



The Advent Review and Herald Sabbath

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No. 39

Life's Promise

O, if this living soul, that many a time
Above the low things of the earth doth climb,
Up to the mountain top of faith sublime,—

If she could only stay
In that high place alway,
And hear, in reverence bowed,
God's voice behind the cloud;—

Or if, descending to the earth again,
Its lesson in the heart might still remain;
If we could keep the vision clear and plain,
Nor let one jot escape,
So that we still might shape
Our lives to deeds sublime
By that exalted time;—

Ah! what a world were ours to journey through!
What deeds of love and mercy we should do,
Making our lives so beautiful and true,
That in our face would shine
The light of love divine,
Showing that we had stood
Upon the mount of God.

—Phæbe Carey.

Behold
He
Cometh

Go to the Law and
to the Testimony

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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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Editorial

BUSTLING activity in the Lord's work, and a rigorous devotion to the outward forms of worship, can not take the place of heart fellowship with God. We must be partakers of the divine nature. There must be a transformation of the innermost being. There must be a communion of life which will be revealed in words and actions. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And not be conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." This is the daily experience of those who are truly growing in grace.

The Law in the Heart

IN order that we may have a clear comprehension of the provisions of the gospel, it is necessary to remember some simple facts. Man was created in the image of God, endowed with a mind which allied him to his Creator. He was distinguished from all other members of the animal creation by the ability to recognize God, and the capacity for that fellowship with God which made it possible for him to reveal the character of God. To him was also granted that freedom of will which enabled him to exercise the high privilege of choice, and which rendered his service a constant tribute of praise and worship.

All this was changed when man chose to disobey God. Then the image of God was marred. Then the fellowship between man and God was broken. Then the power of obedience was lost; but through the provisions of the gospel the image is to be restored, the fellowship is to be renewed, and the power for obedience is to be furnished.

In the face of the great fact of the fall and the whole history of sin, such is the deceitfulness of the human heart that often men are led to indulge the idea that they can themselves bridge the chasm which separates them from God, and that by their own efforts they can yield that obedience to the requirements of God which is the evidence of a transformed nature. This lesson of the helplessness of humanity, the absolute need of a power from without to change the heart, and the entire dependence upon a constant supply of assisting grace in order to render acceptable obedience unto God, is one which all must learn, and it has been many times repeated.

Without a due sense of the real nature of sin, and without a proper realization of the weakness of human nature, it is easy to promise conformity to the divine will. This was the experience of the children of Israel at Sinai. During their long sojourn in Egypt and their constant association with idolaters, they had lost their perception of the spiritual character of God's law and a realization of their own inability to obey it, and they therefore did not hesitate, even after the law had been spoken by the voice of God, to declare, "All that the Lord hath said will we do, and be obedient." But there was no power either in themselves or in their covenant to deliver them from the self-life, and to save them from falling into the sin so prevalent in Egypt. Accordingly, only a short time after entering into this solemn covenant, they "made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands." The utter uselessness of a covenant resting wholly in the power of the flesh was thus fully demonstrated, and the great lesson of dependence upon divine aid was inculcated.

After having been depraved by sin, a work must be accomplished for man before he is capable of rendering obedience to that law which is spiritual, and which takes hold upon the very thoughts of the heart. The provision for this needed

work was made in the promise of the new covenant to write the law in the heart. That there was a radical difference between this covenant and the one made at Sinai, is plainly shown by the word of the Lord, who declares that it is "not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt." The essential difference is in this particular: In the old covenant, the law was spoken to the people, and written upon tables of stone, and to this law, merely as a code, they promised obedience. In the new covenant, God does that which places man upon vantage-ground. This is expressed in the promise, "I will put my law in their inward parts, and write it in their hearts." This would not compel obedience apart from man's will and choice, but would render it possible for him to do the will of God by a constant exercise of faith in harmony with his choice. Thus the new covenant "was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law." This feature of the new covenant was entirely lacking from the old covenant.

The real meaning of the new covenant promise has been stated in these words: "The promise of the new covenant is to convert the external law into an inner life, to put it so in the heart that it shall be its inmost life, so that, as naturally as the heart wills and lives and acts on earth, it shall will and live and do what God demands." This is but the interpretation of the inspired instruction: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Of the fulfilment of this promise in his own experience, the apostle to the Gentiles wrote: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

The same law which was the basis of the old covenant is the basis of the new covenant. Obedience to this law brings the same results in all ages; but there is a vast difference between an obedience promised but not rendered, and an obedience made possible by the fulfilment of God's promise and his assisting grace received through faith.

The Rise and Fall of Religious Liberty in America

Religious Liberty Established in Virginia

THE first Presbyterian petition to the Virginia Assembly for relief from conditions unsatisfactory to them was presented in the year 1774, but it has no bearing upon the struggle for religious liberty. It seems rather to infringe upon the principles of both civil and religious liberty; for in this petition, complaint is made against the unsatisfactory plan of supporting their ministers by voluntary contributions, and they ask that an act be passed enabling them "to take and hold lands and slaves" for the purpose of helping them to support their pastors.

The complaint against having to support their pastors by voluntary contributions, is a bid for compulsory support, or for a share in the moneys raised by the established church. Where the value of true religious liberty is not sensed, there is no assurance that even the principles of civil liberty will be understood or respected. Thus the above-named petitioners could in the same breath ask for a law compelling other men to support their system of worship, and for another law that would authorize and empower that church organization to make merchandise of the bodies of men and women, that the support of their pastors might be assured. A true interpretation of the gospel of Christ, a true sense of the religious rights of man, would have precluded the possibility of that church or any church coming to any legislative body with such a petition as that mentioned above. At the same time that church condemned its own course in a pastoral letter issued by the Presbyterian Synod, closing with these words:—

There is no example in history, in which civil liberty was destroyed, and the rights of conscience preserved entire.—*"Records of the Presbyterian Church,"* page 468.

In the year 1774 the Presbytery of Hanover presented to the General Assembly, or House of Burgesses, a petition protesting against certain objectionable features in the Toleration bill then before that body. There is a vast difference between the position taken by the Presbytery of Hanover, as set forth in this petition, and the position taken by the same body in 1776, as set forth in their memorial to the General Assembly. In 1774 they were still bound by their agreement with Governor Gooch, and so could not say anything against the doctrines or the course of the clergy of the established church. Their compromise with the established church prevented their taking a strong, consistent stand in favor of soul freedom. Therefore we find them saying, in their petition of 1774:—

"We are also willing that all our

clergymen should be required to take the oaths of allegiance, etc., usually taken by civil officers, and to declare their belief of the Holy Scriptures. Likewise, as is required in the said bill, we shall willingly have all our churches and stated places for public worship registered."

It is thus shown that they were still willing the state should exercise a certain supervision over their religious practices. Taking the oaths "usually taken by civil officers" made their ministers in a sense civil officers,—a mingling of the secular and the sacred nowhere countenanced in the gospel, but rather subversive of the principles of Christ's kingdom. They had not yet learned to distinguish between what belonged to God and what belonged to Cæsar, and their comprehension of their own religious rights was therefore hazy and uncertain.

But notwithstanding this lack of perception in the matter of religious liberty, this same petition does contain certain declarations and certain demands which show that the light of soul freedom was beginning to shine forth among the Presbyterians of Virginia. They were willing that their places of meeting be registered, yet they made bold to declare: "We can not, consistent with the duties of our office, wholly confine our ministrations to any place or number of places," because they must "follow the example of our blessed Saviour, 'who went about doing good,' and the example of his apostles, who not only 'taught in the temple, but in every house where they came.'" They were willing their ministers take the "oaths of allegiance," yet they protested against a condition of things which would make it necessary for them, in obeying the laws of Christ, to disobey the laws of their country. They were willing to obey the law which made it obligatory upon them to keep their church doors open during services; but they protested against the suspicion of disloyalty which it implied. They declared it their right to hold meetings at night when it seemed advantageous so to do; and declared their intention of continuing to baptize servants with or without the consent of their masters upon satisfactory evidence of such servants' true penitence and faith in Christ. They also demanded from the civil authorities the same protection for their ministers that was afforded the clergymen of the established church, the same right to freedom of speech and of writing, and also the right "to have and enjoy the full and free exercise of our religion, without molestation or danger of incurring any penalty whatsoever."

When the colonies had declared their independence of the mother country, the Presbyterians were no longer bound by the agreement made respecting their attitude toward the Church of England.

Out from under the jurisdiction of that state, they were out from under the jurisdiction of the church which was its representative and agent. It was then that the Presbyterians began to assert the real and vital principles of religious liberty, as voiced in the memorial of the Presbytery of Hanover in 1776, which will be quoted later.

In the meantime the Baptists had been industriously laboring for the spread of religious liberty principles, and had even come to hope that the "establishment," as the state church had come to be termed, might be actually overthrown, and unrestricted liberty of conscience be enjoyed by all. To this end they circulated petitions vigorously among the people, and to aid in accomplishing this purpose, the Baptists of Virginia held a general council in May, 1775, at Manokin Town. Out of this meeting grew the petition to the Virginia Convention, praying that "the church establishment should be abolished, and religion be left to stand upon its own merits." A committee of three was appointed to attend the convention and present the address of the Baptists. This address, which was adopted, and filed among the state papers of Virginia, contemplated two objects—the freedom of the colony from British rule, and the freedom of religion from all government trammels and direction." In this address the Baptists asked that, in view of the impending struggle with England, their ministers be granted "the liberty of preaching to the troops at convenient times, without molestation or abuse." This portion of the address elicited the following resolution, which was passed by the Convention:—

Resolved, That it be an instruction to the commanding officers of the regiment or troops to be raised, that they permit dissenting clergymen to celebrate divine worship, and to preach to the soldiers, or exhort from time to time, as the various operations of the military service may permit, for the ease of such scrupulous consciences as may not choose to attend divine service as celebrated by the chaplain.

"This," says Dr. Hawks, "it is believed, was the first step made toward placing the clergy of all denominations upon an equal footing in Virginia," and it is certain that it would not have been accomplished as easily as it was but for the impending struggle with the mother country, in which the leaders felt the need of the help of the dissenters.

Then came the Revolution; but before the Declaration of Independence was signed at Philadelphia, the Virginia Convention adopted a "Declaration of Rights," the sixteenth article of which, as reported by the committee, reads as follows:—

That religion, or the duty we owe to our Creator, and the manner of discharging it, can be directed only by rea-

son and conviction, and not by force nor violence and, therefore, that all men should enjoy the fullest toleration in the exercise of religion, according to the dictates of conscience, unpunished and unrestrained by the magistrates, unless, under the color of religion, any man disturb the peace, the happiness, or the safety of society; and that it is the mutual duty of all to practise Christian forbearance, love, and charity towards each other.

There was one friend of religious liberty in this convention who saw in that article of the Bill of Rights a phraseology that was inconsistent with true religious liberty. It was James Madison, a young man but recently graduated from college. When the bill came before the convention, he proposed an amendment to that article which would make it read as follows:—

That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and, therefore, all men are equally entitled to the free exercise of religion according to the dictates of conscience; and that it is the mutual duty of all to practise Christian forbearance, love, and charity towards each other.

Between the two there is a world of difference. The first would permit of an established church relegating to itself perquisites and privileges which are denied to other organizations, and merely tolerating other forms of faith and practise. The other puts all men upon an equality, religiously as well as civilly, and frees the souls of men from the chains of spiritual slavery. Historians have asked the question, "Where did the stripling [Madison] learn the distinction between religious freedom and religious toleration? It had not then begun to be recognized in treatises on religion and morals." Dr. John C. Long says he learned it "from his Baptist neighbors, whose wrongs he had witnessed, and who persistently taught that the civil magistrate had nothing to do with matters of religion." It is quite possible that the Baptist committee of three sent up to this convention for the very purpose of lobbying in favor of the true principles of religious liberty should be given a large share of the credit for the wording of article sixteen as finally passed. It was the Bill of Rights and this particular section of that bill in which the Baptists were specially interested, and we may be sure that if they did anything at all during the convention, it would have been in behalf of an amendment to that section. That they felt they had accomplished something is seen from the following reference to their work by Dr. Howell in his account of the General Association of the Baptists for 1776. He says:—

Its commissioners to the State convention, Mr. Walker, Mr. Williams, and

Mr. Roberts, reported, giving a full account of their mission, and the extraordinary success with which God had crowned their endeavors. They received the grateful thanks and earnest congratulations of all their brethren.

The Baptists had the best of reasons for opposing that clause of article sixteen which alludes to the disturbance of "the peace, the happiness, or the safety of society." Many of them had been arrested as disturbers of the peace because they had been preaching the gospel. They had always pleaded for liberty and equality, and mere toleration was opposed to both. Though they produced no historic document like the memorial of the Presbytery of Hanover, they pursued a consistent course throughout the struggle for soul freedom in Virginia, and unquestionably caused to be woven into that "Bill of Rights" principles which were finally incorporated into the Constitution of the United States and made it a lamp to lighten other nations along the road to religious liberty. "Chambers' Library of Universal Knowledge," Vol. IX, page 334, speaks thus of the great work accomplished in the passage of Article XVI of the Bill of Rights. "It marks an era in legislative history, and is believed to be the first provision ever embodied in any constitution or law for the security of absolute equality before the law to all religious opinions." We would not take from Madison the honor due him in championing such a cause; but it is befitting that those who taught, and struggled, and suffered for weary years should have the credit due them for the work accomplished and the victories won. C. M. S.

The Federation of Catholic Societies

THE writer was present at several of the meetings of the Federation of Catholic Societies in Boston, August 9-11, and he feels that some of his impressions should be given to our people through the REVIEW.

1. It was a tremendous meeting. Representatives from most of the Catholic societies were present, but not from all. But those who were present were bright men and women, of the very cream of intellect and brilliancy among the younger Catholics. They are earnest, energetic, and enthusiastic; and they number among them able ecclesiastics.

2. The movement is not left to lay members; it is guided by the clergy, whose strong influence molds its principles and shapes its policies. It is not left to be molded by the age or the sport of circumstances; it is an organization to be used by the Roman hierarchy for the furtherance of the aims of the church; for the active propaganda of the faith, whenever the organization can be used,

and for the conservation of Catholic rights, and the promotion of Catholic interests in politics and state. They so declare it. They are enthusiastic in their declarations.

3. Just now their chief effort is to unite all Catholic societies. This they have not yet done. For instance, one of the strongest Catholic organizations in the country—not the most numerous, but the strongest—is the Knights of Columbus. We talked with one of its members, a newspaper man. He was in Boston when the great meeting was in session, but did not attend. He said the great fear among the Knights of Columbus was that their organization would lose its individuality. Its personality, so to speak, would be absorbed; and they were not yet prepared to lose their power and influence as they would if it were merged into the larger organization.

The first object, then, of the Federation will be to secure the co-operation of all Catholic organizations. That accomplished, we see the beginning of the end. The whole great mass will be swung by the hierarchy.

5. They see, or many of them do, the corruption, the disintegration, the threatening ruin of society and the state. This was set forth in a truly masterful sermon by Archbishop O'Connell, of Boston, and echoed by others. He pointed out that the element now threatening the wrecking of society and the ruin of the country was departure from God's law, resulting in the New Theology, anarchy, and socialism. Of course at the door of Protestantism the archbishop laid it all. He did not say, for doubtless he did not see, that back of all this was the greatest sinner of them all,—the Roman Catholic Church,—which for hundreds of years has set aside God's law for tradition, and has thereby said to the world that its sacredness is a matter of human expediency and convenience. It is a late day for a Roman Catholic prelate to charge Protestantism with the infidelity of the world in the lurid light of the French Revolution, and all the lawlessness and trouble which permeates the Latin countries, among races and peoples over which Roman Catholicism has had full control for centuries, full supervision of education, full management of all spiritual teaching. Yet it is true that God called Protestantism to bring back the world to the pure Word and gospel of Christ, and to her charge, as well as to the mother in apostasies, must be laid much of the later-day lawlessness and anarchy.

Equally mistaken was the eloquent and earnest archbishop regarding the means of cure. He holds the Catholic Church to be the only remedy, the only hope, in these days of trouble, and this federa-

tion of all Catholic forces is the prime agent by which the "reformation" is to be effected. With the hierarchy in control, with the societies answerable to their direction, the great mass of Catholics, their millions and millions, will act as a unit in all crises where Catholic interests are affected.

6. One of the sad things is that poor, blinded Protestants do not see that the outcome of all this will be the re-establishment of papal rule, the awful shadow once more of the Dark Ages, the funeral pall of civil and religious liberty. Statesmen do not see it because they do not know God's Word. Politicians, whether they know it or not, are working for present power, prominence, and emolument. They will trim their sails to catch any breeze which will waft them to power.

All this was shown in the welcome given to the Federation in what was once Protestant Boston. A judge of the municipal court acted as chairman; the Protestant mayor welcomed them in flattering words to the city; and the Protestant lieutenant-governor (acting governor at the time) extended in equally flattering words the hospitality of the great commonwealth of Massachusetts. With so-called Protestantism blind to what all this means, what force can withstand this on-marching enthusiastic Babylonian army, which boasts of its conflicts and victories?

7. There is but one power in all the earth that can meet it, and that is the great threefold message of God's everlasting gospel. Mighty are the forces arraying and combining against those who bear it. It calls for humility of heart in every believer. Like Hezekiah and Judah of old, there should be an earnest pleading with God for power from on high. There should be a new consecration to his work, new earnestness, new zeal, more prayer. All old plans and methods should be laid on God's altar, and our people should stand with hearts so attuned with the Infinite that we could hear his words, see his clearer light shining through the fog, know his plans. All elaborate, expensive, or human schemes should be put away; and the great, simple way which should enlist all hearts and employ every agency given of God, should be used as never before. All differences, all enmities, all bitterness and strifes, should be forever banished, and every energy should be bent to the promulgation of the great positive message of our King. And that message should be given with all charity for those in error, and pity for our enemies, but given strong and clear as truth, and as kind as God is kind.

These are some of the impressions that the writer obtained. May the times stir

our souls, and may the message of God fill the hearts of old and young.

M. C. WILCOX.

London, England.

Note and Comment

Following Ingersoll

THE extent to which some professed ministers of the gospel of Christ have drifted away from the teachings of Jesus, may be inferred from the following statement by a Presbyterian clergyman:—

The day will soon come when the world will prove that, sacred as is the place that Jesus holds in the world's esteem, they are no more bound by what he taught, did, and thought, than they were by the precepts of Robert Ingersoll, and the modern church more nearly follows this exemplary and kindly and honest American than it does the Oriental.

This is a serious indictment to make against the modern church, but no more serious than that which is found in the prophecy applying to this time.

"Worse and Worse"

THE evidences of moral rottenness, especially in the large cities, are so many in number, and some of them of such a character as to render them unfit to be printed, that it is impossible, as well as undesirable, to deal with this matter in full detail. Now and then a partial revelation is made, which suggests something of what is hidden underneath. Two members of the Women's Christian Temperance Union at Pittsburg, Pa., recently visited at night some of the luxuriously furnished cafés which claim a patronage from "the best people in Pittsburg." In court proceedings, based upon the testimony of these women, such a state of things was brought to light as has been suspected but not always proved. One of our exchanges, a Pittsburg paper, makes the following statement:—

The revelations made in the testimony given at the hearings were of such a character as to be fitly but feebly described as orgies. They would at one time have shocked the moral sense of the community, and stirred its indignation to the point of demonstration. The witnesses who told of the indecencies and debauchery were not the W. C. T. U. visitors, or other temperance "fanatics." They were the shameless girls themselves, the waiters in the places, and policemen. It was testified that these girls, under twenty-one years of age, were sold intoxicating liquors even when plainly drunk; it was shown that they were made so drunk that they had to be helped out, and in some cases carried out of these high-toned, respectable cafés! In addition to this debauchery there were indecencies of behavior which are supposed to be characteristic alone of the haunts of her whose steps take hold on hell.

There is too much reason to believe that this is but a sample of what might

be found in nearly every large city in this country. Only the fires of the last day will cleanse these sinks of iniquity.

Heaven or the Grave?

THE belief that death is the gateway to heaven involves certain contradictions which really discredit the teaching. Thus a paragraph in an exchange speaks of "the sad news of the Home going of Mr. —," etc. [*Italics ours*]. The Bible designates death as an enemy, and when facing death, Hezekiah said, "I shall go to the gates of the grave: I am deprived of the residue of my years." Hezekiah knew nothing about this doctrine of "Home-going." And what need is there of any judgment day, if the reward is given to every one when he departs this life? The heathen dogma of natural immortality is responsible for many conclusions which contradict the Scriptures.

The Essential in Christianity

THERE is rapidly gaining ground such an interpretation of Christianity as makes it apply primarily and chiefly to the things of this life. According to this view it is the first and principal business of the Christian to make men good citizens of this world, and to ameliorate the unfavorable conditions which surround the lives of the many. This rather utilitarian and materialistic view of Christian experience has been expressed in these words:—

What is necessary is to believe that what Jesus Christ has come to do in the world is worth doing; to believe that the spirit in which he has undertaken that work is worth having; and receiving that spirit from him, to give ourselves to the work to which he calls us. It is so to carry on our business that our industrial work will be glad tidings to the poor; so to carry on our social life that our hopefulness will be comfort to the broken-hearted; so to carry on our charitable work as to furnish help to those less fortunate than ourselves,—the blind, the deaf, the sick, the ignorant; so to carry on our political work as to make for liberty and justice.

It is by such teaching as this that the evidences of Christianity as revealed in the relations between man and man are substituted for that inward experience which results from the contact of life with Life, and by which a new being is created in the image of God. The tree can not be made good by attaching good fruit to it by mechanical means. The heart can not be made right by an attempt to live a model life according to the best standards. What is really necessary is to receive Christ as the very life of our life, and then by submission to his will and co-operation with it, to reveal the fruits of righteousness. There is much more to Christianity than the admission that Jesus Christ was a moral hero, and the mere human determination to imitate his example.

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.

The Point of View

A PESSIMIST, we're told,

Is one who sees the cloud that lowers,
But not its fringe of gold;
Blind to the silver lining,
We hear his sad repining;
E'en through the sun's clear shining
He sees the distant showers.

An optimist, they say,

Finds rainbow tints in any sky,
Let storms beat as they may;
What if the dark cloud lowers!
He knows the cooling showers
Will bring the fruits and flowers
In God's good by and by.

Life may be gold or gray;

Aflame with light or overcast
May be our pilgrim way,
As we choose to view it;
Trouble—well, why pursue it?
A cloud—why not look through it?
The storm will soon be past.

—Edith Virginia Bradt.

Build on a Sure Foundation

MRS. E. G. WHITE

THE story of a crucified and risen Saviour is the great central theme of the Word of God. In the Psalms, in the prophecies, in the gospels, and in the epistles, God has by revelation made prominent the vital truths concerning the agreement between the Father and the Son in providing for the salvation of a lost race.

Christ was crucified to save the world. For his enemies, for a race in rebellion against God, our Saviour suffered the most excruciating agonies that human flesh could endure. He has made ample provision for sinners, that they need not perish. In the light of his death-agony on the cross, we may know that whosoever will truly repent and receive him as a personal Saviour will receive everlasting life.

Our highest privilege is to honor Jesus Christ. We need now, in this year 1908, a continual spirit of submission to the will and requirements of God. His Word is plain. If we will seek for a personal experience in submitting to its requirements, we may appropriate the promise, "The meek will he guide in judgment: and the meek will he teach his way." As we study the Word prayerfully, with an obedient heart, the Holy Spirit will be with us to make upon our minds the correct application.

This is a privilege that the world can not receive or understand; for they have not the "Spirit of truth, whom," Christ declared, "the world can not receive, because it seeth him not, neither knoweth him." But to his disciples he says, "Ye know him; for he dwelleth with you, and shall be in you." You have the mind of Christ.

In the parable of the marriage of the king's son, Jesus relates how, after earnest efforts, "the wedding was furnished with guests." He continues: "When the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he said unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

It has been repeatedly revealed to me that many professing Christians will, in the time of the final test, be greatly disappointed. Many, many will fail to provide themselves with that righteousness of Christ represented in the parable by the wedding-garment. They have trusted in their own righteousness, and have not manifested the humility of Jesus Christ. They may be seated at the supper table with others, but Christ will recognize them, and will say to them, "How camest thou in hither not having on a wedding-garment?"

Unless those who profess to be Christians become sanctified through the truth, and learn to reveal the likeness of Christ in words, in deeds, in spirituality, in their relation to their fellow men, the great day of test and trial will find them unprepared to enter through the golden gates into the city of God. And unless they can now be made to feel their great need, they will not have a spirit to seek for the essential righteousness of Christ.

When called before King Belshazzar to explain the mysterious writing on the wall, Daniel reminded the king of matters with which he was familiar, but which had not taught him the lesson of humility that might have saved him. "O thou king," said the prophet, "the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will."

Then the enormity of Belshazzar's guilt was thus emphasized: "And thou his son, O Belshazzar, hast not humbled thine heart, *though thou knowest all this*; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives,

and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written.

"And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians."

The Lord does not suffer wicked practises to go on without sending reproof and warning. There are men in high places who know of the reproofs, of warnings, of judgment sent, who know the example of God's dealings with others who have been disobedient, yet who have not sought to correct their ways before God. They have endeavored rather to make of none effect the messages that God has sent. They have continued to exalt themselves, and to carry out their own ways in defiance of the words of God. They have not been ignorant of the right way, but they have allowed their eyes to be blinded. In pronouncing judgment upon these, God will say, as he said to the wicked king, "Thou . . . hast not humbled thine heart, though thou knewest all this."

Many have continued in a wicked course of action, until the Lord Jesus can not accept their services unless there is a genuine conversion. His people today have no excuse for turning away from the counsels of his Spirit. In his Word, he has given us examples that should be warnings to us, yet although we have known all this, many of God's people have not taken heed to the warnings of God.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness.

"Now these things were *our examples*, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

"Now all these things happened unto them for ensamples: and they are writ-

ten for our admonition, upon whom the ends of the world are come. Wherefore let him that *thinketh he standeth* take heed lest he fall."

Among the many discordant elements, some have been unable to discern the voice of God in the messages of warning and reproof that have been sent for the guidance of the church.

Men who have refused to walk in the plain counsel of the Lord, are not the ones who should be entrusted with the care of his sheep and lambs. Those who, while professing to believe the truth, resist the Holy Spirit, making light of the message from heaven, will surely be punished for their transgressions. They will not in the future have greater evidence of the truth of these messages than has been given in the past. The Lord forbids that they should be entrusted with responsibilities that they might have borne, had they heeded the messages that the Lord in mercy sent them.

The angel of the Lord instructed me, "Go, stand before my people, and speak to them the words that I will give you for church-members and for unbelievers. I will give you tongue and utterance. You have been called from the needy field in Australia to bear a living testimony that, if heeded, will be the salvation of many souls. New agents must occupy the field you have left. I have a work for you among a people, many of whom have followed their own evil course, and refuse to come to the light."

Christ was the greatest missionary this world has ever known. The Word has been made flesh, and dwelt among us as a minister of healing to both soul and body. His work is to be carried forward in the earth to-day. The only work worthy of our attention in this world is the advancement of the kingdom of God. To those who will unite as agents of Christ in the carrying forward of his work in the earth, the promise is sure that they shall receive souls for their hire.

The salvation of fallen and sinful humanity is a grand co-operative work, in which every being from the loftiest angel to the lowliest saint has his appointed place. The innumerable company of angels are united with us, in co-operation with God and Jesus Christ, in the work of saving souls. Think of this, you who feel no burden to be united with Christ, that his church may be revealed as a body of laborers together with God.

Let all draw together in unity, their dependence placed upon Christ Jesus. "Ye are the body of Christ, and members in particular." The truth is a sanctifying, unifying power. We are baptized into one body, and united through the sanctification of the Holy Spirit. In carrying forward the work of the Lord, there will not be one indifferent member. If one member suffers, all the others will suffer with him. If one member receives a rich blessing, all the members will rejoice with him.

The Lord of heaven and earth is the strength of his people. He is the light

and life of every truly converted soul. His Spirit, working with its quickening power, will be recognized by its inspiration, and its abiding influence. Christ our Lord identifies himself with the members of his church. It is this union of the human and the divine that convicts the world. Through the blessed union of those who are sanctified body, soul, and spirit, the truth is magnified. All are to blend in keeping the unity of the Spirit in the bonds of peace.

To the principalities and powers in heavenly places is made known by the church the manifold wisdom of God. Were all who profess to be church-members truly converted, what a power for truth and holiness would be manifested. They would be laborers together with God in leading souls to Christ. There can be no repining when Christ is formed within, the hope of glory.

The message I have to bear is that a much higher standard must be reached by God's people. I entreat all to heed this warning. I dare not cease to "cry aloud," and "spare not," and show God's people "their transgression, and the house of Jacob their sins." It is time that we all understood our true position, and that we give, in righteous characters, the evidence that we possess the truth.

"The Whole Tithe"

* * *

YEARS ago we were told by the spirit of prophecy that if all would faithfully pay a full tithe into the Lord's treasury, there would be no lack of means with which to carry on the work. The writer is fully persuaded that if "the whole tithe" were brought into the "storehouse," there would be no need of funds from other sources to support the work in all parts of the world. He is also convinced from the following incident that only a few, comparatively speaking, pay a full tithe:—

Jan. 1, 1905, a worker in this cause, who has a family of four to support, began to keep an accurate account of all tithes and offerings paid by him. This man had no support other than that paid him by the conference. His wife kept a cow, some chickens, and a small garden on a city lot. The amount of tithe and donations paid by this worker up to Aug. 1, 1908, is \$439.50,—an average of \$10.22 a month for the whole time. The tithe alone amounts to \$317.35, which equals \$88.56 a year, or \$7.38 a month.

Nor is this in any way an extraordinary showing. This man, before he entered the ministry, was a mechanic, earning much more than he has since. He simply did what every Seventh-day Adventist ought to do—honestly paid a tithe of his income. Not counting the two small children, the average annual tithe for each church-member in this family in \$44.28, which, if equaled—as it should be—by all the people of this denomination, would every year amount to over three millions of dollars,

—enough to support three times as many foreign missionaries as we now have, at the same time caring better for our home work.

Suppose we each try the plan of keeping an accurate account of our income, and find how much tithe we should pay during the next year. Such a plan would result in doubling, or even trebling, the average annual tithe as now paid, and would clear us of the charge of robbing God by not bringing in the *whole tithe*.

Self-Supporting Missionary Work

E. A. SUTHERLAND

"THERE is a much greater work devolving upon the individual members of the church than they realize. They are not awake to the claims of God. . . . Many of the members of our large churches are doing comparatively nothing."

Do the lay members of this denomination comprehend the full meaning of these sentences? What is the cause of the people of this denomination falling into the condition where these words must be said of them? Is it not a failure to understand the meaning of the words of the great apostle Paul to the individual Christian church-member: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier"? Have not many of our people lost sight of the fact that they are to prepare themselves personally to be soldiers of Jesus Christ, to go warring for him? They have fallen into the same error that many have in the past; that is, that there are two classes in the church,—one the soldier, or missionary class, and the other the lay-member, or stay-at-home class. To the latter belong the great majority of Christians. They are willing to aid with gifts and contributions the soldier class who are supposed to go out and fight the battles of the Lord. But it is fatal to spirituality to attempt to fight the battles of the Lord through a substitute. Every Christian must learn to be a good soldier of Jesus Christ, to endure hardness, not to entangle himself with the affairs of this life, and to go to war for the Master.

Let us consider the part that lay members had in the beginning of this great message. In 1844 during the midnight cry we read that the work did not stand in the wisdom and learning of men, but in the power of God. "It was not the most talented, but the most humble and devoted who were the first to hear and obey the call. Farmers left their crops standing in the field, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among the last to join in this movement." We know that the third angel's message will close with the same manifestation of power, and also by a move-

ment of the lay members. Concerning the final warning we read: "The laborers will be qualified rather by the unction of his Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal declaring the words God gives them." "In the future, men in the common walks of life will be impressed by the Spirit of the Lord to leave their ordinary employment, and go forth to proclaim the last message of mercy. As rapidly as possible they are to be prepared for labor, that success may crown their efforts. . . . No one is authorized to hinder these workers. They are to be bidden Godspeed as they go forth to fulfil the great commission. No taunting word is to be spoken of them as, in the rough places of the earth, they sow the gospel seed."

Our lay members should understand that they can no longer please God, and refuse to take an active part in this great Advent movement. They can not prosper spiritually without having an active experience in working for souls, any more than they could prosper physically by allowing a substitute to eat their daily food. It would be physical death to them if they allowed some one to eat their daily food; it is spiritual death to a lay member to endeavor to have all his missionary work done by some professional missionary. These words from the servant of God should arouse thousands of lay members to begin active missionary work: "The lay members of our churches can accomplish a work which as yet they have scarcely begun. None should move into new places merely for the sake of worldly advantage; but where there is an opening to obtain a livelihood let families that are well grounded in the truth enter,—one or two families in a place to work as missionaries. . . . They should feel a love for souls. . . . They can distribute our publications, hold meetings in their homes, become acquainted with their neighbors, and invite them to come to these meetings."

"The most successful methods are to encourage families who have a missionary spirit to settle in the Southern States, and work for the people without making any noise. . . . The words of truth can not go forth with great publicity, but schools should be started by families coming into the South, and working in schools, not with a large number congregated in one school, but as far as possible in connection with those who have been working in the South."

"Some may be reached who would not listen to a minister or a colporteur." "To every man is given his work,—not merely work in his fields of corn and wheat, but earnest, persevering work for the salvation of souls. Let the laymen do all that they can, but as they use the talents they already have, God will give them more and more ability. Many of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that

are open before them. Let all who believe the truth begin to work. Do the work that lies nearest you. . . . If the lay members of the church will arise to do the work that they can do, going on a warfare at their own charges, each seeing how much he can accomplish in winning souls to Jesus, we shall see many leaving the ranks of Satan to work under the banner of Christ. . . . Wonderful revivals will follow; sinners will be converted, and many souls will be added to the church. When we bring our hearts into unity with Christ, and our lives into harmony with his Word, the spirit that fell on the disciples on the day of Pentecost will fall on us."

After reading these words, any one with ordinary spiritual discernment must understand what must be done by the lay members of this church before the outpouring of the Holy Spirit can come.

God is calling the lay members into active service. He is also placing before thousands of them a definite field. We are told: "In the South there is much that could be done by lay members of the church,—persons of limited education. There are men and women and children who need to be taught to read. These poor souls are starving for a knowledge of God. . . . Let Sabbath-keeping families move to the South, and live out the truth before those who know it not. . . . The Lord desires the desert places of the South, where the outlook appears so forbidding, to become as the garden of God. Let our people arise and redeem the past."

During the last four years, to our knowledge, over one hundred of our people have left the North, and have become self-supporting missionaries in the South. Many of these will come together at Madison for a two weeks' convention, beginning October 15. The object is to relate their varied experiences, to study what God has said about this great Southern field, and to learn better methods of self-supporting missionary work. A number of our leading men who are deeply interested in this kind of work will attend.

Madison, Tenn.

"What Readest Thou?"

IVAR F. WITTING

THIS question is one of real importance just now. There is much more involved in it than we might be disposed to admit. It is a common saying, "Show me your company, and I will tell you what you are." It may with equal truth be said, "Show me your library, and I will tell you where you stand." Our reading may be taken, as a rule, as the great indicator of our moral, intellectual, and spiritual condition. Our books are our mental and spiritual food, the material upon which the inner man feeds. Hence the seriousness of the whole question.

In that great catalogue of evil practices found in 2 Timothy, chapters 3, 4, we find: "And they shall turn away their ears from the truth, and shall be turned

unto fables." We can see this on every hand. Was there ever a time when there was such an enormous deluge of novels and similar inferior literature flooding the world? We observe with deep concern a growing dislike for solid reading, especially among young Christians, though, alas! this condition is not confined to them. Newspapers, religious novels, sensational tales, love stories, all sorts of poisonous and trashy literature, are eagerly devoured, while volumes of weighty and precious truth lie uncut and neglected on the shelf. There are some of our own young folks who prefer the reading of the latest novel to the study of such precious books as "Ministry of Healing," "Early Writings," "Education," "Desire of Ages." How many of us, old or young, have read all these important books?

These conditions are an indication of a low spiritual condition savoring of Laodicea. Indeed, it is difficult to conceive how any one possessing a single spark of divine life can find pleasure in such defiling rubbish as one sees nowadays in the hands of many who occupy high ground in the Christian profession. The inspired apostle exhorts all Christians, as new-born babes, to desire the sincere milk of the Word, that they may grow thereby. How can we grow, if we neglect the Word of God, and devour newspapers and light, worthless books? How is it possible for any Christian to be in a healthy condition of soul who can barely find a few hasty moments to run his eye over a verse or two of Scripture, but can give hours to light and desultory reading? We may depend upon it, our reading proves beyond question what we are, and where we are. If our reading is light and frivolous, our condition is light and frivolous also.

It is also evidence of a low spiritual condition when we hear a professed Christian say, "How can I be always reading the Bible?" or, "What harm is there in reading a story-book?" All such questions give sad evidence of the fact that the soul has wandered far away from Christ. This is what makes it so very serious. Spiritual decay must have set in, and made alarming progress, ere a Christian could think of asking such questions. Hence there is little use in arguing about the right or the wrong of things. There is no ability to argue aright, no capacity to weigh evidence. "There is death in the pot." What is really wanted is a thorough cleansing of the soul. You must "bring meal," or, in other words, apply a divine remedy, to meet the diseased condition.

It is the Christian's duty to call attention to this practical question. It is a matter of deepest concern. We can not doubt that the extremely low standard of perfection that we are satisfied with, is responsible for the reading of light and worthless literature. Because we have been admonished to "raise the standard of truth higher and still higher," many consider that we have done very well; that we are so far ahead of the popular churches, that we can take things

a little easy. Let us wake up, and look this question in the face!

The moral effect of all light and sensational literature is most pernicious. How can a soul prosper on such food? How can there be any growth in the divine life, where there is no real love for the Bible, or for the grand books which our loving Father has so plentifully given to our people, throwing such a clear light on the precious contents of the Bible? Is it possible that a Christian can be in a healthy condition of soul who really prefers some light work to a volume designed for true spiritual edification? We are fully persuaded that all true-hearted, earnest Seventh-day Adventists, all who really love Jesus, who long to become like him, who love the present truth, who love his holy law, who have a burning desire to warn their friends and neighbors of the approaching end of all things, who long and yearn for the coming Saviour, and for our glorious home and country,—all such will be found diligently reading the Holy Scriptures, and thankfully availing themselves of any good, helpful books, periodicals, or pamphlets that may come within their reach.

We entreat all Seventh-day Adventists to shun and discountenance all light reading. It does positive damage to the soul, not openly, but in a treacherous, subtle way. It is the way Satan works. The soul is marred, and will never get back its original sweetness.

Let us each, when about to take up a book or a paper, ask the questions, "Would I like my Lord to come, and find this in my hand? Can I take this into the presence of God, and ask his blessing upon the reading of it? Can I read it to the glory of the name of Jesus?" If we can not answer, "Yes," to these questions, then by the grace of God let us fling the paper or the book away, just as we would throw away a venomous serpent. Let us devote our spare moments to reading the blessed Word of God, or some spiritual volume written thereon. Then shall our souls be well nourished and strengthened, we shall grow in grace, and in the knowledge and love of our Lord and Saviour Jesus Christ; and the fruits of righteousness shall abound in our practical life to the glory of God.

Bozeman, Mont.

Prayer

PRAYER is one of the greatest privileges that man can enjoy. It is like the pipe which conveys air to the diver at the bottom of the sea. If that pipe be severed, he must hopelessly perish. The Christian in this sinful world, surrounded by temptation, will quickly be overcome if he ceases to breathe the air of heaven. It is by means of prayer that he does so. Prayer bridges the space between man and the throne of God. Prayer enters the heavenly courts, and stands among the angels to plead its requests before the face of Jehovah. Prayer is the channel by which the fulness of heaven can be poured into the empty soul.

Prayer is the discipline which deepens our shallow natures. A hundred trifling interests float on the surface of our minds, lightly entertained, easily forgotten. These do not enlarge our hearts; they rather dwarf our natures to their own insignificance. But when some ray of light from heaven shines upon us, and by its light we see some blessing greatly to be desired, and when we begin to pray for that which we desire, our nature is stirred more deeply. Latent sympathies are aroused; new spiritual energies awakened within us. More and more the soul is quickened by presenting itself at the mercy-seat, and it begins to grow toward God as flowers grow toward the sun.

When we read of the holy men of old who learned to pray with strong faith, we see that the answer to their prayer was not always sent immediately. But they kept on praying, because, though the answer was not yet given, in the very act of prayer they had taken a firmer hold of heaven, and their faith was stronger to endure. They saw a deeper meaning in their own petition, and pressed it with a new sense of need, and a larger expectation from God. Thus they were led into a deeper experience, and the very delay made the answer fuller when it came. Moses and Paul, praying for their kinsmen according to the flesh, were led into deeper and deeper desire until they were willing to be themselves cut off if only those whom they agonized for might be saved. Thus their prayer wrought in themselves a fitness to be the agents of its fulfilment, which was the best possible answer to their petition.—*A. W. Bartlett.*

Uplifting

G. B. STARR

"WHEN men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person." Job 22: 29.

God has here put a word in our mouths that we are to speak to souls that are cast down,—a word of courage, a message of hope. "Thou shalt say there is lifting up." No discouraging, disheartening word is to be spoken. Souls cast down and depressed are not to remain in that condition. God has made bare his holy arm, his strong arm, his long human arm, in the person of Jesus, in the sight of all the nations, to lift up the fallen, the cast down and discouraged. Jesus has a firm hold upon the throne of God, and by the tenderest of ties, in taking our own nature, he has linked himself to the human family, for the express purpose of lifting us up. God's arm is for the mighty uplifting of weak humanity.

The first time the word lifted is used in the Bible is in connection with the lifting of a soul out of trouble: "They drew and lifted up Joseph out of the pit." Gen. 37: 28. Joseph's fine coat had brought him into trouble, or rather the pride of heart fostered by his father's partiality, of which his long-sleeved tunic was an evidence, had angered his

brethren. They were to wear the short-sleeved working coats, while he, the gentleman, in long sleeves, was destined for a higher position. Then those dreams,—the eleven sheaves bowing down to his sheaf, and the sun and moon and eleven stars all making obeisance to him,—added to their resentment. He evidently made a mistake in wearing his best coat on this journey to his brethren; and others since that day have made the mistake of wearing their dress suits when they ought to have had on their working clothes. But the time had come when God saw best to deal with both Jacob and Joseph. The offending coat, dipped in blood, brings grief to the father's heart, and Joseph's experience in the pit converts and humbles him. God, who saves the humble person, began then to lift up the prisoner of the pit. God had first lifted him out of himself while dealing with him alone in the pit, and then he so ordered it that the same men who had put him into the pit must lift him out. God kept right on lifting Joseph until he placed him next to the king upon the throne. So in like manner will God lift every soul who will submit fully to his dealings. From the horrible pit and miry clay (Ps. 40: 1-3) of sin, he will lift us and continue to lift us, until he places the "overcomer" upon his throne, next to the King, as he did Joseph. Rev. 3: 21.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life." John 3: 14, 15. In order that sinful man might be lifted up, Jesus, the sinless substitute, must first be lifted up on the cross. "I, if I be lifted up, . . . will draw all men unto me." He will draw them up to his side upon his throne. There is mighty lifting power in the cross of Jesus. "Lift him up," and he will draw and lift the beholder.

"In loving-kindness Jesus came,
My soul in mercy to reclaim,
And from the depths of sin and shame
Through grace he lifted me.

"He called me long before I heard,
Before my sinful heart was stirred;
But when I took him at his word,
Forgiven, he lifted me.

"His brow was pierced with many a thorn,
His hands by cruel nails were torn,
When from my grief and guilt forlorn
In love he lifted me.

"Now on a higher plane I dwell,
And with my soul I know 'tis well;
Yet how or why, I can not tell,
He should have lifted me.

"From sinking sand he lifted me;
With tender hand he lifted me;
From shades of night to plains of light,
O, praise his name! he lifted me!"

"Save thy people, and bless thine inheritance; feed them also, and lift them up forever." Ps. 28: 9. "I will extol thee, O Lord; for thou hast lifted me up." Ps. 30: 1.

Wahroonga, N. S. W., Australia.



The Place Called Home

THE little resting-spots of men
That creep along Time's wall
Like shadows in the noonday glare
Are kindest, after all;
When wearied by the morn of toil,
Burned with Ambition's flame,
'Tis sweet to seek the humble spot
Where some one breathes your
name.

—Selected.

Eating for Strength

THE human body is constantly expending the solids, liquids, and gases of which it is composed; and hence their renewal is indispensable for the maintenance of health and life. We furnish the so-called aliments thus required in the shape of food, drink, and air, the first two being received into the system by the stomach, the last by the lungs, and thus introduced, they are applied to different purposes.

The first grand health rule laid down was that which prescribed fruits, grains, and herbs (vegetables and salads) as an important part of man's diet. These things are both food and medicine for our bodies; and the more we rely upon them for our sustenance, the healthier we shall be.

Our food should be of good quality. Healthy blood and strong muscles can not be formed out of inferior materials. Common sense will teach us that unwholesome food must have a bad effect upon our health. "The staff of life" is bread. In its natural state the kernel of wheat contains, in about right proportions, all the elements necessary for building and repairing the body, giving energy and heat, and supplying food for brain and nerves. In removing the bran, or outer covering, some of the most important elements of the wheat are sacrificed; namely, the nitrogenous portion and the medicinal salts, both of which lie near the surface. The modern bakers' loaf, made from highly refined white flour, can not be called a "staff;" it is often a "broken reed," upon which many are leaning with disastrous results to their health. Put good, wholesome, well-baked loaves of Graham bread upon your tables; and then mark the improvement that will soon exhibit itself in the health of yourself and family. A handful of currants and raisins added to the flour will make a very appetizing and nourishing fruit bread, costing little, and far more wholesome than rich cakes.

Dates, raisins, currants, figs, and prunes, as well as other dried fruits, all stand very high in nourishing and healthful properties. Then comes the abundant

variety of fresh fruits,—apples, oranges, grapes, plums, pears, strawberries, gooseberries, currants, etc.,—our mouths water as we think of them. All of these contain grape-sugar, a highly nutritious food element, which gives energy and heat; but the pure, distilled water which they contain, and the valuable acids and mineral salts, are of even greater value. If you suffer from constipation, try what one or two "Golden Pills," taken in the morning before breakfast, will do for you (we refer to oranges). More of the herbs, in the form of tender green salads and vegetables generally, ought to be eaten. They contain in large measure those valuable salts and alkalies which feed our nerves, and give energy and vitality to our blood. Many persons are really suffering from "saline starvation" (of which anemia, or bloodlessness, is one symptom) through lack of these valuable salts, which we find contained in vegetables, salads, fruits, and in the whole-wheat flour, oatmeal, rye, and the cheaper varieties of good rice. The finely polished and glossy-looking rice is not nearly so valuable for health as the cheaper "unpolished" varieties.

Three meals a day are ample for all. Late suppers are a fruitful cause of headache, coated tongue, and bilious attacks. If you feel hungry in the evening, after having partaken of three meals, try eating a few apples or oranges, or simply sipping a glass of pure cold water. Your sleep will be sweet, and you will rise refreshed and vigorous in the morning; that is, of course, provided your room is well ventilated.

An excellent way of providing your family with the very essential saline elements contained in the vegetables, is to make a thick soup, or Scotch "broth," of various vegetables, chopped fine, a handful of rice, a cupful of lentils, and a pinch of salt. No meat will be required, as the lentils take its place. Cook slowly for two or three hours, and serve with stale bread and butter. There is ample here to constitute a good, nourishing meal, upon which hard work can be accomplished. Graham bread and butter, stewed currants, raisins, or prunes, and a glass of milk or cocoa, make an excellent breakfast or tea meal, and will build healthy bodies and give pure, red blood.

Tea is not a food. It is simply a stimulant and nerve-poison. Tea and coffee are undoubtedly common factors in bringing on an attack of the "nerves," as well as many obstinate forms of indigestion, the tannin they contain preventing the digestion of portions of our

food. If luscious, juicy fruit is taken in abundance, the desire for drinking at meals will gradually disappear, and we shall be all the healthier for it; for overloading the stomach with liquid is also a source of trouble. But drink plenty of pure, cold water between meals, allowing two or three hours to elapse after a meal, and then sipping it slowly, small quantities at a time. Drinking large quantities of cold liquids reduces the animal heat, and often results in disastrous consequences, especially when one is heated from exertion.

Do not swallow anything until you have tasted it, chewed it, and reduced it to the fluid state of milk. You will find that added enjoyment of your food, and increase in health and happiness, result from this custom.—W. M. Scott.

Killing Time

"SPARE a copper, sir; I'm starving," said a poor, half-clad man to a gentleman who was hastening homeward through the streets in the city, one bitter cold night. "Spare a copper, sir, and God will bless you."

Struck with the poor fellow's manner and appearance, the gentleman replied, "You look as if you had seen better days. If you tell me candidly what has been your greatest failing through life, I'll give you enough money to pay your lodging."

"I am afraid I could hardly do that," the beggar answered with a mournful smile.

"Try, man, try," added the gentleman. "Here's a shilling to sharpen your memory; only be sure to speak the truth."

The man pressed the coin tightly in his hand, and after thinking nearly a minute said: "To be honest with you, then, I believe my greatest fault has been learning to kill time. When I was a youngster, I had kind, loving parents, who let me do pretty much as I liked; so I became idle and careless, and never once thought of the change that was in store for me. In the hope that I should one day make a mark in the world, I was sent to college; but there I wasted my time in idle dreaming and expensive amusements. If I had been a poor boy, with necessity staring me in the face, I think I should have done better. But somehow I fell into the notion that life was only to be one continued round of pleasure. I gradually became fond of wine and company. In a few years my parents both died; and you can guess the rest. I soon wasted what little they left me; and now it is too late to combat my old habits. Yes, sir, idleness ruined me."

"I believe your story," replied the gentleman; "and when I get home I will tell it to my boys as a warning. I am sorry for you, indeed I am. But it is never too late to reform. Come to my office to-morrow, and let me inspire you with courage." And giving the man another piece of money, and indicating where he could be found, he hurried away.—Christian Commonwealth.

THE WORLDWIDE FIELD

A New Epoch in the History of Turkey

CLAUDE D. ACMOODY

(Concluded)

FOR several months Sir Edward Grey has been pushing a plan for the solution of the Macedonian question. The plan was to put Macedonia under a governorship. Of course this meant simply another Balkan state; for in order for the governorship to be efficacious in bringing about the desired reforms, it must, naturally, be dominated by some other authority than the authority of the sublime porte.

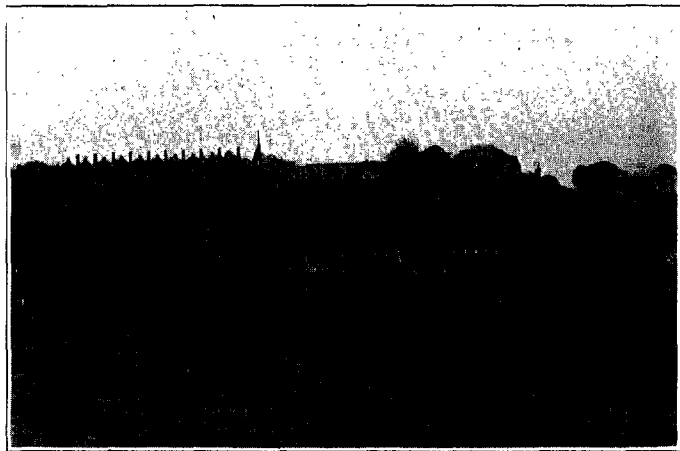
In June the king and the czar met at Reval. And the meeting proves to have been almost solely for the purpose of arriving at some conclusion regarding Macedonia. Sir Edward Grey's plan seems to have been practically decided upon. The following is quoted from W. T. Stead, in the *Review of Reviews* (London) of this month: "The only serious business of a diplomatic sort done at Reval was the discussion of the scheme for the pacification of Macedonia. This,

it is reported, was advanced a step or two further, and the agreement of the two powers is said to be complete in principle. The only outstanding difference is due to the fact that Russia has a keener realization of the difficulty of securing Germany's assent to the project of reform, than that entertained by Sir Edward Grey."

This concert of the powers, together with the Young Turk movement, has brought things to the climax, and the sultan faced these alternatives either to lose Macedonia or to grant the constitution and a parliament. Now it remains to be seen what the great powers will do since the sultan has given the constitution. France may be counted upon to stand with England and Russia; and though Italy is a member of the triple alliance, (Germany, Austria, and Italy), in this Macedonian question she is quite likely to stand with England and France; but viewed from the history of the past, one must indeed question the probability of England and Russia standing together for any length of time in the Macedonian field. As to Germany, she has so far stood for the integrity of Turkey. The

kaiser and the sultan are on very cordial terms, and it was rumored extensively in the English press last month that if a European-Turkish war broke out, Germany would fight for Turkey. German capital controls a large per cent of all the railroads in Turkey. The trunk line running from Constantinople to Eregli, which is being projected to Bagdad, is a German road. Germany is resurrecting Asiatic Turkey. But this brings about another striking political situation. Through this railroad line, Germany becomes interested in the Lower Euphrates country, which brings her interests altogether too close to England and Russia in the near East. Austria, of course, is with Germany.

Such a transition from abject absolutism to the most open liberalism, as set



THE SERAGLIA, PART OF THE SULTAN'S PALACE

forth in the constitution of last Friday, is not accomplished in one day. This is not the end. Why is it that the eastern question is always Macedonia and not Persia or some other section of the near East?—Russia's determination to control Constantinople is not abated. Russia is determined to find an entrance to the sea where she is not blockaded with ice nine months in the year. The Japanese conflict ended in shutting her from the Pacific. The Russian-English agreement of last September shuts her from the Persian Gulf. Now there must be another attempt through the Bosphorus and the Dardanelles. This week war with Bulgaria is rumored, and Bulgaria is only the paw of Russia. There is already talk of taking Armenians for soldiers, and preparations are being made for a struggle.

"He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." "When they shall say, Peace and safety; then sudden destruction cometh upon them." The Hague conference has cried, Peace, and now the sultan has cried, "Peace,

justice, and rest." What will be the sequence? Will this be a second 1877 experience? or will it be that "none shall help him?"

We are praying that this liberty may last long enough to give us an opportunity to carry the third angel's message to the Turkish empire. One week ago to-day such an article as this, if seen by postal authorities, would have been confiscated; and if seen in the hands of a native Armenian or Greek, would have been sufficient ground for years of imprisonment. To-day this can be carried before the doors of the palace by the humblest of the sultan's subjects! It can be read upon the streets. Turkey is now open for the gospel. Two years ago Russia's doors were thrown open to us. To-day, Turkey's doors are open. What shall we do to enter? We must move now! May God help us to give the message of the closing verses of Daniel the eleventh chapter to this nation immediately. Words are not strong enough to express the necessity of immediate action. We need money now for creating an Adventist literature for this empire. We need more young people preparing for work in this country. May the Lord seal home to the hearts of each one of his children the significance of the present political situation, and sanctify us to renewed service just now. "The way of the kings of the east" is being prepared.

Bagtchedjik, Asia Minor.

Back in Australia Again

O. A. OLSEN

My long journey is at last brought to a termination. I was remarkably prospered all the way. There was no mishap on the journey, and I trust that I have profited by what I have seen and learned. I enjoyed my visit in the States very much, and am only sorry that I was so hurried at every point. A little more time would have enabled me to gather up a little more of interest than was possible under the circumstances. My visit to our Eastern Polynesian mission field was very interesting as well as profitable.

I left San Francisco, May 20, and landed on Tahiti Island the first day of June, a beautiful bright morning. I remained on Tahiti and Raiatea twenty days with Brother B. J. Cady. This gave me good opportunity to become acquainted with the work and the conditions in these places. We have three churches on the island of Tahiti. I visited them all, and held meetings in each place, and also visited many of the families at their homes. I was much pleased with the conditions there, and the nature and character of our island believers. The Lord has done much for them, for which we praise his name.

Our general meeting convened at Raiatea. We did not have as much time there as we desired, but we improved what we did have to the fullest extent, and we had an excellent meeting. We made definite arrangements for a missionary training-school to be conducted on Rai-

tea at the place where Brother Cady is located. Sixteen persons gave in their names at once, and no doubt more will be added to this number. This was made possible by the coming of Brother and Sister Stirling to aid in the work. I trust that this training-school will be very successful, and prepare native laborers to go into the field. If the prospect is carried out, we shall soon have a number of natives who can take part in the circulation of the truth among their fellow countrymen.

On my arrival here I was glad to meet Elder R. C. Porter, who had reached Australia a few days before my return. They are well and seem to be enjoying themselves. I am especially pleased with the knowledge that they will remain with us for our union conference. This help will be greatly appreciated by our brethren. I learned that Miss Winifred Trunk has also arrived safely, and is at Cooranbong. I go there to-morrow to remain over Sabbath. Next week I go to Melbourne, Victoria, to attend our missionary convention. Elder Porter will accompany us to that meeting.

Burwood, N. S. W., Australia.

House-to-House Work in Java

P. TUNHEIM

SINCE our last report we have had many interesting experiences, and have been able to visit several hundred homes among the different nationalities. In a place like this we find very little true Christianity, even among those who are professed Christians. Though we find this to be more true here than in our home fields, yet it has gladdened our hearts as we have met those here and there who have seemed eager to receive the literature that we have left in their homes. We are often questioned in regard to our faith, often in reference to our eating and drinking. This has opened the way for Bible readings in several homes, some of which are Chinese.

Last week I went to a European house to have a reading for the first time. Instead of finding two persons present, as I expected, seven or eight had come together. Seeing some quite intelligent men among them, and knowing so little of the language, I felt somewhat embarrassed for a few moments, and almost wished that I had not appointed the reading to be held there. But after my heart had been lifted to God for help, we began to study the second chapter of Daniel. All present seemed interested, remarking that they had never heard the Bible read like that before. One asked me to come to her house, where she had two girls and several native Christians to whom she wished me to read the Bible. Many are now persuaded that these things are so, and we believe some will take their stand before long.

We have been so glad to have Miss Gee Nio with us this last month. She is the first missionary sent out from Singapore. As it is not the custom for a Chinese *nona* to go anywhere alone, not

even out into the street, it took some courage on her part to travel so far alone. She is a great help to us in our work among the Chinese, as she can speak the Malay fluently, and also one or two dialects in the Chinese. We lend tracts among the Chinese and natives also, and now we are getting into many homes where we are able to read the Bible.

Last Sunday we went to two places for the first time, and we read with them about creation. One large family, from the grandfather to his children's children, seemed very much interested, and they wanted to buy a Bible. In the other house, as we left, a man was busy putting food on an altar for his dead ancestors. When we see these millions of people in darkness and heathenism, it rejoices our hearts to find those who are willing to turn from their idols and worship the

evening purer air than on the ground floor. Very few houses here are built with two stories.

Sourabaya.

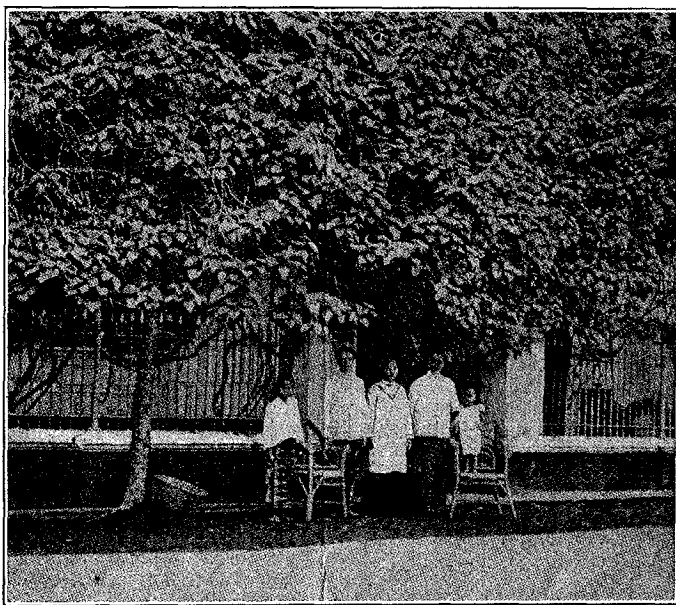
The Work in the European Fields

L. R. CONRADE

God's threefold message moves steadily onward throughout all the European fields. Although over a decade passed before the first thousand Sabbath-keepers were gathered out in Europe, yet God has given such wonderful success to his work that during the last three months there were 1,104 additions in the German and Russian union conferences alone. For this we are truly thankful to him.

At the end of 1905, there were twelve thousand members in Europe. By the first of July, 1908, the membership increased to about sixteen thousand six hundred, showing a growth of forty-six hundred in two and one-half years. The total number received during that time was about seventy-five hundred.

Not only is our membership thus growing, but the cause is steadily spreading over every country in Europe, and into the very heart of Asia and Africa. We receive interesting letters as to how God's truth is



OUR WORKERS BEFORE THEIR RESIDENCE IN SOURABAYA, JAVA

true and living God. The interest is increasing week by week.

I think Sister Nordstrom mentioned in one of her reports our sale of "Ministry of Healing" toward a home in the mountains, where we can help many of the sick people who go there. The Lord not only helped us in disposing of the books, but also helped us in finding a country home, for which we have looked so long. An English merchant here has a piece of land (an acre or more) in one of the mountains nearest to Sourabaya. This he has promised us free for five years, and later we can buy or perhaps rent it. Neither Sister Nordstrom nor I have ever before seen such a beautiful place. This is surely an answer to our prayers, as we have for so long asked the Lord to help us find such a location. Brother Gates has promised to come to help us build a bamboo house on it, when the wet season is over.

The Lord has also helped us in finding a house in a more healthful part of Sourabaya, for which we have looked many months. This house is cheaper and more in the center of the town, and closer to the Chinese people among whom we expect to work. It has also rooms

going in Siberia, in Tarshkent, in Samarkand close to the border of India, from the regions round about Mount Ararat and along the Persian border. News comes of the openings for God's truth in the interior of Asia Minor, and Mesopotamia, as well as near the borders of Abyssinia, in Uganda, and in German East Africa.

This season we have just held four large meetings in Scandinavia, including the Scandinavian Union Conference, and we have had three meetings in the German Union Conference, including the German Union Conference camp-meeting at Friedensau. These have been most excellent and refreshing seasons. Not only do we now have in Europe the five union conferences, but each of these unions has its own local president: Elder W. J. Fitzgerald in Great Britain; Elder J. C. Raft in Scandinavia; Elder H. F. Schuberth in the German Union Conference; Elder J. T. Boettcher in Russia; and Elder L. P. Tieche in the Latin Union Conference. These brethren, with Brother W. C. Sisley and the vice-president of the General Conference, make the seven members of the General Conference Committee in the European field.

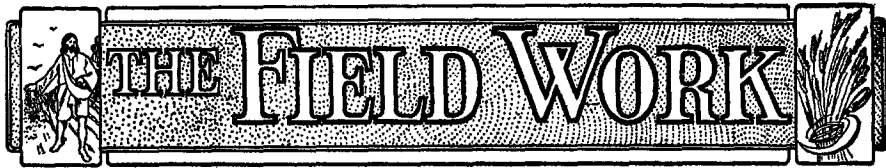
The three divisions of the Levant field are each supplied with a local director, and the East African missions have their own local committees. We are beginning to do effectual work among the heathen, as we have received our first-fruits already in the East African mission.

The vice-president of the General Conference is now in a position to give his attention more fully to the mission fields that are in Africa, outside of the European unions. Thus far both the German and Scandinavian union conferences have placed their East African missions under the direct charge of the General Conference Committee in Europe. That this has in no way lessened the interest of these union conferences in their African work, is best seen by their increased gifts, and by the additional force of laborers they are ready to send to these parts. While during 1907 the German Union Conference used its offerings and surplus tithe in Russia, East Africa, and other mission territories, yet, since Jan. 1, 1908, it turns over all these offerings and the tithe of its tithe to the General Conference; and since it has placed the management of the German East African mission in the hands of the General Conference Committee, it has been able to look after its large population of about one hundred thirty-five million on its income of seventy thousand dollars a year. As the result of investing the half of this during the first six months of 1908, there were 1,125 additions, and the tithe during this time has been higher than it was for the corresponding six months of 1907, while the Russian Union Conference was still a part of the German Union Conference territory. Germany proper, with German-Switzerland, has ten conferences, and it is now giving special attention to developing the great Austria-Hungarian and Balkan, and Holland and Flemish-Belgium missions.

Austria-Hungary, with fifty million people, has thus far only one conference, the Hungarian, with four hundred seventy-three members and one mission, the Austrian mission field, with one hundred ten members. But in the German Union Conference, recently held in Friedensau, several workers were selected for these fields. Two are to open up the work in Croatia; the first worker is being sent to Galicia; and plans are being formulated to send a worker to the southern part of Austria, near Triest, where Italian is spoken. We have also placed an additional minister in the Balkans, to assist in developing the work in Rumania and Bulgaria. We are thankful that the work in Holland and Flemish Belgium has now developed until we have about two hundred twenty-five Sabbath-keepers there, and over thirty canvassers.

In the Scandinavian Union Conference there are three prosperous conferences. Elder J. C. Raft is visiting the Northlands and Iceland mission fields, so that these two missions, as well as Finland, may receive special help from the union conference president.

(Concluded next week)



New Jersey Camp-Meeting

THIS meeting was held at Woodbury, August 20-30. An excellent spirit prevailed. The camp being located near the center of the city, the meeting was well attended by the citizens. A tent-meeting in charge of Elder G. W. Spies had been in progress for several weeks in another part of the city, and this had created a good impression of our work. Over fifty tents were pitched on the grounds, while a number found lodging in neighboring houses. I think I never attended a meeting where the people of the city seemed so friendly to us. The distribution of a large number of the special Temperance number of the *Watchman* throughout the city, and the excellent temperance rally held on the first Sunday of the meeting, helped to interest the people in our work.

The pastors of the city were either sick or absent at the time of our temperance rally, but we secured the hearty co-operation of the W. C. T. U. Mrs. M. E. Sparks, the county secretary gave an excellent address at the rally. Among the other speakers were Elders Morris Lukens, of Washington, D. C., and D. E. Lindsey, who was formerly a laborer in the New Jersey Conference. The program was thoroughly enjoyed by the large number of citizens who were present, and served as a good introduction of our meeting to the people, a number of whom attended nearly every service, including early morning meetings.

The time of the meeting was entirely occupied in labor for the spiritual interests of the people, and instruction in the various lines of work. Special days were devoted to home and foreign missionary work, Missionary Volunteer work, educational, religious liberty, medical missionary, and other lines. Studies were conducted for the benefit of church officers, and Elder E. E. Andross gave a series of talks on the spirit of prophecy which were greatly appreciated. At the evening services there were strong presentations of various doctrinal themes, which made a deep impression on the large audiences.

Several laborers from abroad were in attendance, but most of them remained only a few days. However, the short visits of Elders I. H. Evans, K. C. Russell, W. G. Kneeland, O. O. Bernstein, and Prof. H. R. Salisbury were greatly appreciated. Elder W. H. Heckman, of the East Pennsylvania Conference, and Elder L. F. Starr, of the Chesapeake Conference, also rendered efficient aid during the meeting. Profs. S. M. Butler of Mount Vernon College, and M. E. Kern labored for the young people and the educational work. Elder Lukens and Brother I. D. Richardson assisted our own workers in looking after the interests of the book work. A symposium was held on Monday afternoon in which about twenty of our canvassers gave inspiring accounts of their experiences. The services of Dr. W. H. Smith, superintendent of the Philadelphia Sanitarium, were very helpful. He devoted considerable

time to medical consultations and public talks on medical missionary topics. After the reading of some special Testimonies on the sale of "Ministry of Healing" as a means of aiding our sanitariums, a resolution pledging our support to this plan was unanimously adopted.

After Elder Evans had outlined the plan for the Thanksgiving week campaign, it was decided by unanimous vote of the congregation that New Jersey would take and use ten thousand copies of the special Mission number of the *Review* in this campaign. We feel sure that this will bring great blessings to the work in our conference, as well as aid the Foreign Mission Board in carrying the message to foreign fields.

The Sabbath-school donations amounted to \$55, and \$531.64 was subscribed to the conference tent fund. The previous donation of a new gospel tent from the Paterson church has enabled us to put five tent companies in the field.

The meeting was a great blessing spiritually to our people. More than twenty made a start for the first time, and many backsliders were reclaimed. Seven were baptized in the Delaware River during the meeting. The outside interest increased until the close. The last Sunday night a large audience listened to an inspiring sermon on the change of the Sabbath by Elder Andross.

Elder Geo. W. Spies remains at Woodbury with a tent and a good supply of workers to follow up the interest. We feel sure that this meeting has been a great blessing to all who attended, and trust that all will pray that God will especially bless the work during the fall campaign. The note of advance has sounded; delay is dangerous.

B. F. KNEELAND.

Mission Schools for the Colored People

FOR nearly thirteen years a quiet mission-school work has been going forward among the colored people of the South. Considerable liberality and sacrifice have been shown by our people in maintaining this work, and it is proper that they should know something definite as to the net results of these efforts.

This year the Southern Missionary Society is planning to maintain thirty mission schools, scattered among nine of the Southern States. The enrolment of these schools will reach fully one thousand pupils. The cost of this tremendous work for this year may be estimated at from six thousand dollars to eight thousand dollars.

By way of comparison, it would tax the facilities of fully three of the large colleges for colored students at Nashville to accommodate as many students as will be taught this year in the chain of mission schools of the Southern Missionary Society. It would require a donation of from twenty-five thousand dollars to fifty thousand dollars to support three such colleges with any degree of success. From a comparison of the rela-

tive expense of maintenance may be estimated the intrinsic value and economy of the mission school.

More than this, the enrolment of the mission schools does not cover the numbers benefited by them. The good work of the school is carried into the homes by the children, and fathers and mothers become interested. The teacher visits the homes, and gradually through these influences, the standard of the home is uplifted, and the whole neighborhood is benefited. Through the night-school, and by personal work in the home, the older members of the family,—the workers,—learn to read, and begin to live more human lives. It is safe to say that while the school enrolment may reach one thousand, the real benefits will reach four or perhaps even five thousand persons. It is a grand work, and it pays. Eternity alone will reveal the full fruits of this line of work, carried on by teachers and workers with such skill and at such sacrifice as none outside the field can realize or appreciate. One feature should be of interest. Every mission school established results in building up a church organization. It is the strongest medium for bringing the third angel's message to the knowledge of these people.

As substantial evidence of the success of our past effort, we call attention to the group of buildings shown in connection with this article. The leaders in this work do not come empty-handed to the readers of the REVIEW. We rejoice that so much of a substantial showing can be presented. A brief description of what these buildings represent may be of interest.

Vicksburg, Miss.

Thirteen years ago next January the "Morning Star" cast anchor before this city, and its crew began active work. A church company was soon brought out, and a building twenty by forty feet, costing one hundred fifty dollars was erected on leased ground. Three years later the present site was purchased, and buildings were erected as shown in the picture. The church floor is a little above the grade of the street, and as the lot slopes sharply to the rear, a fine basement, all above ground, gives an excellent school-room. The mission Home, in two flats, affords a home for the teachers and workers. The little four-room cottage, designated as "Bath Room" is also occupied as the home of the janitor. Total cost of entire plant, about five thousand dollars. A few months ago this property could have been sold for ten thousand dollars. The school enrolment is one hundred twenty-five, with four teachers. This is an intermediate school, as well as a mission school.

Yazoo City

This was the second place entered by the Southern Missionary Society. Work was conducted for two years in private buildings. A movable chapel was then erected on the site of the present build-

ing. In December, 1907, the new building was erected, and the material from the movable chapel was used in building the teacher's home. At this place is the strongest church organization of colored people in the field. The school attendance last year was sixty-five, with three teachers. Natchez and Yazoo City buildings are duplicates.

Columbus, Miss.

This was the third school building erected. It is plain, simple, but commodious. The school enrolment is about twenty-five. Great opposition from churches and other schools has been encountered, but a good work is still being done. The building needs some repairs and painting.



Jackson, Miss.

The church here was brought out through the efforts of Elder M. C. Strachan and his colaborers, and the building was erected in 1903. The school enrolment is forty-five, with two teachers. This is an important center for the work in Mississippi. A cottage for workers is much needed.

Nashville, Tenn.

Our church building here was erected in 1903, and is practically a duplicate of the building at Jackson, Miss. There was quite a church company here years before the building of the church. In 1905 the basement was finished for school purposes. The school attendance is fifty-five, with two teachers. Elder Barry recently began work for the upbuilding of the church interests. A series of night meetings will begin next week.

Greenville, Miss.

A four-room cottage was erected here in 1906. Two of the rooms were used for school and church purposes, and the other two as a home for the teachers. We have a small but growing church-membership at this place. The school attendance is twenty-two, with two teachers. A small church and a school building are needed.

Natchez, Miss.

This is one of the new places, only two years old, and has a school enrolment of ninety, with two teachers and a strong church company. The building was erected the first part of this year.

The foregoing represents the seven schools where the Southern Missionary Society owns the buildings occupied for this purpose. The remaining twenty-three are held in leased buildings or in private houses. In several places we have offers of land for schools. These should be accepted, and several inexpensive buildings be erected at an early date.

Huntsville, Ala.

The Oakwood School at this place is owned and operated at the present time by the Southern Union Conference. This important training-school should not be forgotten. It is the only school of the kind for the colored people in the denomination. Its large farm and several important buildings have been so well described, that attention will be called only to the fine new school building shown in the center of the picture. It is built of cement blocks, and is to this extent fireproof. It takes the place of the building destroyed by fire over a year ago, and is a credit to the whole school equipment. A small sanitarium is being erected this season.

Nashville Sanitarium for Colored People

The grounds and buildings for this enterprise have been so well described in a recent number of the REVIEW that we will only add that the work of fitting up has begun, and it will soon be ready to open.

Our work for the colored people has been, is, and always will be, a missionary work, continually appealing to the liberality of those who are better situated, and hence able to assist with their means. The constituency formed through the work for this people brings no financial aid, as they are a people without money. By faith a line of work has been outlined for the coming year, requiring greater outlays than ever before. Right upon us is the time for the annual October offering for this work. Let us respond as never before, so that the great advance movement for this important work in the South shall not be hindered.

J. E. WHITE.

Toronto (Ontario) Camp-Meeting

THIS meeting was held from August 20 to 30 in Dufferin Park, a beautiful spot near the center of the city of Toronto.

The membership of the Ontario Conference is only a little over five hundred, and for some reason there were not so many present as a year ago. But the universal testimony at the close of the meeting was that this was the best camp-meeting they had ever held. The outside interest was so marked that it was de-

cided to continue the meetings in the large tent for another week or longer. The writer was requested to remain for several days, and assist in the special effort. Quite a number of outsiders signified their intention to keep the Sabbath, when a call was given the last Sunday night. They had listened to a sermon in the afternoon on the Sabbath question, and again in the evening on the change of the Sabbath.

The annual conference was held in connection with the camp-meeting. The president's report showed an increase in membership, but a slight drop in tithes. The panic in the United States has affected Canada as well, although there was a small surplus in the treasury after all the laborers were paid. An excellent spirit prevailed in the meetings from the beginning to the end. All the former officers were re-elected, with one exception on the conference committee.

The preaching and studies given during the camp-meeting were of a spiritual and highly missionary nature. Revival efforts were held at different times. The first and last Sabbaths were especially good days. At the close of a discourse given in the afternoon of the first Sabbath, nearly the whole camp came forward to seek the Lord, for a better experience and power to overcome besetting sins.

Quite a number of the young people confessed their lack of conversion, though they had professed the truth for years, and expressed their need of present help. An invitation was extended to all such to repair to another large tent. This was largely filled with youth, and here Satan put up a most determined battle. Many sought the Lord for deliverance, and the consciousness of sins forgiven. But Satan fought us on this issue until the going down of the sun, before complete victory came to all. As soon as one stubborn case was won, that individual at once began to labor for those who were still in bondage. It was a joyful praise-meeting we had after the last one was set free.

On Wednesday the whole camp took the train and went to Lornedale Academy, about twenty miles from here, to attend its dedication. It is the only school in the conference, and is beautifully situated on about forty acres of good land. They have plenty of apples, berries of all kinds, grapes, potatoes, and vegetables, and cows and chickens to supply the table for the students, and a good surplus to sell on the market. Elder Eugene Leland, the president of the conference, was in charge of the school last year. Prof. H. T. Curtis of the Keene (Tex.) Academy, was elected its principal for the ensuing year. The prospects are that the school will be more than filled this year. The obligations resting upon the school were about twenty-eight hundred dollars. This whole amount was raised in cash and pledges, contrary to all expectation, by those who attended the dedication. This conference now has a property that is worth about fifteen thousand dollars, and under God's blessing we were able to dedicate it free of debt.

A good interest was manifested in the needs of the work in the regions beyond. A year ago, when the camp-meeting was larger, the Sabbath-school collection amounted to only thirty-four dollars. This year it amounted to \$100.26. Be-

sides this, another collection, amounting to over forty-three dollars, was taken for the work in South America.

The laborers from abroad were Elders E. R. Palmer, N. Z. Town, and the writer. Elder W. H. Thurston, president of the Canadian Union Conference, was compelled to leave early in the meeting on account of the Quebec camp-meeting.

A joint temperance rally was held on the first Sunday afternoon. An excellent program was rendered to a very large outside audience. Three addresses were made. The first by Mr. W. Munns, president of the Christian Temperance Society of Toronto; the second by J. H. Wilkinson, a former Methodist preacher and present associate editor of the Toronto *Sunday World*; the last address was given by the writer. This temperance rally on the first Sunday of our meeting greatly helped to increase the attendance during the rest of the week. The conference also voted unanimously to carry into effect the ten-cent-a-week plan, and to take five thousand copies of the special Mission Review with which to solicit donations for the foreign mission work. The book sales at the camp amounted to over two hundred dollars. More were sold to outsiders than at any previous meeting. Everybody returned home rejoicing and determined to work energetically for the Master.

"O thou whom thy Lord is sending,
Gather now the sheaves of gold,
Heavenward then at evening wending,
Thou shalt come with joy untold!
Lord of harvest, send forth reapers!
Hear us, Lord, to thee we cry;
Send them now the sheaves to gather,
Ere the harvest-time pass by."

C. S. LONGACRE.

Our Maori Mission

AFTER the camp-meeting in Cambridge, Brother Redward and I returned to Gisborne, and a few days later paid a brief visit to Tolago Bay, where we have some Maori believers, and some others who are part Maori. This little company seems to be a truth-loving band.

Our visit was principally to become acquainted with a number of people of the Uriwera tribe who were visiting Tolago; and to secure some names to which to send our literature, especially our Maori paper.

Returning from that visit, we labored in Te Arai and the district around it, spending most of our time in the Maori work; but also visiting our European friends with "Christ's Object Lessons." We did not see great results from our work among the Maori people, but trust that the seed sown will not return void to our Heavenly Father.

Leaving Mrs. Redward and Mrs. Carswell at Te Arai, Brother Redward and the writer again went to Tolago Bay to labor. Some in this place seem desirous of walking in the light which they have received. But the majority are slow to move, as the pleasures of life are dear to them.

We have just taken a trip up the coast north of Tolago to visit other Maori villages. Letters of introduction were given us, addressed to the chief men of the places we were going to visit. We were kindly received at all these places, although the men whose names we had, were often found to be absent from their villages.

At each place we usually had the opportunity of conducting morning and evening worship, and conversing freely about present truth. Leaving some of our tracts and papers, we went day after day to other villages, visiting about ten in all. The principal of these are Tokomaru, Waipiro, Hiruharama (Jerusalem), Mangahanea, Tuparoa, and Whareponga. Among those whom we met, and to whom we presented various phases of truth, were men who had studied at Te Aute College, daughters of a Maori minister, relatives of Sabbath-keeping friends in Tolago, and many others who showed interest in the truths presented.

One lady (a daughter of a minister), with her husband, seemed much impressed with various phases of the truth presented to them. They live in Tokomaru, where there were a number of cases of typhoid fever. Brother Redward was able to give some treatments, and make some suggestions to those who had the care of these sick ones. A little girl was suffering from typhoid in the house at which we lodged.

In Jerusalem, or Hiruharama, we spent a Sabbath day, and visited another village near by. The people are mostly Ringatus, or Seventh-day observers, at least in theory. We enjoyed opening the Word of God to them, and had several studies on Sabbath and Saturday night. Some saw the light regarding the true Sabbath for the first time, presumably Church of England or Mormon people; for they as well as the Ringatus are found in most of these places. At Jerusalem we were also kindly received by the European teacher of the Maori children, and were invited to visit him at any time we were in the neighborhood.

In each village we met some souls who seem desirous of leading a better life,—persons who love the Bible and desire to know it better. Some subscribed for our Maori paper; others purchased "Christ Our Saviour" in the Maori tongue. Altogether we left about two dozen copies of the latter in the hands of the people on our trip. We believe our Maori literature will be a great blessing to the people, and hope some precious souls will fully embrace the truth through this means. We hope soon to be able to increase our stock of literature by having other tracts and pamphlets translated and printed for the Maoris.

We see evidences that the Holy Spirit is working for the Maori people, and rejoice in hope that some will obey the truth.

W. R. CARSWELL.

India

MUSSOORIE.—Several months have passed since I last sent a report to the REVIEW, and it is only due to the Lord's mercy that I am now able to write a few words to express my gratitude to him for having spared my life in answer to the many prayers of brethren and sisters. On the first of April I was attacked with typhoid fever, and for about two months there was a close combat between life and death; but the Lord heard our cries, and redeemed my life from destruction.

On the first of June we began a course of Bible studies with a number of Hindustani men and women who came up from various places on the plains. They had heard something of present truth, and being convinced that there was light

in it for them, were willing to leave all, and come for further study of the message. By the Lord's help we were able to give them some new truth each day until they had covered all the special points. As we met together each morning for our study, we felt the presence of the Holy Spirit to impress the truth upon every heart, and we have never seen any people advance more rapidly than these Hindustani brethren and sisters.

On the twenty-second of July we had the pleasure of seeing twelve of these follow the Lord in baptism. The service was conducted by Elder J. L. Shaw, in a beautiful spot on the mountainside. It was a solemn, yet a glad and impressive occasion, and one which we believe marks a new era in the Hindustani work. Surely there shall be delay no longer in giving this message to the millions of India, as the Lord is ready to co-operate with every one who gives himself to this work.

Several of these new brethren and sisters have now returned to their homes, and we expect to hear soon of many others becoming interested through their efforts. Two of these brethren who have been studying with us, not many years ago were in the darkness of Hinduism, bowing down to idols of wood and stone; but through the reading of the Scriptures they were converted, and have been led on step by step until now they are rejoicing in the light of present truth.

One of these new converts has taken up the nurses' course at the sanitarium, and we trust he will make a useful worker in this line. Another also expects to take up this work from the first of August.

Brother and Sister Meyers joined us in July, and assisted in giving the Bible studies. Their help and encouragement were appreciated by all.

I trust the readers of the REVIEW will remember us at the throne of grace.

L. J. BURGESS.

Canvassing on the Pacific Coast

How speedily one more busy week has gone by! In it all I can see so many tokens of God's love and care. Truly he is good, and his mercies are new every morning. God does hear and answer prayer. He never disappoints those who come to him in faith.

I work hard, early and late, but look to God, have faith in him, and believe all success comes from the Lord.

I sell many of that grand book, "Ministry of Healing." I take this book along with me, as a part of my work, and try to secure one or two orders a day for it, as missionary work for the Lord, and he does bless. I use this book on the same plan, and work it by the same methods, as my regular canvassing work. I take "Ministry of Healing" on one trip and "Christ's Object Lessons" on another.

One day last week the Lord gave me seven orders for "Ministry of Healing," besides a number of other orders for books, helps, etc. It may appear at times that one loses a lot of valuable time from the regular canvassing work, and that he can not afford to do it, but it only "appears" so, for sooner or later the Lord will make it all up. That day after about 6 P. M., the Lord gave me \$48.50 in orders for books, helps, etc. That day, all told for all kinds, my orders amounted to \$86.50.

How I long to see these two "relief books," "Ministry of Healing" and "Christ's Object Lessons," sold everywhere. If all our canvassers and workers would connect these books with their regular work, especially those working for scholarships, I believe the Lord would be pleased.

Last week the dear Heavenly Father gave me over three hundred dollars in orders for books, helps, etc. I can only give the honor and praise to him. By his grace I am enabled to sell many of that heaven-sent book, "Patriarchs and Prophets." I see marvelous answers to prayer in working for "Patriarchs and Prophets,"—things that are an astonishment to me,—how the Lord opens the way, and how some classes of rough, swearing men have their attention held, an interest awakened, a desire created to buy and read this book. They buy it, too. The Lord only knows the fruits to result to his honor and glory. In last week's work, most all of these orders were secured in five days, as the preparation day, Friday, I did little work, only took orders to the value of twenty dollars. In it all I truly say, "Hitherto hath the Lord helped us." "What hath God wrought!" "It is the Lord's doing; it is marvelous in our eyes!" My address is Pacific Press, Mountain View, Cal.

WALTER HARPER.

Pennsylvania

PHILADELPHIA.—This is the eighth week in our tent effort in this city. Our tent is located on Fifty-second and Locust streets, one square from the West Side church. Although an old stamping-ground, the people of this section are taking a great deal of interest in the truth presented. The life-size beast images illustrating the prophecies have attracted a great deal of attention; as has also the method used in advertising, the interest having increased from the very first. From five hundred to seven hundred persons are in attendance Sunday nights, with, of course, a less number during other nights of the week. We have received two hundred dollars in collections. Eighteen adults have thus far accepted the message. We have access to many homes, and scores are deeply convicted. Those assisting in the effort are Brethren I. M. Martin, W. T. Hilgirt, Charles S. Baum, and Sister Sue Andrews. Sister Nellie B. Underwood also gave us valuable help the first five weeks of the effort.

The outlook is encouraging. As we continue to labor, we solicit an interest in the prayers of God's people.

O. O. BERNSTEIN.

East Michigan Camp-Meeting

THIS meeting was held at Lapeer, August 20-30. Lapeer is quite centrally located for this conference, and there was a better attendance at the meeting than there has been for years. On the last Sabbath it was estimated that more than one thousand of our own people were on the grounds. The camp was pitched in a large meadow just on the outskirts of the town, and there were about one hundred twenty-five family tents. These were arranged in perfect lines, and presented a very pretty appearance. Many of the tents are new, having been made in the tent-making department of the conference school at

Holly. The excellent workmanship speaks well for the students' ability. In this connection I may mention that the school seems to be exerting a good influence in the conference, for nearly all of the numerous young people who were on the grounds are very anxious for an education, that they may be prepared for service in the cause.

On the first Sabbath of the meeting there was a marked revival in the camp. Nearly the whole camp, including all of the laborers, came forward to seek the Lord for a deeper experience in this message. The spirit of conviction was present; wrongs were righted, and a sincere desire was manifested to be right with God. This revival spirit was continued throughout the entire meeting, and was again particularly marked on the last Sabbath when hundreds again came forward to seek the Lord. This brought into the meeting a spirit of willingness to take part in all of the interests of the cause.

The laborers from outside the conference were: Elders Allen Moon, E. R. Palmer, C. P. Bollman, O. Reinke, Prof. Otto F. Graf, and the writer. About three hundred dollars in cash and pledges was raised for the work for the colored people in the South, five hundred fifty dollars for the school at Holly, and six thousand five hundred dollars for foreign missions. These liberal offerings made with willing hearts can but result in spiritual benefit to the people.

Two baptismal services were held, in which thirty-six persons were baptized. Four more were to be baptized later. The meeting, as a whole, resulted in great benefit to the conference, and we can but believe that its work will be prosecuted with much more energy and vigor because of this spiritual feast.

FREDERICK GRIGGS.

Experiences in Georgia

SINCE our last report, there have been some interesting developments in God's work in southern Georgia. We came to Brunswick about six months ago, and found a beautiful city of about twelve thousand inhabitants, situated on the sea. There were but two white persons keeping the Sabbath, a Brother Fisher and his wife. Brother Fisher had been canvassing for our books in the city for three years, and by his godly life had won the confidence of many. We also found a little company of unorganized colored Sabbath-keepers, which numbered six adults, also a small mission school for colored children. We turned our attention to the establishment of treatment-rooms in the city, believing that we could make our health work a "right arm" to open doors for our evangelistic labors. The Lord greatly blessed us, and to-day we have well-equipped treatment-rooms in an ideal location, and a good class of patients.

We next sought a location for a sanitarium on the beautiful and historic St. Simmon's Island, a few miles from Brunswick, a famous summer resort for inland residents from several Southern States. By God's blessing we were enabled to lease for ten years, with privilege of renewal, a fine building situated on a magnificent sea beach. We propose to enlarge this building, and build in connection with it a large concrete bathing-pool for winter bathing. This pool will

be constantly filled with salt water, flowing into it from the sea. The climate on this island in the winter is like that of Florida; for the Florida line is but a few miles away, but in summer it is unlike that of Florida in that cool breezes blow continually from the ocean, and there is a remarkable absence of mosquitoes and sand-flies.

Some of our Seventh-day Adventist farmers would find an opportunity on this island to secure farms for the raising of produce that brings a much higher price than in the North, and above all they could do missionary work in this most needy field. There are openings here for church-school teachers, both among the white and the colored people. We need consecrated laborers in this field more than we need money; but of course we are struggling with close financial conditions, and rejoice for any help in that line. We greatly enjoy our work here, and have realized what was promised through the Testimonies, that if any would respond to the pitiful call in the South for laborers, they would receive the Holy Spirit, and do a work that would fill all heaven with rejoicing. My address is 2200 Ellis St., Brunswick, Ga.

ARTHUR W. BARTLETT.

Alberta

ABOUT eighteen months ago Dr. S. W. Gamble visited the province of Alberta, holding meetings in every locality where Seventh-day Adventists were to be found, except in the largest cities. He was sent out by the Lord's-day Alliance, and was welcomed by the churches in general.

Among other boastful statements, he said that wherever he had labored, Seventh-day Adventists had decreased in numbers. At that time our church-membership was about one hundred sixty; at present there are nearly three hundred on our church records. Several became deeply interested in the truth as an indirect result of his work.

It may be asked, What has become of the doctor? He is to be found on a homestead in Alberta. From time to time he speaks in a country school-house in an Adventist community. The words of men are as idle tales; but God's truth is as powerful and enduring as God himself.

C. A. BURMAN.

The Southern California Camp-Meeting

THE annual conference and camp-meeting of the Southern California Conference was held at Los Angeles, August 6-16. About twelve hundred camped on the ground, and three or four hundred more attended the services each Sabbath. This, I judge, was one of the largest of our camp-meetings held this season. It was the first general meeting of our people in Southern California that I have had the privilege of attending, and it was a most enjoyable, encouraging, and helpful occasion.

The prospering hand of the Lord has been with the Southern California Conference since its organization seven years ago. The membership has increased from 1,040 to 2,217; the annual tithes have increased from \$17,398.36 in 1902 to \$32,690.45 in 1907. The Fernando Academy has been developed into a successful institution without indebted-

ness, and several excellent sanitariums have been opened, and are now enjoying a good patronage. To one who visits that part of the field only occasionally, the change seems marvelous. True, this growth has been attended with much wearing toil, many perplexities, and some trials. Even now the financial obligations of the sanitariums cause anxiety, and call for wise management. But if the right course is pursued, in the fear of the Lord, his blessing will be with them.

The councils and business affairs of the conference passed off very harmoniously. Some months before the meeting convened, the General Conference Committee requested Elder G. W. Reaser, president of the Southern California Conference, to take the oversight of the work in Mexico. Brother Reaser gave the call prayerful consideration, and decided to accept it. Those who knew the two fields have some appreciation of the sacrifice that Brother Reaser has made in this decision. But this is the way of the Master, in whose footsteps his ministers must be careful to walk. The hearts of the brethren and sisters were made tender as Brother Reaser told them of his decision, and his reasons for it. It was plain to all that the Lord has given our brother a good experience during the past year, and he goes to Mexico with the confidence and prayers of his brethren. Elder E. E. Andross was chosen to fill his place in Southern California. It is with deep regret to Brother and Sister Andross that they have been compelled to leave their post in Great Britain, and return to the States; but the health of Sister Andross has made it necessary. The brethren in Southern California are fortunate in securing these laborers, who have had years of tried and successful service abroad. The prayers of our people will be offered in behalf of Sister Andross, that she may be fully restored to health.

Among the many interests brought before the conference were the needs of the foreign fields. These received friendly and sympathetic consideration. Two thousand dollars of surplus tithe was appropriated to foreign missions, and twelve thousand dollars was raised in cash, pledges, and jewelry for the foreign fields. If diligent efforts are made to pay these pledges, this splendid gift will prove a great blessing to our workers who are struggling with so many perplexities in the mission fields.

One very interesting and impressive service at this camp-meeting was a special meeting of the Sabbath-keepers on the ground, representing various nationalities. A large space in front of the platform was reserved for these brethren and sisters. We were surprised to find that there were present representatives of thirty different foreign peoples. The Russian and Spanish Sabbath-keepers predominated. Special efforts have been made in Southern California to reach these two classes, and the results furnish another demonstration of what can be done for the foreign people who have come to the States. This unique meeting was under the leadership of Brother J. F. Blunt, who, with others in Los Angeles, has worked very earnestly for the Mexican people in that city.

A great temperance rally was held on the camp-ground the first Sunday afternoon of the meeting. Among the speak-

ers from the city who came to tender their services were two Presbyterian ministers, the State president of the W. C. T. U., two county presidents, the president of the Y. W. C. T. U., the secretary of the Y. M. C. A., the secretaries of eight departments of the W. C. T. U., one judge, and two attorneys.

This was probably the most successful temperance rally we have ever held in connection with our camp-meetings. It did our people good to hear these earnest temperance workers plead for prohibition, and social purity. And it did the speakers good to meet such a body of earnest, genuine temperance people. One of the ministers and several of the leading W. C. T. U. workers remained to the evening service, to hear the story of our world-wide missionary endeavors. A number of the W. C. T. U. ladies stayed with us on the ground during the most of the week. One of them took her stand with us for the truth before the camp-meeting closed.

The success of this meeting was due, very largely, to the wise, earnest efforts of Dr. Wood-Starr. For months Sister Starr had been working with these temperance people in Southern California. They had come to see that we as a people stand for temperance and purity, and they were glad to join us, and to have our support in their work. In arranging and carrying out the large program Dr. Starr worked untiringly until the meeting opened. Just here is where some of our efforts to hold such meetings have failed. Those in charge have not put the earnest enthusiasm and hard work into the effort they should. It is not too early now to begin to plan for large, impressive, fruit-bearing temperance meetings next year.

In many respects the Los Angeles camp-meeting was one of the best I have attended in many years. Owing to the excellent interest in the meetings, it was decided to continue the camp-meeting a week longer than had been planned. Sister White spoke a number of times with good effect. Elder H. W. Cottrell, the president of the Pacific Union Conference, rendered earnest and effective service throughout the meeting. The local ministers of the conference took an active part, and thus the whole meeting was made a great blessing to the people.

A. G. DANIELLS.

Galston, New South Wales

A LITTLE over two months ago, we pitched our tent at Galston, in a very central and in every way desirable spot. The Lord favored us in securing the site. At first the attendance was small, and a good deal of prejudice seemed to exist. Little by little this was broken down, and the attendance increased, and at this writing a goodly number have already embraced the message, and others are deeply interested.

The attendance is as large now as at any time during the effort. The district is a very scattered one; but when an interest is taken in the study of God's Word, keen enough to lead men and women to walk as far as eight miles to and from the meetings, and this night after night, a good congregation is a certainty.

God has given us his Spirit in a rich measure. Great spiritual blessings have been showered upon us. The third an-

gel's message never shone with a greater luster than it does to-day, and we feel deeply grateful to God for its bright rays. In the desk and while going from house to house, we have been conscious of the presence of the heavenly visitants. Last Sabbath was a good day. It was planned to have all the Sabbath-keepers of the district meet at the tent for Sabbath-school at 10 A. M., and right on time we opened with an attendance of nearly sixty.

At eleven o'clock we held a preaching service, and the leading thought was based on the text, "Look on the fields: for they are white already to harvest." The Lord came very near, and we were caused to realize our responsibility.

At 2:30 P. M. we reassembled to conduct a social meeting. A spirit of true devotion and full surrender was manifest. Some with us were keeping the Sabbath for the first time, and their testimonies, like those of others, were encouraging. Some spoke of their deepening confidence in the message, and of victories gained; and a number of both old and young declared their desire and intention to fit themselves for his service. The day was one of special blessing, and one that we shall not soon forget.

Already several of our little company are at the Avondale School, and others will join them the first of next year, God willing. This people are going to join in the work of proclaiming the third angel's message to all the world in this generation.

We ask a very special interest in your prayers right at this time. Souls are in the valley of decision.

F. W. PAAP.

Italian Work in the Greater New York Conference

THE Italian work in the Greater New York Conference is progressing nicely. August 15 Brother A. Saverese baptized four converts as a result of his open-air meetings. Besides these four converts, a number of others are interested in the third angel's message.

In our tent-meetings in Brooklyn all through the summer the attendance has been equal to the capacity of the tent, and some evenings there were about a hundred persons outside, listening to the preaching. In fact, we have kept the Catholic priest busy going from house to house with a pail containing holy water (so-called) to bless the homes, and drive the evil spirit out that has been brought in by us. He has also threatened them with excommunication, and forbids them to come to his church, in case he should find out that they entered the tent. For this reason quite a number of the people listened from the outside. We managed to preach from the Catholic Bible sometimes, and this has been a help to gain the confidence of some. At the beginning, the people being of Calabria, one of the most ignorant and superstitious provinces in Italy, they threatened to burn our tent, and gave us so many days to move; but later on the same persons, after they had heard the message, all gathered to our assistance to save the tent when there was a heavy storm that threatened it.

When we presented the Sabbath question, a number signified their intention of accepting it, but after hearing some other doctrines that we as a people hold,

some withdrew; still we have quite a number who meet with us on every Sabbath day.

Brother R. Calderone is having a good attendance where he is preaching at Wallabout Mission, and we trust our Heavenly Father will enable us to reach this people.

Our Italian paper, *L'Ultimo Messaggio*, is increasing in circulation steadily. We hope every reader of the REVIEW will help us to circulate this monthly paper in order to make it self-supporting. We received an encouraging order from South America, increasing their circulation club from fifty to three hundred fifty. We hope other conferences will follow their example.

LOUIS ZECCHETTO.

Work for the Colored People in the South

No more perplexing problem confronts Seventh-day Adventists than that of getting the third angel's message before the eight millions of colored people in the South. Already many favorable opportunities have been allowed to slip away. Notwithstanding the oft-repeated calls, and the instruction of the spirit of prophecy, some of these are gone, never to return. But to those who have the work at heart, and are studying the situation on the ground, it is very evident that now is the most favorable time we shall ever have in which to act; and that whatever is done, must be done quickly.

We can not grapple with this great problem alone. For the money, prayers, and labor of the past, there is a nucleus of faithful colored Sabbath-keepers scattered throughout the broad South; the Huntsville School training hundreds of colored people to go out as teachers, ministers, Bible readers, canvassers, and nurses among their own people; and the Southern Missionary Society, with its established and rapidly growing system of mission schools. These schools are doing good work in the cause of negro education, and also in raising up churches and laborers for the advancement of the message. Just now the calls are many, and we are getting a corps of consecrated workers who are anxious to fill the calls; but it takes means to send laborers, provide facilities, hold institutes, etc. The larger part of the money thus far expended in the South has been for work among the white people, and this work is rapidly becoming self-supporting; but Huntsville is hard pressed for means already voted for absolutely necessary facilities, and the Southern Missionary Society officers are perplexed to know how to meet the growing demands upon their treasury.

Two years ago the mission schools numbered nine, last year there were eighteen, and this fall twenty-five are starting, besides which, under the recommendation of the union conferences, the society is opening treatment-rooms in Nashville, Tenn., and greatly enlarging the work in Atlanta, Ga. Elders G. A. Irwin and C. P. Bollman have been presenting the needs at camp-meetings in the North, and it is earnestly hoped that immediate relief, promptly forwarded, will be sent in answer to these appeals in addition to a more than usually liberal October collection this fall. No money can be expended in the United States that will bring more blessed results than that given

to support the work for the colored people, of which the October collection is the main regular support. The offering this year should be more than double that of last year, in order to provide for the growth of the work already planned.

I have just returned from a visit to the camp-meeting for our colored people at Jackson, Miss. The workers are of good courage. Elders Thomas Murphy and S. A. Jordan report a most successful tent effort at Ellisville, Miss; and encouraging reports come from other points in the Southern and Southeastern union conferences, with souls rejoicing in the truth, and other openings for work.

Brethren and sisters, remember this needy part of the Lord's vineyard on October 3, and pray for the laborers, and those who have the burden of the work, as you make up and forward your donations to the work in the South.

C. F. McVAGH.

Russia

RIGA.—Here is an item which I have hastily translated, and which I think will interest you. There has just been a missionary congress in the city of Kiew. Most of their meetings have been secret, and not open to the press. But the last Sabbath this telegram appeared in one of the Riga daily papers:—

"KIEW, AUGUST 1.—The missionary congress found the sect called Adventists to be especially injurious, and recommended that the teachings of that sect be thoroughly studied by means of their books, so as to find how and where they differ from the Orthodox (Greek) Church; also that the Holy Synod be asked to offer a premium for the best work written against the Adventists. The congress further found that it would be well if their missionaries would be present at the sessions of this sect, and take part in their discussions, endeavoring to point out the crudeness and mockery of religion found in their teachings, as well as their connection with Judaism. Further, the congress recommended that the Holy Synod be asked to publish a Bible to be used for missionary purposes, and expressed the hope that a new translation might be given, as the old contains so many mistakes."

I am glad to say that the Holy Synod is quite thoroughly acquainted with our teachings; and the director himself said he had never heard anything so wonderful. How good that we got there first. This is not bad. I hope we shall see some of these missionaries at our fall meetings.

MRS. J. T. BOETTCHER.

A Golden Opportunity

THE calls for means are numerous; the importance of the message we have to bear, and the times in which we live, make this imperative. In the South a vast army of colored people have never been reached with this message. We find among them those who are susceptible to the truth; little companies here and there are being raised up, and some are developing into strong workers. An earnest effort is being made to push the work in this field among this class of people, and God is blessing the laborers. The results seen are indeed encouraging.

In this conference alone we have over one million colored people, and what-

ever is done for them must be done quickly; for the work is fast closing up.

We are told that "as yet we have touched this work only with the tips of our fingers." Is it not high time that we awake out of sleep, and take hold of this work as never before? The time is shorter, the demands are greater, the openings for work and calls for workers are more numerous, than at any previous time. This being true, our gifts to the Southern work on this occasion (October 3) should be larger than ever before.

GEO. W. WELLS.

Field Notes

As a result of the tent effort at Munden, Kan., five persons are keeping the Sabbath.

THREE persons were recently baptized by Elder H. S. Parker and joined the church at Lucky, Ark.

A CHURCH has recently been organized at Adrian, Mich., with a full corps of officers and with a membership of twenty.

THE following report comes from Brother E. B. Hopkins, of Texas: "I baptized four on Sabbath a week ago at Cedar Grove, and expect to baptize three at Poetry church next Sabbath."

At the close of a tent effort in Delta, Ohio, twenty-three signed the covenant. Seven of these belonged to other churches; the remainder are new Sabbath-keepers and mostly young people.

ALTHOUGH the attendance at the tent-meetings in Scranton, Pa., was not large, five persons have already begun keeping the Sabbath, and it is expected that others will take their stand soon.

THROUGH the faithful efforts of Brother Thomas Defreeze, in Brenham, Tex., one sister joined our ranks, and three others began keeping the Sabbath. Before the meeting closed, one person was baptized.

BROTHER H. CLAY GRIFFIN writes that as a result of efforts put forth in tent-meetings near Hiwassee, Ark., three persons were baptized. He also states that several families and a number of individuals besides have begun to keep the Sabbath.

WE quote the following from a letter from Brother John E. Hanson: "The first series of tent-meetings closed here (at Lake Charles, La.) on August 4. A Methodist Episcopal minister, with his wife and child, have accepted the truth, and there is a prospect that several others will do so."

THE following report comes from Nashua, N. H.: "Our interest is good. Some have begun to keep the Sabbath, and others give promise of obeying. One lady with two daughters has walked two miles and back for a long time to every service. They, with a niece, have embraced the Sabbath. The niece is the granddaughter of a Baptist minister, and has gone home to convince them of the truth."

TENT-MEETINGS are being held at Sheridan, Ind., by Elders F. M. Roberts and J. M. Ellis, and several have taken their stand for the truth as a result.

A REPORT from Birmingham, Ala., states that seven have taken a firm stand for the truth, and several others are keeping the Sabbath, and as soon as their business affairs can be arranged, will unite with the church.

BROTHER J. O. MILLER states that a six-weeks' tent effort has closed at Newcastle Creek, New Brunswick. Of the results he says: "Eleven have already taken their stand for the truth, and twice that number are deeply interested. Sunday morning we held a baptism in Grand Lake, with a large crowd in attendance. After laboring in the city of St. John for the past year, and seeing an addition of twelve members to the church there, it did us good to go into a new place, and see the eagerness of the people to feed on the Word. Others are awaiting baptism."

Current Mention

—The inter-parliamentary union met at Berlin, Germany, on September 17, in the chamber of the German Parliament. The German chancellor honored the convention by his presence, as did also nearly all the members of the Prussian and imperial cabinets.

—The Catholics of England propose, upon the opening of the next parliament, to make a vigorous effort for the repeal of all laws prejudicial to the interests of the Catholic Church in England, and also for the elimination from the king's oath of the declaration against Catholicism.

—Despatches received from French forces operating on the Algerian frontier, state that last week, the French completely crushed the force of Berber tribesmen which had for some time been threatening the smaller forces of French near that place. The Berbers are said to have lost many hundreds in their frantic efforts to capture the French camp.

—A congress of veterinarian surgeons was held in Washington, D. C., last week, the principal topic of discussion therein being the existence of tuberculosis in dairy herds, and plans for eradicating the disease. In this convention, Dr. D. F. Luckey, of Missouri, in setting forth the true condition in the dairies of the country, declared that in some herds tuberculous cattle numbered as high as seventy per cent. He took direct issue with Dr. Koch on the question of the probability of transmission of this disease from cattle to human beings. Dr. Luckey holds that the tuberculous germ in cattle is transmissible to the human being.

—The election of the governor of Maine took place on September 14. Mr. Bert M. Fernald, of Portland, Maine, Republican, was elected governor by a majority of about 7,300. This is the lowest Republican majority chronicled during the last quarter of a century, and is regarded by some as being due to the question of resubmission of the prohibition law. Mr. Gardner stood for resubmission and Mr. Fernald against it.

—By prompt action on the part of the postal authorities of Philadelphia, Governor Fort, of New Jersey, was prevented from receiving an infernal machine, which seems to have been designed for the purpose of taking his life. The contrivance was mailed the day after the governor declared his intention to enforce the Sunday laws in Atlantic City.

—Advices from Manila, dated September 17, state that thirty-one new cases of cholera have been reported in that city, with a death record of twelve up to that time. The health bureau of the city has entered upon an energetic campaign against the disease, and hopes are expressed by those in charge of this campaign that they will be able soon to stamp out the disease.

—The airship tests at Fort Myer, near Washington, D. C., carried on by Mr. Orville Wright, came to a sudden termination on September 17, when through the breaking of a propeller blade the airship became suddenly unmanageable, and dashed to the ground with Mr. Wright and Lieut. Thomas D. Selfridge. The latter died three hours after the fall, without regaining consciousness. Mr. Wright sustained a broken thigh and the fracture of three ribs. The surgeons report that he will doubtless recover. The machine became practically a total wreck. Mr. Wright's brother, in France, continues to make successful flights in the same pattern of machine as that destroyed at Fort Myer. On the same day that the Wright airship was destroyed, a French aeroplane, René Gasnier, met with a similar accident in his flying-machine. He was severely wounded about the head and his flying machine was wrecked. The attempt to navigate the air is proving a very costly one in the matter of human lives.

—For many days the press of Great Britain and also of the United States has been filled with conjectures as to what would happen in London during the great Catholic Eucharist Congress to be held there. This congress ended last week, and was one of the greatest Catholic demonstrations ever held. It was, in fact, the only really great Catholic congress ever held in London. The Catholic Emancipation Act of 1821 left some restrictions still upon the activity of the Catholics in the English realm. For instance, they were not permitted by the law to have processions in the streets, or to carry the "host" through the streets. As soon as the Protestant alliance of England learned of the purpose of the Catholics to conduct a procession through the streets of London bearing the "host," a vigorous protest was sent to the premier, Mr. Asquith, and the law in reference to the matter was called to his attention. The Catholics felt that the government would hardly dare to forbid the procession; nevertheless the prime minister sent instruction to the leaders of the congress not to attempt to carry the "host" through the streets, because of the probability of riot and bloodshed following such a demonstration. This was a great disappointment to some of the Catholics; but the demonstrations of the people along the route of the procession showed that it was a very wise prohibition under the circumstances. As it was, many were injured in the crowds which obstructed the streets, and almost prevented the procession from passing.

— At the present time the larger republics of South America are all arranging for a powerful increase in their navies. Brazil at the present time is having three of the most powerful warships built for her at private ship-yards in England. Argentina and Chile are also laying plans for a considerable increase in their fleets. These republics are said to have formed a tacit alliance for the purpose of combining forces in time of need against any nation that might threaten or seem to threaten their interests. Thus South America is being brought into line with the United States, Europe, and Asia in that work of war preparation which is to characterize the present generation.

— There seems to be no diminution in the interest of the public in the work of the aeronauts. During the past week a recent record made by Count Zeppelin in Switzerland, when he remained in the air twelve hours on two separate occasions, has been surpassed by Major Gross, a German officer, who has been able to remain in the air with his dirigible balloon for thirteen consecutive hours. Mr. Wilbur Wright, who has been demonstrating the ability of his aeroplane near Paris, France, continues from day to day to exceed the records previously made by him, and his brother Orville, at Fort Myer, near Washington, D. C., has during the past week surpassed the flight which he made as reported one week ago. In the last long flight recorded, Mr. Wright remained in the air one hour and fifteen minutes, lacking a few seconds.

— A list of the greatest conflagrations in the world since 1835, disregarding all fires in which the estimated loss is less than \$10,000,000, will show the following startling exhibit for the United States, as compared with other countries:—

1835 — Dec. 10, New York,	\$ 17,500,000
1842 — May 4, Hamburg ...	35,000,000
1848 — Aug. 16, Constantinople	15,000,000
1851 — May 4, St. Louis ...	15,000,000
1861 — Dec. 12, Charleston, S. C.	10,000,000
1866 — July 4, Portland, Me.	10,000,000
1870 — June 5, Constantinople	25,000,000
1871 — Oct. 8, Chicago	165,000,000
1872 — Nov. 9, Boston	70,000,000
1876 — Sept. 3, St. Hyacinthe, Canada	15,000,000
1877 — June 4, St. John, N. B.	15,000,000
1882 — Dec. 11, Kingston, Jamaica	10,000,000
1892 — July 8, St. John's, Newfoundland	25,000,000
1896 — Oct. 5, Guayaquil, Ecuador	22,000,000
1900 — April 27, Ottawa, Hull, Ontario	10,000,000
1901 — May 3, Jacksonville, Fla.	10,050,000
1904 — Feb. 7, Baltimore ..	50,000,000
1904 — April 10, Toronto, Ontario	12,000,000
1906 — April 18, San Francisco	350,000,000

Within the last five years, as fire insurance statistics show, the loss of property in the United States from fires alone reaches a total of \$1,257,716,855, an average of \$251,000,000 a year.—*The Outlook*.

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

Experiences in the Publishing Work—No. 10

“If the workers who have seen God’s dealing with his people during the rise and progress of the cause will strengthen the faith of the people of God by reviewing past blessings and mercies, they themselves will be blessed, and their work will prove a blessing to those who have not had the experience they have had. As they recount the sacrifices made by those who led out in the work, and tell of the power of God manifested to keep his work free from error and extravagance, they will have a molding influence for good.

“Those who enter the work at the present time know comparatively little of the self-denial and self-sacrifice of those upon whom the Lord laid the burden of his work at its beginning. The experience of the past should be told them again and again; for they are to carry forward the work with the same humility and self-sacrifice that characterized the true workers in the past.”—*Mrs. E. G. White, in REVIEW of June 3, 1902.*

We have called attention to the commencement of the publication of the little paper called *Present Truth*. As the typesetting and printing was secured from the secular press, the paper could be moved from place to place, as the interest in the labors of Brother and Sister White demanded, and as the brethren provided a home for them. From July to September, 1849, four numbers were printed at Middletown, Conn. The next six numbers were published at Oswego, N. Y., from December, 1849, to May, 1850. During that time Brother and Sister White had meetings in Oswego and that vicinity. They were set up in housekeeping in a room in the home of Brother Elias Goodwin, with furniture loaned to them by the few Sabbath-keepers in Oswego.

There was a peculiar and striking experience in the conversion of Brother Goodwin, who entertained these pioneer laborers. This I will relate, as he told it to me when I first became acquainted with him, in the winter of 1854-55. He said that in 1843, and for many years previous, he was an expert gambler, and, in fact, made his living by gambling. He said that his nights were spent at gaming-tables, and his sleep was made up in the daytime. There came a night when he expected to stay at the table with the games, but somehow he lost all interest in the game, and made up his mind early in the evening to go home. As he was walking along the street, he passed an open stairway that led up into a hall. Some one was preaching very earnestly in the hall, and he began to ascend the steps to see what was going on there. His interest led him into the hall, and he took a seat, and listened to a stirring discourse on the prophecy of Daniel. He said that, as he sat and listened, he was impressed that the speaker was in need of money. When the meeting closed, he walked up to him,

and gave him a five-dollar bill; but before he got down the stairs, he was cursing himself for giving the man the money. He went home to sleep, but the image and beasts of Daniel were constantly before him, and the solemn impression on his mind that the end of all things was right at hand. His conviction was such that he left his gambling, and sought the hall where he first heard this message. He listened to other speakers, and was soundly converted to God, and united with the Advent believers in the city.

Then his anxiety was to find out who the man was that he first heard speak on the subject of the second advent. After a few months the same man came again, and said to the audience that there was a wonderful experience connected with his first visit to that place. He said, “When I started out to preach the near coming of the Lord, I told him I would go as long as he opened the way. As I came on the steamer to this city, an entire stranger, I had only fifty cents left. I prayed most earnestly in my cabin. I said, ‘Lord, if my work is done I can as well stop in Oswego as anywhere else; but if there is more for me to do, open the way.’ At the close of my sermon, a man handed me five dollars, and I have not lacked since. None of the brethren could tell who the man was; I would like to meet him.”

At the close of that service Brother Goodwin stepped up and said: “I am the man who gave you the five dollars, I want you to go home with me.” What a glorious time they had in praise to God as they related their experiences!

Such was one of the providences of the Lord in preparing a home for his servants, and especially for Brother and Sister White in their second move in the publishing work. Many a pleasant hour have I also spent in that pilgrim’s home, which was ever after open for the care of the Lord’s ministers.

J. N. LOUGHBOROUGH.

A Wonderful Record

ACCORDING to newspaper reports, the annual sales of one of the largest general merchandise mail-order houses in Chicago amounted to \$50,722,839, for the twelve months ending June 30, 1907. For the year ending June 30, 1908, the same firm’s total sales show a falling off of nearly ten million dollars. This illustrates to what extent the panic in October, 1907, and the hard times which followed, have affected some mercantile institutions.

But the results are not the same when the reports of the actual sales of books by the Review and Herald Publishing Association of Washington, and its branches in New York City and Battle Creek, Mich., are examined. For the first eight months of 1907 the total retail value of book sales from these houses was \$80,945.25. For the same period in 1908 the total sales already reported amount to \$158,292.15, and one branch office has not reported. This would undoubtedly bring the total sales up to \$165,000, or more than double those for the same months of 1907.

These figures represent the value of books, pamphlets, and tracts actually shipped out, and are not to be confused with the published reports of “orders taken” by our canvassers.

This record has been made because of faithful work on the part of all. Our ministers have been "talking up" the canvassing work; our general missionary agents, our field missionary agents, our church elders, the teachers in our schools, and our people generally have been "talking up" this work, and as a result many persons have enlisted in it, and the Lord has wonderfully blessed their efforts.

In the sale of periodicals there has also been a marked increase this year, but the figures given do not include such sales.

We are unable as yet to state how many students who have earned scholarships during the summer are now enjoying the privileges of one of our denominational schools, but it is safe to say that there are scores of these earnest young people who are doing so. Many others ought to take up this same work this fall, and be ready to enter school at the opening of the winter term. A scholarship can still be earned if one begins without delay.

Many persons ought also to enlist in this work for life. It is a vocation worthy of our best talents, and one which is very fruitful in soul-saving results.

The remaining months of this year offer special inducements to our canvassers, and hundreds more are needed. Any one who is interested should correspond with his tract society secretary or with the conference field missionary agent.

S. N. CURTISS.

Notes of Progress

THE month of August has proved to be the banner month in the matter of book sales for the Review and Herald home office thus far the present year. During the twenty-six working days of the month, shipments of books to the value of \$23,546.17 were made from that office, or an average of over nine hundred dollars' worth of our truth-filled silent messengers were sent out each day. The sales for this month show an increase of twenty-five hundred dollars over the preceding month (July, 1908), and an increase of about eighty-five per cent over the totals for the month of August, 1907. This large amount of business has tested the organization of their bindery and shipping-room,—the bindery working four nights a week,—but the workers in those departments have faithfully stood by the task in hand, and as a result our field men have had their orders filled promptly, shipments being made, as a rule, the same day the orders have been received.

Tabulated reports of sales show that, for the month of August, 1908, no less than five of the conferences in the Lake, Atlantic, and Columbia union conferences, have trebled their sales, as compared with the corresponding month of 1907.

From a report received from Brother Max Trummer, who has charge of the German canvassing work west of the Mississippi River, we learn that sixteen of the canvassers under his direction in twelve hundred eighty-six hours took orders to the value of fourteen hundred twenty-six dollars (an average of \$1.10 an hour). These workers are located in German-speaking districts of the Central, Northern, and Southwestern union conferences, the majority being in North

Dakota. It is cheering to note that many of these laborers intend to stay right by the work throughout the fall and winter, carrying the truth for these times to their fellow countrymen.

Early in September the general agent of the Northern Union Conference, Brother W. L. Manful, reported that there were already about twenty-five young people in that union conference who had taken orders enough to assure their scholarships. The sales of these students range all the way from two hundred dollars to over nine hundred dollars for the summer season. Why should not the first of September, 1909, show at least double the number of young people from that union conference ready to enter our schools as the result of a summer spent in circulating our literature? There is certainly no other line of work where the returns are greater for the effort put forth, and where the blessing of God is so strikingly manifested toward the consecrated worker.

NOTICES AND APPOINTMENTS

Camp-Meetings for 1908

NORTH PACIFIC UNION CONFERENCE	
Washington, Chelan (Upper Columbia).....	Sept. 24 to Oct. 4
Oregon, Medford	Oct. 1-10
PACIFIC UNION CONFERENCE	
California, Fresno	Sept. 17-27
SOUTHERN UNION CONFERENCE	
Tennessee River, Memphis	Oct. 1-10
Kentucky, Moreland	Sept. 24 to Oct. 4
Alabama, near Mobile	Oct. 8-18
SOUTHEASTERN UNION CONFERENCE	
Florida, Palatka	Oct. 1-12

Central New England Conference

THE fifth annual session of the Central New England Conference will be held in the Seventh-day Adventist church at South Lancaster, Mass., October 8-11, for the purpose of electing officers for the coming year, and transacting any other business that may properly come before the meeting. The first meeting of the conference session will be held Thursday, October 8, at 3 P. M. It is desired that the churches attend at once to the election of delegates, and that a good representation be present at the first meeting.

H. F. KETRING, President.

Self-Supporting Missionary Council

SCATTERED throughout the South there are a number of persons engaged in self-supporting missionary work. During the last four years some of these self-supporting workers have been permitted to meet with those doing the same kind of work at our regular conferences; but as the time of these meetings was usually taken up with the business for which they were called, little opportunity was left for such workers to exchange experiences and ideas, and study the principles and methods which must be followed in making self-supporting work a success.

For this reason it has seemed best to many who are deeply interested in this kind of work to meet together for a two-weeks' conference, and devote a large part of the time to the study of self-supporting missionary work. Undoubtedly we are approaching the time when thousands of lay members will be impelled by the Spirit of God to enter regular missionary work at their own expense. Many of our people are being stirred by the Spirit of God at the present time over this question, and are writing letters of inquiry regarding it.

A number of our leading conference men who are in deep sympathy with this kind of work, and are interested in its success, will attend. The council will be held at the Nashville Agricultural and Normal Institute, at Madison, Tenn.

The Institute will do everything it can to entertain those who attend. It will be necessary for each one to furnish his own bedding. Board will be served on the European plan.

There are many who feel that God is calling them to the South. This would be a good meeting to attend to gain information of the Southern field. For further particulars address E. A. Sutherland, Madison, Tenn.

Addresses

THE permanent address of R. W. Parmele and of Dr. Lydia E. Parmele is Sanitarium, Orlando, Fla.

The permanent address of B. Hagle is Ligonier, Ind.

Publications Wanted

[SPECIAL NOTICE.—We learn that objectionable literature is being sent in response to these requests, and urge all to examine with special care any periodicals or pamphlets received outside of our well-known denominational publications. Be sure that the literature which you distribute teaches the truth. Those responding to requests for papers should send only clean copies, neatly folded, and securely wrapped.—Ed.]

The following-named persons desire late, clean copies of our publications, post-paid:—

E. W. Bretz, 2036 Washington Ave., Springfield, Mo., denominational literature for use in depot racks.

Miss Mary E. West, 122½ South Church St., Spartanburg, S. C., *Signs, Watchman, Instructor, and Little Friend*.

Mrs. M. E. Summey, Prosperine, Laclede Co., Mo., *Signs, Watchman, Life and Health, Liberty, Instructor, and tracts*.

Business Notices

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

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

Conditions

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

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

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

No discount for several insertions.

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

FOR SALE.—200 acres, in Dallas County, Mo. Two frame houses; new; all improvements. Free range for all stock. Railroad surveyed near place. Plenty bearing fruits for family use. A bargain if sold at once. For particulars write to H. M. Stewart, Ira, Mo.

FOR SALE OR RENT.—Well improved 320-acre farm two miles from Broken Bow, Neb. Also 117-acre fruit and dairy farm; good spring; running water through meadows and pasture; ¼ mile from Graysville Academy and Sanitarium. Address Daniel Mauk, Graysville, Tenn.

RIPE OLIVES.—Please order early, as we are pressed later in the season. Freight, \$1.25 for 10 gallons, if as many as 20 gallons are ordered. Prices 50, 60, and 70 cents a gal. in 5-gal. cans. Address W. S. Ritchie, Corona, Cal.

FOR SALE.—500,000 beautiful Bible mot-toes; over 95,000 sold in 5 months just past. Mothers, fathers, and children love our mot-toes. 50 Imported Cards, size 4 x 7½, \$1.75; 50 heavy paper, 12 x 16, \$3; 100, \$5. Sent by mail. Address, with stamps, Hampton Art Co., Hampton, Iowa.

FOR SALE AND TO RENT.—Fifty acres of young orchard, in five-acre tracts, and twenty acres to rent for three or five years. Best of soil, and irrigation. One mile from Great Northern Railroad station on the Columbia River, Klickitat County, Wash. Address Geo. H. Smith, 4017 Bagley Ave., Seattle, Wash.

CALIFORNIA DRIED FRUIT.—An opportunity is offered our people throughout the East to secure dried fruits from the ranch of Mrs. E. G. White, in the Napa Valley, at reasonable prices. Low freight rates. Prompt shipment. Write for prices and particulars now. Address P. C. Mason, Sanitarium, Napa Co., Cal.

Obituaries

HANSON.—Died at the home of his mother, in Portland, Ore., August 19, 1908, Arthur Hanson, aged about twenty years. The disease which brought Arthur's life to a close was of a tuberculous nature. He gave his heart to the Lord some months before his death, and died in hope of a part in the resurrection of the just. The funeral service was conducted by the writer. Text, Num. 23: 10. T. H. STARBUCK.

CADY.—Died at Winona, Minn., Aug. 15, 1908, Sister Hazel Florence Cady, aged 13 years, 11 months, and 10 days. The last few days of her illness she suffered much, as the result of an operation. We trust she sleeps in Jesus, to be called in the dawning of the glorious resurrection morning. She leaves father, mother, one brother and four sisters to mourn. The remains were interred at the Dodge Center Cemetery. The funeral service was conducted by the writer. A. W. KUEHL.

PRICKETT.—Mrs. Pauline A. Prickett (née Sorenson) was born in Denmark, Dec. 12, 1869, and died at the Glendale (Cal.) Sanitarium, Aug. 12, 1908, aged thirty-nine years and eight months. Her death was caused by a complication of diseases. In her early Christian life she was a Bible worker; and after graduation as a nurse, she and her husband spent a few years as missionaries in the South Pacific Islands. Since that time she has been actively engaged in church work, especially among the young people. We laid her to rest in Forest Lawn Cemetery, Tropic, Cal. The remaining members of the family greatly mourn their loss, but not as those without hope of the resurrection. Words of comfort were spoken by the writer. F. I. RICHARDSON.

McKINSTRY.—Died at his home in Healdsburg, Cal., of heart failure, Brother Henry H. McKinstry, aged sixty-seven years and a few months. He was the son of Methodist parents, was left an orphan when but nine years old, and drifted into infidelity. Under the preaching of Elder Wm. Healey, he accepted the truth of the message, but afterward fell away for some years. Later he was rebaptized by Elder W. Ings. During his last illness he made faithful preparation for his departure, and expressed himself as being ready and submissive to the will of God. He quietly fell asleep to await the call of the Life-giver. He leaves a stricken wife, who has been bedridden for more than a year, also six children. The funeral service was conducted by the writer, assisted by Brother Lashier, elder of the Healdsburg church. N. C. McCCLURE.

SMITH.—Died in Kalamazoo, Mich., Sept. 8, 1908, Mrs. Anna Butters Smith, aged 49 years, 4 months, and 8 days. Three children, a son, and two daughters are left to mourn the loss of a kind and loving mother. Sister Smith united with the Battle Creek Seventh-day Adventist church by letter, March 4, 1899. The funeral service was held in the Tabernacle in Battle Creek, September 11, by the writer, assisted by Elder A. C. Bourdeau. S. D. HARTWELL.

MOREHOUSE.—Died at Ceresco, Mich., of ossification of the liver, July 29, 1908, William Morehouse, aged sixty-nine years and twenty-eight days. He was born in New York State, and was the only surviving member of a family of nine children. During the last few years of his life he endured intense suffering. At the age of thirty years he was converted, accepted present truth, and soon afterward joined the Seventh-day Adventist Church, of which he remained a faithful member until his decease. His wife is left to mourn. Words of comfort were spoken by the writer, on the occasion, to a goodly number of sympathizing friends. A. C. BOURDEAU.

BUTCHER.—Died in Healdsburg, Cal., Aug. 3, 1908, Brother William Butcher, aged eighty-seven years. He and his wife were devoted members of the Methodist Church until 1877, when they heard the advent message. They accepted the truth as presented, and ever since have been members of the Vacaville church. For more than twenty-five years Brother Butcher served as one of the local elders and heartily supported the various branches of the work in home and foreign fields. His love for this last-day message was never stronger than during the closing days of his life and he continually expressed his faith in God and the truth. His wife, eight children, and fifteen grandchildren survive him. GEO. W. RINE.

MOYER.—Manasseh Beam Moyer was born in Berwick, Pa., March 29, 1835, and died Aug. 29, 1908, of Bright's disease. He enlisted in the 80th Illinois Volunteers when a young man, and served his country as a soldier for three years. Brother Moyer with his companion accepted present truth about twenty years ago, and has lived a consistent Christian life. He was a kind husband and loving father and a pleasant neighbor, and was highly esteemed by his acquaintances. He was a firm believer in the soon return of the Lord, and was elder of the church at the time of his death, which position he had filled for a number of years. He leaves a wife, five children, and many friends to mourn. Words of comfort were spoken by the writer, from 1 Cor. 15: 26. B. W. BROWN.

VANHORN.—Charles Wesley VanHorn, youngest son of Elder I. D. and Mrs. A. P. VanHorn, was born in Beaverton, Ore., Feb. 21, 1880, and died in Battle Creek, Mich., Aug. 10, 1908, aged 28 years, 5 months and 20 days. At the age of four years an accident occurred which blighted his young life, and caused him years of suffering and this early death. In childhood his loving disposition was sunshine in his home. He early made choice of life service for his divine Master, and became a member of the Battle Creek Seventh-day Adventist church by baptism at the hands of his father, at the age of thirteen years. In all these years of affliction no murmur ever escaped his lips. He often spoke of the home of the saved with deep interest, and would dream of being there, where "his trouble would be gone forever." During his last few years his Bible was daily in his hands, and he would read it through by course each year, in connection with other standard books so much prized by our people. He was prostrated by his last sickness, and took his bed July 5. For more than thirty days his friends watched in vain for strength to return, and two days before his death he grew rapidly worse. The service was conducted by the pastor of the Battle Creek church, Elder S. D. Hartwell, assisted by Elder A. C. Bourdeau. * * *

GOLT.—Died at Wilmington, Del., Harry Golt, aged three months and five days, the infant son of Brother and Sister Golt. We laid him away to await the soon-coming Saviour. Words of comfort were spoken by the writer. CARLYLE B. HAYNES.

DUNN.—Evelyn May, daughter of Mr. and Mrs. Wm. Dunn, of Nashville, Mich., was born Feb. 13, 1907, and died Aug. 28, 1908. She had a loving, sunny disposition, and gave a smile for every word. Words of comfort were spoken at the funeral by the writer. Text, 2 Kings 4: 26. A. C. BOURDEAU.

MORRISON.—Died at Vancouver, British Columbia, Aug. 19, 1908, Brother Alex Morrison, aged sixty-seven years. Brother Morrison united with the Vancouver church the latter part of last year, and attended its services regularly until his last illness. He is awaiting the call of the Life-giver at the first resurrection. E. M. CURRIE.

DAVIS.—Simeon Davis was born Feb. 3, 1852, and died at his home near Supply, Okla., Sept. 6, 1908. He had been in poor health for several years, but was taken worse on the road home from the Enid camp-meeting. The funeral service was held September 7, after which our brother was laid away to rest till the Life-giver shall return. J. R. BAGBY.

DILLON.—Died at Douglas, Ariz., Aug. 30, 1908, of meningitis, Edith Ione, infant daughter of Brother and Sister P. Dillon. She was eleven months old the day of her death, and had always been a strong, healthy child until three or four days before she was taken from us. Words of comfort and instruction were spoken by the writer, from Matt. 13: 28 and other texts. J. ERNEST BOND.

FOSTER.—Died at his home two miles south of Cedar Lake, Mich., Sept. 7, 1908, after an illness of about two weeks, Elbert L. Foster, aged twenty-nine years and thirteen days. He has known the truth all his life, was baptized about nine years ago, and died with these words upon his lips: "I will leave it all with Jesus." Words of comfort were spoken at the funeral by the writer. J. M. WILBUR.

PORTER.—Died near Duke Center, Pa., Sept. 6, 1908, Wm. Neil Porter, aged 3 years, 1 month, and 6 days. The funeral service was held at the house, which was crowded with relatives and friends. Three loving daughters and a bright boy remain to comfort their parents. The little one whose departure is mourned was a patient sufferer during the three weeks' affliction that finally resulted in his death. He loved to repeat, "Jesus loves me," and then add, "I love him, too." I. G. BIGELOW.

ROGERS.—John E. Rogers was born in Dodge County, Wis., April 2, 1849, being about fifty-nine years of age at the time of his death, which occurred in August, 1908. He was married to Miss Sarah Comstock, Feb. 27, 1869. This faithful companion fell asleep about fifteen years ago. To them were born seven children, six of whom are still living. He was a great sufferer, but patient to the last. The funeral service was conducted by the writer, and was largely attended by relatives, friends, and neighbors. Text, Rev. 14: 13. A. M. DEEDON.

ATWOOD.—Died at St. Helena, Cal., Aug. 2, 1908, of consumption, Mrs. Mary Humphrey Atwood, in the sixty-fourth year of her age. Mary White was born at Dead River, Maine, Nov. 15, 1844. In that vicinity she spent her early years, and there, in November, 1864, she was married to Artemas C. Atwood. In 1876 she moved with her family to Wisconsin, from which State fourteen years ago they moved to St. Helena, Cal. She was the mother of three sons, one of whom died in Wisconsin at the age of fifteen; the other two survive her. She was converted early in life, and soon united with the Seventh-day Adventists, being one of the charter members of the church in Norridgewock, Maine. She maintained a consistent Christian experience, and her dear ones laid her away to rest in hope of a triumphant resurrection. D. E. ROBINSON.



WASHINGTON, D. C., SEPTEMBER 24, 1908

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

CONTENTS

Editorial

The Law in the Heart — The Rise and Fall of Religious Liberty in America — The Federation of Catholic Societies — Following Ingersoll — "Worse and Worse" — Heaven or the Grave? — The Essential in Christianity 3-6

General Articles

The Point of View (poetry) 7
Build on a Sure Foundation, Mrs. E. G. White 7
"The Whole Tithe" 8
Self-Supporting Missionary Work, E. A. Sutherland 8
"What Rearest Thou?" Ivar F. Witting 9
Prayer 10
Uplifting, G. B. Starr 10

Home and Health

The Place Called Home (poetry) 11
Eating for Strength 11
Killing Time 11

The World-Wide Field

A New Epoch in the History of Turkey, Claude D. AcMoody 12
Back in Australia Again, O. A. Olsen 12
House-to-House Work in Java, P. Tunheim 13
The Work in the European Fields, L. R. Conradi 13

The Field Work

New Jersey Camp-Meeting — Mission Schools for the Colored People — Toronto (Ontario) Camp-Meeting — Our Maori Mission — India — Canvassing on the Pacific Coast — Pennsylvania — East Michigan Camp-Meeting — Experiences in Georgia — Alberta — The Southern California Camp-Meeting — Galston, New South Wales — Italian Work in the Greater New York Conference — Work for the Colored People in the South — Russia — A Golden Opportunity 14-20

The Publishing Work

Experiences in the Publishing Work, No. 10 — A Wonderful Record 21, 22

Miscellaneous 22, 23

THE three nurses recently sent to India have reached Mussoorie, and are finding plenty to do to assist the workers there. Their coming is greatly appreciated by those who were overburdened before this relief came.

THE workers in Turkey are full of joy at the favorable turn in governmental affairs in that country. Now Brother Baharian is free to labor wherever he is most needed. A time of thanksgiving and praise has been appointed throughout the Turkish field, when our people will assemble to praise the Lord, and bring a thank-offering to him. In Constantinople the church assembled Sabbath, August 1, and enjoyed a great service of praise to God, Turks, Greeks, and Armenians greeting each other as "brother." All this, Brother Claude AcMoody writes, seems more like a dream than a reality. Let us join with them in

praising the Lord for the liberty proclaimed in Turkey.

ELDER C. E. KNIGHT, wife, and daughter, reached Washington last Tuesday evening, from the Pacific Coast, on their way to Argentine, South America. Brother Knight's father accompanies them as far as England, where he goes to visit friends. The company leaves New York on the steamship "Celtic," Thursday of this week.

ALL individual or church orders for the special Thanksgiving REVIEW should be sent through the State tract society. The State tract society will place all orders for supplies for this mission campaign; will receive all donations from individuals and churches; and in every way will serve as the authorized representative of the Mission Board in carrying out the Thanksgiving Ingathering plan.

WE have just learned indirectly of the death, at Oakland, Cal., of Brother E. A. Chapman, while on his way from the Fresno (Cal.) camp-meeting to his home in Mountain View. Brother Chapman had been connected with the financial department of the Pacific Press Publishing Company for many years, and a portion of this time held the position of manager of the institution. At the time of his death, and for some time previous, Brother Chapman held the position of secretary of the California Conference. There was perhaps no one among our workers on the Pacific Coast more highly esteemed than Brother Chapman. The REVIEW extends its sympathy, not only to the bereaved relatives, but to the California brethren generally, in the sad loss they sustain in Brother Chapman's death.

IT is earnestly hoped that our readers will not fail to give careful consideration to the annual report of the statistical secretary, published last week. Therein is given an epitome of the work of this denomination for the last year in all parts of the earth, and therein is seen striking evidence of the prospering hand of God upon the efforts of this people in the proclamation of the third angel's message. After a careful study of the report, let this be the prayer of each, "Lord, what wilt thou have me to do?" It will be noted in that report that this denomination surpasses all others in the amount of donations for mission work for each member; but let us not plume ourselves upon this. We have not yet begun to give what this wonderful message warrants us in giving, nor what its crying needs are calling on us for. Let us not compare ourselves with ourselves, or with other denominations, in this matter; but, with a full realization of what

this message means to the world and to us, lay ourselves and our means upon the altar, to be used as He wills.

THE *Sabbath-school Quarterly* for the last quarter of the present year is a continuous and complete study of the Epistle to the Ephesians, and is now ready for distribution. Those desiring copies, who do not receive them through their Sabbath-schools, may address any of our publishing houses or tract societies, enclosing five cents.

That Offering, October 3

ONE word more regarding the offering to be taken Sabbath, October 3, for our work in behalf of the colored people in the South. So much has appeared in the REVIEW of late concerning the needs of these people, the present opportunities for helping them, and the encouraging results from what has been done, that it seems little more can be said. Indeed, nothing more need be said to those who have read with care what has appeared. Let these two thoughts appeal to you: What these poor people are losing and suffering without the light of the third angel's message; and further the thousands that are going down to Christless graves every year with no hope for the future. Think of these dreadful facts and give for their redemption as a beneficent Father has made it possible.

A. G. DANIELLS.

What Will It Cost?

WHAT will what cost? — Why, to make the Thanksgiving Ingathering week in behalf of our foreign mission work a success, and gather in a large sum to extend our work.

It will not cost us money, for even the special number of the REVIEW to be used during this week will be mailed to you in as large quantities as you wish, free. You can have all of them for nothing that you will use as directed. Then what will it cost us? — Simply this: Exertion, — some real good, faithful work for God in behalf of millions of souls yet unwarned. It will cost us this, nothing more. Surely every person who loves this truth, and longs to see it triumph, should be willing to take many copies of this splendid special number, and go among his friends and neighbors, give them a copy, and solicit from them a liberal contribution for the advancement of our mission work in other lands — the last work of God on earth in behalf of sinners. If this work is faithfully and energetically done, it will bring in a large sum for the Lord's work. Feeble efforts in this direction will indicate a waning spirituality.

The time, November 22-28, is drawing on, and it is none too soon for church and conference officers to begin the work of organizing for the campaign. As perfect an organization for work as possible should be perfected by the officers in every church, that when the time comes all can spring into action, and see an excellent work wrought for the Lord.

As we have seen the enthusiasm manifested in the various camp-meetings in reference to this matter, we have faith to believe that our people intend to take hold of this work with a will.

G. B. THOMPSON.