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No. 34

Victory Through Sorrow

WORTHIE HARRIS HOLDEN

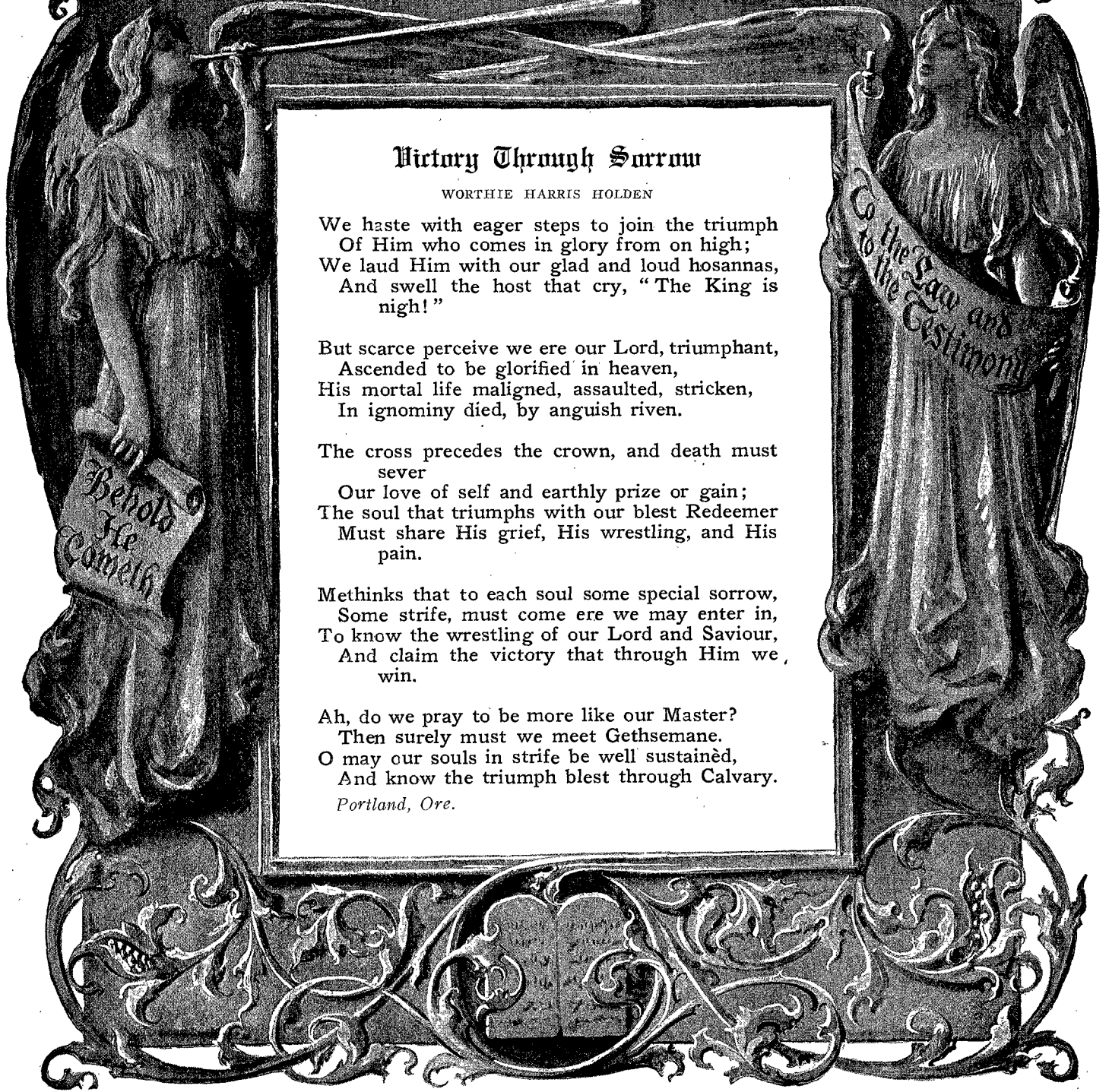
We haste with eager steps to join the triumph
Of Him who comes in glory from on high;
We laud Him with our glad and loud hosannas,
And swell the host that cry, "The King is nigh!"

But scarce perceive we ere our Lord, triumphant,
Ascended to be glorified in heaven,
His mortal life maligned, assaulted, stricken,
In ignominy died, by anguish riven.

The cross precedes the crown, and death must sever
Our love of self and earthly prize or gain;
The soul that triumphs with our blest Redeemer
Must share His grief, His wrestling, and His pain.

Methinks that to each soul some special sorrow,
Some strife, must come ere we may enter in,
To know the wrestling of our Lord and Saviour,
And claim the victory that through Him we win.

Ah, do we pray to be more like our Master?
Then surely must we meet Gethsemane.
O may our souls in strife be well sustained,
And know the triumph blest through Calvary.
Portland, Ore.



LIBERTY—NO. 3

The Prophetic Number

The Straight Third Angel's Message

THE formation and the work of the beast and his image, as foretold in the prophecy, are fully set forth, and associated with the act of the United States Senate in passing the Johnston Sunday bill; and the general principles violated in all religious legislation are also considered.

The connection is clearly shown between the prophecies and the present work of this nation in repudiating its lamb-like principles, and preparing to assume the dragon nature.

Never before has *Liberty* placed before the public a clear statement of the prophecy, and applied it to the present efforts to secure enforced religious observances, and exposed Sunday-keeping as a mark of loyalty to a state religion. It clearly reveals the meaning of present movements, and definitely produces evidence which places the issue between the law of God and the commandments of men.

Many have pronounced this number the most important of any so far issued. Others have expressed their opinion of it in the following—

Good Words for Liberty

Liberty, No. 3, is before me. I have examined it, and am convinced that the magazine is moving in great lines. Plainness of speech is what we need to-day, and there is no doubt but greater good can be accomplished by teaching the message direct, presenting Revelation 12-14 in a most decided manner, than by simply using the magazine as a news carrier. The time is ripe for these most startling portions of scriptures to be presented, and made prominent in pulpit and press.—*H. G. Thurston.*

Liberty, No. 3, has reached my desk, and I embrace this my first opportunity to say to the editors that it is an output of literature which is most timely, and which will be sure to have a mighty influence for the cause of liberty wherever it is circulated.—*E. K. Slade.*

I have just examined a copy of *Liberty*, No. 3, and I will say that I consider it the best and most important issue to date. The idea of presenting the question of religious liberty from the standpoint of the Bible prophecy, appeals to me, and ought to appeal to every wide-awake Seventh-day Adventist. I shall certainly do all within my power to bring before the people of our conference the importance of circulating this number of *Liberty*.—*W. H. Heckman.*

I have examined the third number of *Liberty*, and am glad to see that it throws a strong search-light on the great struggle now on between liberty and her foes. This issue of *Liberty* portrays clearly the dangers of the present hour, and is truly an educator on that most important of subjects, religious liberty.—*C. A. Hansen.*

Liberty No. 3, has been received, and after a thorough examination I must say that it is the best number I have seen, and can well be considered a masterpiece on the subject of religious liberty. I wish we could put it in every home in our field. I will do all that I can to give it a wide circulation.—*A. M. Neff.*

I have received a sample copy of the new issue of *Liberty*, which I consider the very best magazine in the interests of civil and religious liberty. This copy, however, surpasses all preceding ones.—*Amos A. Mitchell.*

I have carefully examined a copy of *Liberty* No. 3, and most heartily approve of the way it deals with the question of religious legislation. I, too, believe the time has come when we need not fear to present our arguments on this issue from a prophetic standpoint. This number should have a wide circulation.—*H. H. Burkholder.*

The magazine for the third quarter has come to hand, and I have given it a first reading. Words fail me when I think of the great need of the people of this nation for the principles contained in this gem of *Liberty*. You ask if we will co-operate in circulating one hundred thousand. A million of them would not suffice to stem the tide now setting in against American liberty; and who would say that our responsibility as custodians of such light would then be met? I am glad to see the two greatest evils in the world—falsehood in religion, and intemperance—so ably exposed. The two cartoons on pages 26 and 43 are, to my mind, the most eloquent captions possible for the logical articles contained in this number.—*Walter E. Gillis.*

Send for Suggestive Canvass and Special Rates to Agents. Address

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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

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No. 34

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REVIEW AND HERALD

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Editorial

JESUS is the meeting-place between God and humanity. In him divinity and humanity have been united, and he thus becomes the mediator between God and man. "There is one mediator between God and man, himself man, Christ Jesus." "Through him we both have access by one Spirit unto the Father." Only thus can the finite be brought into fellowship with the Infinite.

WE can never solve the mystery of the gospel. By revelation it is made known unto us, and by faith we may receive it, and in our lives we may experience it; but the plan of redemption will ever remain a mystery to be dwelt upon during the eternal ages.

"O the depths of love divine!
Earth or heaven can never know
How that sins as dark as mine
Can be made as white as snow."

CONSIDERED in the abstract, it would seem to be the most natural thing in the world for one to give himself unreservedly to the whole-hearted service of God. For all that we are, and all that we have, we are indebted to God, who "giveth to all life, and breath, and all things." He has made the one supreme gift for us, the "unspeakable gift," in providing the sacrifice for sin in the person of his only begotten Son, and with him he has freely given us all things. How mysterious, how deceptive, how unaccountable, is the power of evil, which blinds the mind, and hardens the heart, and turns

us away from such a God and Father! How cruel is the bondage in which Satan holds his captives! "That which I do I allow not: for what I would, that do I not; but what I hate, that I do. . . . O wretched man that I am!" There must be a set purpose, a determination of the mind to serve God. There must be the daily choice, and the constant staying of the mind upon God. The service of God must be made the first and the chief business. God will co-operate with this purpose, and enable us to realize our choice. Thus will the abstract theory become concrete fact.

"Jesuitical Vaticanism"

THE leading editorial article in the July issue of the *Missionary Review of the World* is entitled "Political Plotting at the Vatican." In these days, when the fear of Rome, or the desire for the favor of Rome, deters most writers from telling the unvarnished truth about the Roman Catholic Church, it is not often that we find an article which presents the facts so fully and so forcibly. It is a very striking summary of the testimony presented in a work entitled, "The History of a Movement to Make the Pope Governor of the World, By a Universal Reconstruction of Society, from the Issue of the Syllabus to the Close of the Vatican Council."

There are three distinct divisions in the analysis of this movement, each one of which is quite fully elaborated in the editorial article. The first proposition is this: "The Vatican plot aims at the concentration and consolidation of power;" the second feature of this scheme is declared to be, "The method for maintaining this central authority;" and the third division is summarized in these words: "Secularism is a powerful ally of sacerdotalism in furthering the Vatican schemes."

From that portion of the article which tells of the method employed by Rome in maintaining her central authority, we quote the following paragraphs:—

This Jesuitical Vaticanism which plots to secure power, plans ways for effective control of church and state. There are three recognized courts, or tribunals: the Supreme Tribunal—the pope; the External Tribunal—the church; and the Internal Tribunal—the confessional. But while the last ranks lowest, it is valued highest, and upon it supreme dependence is placed; for it holds the key to the whole situation. In the confes-

sional, the priest gets a hold upon the individual, and the individual is the controlling factor in the family, the church, and the state. Here he unveils the secrets of the heart, otherwise known only to God; and such revelation of these innermost privacies puts into the hands of the priest the iron scepter that sways all else. He can control property, children, and schools; he can prevent or promote marital alliances, commercial schemes, ecclesiastical enterprises; in the box of the confessional, even emperors become suppliants, and, through them, the church can sway armies and navies, courts and councils. A subtle priest, having both capacity and sagacity, can shape events at the point where the springs of action are found, turning the stream as he will; and this Internal Tribunal of the confessional, skilfully managed, may make action in the External and Supreme Tribunals needless.

Hence the masterly ingenuity with which this weapon of power is wielded. The pope is head over the whole church, and the bishop sways the diocese, and may rule the State; but the priest may secretly undermine or establish the authority of both bishop and pope!

Few of us have ever grasped the full significance of sacerdotalism as a papal device. It puts the priest between the soul and all else, even God, at every stage of development, in the most ingenious and subtle system ever imagined. First of all, it controls wedlock, coming between the man and the woman, to determine whom each shall wed, in the interests of the church. Then when offspring come, it puts the priest between the infant and its ingrafting into the church in baptism; subsequently between the child and the Word of God, in catechetical instruction; between the sinner and absolution, in the confessional; between the communicant and the mystic wafer, in the mass; between the candidate and the gift of the Spirit, in confirmation; between the man and the ministry, in ordination; between the dying and his hereafter, in extreme unction; and, even beyond death, follows the soul into purgatory, in masses for the dead. From cradle to grave, and even afterward, there is always a human mediator to interpose; and this alone accounts for the marvelous power of the priesthood, wherever this Internal Tribunal holds sway.

This whole system is the logical result of the development of the central doctrine of the papacy,—that the pope is the vicegerent of the Son of God,—and the more one studies the question, the more deeply he is impressed that a wisdom far beyond the human has been revealed in thus putting man in the place of God. There is certainly good ground for declaring that "all the world wondered after the beast," and for making the inquiry, "Who is like unto the beast?"

who is able to make war with him?"

This is the papacy, whether it be in Catholic Spain or Protestant America; and it is against such a complete perversion of the gospel of Christ that this threefold message provides a warning.

Our Pattern — the Life of Jesus

WHAT a blessed thing it is that we can boldly tell all the world that our faith and practise is to follow Jesus. Seventh-day Adventism stands only and fully for following Christ, who lived in this world, and left us an example that we "should follow his steps." "He that saith he abideth in him ought himself also so to walk, even as he walked."

We are Sabbath-keepers because Jesus was a Sabbath-keeper — "Jesus Christ the same yesterday, and to-day, and forever."

Where Jesus walked, we would walk. As he did, we would do. He is our example in commandment-keeping, our pattern in every religious practise of life, and his life is the doctrine of life, and the inspiration and power in every department of our work, evangelistic, educational, or health and temperance.

Jesus lived to show men how to live; and thank God we have only to point men to the actual life lived. There are the footprints, leading straight through this world into heaven. That is the path, in which we are to follow, and into which we are to seek to turn the feet of others.

W. A. S.

The Rise and Fall of Religious Liberty in America

The Hierarchy Goes Down Before the Throne

IN order that the great Reformation should be a success, it was necessary that theocratic forms of government should not be permitted in the United States of America. America, in God's providence, was to be a lighthouse for the world. The Reformation had brought to light the glorious truths of justification by faith; but the theater of its first operations soon became unwelcome ground for the gospel of a free conscience. To propagate in America that false theocratic theory, which was binding consciences in the Old World and had begun to do so in the New, would have been the second great calamity of the Christian era. It was time for the prison-house of the soul to be thrown open, and for the jailor of conscience to receive his discharge.

The revolt of the laity in Massachusetts, as pointed out last week, strengthened the hand of the English king against the clerical power in the colonial government, and it must be confessed that the king's hands needed strengthening; for weak as the colony was, she was so de-

termined in her course that she even defied the king's commissioners and the laws of the realm, and continued her audacious course for a number of years. The somewhat vacillating course of the king toward the Massachusetts Bay Colony was due to the fact that the necessity of preparing for his own troubles with the continental countries left little time or means for carrying out his purposes in New England.

While King Charles was instructing Massachusetts to deal more gently with the Quakers, he was also having brought to his attention the fact that members of the established church of England were forbidden to worship in New England according to the dictates of their consciences, and also that freeborn Englishmen were denied the suffrage. He wrote to the colonial legislature, demanding that liberty of Episcopal worship be granted, that individual Episcopalians be admitted to the Lord's Supper in the Congregational churches, and be afforded the baptism of their infants. The general court replied, recounting the causes of Congregational emigration to New England, asserting that Congregationalism was established there, and begging that "our orthodox brethren would bear with us."

Not liking the tone of this letter, the king appointed four commissioners to visit the colonies and regulate these affairs. In their instructions occur these words: "That such who desire to use the book of common prayer may be permitted so to do without incurring any penalty, reproach, or disadvantage in his interests, . . . it being very scandalous that any man should be debarred the exercise of his religion, according to ye laws and customs of England, by those who by ye indulgence granted have liberty left to be of what profession in religion they please. . . . Differences of opinion do not lessen charity to each other, since charity is fundamental in all religion." The king's commissioners were charged to be very careful not to give the impression that it was the king's purpose to make any alteration in the church government, stating that his exception to their conduct was in the fact that they denied "liberty of conscience to each other."

An illustration of the impossibility of men acting justly and consistently when once wedded to the church-and-state doctrine, is seen in what the king's commissioners reported to the English secretary of state: "Those whom they will not admit to the communion they compel to come to their sermons by forcing from them five shillings for every neglect: yet these men thought their own paying of one shilling for not coming to prayers in England was an insupportable tyranny."

In 1665 another demand was made upon them for freedom of Episcopal worship in Massachusetts. To this the general court replied, again setting forth their reasons for coming to America, and declaring that for the Episcopal worship to be set up in that colony "will disturb our peace in our present enjoyments; and we have commended to the ministry and people here the word of the Lord for their rule therein." This was a practical refusal to yield to the demand of their king, and permit the worship of which he was the head to be recognized at a legitimate religion in one of his colonies. They were wedded to the church-and-state idea, and yet took the inconsistent position of denying to the real and only legitimate head of their state the headship of their religion. It really amounted to this, that if their king himself should come to New England, he would find the religion which he professed forbidden, and he himself a criminal for worshiping in harmony with its rituals.

This condition of affairs could not, of course, long continue; and yet the king seems to have borne very patiently with his colonial rebuffs. The commissioners themselves were powerless to enforce their king's demands, and the only satisfaction they had was in freeing their minds as to the unreasonableness of the colony's position. In their reply to the general court occur these words: "His majesty does not impose the use of the common prayer book on any, but he understands that liberty of conscience comprehends every man's conscience as well as any." But while the king's commissioners were saying this of him, he was industriously putting the Covenanters to death in Scotland, and was doing nothing to ease the afflictions of Congregationalists, Baptists, Presbyterians, and Quakers in Virginia. This world has not yet produced an individual who could uphold the theory of a united church and state, and at the same time act consistently and deal justly with all.

In spite of the king's ill success in bringing about a speedy correction of the conditions against which he complained, and in spite of the recurring revivals of intolerance toward those not of the established church, the leaven of a change toward a better condition was persistently working. The Baptists built a church in Boston. This exasperated the hierarchy, and a law was passed sentencing the sect to banishment; but the law was not enforced — the Baptists had come to stay and to "share with the Quakers the honor of securing liberty of conscience and of worship in Puritan Massachusetts." While the general court took no action to indicate that dissenters were welcome, we hear no more of fines, imprisonments, and

whippings for exercising the rights of conscience.

The king had empowered his commissioners to hear appeals from the decisions of the Massachusetts General Court. To this the clerical party were bitterly opposed. The general court maintained that the observance of their charter was inconsistent with appeals; and this was no doubt correct; for should an appeal be taken to the commissioners of the British government from a decision of the general court concerning the rights of those outside of the established church, — especially if it were in the case of a Church of England man against a Congregationalist, — the commissioners would be bound to be guided by the laws of England rather than by the laws of the colony. They said: "Should it take place [that the commissioners be permitted to hear the appeals from the general court], what would become of our civil government which hath binn, under God, the head of that liberty for our consciences for which the first adventurers bore all discouragements that encountered them in this wilderness?" The commissioners forced the issue by giving notice that on a certain day they would sit "to hear the case of Thomas Dean *et al* vs. The Gov. & Co. of Mass. Bay." Immediately the general court declared that the hearing would not be permitted — and it was not. The commissioners had no troops with which to enforce their purposes, and there the matter rested for the time. Several years elapsed, and in the meantime King Philip's war broke out. This was a disastrous affair for the colony, and the clergy taught that it was a judgment from God against the colony because of their "tenderness toward the Quakers."

In the year 1674 the English government began to turn its attention again toward affairs in Massachusetts. The king sent a special agent, Edward Randolph, who was received by the colonial government with scant courtesy. The letter which he brought from the king to the Massachusetts government was received in a very disrespectful manner by the governor, who stated to the king's agent that the matters contained therein "did no way concern that government to take any notice thereof." When the legislature met, however, they did consent to send agents to represent them in England, as the king had commanded them; but to these agents they gave such explicit instructions and such restricted powers that practically nothing was accomplished. In the autumn of 1677 one of these agents wrote to the governor that unless something were done, a breach was inevitable. In the spring of the following year the law officers of the kingdom gave a decision that the misdemeanors alleged against

Massachusetts were sufficient to void her patent. Later new agents were sent over to England. Their powers were at once rejected, the patent was declared void, and the government agent, Randolph, was sent to Boston to serve the writ of *quo warranto*; but he was also charged to declare for the king that if proper submission were made, the charter would be restored. The magistrates, realizing the results of persisting in such a policy, voted an address to the crown accepting the proffered terms; but the clergy opposed it. So in 1685 the royal charter of Massachusetts was revoked, the Puritan hierarchy ceased to be, and a royal governor was appointed.

Among the first declarations of the king to the people of Massachusetts through the royal governor, Andross, was this one: "We do here will and require and command that liberty of conscience be allowed to all persons, and that such especially as shall be conformable to the rites of the Church of England be particularly countenanced and encouraged." The governor proceeded at once to break down the opposition to the Church of England form of worship by demanding a house of worship in which the liturgy of that church could be carried out. This was denied him, and he took forcible possession of one. The triumph of the governor in this broke the force of the opposition, and an arrangement was made permitting Episcopal worship in the churches on Sunday afternoons.

In 1687 there was published a proclamation of religious liberty which was designed by the king to remove Catholic disabilities. It was not received with any degree of enthusiasm in the colony, and when, in 1691, a new charter was granted to Massachusetts, by which the colony of Plymouth was merged into the larger colony, it was decreed that "forever hereafter there shall be liberty of conscience allowed, in the worship of God, to all Christians (except papists)."

Thus it is seen that neither king nor colony understood the true grounds of religious liberty. While they designated it "liberty of conscience," it was nothing more than tolerance in religious practice. That the king withheld it from the "papists," while granting it to all others, shows that he regarded the exercise of the rights of conscience merely as a privilege granted by him, which he had a right to withhold if he chose. The position taken by him in this, and the position taken by the Massachusetts Bay Colony in their opposition to him and his mode of worship, and to all forms of worship save their own, was no whit better than the doctrine of the papacy, which they opposed.

Thus we have in Massachusetts for a time what was virtually two hierarchies opposing each other and hindering each

other, and out of those oppositions and hindrances religious liberty was growing; but Massachusetts did not get rid of all her church-and-state trappings for many years — nor has she indeed done so even yet; for support of the church by public taxation was continued even to the year 1833, and there still remain on her statute-books laws requiring the observance of Sunday.

We will consider in following articles the interesting history of the struggles for religious liberty in the colony and State of Virginia.

C. M. S.

Shall We Solicit Donations?

WHEN thinking of the missionary campaign to be carried on during the week of November 22-28, doubtless many ask the question, "Shall we solicit donations from those who do not believe this message?" A letter just received from Brother W. C. White contains several extracts from his mother's writings on this important question. We quote the following:—

Several years ago it was presented to me that the Gentile world should be called upon to make donations to our work in the Southern field. Let discreet, God-fearing men go to worldly men that have means, and lay before them a plan of what they desire to do for the colored people. Let them tell about the Huntsville School, about the orphanage that we desire to build there, and about the colored mission schools that are needed all over the Southern States. Let the needs of this work be presented by men who understand how to reach the hearts of men of means. Many of these men, if approached in the right way, will make gifts to the work.

Let the plans for a sanitarium for the whites be brought to their attention also. Tell them what is needed to place this in running order. Tell them that there are many sick ones who need to be cared for, not in a hospital, but in a home.

There is aggressive work to be done. In the past too much dependence has been placed on the General Conference. There has been too much looking to it to support the work financially. The General Conference has heavy burdens to bear in sustaining foreign mission work, which must constantly be extended.

Why not ask the Gentiles for assistance? I have received instruction that there are men and women in the world who have sympathetic hearts, and who will be touched with compassion as the needs of suffering humanity are presented before them. Let men who have the ability to tell what a sanitarium should be, and the need that there is for such an institution, go to the Gentiles for financial aid. Our missionaries are fully authorized to do this in all the large cities of the South. There are men of the world who will give of their means for schools and for sanitariums. The matter has been presented to me in this light. Our work is to be aggressive. The money is the Lord's, and if the wealthy are approached in the right way, the Lord will touch their hearts, and im-

press them to give of their means. God's money is in the hands of these men, and some of them will heed the request for help.

Talk this over, and do all in your power to secure gifts. We are not to feel that it would not be the thing to ask men of the world for means; for it is just the thing to do. This plan was opened before me as a way of coming in touch with wealthy men of the world. Through this means not a few will become interested, and may hear and believe the truth for this time.

It seems to me that this is positive proof that the Lord desires his people at this time to lay the great work they are doing before their neighbors and friends, and ask them to contribute financial aid. Such statements can not be strengthened by any comment. They stand as from the Lord, appealing to God's people at this time to move forward in the work of soliciting from those who are not of our faith, that our work may be built up and established in various parts of the world.

I. H. EVANS.

Note and Comment

Ten to One

THE worse than useless extravagance in church architecture, in its relation to the missionary problem, has received a striking interpretation in the remark of a missionary:—

With one of the many church steeples in this land we could supply ten missionaries; and so, in many cases, instead of pointing the road to heaven, they are blocking up the way.

If the money and effort either wasted or wrongly applied in this country, could be utilized in the evangelization of the world, the gospel would soon be heard in every land.

Jesus and Sunday-Keeping

INASMUCH as Jesus never observed Sunday, and never gave any instruction to any one concerning the observance of Sunday, it seems rather incongruous to find an article in one of the current magazines with the title, "Sunday Observance from the Standpoint of Jesus." Nevertheless the writer attempts to make Jesus responsible for the present liberal tendency in Sunday observance. He wishes it to be remembered "that Jesus struck the blows which liberated the religious spirit from the shell of institutionalism and allowed it to expand," and says:—

The modern tendency in Sunday observance, which rescues the Lord's day from its gloom, and gives more regard to the relief of mental tension and the recreation of the body, is a movement back toward the law of God behind Jewish institutions,—a movement which owes its being to Jesus himself. It is a

movement back to the heart of that principle of his, that the needs of man come first, the institution second.

It seems to be a peculiar perversion of that teaching of Jesus which called men away from following tradition to the keeping of the commandments of God, to make it responsible for a disregard of the plain letter of God's law, and the following of tradition in the matter and the manner of Sunday-keeping. This can only be accomplished by a misinterpretation of the principles inculcated by Jesus.

The Testimony of Facts

It is said that facts speak louder than words. Let the following facts taken from a reliable source speak for themselves:—

The whole Christian world of 150,000,000 contribute only some \$17,000,000 for missions, while in the State of New York, with less than 8,000,000 population, about the same amount is expended every year in licenses for the privilege of selling liquor, not for the liquor itself. In Germany it is stated that the average contribution to missions is only five and a quarter cents per capita, while the money expended per capita for beer alone is seven dollars, and twelve dollars for wine, whisky, and beer together. The total incomes of British missionary societies is nearly \$9,000,000, while the people of Great Britain lay aside in savings nearly \$5,000,000 a day. Thus more is accumulated in two days than is given to foreign missions in a whole year.

If all professed Christians would make a serious business of proclaiming the gospel of the kingdom, how quickly the work could be finished, and "that crowning day" be ushered in.

Science and Spiritualism

By investigations which are said to be conducted under the most rigid conditions, scientists have been seeking to establish the reality of a conscious existence beyond the grave, and have been endeavoring to prove that communication may be held with those who have departed this life. Sir Oliver Lodge, an English scientist, is one of the leaders in this kind of research, and in a recent article he declares:—

On the whole, I am of those who, though they would like to see further, and still stronger and more continued, proofs, are of opinion that a good case has been made out, and that as the best working hypothesis at the present time it is legitimate to grant that lucid moments of intercourse with deceased persons may in the best cases supervene, amid a mass of supplementary material, quite natural under the circumstances, but mostly of a presumably subliminal and less evident kind. The boundary between the two states—the known and the unknown—is still substantial, but it is wearing thin in places; and like excavators engaged in boring a tunnel

from opposite ends, amid the roar of water and other noises, we are beginning to hear now and again the strokes of the pickaxes of our comrades on the other side.

It is strange, but doubtless true, that the testimony of this eminent scientist will have more weight with many persons than the inspired teaching of the Scriptures. The rapid growth of spiritualism in its various phases is an evidence that the time is drawing near for a threefold union between Protestantism, Romanism, and spiritualism, and it is under the influence of this threefold union that the prophecy of Rev. 13: 14-17 will be fulfilled.

"Separate the Levites"

WHEN the apostles found that they were being overburdened, even with the legitimate work of caring for the poor among them, they said to the believers, "It is not reason that we should leave the word of God, and serve tables;" and they asked that brethren should be appointed to attend to these matters. It is certain that the mind can not be largely occupied with business cares and perplexities, and at the same time be in the best condition for appreciating and presenting spiritual truth. Even a secular paper perceives this, and has expressed the fact in these words:—

You can not plow with a race-horse and expect him to keep his speed. A man absorbed in business for six days can not emerge as an uplifting speaker the seventh.

There is a lesson here which might profitably be studied by many whose time and energies are so largely devoted to secular affairs that their preaching does not lift their hearers above the ordinary plane of Christian experience.

A Hindu's View

IN an article in the *Congregationalist*, Dr. Robert A. Hume speaks of the influence of Christ on the Oriental mind as revealed in the utterances of non-Christians. He gives a number of instances to prove the extent of that influence, and the ability of the Oriental to grasp the vital principles of the gospel. The following is an instance of that kind:—

In a recent conversation with one of the most influential Hindu gentlemen in the whole country [India], he said to me: "You Christians think that Jesus Christ reveals the love of God far more than any other religious teacher. For myself that is not his supreme revelation. But when I read in the New Testament—as I often do—about the death of Jesus on the cross, the thing that most impresses me is that Jesus Christ reveals supremely the suffering of God for the sins of men."

It would be difficult for the Christian himself to express the import of that sacrifice in clearer terms.

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.

Glimpses

H. I. MORSE-FARNUM

O BRIGHT the mansions building
Beyond the "dome"!
Betimes appears the gilding
Of that far home.

A hint of the gay adornings
And gates empearled,
These dewy, gorgeous mornings
Give to the world.

Shyly the blushes of flowers
And sheen of leaves,
Are telling of unseen bowers
No blighting grieves.

In gurgling brook and fountain,
And forest grand,
From plain and towering mountain
And valley land,

Rise faintly echoes, surging
With foretaste sweet
Of loveliness, bright glowing,
And life complete.

See, in the ponderous river
Another rise
Beneath the throne forever,
In paradise!

This life is full with lessons set
On every hand;
Repeated oft; can we forget
The fatherland?

Forget? while earthen vessels break?
Earth beauties die?
While for Christ's name and mercy's
sake
Beyond the sky

Homes are in waiting for the few,
In every clime,
Who faithful prove, and always true
Through trial-time?

How brief the testing time—
Mortality!
But long that "sun-bright clime"—
Eternity!

Peterboro, Ontario.

A Broader View

MRS. E. G. WHITE

IN carrying forward the Lord's work at home and abroad, those in positions of responsibility must plan wisely, so as to make the best possible use of men and of means. The burden of sustaining the work in many of the foreign fields must be largely borne by our conferences in the home land. These conferences should have means with which to assist in opening new fields, where the testing truths of the third angel's message have never yet penetrated. Within the past few years, doors have been thrown open as if by magic; and men and women are needed to enter these doors, and begin earnest work for the salvation of souls.

Our educational institutions can do much toward meeting the demand for trained workers for these mission fields. Wise plans should be laid to strengthen the work done in our training centers. Study should be given to the best methods for fitting consecrated young men and young women to bear responsibility and to win souls for Christ. They should be taught how to meet the people, and how to present the third angel's message in an attractive manner. And in the management of financial matters, they should be taught lessons that will help them when they are sent to isolated fields where they must suffer many privations and practise the strictest economy.

The Lord has instituted a plan whereby many of the students in our schools can learn practical lessons needful to success in after-life. He has given them the privilege of handling precious books that have been dedicated for the advancement of our educational and sanitarium work. In the very handling of these books, the youth will meet with many experiences that will teach them how to cope with problems that await them in the regions beyond. During their school life, as they canvass for these books, many may learn how to approach people courteously, and how to exercise tact in conversing with them on different points of present truth. And as they meet with a degree of success financially, some will learn lessons of thrift and economy, which will be of great advantage to them when they are sent out as missionaries.

The students who take up the work of selling "Christ's Object Lessons" and "Ministry of Healing" will need to study the book they expect to sell. As they familiarize their minds with the subject-matter of the book in hand, and endeavor to practise its teachings, they will develop in knowledge and spiritual power. The messages in these books contain the light that God has revealed to me to give to the world. The teachers in our schools should encourage the students to make a careful study of every chapter. They should teach these truths to their students, and seek to inspire the youth with a love for the precious thoughts the Lord has entrusted to us to communicate to the world.

Thus the preparation for handling these books, and the daily experiences gained while bringing them to the attention of the people, will prove an invaluable schooling to those who take part in this line of effort. Under the blessing of God, the youth will obtain a fitting-up for service in the Lord's vineyard.

There is a special work to be done for our young people by those bearing responsibility in local churches throughout the conferences. When the church officers see promising youth who are desirous of fitting themselves for usefulness in the Lord's service, but whose parents are unable to send them to school, they have a duty to perform in studying how to give help and encouragement. They should take counsel with parents and youth, and unite in planning wisely. Some youth may be best fitted to engage

in home missionary work. There is a wide field of usefulness in the distribution of our literature, and in bringing the third angel's message to the attention of friends and neighbors. Other youth should be encouraged to enter the canvassing work, to sell our larger books. Some may have qualifications that would make them valuable helpers in our institutions. And in many instances, if promising youth were wisely encouraged and properly directed, they could be led to earn their own schooling by taking up the sale of "Christ's Object Lessons" or "Ministry of Healing."

In selling these books, the youth would be acting as missionaries; for they would be bringing precious light to the notice of the people of the world. At the same time they would be earning money to enable them to attend school, where they could continue their preparation for wider usefulness in the Lord's cause. In the school, they would receive encouragement and inspiration from teachers and students to continue their work of selling books; and when the time came for them to leave school, they would have received a practical training fitting them for the hard, earnest, self-sacrificing labor that has to be done in many foreign fields, where the third angel's message must be carried under difficult and trying circumstances.

How much better is this plan than for students to go through school without obtaining a practical education in field work, and, at the end of their course, leave under a burden of debt, with but little realization of the difficulties they will have to meet in new and untried fields! How hard it will be for them to meet the financial problems that are connected with pioneer work in foreign lands! And what a burden some one will have to carry until the debts incurred by the student have been paid!

On the other hand, how much might be gained, if the self-supporting plan were followed! The student would often be enabled to leave the educational institution, nearly or wholly free from personal indebtedness; the finances of the school would be in a more prosperous condition; and the lessons learned by the student while passing through these experiences in the home field would be of untold value to him in foreign fields.

Let wise plans now be laid to help worthy students to earn their own schooling by handling these books, if they so desire. Those who earn sufficient means in this way to pay their way through a course at one of our training-schools, will gain a most valuable practical experience that will help fit them for pioneer missionary work in other fields.

A great work is to be done in our world in a short time, and we must study to understand and appreciate, more than we have in past years, the providence of God in placing in our hands the precious volumes, "Christ's Object Lessons," and "Ministry of Healing," as a means of helping worthy students to

meet their expenses while in training, as well as a means of liquidating the indebtedness on our educational and medical institutions.

Great blessings are in store for us, as we wisely handle these precious books given us for the advancement of the cause of present truth. And as we labor in accordance with the Lord's plan, we shall find that many consecrated youth will be fitted to enter the regions beyond as practical missionaries; and, at the same time, the conferences in the home field will have means with which to contribute liberally to the support of the work that shall be undertaken in new territory.

Judge Not

JUDGE not: the workings of his brain
And of his heart thou canst not see.
What looks to thy dim eyes a stain,
In God's pure sight may only be
A scar brought from some well-won field
Where thou wouldst only faint and
yield.

The look, the air, that frets thy sight,
May be a token that below
The soul has closed in deadly fight
With some infernal, fiery foe,
Whose glance could scorn thy smiling
grace,
And cast thee, shuddering, on thy face.

The fall thou darest to despise—
Mayhap the angel's slackened hand
Has suffered it, that he may rise,
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

Then judge none lost, but wait and see,
With hopeful pity, not disdain;
The depth of that abyss may be
The measure of the height of pain
And love and glory that shall raise
The soul to God in after-days.

—Adelaide A. Procter.

God's Plan for His Work in the Earth

(Concluded)

A. T. ROBINSON

The Second Tithe

God's work in the earth is a progressive work. Whenever it ceases to be progressive, it becomes a dead formality or develops into apostasy.

The third angel's message is God's program for the finishing of his work in this world. When this message closes, God's work in behalf of mankind will be ended, the number of subjects for his kingdom will be made up. This message is an epitome of the whole gospel plan, a setting in operation of all the agencies ordained of God for the accomplishment of his work. This message is a gathering together into one harmonious system of truth of every ray of gospel light that has ever shone upon the world, and focusing that light upon the last generation of mankind.

This message is therefore a development. While this whole movement was outlined on the prophetic page thousands

of years ago, when God's appointed time came for it to be given to the world, it began to unfold; and link after link has been added, first appearing in dim outlines, and as further and clearer light has shone, these links in the chain of eternal truth have resolved themselves into the harmonious, beautiful, and clear system of truth which we denominate the third angel's message.

As the truth of this message has been, and still is, developing, so the divine plan for the accomplishment of the work has been, and still is, developing. By this plan the ever-increasing needs of the work have been met.

In the early days of the message there was almost no means of support for the ministry. Light began to shine upon the Lord's plan. The people began to walk in the faint glimmerings of light which at first shone upon them, by adopting the plan of "systematic benevolence." Each member pledged, at the beginning of each quarter, to pay a certain amount each week. This was the first step toward the tithing system. Of course we can now see that it was not a tithe, but it was the best the people knew, and it met the needs of the work in those early days. As the work developed, and its needs increased, further light was given, which led to the adoption of the tithing system as now followed.

The divine plan forbids the use of the first tithe for other purposes than the support of the gospel ministry. But did the Lord ordain no plan for the support of other lines of his work in the earth? Among other lines of work which have developed in recent years is our church-school work. The support of our church-school teachers, thus far, has been about as precarious as was the support of the ministers in the early days of the message.

The spirit of prophecy bears this testimony concerning the tithing system: "God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin. . . . If one and all would accept it, each would be made a vigilant and faithful treasurer for God; and there would be no want of means with which to carry forward the last message of warning to the world. The treasury will be full if all will adopt this system, and the contributors will not be left the poorer."

A system is here referred to. A system suggests a plan with several parts; for instance, we speak of a railroad system when we wish to refer to the main line with its branches, rolling stock, etc. The support of one branch of the Lord's work, the ministry, has been solved by the adoption of one part of God's beautiful plan, the payment of the first tithe. The testimony quoted above says that "if one and all would accept it, there would be no want of means with which to carry forward the last message of warning to the world." The church-school is to act an important part in this work, and God's beautiful plan makes provision for its support. What is the

Lord's plan for the support of different parts of his work, including Christian education?—"Institutions that are God's instruments to carry forward his work on the earth must be sustained. Churches must be erected, schools established. . . . These institutions are ordained of God, and should be sustained by tithes and liberal offerings."—"Testimonies for the Church," Vol. IV, page 464.

"To promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required."—"Patriarchs and Prophets," page 530. The work of the priests and the Levites was to "teach Jacob thy judgments, and Israel thy law." Deut. 33:10. Their plan of teaching must have been somewhat similar to that of our church-school system. "And they taught in Judah, having the book of the law of Jehovah with them, and they went about throughout all the cities of Judah, and taught among the people." 2 Chron. 17:7-9.

"The system enjoined upon the Hebrews has never been repealed nor relaxed by the One who originated it. Instead of being of no force now, it was to be more fully carried out and more extended. . . . The contributions required of the Hebrews for religious and charitable purposes amounted to fully one fourth of their income."—"Patriarchs and Prophets," pages 392, 393, 530.

"None need fear that their liberality would bring them to want. Obedience to God's commandments would surely result in prosperity."—"Patriarchs and Prophets," page 533.

Do not these quotations suggest to us that when God's beautiful plan is fully adopted, there will be an abundant supply of means, through the second tithe, for the support of our church-school teachers, the support of worthy poor, and the keeping up of church expenses? *Hastings, Neb.*

Jacob's Ladder and Promise

WM. COVERT

THE manner of communication between our world and the place where God dwells was illustrated to Jacob when, as a wayfaring man, he slept on the bare ground with a stone under his head for a pillow. In the dream he saw a ladder with its base on the ground where he slept, while its upper step reached up to heaven. On the ladder were angels continually bearing messages between heaven and earth. A sad, lonely sinner was sleeping at the terrestrial end of this heavenly stairway, and the Lord at the top of the ladder was telling the angel messengers to guard the troubled sinner while he slumbered. It is judged from the reading of the story that Jacob had not tithed his property at his father's house before starting on his journey, and, too, that he retired to sleep without prayer. But the Lord wanted him to learn that he was observed in all his conduct by eyes that do not slumber.

When he awoke, the impression made

by the dream affected his mind in a peculiar way. Some things in the lesson astonished him: he had not previously known that God kept such close watch over all men in all their ways and in all parts of the earth. In the flush of his surprise he said, "Surely the Lord is in this place; and I knew it not." He had supposed that he was alone, sleeping apart from God, but the dream made him see that God had followed him on his way, and that when he lay down to rest, his bed, though supposed to be in a far-away spot, was at the very gate of heaven. Learning that God was keeping perpetual watch over him and his conduct, he there decided to yield all his interests to the control of the One who so cared for him.

Then he thought of the property that would be placed under his management if he should ever get back to his father's house in peace; and in substance he said, "I will give a tithe of it all to the Lord just as soon as I can do so." The birthright, which through his father's will was transferring the financial interest of the family property from Esau to Jacob, was placing great responsibilities upon him, which would necessarily have to receive attention when he should again reach home.

Esau, Jacob's brother, had been the supposed heir of Isaac's estate; but not being conscientiously inclined toward the religion professed by his ancestors, he had probably neglected to pay a tithe into the Lord's cause. Under the conditions which then existed at his father's house, Jacob felt that no tithe would be paid until he could return to the home in peace, and attend to this business without passing through such a scene as he had witnessed on leaving home; therefore he said to the Lord: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God. . . . And of all that thou shalt give me I will surely give the tenth unto thee." God's dealings with Jacob in giving him this dream relating to providential care, and other evidences of his love, made the man feel that it would be a dangerous thing for him longer to neglect his duty to God and his cause in any way; and so under these influences he solemnly pledged before God that he would honestly tithe the property which was coming into his hands.

God is unchangeable in matters relating to his cause and his people; therefore he is still watching over all for their safety and for the good of his cause. If the Lord's cause needed the tithe of all property that his people obtained in the days of Jacob, it most certainly needs it now. Surely the work that is now to be done in the world in giving the third angel's message to every people, is as important as anything that has been done in the past. Then let all who handle property now know of a certainty that God is keeping an account with them that must be examined and balanced

during the hour of judgment. Undoubtedly every business transaction is carefully noted in heaven. It was this thought that called forth the sacred tithing pledge from Jacob. As the angelic communication between heaven and earth was shown to him, he felt that he was called upon by the Lord to be faithful in tithing all that God should place in his hands. Should not all who read this article, and are thus again led to ponder over Jacob's dream and sacred tithing vow, do as Jacob did when he first saw and felt the significance of this dream? Will you do it now?

Chicago, Ill.

The Book of Daniel

The Rights of Conscience Vindicated

THE EDITOR

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: therefore he spake, and commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded certain mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their hosen, their tunics, and their mantles, and their outer garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. And these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste: he spake and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace: he spake and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego came forth out of the midst of the fire. And the satraps, the deputies, and the governors, and the king's counselors, being gathered together, saw these men, that the fire had no power upon their bodies, nor was the hair of their head singed, neither were their hosen changed, nor had the smell of fire passed on them. Dan. 3: 19-27.

An Ancient Auto da Fe

THE burning of dissenters is not a modern method of disposing of those who obstinately refuse to conform to the ritual established by the state. Ancient Babylon set the example which has been followed by its spiritual counterpart, in using this means of securing uniformity in faith and practise, and the tragedy which was enacted on the plain of Dura has been repeated in many countries, in which demons in human form have employed satanic methods in their efforts to take from men the divine right to worship according to the dictates of their own consciences. But Nebuchadnezzar did not indulge in that refinement of cruelty which in later times has suggested the long-drawn-out torture of slowly roasting the unfortunate victims of religious persecution; and the heating of the furnace "seven times more than

it was wont to be heated" would, in the ordinary course of things, mean the most sudden, and therefore the most painless, death which could be inflicted by fire. As the event turned, however, this venting of his fury became only a stronger evidence of the wonderful deliverance which was wrought for the three Hebrew captives.

From the minute description given of the clothing worn by the condemned men, it would appear that they were arrayed in the garments which befitted them as those who had been placed "over the affairs of the province of Babylon." As more exactly representing the meaning of the original words, their attire has been described as consisting of "wide trousers, fine linen shirts, precious garments, and robes of state," and it has been suggested that, "being thus clad the three Hebrews came forth conspicuously to confess their God, and, as if courting observation, to make the Babylonians understand that they were not ashamed to suffer openly for his sake."

Because these three protesters against the authority of the state in spiritual things feared the King of heaven, they were not afraid of what the king of Babylon could do unto them. By their conduct, they were inculcating the lesson which the great Teacher afterward expressed in these words: "Be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." In order to preserve that freedom of mind which is the heritage of man created in the image of God, these three Hebrews permitted their bodies to be bound and to be committed to the flames, and before all the assembled multitude the reality of the power of the fire was demonstrated in that the "mighty men" who were charged with the execution of the king's sentence, were themselves destroyed by approaching near enough to the mouth of the furnace to cast in the victims of Nebuchadnezzar's fury. As helpless as logs of wood, and designed merely as fuel for the raging fire, "these three men, Shadrach, Meshach, and Abednego, fell down bound into the midst of the burning fiery furnace."

Set Free by Fire

And now the tables are suddenly turned, and Nebuchadnezzar beholds a sight which leads him to question the correctness of his memory of what he himself has just done. His own consciousness testifies that he commanded three men to be cast into the fire, and yet he sees four men in the furnace. Did he really cast in three or four? He remembers that the men were bound before they were consigned to the flames, but now he beholds the four men "loose, walking in the midst of the fire." Is his mind confused so that he can not trust its testimony? His counselors assure the king that it was three and not four who were cast into the fire, and the description of the fourth shows that he is a being of a different order from the three: "The aspect of the fourth is

like a son of the gods." While his statement "will not be taken by any Chaldee scholar to have any *intentional* reference to the incarnate Saviour, still, we may fairly consider whether this was not indeed the 'angel of the Lord' that went with Israel through the wilderness, in whom was the name of the Father, and against whom the people sinned, provoking him by their rebellion, and whom the inspired writer of the epistle to the Hebrews expressly names as Christ."

The only effect of the fire was to burn the bonds, and thus to mock, as it were, at the authority of the king who had attempted to exercise unwarranted control over the conduct of these men who were first servants of God and second servants of the king. Nebuchadnezzar, who had by his command caused these men to be put into the furnace, now calls them forth, addressing them as "servants of the most high God." Any thought that the king was merely the victim of a distorted vision was dispelled when in the presence of the representative men of Babylon they walked forth from the midst of the fire, having been preserved from even the least semblance of injury.

The Living Martyrs

"The grandees, wondering, pressed close around the living martyrs, saw, handled, and even smelt. As to their sight, it fell on countenances serene with innocence, and radiant with joy. As to their touch, they found the texture of the men's raiment firm—their flesh healthy—their persons not scathed with flame, nor feverish with fear. The hair of the men's heads was carefully dressed in the Babylonian fashion, long and neatly braided, as it lay between their shoulders; and the beard, cut square, fell, as accustomed, on their bosoms. As to their coats, or rather trousers, worn after the Hebrew fashion, they were not even changed, much less consumed. . . . As for the sense of smell, it served to witness that the costly perfumes spent in the morning, as if to anoint them for burial, had lost nothing of their fragrance—fragrance yet exquisitely pure, breathing gladness, as became persons adorned for a feast. The smell of fire had not passed on them. The pitch, the naphtha, the stench, had not hung about them; and the men, who had contracted no taint from the licentiousness of palaces, passed untainted through the suffocating vapor of the furnace. Here stand the princes, proof under the sharpest tests, material and spiritual, ready again, with loyalty untarnished, to minister to their king.

"Even the very golden pillar, though the iron pens of scribes added nothing to its record, stood a monument of the miracle that closed the ceremonial, and dismissed the imperial assembly; while in the thoughts of all, so long as Persian rapacity did not strip off its gold, and deface its beauty, it stood conspicuous from afar; and people, of all the tongues that muttered confusedly in the streets and plains of Babylonia, told of

the furnace, the heaven-defended princes, and the most high God. Myriads, who never drew near it to decipher any name of god or man, told aloud of the God of the Hebrews at the first sight of that lofty pillar from afar."—*Rule*.

Faith and Fire

The remarkable deliverance of these three men who placed loyalty to the King of heaven above loyalty to the king of Babylon, is evidently cited by the writer of the epistle to the Hebrews as a noteworthy example of living faith. On the one side, this marked exhibition of power over the destroying elements was wholly due to the direct interference of the God of heaven, the angel of whose presence was manifested to human sight. But on the other side, these three worthies "through faith . . . quenched the power of fire." Thus do the divine and the human co-operate in saving men from the fire which shall never be quenched.

A Miracle Defined

Such an interposition of divine power as is shown in this deliverance from the fiery furnace is rightly called a miracle, and in view of the present tendency either to deny miracles altogether, or to affirm that every exhibition of the power of God is a miracle, it may be well to consider the real nature of miracles. This has been well stated in the following language: "The distinction indeed which is sometimes made, that in the miracle God is immediately working, and in other events is leaving it to the laws which he has established, to work, can not at all be admitted: for it has its root in a dead, mechanical view of the universe, which lies altogether remote from the truth. . . . *Laws* of God exist only for us. It is a *will* of God for himself. That will indeed, being the will of highest wisdom and love, excludes all wilfulness—is a will upon which we can securely count; from the past expressions of it we can presume its future, and so we rightfully call it a law. But still from moment to moment it is a will; each law, as we term it, of nature is only that which we have learned concerning this will in that particular region of its activity. To say, then, that there is more of the will of God in a miracle than in any other work of his, is insufficient. Such an affirmation grows out of that lifeless scheme of the work, of which we should ever be seeking to rid ourselves, but which such a theory will only help to confirm and to uphold.

"For while we deny the conclusion, that since all is wonder, therefore the miracle commonly so called is in no other way than the ordinary processes of nature the manifestation of the presence and power of God, we must not with this deny the truth which lies in this statement. All *is* wonder; to make a man is at least as great a marvel as to raise a man from the dead. The seed that multiplies in the furrow is as marvelous as the bread that multiplied in Christ's hands. The miracle is not a *greater* manifestation of God's power than those ordinary and ever-repeated processes;

but it is a *different* manifestation."—*Trench*.

Miracles and Laws

"Satan would say of miracles, 'Let God never interfere to deliver;' man would say, 'Let God always interfere to deliver;' God has determined in his wisdom to interfere when it is most for his glory, and best for you. Were God always to deliver his servants by a perpetual miracle, it would not be a miracle; it would be called—to use the phraseology of the day—'a law of nature.' Were God never to deliver his servants, then the world would say, and Christians would begin almost to think, 'There is no God.' He interposes miraculously often enough to convince that God is, and God acts; and he interposes seldom enough to make more vivid the interposition as an evidence of a divine and providential Power. I need not say that a ceaseless miracle is, by its very necessity, no miracle at all. The present law is that water should run down-hill; but if the law were that it should run up-hill, and if it had been so for eighteen centuries, men would say, 'For water to run uphill is a law of nature;' and if anything occurred to make it run down-hill, they would say, 'This is a miracle.' The present law is that the vine should be planted, that the rain should saturate the soil in which it grows, that the juice should rise through the stem and go into the branches and the leaves, that it shall effloresce into blossom, and ripen into fruit; that the fruit shall be pressed, the juice fermented, and be converted into wine. But Christ, by one word, shortened the process; and instead of taking a year to allow the water to turn into wine, which is the ordinary law, he did it in a minute, saying, 'Let the water be wine.' But if water always became wine by the speaking of a man, that would be a law, and the other process would be the miracle. What is continuous is called the law; the suspension of the continuity indicates the interposition of the Lawgiver. A ceaseless miracle, then, is an absurdity."—*Cumming*.

A World-Wide Lesson

By working this miraculous deliverance, the God of heaven vindicated the rights of the individual conscience, and testified to the inhabitants of Babylon and to all the world that even that civil power which he has ordained has no authority in the spiritual realm; and the lesson remains the same even though there have been millions of martyrs in whose behalf there was no miraculous interposition.

The principle of religious liberty which was established by the experience of the three Hebrews is of full force to-day, and the story of the burning fiery furnace ought to be told in all lands.

Much of our social veneer and many of our pretentious respectabilities will shrivel into ashes when the refining Lord appears. The fires will burn deeply into our life, but all hail to them if they will purify our churches from alloy.—*Rev. A. T. Guttery*.



The Two Singers

A SINGER sang a song of tears,
And the great world heard and wept,
For he sang of the sorrows of fleeting
years,
And the hopes which the dead past
kept:
And souls in anguish their burden bore,
And the world was sadder than ever
before.

A singer sang a song of cheer,
And the great world whistled and
smiled;
For he sang of the love of a father dear,
And the trust of a little child:
And the souls that before had forgotten
to pray
Looked up, and went singing along their
way.

—The Pacific.

Aunt Mary's Morning Visitor

MRS. EDITH E. BRUCE

"Good morning, Aunt Mary. Pardon me for coming so early in the morning, but I'm so worried about little Willie; he was so sick all night, and this morning he can not sit up at all. Dear me! what am I ever to do with my children? It seems that some of them are ill all the time, while yours seem always to be well. I have come to see if you can tell me what to do."

"Well, that's too bad, Sister Brown," said Aunt Mary, sympathetically; "come in, and sit down; and if I can help you in any way, I shall be glad to do so."

Mrs. Brown dropped into the easy-chair that Aunt Mary offered her, and glanced around the tidy though plain little room. Again she made comparison. Here was Aunt Mary at nine o'clock in the morning, with her hair combed neatly, a clean print dress and apron on, and a fresh white collar. A blush came to her cheek as she noted her own untidiness; but then Willie had nearly worn her out all night, and everything seemed to go wrong.

"How dreadful," said Aunt Mary. "tell me all about Willie's illness. How long has he been sick? and what seems to be the matter?"

"O, he has not been sick long," said Mrs. Brown; he went to school yesterday, and ate a hearty supper last night; but about ten o'clock he was taken sick, and it did seem as if the little fellow would die."

"How dreadful," said Aunt Mary. "What did the dear little fellow eat? His stomach is not very strong, is it? You will have to be careful about his diet."

"That is just the question, Aunt Mary," said Mrs. Brown, "what shall

I cook? and how shall I cook it? I am simply desperate over the food question. You know my husband is not in the truth, and I have not been very long; and while I know that I should cook differently, I have not been taught, and I am afraid that if I venture new methods, I shall make a failure, and not please my husband. You asked me what I had for supper. I had just the usual bill of fare,—fried potatoes, hot biscuit and butter, strawberry jam, pickles, molasses cake, and coffee. That was very simple, you see, but I suppose Willie did eat too many biscuit with jam. Of course the children do not drink coffee nor eat much meat, but what shall I cook that will be healthful?"

Aunt Mary looked thoughtful. It had been in her mind for some time to try to do something for Mrs. Brown, and also for her other young sisters in the church to help them in their cooking and housekeeping; but she realized that it was a delicate subject, and she hardly knew how to get at it. Now she recognized this request as her opportunity, so she said: "I shall be so glad to help you! The same perplexities that now confront you, I have passed through, and all that I have been able to get through experience and otherwise I shall be only too glad to give to you. It will give me great pleasure to talk things over with you, and see what we can do. It may be, too, that you know of others whom we could help at the same time."

"O how good, Aunt Mary! Yes, indeed, I do know several of my neighbors who are anxious to learn how to cook hygienically."

"They shall have all I know," said Aunt Mary, cheerfully, "but at present let us see what can be done for Willie's immediate relief; and then, if you desire, we will arrange for a definite study in what I consider to be one of the most important subjects for women to pursue."

"Without a doubt Willie's sickness was due to having his little stomach overloaded with rich, heavy food. If he must eat at night, his lunch should be very simple,—fresh or stewed fruit with plain bread and butter would be sufficient. The thing for you to do now, is to give his stomach complete rest for a few hours. When you go home, give him a hot foot bath and some fomentations to his stomach to relieve the soreness and irritation caused by the retching. But first of all give him a good warm enema, give him sips of warm water, and then let him remain quietly in bed all day, and I am sure he will be much better."

"And now, my dear, when he has recovered from this attack, he will be

hungry again, and then you must use caution. At first just give him some warm gruel. I would suggest gluten, but I know we can not always get this. A very nice gruel can be made from rice. In preparing all grains we should be careful that they are well cooked. Wash your rice thoroughly, put one-half cup in a quart of water, and boil slowly for one hour. Put through a sieve, and add a little salt and a tablespoonful of cream to a half-pint of the gruel to give it a good flavor, and I am sure you will find it very palatable. One thing more, be sure to serve it *hot*. Nothing is more distasteful than a lukewarm gruel, or any other lukewarm food, for that matter, that should be hot."

"How thankful I am, Aunt Mary, for your kind suggestions, and I will gladly do all you have told me. Now I must hurry back, but first tell me when we are going to meet to learn how to do things right? I am so anxious to begin!"

"How would next Thursday afternoon do? If you will come here, and bring as many of your neighbors as you can, we will begin in earnest. We will call it our 'Good Housekeeping and Cooking Club.' Be sure to bring your notebooks."

Mrs. Brown grasped Aunt Mary's hand as she arose to go, and thanked her again for the kindly interest she had manifested in her. She went away with a new resolve in her heart that she would be a better housekeeper in the future, and for the present would put in practise all that Aunt Mary had told her.

Mussoorie, India.

Untidy Habits

MANY women, otherwise scrupulously neat and cleanly, will come in from a long, hot, dusty trip, remove a warm, perspiration-soaked dress or coat, and hang it at once in a close, dark closet; or they will take off a skirt that has been gathering the filthy sweepings of the streets, street-car, and store floors, and hang it in the crowded wardrobe. Then they wonder that the closet or wardrobe gives out such a disagreeable smell when the door is opened. If, instead, the garment was hung in a current of air, when first taken from the body, this would not be so apt to happen. Dress-shields, the linings of dress collars, and the bindings of skirts should be often changed. Skirts, even though not allowed to sweep the pavements, can not fail to gather more or less of the dust mixed with disease-causing germs, and this is true of buttons, folds, and gathers, where dust can settle—not alone on women's clothing, but on men's as well. The garments should be well and often brushed, in every fold and wrinkle, around every button, buckle, or place where lint can gather, and the brushing should be done as we do our carpets—out of the house, the farther out, the better. There are many such habits indulged in by persons who would be greatly offended should you intimate that they were not neat.—Selected.

THE WORLD-WIDE FIELD

The Swedish Meeting

GUY DAIL

NINETEEN of the thirty-two churches were represented by seventy-five delegates at the twenty-seventh annual session of the Swedish Conference, which was held in Orebro, June 23-28. The conference was held in the workingmen's hall, and lectures for the public were also carried on in the tent not far distant. As many as two hundred fifty outsiders were at the lectures. About that many of our own people were also present, including the brethren who came from Norway and Denmark and Finland to attend the union conference, which was conducted at the same time.

Important actions were taken concerning the attention to be paid to the conversion of the children and youth, and their training in the Sabbath-school, and in active missionary work for the Master. One of the leading questions discussed was the education of church elders. In a field where there are 4,750,000 people, and so few laborers, it is imperative that the churches do not depend on the minister for their support; but that they be cared for by intelligent elders, who are really capable of leading the flock. It was decided that the conference committee should see that special attention be given to this important work the coming year. The circulation of the Swedish *Tidens Tecken* was also considered in detail, and, best of all, about one thousand more papers were ordered at the meeting. The vital importance of faithfulness in tithes and offerings was impressed upon the delegates, and it was voted that no one be elected to any church office who does not pay his tithe.

There was no disunion in the business of the meeting. Elder S. F. Svensson was again unanimously chosen president of the conference. He is assisted by four ministers, one licentiate, and three Bible workers. This field, also, as well as the other conferences in Scandinavia, needs an influx of young men to be developed into the ministry. No conference can afford to come to a standstill in this matter; for if it neglects the training of younger workers, it will begin to go backward. Of the students who attended the school at Nyhyttan the past

winter, the larger majority are in the work in some capacity.

As our two missionaries who are preparing to enter Abyssinia, and located at Asmara, Eritrea, are from Sweden, it is but natural that the brethren of this conference should feel great interest in the work there. Indeed, this was shown by the fact that three hundred fifty-eight kroner were given toward missions as the first-day offering.

In Sweden, too, our people have been granted remarkable favors, so far as the military service is concerned. Although the higher authorities in one instance were inclined to be somewhat severe, yet the lower officer in the army arranged it nicely for our brother, as he permitted

There was a small increase in Sweden's membership during 1907. At the beginning of the year it was eight hundred forty-five; after forty-five had been baptized, and twenty-seven received by vote for the twelve months ending Dec. 31, 1907, the membership was eight hundred fifty-eight.

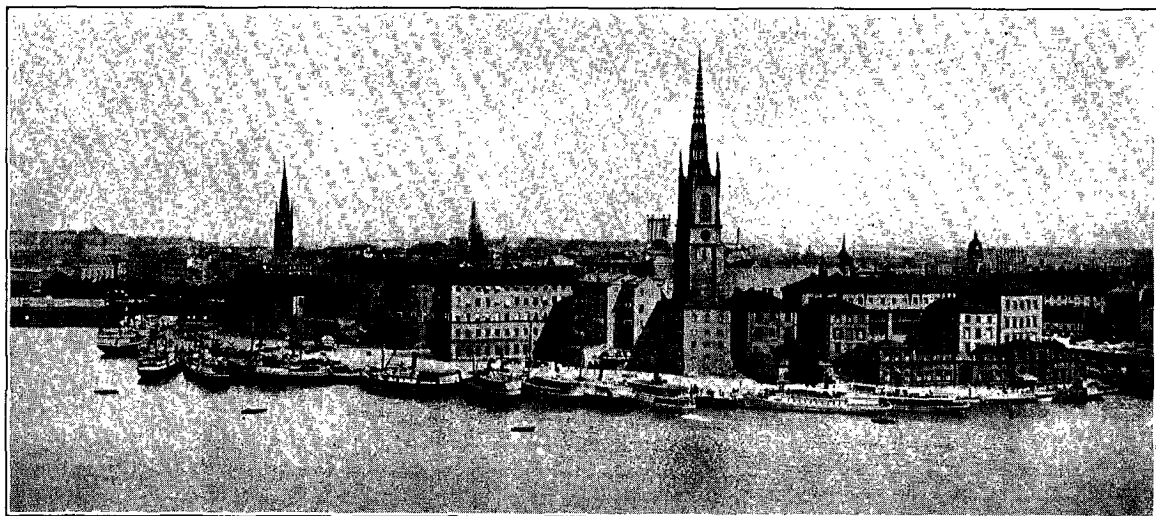
Elder Svensson and his fellow laborers are of good cheer. The refreshing on Sabbath forenoon, when there was a general move among all the people to seek God, indicated that the Spirit of the Lord was present. A number were baptized at the meeting. God grant still richer blessings to his people in this promising field.

Orebro, Sweden.

The School Around a Rice Sieve

HUNG HEI YING

THE training of workers for the cause of God begins first and in a very important sense, in the family circle and in childhood. We have examples of this



A VIEW OF STOCKHOLM

him to come into the office on Sabbath, bring his Bible, and study the whole time he was "on duty." This officer said he did not believe in a soldier's being deprived of his right to worship God according to the dictates of his own conscience.

It may be interesting to remember that it was in Sweden where little children were called out by God to proclaim the first angel's message, when older persons were forbidden to preach it. Indeed, right here in Orebro we pass by the castle in which defenders of the faith have been imprisoned during the advent movement of 1840-44.

Financially, Sweden is picking up, so far as offerings are concerned; for, in 1906 the offerings were \$885, while for 1907 they were \$1,068. On the other hand, as there was quite a little extra tithe in 1906, we find that the tithe for 1907 is not quite so high; in 1906 it was \$5,253, while last year it was \$4,988. The book sales, too, for last year were only \$19,382, against \$20,370 for 1906. Some of the best canvassers were at the school last year, and then the "bad times" have had their effect.

in the early years of Christ. Timothy is a good example of a child trained to the service of God in the home circle. Nowadays so many people are looking to teachers for the training and education of their children, but they themselves should not neglect to take a proper share of this responsibility. No one is too poor to do his full duty in this respect, and no one can estimate the influence in the family and on the community of such a home as that in which the foundation of Timothy's training was laid.

Sometime ago while visiting among the country villages back in the interior from my home, I was surprised to find in one village the children intelligent in Bible knowledge. They seemed to know about the Bible characters, and could answer readily a great many questions. This was very strange, indeed, for the women and even a great many of the men did not know how to read. Where, then, had these children learned?

I asked if they had a school in their village. No, there was no school there. A chapel then?—No, there was no chapel in that part. Where, then, have

you learned these things? One boy answered that a certain man in the village taught the boys a little every evening.

I made it in my way to search this man out, and this is what I saw. He was a farmer, and lived in a little mud-brick house with a straw roof and no floor. He was a poor man, too, for he must pay a high rent to the landlord on the fields he tilled. But every day after the evening meal was finished, he gathered into his little home his own



A LITTLE CHINESE BURDEN-BEARER

children, and as many others as were willing and free to come. The big rice sieve was turned over on the bottom of a grain basket, and the children clustered around it for their lesson. This was their table, and the plain farmer was their teacher. The school went on merrily for an hour or more, the teacher naming the characters and the children, all together, repeating them after him. Afterward each child took a turn in reading by himself, after which their teacher spent a few minutes explaining the meaning of what had been studied.

The table was then inverted, and became a rice sieve again, and the teacher was transformed into the farmer. "Come, children, we must work the harder now to make up for the time spent in reading. All hands move fast."

The children flew to their work with the same willing spirit they had shown in their study.

These people were too poor to spare the children from work during the daytime, too poor to help support a school, or even to afford a table upon which to lay their books; but earnestness and zeal made up for the lack of these things, and eternity alone will reveal the influence of that faithful farmer and his school around the rice sieve.

A Visit to the East Indies

J. M. JOHANSON

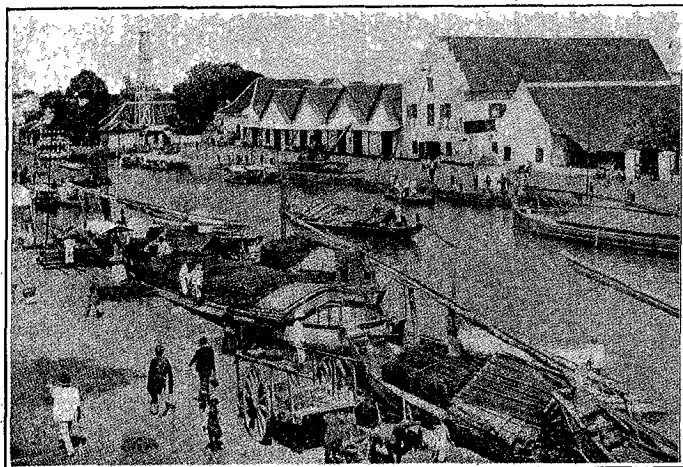
JUST recently I have returned from a visit to the East Indies. This trip was planned for rather suddenly, and upset my arrangements for my summer's work. But it seemed necessary that some one should go there without delay; and, although I felt sorry to miss the visit to

West Australia, yet on the whole I believe it has been for the best that I spent the time I did in Singapore.

Through Java I journeyed by rail from Sourabaya to Batavia; this gave me a good opportunity for viewing the country and for getting some idea of the place, especially as the trains do not travel any too fast, and never after sundown. The Dutch believe in comfort, and they reason that the night is made for sleep and rest, not for travel. So long-distance trains start about six o'clock in the morning, and run till the same hour at night; then the traveler must get out, and find a hotel for the night.

In past years I have traveled considerably in many parts of the world, but I have never seen anything so beautiful as the scenery in Java. In every part of the country one sees intense cultivation—rice-fields and cane-fields on every hand, bordered by a luxurious growth of trees and shrubs. Here and there one gets glimpses of large cities and towns, partly hidden in the luxuriant foliage.

The low-lying part of the country is very unhealthful. Sourabaya especially is a most unhealthful spot; in fact, it seemed to me about the most undesirable place to reside in that it has ever been my lot to visit. But when one gets a little way up into the hills, the climate is all that could be desired. We have now erected a rest-house about forty miles from Sourabaya, the place being connected with that city by a tram-line. And as it is well up in the hills, among the summer residences of many of the Dutch merchants, it should offer a healthful change for our workers, and be as well the means of giving them an opportunity to work during the summer months among the Dutch residents of that place. Our sisters who have been working in Sourabaya for some time



ON THE QUAY, SOURABAYA

have become quite proficient in the Malay. Sister Tunheim speaks Dutch quite fluently, and Sister Nordstrom is also acquiring the Dutch language, so that they will be prepared to make a special effort to reach the European families.

At Singapore I stayed at our school at Mount Pleasant, about three miles out of town. I spent a month at that place, and feel very thankful for the opportu-

nity I have had of becoming personally acquainted with the progress of our work, past and present, as well as the wonderful possibilities for aggressive work with our literature which that field presents. I fully believe that if we can succeed in getting the right man to take charge of the general work in that field, there should be no difficulty in making our publishing work self-supporting, and the manufacturing part of it a means of supplying the needed industry in connection with our school work, to enable us to conduct it on a self-supporting basis also.

The first effort will be to build up the work in the field, and develop agents, so that as soon as we get the native literature prepared, we shall have men who can speak the native languages to take the books right to the people. We have already demonstrated that we can sell books as readily to the Asiatics in the East Indies as we can to the Europeans in Australia. The greatest difficulty will be to find the right class of men who can take up the work. The East Indies, while they present many opportunities and advantages, are of necessity a difficult field. The climate is trying, and it takes men with good constitutions to go there,—men who will use good sense, and take care of themselves, in order to continue steadily at work. Still, I fully believe that the man who will study the situation, and use intelligence in planning his work, may enjoy as good health there as elsewhere.

Warburton, Victoria, Australia.

Visiting Our Companies in Korea

MIMI SCHARFFENBERG

LAST winter I bought a compound with two very good houses. One of these was used for the girls' home. The other, quite large, I had planned to fix up for myself; but finances were low after arranging the one for the girls to live in. But at the end of this month I expect to have my house ready. I can then be a better help to my girls. The house is in a fairly good location, and I think it will be no danger to health to move into it. Also I have started in to do quite

a little canning, so that we shall have fruit enough when Miss Scott comes.

The first of June I left Soonan for Chinnampo. There we had a four-days' study with the sisters, holding three meetings a day. Many had become discouraged; but we felt that during our studies we received special blessings. Those who attended the meetings said they would not give up now.

From Chinnampo, Kin Yu Tock and I went to Sondol. We found a good interest. There being such a mixed multitude, we held from four to six meetings each day, studying with those who know nothing of the Bible, and holding different classes for those who had been Christians for some time. Kim Yu Tock and Si Song Il both worked well with the people, and helped them. In Sondol, also, we spent but four days. This is a busy time in the year, and it is difficult for the women to get any spare time, but they attended well as long as we stayed.

Leaving Sondol, the above-mentioned native workers accompanied me to Nongdong. The company at that place, although very small, seems to be united. There are only five or six families. The women tell me that they could not read when they became Christians, but their husbands taught them, and every woman in the church can now read. I think this is very interesting. The men generally seem very unwilling to let their wives learn. I feel more and more that if our sisters here do not learn to read, it will be hard for them ever to become established in the truth.

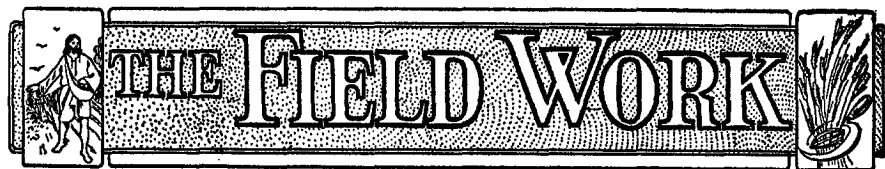
Si Song Il returned home from Nongdong, and Kim Yu Tock and I went on to Yopo, where there was a good interest among a good class of people. We also became acquainted with a few young women who told us they were coming to school this winter.

Next we visited Pamaiki. I was taken sick there, and thought best to return home as quickly as possible, so stayed only one day. We stopped, however, at Cangdaimuro, to cancel our appointment for study there. At these two places we changed our appointment for six weeks later. Kim Yu Tock went to Chinnampo, and I came home. I had malaria, but am well again. But I shall rest a few more weeks, before going out again. The other time I was out three weeks. Two weeks will be as long at a time as I shall try to stay after this.

The people all knew when we were coming, so had a special cleaning up, and nice places fixed for us to stay, so we had as pleasant a time as we could wish. I can not thank our Heavenly Father enough for the blessings received while on this trip.

Soonan.

A BROTHER in Meiktila, Burma, who accepted the truth last February, has been showing the earnestness of his first love for the spread of this message. He not only gives to the Lord the tenth that is his, but pays a further second tithe. He believes that the Lord would have his children taught something of the truth, so has taken them from the outside schools, and hired a private teacher to instruct them,—a teacher who has recently accepted the truth, and whose heart is warm with love for it. Further than that, he has gathered a school of forty high-class Buddhist children, and is now calling for a teacher for them.



Alabama

BIRMINGHAM.—One year ago last November, supported by the Ohio Conference, I came with my family, to this place, and found a little church of ten or twelve members. We have held five series of tent-meetings besides our regular pastoral work. The Lord has been our daily support in the many difficulties and discouragements we have had to encounter, and by his help we have been enabled to increase our membership to something over forty. These have paid into our church treasury, from June 1, 1907, to May 31, 1908, \$1,225.

Assisted by Brother E. L. Iles and his wife we are now holding our sixth series of tent-meetings. The tent is well-filled every night when it does not rain; and a good number are present at every meeting, rain or shine.

Truly this is a needy field, and those of our brethren who can do so would do well to move here and live the truth. Our address is 1125 North Seventeenth St., Birmingham, Ala.

C. C. WEBSTER.

North Carolina

EUFOLA.—For a few years past the writer has been laboring at this place, building up an educational interest and laboring as the way opened among the neighbors and friends in the surrounding country. After fifteen years' experience in tent work in the Southern field, I became fully convinced that in many instances our ministers could accomplish far more if they would seek to build up a more solid and permanent work. Effort after effort has been put forth in tent labor, and very little has been accomplished, because the work did not abide after the tent was taken down, and the ministers left the place.

A few years ago these words came to the writer from one who speaks with authority: "If one hundred laborers would step out of the 'regular lines,' and take up self-sacrificing work, such as Brother — has done, souls would be won to the Lord. And the workers would understand by experience what it means to be laborers together with God."

Shortly after receiving the above instruction, I came to Eufola, erected a school building, and began to work among the people. A few accepted the truth, and others moved in to get the benefit of the school, until a church of some twenty-five members developed. This year we felt that the time had come to make a strong public effort for our neighbors; so we asked the conference to furnish us with a large tent. This they did, and we began meetings on June twenty-six. Dr. Albert Carey was present during part of each week, and his help was greatly appreciated. Elder D. T. Shireman was also present a few days. All were glad to hear this aged servant of God, who has ability to speak words which sin-sick souls love to hear.

August 2 the meetings closed, as the tent had to be taken down and sent to

Lexington, where it is to be pitched for the coming camp-meeting. The interest, which was not very good at first, began to increase, and continued to increase until its close. Never has the writer seen a more solid, wide-spreading interest than has developed at this place. While only twelve or fifteen can be definitely counted upon as ready for baptism, yet many more are deeply stirred, and the Spirit has spread conviction beyond our own borders into other neighborhoods. The daily paper of Statesville has published stirring articles with reference to the meetings, giving some of the arguments presented in favor of the truth; and by this means the hearts of at least some have been turned to inquire for the message.

The interest now will be carried on by visiting and holding meetings in the academy building. We ask for earnest prayer in our behalf, that this work, which is but begun, may be fully developed.

We can not find words to express our joy at seeing so many of our neighbors uniting with us to keep all the commandments of God. We are seeing of the travail of our souls, and it is a satisfying portion; but all the glory is the Lord's, who has made us partakers with him of his joy.

J. O. JOHNSTON.

Virginia

MONTRoss AND CHILTONS.—Knowing the desire of our people to learn the progress of the message in the field, we send a short report. My husband, assisted by Brother C. Hennage, began on June 7 a tent effort at Montross, the county-seat of Westmoreland County, the county in which George Washington was born.

Several difficulties confronted us at Montross, which would be of interest, but suffice it to say that God's blessing was upon the effort. The attendance the first night was about one hundred. The following Sunday night, there was an overflow, people sitting around the platform, and many standing outside; in all, about two hundred fifty were present. The meetings during the week were usually well attended.

We closed this effort in about a month, a man and his wife having taken their stand for God's truth. I said "we closed," but might better have said we *continued* these meetings at Chiltons, about three and one-half miles distant, as there was an urgent call to come to this place, and it was near enough for the interested ones at Montross to follow.

We boarded at Montross, and our endeavor to live the truth was so respected by the lady of the house that she had our food prepared on Friday for the Sabbath, and also gave us a good vegetarian diet.

At Chiltons we could find no boarding place, so we pitched a family tent. The people show a kindly feeling, and keep us supplied with fruits and vegetables. The effort at Chiltons has been even better attended than at Montross. The

tent has often been nearly filled on week nights, and on Sundays usually more than filled.

The Baptists have a church in the same grove that we are in; and on the day of their picnic, they invited us to the dinner, and then had my husband speak for them in their church in the afternoon. Many of them remained over, and came to our night service at the tent. They show a friendly spirit.

We enjoyed a week's visit from Elder H. W. Herrell, who left here last Thursday. Sunday, August 2, we had a morning and an afternoon service, the people bringing their lunches, and remaining over. There was a large attendance, and God's presence was felt. The testing messages were given, and will be continued several nights this week.

At Chiltons eight persons have already taken their stand for God's Sabbath, making ten in all. Several more manifest deep interest. We are expecting great things from God. Pray with us to this end.
MRS. GEO. A. STEVENS.

Bolivia

COCHABAMBA.—Since writing to you last, I have been to Chile, to Argentina, and to Uruguay, attending the conferences in these three countries. During my absence, as there was no other worker here, the work stood still in Bolivia, except what the *Señales* may have done among the subscribers.

Returning to Cochabamba, we found that the few who showed an interest before, still retained it. We began meetings, and they are gathering again.

At the union conference I succeeded in obtaining another worker to help in Bolivia. I did not expect to get one, after hearing the strong and urgent pleas from the superintendents of other fields; but the Lord let me have the promise of one, in the person of my brother Walter. He wrote me a few weeks ago that he expected to attend the workers' course in the Pua (Chile) School this year, from June to September, but that after that he will be ready to come. I would like to see more done for Bolivia. But when I read about the many other fields, I hardly dare to ask for anything, for I know the Mission Board has more on hand than it is able to provide for.

Yesterday the lawyer from Quillocollo, who is a believer, came to visit us. He was very glad to know that another worker would come to help to spread the truth in Bolivia. This morning my wife told me that Friday she had a conversation with a native woman, who, when she knew that our baby, more than a year old, was not baptized, asked if we were "heretics." She very likely did not know any other word for non-Catholics, because she was friendly, and did not mean to insult. My wife explained to her that Jesus was baptized when he was grown up, and that the Scriptures did not teach the baptism of children, or even of adults, before they believed. The woman said that was "admirable."

A seminarist who is studying for the priesthood, who last year took a subscription to the *Señales*, met me the other day on the street. I loaned him a copy of "Steps to Christ" in Spanish. Last night I met him again, and he said he had read it nearly through. He asked the price of the book, and said he would

buy it. Loaning this book to our neighbors will help to give them an elevated idea of Christ and the truth.

We had the week of prayer a month later than our other brethren in South America—from May 16 to 23. The offering in cash and promises reached the amount of seventeen dollars gold. One person sold a violin, and gave the product for the mission collection. If our brethren everywhere would sell what they do not absolutely need, and give the product to the Lord's treasury, the Mission Board would have more means to send missionaries to all lands and support them.
E. W. THOMANN.

California

LODI.—Four years ago we organized in this place a church of about twelve members, which has since increased to more than one hundred. During the last four months about forty have been added to the church,—thirty-six by baptism, the others by letter. On a recent Sabbath I buried three dear souls with their Lord in baptism. Thus the good work continues.

The young people of the church have decided to raise one hundred fifty dollars as a scholarship to be used in helping some student at the Washington Foreign Mission Seminary. A good portion of this fund has already been secured.

We also have a small German church here, which is growing. The present membership is about twenty. Two were recently added by baptism. We expect six others will join soon. Onward is our watch-word here. The Lord is on the giving hand.
H. SHULTZ.

Wisconsin

WE are encouraged by the reports gleaned from the record of work done, in our conference during the quarter from April 1 to June 30. Those who have accepted the truth number seventy-one. Of these sixty were baptized, and added to the churches. No camp-meetings have been held during this time. During this quarter, three churches were organized, four new Sabbath-schools were started, and three church-schools begun in new places. Calls have recently come for teachers to locate in two other new places.

More books were sold by the canvassers in June than have been sold in this conference in any other one month in ten years. Success is attending our tent-meetings; and in some an unusual interest is manifested. Our tent company sent out to Georgia is having good success in Atlanta.

We are thankful to God, and render to him all the praise.

C. McREYNOLDS, *President*.

South Carolina Camp-Meeting

THE first annual camp-meeting and conference of the South Carolina field was held according to appointment at Greenville, S. C., July 24 to August 3, on the city park about a half-mile from the center of the city. The attendance was fair considering the size of the conference, and the interest and missionary spirit manifested were very good.

Besides the regular conference workers there were present Brethren R. T.

Dowsett, W. R. Hanson, V. O. Cole, and the writer. The work of the session passed off harmoniously, and we believe that with the zeal manifested the future of the conference is a bright one.

Several new churches, with a total membership of fifty-seven, were admitted to the conference, showing that the Lord had gone before the workers and had helped them.

Elder R. T. Nash was re-elected as president for the ensuing year, and Brother E. W. Carey was ordained to the sacred work of the gospel ministry.

The various lines of our work all received attention, and steps were taken in advance lines all around.

At the same time the camp was held, a tent-meeting for the colored people was being conducted in another part of the town by Elder Sidney Scott, with a large attendance (numbering from three hundred to five hundred nightly) and a good interest. The omens for a bountiful harvest from this effort are very hopeful. The work in South Carolina is onward.
W. A. WESTWORTH.

Mississippi

CANTON.—With joy we chronicle the passing of another Sabbath of the Lord to be especially remembered because of the blessing of God. On this day two dear souls (school-teachers) decided to keep the Sabbath. A number of children have voluntarily become members of our Sabbath-school, and their interest in our meetings exceeds anything we have hitherto experienced. On this day the law of God was recited and studied, and texts of scripture explaining each precept was read; love was shown to be the fulfilling of the law. The profound and impressive yet simple lessons of Matthew 7 and Luke 6 sent the truth home to the hearts of the children. All were benefited. The next day one girl with tears in her eyes told her mother she was converted, and was going to keep the Sabbath. Others are putting away swine's flesh, and telling their parents which is the true day to keep holy, and that they want to keep it. We rejoice in the Lord and the power of his Word.

P. SHEPARD,
N. B. KING.

Jamaica

KINGSTON.—I believe that all our people will be glad to hear how matters are going with the work of erecting the church building at this place. One year ago the twenty-fourth of last May, the corner-stone was laid, and the framework was begun soon afterward. At one time it was reported in the REVIEW that it was planned to dedicate the building Jan. 14, 1908, the anniversary of the earthquake. This item was taken from a private letter, and proved to be misleading; for at the time of the Jamaica conference meeting, January 10-20, the building was not entirely enclosed. At that time it was found upon close investigation that the building was unsafe. There were several causes, the principal one being that the timbers selected for the rafters and plates were too small to sustain the weight of the roof. The gables were not sufficiently braced to withstand the pressure of the heavy breezes that we often have. Another

difficulty was that most of the lumber shipped here after the earthquake was southern pine, and not well seasoned. As soon as put into a frame, it twisted and warped very badly, unless secured at once and protected from the weather. As a result of having to use this unseasoned lumber, the siding shrank, leaving large cracks in the walls.

At the time of the conference a committee was appointed to lay plans as to the best means of strengthening the building, but we were unable to reach a decision at that time. About the middle of February it was decided to practically rebuild from the foundation; also change the tower and entrances. This would tend to greatly strengthen the building and would be less expensive than finishing as at first planned, and would improve the appearance of the building from an architectural standpoint.

Just at this time Elder D. E. Wellman and wife from the South Caribbean Conference stopped in Jamaica on their way to the States, where a furlough had been granted them by the General Conference. Brother Wellman's coming to Jamaica at this time was felt to be opportune, as he has had a large experience in erecting church buildings. But we felt a hesitancy in asking him to remain here and take charge of reconstructing the building, as they have already spent ten years in the tropics, and are greatly in need of the furlough granted them. However his interest in the cause constrained him to cheerfully consent to remain and take up this work.

The work of reconstruction has been pushed vigorously, and by the time this reaches the readers of the REVIEW, the building will be practically finished. The cost of the building and the added burden of reconstruction is far in excess of the ability of our brethren in Jamaica to bear, and it becomes necessary for us again to appeal to the liberality of our brethren in other places. The General Conference Committee has approved of our making an appeal through the columns of the REVIEW for six hundred dollars to assist us in lifting this burden.

We greatly appreciate the liberal manner in which our brethren have responded to our appeals in the past. Though we have failed to accomplish as much as we should with what has already been sent, yet we are confident that our friends will still be favorable toward us and help in this time of need.

U. BENDER.

British Guiana

ACCORDING to the decision of the West Indian Union Conference that I should take charge of the work in British Guiana, I started on my first trip early in April to hold quarterly meetings with our people; and as the geographical conditions of the country and the manners and customs of the people have been so often reported by other workers, I shall confine my report to the spiritual condition of the people and their needs.

Leguan Island

Calling at this place, I found the church much reduced, there being only eight members left out of a membership of more than thirty a few years ago. Owing to the illness of the elder, the meetings and Sabbath-school had been discontinued for months. I proceeded to

elect new officers as far as possible, and filled vacancies by appointment. The church building is in need of repairs, and should, I believe, be moved to La Bagatella, a distance of two miles, which is the central village of the island, the estate where it now stands being abandoned. I have since visited this church, and find they are earnestly endeavoring to keep up their meetings, hoping soon to receive further help. I believe the membership would be increased if we could send a man there to do the work.

Tappacooma Mission

Calling at this place, I found the work under the charge of Brother T. J. Kennedy in a healthy condition. All the members, about thirty-nine in number, are of good courage; and the mission house is well advanced, with fair prospects of completion soon. At this mission we have recently lost by death one of the first native members to receive this message,—Brother James Jeffery,—who faithfully performed his duties as elder until the time of his decease. Various lines of the work were carefully presented, in which all manifested a deep interest. The school is making good progress under the management of Brother Kennedy, and as a result of his labors I baptized three adults before leaving.

Queenstown

At this place is located, it is said, the oldest company of Sabbath-keepers in the colony. A great deal of money and labor have been spent here, and at one time a membership of nearly thirty was on the church-roll; but by the many attacks of Satan, and for lack of help, they, like the company at Leguan, have been reduced to only sixteen members; and the church building must soon be abandoned if it is not repaired. There are a few waiting for baptism, and if we could only give more attention to the work here, I believe several more would soon unite in keeping the commandments. At this place we held a Sabbath-school convention; this was a profitable time to all.

Munker Pomeroun River

At this place we have a company of about thirteen in a fair state spiritually, and steps are being taken to purchase a building for church purposes. All seem to be of good courage, and the work is making some advancement. There are a few awaiting baptism at this place on my return visit. Arrangements had been made to hold a Sabbath-school convention here, but owing to another attack of sickness these meetings were interrupted, and I was obliged to return home without completing the plans for the work.

Bootooba, Demerara River

On my recovery from my illness I visited this place, and found it had been sadly neglected. It was in such a confused state, so many being found in questionable standing, that it seemed necessary to dissolve the organization, and reorganize. Accordingly, steps were taken to that effect, and out of a church of thirty-four members, only seven were found eligible to membership. With this number a new organization was formed. In the services the presence of the Spirit was felt in a marked degree, and many were moved to confess their sins, and declared their intention to re-consecrate themselves to God. We hope

that at least a few may be reclaimed at some future time.

On finding a large number of children here who have school advantages only as they go three miles up and down the river in a canoe, and who are sometimes unable to reach home before dark, their frail bark frequently capsizing, and occasionally a child being drowned; and considering the willingness on the part of the parents, not only of our people but of others as well, to help maintain a school at this place, steps were taken to re-establish the school opened here several years ago.

This is properly an Indian mission, as nearly all of our members are full or part Indian, and the prospects are promising for a prosperous work to be built up here.

On a whole this report is not as encouraging as we wish it were, as it shows a decrease of membership compared with a few years ago, also a great wasting away of buildings. At this place the mission house once occupied by our workers is to-day only a skeleton, nothing being left but the frame. I think, however, that facts and figures are the most profitable to the cause, even if they show a deficit, for thereby we know the certainty of the matter, and are better able to correct the evil. Some may inquire the cause of this great falling off in membership; but the area of this conference is equal to that of Pennsylvania and South Carolina, and the means of traveling such that in order to reach the last-named place, a distance of one hundred twenty miles, and spend Sabbath and Sunday with them, means that one must spend six days in all. This people need a worker with them much of the time, as their environment is such that they are easily overcome, and fall into sin, and hence need to see the worker frequently; but it is impossible for one man to meet these people as often as he should, to say nothing of doing any aggressive work. We need at least two more good colporteurs to work along these great rivers, lined with human beings. And the city of Georgetown will furnish more work than one man can do before the Lord comes. Besides, we must have a man at the head of the work. As I look back to America, with her hundreds of workers and thousands of dollars spent every year, and besides this, thousands of lay members who can and should be God's helping hand in finishing up the work there, I often wonder why the workers are so slow to enter new fields yet untouched. Paul, when he was converted, did not go back to Jerusalem, nor remain at Damascus to tell what he had learned of the Lord; but he went at once directly into Arabia, an unentered field, and on to new fields. Are there not some Pauls in the home land who will listen to hear that Macedonian cry, "Come over, . . . and help us." O. E. DAVIS.

Turkey

BAGTCHEDJIK, ASIA MINOR.—We are on the verge of most interesting times in Turkey. Every one is now in suspense. Three days ago the sultan granted a constitution for the empire, and a parliament is to be elected from the provinces, and it is hard to tell what will result. Whether this means a period

of open door for the gospel message to go, or whether it means that we are on the verge of a great civil war, remains to be seen. Certainly since the signing of the treaty of St. Stefano, and the Berlin arrangement which followed, there has been no time when all Europe's attention was on Turkey as it is at the present time. Now is the time to work.

There seems to be a strong prejudice against our work on the part of the Protestants in Turkey, but I am glad to say that I have some of the best men among them in the list of my friends.

Certainly the Lord is opening the hearts of his people, in this time of great need of both means and men. O, if the dear ones at home could only know the needs over here as those of us here know them, no means would be spent foolishly. Every cent possible would be given to help close up the work.

CLAUDE D. ACMOODY.

Field Notes and Gleanings

At the South Side church, in Chicago, Ill., three persons were baptized on July 25.

FOUR new members were recently added to the Chicago (Ill.) German church.

SIX persons were baptized recently at Stewartville, Minn., and united with the church there.

Two young men were baptized recently at Hornell, N. Y., and united with the church there.

NINE persons were recently baptized at Lincoln, N. D., and others will be baptized soon.

A REPORT from Oneida, N. Y., states that ten have accepted the third angel's message in that place.

SEVEN persons have begun to obey the commandments of God as a result of the tent effort at Adrian, Mich.

FIVE persons have already accepted the truth at Norwich, Conn., as the result of the meetings being conducted there.

ON Sabbath, July 18, five members were added to the Peru (Ind.) church; baptismal services being held the same day.

ELDER A. W. KUEHL on a recent Sabbath baptized five persons whom he had been instrumental in leading into the truth, at St. Paul, Minn.

SABBATH, July 18, was a good day for the Mankato (Minn.) church. After the forenoon service nine dear souls followed their Lord in baptism.

SUNDAY, July 5, nine persons were baptized at Lincoln, N. D., and two more were taken into the church. Five or six more will soon be ready for baptism.

EIGHT persons have recently united with the Reno (Nev.) church,—four upon profession of faith, and four by baptism. Others are awaiting baptism.

As a result of the Fresno (Cal.) tent-meeting fifteen persons were baptized, while sixteen united with the church. Since then a number of others have been baptized.

A LETTER from Brother Amos Mitchell reports that four persons were baptized by him at Newburg, N. Y., on July 18, three of whom united with the church at that place.

A REPORT of the work at Bishop, Cal., from Brother J. J. Hill, states: "On July 5, Brother Lewis baptized two willing souls; and on July 11, five more were buried with their Lord in baptism."

ELDER WM. COVERT recently held a series of meetings with the church at Aledo, Ill., and before they closed, six persons were baptized, four of these being young people who will unite with the church.

A REPORT in the *West Michigan Herald* states that four persons gave their hearts to the Lord recently at Grand Rapids, Mich., as a result of the tent effort there. Others are expected to take their stand soon.

THE *Columbia Union Visitor* contains a report from Charleston, W. Va., which states that four new converts were taken into full church-membership at the last quarterly meeting, and that others will unite with them at the next quarterly meeting.

THE *Workers' Bulletin*, reporting the work at Muscatine, Iowa, says: "Meetings which are in progress are deepening in interest, and thus far ten have taken their stand for the truth. This makes a total of about sixty who have united with the church since January 1."

SISTER JENNIE R. BATES, reporting in the *Atlantic Union Gleaner*, says: "At our June meeting in Richmond, Maine, two of our young people followed their Lord in baptism, and three united with the church; in two weeks, three more went forward in this ordinance, and there are still more to follow."

A NEW church has been organized at Moundsville, W. Va. A report in the *Columbia Union Visitor* says: "We have baptized five, and shall have another baptism next Sabbath. We organized a church of twelve members with a full set of officers, also a Sabbath-school of twenty members. Two united with the church last Sabbath, making a membership of fourteen."

BROTHER J. J. REISWIG reports that the small camp-meeting for the Germans at Gackle, N. D., was well attended by the citizens of Gackle and by the farmers close by, and the interest increased all the time, until on Sunday there was such an interest that the German Baptist church was not opened for service, all of their members coming to the camp-meeting. A number of the visitors expressed the conviction that they will have to obey the fourth commandment before they can be saved. Three persons were baptized during the meeting.

Current Mention

— Hon. W. B. Allison, senior United States senator from Iowa, died in Dubuque, August 4. He had been in ill-health for some time, but the immediate cause of his death was heart failure.

— The American fleet of war vessels left New Zealand last Saturday morning for Sydney, Australia. Their departure was the occasion of a great demonstration on the part of the New Zealanders.

— The aeroplane flying-machine invented by the Wright Brothers of Ohio, is now making a series of very successful flights in France, and has been pronounced by French experts in aeronautics the best flying-machine so far produced.

— As a result of criticism on the part of the Russian Parliament, the czar has dismissed his uncle, Grand Duke Nicholas, from the presidency of the council for national defense. This action on the part of the czar speaks volumes for the influence the douma is acquiring in the control of the highest affairs of state.

— The German Foreign Office is exchanging views with the United States over the question of assisting the republic of Liberia in its efforts to withstand the encroachments of France and England. The officials of Liberia have appealed to both the United States and Germany for assistance in this matter.

— The famous composer, singer, and evangelist, Ira D. Sankey, died last week in Brooklyn, at the age of sixty-eight. Mr. Sankey has been blind for the past five years, but continued his work of hymn-writing almost to the very last. Mr. Sankey's hymns have been sung in almost every language, and almost every country of the world. It is stated that he has sung many of his hymns into phonographs.

— The Dutch government is seeking America's views with reference to conditions in Venezuela, and the various contingencies that are likely to arise before the present dispute is settled between Holland and Venezuela. The Dutch government has already discontinued the sending of mail to that country, and the reports indicate that another war-ship is being despatched to the seat of difficulty.

— There was a terrible outbreak of the mob spirit in Springfield, Ill., last week. The outbreak was caused by the repeated assaults of negroes upon white women. The local authorities being unable to cope with the situation, three thousand militiamen were called out. The reports received up to the time this paper was printed showed that five persons had been killed, and twenty-eight injured. The governor of the State of Illinois issued a statement declaring that "the entire resources of the State will be drawn upon, if necessary, to protect every citizen of Springfield in his person and property, and those who violate the law must suffer the consequences." To prevent another mob from lynching two negroes at Portsmouth, Va., the accused men were taken to another place for safe-keeping. These men are also charged with an assault upon a white woman.

—Eight men were killed, about twenty others more or less seriously injured, and thousands of dollars' worth of property was damaged by the explosion of a boiler in the York Rolling Mill at York, Pa., on August 10.

—Mylius Erichsen, the Danish explorer who has been mapping the unexplored regions in North Greenland, perished with two of his companions recently while adrift on an ice-floe. The date of his death is not given in the despatch.

—Dr. Harvey W. Wiley, chief of the Bureau of Chemistry in the United States Department of Agriculture, after prolonged investigation of certain preservatives used in preserving foods of different kinds finds that benzoic acid and benzoate of soda can not be used for this purpose without injury to the health of those who partake of foods thus preserved.

—The great German firm of war-impliment builders known as the Krupps have purchased of a Swedish inventor all the rights outside of Sweden, to a weapon of war known as an aerial torpedo. It is claimed for this torpedo that it can be directed with great accuracy, fired without noise, and that it will completely demolish any vessel or fort upon which it may fall.

—An indication that the air-ship has really become one of the permanent factors in modern life is seen in the movement that is now on foot to have the names of the villages and cities of the country printed in large white letters on the roofs of large public buildings, so that aeronauts may know where they are as they sail over the country. The city of Columbus, Ohio, will be the first to adopt the suggestion.

—The result of the Cuban elections thus far has been a disappointment to state department officials at Washington. It seems that the element that is winning in the elections is not the element that would give the best indications of permanent peace, as viewed by American officials. The press report states: "The possibility of complications arising that might necessitate a change in the program of evacuation is found somewhat disturbing to the War Department."

—Canadian government surveyors have begun to lay out a railway route to the southern shore of Hudson Bay. It is expected that legislation allowing the construction of this road will be begun in the Canadian Parliament during the present year. A steamer line in connection with this road will give to northern and western Canada a summer outlet to European markets. The promoters of this project believe that it will greatly help in developing middle and north-western Canada.

—At the present time there is much comment in English papers over the visit of the American fleet to Australasia. Some of the papers are blaming the government for not having a fleet of British war-ships in Australasian waters to welcome the Americans, and others are excusing the government for keeping the fleet at home because of "the necessity of concentrating the British fleet in home waters in view of the more immediate struggle." The belief seems

to persist that Germany and England will soon be testing each other's military and naval strength.

—On August 10 the American battleship fleet arrived at Auckland, New Zealand. The fleet is receiving an enthusiastic welcome from people and officials alike. The prime minister, during his address of welcome, presented to Admiral Sperry for President Roosevelt a beautiful gold and silver album, a souvenir of New Zealand. While the newspapers publish long articles welcoming the Americans, they also take occasion to denounce the alliance between England and Japan, which has never been popular with the Australasians.

—At the annual orphans' picnic, held recently at Pittsburg, Pa., by the Catholics of that city, a number of very questionable methods were employed for raising money. In the past, this picnic has yielded from twenty-five to forty thousand dollars. While the methods of raising this money in the past have been questionable, the mode of procedure for this year was in complete defiance of the law. Gamblers had been brought in, with all kinds of gambling devices, with the understanding that the church was to receive a portion of all sums won by the gamblers. The matter has been reported to the district attorney, who has instructed the county detectives to make a thorough investigation. A number of persons who lost heavily in these games of chance are threatening prosecution. The church officials expected to receive fifty per cent of the winnings, but the reports state that some of the gamblers got away without giving any commission at all, in which case the church received just recompense for its unrighteous combination with evil.

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

THE main office of the Review and Herald reports for the week ending June 26, thirty-one agents in its territory, working forty hours a week or more. In that week these agents worked a total of one thousand four hundred eleven hours, taking orders valued at \$1,673.10, — an average of forty-five and one-half hours a week for each agent, with sales averaging \$36.75 each, or eighty cents an hour.

Never before in the history of the denomination was our periodical work so prosperous as at the present time. The periodical departments of our publishing houses are constantly increasing their lists, and the sale of single copies. A conservative estimate of single copies of the *Signs, Watchman, Life and Health*, and *Liberty* sold by agents during the month of July, will swell the number to three hundred thousand copies, which, at a retail value of ten cents a copy, represents thirty thousand dollars, with a net profit to the solicitors of eighteen thousand dollars; or, at this rate of sales continued through the year (and there

are good prospects for it to be increased), the total amount of sales at retail would be three hundred sixty thousand dollars, with a profit to our workers of two hundred sixteen thousand dollars — enough to support thirty-five ordinary families in most any field in the world, a full year.

The shipping-rooms of our publishing houses and their branches are hives of industry these days. The Kansas City branch of the Pacific Press reports shipments of books for the week ending August 7, aggregating six and one-half tons. Thursday of that week three tons of our truth-laden literature were shipped to the field workers in the Central and Northern union conferences, and the day following over a ton was sent out. Truly the Lord's hand is in the work.

Brother Ira S. Jones, general agent of the Canadian Union Conference, reports renewed interest in the book work in that union. There are now sixteen workers in the field in the Maritime Provinces, all of whom are meeting with a fair degree of success. The other conferences in the union are also getting new workers into the field, and the brethren there are laying plans which should result in a marked impetus being given to subscription-book sales in that field.

There are now over two thousand persons in the United States who are devoting some time to the sale of *Life and Health and Liberty*. Many of these work only as they find time and opportunity. A few are devoting all their time to this work, and are making as much at it as they can in almost any other business. Scholarship companies, and individuals working for scholarships, are doing well. Many are reporting that they will have the amount of their scholarship at an early date.

Experiences in the Publishing Work — No. 8

AFTER Sister White came out of the vision of Nov. 18, 1848 (mentioned in a former article), she said to her husband: "I have a message for you. You must begin to print a little paper, small at first; but as you send it out free to the people, those who read it will send you money with which to print it. It will be a success from the first. It was shown to me as the result of that small beginning like streams of light that went clear round the world."

Here was a plain statement as to duty; but how was that duty to be performed? Elder White had no money with which to print, and those then obeying the truth were all poor. There was with them much praying for the Lord to open the way to print the paper. During that winter Brother White lived in a room in Brother Albert Belden's house at Rocky Hill, Conn. They kept house with borrowed furniture, not owning anything of that description themselves.

In June, 1849, Mrs. White had another testimony for her husband, that it was his duty to "write, write, write, and walk out by faith." He began to write, and he found opportunity to mow forty acres of timothy grass with a hand-scythe, at seventy-five cents an acre. Thus he was enabled to obtain means

with which to print. Of this first printing work Sister White said: "My husband then began to publish a small sheet at Middletown, eight miles from Rocky Hill, Conn., and often walked this distance and back again, although he was lame. [In getting out the first number of the paper he walked over this distance eight times.] When he brought the first number from the printing-office, we all bowed around it, asking the Lord, with humbled hearts and many tears, to let his blessing rest upon the feeble efforts of his servant. He then directed the paper to all those he thought would read it, and carried it to the post-office in a carpet-bag. Every number was taken from Middletown to Rocky Hill, and always before preparing them for the post-office, they were spread out before the Lord, and earnest prayers mingled with tears were offered to God that his blessing would attend the silent messengers. Very soon letters came bringing means to publish the paper, and the good news of many souls embracing the truth."

The name of this paper was *Present Truth*. The first number was dated July, 1849. Up to November, 1850, there were eleven numbers printed. Nos. 1-4 were printed at Middletown, Conn.; Nos. 5-10 were printed at Oswego, N. Y.; No. 11 was published at Paris, Maine. The paper was an eight-page sheet of two columns each, the reading-matter on the page measuring four and five eighths by eight inches. In the first number Elder White said: "For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance of the time. What is done to spread the truth must be done quickly."

As to how the way opened we have already stated. When I was attending the General Conference at South Lancaster, Mass., in 1899, a daughter of Albert Belden was present, who said to me that when Brother White would come home to his room in their house from his mowing the grass to get money with which to print, he would praise the Lord aloud. "And," said she to me, "he was as happy a man as you ever saw."

In the fifth number of the paper Brother White said to the readers, "The money which you have sent in has been more than enough to print the paper, and we have used the rest of it in paying the expenses of Mrs. White and myself from place to place to hold meetings with the brethren and sisters." Of the success of the work, Elder White himself said: "In the summer of 1849 we issued the first number of a little sheet entitled *The Present Truth*. We commenced the work under circumstances that were the most unfavorable, being destitute of means, and the very few friends of the Sabbath being generally poor. But soon after sending out the first number, sufficient means came in [to pay for printing], and we were greatly cheered by hearing that several of the dear advent brethren in different States had embraced the Sabbath. About that time Brother Joseph Bates visited the brethren in Jackson, Mich., who received the truth, and have since aided much in the cause with their means."

J. N. LOUGHBOROUGH.

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

"Old Blue-Laws Bob Up"

HON. G. H. WALSER, of Liberal, Mo., a retired lawyer and an ex-member of the Missouri Legislature, takes for ministers of Lamar, Mo., to task for publishing a petition calling on the business men of the place to lend their assistance to an effort to secure for the city compulsory Sunday rest. In his review of their work, published in three of the leading daily papers of Lamar, and also in leaflet form, under the title, "Old Blue-Laws Bob Up," Mr. Walser says:—

"From time immemorial the public has been trained to sit in the sanctuary and take down all the ministers say without question; for it is not only impolite to challenge their remarks, however absurd, but a little dangerous, lest one be accused of disturbing public worship; but when ministers go into print, as four of those of Lamar did last week in publishing a petition calling on the business men to lend their assistance in procuring for the city of Lamar a 'Sabbath day of rest,' their utterances become public property, and the public has the right of criticism if they take untenable grounds.

"While I am not interested in the Sunday observances in Lamar, yet I am, as every other citizen, interested in all questions that threaten the rights of citizenship in this country. I certainly believe, as a hygienic practise, that men should have one day in seven for rest and recreation from their common vocations; but I would let them choose their own way of that exercise. If they wish to go to church, let them do so. If they want to play ball, go fishing, bathing, attend theaters, or other innocent places of amusement, those inclinations should be encouraged; for Sunday is the only day that working people have for recreation, and it is both a moral and social criminality to deny them that right.

"Those four learned ministers who desire to enforce their way upon the people of Sunday observance, base their arguments on the genius of our government, and what they call the laws of God; and in stating premises they either show themselves to be uninformed on the subject they have brought up, or they wilfully misrepresent Biblical literature.

"In their plea for the proper observance of the 'Lord's Day, or Sabbath,' they submit the following reasons: First, That it is God's law, and that this is a Christian government. Neither proposition is true. This is not a Christian government. Under our Constitution all men can worship God according to the dictates of their consciences, whether they be Christians, Jews, Gentiles, Mohammedans, Brahmans, Buddhists, Spiritualists, or infidels. They are all protected alike. Second, They beg for a closer observance of the Lord's day, or

Sabbath, and quote as authority the third [fourth] commandment which says, 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God,' etc.

"If the Sabbath day has a binding obligation, then Saturday is that day, and not the first day of the week called Sunday.

"Now what of Sunday? Has Sunday any binding force in and of itself as a divine institution? Sunday is not mentioned in the New Testament. It is altogether a religious conception which was first ordered to be enforced by an imperial order of Constantine, in the year 321, in which he decreed that all court business except the manumission of slaves, and all other business except agricultural, should be suspended.

"In the year 425, Theodosius II ordered that all games and theatrical exhibitions be suspended. At the third council of Orleans, in the year 538, all kinds of labor were forbidden on Sunday. There is no divine authority anywhere to be found that makes any distinction between Sunday and other days. Every Sunday law, from the days of Constantine to the present, has been enacted by secular lawmakers for the purpose of boosting the Christian religion, and forcing its observance on the people."

Church Services May Become a "Nuisance"

Not infrequently Sunday laws are defended on the ground that such laws are necessary in order to protect worshiping congregations from disturbance, and to preserve "the peace and quiet of the day." In reply to this all that is necessary generally is to call attention to the fact that the laws protecting peaceable assemblies, whether religious or otherwise, on any day are quite sufficient for the protection of worshiping congregations on Sunday.

While it is perfectly proper that worshiping congregations should be protected from any unnecessary or intentional disturbance, and this at all times, regardless of the hour of day or day of the week when assembled, it is quite possible that the exercises of a worshiping congregation might be conducted in such a manner as to become themselves a disturbance to the "peace and quiet" of the neighborhood. A complaint to this effect has recently been made in Washington, D. C. The following appeared in the *Washington Post*, of August 8:—

"Constantly increasing noise, shouting, boisterous and disorderly conduct on the part of the people engaged in so-called religious worship" at the Congregational Baptist Church, a colored congregation, on N Street, between Ninth and Tenth Streets, Northwest, is the complaint made to the District commissioners by John R. Galloway, owner of the Henrietta apartment-house, located near the church. The noise, according to Mr. Galloway, frequently lasts until eleven or twelve o'clock at night.

"The shouting, noise, and disturbance occasioned by these meetings," says Mr. Galloway, "are seriously impairing my property and the property of others similarly situated, and rendering it un-

comfortable and undesirable for living purposes, and thereby causing it to depreciate in value."

The matter having been referred to Chief of Police Sylvester and Assistant Corporation Counsel Pugh, the complainant will be informed by the commissioners that the condition, if objectionable, is in the nature of a private nuisance, and that his remedy is in the civil court.

W. A. C.

OUR religious liberty workers in Colorado have published twenty-five thousand copies of a tract entitled, "Are Sunday Laws Religious or Civil Enactments?" and are circulating them throughout the State.

Brother John S. Wightman, secretary of the Central States Religious Liberty Association, who, accompanied by Mrs. Wightman, is making a State-wide tour of Missouri, holding meetings in many of the cities and larger towns, is having a very successful campaign. The local papers give quite full reports of the meetings. The audiences vary in size, there being at times as many as five hundred in attendance.

The Church

Instruction Pertaining to the Duties and Responsibilities of Officers and Members

This New Department

It is not until after much careful thought and earnest solicitation by different ones throughout the field, that this new department is opened in our denominational church paper, the REVIEW.

Often questions arise in the minds of the local church officers regarding their work; and as it is frequently the case that persons are chosen to fill the offices of elder, deacon, treasurer, clerk, or librarian who have had little or no previous experience, with perhaps but very little opportunity for instruction in the different lines of service, it has been thought by many that if some space were allotted in the REVIEW for practical questions to be discussed by those of experience, it would be very helpful to the large army of these faithful servants of the Lord bearing burdens in their home churches.

Therefore at least once each month a page will be devoted to the interests of the home church. Many of the workers out in the different union and local conferences have been asked to contribute articles for this department. We shall be able in this manner to obtain the ripe judgment of many scattered throughout the field who have gained the confidence of the readers of the REVIEW by their long experience in connection with the work of God.

A committee has been appointed to receive articles and questions for this department, and it has been arranged for the convenience of this committee that communications designed for this page be addressed to the undersigned, Takoma Park Station, Washington, D. C. This is also the request of the editors of the REVIEW.

It is greatly desired that this department in our church paper shall be made

especially helpful; and to this end we ask the hearty co-operation and prayers of all God's people.

T. E. BOWEN.

Church Finances

IN the book of the Acts of the Apostles we are instructed that the deacons had charge of the finances of the early church. These deacons were to look after the poor, distribute to the necessities of all, and see that none were suffering for the necessities of life. In our church polity we have elected not only deacons in the church, but treasurers. Oftentimes the deacon is the treasurer; and when he is capable of taking charge of the finances of the church, giving them prompt and due attention, we believe it is best that the deacon be the treasurer. In many instances, however, the deacon has not the knowledge of bookkeeping, does not know how to balance accounts, and lacks that activity and initiative that would enable him to make a competent treasurer.

A good church treasurer in the church is a necessity, if the church is to prosper spiritually and financially. According to the recommendation of the General Conference, every church is supposed to be supplied with what is known as the Missionary envelope. These envelopes are to be distributed every Sabbath, giving each church-member an envelope, in which he is to place his tithe, his offering to foreign missions, his contribution for church expenses, for the poor fund, and for the work in the home field. The treasurer then gathers these envelopes up and takes them home, counting the money and writing a receipt for each donation. This makes considerable work for the church treasurer; but we believe in the end it will be found more satisfactory to have all matters pertaining to church finances done in a proper way.

The treasurer should see that the collections are taken in the church each Sabbath, and a receipt given for all money paid to him. All amounts received should be properly entered in a book, and passed on once each month to the State treasurer, from whom he is to receive a receipt for all money sent. The treasurer should be very careful to see that his books are always in balance, and should never permit himself on any occasion, or for any purpose whatever, to use any of the Lord's money. The funds contributed and placed in the treasurer's hands for transmission, are not personal funds, and he has no right whatever to touch them for any personal use. This point should be sacredly guarded; and if any treasurer does use the Lord's money for his personal ends, a new treasurer should at once be installed in charge of the finances of the church.

The church elder and treasurer should work in perfect accord, that the brethren may have confidence that the blessing of God is resting upon the work that the church is trying to do.

The treasurer should submit a financial report to the church every quarter, keeping the church intelligent concerning the funds it is raising, and should see that the people are instructed concerning the amount of money they should raise. At the close of each year the treasurer should close his books and all accounts, carrying forward all balances into the new year. He should make an

annual report to the church of all money received from every source, and show receipts for all money paid out. In this way his accounts will be straight, the church will have confidence in him, and he will be satisfied that he has honorably handled the Lord's money.

I. H. EVANS.

Church Officers' Responsibility

THE church has been purchased with the blood of the Son of God. It is the one thing upon this sin-cursed earth upon which the Lord bestows his supreme regard. Its members are very dear to him, and those who touch them, touch the apple of his eye.

In his church the Lord has placed system and order. To maintain this order, and carry forward the work for which the church exists, some must be chosen by the church to places of official responsibility.

We greatly fear that the responsibility resting upon an officer in the church has not been so fully realized, either by the church or by the persons chosen by the church as officers, as it should be.

Take, for instance, the office of elder. The elder is the highest officer in the local church, and his work is a sacred and holy responsibility. Paul, when addressing the elders of the church at Miletus, said: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers to feed the church of God, which he hath purchased with his own blood." Acts 20:28.

It will be observed that the church is here called a flock, of which the elder is called the "overseer," or shepherd. In accepting the office of church elder, the one chosen must also accept the responsibility which goes with it,—that of having a watch-care, or oversight, concerning the flock over which the Holy Spirit has made him an overseer. As a shepherd he is to "feed the church of God."

"Feed the church"! What a responsibility! It can be measured only in eternity. The work to which the Holy Spirit has appointed him is to furnish *spiritual food* for the flock. And if at any time the church is cold, or spiritually lean, the elder should prayerfully inquire as to the cause. Many churches are cold and lifeless; leanness of soul is felt and greatly deplored. Is it because the church has refused to eat? or is it because the one chosen to oversee the flock has not been wholly consecrated to God, and as a result has failed to "feed the church"? This is a question which all those chosen as leaders in the church should soberly and prayerfully consider.

But let not the church, either individually or collectively, excuse their sins and backsliding by criticising the elder or other officers. Our church elders in their sacred and heavy responsibility have our deepest sympathy and prayers. As they stand Sabbath after Sabbath before the little flock among whom they live, to do the work they have been chosen to do, they need our prayers far more than our criticism. Let those chosen to office seek God for the wisdom they need for their work, and let the church unitedly uphold them by their earnest co-operation and prayers.

G. B. THOMPSON.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1908

- ATLANTIC UNION CONFERENCE
 Maine, BrownvilleAug. 20-30
 Vermont, WaterburyAug. 20-30
 Western New York, BuffaloSept. 3-13
 New York, NorwichSept. 10-20
- CANADIAN UNION CONFERENCE
 Ontario, TorontoAug. 20-30
 QuebecAug. 27 to Sept. 6
 Maritime, Williamsdale, N. S., Sept. 10-21
- CENTRAL UNION CONFERENCE
 Kansas, OttawaAug. 13-23
 Colorado, PuebloAug. 20-30
 Nebraska, HastingsAug. 27 to Sept. 7
- COLUMBIA UNION CONFERENCE
 Ohio, MansfieldAug. 13-23
 New Jersey, WoodburyAug. 20-30
 West Virginia, Charleston, Aug. 27 to Sept. 6
 Virginia (local), NewmarketSept. 8-13
- LAKE UNION CONFERENCE
 West Michigan, Grand Rapids....Aug. 13-23
 Northern Illinois, StreatorAug. 20-30
 East Michigan, LapeerAug. 20-30
 Indiana (local), North VernonAug. 25-31
 North Michigan (conference) Petoskey
Aug. 27 to Sept. 6
 Wisconsin, MadisonAug. 31 to Sept. 13
- NORTHERN UNION CONFERENCE
 Iowa, NevadaAug. 27 to Sept. 6
- NORTH PACIFIC UNION CONFERENCE
 Montana, VictorAug. 20-30
 Montana, Great FallsSept. 4-13
- SOUTHERN UNION CONFERENCE
 Tennessee River, MemphisOct. 1-10
 Mississippi, Amory (white)Aug. 13-23
 Mississippi, Jackson (colored)
Aug. 27 to Sept. 6
- Alabama, CullmanSept. 3-13
 Kentucky, MorelandSept. 24 to Oct. 4
 Alabama, near MobileOct. 8-18
- SOUTHEASTERN UNION CONFERENCE
 North Carolina, LexingtonAug. 14-23
 Cumberland, Cleveland, Tenn.,
Aug. 26 to Sept. 6
- Florida, PalatkaOct. 1-12
- SOUTHWESTERN UNION CONFERENCE
 Arkansas (State), Fort SmithSept. 3-13
 Oklahoma (State), EnidAug. 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.

Notice!

The office of the Chesapeake Conference and Tract Society will hereafter be located at 26 Wesley St., Baltimore, Md., instead of 1909 Landsdown. Those wishing to address this office please note the change of address.
 L. F. STARR, *President.*

Notice!

MEDICAL WORKERS WANTED. There are openings in the Southern field for consecrated physicians and nurses. Correspondence with persons desiring to locate is hereby solicited. Address the undersigned at Graysville, Tenn.
 L. A. HANSEN, *Medical Secretary.*

Notice!

A CANVASSERS' institute will be held in Palatka, Fla., at the close of the annual camp-meeting. The institute will begin October 12, and continue as long as is deemed best. The ranks of our canvassers will be heavily drawn upon at this camp-meeting. It seems almost imperative to call two canvassers into the ministry, one to church-school teaching, and three or four to positions in our new sanitarium. Shall there not be many vol-

unteers to fill up the ranks? Excellent help is promised us for this institute, so come to camp-meeting prepared to stay.
 R. W. PARMELE.

**Signs of the Times Monthly
 September Number Ready August 20**

ONE of the leading features of the September number of the *Signs of the Times Monthly* will be an article by Elder A. O. Tait on the wonderful increase of destructive insects during the last few years, as spoken of in the prophecy of Joel.

Few persons realize the fearful ravages now being made by these pests, and the vast amount of money expended to combat the evil. All this is shown in this article, and it can not fail to impress the reader as being a marked fulfilment of the prophecy of Joel. Not only will the article itself be illustrated by photographs of the various insects, but



the cover will be brilliant with suggestive designs of crops and fruits of various kinds in their natural colors, showing the insects at work.

It is a very striking and impressive design, telling the story at a glance.

As usual the first department in the magazine will be *Notes on Current Topics*, calling attention to the leading events of the month in the social, political, and religious worlds, and the bearing they have on the fulfilment of prophecy. Following this will be articles entitled,—

Human Failure and God's Grace: A most excellent sermon by the Rev. E. Guy Talbott, Methodist Episcopal pastor at Estella, Cal., showing that there is no hope of the world's growing better until the Lord Jesus Christ shall come.

Baptism: An article by Elder Wm. Covert, which not only teaches the truth, but which makes an earnest appeal to those who desire to be Christians.

Will All Men Live Forever? or Immortality in Christ, showing that our only hope of life is in Jesus our Lord, by Elder Geo. A. Snyder.

Signs of the Second Coming of Christ, by Prof. G. W. Rine. This article deals with the assurances God has given us, and the promises he has made concerning the second coming of Christ.

A European Letter by a regular correspondent, dealing with two special topics: (1) *The Military Schemis in Switzerland;* and (2) *Italy's Spirit in the Balkan States.*

Mr. C. E. Milton, correspondent in Rome, gives an account of the Jubilee of Pius X. and the anti-clerical demonstrations which have threatened the peace of Italy.

The *Missions Department* will have an illustrated article on the always interesting field of Burma, by Prof. J. L. Shaw, superintendent of missions in India.

The *Temperance Department* will be up to date, especially in view of what has been done in the way of prohibition the last year. Its subject is, *The Liquor Traffic: Should It Be Prohibited?*

The *Home Department* has a little story entitled, *A Mother's Prayer*, by Florence Booth Miller; also an article on the *Origin and History of Fashions*, which will delight our lady readers, by Dr. Margaret Evans, of Palo Alto, Cal.

Many of these articles will be illustrated with drawings and splendid photo engravings. All those who have placed study upon it think this number will far surpass the first issue in August.

Prices

- Single copy10 cents.
 - 2 to 25 copies 5 cents a copy.
 - 25 to 500 copies ... 4 cents a copy.
- Special rates on orders of 500 or more, 10 or more copies, one year, to one address, one order, 50 cents each.
- Foreign subscriptions, \$1.25 a year.
 Agents wanted in every city and town.
 Address Signs of the Times, Mountain View, Cal.

Notice!

THE second session of the legal association of the Cumberland Conference of Seventh-day Adventists will be held at Cleveland, Tenn., Aug. 27, 1908, at 2:30 P. M. Two trustees will be elected for the coming year, and such other business as may properly come before the association will be transacted.
 J. F. POGUE, *President.*

Notice!

THE second annual meeting of the Florida Conference Association of Seventh-day Adventists is hereby called to convene at the camp-ground at Palatka, Fla., October 2, 1908, at 10 A. M., to elect officers, and transact any other business which may legally come before this meeting.
 R. W. PARMELE, *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, August 27 to September 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.*

Announcement

THE annual meeting of the Wisconsin Conference Association will be held on the camp-ground at Madison, Wis., in connection with the meeting of the conference, August 31 to September 4. Delegates to the conference are delegates for the transaction of the business of the conference association.
 C. McREYNOLDS, *President.*

Cumberland Conference and Camp-Meeting

THE annual session of the Cumberland Conference will be held in connection with the camp-meeting at Cleveland, Tenn., August 26 to September 6. The first two days will be devoted to the business of the conference. Officers for the coming year will be elected, and such plans will be laid for future work, as can properly come before this body. The first session will be held August 26 at 2:30 P. M. We trust that all the churches have elected a full quota of delegates, and that their credentials will be promptly forwarded to the conference secretary, Mrs. J. F. Pogue, at Byington, Tenn. Tents will be rented at the usual rate, and

orders for the same should be promptly sent to A. D. West, Cleveland, Tenn.

Come aside, brethren, from the busy toils of life, and let us seek the Lord together, that he may pour out his Spirit upon us, that we may receive the refreshing he has in store for those who seek him.

J. F. POGUE, *President.*

The Florida Camp-Meeting

THE annual camp-meeting and conference session of the Seventh-day Adventists of Florida will be held at Palatka, Fla., October 1-12. The conference business will be transacted at that time. The first meeting of the conference will be held at 9 A. M., Friday, Oct. 2, 1908. Let all delegates be present at this meeting, that the work may be begun promptly.

R. W. PARMELE,
President.

Camp-Meeting for the Colored People

A CAMP-MEETING for the colored people will be held at Cleveland, Tenn., immediately following the camp-meeting for the white people, which closes September 6. We trust that all our colored brethren will take notice, and make a special effort to be present at this meeting. We are endeavoring to secure good help, and we hope that there will be a full attendance at this meeting.

We are desirous that this gathering shall give a new impetus to the work for the colored people in our conference.

J. F. POGUE.

Important Notice!

AFTER publishing the announcements of the Southern Training-School, it has been decided, on account of conflict with the canvassers' delivery and with the Cumberland camp-meeting, to postpone the opening of the school until September 16. The full nine months' work will be given by an occasional extra class session in the afternoon, but the student will be charged with only eight and one-half months' tuition and board.

We are hoping for a full attendance. A number of last year's graduates will return for further work in different courses.

Remember the date,—September 16, at 9 A. M.

M. B. VAN KIRK,
Principal.

The Wisconsin Conference

THE annual meeting of the Wisconsin Seventh-day Adventist Conference will be held on the camp-ground at Madison, Wis., just prior to the annual camp-meeting. The first meeting of the conference will be called at 11 A. M., Monday, August 31. Four days are allotted for the conference business. The camp-meeting is to open on Friday, September 4.

Delegates must plan to be present, so that the business may be done, and all things made ready for the camp-meeting. There will be evening services, and one Bible study each day, during the conference session.

C. McREYNOLDS, *President.*

A Section of Land and Other Properties for Sale

THE Wisconsin Conference has for sale a section of land in Douglas County, Wis., the northwest part of the State, about sixteen miles from the combined city of Superior and Duluth, one of the best markets in the North. There is a station on the Northwestern main line, on the corner of the section. The Wisconsin Central railway runs across the opposite corner. Market and shipping facilities are excellent. The land is a mixture of clay and sand loam, making an excellent soil. It is uncleared hardwood land, the clearing is not difficult, no stone to any amount upon it. We will sell this land off in lots of any size ranging from five acres to the whole

section on easy terms. This section lies within one mile of the Walderly School, and the church maintains a church-school. Almost all small fruits, vegetables, and root crops grow in abundance. Irish potatoes, oats, barley, timothy, and clover hay are the leading products.

We also have for sale a large double store brick building, in Rice Lake, Wis., located next door from the post-office, the best location in the city for business; property brings in rent about \$100 a month; also a single store frame building in the same city, which rents for thirty dollars a month. Both these buildings have suites of rooms above for families. They can be purchased at very reasonable prices, so that the rents pay a good interest on the investment. We shall be able to make terms to suit the purchaser. For prices address C. McReynolds, Box 57, Grand Rapids, Wis.

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.*

The New York Conference

THE next session of the New York Conference will be held in connection with the annual camp-meeting at Norwich, Chenango Co., N. Y., September 10-20, for the purpose of electing officers for the ensuing year, and transacting any other business which may properly come before the conference. All churches should attend immediately to the election of delegates to the conference, and send their credentials to F. N. Johnson, 317 West Bloomfield St., Rome, N. Y.

Also the first meeting of the fourth annual session of the New York Conference Association will be called Monday, Sept. 14, 1908, at 9 A. M., on the Norwich, N. Y., camp-ground.

F. H. DEVINNEY, *President.*

Address

THE address of Elder J. S. Washburn is 665 Decatur St., Memphis, Tenn.

An Opportunity to Help Some One A New "Christ's Object Lessons" Campaign

FROM observation and information at hand from several sources we are convinced that there are a number of "Christ's Object Lessons" out in the field of the Southeastern Union Conference. These are lying unused, and the purpose for which they were given is not being realized. Individuals as well as churches have these books on hand, and but little effort has been made recently to dispose of them.

Now we have a suggestion to make to all who have these books on hand. Of you that own books that you have not been able to sell, we ask that they be given to the work of education outright; that is, send to Prof. M. V. Van Kirk, Graysville, Tenn., the number of books that you have, that you are willing to donate, and the management of the school will see that they are used in a special arrangement which is calling for a large number of these precious truth-bearers. If you have books that are simply charged to you, return them to Professor Van Kirk, freight or express paid, and we will cancel your indebtedness and use the books.

An arrangement has been made, and is being set before the camp-meetings of this union conference, whereby we believe that a four-fold blessing will be obtained,—to the seller, to the school, to the student whose expense is furnished by the sale, and to the buyer of the book.

Now we trust that those who have these books on hand will attend to this matter at once, so discharging the obligation, and at the same time helping the school management to do effective service in the education of workers for the Master's vineyard.

W. A. WESTWORTH,
President Southeastern Union Conference.

Loma Linda Sanitarium and College of Evangelists

THE nurses' course opens September 3. Twenty-five or thirty consecrated young men and women are wanted to take up this work. Those interested should write at once for application blanks and information.

The medical evangelistic course of three years opens October 1. This course combines ministerial, evangelistic, and missionary training with a medical education. Such a course is offered in no other school.

The special one-year course for gospel workers opens October 1. More practical medical work combined with gospel field training is crowded into this year than can be secured by any other one year of training offered to young people.

Another course of one year is designed for those who wish to become hygienic cooks and bakers.

Those interested should write at once to the undersigned at Loma Linda, via Redlands, Cal.

G. K. ABBOTT, M. D.

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.*

A Special Short Course at the Nashville Agricultural and Normal Institute

THERE will be held at the Nashville Agricultural and Normal Institute, at Madison, Tenn., a six weeks' institute beginning September 2 and closing October 13. This six weeks will be spent in a prayerful study of problems to be met by the self-supporting worker in the South, with a view to preparing a number of persons to engage in such work.

Outline of Work Offered

1. A Bible and Testimony study on self-supporting missionary work.
2. The South—its climatic conditions; the soil and productions; natural resources; means of self-support in this section.
3. Social conditions—the spirit of hospitality to be met; adaptability required; diet; manner of life in different localities.
4. The need of workers—among the colored people; among the Highlanders; in the cities; in factory districts.
5. Kinds of work required—medical missionary, teaching, evangelical, canvassing.
6. Some mission stations already in operation.
7. Testimonies relating to the South.

We have been told that many schools after the order of the Madison School should be started in the South. A rich harvest of souls awaits the earnest, self-sacrificing workers in this section. Spend six weeks studying the situation, and you may find there is a place awaiting you.

HOW TO REACH MADISON.—Madison is on the Louisville and Nashville Railroad seven miles from Nashville. On reaching Nashville, telephone the Nashville Agricultural and Normal Institute, and we will arrange for

a conveyance to meet you at Madison station.

WHAT TO BRING.—Students are required to provide sheets, all bedclothes, pillows and cases, towels, napkins, and whatever they may desire in the way of curtains, table scarfs, and rugs. For the institute bring also the Testimonies and any books you may have on the South.

EXPENSE.—Board is served on the European plan, and costs the average student from \$5 to \$7 a month.

Rooms rent for \$2 a month.

The six weeks' course will cost a student about \$15.

Each student works two hours a day. Those desiring to work in part payment of expenses should mention this fact in their correspondence.

This six-weeks' course will be followed by the first conference of self-supporting workers of the South, a two-weeks' meeting which promises to be one of the most interesting occasions in the history of the Nashville Agricultural and Normal Institute. The school will be prepared to accommodate twenty-five or thirty young men and women. All who attend the special six-weeks' course and the conference should be mature in mind, possessed of a fair education, and desirous of entering a needy field. Consider the matter carefully and prepare to come. Address the undersigned at Madison, Tenn.

E. A. SUTHERLAND.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

WANTED.—A 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.

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 1/2 bbl. and bbl. lots; 30 gal. and 50 gal. Address Sanitarium Cooking Oil Co., Louisville, Ky.

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.

FOR SALE.—Property in College View, Neb. Two lots on corner block in very desirable location. Only two blocks from college and sanitarium; three blocks from street-car line. Seven rooms and cellar. Cistern, well, apples, peaches, small fruit. Price very reasonable. Address M. E. Kern, Takoma Park Station, Washington, D. C.

FOR SALE.—A small medical missionary institution equipped with treatment-rooms and sanitarium purposes, with electric-light cabinet, solar lamp, Fort Wayne vibrator, good heating-plant, etc., in rented nine-room cottage in a good location. Terms, \$800 cash. Failing health is the reason for disposal. Only persons in sympathy with the organized work of God need inquire. Address Sanitarium, South Haven, Mich.

FOR SALE.—Vegetarian Café and Pure Food Store. Established nearly three years. Just the place for man and wife. Value, about \$900. Reason for selling, I desire to enter another branch of the work. Address M. A. Hollister, San Diego, Cal.

FOR SALE.—Peanut Butter, 10 cents a pound; Olive-Oil \$2.50 a gallon; 50 pounds Coconut Oil, \$7; 54 pounds Vegetable Cooking Oil in 6 cans, \$6. Cash with order. All guaranteed absolutely pure. Address Vegetarian Meat Company, Washington, D. C.

FOR SALE.—Ten acres in vines, peaches, and prunes; five-room house; barn, mill, and tank; one and one-half miles to Adventist church and intermediate and church-school; one and one-half miles to market; five miles to county-seat. Address Wm. Steinman, Le-moore, Cal.

FOR SALE.—A new five-room house, with basement and cellar; one and one-half acres land; few minutes' walk from Colorado Sanitarium; good graded church-school, excellent church privileges. State university. Mountain water. Street-car service. Price, \$2,500. Address M. N. Jenkins, Boulder, Colo.

FOR SALE.—Farm, 160 acres, northeast Beaver County, Okla. One and one-half miles north of Sands City. Ninety acres cultivated; about one hundred forty-five acres tillable, rest rolling; excellent pasture; 1,000 growing trees. Write for details and photographs. Cash before September 1, \$1,650. Address Dr. Cyrus W. Jamison, Knowles Post-office, Okla.

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 Box 257, Hampton, Iowa.

FOR SALE.—If you are at all interested in Battle Creek foods, write us quick. We have a very special offer to make you for a short time. Vigorous, energetic, ambitious, hopeful health is better than wealth. Battle Creek foods are conducive to health. They don't cost much if you buy of us. Our shipments go North, South, East, and West. Address Sanitarium Supply Co., Nashville, Tenn.

Obituaries

MOON.—Sister Moon, wife of Elder Allen Moon, whose maiden name was Phylinda Ellen White, was born in the province of Quebec, Canada, Feb. 2, 1846, and died in South Bend, Ind., July 28, 1908, aged 62 years, 5 months, and 26 days. The immediate cause of her death was dropsy and heart failure. Her parents removed to the United States during her childhood, and she was united in marriage to Allen Moon, Oct. 11, 1864. She became a Christian early in her girlhood, and united with the Methodist Episcopal Church. Since that time her life has been characterized by an earnest desire to be guided by divine precept as it has been progressively revealed to her. She with her husband, Allen Moon, whose early church connection was with the Wesleyan Methodists, accepted the truth and became connected with the Seventh-day Adventists in the year 1871. Sister Moon accompanied her husband in his ministerial labors in the cities of St. Paul, Minneapolis, Chicago, Washington, Philadelphia, and Indianapolis during a period of more than twenty years before moving to South Bend, and notwithstanding she never enjoyed good health, yet she uttered no words of complaint at her husband's frequent, and sometimes prolonged, absences in the course of his labors. She leaves her husband, a daughter, four brothers, and three sisters to mourn

their loss; but their sorrow is softened by the blessed thought that she sleeps in Jesus, and that soon she will come forth from the grave to a life of immortality. This sister had traveled the journey of life with her husband more than forty years before death called her to leave his side, and thus to deprive him of her gentle presence to comfort and encourage him in his labors. Her decline was so gradual that she simply fell asleep quietly as a child becomes unconscious in passing into healthful slumber. Though Sister Moon has fallen asleep, yet the consistent Christian life which she has lived speaks strong words of comfort for the consolation of surviving friends. The funeral services were conducted by the writer, from the home of Elder Moon in South Bend, Ind., July 30. The theme of future life through the resurrection was presented from the Scriptures for the edification and comfort of the large number of friends and relatives who were present. Thus another one of God's elect has finished her course, and will sleep till Jesus comes to awake his saints.

WM. COVERT.

I wish to express my gratitude to the dear friends for their assistance during the affliction that came to my home, and for the many expressions of love and sympathy received by letter since the bereavement, all of which are very comforting.

ALLEN MOON.

WEBER.—Harry Weber was born in Bellefontaine, Ohio, July 12, 1877. When he was eight years old, his mother, a widow, embraced the truths held by Seventh-day Adventists; consequently he has been a Sabbath-keeper from boyhood. At the age of thirteen, in order that he might have a Christian training in our denominational institutions, he was sent by his mother to Battle Creek, where for the next ten years of his life he was connected with the Battle Creek Sanitarium and Battle Creek College. While there he was converted, and at the age of sixteen was baptized, and united with the Seventh-day Adventist Church. In 1898 he left Battle Creek, and engaged in educational work, teaching, and studying in the University of Iowa, from which institution he was graduated with the degree, Bachelor of Science, with the class of 1904. Thus, after struggling through many hardships and overcoming many difficulties, one of the ambitions of his life was realized; for it had always been his desire to educate himself for usefulness in the interest of the cause he loved. While attending school, two summers were spent in tent work and in canvassing, and it was always his purpose to become permanently connected with either the educational or the ministerial branch of our work. However, in 1904 he was called to take the business management of the Iowa Sanitarium Bakery, which position he filled successfully for one year and a half. In 1901 he was married to Mrs. Angelia Washburn-Hobbs, daughter of Elder C. A. Washburn of Iowa; and upon Elder Washburn's death in 1905, our brother was called to Mt. Pleasant, Iowa, to look after the interests of the family home in that place. While there he was engaged in teaching science in the Mt. Pleasant high school, and it was during this time that the disease which caused his death first gained its hold upon him. In hope of regaining his health he came to Colorado two years ago, residing in the northern part of the State. During the past two years it has been his greatest desire to recover, in order that he might engage in some useful way in the Master's work. He many times prayed for restoration to health, but an all-wise Father has seen fit to call him from us. He passed away at Boulder, Colo., June 29, 1908, at the age of 30 years, 11 months, and 17 days. His wife, two brothers, and a large circle of friends are left to mourn; but we feel that he safely sleeps in Jesus, to be called in the dawning of that glorious day when friends and loved ones will be awakened to part no more. The funeral was held in Boulder, June 30, and was conducted by the writer.

G. F. WATSON.



WASHINGTON, D. C., AUGUST 20, 1908

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

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THE Mission Board is in receipt of a *Sabbath-school Quarterly* rather unique. It is printed upon a mimeograph duplicating machine in the Armenian language, having been written out by hand by Brother Claude AcMoody for the use of the brethren throughout the Turkish field. We can read enough to note that the lessons are for the third quarter of 1908.

ON the twentieth page of this issue will be found a new department, "The Church." The first article under this heading so fully explains the purpose of this new department that it is unnecessary to do more here than merely to call attention to it. We believe the instruction to be given from time to time will be of interest and value to all the members of the churches, and not simply to church officers.

AN article occupying more than four columns in the *New Rochelle* (N. Y.) *Daily Times* sets forth quite fully the doctrinal views of this denomination. The attention of a large number of readers will thus be drawn to the teachings of this message.

A SPECIAL Exhibition number of the English *Good Health* takes the place of the regular August issue. This number consists of sixty-four pages, with many attractive illustrations, a special feature being a full account of the crusade against tuberculosis in Ireland.

FROM an article relating to the magazine *Liberty*, written by Elder E. W. Farnsworth, president of the Atlantic Union Conference, we take these words: "We have a magazine called *Liberty*, devoted to the education of the people in the principles of liberty. It ought to be in the home of every one that can and will read it. . . . Thousands of our people should be devoting their lives to circulating this paper."

THE Berean Industrial School is a new intermediate school, located in the famous Wenatchee fruit district of eastern Washington. Fifty-five acres of land have been secured in a beautiful location overlooking the Columbia River. This office has received a copy of the calendar, which announces that the school will open its doors for students on October 5. Those desiring calendars or other information concerning the school should write to the principal, L. I. Stiles, Malaga, Wash.

WE have received calendars from the following Seventh-day Adventist schools: The Alberta Industrial Academy, Leduc, Alberta, Canada; the Williamsdale Academy, Williamsdale East, Nova Scotia; the Shenandoah Valley Training Academy, Newmarket, Va.; the Tunesassa Intermediate School, Tunesassa, N. Y.; the Western Normal Institute, Lodi, Cal.; the Southern Training School, Graysville, Tenn.; Emmanuel Missionary Training College, Berrien Springs, Mich.; and the Avondale School for Christian Workers, Cooranbong, N. S. W., Australia. It is impossible here to give a summary of the contents of these calendars; but these schools are worthy of the patronage of our people, and those in the various conferences represented by the schools named, who have children to be educated, should enter into correspondence with the school nearest them, or the school which seems best adapted to their children's needs, and sacrifice, if necessary, that the young people may have an education that will fit them for a part in this closing work.

FROM the other side of the globe there comes to us a neatly illustrated booklet, telling of the present surroundings of the Australasian *Signs of the Times* in its new home at Warburton, Victoria, Australia. It includes, also, a brief outline of our denominational belief, and of the history of this movement. We hope it may serve the purpose of calling the attention of many to what is being done in Australasia in giving the closing message.

A WORKER in the West Michigan Conference, who is selling periodicals, contributes this interesting experience: "Last week in four days, working eight hours a day, I sold five hundred thirty-one papers, at ten cents each. I started work this afternoon at three o'clock, and at seven o'clock I had sold one hundred thirty-two ten-cent papers." While all can not equal this record, yet many are meeting with splendid success in the circulation of these periodicals.

FROM the *Union Conference Record* we learn that "for the week ending Friday, May 15, the total weight of literature containing the third angel's message shipped by the Signs Publishing Association, Warburton, Victoria, amounted to over two and a half tons." In order to make a fair comparison between this and our work in this country, we must remember that the total population of Australia is only about three million. We are glad to note this indication of the prosperity of a sister publishing house.

OUR attention was called a short time ago to the magazine entitled the *Bible Student and Teacher*, and after examining the June and July issues of this publication, we desire to commend it especially to our ministers and Bible teachers. Its aim is stated in these words: "Designed to promote a true knowledge of the Bible and consequent faith in its divine authority." It represents the conservative wing of Bible students, and it takes decided issue with the so-called "higher critics." While we may not be in full harmony with all that appears in this magazine, yet it is, so far as we know, the best representative of an earnest and intelligent effort to counteract the destructive criticism which is so rampant just now. The price of this magazine (about eighty pages) is ten cents a copy, and the subscription price is one dollar a year. We earnestly recommend our ministers and Bible teachers to become acquainted with this magazine, either by ordering a single copy or by subscribing for it. All communications should be addressed to Mr. R. R. Beam, Bible League of North America, 86 Bible House, New York City.