully to him a portion of the goods he has lent you, and thus become his almoners.

Another View of the Book Work

Afterward we were in camp-meetings and in large meetings in our churches, where the ministers presented clearly the perils of the times in which we live, and the great importance of making haste in the circulation of our literature. In response to these appeals, the brethren and sisters came forward and purchased many books. Some took a few, and some purchased large quantities. Most of the purchasers paid for the books they took. A few arranged to pay afterward.

Because books were being sold at low prices, some being specially reduced for the occasion, many were purchased, and some by persons not of our faith. They said, "It must be that these books contain a message for us. These people are willing to make sacrifices in order that we may have them, and we will secure them for ourselves and our friends."

But dissatisfaction was expressed by some of our own people. "A stop must be put to this work," one said, "or our business will be spoiled." As one brother was carrying away an armful of books, a canvasser laid his hand upon his arm, and said, "My brother, what are you doing with so many books?" Then I heard the voice of our Counselor saying, "Forbid them not." This is a work that should be done. The end is near. Already much time has been lost, when these books should have been in circulation. Sell them far and near. Scatter them like the leaves of autumn. This work is to continue without the forbidings of any one. Souls are perishing out of Christ. Let them be warned of his soon appearing in the clouds of heaven.

Some of the workers continued to appear much cast down. One was weeping, and said, "These are doing the publishing work an injustice by purchasing these books at so low a price; besides, this work is depriving us of some of the revenue by which our work is sustained." The Voice replied, "You are meeting with no loss. These workers who take the books at reduced prices could not obtain so ready sale for them except it be at this so-called sacrifice. Many are now purchasing for their friends and for themselves who otherwise would not think of buying."

A Caution

Then instruction was given to Elder Haskell that in his anxiety to supply the people with the precious truth contained in his books, in his desire that all should feel that the books are worth more than they cost, and that all should be encouraged to give them a wide circulation, he was selling his books too cheap, and

thus making his own burden too heavy.

Our Counselor said, "The books should be sold in such a way that the author will not be left bare-handed, and that the publishing-house shall have a proper margin so that it will have means to carry on its work."

A Parable for Our Study

"The kingdom of heaven is like unto a man that is an householder," Christ declared, "which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

"Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny.

"But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

The value of service to God is measured by the Spirit in which it is rendered, rather than by the length of time spent in labor.

I am very desirous that the light contained in my books shall come to every soul possible; for God has sent the message for all. These books contain precious lessons in Christian experience. I would not dare forbid that these books be sold on special occasions at a low price, lest I should hinder the reading of the book, and thus withhold the light from some soul who might be converted to the truth. I have no forbiddings to place on the work of circulation of our books. Let the light be placed on the candlestick, that it may give light to all that are in the house.

A Lesson in Commercialism

"And Jesus went into the temple of God, and cast out all them that sold and

bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

"And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

The Gospel in the Sanctuary

L. A. HOOPES

(Concluded)

THERE is a way by which all may come to the Father. That way is Christ. "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." The "veil," the "door," and the "hangings of the court," were all of "fine twined linen, of blue, and purple, and scarlet." What a beautiful illustration of "Jesus Christ the same yesterday, and to-day, and forever."

The fine linen, the blue, the purple, and the scarlet, are all fit emblems of the various experiences in the triumphal march of the Man of Calvary from the cross to the throne.

In this object-lesson of the Pentateuch are wonderful revelations of the One who has undertaken our salvation.

As one meditates upon the plan, the first thing one sees in the sanctuary service, is the scarlet color. What does the crimson tide—the blood of millions of innocent creatures—signify? Only one answer can be given. The blood which has been poured out by the altar for so many centuries meets its great antitype in the One who, "with his own blood, suffered without the gate." What an unfolding of the love of God is here represented! What a depth of meaning every part of the sanctuary service has! "And I, if I be lifted up, . . . will draw all men unto me." The dreadful curse of sin, with all its direful results, is seen in its true setting as the mystery of the great sacrifice is studied. The symbols of the curse are on the four corners of the altar of sacrifice. And they indicate that the victims daily sacrificed thereon were for the whole world. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but for the sins of the whole world."

The crown of thorns, the pierced hands, and the riven side are for the world. 2 Cor. 5: 18, 19. "He had horns coming out of his hand: and there was the hiding of his power." Hab. 3: 4.

The next article of furniture is the laver. It stands just outside the door of the tabernacle. Just inside is the

"table of the bread of his presence." "The ordinances of baptism and the Lord's supper are two monumental pillars, one without and one within the church. Upon these ordinances Christ has inscribed the name of the true God. Christ has made baptism the sign of entrance to his spiritual kingdom."—"Testimonies for the Church," Vol. VI, page 91.

In entering the sanctuary, we are attracted by the steady glow of the seven lamps of the seven golden candlesticks. The first thought is, "Jesus the light of the world;" then, "Ye the light of the world;" then, "Command the children of Israel, that they bring thee pure olive beaten for the light, to cause the lamp to burn always." Ex. 27: 20.

How interwoven this symbol is in all the teachings of both the Old and the New Testament. We must get the oil of grace that flows from these "two olive-trees," the Old and the New Testament, else our lights will go out.

Another symbolic service aids us in this very thing. It is at the golden table of the bread of his presence. Christ, the bountiful supplier of every temporal and spiritual need, is here typified. "I am the bread of life." "The words that I speak unto you, they are spirit, and they are life." And this word is the light of the world. Thus the table of the bread of his presence and the seven lamps have a wonderfully close application in gospel work.

But what a debt of gratitude we owe to God for making such wondrous provisions for our salvation! How shall we pay the debt we owe? We can at least tell him that we love him, and adore him for every provision of his grace. Where shall we do this?—At the golden altar. Thank God it is a golden altar. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered." Rom. 8: 26. It is our Advocate who is represented by this altar. And while there may be a definite and a distinct altar in heaven, yet the service at the golden altar in a most peculiar sense, represents the mysterious union of Christ and his followers before the throne of God. "It was the work of the priest in the daily ministration to present before God the blood of the sin-offering, also the incense which ascended with the prayers of Israel. So did Christ plead his blood before the Father in behalf of sinners, and present before him also, with the precious fragrance of his own righteousness, the prayers of penitent believers."—"Great Controversy," page 421.

The fire on this altar was kept constantly burning. It was "gold tried in the fire," "the love of God with abiding faith." A heart purified by faith, and that works by love, will always desire to be near this altar. The secret of our power, and of our success, lies in the fact that we keep close to this altar. It is here that we learn the mysteries of his will.

It is here that we learn to meet the attacks of the enemy of our souls. It is here that we receive the command to go forward. Like one of old, it is here that we learn how to wrestle with God and prevail. It is here that "the latter rain," "the refreshing," becomes a very definite factor in our gospel work. It is here that the thousands of promises in God's Word become a blessed reality in our very lives. The great difficulty with us is that we live at too great a distance from the Father. He will not rest satisfied until his ransomed ones are seated by his side. "To him that overcometh will I grant to sit with me on my throne." We must enter within the veil. What a clearing of ourselves must take place before we can enter. Only "he that hath clean hands, and a pure heart," can enter there. What unspeakable glory fills that place! Who can stand in his presence?—Only One. Jesus is that One. We are complete in him.

Well has the psalmist said, "The law of the Lord is perfect, converting the soul." Ps. 19:7. This law—"God's ten words, brief, comprehensive, and authoritative"—constitutes the very foundation of his government of love. It is the very transcript of his character, and the stability of the universe.

What a depth of meaning every feature of the sanctuary has!

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, of the true tabernacle, which the Lord pitched, and not man."

Cooranbong, N. S. W.

God's Plan for His Work in the Earth

A. T. ROBINSON

"As for God, his way is perfect." "He is the rock, his work is perfect." Our God is a perfect being. His work is perfect. His way for the accomplishment of his work is perfect. Therefore the only guaranty of success in any department of the Lord's work in this world is to find out his way, and then follow in that way, even though it leads contrary to cherished plans and human ideas that may have been followed.

The idea is God's plan to save a lost world. To say that this plan does not provide for every part of the work, would be to say that the plan falls short of being perfect; and this, in turn, would be charging imperfection to the One who made the plan.

The apostle Paul speaks thus concerning God's plan for the support of the ministry, in both the former and Christian dispensations. "Know ye not that they that minister about sacred things, eat of the things of the temple, and they that wait upon the altar have their portion with the altar? Even so did the Lord ordain that they that preach the gospel should live of the gospel." 1 Cor. 9:13, 14, R. V.

Men have tried to improve upon this plan, by establishing a supper room in connection with the church, in which festivals, fashionable suppers, lotteries, grab-bags, kissing parties, and many other questionable means are resorted to in raising the preacher's salary. These efforts to do the Lord's work in man's way are admitted on all sides to be miserable failures and a vexation of spirit.

The adoption by a portion of the membership of the Seventh-day Adventist denomination of the Lord's own plan for the support of the ministry, the payment of the first tithe, has demonstrated to the whole world that it is the only plan that will succeed. So far as this plan is adopted, it results in more than an abundance for the support of the ministry in what is called the home land, while many thousands of dollars of the surplus is passed on, through the Foreign Mission Board, for the support of the workers in mission fields.

I verily believe,—in fact it is a living certainty,—that if those in this denomination who do not pay their tithes were doing so as faithfully and as conscientiously as are a large number of this people, there would be an abundant supply of means from this one source alone for the liberal support of every Seventh-day Adventist minister in the world, and of their families as well. No more, then, would the agonizing cry be passed down the line from the Foreign Mission Board to the presidents of conferences, as was done a few weeks ago, to the effect that the Mission treasury was empty.

My brethren, these things ought not so to be. Somebody is responsible before God for this state of things. My brother, my sister, you who have been selfishly withholding that which the Giver says is his ("It is holy unto the Lord"), I charge you before God with a personal, individual responsibility for this cry that comes from the reapers in the whitening harvest-fields of the world. "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

A few weeks ago the writer received a letter from a brother, saying that while the Lord had been greatly prospering him in his business he had not been paying his tithe for a long time. As evidence of the genuineness of his confession and repentance he inclosed a check for fifteen hundred dollars back tithe. May God bless this dear brother as richly in spiritual things as he has been blessing him in the things of this world. O that the good Spirit of God may knock and find admittance at the door of a thousand hearts of those who ought to do as this brother has done.

I tell you, brethren and sisters, God is in earnest with this people, and it is high time that we were getting in earnest with ourselves. God means what he says in the third chapter of Malachi, when he charges his people with having robbed him in tithes and offerings. The

windows of blessing are closed and barred on our side. Heaven is appealing to those who have been thus robbing God: "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Hastings, Neb.

(To be concluded)

The Book of Daniel The Rights of Conscience

THE EDITOR

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Nebuchadnezzar answered and said unto them, Is it of purpose, O Shadrach, Meshach, and Abednego, that ye serve not my god, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that god that shall deliver you out of my hands? Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Dan. 3:13-18.

Nebuchadnezzar Appointed King

By divine appointment Nebuchadnezzar was ruler over the nations. Through the prophet Jeremiah, Jehovah had sent this message to the various kings: "Thus saith Jehovah of hosts, the God of Israel, Thus shall ye say unto your masters: I have made the earth, the men and the beasts that are upon the face of the earth, by my great power and by my outstretched arm; and I give it unto whom it seemeth right unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field also have I given him to serve him. . . . And it shall come to pass, that the nation and the kingdom which will not serve the same Nebuchadnezzar king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith Jehovah, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand." Not only were the heathen nations made subject to Nebuchadnezzar, but the chosen people were also brought under his rule. If therefore it were ever true of any monarch that he ruled by divine right, it would be emphatically so in the case of Nebuchadnezzar. But in the face of all this, the three captives from Jerusalem dared to assert the rights of conscience as superior to the authority of the king.

Inasmuch as the course of the three Hebrews received the approval of heaven in a very singular manner, it is plain that

Nebuchadnezzar attempted the exercise of a power which was not granted to him by Jehovah, and the lesson is clearly taught that there is a limit to the authority of rulers.

The Origin of Civil Government

The necessity for civil government is one of the results of sin. Because men do not love their neighbors as themselves, it is necessary that there should be some means for protecting each man in the exercise of his rights and of preventing some from trespassing upon the rights of others. The principle of government was therefore established by God as a means through which he would prevent the exercise of that selfishness which unrestrained would soon enslave the whole human family. Concerning this it is written: "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God; and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience' sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

Interpreting this instruction in the light of God's providential dealings with the nations and with individuals, it is evident that no particular form of government was divinely ordained, and that upon no particular class was conferred the right to rule, but that the genius of government was ordained for the purpose of restraining those who would not recognize the authority of God. The purpose, then, of civil government is to protect men in their God-given rights, rather than to confer any rights, and the sphere of civil government is limited to the relations between man and man. This principle has been well expressed in these words: "The only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant. He can not rightfully be compelled to do or forbear because it will be better for him to do so; because it will make him happier; because, in the opinion of others, to do so would be wise, or even right. These are good reasons for remonstrating with him, or reasoning with him, or persuading him, or entreating him, but not for compelling

him, or visiting him with any evil in case he do otherwise. To justify that, the conduct from which it is desired to deter him, must be calculated to produce evil to some one else. The only part of the conduct of any one, for which he is amenable to society, is that which concerns others. In the part which merely concerns himself, his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign."

The Privilege of Choice

It is a principle of the divine government not to force the consciences of men, and what God himself does not do, he has never authorized men to do. Every being is left perfectly free to serve or not to serve, to worship or not to worship, the Creator; but if any man chooses to serve or to worship, the King of heaven has never authorized any earthly ruler to interfere with the operation of that choice. This is the lesson so clearly taught in the experience of the three Hebrews.

The Boastful Challenge

The fact that Shadrach, Meshach, and Abednego had been appointed "over the affairs of the province of Babylon" did not prevent their being summoned into the royal presence as transgressors of his command, when their refusal to worship the image had been reported to the king. With a forbearance which was hardly to be expected after the announcement made by the herald that "whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace," these three men are given one more opportunity to show their loyalty to the king of Babylon, with the assurance that if they persist in their disregard of the royal mandate the original decree will be carried out; and said the king, "Who is that god that shall deliver you out of my hands?" This boastful inquiry sounds like the echo of the words of Sennacherib when he threatened the destruction of Jerusalem: "Hath any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and of Arpad? where are the gods of Sepharvaim, of Hena, and Ivvah? have they delivered Samaria out of my hand? Who are they among all the gods of the countries, that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand?" To this question the three accused men made a fitting reply, leaving the responsibility with Him whose servants they were. "We have no need to answer thee in this matter." Jehovah had answered Sennacherib's blasphemous claims by sending his angel to destroy the army of the invader. If it be to his glory, he can make a similar answer to Nebuchadnezzar's inquiry by delivering his servants from the burning fiery furnace. But the decision of the three Hebrews does not depend upon any assurance of miraculous deliverance, and in the face of threatened death they declare: "We will not serve thy gods,

nor worship the golden image which thou hast set up."

The Liberty of the Gospel

This expression of the right of the individual conscience as against the abuse of civil power is a most remarkable one. Such a thing was unheard of among the pagan nations, among whom religion and the state were closely identified, and the authority of government over the conscience was unquestioned. But the liberty of the gospel was to be proclaimed in Babylon,—the liberty conferred by the God of heaven upon all his subjects,—the liberty to refuse him, and also the liberty of the individual to serve him under all circumstances,—a liberty with which even King Nebuchadnezzar, whom God had already owned as his servant, would not be permitted to interfere.

False and True Reasoning

It should be noted that the royal command did not forbid the Hebrews from worshipping their own God, but only required that they should also acknowledge the gods of Babylon. Reasoning on grounds of expediency, these captives might have concluded that they would be justified in a mere outward form of worship, a mere formal acknowledgment of the gods of Babylon, while still maintaining the worship of the God of their fathers. Thus did the Romans seek to persuade the early Christians that the mere casting of a pinch of incense to one of their deities was a slight matter, an easy way to purchase freedom for Christianity; but the true Christian recognizes that it is with the mind that he serves the law of God, and that a decision once made to acknowledge other gods is a denial of the true God and a forfeiture of his liberty.

The Minority Conscience

Although "all the people, the nations, and the languages, fell down and worshiped the golden image that Nebuchadnezzar the king had set up," yet the three Hebrews did not recognize the right even of this great majority to control them in the matter of conscience. By this course, to which divine approval was afterward given, they established that principle which has been thus formulated: "The rights of conscience are individual and personal, and are not to be settled by the arithmetic of putting many consciences on the one side, against a few on the other. The conscience of a single man, peaceably exercised, is for him good against the right of the whole race to invade it by any compulsory process, when religion is the matter to which it refers. . . . God has established no visible authority among men, either in any single man or any number of men, whose decisions in matters of religious faith are a final law to every individual."

These principles are the glory of Christianity, the essential features of the gospel; and the testimony borne to them by the three Hebrew captives was in fulfilment of the divine purpose that the gospel of the kingdom should be proclaimed in Babylon.



"Don't You Mind"

TROUBLE? Don't you mind it, and don't you mind the care;
Push them all behind you, and dream of heavens fair.
The sorrows and the shadows that fall across the way
Will fade before the sunbeams and the blossoms of May.

Don't you mind the thunder, and the clouds that threaten low;
Don't you mind the wind-sighs that keep a-wailing so;
For every sigh we hear, dear, there'll come a lilting tune
For every bit of trouble there'll come the smiles of June.

Don't you mind the grieving, for grief must play its part;
Tears must blind the sight, dear, e'er joy creeps in the heart.
Don't you mind the thistles that wound the weary feet;
We e'en must taste the bitter, that we may know the sweet.

—Will F. Griffin.

Temperance in the Home

AUGUSTA C. BAINBRIDGE

"Say NO! to tobacco, that poisonous weed;
Say NO! to all evils; they only can lead
To shame and to sorrow. O shun them, my boy,
For Wisdom's fair pathway of peace and of joy."

"THAT preparatory department of the Northwestern University must be a fine place to learn, and get ahead," said Nathan, looking up from the paper he was reading.

"Why? What is it doing that makes you think so?" asked Pearl.

"Here in the paper it says: 'Professor Fisk, of the preparatory department of the Northwestern University, allowed his three hundred students to choose between giving up smoking and leaving school.' That must have been hard to say, and still harder for some of the pupils to hear; the smokers, I mean."

"Well, that is radical, true enough: I wonder what brought him to take that stand."

"Three or four things, I should judge by this article," responded Nathan.

"You would not think it wise for a teacher to interfere with the personal habits of his pupils unless there was a good reason for it," said Mrs. Neal. "Professor Fisk is a wise man, I should judge, and he knows he is right, or he would never have made that move. Read it to us, Nathan, or tell it, if you have read it yourself."

"It seems the faculty are seeking to maintain a very high standard of scholar-

ship both in the university itself and in the preparatory schools; and they find that smokers are backward in their studies; they do not reach the standard. That lowers the grade of the school. They are untidy, even filthy, in their habits, and that lowers the morals of the school. They are hard to manage; that lowers the discipline of the school, and it takes valuable time and strength of the teachers that should be used in advancing their scholarship. Then they consider it a matter of honor that those attending should be true to the purpose of their parents or friends who are bearing the expenses of their education."

"All good reasons, every one," said Mr. Neal, "and any one of them alone would be sufficient ground for his action."

"I wonder why smoking.—just smoking leaves of a plant,—would produce such a long list of bad results," said Pearl, looking inquiringly at her father.

"It's the stuff that's in the smoke, isn't it, father?" asked Nathan.

"Yes, that is it. Smoking wood, or paper, or straw, while harmful to some extent, would not produce the effect on the body that smoking tobacco does."

"What is in tobacco smoke, father?"

"Carbon, or soot, ammonia, and nicotin, mainly. Carbon in one form produces sleeplessness and headache, in another it causes trembling. The ammonia bites the tongue, excites the salivary glands, and causes dryness of the mouth and throat. The nicotin does the most damage; for that is a deadly poison. It works slowly, because only a very small amount is inhaled. There is sufficient nicotin in two strong cigars, if taken into the stomach, to cause death."

"Well, if it is a poison, father, it must surely poison the folks who use it. Yet, there are hundreds and thousands of men and boys, and some women and girls, using it, and they are alive."

"That is true, daughter, but would you consider that an argument in its favor, when it is known to be a poison?"

"No, not that, but poison is poison, and why don't the smokers all die?"

"The action of the nicotin, taken in this way, is so slow, that few realize they are being injured by it, until they are almost past recovery. Then there are many who have good resistive powers, and throw off poisons more easily than others. Students, clerks, and generally speaking those who work and live indoors suffer most."

"They are really losing life by the practise, then," said Mrs. Neal.

"I wonder how?" said Nathan.

"Get your note-books, and I'll give you a few points," said Mr. Neal.

"Wait a minute, and I'll get mine," said Mrs. Neal, "for Baby John will be asking me these questions some day."

"Yes, write them all, mama; we do not want Baby to be a smoker," said Pearl.

"Any one of these would form a study by itself; but I'll give them to you, and some time I hope we can take each item up separately. Put your notes under the heading, 'Injurious Effects of Tobacco on the Human System:—'

"1. It retards growth.

"2. It causes nausea, and produces dyspepsia.

"3. It makes the blood watery, and injures the red corpuscles.

"4. It weakens the heart action.

"5. It irritates the sensitive membrane of the bronchial tubes and lungs.

"6. It injures the nerves, particularly the special senses.

"7. It lessens brain activity.

"8. It injures mental faculties, and blunts the moral sense.

"9. It causes thirst, and often leads to the use of intoxicants.

"There, you have a good month's work ahead of you."

"That does not frighten us, when we have you to rely on for help and guidance in our study," said Nathan.

San Francisco, Cal.

The Courteous Woman

SHE is not the woman who has one tone of voice for her friends and associates, and quite another for her servants and tired people behind counters who wait upon her.

Nor is she the woman who bids visitors an affectionate farewell in one breath, and in the next expresses her thankfulness at their departure.

Certainly she is not the woman who discusses with one friend the follies or secrets of another.

A truly courteous woman indulges in none of the petty shams and deceptions which make life insincere. She has one gentle manner and voice for all, high or low; and she never lowers herself by personal comments behind people's back which could not be openly said in their presence.

So much a matter of gentle heart is genuine courtesy.—*Selected.*

Vinegar Unfit for Food

VINEGAR was never intended to be eaten. It is a product of putrefaction and decay. It is made by setting a great number of fungi to work upon sweet water until acetic acid is produced. This acid, the juice of the fungi, is used upon food as a sauce. The most curious fact about it is that people ever acquired a taste for it. It is not wholesome, it is not food, it is poisonous.

Voix, the great French investigator, demonstrated some years ago by experiments upon guinea-pigs, dogs, and rabbits, that vinegar has twice the power that alcohol possesses of producing gin-liver. Gin-liver is a liver covered with

great knobs; and it is this same diseased organ that vinegar produces with such ease.

Only a few years ago a young lady died of vinegar poisoning. Examination showed that a hole had been eaten into the stomach by the large quantities of vinegar that she had eaten — three or four ounces a day had been her accustomed ration — for the purpose of becoming thin.

The system does not need vinegar. The lemon gives us a wholesome and much more palatable acid; and if one prefers the vinegar to the citric acid of the lemon, it is because his taste is vitiated.

Moreover, vinegar contains worms, little eels wriggling about. In fact, the eel is always found in good vinegar. — *Selected.*

The Sick Mother

THE German Baron von Karlstine, in his book about New York, relates that on Washington's birthday he was standing in a crowd on the corner of Fifth Avenue and Fourteenth Street, waiting for the grand procession to arrive. The first drums were heard in the distance, when a young man, hatless, and in his shirt sleeves, passed through the assembled multitude, and addressed the policeman who kept the people back.

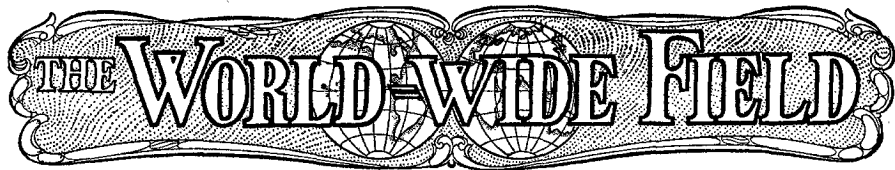
"Officer," he exclaimed, "my mother is sick in a house near Sixth Avenue; she has suddenly been taken much worse, and the doctor says that if the procession passes our house, the noise will kill her."

"O. K., young fellow," said the policeman, and left him to run up the avenue, where he stood some twenty feet before the procession and screamed, "Halt!" holding up a light rattan cane with both hands.

The word was passed along the line, an adjutant galloped forward, bent over his horse's neck, and exchanged a few words with the policeman.

Suddenly the command, "Forward! march!" was heard, and the immense body of men proceeded to the corner of Fourteenth Street, without any music, except the lightest possible tapping of drums. Then came, "Right wheel!" and nearly fifty thousand men, whom immense crowds were waiting to see and cheer, wheeled up Fourteenth Street to Broadway, and down Broadway they marched without music until they were beyond the distance at which they might disturb the sick woman.

No one asked why an army of well-drilled, admirably equipped men, many of them battle-scarred veterans, turned out of their path at the simple request of a single policeman, armed with a little rattan cane. It would have been but a trifling matter for them to have taken the city; but no, the general in command, when he received the young man's thanks, reminded him that his very national request was addressed to gentlemen and soldiers. And a gentleman, be he soldier or not, reveres the sacred name of "mother." — *Treasure-Trove.*



The Uruguay Mission

ARTURO FULTON

It was the writer's privilege to spend a week lately with the brethren of the Nueva Palmira church. The trip is about seven hours by steamboat across the La Plata River, and a few hours up the Uruguay. On the journey we passed the island of Martin Garcia, where for over two months our young brother Pedro Kalbermatten has been confined for refusing to work on the Sabbath while in military service. The island is situated at the mouth of the Uruguay River, where, uniting with the Parana, it forms the broad La Plata.

The military prisoners have now been removed to Campo de Mayo near Buenos Aires. The day before the removal, the officers called our brother to them, and told him of the proposed change, imploring him to give up, as surely in the new prison he could not expect such leniency as they had granted him. For after the first struggle he has been entirely free on the Sabbath to take his Bible and go where he chose on the island, — a concession granted to no other prisoner.

At first it seemed as if he could not bear the thought of having to go to a new place, and pass through the same experiences as at the other three. He went to his room, and pleaded with the Lord until he gained the victory, and set out in full confidence that the Lord, who had thus far helped him in his troubles, would not now forsake him. On his arrival he asked permission to speak to the keeper, telling him why he was a prisoner. The latter, after questioning him about his religion, said: "That is good. I am very glad to let you go free on the Sabbath. I am a Protestant, and you are doing well to be true to your faith." How grateful he was to God for this privilege, and that he had remained true to him!

On the island one of his fellow prisoners gave his heart to the Lord, and told him when he was free, he wished to be baptized.

After passing the island, in a few hours we reached Palmira, where a small boat comes out, and takes the passengers to land. It is only a small place, with not much commercial life, but there is a bill before Congress to make of it a free port, which, if passed, will be a great advantage. All except the elder of the church here are sisters. Some have passed through severe trials because opposed by their husbands, but at last some of these are now much more friendly to the truth. There are some very bright young people here, who, if properly trained, could become efficient workers for the Master. One young man has lately taken his stand to serve the Lord, and his decision has caused great rejoicing

in his family and the church. He offers a lot in town on which to build a church. Others have also offered to give for this purpose, and with a few hundred dollars more they could erect a substantial brick building.

In visiting among them it was pleasing to see how thoroughly they understood the truth. At one place each morning the mother calls in the family and servants, and they study the Sabbath-school lesson until it is well learned, then other lessons are taken up. It is needless to say that they have an interest in the Sabbath-school, and it is pleasing to see even the servants attend and answer the questions correctly. One sister I visited reads English, German, French, Italian, and of course the Spanish. One son is soon to take his degree in the university, and a daughter in the conservatory of music in Buenos Aires.

I had expected to meet here the superintendent of the mission, Brother J. V. Maas, and together cross by stage to our other churches; but Brother Maas had been called home by a telegram, and on account of a plague among the animals I was told it was doubtful if I could get through without delay. My work taking longer than I had planned, I decided to return home. This was providential, as on my arrival I had the pleasure of welcoming Brother Walton John and family, who had just arrived. This was a great privilege. We feel very grateful to our brethren at home for these additional workers. Our needs in this direction are many, as our unentered fields are calling loudly for help. May the Lord of the harvest impress the hearts of those of more favored lands to respond to these many calls. We would be glad to correspond with any who feel a burden for this field.

The Norway Conference

GUY DAIL

THE twenty-second annual session of the Norway Conference was held in Christiania, June 16-21. Seventy-two delegates, and about four hundred fifty members of seventeen of the twenty-two churches in the field, were present. We have had a good meeting. At one time it seemed that there would be somewhat of a party spirit present; but earnest prayer and seeking the mind of the Lord, completely overcame this, and gave a great victory, which we believe will leave a permanent influence upon the people of the Norway Conference.

It was in October, 1878, that Elder J. G. Matteson began proclaiming the third angel's message in four rented rooms in this city. His first lecture was on the second coming of Christ. People began to arrive an hour before the ap-

pointed time, and the interest so increased that many times there were more than a thousand hearers in attendance. The following June the Christiania church was organized, with thirty-eight members. Seven years later there were three churches in Norway, having a membership of over one hundred sixty. Last year there were sixty-five accessions, but the conference lost over a hundred members by the organization of the Northland mission, and its enrolment is now eight hundred twenty-seven. Seven were baptized at this meeting.

We are much pleased to see the financial growth of the Norway Conference. In 1901 their tithe was 12,335 kroner, with a membership of six hundred thirty-one; in 1907 it was 23,776 kroner. The membership has increased nearly two hundred; and the tithe has nearly doubled, in the last six years, exclusive of the loss referred to above by the organization of the Northland mission. But if we compare 1906 with last year, we also see an increase; for in 1906 the tithe was 21,622 kroner,—2,154 kroner less than for 1907,—while the donations were 3,138, and the book sales 23,758 against 3,970 and 34,976 kroner respectively in 1907. Every one knows that our people in general

are not too heavily laden with the riches of this world, and such is especially the case in Norway, where there is great poverty among the masses; so that this increase in the finances is due to the special blessing of God and to the faithfulness of his children.

During the year two of our brethren were called upon to visit leading officers of the government concerning the military question, as one of our members got into some difficulty about this matter. We are glad to say that the representatives of the Norwegian government received the brethren very kindly, and showed us every consideration. As soon as they learned our true attitude to the question, they were free to grant us perfect exemption from Sabbath service in the army; and, in one case, at least, where the brother had conscientious scruples against serving, he was honorably discharged. Indeed, one of these high government ministers took pains to inquire quite minutely into our belief, and to ask if our observance of the Sabbath did not cause us a great deal of inconvenience. We are glad that it was possible to tell him that God looked out for his own, and that, during the hard times which Norway has been ex-

periencing, none of our people had been obliged to call on the state for financial help.

Of the new measures proposed at this meeting we might refer to the manner in which the conference poor fund was started—by a collection amounting to eighty-four kroner, taken on the spot. The local churches are to take up a collection once a month for the poor, and a tithe of this is to be forwarded to the conference treasurer, for the conference poor fund. Other business, similar to that of the Denmark Conference, about the circulation of literature, etc., was considered. One of the most important matters needing attention was the Christiania Publishing House. Owing to the law imposing a custom of one cent and a quarter a pound on all lit-

son, lately of Iowa, is the second name on the committee. We are glad that Brother Bergerson receives such a hearty welcome to Norway, and all wish him God's blessing in his labors in this field.

The Sabbath day was one of great blessing here, as in Copenhagen. In the forenoon revival service more than one hundred publicly expressed their desire to get rid of their lukewarmness. The help of the visiting brethren (Elders L. R. Conradi, W. J. Fitzgerald, J. C. Raft, and Dr. N. P. Nelson and Professor Reppe) was appreciated by the people and by the local workers.

One of the most interesting topics considered was the Abyssinian mission. The subject of our foreign missions was presented on Sunday, and the first-day

offering amounted to one hundred ninety-three kroner. Wherever we go, we find that our true-hearted people are anxious to hear of missions, and are willing to give toward their support. It is being constantly shown that giving for the work in other lands does not seem to impoverish the home field; for the financial aspect of the Norway Conference is as encouraging as it has ever been, notwithstanding what the brethren here have done to help establish the work in the other fields.



A VIEW OF CHRISTIANIA

erature imported into Denmark after Jan. 1, 1909, it will be still more difficult for the house to keep up its earnings, as a large proportion of its work is done for Denmark. However, if all show a spirit of co-operation, and if the American brethren will also do what they can to co-operate with Christiania in this matter, so far as Danish-Norwegian publications are concerned, the house can continue to carry on its work very nicely. The report of the Christiania Health Home is good. Last year was their best, and this year bids fair to be even better. The gain for 1907 was 3,398 kroner. The educational question is also a live matter here. If we look at the list of the Norway workers, we find that, while this field has as large a proportion of young people as perhaps any of the Scandinavian fields, yet there is abundant room for new workers to be trained for ministerial responsibilities. The delegates to the Scandinavian Union Conference, to be held in Orebro next week, are asked to do what they can to bring about the establishment of a permanent union school.

Elder C. C. Jensen was re-elected to the presidency, and Elder N. C. Berger-

We go from this place to attend the meeting in Sweden. We believe that the year 1908 will be the best the conference ever had. God grant that it may.

Christiania.

Reaching China's Millions by the Printed Page

H. W. MILLER

THE evangelization of China has generally been regarded as a difficult work, owing to the serious task of learning the language and the variety of dialects to be met with: and it is true that Chinese is one of the most difficult languages to master, and equally true that there are about fifteen distinct dialects. But when we come to consider the population included in each of these various dialects, and the number of people that can be reached through each, the incentive grows stronger for mastering this difficult language, and the possibilities of printing literature in each of these different dialects appeal to us more strongly.

Take a similar aggregate population in any other part of the world in adjoining territory, and see in how many dia-

lects or different languages you would have to print literature, in order to reach all classes. Suppose you start with Asia. The different dialects of India, Burma, Siberia, etc., in fact, including all the rest of Asia, with the exception of Japan, in which the total population is not equal to China,—take all these fields, and consider that it will require three times the number of languages to reach their people as are required to reach the population of China. Again, these nationalities and languages differ far more widely than do the languages of China. Or let us take North and South America, with all their adjoining island groups; and here, with a population only one third that of China, we

would have more languages than would be found here.

Perhaps for specific comparison we can better take Europe, which has double the number of languages, even if we should include all the distinct dialects found in the Chinese empire, including Manchuria, Tibet, and Mongolia. China has a written language which is equally intelligible to the educated classes of all the different dialects, except the

Mongols and the Tibetans; but in order that the less educated classes might have the Bible in a more intelligible form, the Bible Societies have issued versions in the various dialects, in which the text conforms more nearly to the spoken language. Standing first among these is the Mandarin, which is called the official language of China. Those who speak and can understand this language, number approximately three hundred seventy millions. It will be noticed, as we give approximate numbers of the various dialects below, that the aggregate is more than the population of China. This is due to the fact that Mandarin is understood by a large percentage of the people who are classed under the other dialects. For instance, it is estimated that twenty or thirty per cent of those who speak the Shanghai dialect can understand the Mandarin, and a much larger percentage of those who read the Shanghai can read the Mandarin also. Think that there are more people who speak and understand one language in China than are found in all Europe, with its multitudes of different languages. It is true that there are some variations in the Mandarin, so that it has been classed into Northern, Southern, and Western Mandarin; but these differences are not more noticeable than are the differences between literature printed in England and that in

America. And the variations are those found in the spoken rather than in the written language.

The dialect varying most widely from the Mandarin is that of Amoy, which contains twice as many different syllables as the Mandarin. This dialect is spoken by over twelve millions, more than double the number that speak the Roumanian language in Europe. Then comes the Cantonese, with twenty million, which is more than the population of Spain. And we have the Shanghai-Soochow dialect, which is spoken by twenty million, and can be understood by forty-four million,—more people than are found in the British Isles.

When once any one language or dia-

all the principal dialects of China, we have not enumerated half of the different languages of Europe, but we have selected the countries in Europe in which we are publishing literature. A remarkable work has been done there in getting out the printed page in so many of the different languages. It is necessary to have compositors acquainted with each of the different languages to set up the literature in the same; and it was a very interesting sight to see, in the Hamburg Printing-office, men standing side by side who could not understand one another, setting up the pages of the gospel truth.

While there is a movement on foot in China to make the Mandarin language universal, so that the four hundred twenty millions can be reached with one language, it should not at all be thought impossible to print the third angel's message in all these different dialects of China, the same as the Bible Societies have printed the Bible. And it would not be nearly so perplexing as printing the message in a like number of European languages.

Although we can be said to be just starting our work in China, still we have to-day entered work on three of these dialects besides the Mandarin, and will, before the end of the year, be prepared to issue literature in all of these as well as in the literary language, which will reach the educated class all over the empire and in all the different dialects.

With this brief statement it is hoped our brethren in the home land will join with us in an earnest effort to get the printed page before the millions of China, since the possibility of doing so is assured. God has not given this people an insurmountable task of warning the world of his soon coming; but it will be accomplished, and the ways and means are with him and his people. Ought not what has been accomplished in Europe in reaching so many different nationalities be an assurance to us that the same work can be done in China?

That which encourages us most in getting out literature for this people is their respect for the printed page. Remarkable progress has been made in China during the last five years in the publishing work. Ten years ago there were not more than five or six native newspapers in all China, but to-day there are scores of these; and the newsboys are seen running the streets with the dailies the same as in the large cities of our home land. The press is, and will be, a powerful factor in carrying the message to this people. We believe that funds spent for the publication of the message in this field will mean many souls for God's kingdom. We ask the reader to pause for a short time, and consider the needs of a people that have been in heathen darkness for centuries, and are now with eager enthusiasm running to and fro for knowledge. Shall we not equip a publishing house equal to the task of giving them this message by means of the printed page?

Shanghai.

問 主耶穌怎樣分別假冒為善和順從他的

章馬七至十五節

們說的話是不錯的。他說這百姓用口親

問 法利賽人何樣顯出其之詐為來了嗎。

屋裏附耳說的話。必有人在房上宣揚出

問 此等人能常常掩蓋自己隱瞞的事呢。

瞞的事。不被人知道的。你們在暗中說的

善防心毒。

問 耶穌稱呼法利賽人的酵。是甚麼呢。答

冒為善。二章加一節十。若千分之麵。有一分

節十。人當嚮慕法言和證詞。若不照這話說

不好果子。好樹不能結不好果子。不好樹

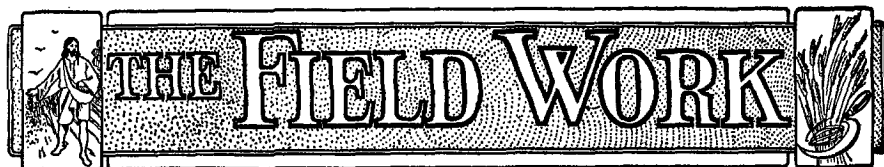
砍了丟在火裏。所以你們看他們結的果

門來。荆棘裏豈能摘葡萄呢。蒺藜裏豈能

SAMPLE OF CHINESE PRINT

lect of the Chinese is mastered, it requires only a few months to change to any of the other dialects, the exact time depending on the extent of similarity. Having just gone inland from Shanghai one hundred twenty-five miles, I found all this distance those who spoke and understood the Shanghai dialect. The Hakkas, in the province of Kuangtung, are estimated as numbering between eight and ten million, three times the number found in Bulgaria. Near to these people are those who speak the Swatow dialect, which is somewhat akin to Amoy. These number some five million, equaling the population of Sweden. The Mongols, with their five million, might be compared to the Netherlands. Those speaking the Hainanese number over three million, more than are found in the island of Sicily; and for the Ningpo the estimate would be five million, double the number in Denmark. Tibet, with from three to five million, contains a much larger population than Norway.

Thus we have covered the principal dialects of the Chinese empire. The Bible Societies have already published the Scriptures in a score of dialects, so that to-day all classes of China have the Scriptures in the language most intelligible to them. It will be seen that while we have covered, in comparison, nearly



THE FIELD WORK

The Alberta Camp-Meeting

It was a meeting of remarkable blessings, especially in the matter of gifts to the cause.

A few years have brought great changes in the new Canadian Northwest. Towns are growing up over the fertile prairies, and settlers are spreading out to occupy the land. It is a beautiful country, truly, and best of all, the advent message is getting a firm foothold in these regions.

The camp-meeting of the Alberta Conference was held in Lacombe, a clean little town about midway between Calgary and Edmonton. The membership of the conference is small, but last year it increased from one hundred sixty-eight to two hundred fifty-five. Some brethren have moved in from the States, and this helps to swell the numbers; but during the year about fifty began to observe the Sabbath in the province as the result of efforts made.

Their tithe increased from \$2,858 to \$4,569, and the year's offering to missions was over eleven dollars a member. The number of Sabbath-schools had doubled during the year, all donations had gone to missions, and three new churches had been organized. Twelve canvassers from their school had gone into the field. In fact, the report of Elder C. A. Burman, the president, showed a thriving little conference in this vast province.

The first laborer in Alberta was Elder Henry Block, a German worker, who told us of his experiences eight years ago as he came to Alberta not knowing of a Sabbath-keeper in all the land. The changes and developments now seen cause all hearts to rejoice. By the last Sabbath of the meeting, about two hundred persons were in the camp.

When the committee on plans presented a report calling for resolute effort to raise a fund for putting up school and sanitarium buildings, the matter was discussed a few minutes, and then the people began to give. Farms were given, and cattle and horses, and cash pledges were made, until twenty thousand dollars had been given, and all were rejoicing. About two thousand dollars of this was conditional, however. Next day, in further discussing details of plans, something over three thousand dollars more was given.

The pledges are largely in the form of property, which must be turned into cash; but the values set were according to current prices. These brethren are not wealthy. They are just getting started in a new country, and have not gathered much about them. But the believers know that the end is drawing near, and were glad to devote to the cause of God all that they could. And they were richer in experience for it, and rejoiced to do it.

Alberta is practically a mission field, and these gifts for their work are as mission gifts for a new field. But it is evident it will soon be lifting vigorously with the older conferences for the re-

gions beyond. In fact, after giving this sum for school and sanitarium work, offerings for missions were taken in both the German and English tents, and something over six hundred dollars was given.

Needless to say, the meeting was a spiritual one. Twenty-eight were baptized. Elders G. F. Haffner and Henry Block labored for the German brethren, Elders A. C. Anderson and J. C. Christensen gave special attention to the Scandinavian work, though there were not so many of these who were not familiar with the English. All these brethren helped in the English services. Elder E. L. Stewart, president of the union, joined the local laborers in work and counsel throughout.

A committee was appointed to arrange the permanent location of the school and sanitarium enterprises. Brother F. L. Hommel and a few associates have been conducting a sanitarium in the city of Edmonton. By self-sacrificing effort and holding on they have paid a rent of two hundred dollars a month for an unsuitable building. It is proposed to move the sanitarium work into the country; and by rallying the conference to take over this department of the work, better prospects are in store for the sanitarium and the interests of the health work.

C. A. Burman was re-elected president of the conference, with J. W. Boynton as vice-president, and Miss Stella B. Lowry as secretary. W. A. SPICER

Texas Camp-Meeting for the Colored People

THIS camp-meeting was held at Waco, July 17-27, 1908. We began our services in the church, as planned, but the attendance increased so largely and was so regular, that we were forced to join four family tents together, and get out in the open air. We were accommodated by a lumber company, who loaned us planks for seats, in addition to the benches taken from the church.

Our early morning prayer- and praise-services will ever be remembered. As all pleaded for the unity of the Spirit, consecrating and re-consecrating themselves for service, the Lord came near, and the workings of the Holy Spirit were such as all could realize. Hearts cried to God in real earnestness to raise up faithful workers to go out into the fields when all were made to see how small a number in proportion to the population was in attendance at the camp-meeting. Several hundred interested listeners came out each night. Truly the harvest is plenteous, but the laborers are few.

The study of the Scriptures, missionary talks, how we may best help in the finishing of God's work, and sermons on the leading themes of our faith, were some of the chief subjects of interest taken up during the camp-meeting. Only one heavy shower caused a break in our arrangements, but the attendance and

spirit were kept up till the close. "Hitherto hath the Lord helped us." All left for home on July 28, feeling greatly encouraged, and with greater determination to press the battle to the gates of the enemy, to stand till Jesus comes, or fall at the post of duty. Many were the regrets that the meetings must terminate. Dear friends of the REVIEW family, remember us in your prayers. Our field is white already to harvest, yet no reapers. M. JONES.

West Pennsylvania

HUNTINGDON.—Last week I went to Huntingdon to labor in behalf of the church, and the interest that was awakened at that point. The Spirit of God attended the work, and much good was done. Before leaving, we had the ordinances, and twenty-seven persons took part. Seven of this number had never enjoyed this blessed privilege before; these were received into church fellowship, three having been previously baptized, and four were baptized on Sunday morning, in the presence of a large audience. This brought a great blessing to the Huntingdon church, also a spirit of joy and peace, with thanksgiving to God, for adding to their number.

The spirit of giving has always been seen in this church, also faithfulness in paying their tithes and making donations. The total amount of tithes and offerings for all purposes during the last quarter was \$192.82. We pray that the windows of heaven may still be open to this company for their faithfulness.

Before leaving we also had the privilege of organizing a Young People's society, which elected their officers in cooperation with the officers of the church. W. F. SCHWARTZ.

Espirito Santo, Brazil

THE last general meeting of the season in Brazil was held at Cerro Pelado, state of Espirito Santo, beginning Sabbath, June 13. We have in this state three churches, with a membership of about one hundred fifty, including scattered Sabbath-keepers. For three years they had had no laborer in the state, and received help only from a short visit once a year. In view of the fact that they had been faithful in the payment of the tithe, which was practically all used outside of the state, they had become dissatisfied with their neglected condition. It was therefore a great relief to them when we brought with us Brother Joseph Lindermann, Sr., with his family, to locate and permanently labor for the spread of the message in Espirito Santo, and there is every prospect that he will fit into this field acceptably.

Owing to the distances and the difficulties of travel, the attendance was not large, but the different churches were all represented. Besides Brother Lindermann, Elder F. W. Spies and the writer were present. There were some battles to be fought, and some victories to be won. While there is still much to be done, I believe we have in sight brighter days for the work in that state. On my way out I stopped over Sabbath with the Santa Maria church, where I baptized two believers. The church at that place is united, and fully in harmony with the message and work. Elder Spies re-

mained longer to visit some other places.

We are greatly rejoiced with the news that we are to have two other laborers from the States for the work in Brazil. With these, together with Brother Gaede, who is to labor in Santa Catharina, and Elder E. Schwantes, who will return from Portugal, the great republic of Brazil will be better manned for aggressive work.

J. W. WESTPHAL.

A Home for Orphans

AFTER returning from the teachers' summer school at Graysville, Tenn., I paid a visit to the Toluca (N. C.) Orphans' Home and Industrial School. I met a hearty welcome at the hands of Elder D. T. Shireman and Sister Shireman. With them at present are their charges, whose happy faces and rosy cheeks betoken healthful bodies and happy hearts. Indeed, being about the home for several days, I could but remark the kindness with which they were controlled, and the alacrity with which the little folks obeyed. A stranger on coming into the home could not tell, except for the physical appearance, but what Elder and Sister Shireman were the father and mother, and the little fellows all brothers and sisters.

Elder Shireman's plan is to have twelve to fifteen little folks in one home, then build another home and get a foster father and mother for it, and thus have the children grow up under pleasant, homelike surroundings, and by this means keep them from so much mechanical drill.

Elder Shireman deserves not only the moral but the financial support of those who have the care of the fatherless at heart. He especially solicits aid from outside parties, but any one desiring to assist in this matter will be supplied with proper blanks arranged for that purpose.

D. A. SHIELDS.

Visiting Southern Schools

It is sometimes a good thing for us and for our work that we find out what is being done in other places and by other people. I have often felt so in regard to the work of the South. If you better knew the conditions here, you would the sooner determine to lift your share of the burden.

In company with Mrs. Emma Gray, of Armona, Cal., who is deeply interested in the South, I had the privilege of visiting several educational institutions recently; and I came home with a renewed determination to leave no stone unturned in our efforts to interest people in the great South and to train for service here.

At the Oakwood School in Huntsville, Ala., we met the colored teachers of mission schools started by the Southern Missionary Society. It was a pleasure to meet this company of earnest young people who are working for the children of their own race. We visited the schoolroom of one of these teachers. It is in a city of about one hundred fifty thousand inhabitants, and the room is thirteen feet square. Here this young woman teaches forty children. These children sit on home-made benches, and their facilities are the most limited. Nevertheless I did not hear one word of discouragement. Only six or eight of these forty children are from Seventh-

day Adventist families. The others come from neighboring homes. That teacher is reaching, we will say, twenty-five families with Bible instruction. Should not such work be helped with means and men?

We were royally entertained at Tuskegee in the school of Booker T. Washington. There eighteen hundred young colored people are being trained for lives of usefulness. In a declaration of principles made at a recent conference held at Tuskegee appear such thoughts as these: "We urge our people to seize upon every opportunity to get possession of land, to the end that they may have homes of their own, and become permanently settled." "The masses of our people will remain on the farms engaged in agriculture; it is our imperative duty to see that such methods of farming are adopted as will enable us to produce more an acre on the farms, and at the same time build up the soil." "Nothing should be allowed to interfere with the education of our children. . . . All farmers should make an effort to send their sons, who are to succeed them, to schools where they can obtain instruction in agriculture." There were many other declarations equally as important, which indicate the tenor of the instruction given in the Tuskegee Institute.

Booker Washington has followed right principles concerning the education of the colored boy and girl; and when I see the work he has done, I only wish that, years ago, we had followed the instruction given us regarding industrial training, that to-day we might be leading instead of slowly bringing up the rear in this great educational movement. It is our privilege to lead; but we missed the opportunity. The son of a slave is outrunning us. Our only hope is to step fast in the advanced light which is ours, and by God's grace to redeem the time.

Near Rome, Ga., we visited a company of most devoted Christian workers. About six years ago Miss Martha Berry gave eighty acres of land for the use of an industrial school for Highland boys. This school now accommodates one hundred fifty young men,—young men who have been aroused to exert themselves for an education. They carry on the work of the farm, dairy, cannery, and home under the instruction of a few men and women whose devotion to a cause is seldom equaled.

Then we climbed a mountain to a little school right among the Highlanders. Here, too, is a little company of our own workers, struggling to teach forty or fifty children who come from mountain homes, ministering to the physical needs of a people full of aches and pains, who know not how to care for their bodies, and to whom the medical missionary is a Godsend. The school farm in this upland region is the only visible means of support. Some man to whom God has entrusted means, and who can work with boys, could do a world of good here. Is there not some one who wants to know more of this place, not out of idle curiosity, but because the Spirit is forcing from him the words, "Here am I"? I will gladly tell such ones more.

There are hundreds of places waiting to be entered. The school at Madison, Tenn., is here to help prepare men and women for such places. You ought to know something about what you can

get here in the way of a preparation for work in the South and in foreign fields, and you may have the information for the asking.

M. BESSIE DEGRW.

India

In his annual examination of the Hindu girls' school in a certain town under his charge, the presiding elder of a Methodist mission was very much surprised a short time ago, on questioning the girls on the fourth commandment, to have them, in answer to his question, "Which day is the Sabbath?" unanimously reply, "Saturday." On investigating the matter, it was found that the native missionary in charge of the work in that place had so instructed the children, he himself having become convinced that the Word of God means just what it says.

For several months we have been corresponding with this young man, and sending him literature on the Sabbath and other points of present truth. A few weeks ago it was our privilege to meet him and spend a few days in study with him and his family. It was truly refreshing to see them drink in the message.

For three years this man had been troubled over the Sabbath question,—long before he had ever heard of Seventh-day Adventists. Hearing in some way of our work in Dehra Dun last summer, he decided to send his younger brother, who was just out of school, to Dehra to hear more of this teaching. This brother spent several months with us, accepted the truth fully, was baptized, and has since been engaged in the work. On returning to his home, he taught his brother and father-in-law what he had learned, and put them into correspondence with us. For about two months they with their families have been keeping the Sabbath, and selling and distributing our literature, though still retaining their connection with the Methodist mission.

On the occasion of the annual conference of the Methodists in that district, a short time ago, the presiding elder stated in an open meeting that he regretted that some of the workers were being led away by the teachings of the Seventh-day Adventists, and that something would have to be done about it. This brother (to whom, of course, reference had been made) arose, and asked for the names of those who were thus being deceived. The presiding elder stated that he did not wish to make them public, as it might bring pressure to bear upon them in the conference. Immediately this brother arose and said, "Here is one of them," and requested them to set him right if he were going astray.

Strenuous efforts have been made to keep him from severing his connection with his former mission. Twice since the beginning of the year his salary has been raised, and a bicycle has been given him for his village work; but he told them plainly that he did not care for their money. It was the truth he wanted.

On the occasion of our visit with them a few weeks ago, after studying the message more fully, the young man and his father-in-law decided to sever their connection with the Methodist people, in order that they might be free to devote their whole time to this work. A few days ago we had a letter from them,

stating that they had sent in their resignation, and were now working as Seventh-day Adventists; and though they were meeting with much opposition, they were rejoicing in the truth. This, to them, is truly a step of faith, as they have received no promise whatever of support from us, and both of them have large families dependent upon them. But we know that the One who has led them thus far, and given them courage to step out on his promise, will continue to open the way before them, that they may be free to devote their time to the spread of this message among the Hindustani people.

It is truly wonderful the way the message is spreading among these people. Only a few days ago we learned of twelve young men in a school who had given up the use of meat, and had begun to keep the Sabbath through reading some of our Hindustani literature. One of these young men had written to his father, telling him of the step that he had taken, but when the letter reached the father, it found him, the mother, and another younger brother keeping the Sabbath. They also had received some literature and teaching on this subject through one of our native workers. It was a great privilege to meet with this gray-headed father, and hear his expressions of thanksgiving for this precious truth that has found him in his old age. He is eagerly looking forward to the time when he will have the privilege of being baptized and uniting fully with God's remnant people. "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

GEORGIA A. BURGESS.

The foregoing report shows, as is also shown by other reports from different parts of the world, that God is doing something out of the ordinary. The readers of the REVIEW know that Brother and Sister Burgess went first alone among the Hindustani people, and that it was Sister Burgess' choice to pay their expenses by earning the money selling the *Bible Training School*. Our people purchased this publication freely, and have donated for that enterprise since then; and those who did this are still doing it, and in this way laying up treasure in heaven according to Luke 12:33.

Still the stock is good, and any one who has a stray dollar here or there can find a safe place to put it, in a bag that "will not wax old." All funds sent for this purpose to the *Bible Training School*, South Lancaster, Mass., will be faithfully forwarded to Brother and Sister Burgess.

S. N. HASKELL.

Sumatra

PADANG.—We were pleased to learn, through two letters received from Brother E. H. Gates, that so far the three young Battak men in training at our Singapore School seem to enjoy being there, and show a willingness to take hold of any line of mechanical work, both in the printing line and carpentering. Some little time will be required before any direct advance steps can be taken with any degree of safety in pushing the interest in Battakland.

Here in Padang, the leading town of Sumatra, we have reached a point of

special interest, and are eagerly looking for favorable decisions to be made by some who have given marked attention to the message from the outset. These would prove agents through whom access might be obtained to the vast Malay-speaking community. We feel our helplessness at this juncture keenly, yet continue to pray, and work, and trust, that the Lord will help us out just now, in pressing back the darkness, and enable these poor souls to walk in the light. The deep joy of knowing that "the seed" of truth—the Word of God—will ultimately surely yield a harvest of souls for the kingdom, and the satisfaction at heart of having extended the warning message to every European and Dutch-speaking family in Padang, enables us to wait with patience the returns which are promised.

G. A. WANTZLICK.

Brazil

RIO GRANDE DO SUL.—Right after our last conference at St. Maria I received a letter from one of our brethren who wrote me that he had sold some of his property, and as he had devoted it to the Lord's work, he asked me to come and get it. We were indeed glad for this good news, because we needed the money, and on the other hand we could see the brother's confidence in this cause. He had given the property to the Lord because his Spirit had shown him the necessity. When I visited him, he gave me nearly one thousand dollars, and left it to us to decide to what purpose to devote it. Our conference committee decided to divide this sum among four branches. Lately one brother told me again that he would donate to our publishing house two thousand *milreis*, or about six hundred sixty dollars, as soon as he could sell his property. We are glad to see that the Spirit of God is working among us, and making hearts willing to give of their means to hasten this good work.

After attending to conference matters at home, I left Taquary to visit some scattered groups of our people. In two days I arrived at Taquara, a town where we held a local tent-meeting last February. Here we found Brother Olm still at work, and he reports a good interest. He called my attention especially to one man, a physician, who is daily reading his Bible, and is interested in our doctrines. A number of interested persons attended an evening meeting that was held during my short stay. We believe that a number will finally accept the truth here.

From Taquara we went on horseback to Solitario, where we have two families of our brethren who are faithfully living out the truth. In a family school that is held in the house of one of the brethren, they are training their children for the Lord. After we had celebrated the Lord's ordinances, we returned to Taquara, and the next day we rode on to Rolante, where some of our Brazilian brethren live. We thank the Lord for what he has done for these native brethren. Considering that they have been Catholics, they have made good progress in every way. They have adopted health reform, are paying tithe faithfully, and try to be witnesses for the truth wherever they get a chance among their coun-

trymen. It did my soul good to see boys and girls come forward and pay their tithes. Having heard that the Lord through the spirit of prophecy has said that meeting-houses should be built, the few brethren decided to build one for meeting and school purposes. I found it already under roof. When it is ready and furnished, they expect to open a school.

From this place we rode to Canta Gallo, a colony in the mountains where we have three families standing for the truth. A bad and steep road leads into this colony; after a rainy season it is difficult to pass. Our brethren are not often visited by a minister, and they were glad to see us. The different churches are far apart, and on account of the long distances a minister has to travel, it is impossible to visit the brethren often. During the short time we spent together, the Lord came very near. Interested souls who came to see how we celebrated the Lord's ordinances, were so impressed that they shed tears.

The following Sabbath day found us again among our Brazilian brethren. From ten o'clock in the morning till six in the afternoon we had meetings, at noon having an intermission of only an hour and a half. Never before have so many people come together here as on that day. In the afternoon, after the examination of the candidates for baptism, we baptized eight persons, and then celebrated the Lord's ordinances. Great blessings were received, and the Spirit of God touched many hearts. After the close of the Sabbath we traveled till after ten o'clock until we reached Rolante again, and from there we returned to Taquara. Here our German brethren from three directions came together for the communion service, and before a good number of strangers whom we had invited, we celebrated the ordinances. It was indeed a solemn occasion. As the Spirit of God came near, and we celebrated the ordinance of humility, good attention was paid, and a deep impression was made upon all. Among those present were an interested lawyer and a commissioner of police.

A few days before our canvassers' institute began, I reached Taquary. Praise the Lord for his keeping care and the many blessings we received on this trip.

JOHN LIPKE.

Opportunities in Louisiana

THINKING that perhaps there may be some among our brethren in the Northern or Central States in whose ears the call to the Southern field has long been ringing, and who desire to know something concerning prospects and conditions here in Louisiana, I will state some facts.

Louisiana lies below latitude 33° north, has an area of 45,966 square miles, 59 parishes (counties), and 28,000,000 acres of land, in which is included the largest body of alluvial lands in the world. Only about 5,500,000 acres are in cultivation, on which are yearly produced nearly \$100,000,000 worth of crops.

Land can be bought very reasonably, the price varying according to richness of soil, improvements, etc. Products are varied and abundant. Sugar, cotton, corn, rice, oats, sorghum, millet, potatoes, vegetables, and fruits (such as peaches,

grapes, oranges, figs, etc.), are easily raised. Horses, mules, cattle, sheep, and goats thrive on the nutritious Bermuda grass and cane-break.

The population of Louisiana is nearly 1,500,000; largely American born, with a large percentage of French and Italian. The climate is healthful, not subject to extremes of heat in summer or cold in winter.

Now as to our work here. Only about thirty of the fifty-nine parishes have had our literature placed in them to any extent, and only ten of them during recent years, so that much of our territory is virgin soil for the canvasser. Times are as good here as in other States, and the people seem anxious to buy our literature; in fact, it seems that the Lord has in a special manner prepared this people to receive this message.

Wherever our books are sold, an interest has been awakened, with a desire for more instruction. Canvassers can go over the same territory again with splendid success. During the last conference year four of our canvassers sold four thousand dollars' worth of books, and the time reported was less than five months each.

Our workers do not need to lay off on account of severe cold weather, but can work twelve months in the year. We want good, energetic workers to come and locate among us, to assist in giving these kind, hospitable people the great truth we love so much, and for which they are hungering.

I shall be glad to answer the inquiries of any one interested in this field. My address is Box 18, Pineville, La.

I. T. REYNOLDS, *State Agent.*

Received on the \$150,000 Fund up to Aug. 4, 1908

*Atlantic Union Conference	
*Central New England	\$ 2,791.02
*Greater New York	1,682.41
Maine	865.39
*New York	2,346.50
*Southern New England	1,210.50
*Vermont	1,406.74
*Western New York	2,085.61
Total	12,388.17
Canadian Union Conference	
*Maritime	601.49
Quebec	181.64
Ontario	821.78
Newfoundland	20.80
Total	1,625.71
Central Union Conference	
Colorado	4,771.98
Kansas	3,960.02
Missouri	2,009.50
*Nebraska	6,123.63
*Wyoming	881.92
Total	17,747.05
*Columbia Union Conference	
Chesapeake	804.01
*Eastern Pennsylvania	2,560.51
*New Jersey	1,246.98
*Ohio	6,402.43
*Virginia	1,034.77
*West Pennsylvania	1,989.49

* A star preceding the name of a conference, indicates that that conference has paid its membership share of the fund.

*West Virginia	558.86
Total	14,597.05
*District of Columbia	
*Washington churches	1,401.54
Lake Union Conference	
East Michigan	3,185.48
*Indiana	5,249.02
*North Michigan	2,074.00
*Northern Illinois	2,977.86
*Southern Illinois	1,652.50
*West Michigan	8,774.70
Wisconsin	6,276.23
Total	30,189.79
North Pacific Union Conference	
*Montana	1,085.37
*Upper Columbia	3,036.43
*Western Washington	3,370.03
Idaho	1,045.20
Western Oregon	3,037.36
Hawaii	21.05
Alaska	20.00
Total	11,615.44
*Southern Union Conference	
*South Carolina	315.84
Alabama	623.14
*Tennessee River	1,406.31
*Florida	976.48
*North Carolina	954.75
*Cumberland	1,360.99
*Louisiana	572.54
Mississippi	413.33
*Georgia	474.97
Conference not specified	97.41
Total	7,195.76
*Northern Union Conference	
*Iowa	9,761.86
*Minnesota	5,811.64
*South Dakota	2,672.47
*North Dakota	2,181.63
Conference not specified	73.82
Total	20,501.42
*Pacific Union Conference	
*Southern California	4,925.38
*Arizona	466.79
*California-Nevada	10,258.53
*Utah	440.58
Total	16,091.28
Southwestern Union Conference	
*Arkansas	938.93
Oklahoma	4,248.68
Texas	2,622.14
Conference not specified	22.82
New Mexico	2.00
Total	7,834.57
Western Canadian Union Conference	
*Alberta	1,211.35
British Columbia	303.60
Manitoba	350.76
Saskatchewan Mission Field	63.10
Total	1,928.81
Unknown	
Unknown	161.70
Foreign	
*Algeria	13.33
Australia	188.48
Bermuda	36.00
China	175.25
South Africa	439.02
Jamaica	73.86
Yukon Territory	20.00
England	283.99
*West Africa	50.00
Mexico	65.97

India	418.25
South America	82.81
Switzerland	9.69
Central American Mission	26.00
Trinidad	28.69
Norway	25.00
Japan	17.50
Haiti	5.00
*Egypt	51.55
Palestine	2.00
Tobago, W. I.	1.22
Cuba	8.00
Hungary	3.00
Tahiti	15.83
France	6.80
Philippine Islands	1.00
Samoa	8.00
Barbados	5.00
Portugal	6.00
Straits Settlements	10.08
Pitcairn Island	20.00
New Zealand	1.52
Fiji	4.87
St. Kitts	7.51
Ireland	25.56
Russia	5.00
Denmark	14.59
Santo Domingo	2.50
West Caribbean	96.35
Total	2,255.22
Grand Total	\$145,533.51
I. H. EVANS, <i>Treasurer.</i>	

Field Notes and Gleanings

NINE persons were recently added to the Buffalo (N. Y.) church, some of these receiving their membership by letter.

BROTHER THOMAS MURPHY reports that there has recently been an addition of three to the number of Sabbath-keepers at Hattiesburg, Miss.

At the close of the summer school at Berrien Springs, Mich., two of the number who were in attendance were baptized by Prof. J. H. Haughey.

At Indiana, Pa., five persons were recently baptized, and five united with the church. Four of those baptized were students of the church-school.

A REPORT in the *Atlantic Union Gleaner* states that seven new members have been enrolled in the New York City church, No. 1, during the last quarter.

THE *Columbia Union Visitor* reports that on Friday evening, July 17, an elder of the Church of God and his wife united with the Charleston (W. Va.) church.

A REPORT from Jerome, Ariz., states that four persons have recently accepted the truth there, and that they have organized a Sabbath-school of twelve members.

ELDER J. ERNEST BOND, in a report in the *Pacific Union Recorder*, says of his tent effort in Douglas, Ariz.: "Fourteen precious souls were buried with their Lord in baptism, and one brother who was not prepared at that time was baptized the following day. Three expect to be baptized next Sabbath, and five more, who have begun to obey the message, expect to follow soon."

Current Mention

—A strike of shopmen, affecting the entire line of the Canadian Pacific Railroad, was declared on August 5. It is estimated that twelve thousand men walked out, and this in spite of the fact that the arrangement under which they were working had been reached as a result of arbitration brought about by the government.

—The practical utility of wireless telegraphy is being demonstrated by the fleet of American warships now on their way to Australia. Ever since leaving the Pacific Coast of the United States, they have been in touch with the home government by means of wireless messages, some of which have spanned two thousand miles of water.

—During the past week disastrous forest fires have been raging in eastern British Columbia. So far no authentic statement has been made as to the exact number that have lost their lives in the conflagration, but it is known that a large number have perished. The property loss has been placed at nearly five million dollars. Reports state that two towns of over three thousand inhabitants have been practically destroyed. The burned area is said to be from three to ten miles wide and about fifty miles long.

—Mr. Asquith, prime minister of Great Britain, while welcoming and approving the work of idealists in the direction of international peace, declared in a recent speech at a government banquet that the youngest person now living would not witness a time of universal peace among the nations. He said that the annual expenditure by the great nations of \$2,500,000,000 for implements of war was not made with the idea of using those things for ornaments. He declared they were intended for use, and some day they would be let loose upon the world.

—The great German air-ship built by Count Von Zeppelin was totally destroyed during a storm on August 5, when it was about to complete a very successful flight of nearly two hundred fifty miles. The air-ship had remained in the air twenty-four hours with only two descents for minor repairs. While anchored to the ground a severe wind-storm struck the balloon, and for some unaccountable reason the gas exploded. The German government has voted the count \$125,000 for another air-ship, and contributions are being taken up among the people for the same purpose.

—The newly formed Turkish ministry has resigned, and the sultan has appointed a new one. It is stated that this change of the ministry indicates another triumph for the progressives. The new cabinet is composed practically of the nominees of the Young Turk party, and contains two Christians, one Armenian, and one Greek. Within a fortnight the sultan's immediate advisers in governmental affairs have been completely changed. An attempt was made on the sultan's life just previous to the change of the ministry, but his coat of mail turned the point of the assailant's dagger. The sultan has given up his claim to the right of appointing the ministers of war and marine.

The Publishing Work

Conducted under the auspices of the General Conference Publishing Department.

C. H. JONES - - - - - Chairman
E. R. PALMER - - - - - Secretary
H. H. HALL - - - - - Assistant Secretary

A Panic-Proof Power

THE power of the gospel is the only power which can withstand the panics and other calamities which are coming upon the people of this world. God's resources are all within his own hands, and he holds them subject to the needs of his children who put their trust in him.

This principle is being put to the test during this strange year of storms, panics, and politics. For a long time we have been teaching our canvassers that hard times can not injure us, so long as we keep them on the outside. The value of that truth is now being put to the test.

Last year was a time of unparalleled prosperity until the panic came late in the autumn. Our publishing houses were very busy. This seemed perfectly natural, and no one was surprised.

This year business is dull, and, therefore, it is an astonishment to dealers in paper, and other merchants from whom we obtain our supplies, that our publishing houses are even more busy this year than they were last. They inquire how we manage our business to keep it prospering in such times of depression. Worldly men can not comprehend the answer. It is found in the simple gospel fact that God is master of circumstances, and can give water from a rock, manna in the desert, and success to his work when all outward conditions are unfavorable.

In a recent number of the REVIEW a report was given that fifty thousand copies of our message-filled periodicals are sent out from the Review and Herald Office every week. Here is another good item:—

During the month of July the retail value of publications sent out by the Review and Herald Office amounted to one thousand dollars a day for the full number of days in the month.

Let us be of good cheer, dear brethren and sisters, and greatly rejoice that we have resources within our reach which the world has not given, and which it can not take away. E. R. P.

Time a Precious Talent

ONE of the most precious talents God has given to his stewards is the talent of time. One reason why it is so precious just now is because it is fast slipping away. Only a little time is left in which we can work. In view of this fact, and the great work to be done in carrying the gospel to all nations, it is often a wonder to us, as we look over the State and union conference papers, to see how little time some of our agents actually work each week. In many conferences the average time worked a week is less than twenty hours for each agent. How would a man of the world prosper if he wasted his time as some of our canvassers are wasting theirs? and yet those same canvassers, who work from ten to twenty hours a week, wonder at the close of the season why they have failed to earn a scholarship, why the canvassing work is not more profitable, why the Lord has not blessed them with the large sales others have made. The answer can almost invariably be found in the record of time worked.

In view of this sad fact it is refreshing to see such reports as we find published in the *Northern Union Reaper* of July 28. In Minnesota thirty-one canvassers averaged thirty-three hours each during the week. Eleven of these thirty-one agents worked forty hours or more, and five out of the eleven worked fifty hours or more.

The reports from North and South Dakota are so refreshing to look at that we pass them on:—

Report of the Canvassing Work in North Dakota (Week ending July 18, 1908)

AGENT	BOOK	HOURS	ORDERS	VALUE
O. Grundset	Great Controversy	35	13	\$ 37.25
J. H. Roth	Great Controversy	61	33	99.75
F. Christy	Great Controversy	38	24	69.00
Peter Richert	Great Controversy	48	15	45.35
V. W. Pallerson	Great Controversy	77	30	100.25
E. Nelson	Heralds of the Morning	75	17	34.00
John Lorenz	Daniel and the Revelation	14	8	26.00
I. C. Schmidt	Daniel and the Revelation	48	14	44.50
Totals		396	154	\$456.10

Report of the Canvassing Work in South Dakota (Week ending July 18, 1908)

AGENT	BOOK	HOURS	ORDERS	VALUE
Jas. M. Johnston	Great Controversy	49	15	48.35
Alfreda Mortensen	Great Controversy	28	11	32.50
Agatha Johnson	Great Controversy	48	14	43.75
Geneva Anderson	Great Controversy	41	20	58.00
Clara Kier	Great Controversy	39	19	66.75
Olive Crum	Great Controversy	35	15	46.25
C. M. Christy	Great Controversy	44	19	55.25
C. F. Cole	Great Controversy	60	17	59.20
W. H. Twining	Great Controversy	39	14	59.75
Carl Thompson	Great Controversy	31	7	27.25
F. B. Jewell	Great Controversy	20	8	33.75
Chris Peterson	Daniel and the Revelation	40	3	8.25
L. Peterson	Daniel and the Revelation	50	8	22.00

Fred Bolton	Daniel and the Revelation	57	16	54.80
Geo. W. Tucker	Daniel and the Revelation	56	12	37.70
J. H. Eastman	Daniel and the Revelation	47	20	69.15
Lillian Aalborg	Heralds of the Morning	40	8	15.50
Bess Porter	Heralds of the Morning	24	9	16.50
Ethel Barber	Heralds of the Morning	12	8	14.00
Regina Litwinenke	Heralds of the Morning	78	66	115.50
Totals		838	309	\$884.20

Some of our canvassers who think they are having a hard time working from ten to twenty hours a week will do well to study these reports in detail, and see if they can not discover an answer to their oft-repeated question, "Why do I not succeed better?" Tell us plainly, dear friends, you who are only working one-half or one-third time, would you not like to have your name stand in a list like this among faithful young people who are averaging from forty to fifty hours a week?

You may think it hardly possible for a canvasser to work seventy-five hours in one week. The writer is not prepared to explain just how it was done: for he is not acquainted with the facts; but we have looked up the record, and have found that these reports, with the exception of the last name in the report from South Dakota, are for one week only.

We also publish below a report from Wisconsin. This is the second one which we have published from that State. This one shows an average of thirty-nine hours for each agent. The previous report showed an average of a little over forty-three hours for each agent. We heartily congratulate these canvassers who are doing such faithful work.

Report of the Canvassing Work in Wisconsin
(Week ending July 11, 1908)

AGENT	BOOK	HOURS	ORDERS	VALUE
Edgar Brigham	Home and Health	44	23	\$ 78.05
Fred E. Middlested	Great Controversy	43	20	61.55
Carl Wilson	Great Controversy	39	17	51.25
Marie Laursen	Prophecies of Jesus	39	22	44.50
Louis Scholz	Great Controversy	42	11	39.00
O. J. Olsen	Great Controversy	35	13	37.75
Henry Winn	Great Controversy	40	10	33.25
Frank Halderson	Daniel and the Revelation	45	9	28.70
W. P. McCrillis	Coming King and Great Con.	43½	12	27.00
A. Carlson	Great Controversy	60	8	24.40
Reuben Wilson	Home and Health	34	5	18.00
Sina Gjerde	Heralds of the Morning	31	6	14.75
Lizzie M. Keate	Seer of Patmos	14		5.65
Totals		509½	156	\$458.85

E. R. P.

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, Chairman
W. A. COLCORD, Secretary

A "Civic Revival"

THE Convention of the International Reform Bureau was held at the Winona Assembly grounds, Winona Lake, Ind., July 19-22, under the direction of W. F. Crafts, its superintendent. The convention was given the unique name of "Mid-Summer Civic Revival," inasmuch as its object was to secure so-called "civic righteousness."

It must be admitted that some of the reforms for which the bureau stands are in themselves good and legitimate. Among these might be mentioned prohibition of the liquor traffic, prohibiting the sale of obscene literature and the vice of gambling, etc. Certainly all Christians should unite in opposing these evils, which are exerting such a tremendous influence upon society in these times. It is to be regretted, however, that this movement, while championing these reforms, is devoting so much energy to advocating religious legislation,—one of the principal objects of the bureau.

One of the favorite and striking argu-

ments of the Reform Bureau is that the Sabbath institution is the foundation upon which our whole national superstructure is sustained. Thus all the reforms which have been indicated in the foregoing are but incidental, from their view-point, to Sunday observance. From this it will be seen that while this movement is ostensibly standing in defense of these noble reforms, so long as it champions the cause of religious legislation, it is really more dangerous by having connected with it these things that are for the good of humanity. It is the sugar-coating that makes the evil for which they are working more palatable.

The observance and enforcement of every law upon the statute-books, regardless of its character, was an idea made prominent by these reformers. The first speaker who emphasized this idea was Governor Hoch, of Kansas, who has gained a national reputation by his strenuous efforts in securing a rigid enforcement of the law providing for the Sunday-closing of the saloons in that State. He declared that a failure properly to observe or enforce the existing laws was nothing short of anarchy. Indeed, this was the great remedy suggested, which, if applied, would produce "civic righteousness."

One could but contrast this idea with the spirit and example of other reformers, who have done a noble work in the interests of humanity. Had the three Hebrews, who were cast into the fiery

furnace, carried out the principle of some of these modern reformers by obeying every law in the land, regardless of its character, they would never have been cast into the fiery furnace. No doubt many of the prominent citizens of Babylon regarded them as anarchists. The same was true of Daniel, of the apostles, even of Christ himself; for they all disregarded those laws which conflicted with their allegiance to the God of heaven. The same thing was also true in the experience of the millions of martyrs, who suffered death because they would not obey a law that was contrary to the law of Jehovah.

The Reformation of the sixteenth century, out of which Protestantism was born, would never have appeared, had the principles of these modern reformers been carried out.

The contrast between those who pose as modern reformers, and the Reformers of the Sixteenth Century is very pronounced.

The Reformers of the sixteenth century accepted the Bible as their rule of faith and practise.

The modern reformers abandon this principle of taking the Bible, and the Bible alone, as their rule of faith and practise, substituting tradition in its place.

The Reformers of the sixteenth century originally rejected the civil power in divine things, and accepted the power of the Holy Spirit.

The modern reformers are abandoning the Holy Spirit's power, and are seeking to obtain civil power in things divine.

The Reformers of the sixteenth century believed in righteousness by faith through Jesus Christ alone.

The modern reformers believe in righteousness by civil law.

The principle contained in the following scriptures should be considered by those who are adopting tradition instead of the power of the Holy Spirit: "Sanctify them through thy truth: thy word is truth." John 17:17. "We must obey God rather than men." Acts 5:29.

K. C. R.

"Acquittal of Saloon Men"

UNDER this heading, the following communication, addressed to the editor of the *Chicago American*, appeared in a recent issue of that paper:—

"There was a feeling of disappointment when the saloon-keepers arrested for selling liquor on Sunday failed of being convicted. And yet the jurors were men of intelligence, and unless they had some reason for their verdicts the findings would have been different. Here were the facts that confronted them. The defendant is on trial, charged with a misdemeanor. Had he done the same on any other day of the week, there would have been no cause of action. Then it is the *day*, and not the act to be considered. This changes the nature of the case. The defense is on trial, not as a saloon-keeper, but as a Sabbath-breaker. And here is where the jurors disappointed the prosecution. They could pass on the moral quality of an act, but that the same action should be justifiable one day and criminal another day is neither law, equity, nor logic. It was not the *action*, but the *day*, that was on trial. They refuse to consider a distinction of days as a matter within the jurisdiction of the courts."

Will It Survive?

HERBERT BOASE, of Taylor University, says: "No nation, having been brought squarely before a great moral issue, and shrinking from it, has long survived. No great issue once brought before a people has been settled by compromise." The great moral issue of choosing between the true Sabbath and the spurious sabbath, and of whether men shall be left free to observe whichever Sabbath they choose to observe, or be compelled, by oppressive laws, to observe the sabbath of human appointment, is now being brought squarely before this nation. Will it settle this question right, and survive? or wrong, and perish? Prophecy has plainly indicated the answer to this question.

W. A. C.

A Return to the "Puritan Sunday" Advocated

A WRITER in *Sabbath and Home* expresses himself thus:—

"The preservation of Sunday as a day of rest and worship is as necessary to the higher life of the nation as the setting aside of the other days of the week for labor is to our material prosperity. One reason for much of the disorder in our industrial and domestic life is found in the vicious disregard on the part of the people of the underlying principles of the Puritan Sunday. When we are wise enough to adopt and adapt these principles to the real necessities of our present situation, we shall have a happy exit from many troubles that are grievous to endure, and enter upon an epoch of national quiet and contentment."

Thus enforced Sunday observance is set forth as the panacea for all national ills.

W. A. C.

Religious Liberty Notes

SUNDAY evening, July 5, the secretary of the Religious Liberty Bureau spoke on the subject of religious liberty and the evils of religious legislation before an audience of about seven hundred in the Walker Theater, at Winnipeg, Manitoba. Good reports of the meeting appeared in the daily papers of Winnipeg the following day.

The fight for prohibition is by no means over. It is stated that the combined liquor interests of the country have no less than \$3,500,000 with which to fight the prohibition movement. While we oppose bad laws, let none fail to stand for good ones. The temperance cause, like the cause of religious freedom, needs the assistance of every friend and lover of mankind.

The Springfield (Mo.) *Republican* of July 10, says: "If the ordinance now pending in the city council is passed, in which the skating-rinks, dance-halls, theaters, and other places of amusement are prohibited from being open on Sunday, the people who are determined to be amused on Sunday will have to go elsewhere. It is the intention of the framers of the ordinance to stop all Sunday amusements, as they believe the open Sunday, when everything in the public-amusement line is permitted to run, is a detriment to the city, and an evil from which none but bad consequences can come."

NOTICES AND APPOINTMENTS

Camp-Meetings for 1908

ATLANTIC UNION CONFERENCE

Maine, Brownville Aug. 20-30
Vermont, Waterbury Aug. 20-31
Western New York, Buffalo Sept. 3-13
New York, Norwich Sept. 10-20

CANADIAN UNION CONFERENCE

Ontario, Toronto Aug. 20-30
Quebec Aug. 27 to Sept. 6
Maritime, Williamsdale, N. S., Sept. 10-21

CENTRAL UNION CONFERENCE

Missouri, Sedalia Aug. 6-16
Kansas, Ottawa Aug. 13-23
Colorado, Pueblo Aug. 20-30
Nebraska, Hastings Aug. 27 to Sept. 7

COLUMBIA UNION CONFERENCE

Ohio, Mansfield Aug. 13-23
New Jersey, Woodbury Aug. 20-30
West Virginia, Charleston, Aug. 27 to Sept. 6
Virginia (local), Newmarket Sept. 8-13

LAKE UNION CONFERENCE

Indiana (State), La Fayette Aug. 6-16
West Michigan, Grand Rapids Aug. 13-23
Northern Illinois, Streator Aug. 20-30
East Michigan, Lapeer Aug. 20-30
Indiana (local), North Vernon Aug. 25-31
North Michigan (conference) Petoskey Aug. 27 to Sept. 6

Wisconsin, Madison Aug. 31 to Sept. 13

NORTHERN UNION CONFERENCE

Iowa, Nevada Aug. 27 to Sept. 6

NORTH PACIFIC UNION CONFERENCE

Montana, Victor Aug. 20-30
Montana, Great Falls Sept. 4-13

PACIFIC UNION CONFERENCE

Southern California, Los Angeles, Aug. 6-16

SOUTHERN UNION CONFERENCE

Louisiana, Lake Charles Aug. 6-16
Tennessee River, Memphis
Mississippi, Amory (white) Aug. 13-23
Mississippi, Jackson (colored)
..... Aug. 27 to Sept. 6

Alabama, Cullman Sept. 3-13
Kentucky, Moreland Sept. 24 to Oct. 4
Alabama, near Mobile Oct. 8-18

SOUTHEASTERN UNION CONFERENCE

Georgia, Atlanta Aug. 6-16
North Carolina, Lexington Aug. 14-23
Cumberland, Cleveland, Tenn.,
..... Aug. 26 to Sept. 6

Florida, Palatka Oct. 1-12

SOUTHWESTERN UNION CONFERENCE

Arkansas (State), Fort Smith Sept. 3-13
Oklahoma (State), Enid Aug. 20-31

The presidents of the various conferences are requested to forward any information which will enable us to publish a complete and correct list of the camp-meetings appointed for the present season. If any changes are made in either time or place of meetings already appointed, notice should be forwarded at once.

To Union College Students

PLEASE take notice that the fall term begins Wednesday, September 9, nearly a week earlier than last year. Students should be present Tuesday, the day before the opening. There is every indication of a very large attendance. Last year we were surprised and overwhelmed by an overflow of students who had not notified us of their intention to come. This year we have tried to provide for such an emergency by erecting East Hall, now approaching completion, and by finishing eight more rooms in the college building. These new rooms will accommodate over fifty men, thus enabling us to care for all the ladies in South Hall. Our rooms are fast being taken, and we desire to have as many applications as possible by the first day of September, so that we may know if further accommodations are needed. Send for application blanks, or copy the form from pages 12 and 13 of this year's announcement. Address the undersigned at College View, Neb.

C. C. LEWIS.

Notice!

THE tenth annual meeting of the Seventh-day Adventist Benevolent Association of Maine will be held at Brownville, Maine, Aug. 24, 1908, at 5 P. M., for the purpose of electing officers, and transacting such other business as may properly come before the meeting.

E. C. TAYLOR, Clerk.

Notice!

THE fifteenth annual session of the Iowa Seventh-day Adventist Association will be held in connection with the camp-meeting at Nevada, Iowa, August 27 to September 6. Officers will be elected, and all business of a legal nature transacted. The first meeting is called for Monday, Aug. 31, 1908, at 9:15 A. M.

M. N. CAMPBELL, President.

Notice!

THE annual session of the Iowa Medical Missionary and Benevolent Association will be held in connection with the camp-meeting at Nevada, Iowa, Aug. 27 to Sept. 6, for the election of officers and the transaction of legal business pertaining to this Association. The first meeting will be called on Tuesday, Sept. 1, 1908, at 9:15 A. M.

M. N. CAMPBELL, President.

Southern New England Camp-Meeting

THE Southern New England Conference will hold a camp-meeting Aug. 27 to Sept. 6, 1908, in Westerly, R. I. What is known as the Beech Street base-ball grounds has been secured for this meeting. This gives a very desirable location for so important a gathering, being easy of access from all points of our conference, and fully accommodated by steam railway and electric-car service. The annual business meeting of this conference having been held last spring, the full period for this meeting will be devoted to the spiritual interests, and to the further development of the various departments of the conference work. We urge upon all the members of the conference earnestly and prayerfully to plan to be present at the feast that is being prepared. We expect good help at this meeting, and the Lord will be present to bless.

Details concerning the general preparations, accommodations, and expenses will soon be placed in the hands of all our people through the regular channels.

D. B. PARMELEE, Vice-President.

A Remarkable Record

FIFTY thousand copies of the first edition of the August number of the *Signs of the Times* monthly were sold within two weeks after they came from the press, and another edition had to be printed. One agent ordered three thousand copies; another, two thousand; another, one thousand one hundred; and several five hundred to one thousand copies each. And so the magazine is going.

Every one seems to be pleased with the journal in its new form. The following letter from Elder William Covert, president of the Northern Illinois Conference, voices the sentiments of many others:—

"I have received the first number of the *Signs* in magazine form. I am greatly pleased with it. It is beautiful. It does seem to me that this magazine will sell readily. It contains much truth in a convenient form for the reader to get hold of. I do not think that I have seen anything better than this, though you know we have a great many good publications. I trust that the Lord will greatly bless this effort on the part of the Pacific Press."

The second edition will be off from the press in time to fill all orders promptly. Send for sample copy, and special terms to agents.

Address *Signs of the Times*, Mountain View, Cal.

International Publishing Association

THE next annual meeting of the constituency of the International Publishing Association will be held at the office of the International Publishing Association at College View, Neb., September 8-10, inclusive. The meeting will be held for the purpose of electing a board of trustees and counselors, and for the transaction of all other business which may properly come before the meeting. The constituency of this corporation includes the executive committees of the General Conference, Central Union Conference, Northern Union Conference, and the Southwestern Union Conference.

WILLIAM ASP, *Secretary.*

lands when thou shalt go up to appear before the Lord thy God thrice in the year." Ex. 34:24.

If you have decided not to go to Charleston, change your mind, and remember there is time after reading this article to get ready and be present for the first meeting, Thursday morning, August 27. The cloud is rising in West Virginia. Let us follow its leading.

J. M. REES.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

FOR SALE.—Unimproved land, good for farming or grazing, in lots of 160 acres or more, at seven dollars an acre if sold soon. For particulars address Mrs. V. Thorp, Canton, Neb.

FOR SALE.—Four and one-half acres close to a church-school; good buildings; a few young fruit-trees; some strawberries. Good place for a blacksmith. Will sell cheap. Daniel Starrett, Genesee, Idaho.

WANTED.—A first-class baker. One who is capable of handling general health-food line. Applications should be accompanied by references and recommendations. Address Sanitarium Food Co., Sanitarium, Cal.

WANTED.—Girl or middle-aged woman to do housework on farm, also young man to do general farm work. Good wages, and steady employment to agreeable, energetic persons. Address Lyman Middaugh, Ames, Neb.

WANTED.—A permanent position on farm with Seventh-day Adventist. Long experience at general farming. Capable of taking charge. Family consists of wife and two children. Correspondence solicited. J. G. Beall, Silver Hill, Md.

FOR SALE.—Sanitarium Cooking Oil, pure and healthful; no odor; keeps indefinitely: 5-gal. can, \$3.50; 10-gal. can, \$7; 64 cents a gal. in ½ bbl. and bbl. lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

FOR SALE.—Twenty-six acres of land, nine-room house, barn, cow-shed, good well, cistern, cellar, orchard, and some small fruit. One mile from Seventh-day Adventist church. For particulars write to Mr. Frank Keiser, Osseo, Mich., R. F. D. 27.

FOR SALE.—Eighty acres, fruit and vineyard, land one-half mile from church-school, three-fourths mile from food factory, one mile from sanitarium. Two houses. Barn. Over one thousand cords wood on place; good water. Price, \$3,000. Address, J. F. Fenner, Sanitarium, Napa Co., Cal.

WANTED.—A Seventh-day Adventist governess, not under thirty, to take charge of two boys, of five and six respectively, in a prominent Catholic family in southern Peru, at a salary from \$400 to \$450 a year, including board, residence, and laundry, with a three-year contract. Splendid opening prepared by the Lord for important missionary work. Lady preferred who has had experience in sanitarium treatments and obstetrical nursing. For further information address Ed. F. Forga, Sanitarium, Napa Co., Cal.

COLLEGE VIEW PROPERTY FOR SALE.—Seven-room house, two lots, well, cistern, lawn, shade, fruit. Good location; one block from corner of sanitarium campus, three blocks' from street-car. Price very reasonable. M. E. Kern, Takoma Park Station, Washington, D. C.

KEIFER PEARS.—In two-bushel, long-distance shipping-crates, \$1.15 single crate; five or more, \$1 each. Have shipped successfully as far as northern New York, Northern Illinois, and southwestern Tennessee. Send money-order to Occoquan Fruit Farm, Occoquan, Va.

NOTICE.—We shall open our fall nurses' class, September 15-30, and would like three consecrated Seventh-day Adventist young ladies and two young men to take the course. Excellent chance for surgical and operating experience. Full course. References required. Address Fayette Sanitarium, Connerville, Ind.

FOR SALE.—Beautiful Imported Bible Mottoes. Special, 100 Bible cards, \$3; 100 of our heavy 12 x 16 paper mottoes, \$6. 27,000 sold in April and half of May. We have four languages,—English, Danish, Swedish, and German. The more you buy, the less they cost. 15 for \$1 by mail. Address, with stamp, Hampton Art Co., Lock Book 257, Hampton, Iowa.

FOR SALE.—Thirty acres of land adjoining town. Four thousand peach-trees just beginning to bear fruit. Beautiful elevated location for residence. Also three houses and lots in town and one vacant lot. All of these properties are in sight of the Southern Training-School and one-half mile from the Graysville Sanitarium. All the proceeds from the above property, when sold, will go for the support of the Southern Training-School. For further description of this property address the Southern Training-School, Graysville, Tenn.

Address

THE address of Elder B. F. Purdham is now Homestead, Pa.

Obituaries

BROWNLEE.—Died at her home near Fessenden, N. D., July 9, Sarah Elizabeth Brownlee (*née* Taylor), aged 62 years and 11 months. She was married to Mr. Brownlee in 1863, and five children, with their father, survive to mourn their loss. About forty years ago she was converted, and joined the Seventh-day Adventist church at Maiden Rock, Wis., remaining faithful until the end. During the last four years she suffered much, having passed through an operation and several strokes of paralysis, the last of which caused her death. The large congregation of friends and acquaintances present testified to the esteem in which she was held in the community in which she lived. The service was conducted in the Congregational church, by the writer, who based his remarks upon Rom. 8:28 and other scriptures.

F. G. SPRECHT.

APPLEGATE.—Died at his home in Eagle-town, Ind., May 14, 1908, of acute pneumonia, our dear father, Dr. Andrew J. Applegate, aged 80 years and 9 days. Father was converted in early life, and united with the Missionary Baptist Church. About twenty-six years ago he accepted the Sabbath message, and later united with the Seventh-day Adventist church at Noblesville, Ind., of which he was a member until death. Father was a firm believer in, and lover of, the truths of the third angel's message. We mourn our loss; but we leave him in the loving care of our dear Lord, in hope of the glorious first resurrection. Father was graduated from the Kentucky School of Medicine, at Louisville, Ky., and his aim was to do good to all in the fear and love of God. Funeral service was conducted by Elder Luzerne Thompson. JOHN C. APPLGATE.

Iowa Conference and Camp-Meeting

THE annual conference and camp-meeting of the Seventh-day Adventists in Iowa will be held on the new sanitarium grounds at Nevada, Iowa, August 27 to September 6, at which time officers will be elected, reports submitted, and plans devised for carrying on the work committed to this people. The first session of the conference is called for August 28, at 9:15 A. M. A workers' meeting of four days' duration will precede the camp-meeting at which all our conference laborers are expected to be present.

Among those who have promised to attend our annual gathering this year are Elder A. G. Daniells, president of the General Conference, and Elder R. A. Underwood, president of the Northern Union Conference. Efficient help has also been secured to conduct meetings in the Danish, Swedish, and German languages.

Those who desire tents reserved and floored should send word to the conference office at Nevada, Iowa, without delay. Present prospects indicate an exceptionally large attendance but there will be accommodations provided for all who come.

M. N. CAMPBELL, *President.*

The West Virginia Camp-Meeting

THE West Virginia camp-meeting and conference will be held at Charleston, West Va., August 27 to September 6. Charleston is the capital and the most important city of our State. We have been very anxious that a good foothold for the truth might be obtained there, so that the work in that part of the State could be carried on, working out in all directions from Charleston. A series of tent-meetings was held there last summer, and another series will continue this season up to the time of the camp-meeting; then we hope to turn them into the camp-meeting, and gather out a strong company there.

We have purchased a new pavilion (35 x 50 feet), and seated it with comfortable canvass seats, and also a new middle strip for the fifty-foot round tent; this will give us a pavilion 50 x 100 feet. We have a good forty-foot round tent, and we expect to repair all old small tents; these, with some new 12 x 14 foot tents which we have purchased, will make us a beautiful camp, with tents that will turn water. We expect the camp to be pitched in a grove within two squares of a street-car line, and that everything will be made comfortable for those who attend.

Now, brethren and sisters, after we have gone to all this expense and trouble, what effect will it have on our conference, and those who attend from the city, if they should see part of the tents unoccupied? It must not be so. West Virginia must arise and shine as she never has before. We must make the effort of our lives to attend this camp-meeting. No trivial thing must be allowed to come in between us and this meeting. The signs of the times demand our every effort. You may say that times are close, and money is scarce; but if we stay away for that, we shall in all probability never attend another camp-meeting. Neither should any say they must stay at home and take care of the farm and its effects. The Lord said, to his ancient people, "Neither shall any man desire thy



WASHINGTON, D. C., AUGUST 13, 1908

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

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OUR three leading publishing houses all report a very large sale of periodicals.

WE are glad to note that the special Temperance number of the *Watchman* has already attained a circulation of 150,000 copies, and that another edition of 50,000 copies is being printed. Those who are circulating this paper are engaged in a good work.

ELDER M. C. WILCOX, of Mountain View, Cal., editor of the *Signs of the Times*, is now in Europe, where he will remain two months or more. A leading purpose of this trip across the Atlantic is that Brother Wilcox may have opportunity for special study in the libraries of London. We hope this visit to his former field of labor will be both pleasant and profitable.

A NOTICE forwarded by the management of the Southern Training-School, Graysville, Tenn., received too late for insertion in this issue, states that the opening of the fall term has been postponed until September 16. We announce the fact, and the full statement will appear next week.

By a mistake for which this office is responsible, an incorrect date for the Nebraska camp-meeting has been given in the list of camp-meeting appointments. The correct date is August 27 to September 7, as it appears on the twenty-second page of this issue. All who are interested in this matter should take note of this correction.

WE regret the necessity of again urging those who correspond with the workers in foreign fields to prepay postage on their letters at full rates. The deficiency in postage and a fine of equal amount are usually collected in foreign countries from the unfortunate recipients of underpaid letters. The latest complaint is from the West Indies, and those who write to our workers in that field are urged to remember that the postage is five cents for each three-fourths ounce. Please remember this.

VERY attractive in its general make-up and filled with good matter is the *Christian Education* number of the *Youth's Instructor* just issued. Among the contributors are Elders A. G. Daniells, G. B. Thompson, and E. R. Palmer; Profs. Frederick Griggs, C. C. Lewis, H. R. Salisbury, M. E. Kern, and A. W. Spaulding. This will be an excellent number to place in the hands of young people outside our denomination who are desirous of securing a good education. The price for twenty-five or more copies, one order, one address, is two cents a copy. We hope this issue of the *Instructor* will have a very large circulation.

IN the issue of the *Washington Times* for Sunday, July 26, there appeared an illustrated article occupying a full page, giving a complete description of our sanitarium at Takoma Park. We quote the closing paragraph:—

Of all the sixty-six sanitariums of the Adventists, probably none of them have so fine or so beautiful a site as the Washington one. The situation is ideal for a health resort, and during the long summer months there is a difference of temperature of from ten to twenty degrees between the city and Takoma Park, which is even closer to the city than the Washington Sanitarium.

Such a write-up as this will do much to make known to the people of Washington and vicinity the facilities and attractions of the Washington Sanitarium.

FOR some time there has been a demand for a collection of songs, especially adapted for use in tent-meetings. A committee was appointed last year to give this matter study and to arrange for such a collection, the price of which should be low enough to enable each tent company to supply its congregation with the books. Soon after this, arrangements were perfected for bringing out a revised and enlarged edition of "Christ in Song;" and in view of this plan the General Conference Committee has decided to recommend the abridged collection of the new edition of "Christ in Song" for use in tent-meetings, instead of following the original plan for bringing out a new book. Those desiring a supply of these books can secure them through the regular channels as soon as they are ready.

AFTER a residence of about twenty-five years in Washington, during eighteen of which he has been a believer in present truth, Dr. J. H. Neall has accepted a call to work elsewhere, and is planning to leave the city soon. Dr. Neall accepted the truth through reading, and has been closely identified with the interests of the work here during all these years, with the exception of a short time during which he was under appointment to work in Mexico. Since the removal of the headquarters to Washington, Dr. Neall has taken an active part in the health work, both as a member of the Sanitarium Board and as consulting physician. In leaving here to accept the position of medical superintendent of the sanitarium in Atlanta, Ga., Dr. Neall and his family will carry with them the best wishes of many friends for their success in another field.

A NEW record will doubtless be established this summer in the distribution of our literature. No commercial work of any kind is being done in the Review and Herald Office, yet its facilities are being taxed to the utmost to meet the demand for our denominational literature. During the month of July, the retail value of books, tracts, pamphlets, and periodicals sent out from this office was almost exactly \$30,000,—an average of more than \$1,000 a day for every working-day. During the week ending July 31, more than five thousand books were bound in our bindery, the average being eight hundred fifty books a day. This was in addition to the handling of the fifty thousand periodicals which are sent out every week. The edition of *Life and Health* for August is fifty-five thousand copies. More orders of one thousand copies each have been received for this number than for any previous issue of the magazine. The facts given in this paragraph bear strong testimony to the faithful work being done by those who are selling out publications in the field.